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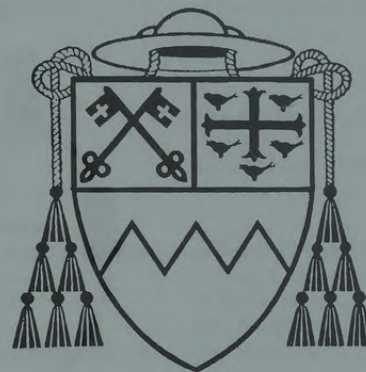
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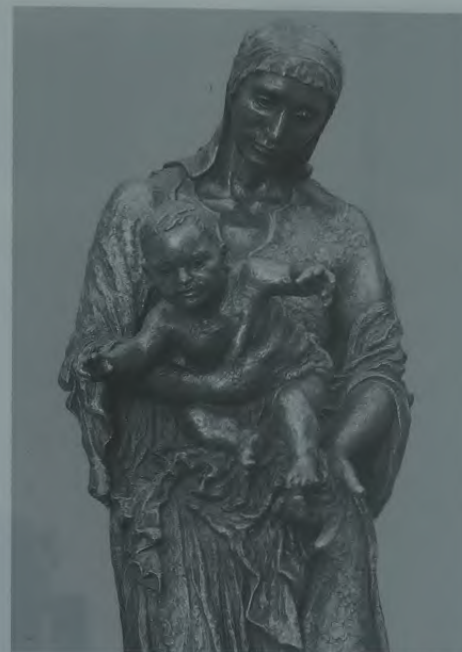
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Judy Brown has worked on several large projects for Catholic churches in Dockhead, London, at Northfleet and Dartford in Kent, at Ushaw College, Durham, at Kingsbridge, Devon and at Shipston on Stour. She has a bust of Cardinal Newman at Ampleforth outside the monks' refectory and is working on a statue of St Benedict.

*For more information, please contact Fr Timothy Wright OSB, Ampleforth Abbey, York YO6 4EN. Tel: 01439-766757.*



FR ABBOT  
Timothy Wright OSB, 7th Abbot of Ampleforth

#### FR ABBOT

Fr Timothy was elected by his brethren as 7th Abbot of Ampleforth on 25 March 1997 in succession to Abbot Patrick Barry who has retired on approaching his 80th birthday after 13 years as Abbot. An appreciation of Abbot Patrick will appear in the Autumn *Journal*. What follows is an introduction to Fr Abbot Timothy Wright which appeared in the booklet prepared for the Abbatial Blessing by the Bishop of Middlesbrough, John Crowley and in the presence of 1200 including two of Abbot Timothy's predecessors: Cardinal Basil Hume 1963-76, and Bishop Ambrose Griffiths 1976-84, and which took place on 21 April 1997.

Abbot Timothy comes from a family, the Wrights of Butterley in Derbyshire, of Catholic, Anglican and Protestant forbears. Across the generations, they have in common an uncommon devotion to the service of the Gospel and God's People.

Among his antecedents, he can count half a dozen Reformation martyrs, including Saint Ralph Sherwin, St Philip Howard, Blessed Sebastian Newdigate (a Carthusian monk), and Blessed Margaret Plantagenet, Countess of Salisbury and mother of Cardinal Pole, the last Archbishop of Canterbury to be in full communion with Rome.

In Cromwell's time, another ancestor, Captain John Wright, an Independent, was a prominent non-conformist in Nottinghamshire. Among Fr Timothy's nineteenth century ancestors was an ardent Evangelical, Francis Wright, a philanthropist and great builder of Anglican churches in the Midlands. His son, Henry Wright was a Prebendary of St Paul's and honorary secretary of the Church Missionary Society.

Alfred Wright, Abbot Timothy's grandfather and younger son of Henry, married Sara Anna Hughes, a Catholic from Northern Ireland. Sara now lies buried in the Monks' Wood to the north of the Abbey.

Alfred and Sara Wright had seven children. They sent all five boys to school at Ampleforth College. So began a connection which broadened to include, and to centre upon, the life of the Abbey. One son joined the community as Fr Terence; his sister, Mary Bradley, supervised the domestic arrangements of the monastery for many years. Another son, Monty, married Marjorie Brook. Her sister, Bonnie Blackden, was wife of the founding headmaster of Saint Martin's School in Nawton.

Monty and Marjorie Wright in turn sent their four sons, Peter, David, Martin and Miles, to Ampleforth. All four boys were in Saint Thomas's House and were profoundly influenced by their housemaster, Fr Denis Waddilove. Three became monks: Fathers Stephen, Ralph, and Timothy. Fr Stephen is now at St Mary's Priory in Warrington and Fr Ralph is a monk of St Louis Abbey, USA.

Abbot Timothy was born on 13 April 1942 and baptised on 19 April.

After leaving Ampleforth, he began his search for God by spending a year with the White Fathers at their seminary in Co. Cavan, Ireland. In 1961 he went to Fribourg in Switzerland where he studied French and Philosophy before entering the novitiate at Ampleforth in 1962. He made his Solemn Vows in 1966 and was ordained priest by Bishop Gerard McClean of Middlesbrough in 1972.

In 1971 he was made responsible for the Abbey's liturgy. One of his first tasks was to work on the compilation of a revised monastic office, which still forms the heart of the prayer of the Community.

He took degrees in Geography from St Benet's Hall, Oxford and Divinity from London University, and from 1968 onwards taught both subjects at Ampleforth College. He was Head of Religious Studies from 1977 to 1991. With the late Peter Eckersley, he founded the Christian Theology Trust to promote the serious study of theology in schools. He has been much involved in drawing up and examining scripture and theology courses at GCSE and A level, and in writing the associated textbooks. He has worked as a member of various examination boards and at national level in the School Examinations and Assessment Council. He has also been a governor of the Bar Convent School and of its successor, All Saints Catholic Comprehensive School in York. He remains a governor of Westminster Cathedral Choir School.

In 1981 he became Housemaster of St John's House, and from 1988 held the positions of Second Master and Deputy Head. In 1984 the Abbot appointed him to the board of the Abbey farm. Since then he has been actively involved in every aspect of its development as a business and a farm. In 1994, he was appointed Director of Fundraising and Development. He held all these posts until his election as abbot on 25 March 1997.

In the service of the wider church, he has done parish, retreat and chaplaincy work in Lourdes, Belfast, Texas, Alaska, South Africa and Zimbabwe, where he was involved in the preparatory work for the foundation of the Monastery of Christ the Word. He has also worked closely with our Benedictine Confraters in Chile in establishing there our 'twin schools' of San Benito, San Lorenzo and San Anselmo.

## ANOTHER MONK'S TALE: 28 JUNE TO 12 JULY 1996

FRANCIS DOBSON OSB *on behalf of* TIMOTHY WRIGHT OSB

*Fr Timothy, as he then was, asked Fr Francis to write up the notes of Another Monk's Tale. The final part has been overtaken by events.*

*Another Monk's Tale* was a pilgrimage to the Marian shrines of England and Scotland. *Another Monk's Tale* was the launch of Ampleforth's latest programme of fundraising. Fr Timothy and Jonathan Fox (D63), and at times with others, cycled 660 miles. With Anna Mayer, Br Luke and Br Oswald driving in support, they visited 16 shrines of Our Lady in England and Scotland over 15 days between 28 June and 12 July 1996.

As a pilgrimage, *Another Monk's Tale* was an experience of faith linked to 16 shrines of Our Lady. Each day consisted of a visit to a Marian shrine, a meeting (sometimes two) involving a presentation and the celebration of Mass, and most days involved some cycling.

Over the 15 days, Fr Timothy made 18 presentations of Ampleforth's development plans and related fundraising, in particular noting the planned development of Bolton House and of the former Junior House. As to Bolton House, Fr Timothy explained the need for redevelopment of the interior of St Edward's and St Wilfrid's Houses. The invitation to take part in the pilgrimage and to join in the meetings was sent to all Ampleforth connections who reside in mainland Britain, and out of 7,000, 1,500 responded: of these, about 1,000 attended one of the events (600 attended the presentations and others attended at the shrines) and many more sent encouraging messages and support. Br Oswald chronicled these days in a diary which has been used in these notes.

Over the 660 miles of cycling, others joined Fr Timothy and Jonathan Fox for a time. On the second day, going north from over the border there were Andrew Hamilton and his son Archie Hamilton (E94), Archie's cousin Paul Crabbie (T95) and Hugh Lockhart. Later, others cycled: John Gaynor (T70), William Martin (J87), Hugh Martin (J90), Harry Brady (W95), Rupert Furze (the father of Nicholas (O93) and Giles (O96)), Philip Westmacott (O71), Mark Russell (T78) and, going through Norfolk, Adrian Norman (ex Gilling and now at Stonyhurst).

At the core of the pilgrimage were the visits to 16 Marian shrines. Both the first stop and the final stop were at shrines within Ampleforth parishes, at Osmotherley and at Knaresborough: Our Lady of Mount Grace and Our Lady of the Crag. At this first shrine of Mount Grace (visited 8.30 am 28 June) about 20 sang Morning Prayer and then said the rosary. Those present included the four monks from the local parish, Fr Terence, Fr Aidan, Fr Ian and Fr Barnabas – and also one of the three who were responsible in the 1950s for restoring the shrine, Monsignor Peter Storey (who lives next to the Priory in Osmotherley): he worked with Lord Eldon (OA1917 – RIP) and Ralph Scope (OA1922 – RIP) to purchase the land for the restoration of the shrine. Others there included Anne Thackray (mother of Richard (O96) and James (O)) and a

photographer from *The Universe*. The final stop was in Knaresborough at Our Lady of the Crag (12 July). The cycling pilgrims were joined by about 20 including Fr Raphael (temporarily running the parish while Fr Theodore was away), all crowding into the tiny chapel carved out of the cliffs in about 1408 by John the Mason.

Between Mount Grace and the Crag, the pilgrims went to 14 further shrines of Our Lady. Travelling north over the Border, south through Cumbria, Lancashire, Staffordshire, Gloucestershire, Oxfordshire, Sussex and to London, and then northwards through Essex, Suffolk, Norfolk, Leicestershire to Yorkshire. At the start, on the same day as the visit to Mount Grace, at 4 pm the cyclists reached the shrine of Our Lady of Jesmond, a place of pilgrimage in the Middle Ages in which interest was revived in 1996 with the encouragement of Bishop Ambrose. After this, as Br Oswald (our chronicler) relates: 'Ralph Pattison (C61) welcomed all to tea at his nearby house assisted by his son Seymour (D), and Georgina Mackie (mother of Thomas (T)).' On 29 June, the cyclists went to the shrine of Our Lady at Haddington: 'The shrine of the Three Kings is in a small chapel at the side of the choir of the very large and beautiful parish church – the chapel is owned by the Earls of Lauderdale and the present Earl has set it up as an ecumenical centre (the Abbot of Nunraw took part in its blessing). We were joined by about 15 people, including Anselm Fraser (W75), some current parents and Nicholas Lyon Dean (D).' Afterwards a detour was made to Anselm Fraser's international school of furniture restoration at Myreside. In Cumbria next day, 30 June, at 3.30 pm, the pilgrims went to the shrine of Our Lady of Cleator, a shrine that was built in response to economic distress in the 1920s. Fr Justin Caldwell and Fr Rupert had mobilised the deanery and nearly 100 came to this outdoor shrine. After the First World War when the demand for Cleator iron ore slumped, the unemployed men of the parish built a shrine in honour of Our Lady, under the direction of a Douai monk, Fr FC Clayton – our chronicler writes: 'It reminded me vaguely of the grotto at Lourdes [in fact it was intended as a replica]. Everyone made us most welcome, and we linked our pilgrimage prayer to local intentions, praying for young people. The atmosphere was very devotional and generous.' Next day (1 July) at 8 am, the pilgrim stop was at the shrine of Ladywell at Fernyhalgh, just off the M6 and about seven miles from Preston, the pilgrims gathered in the rain – Fr David Herbert, Fr Charles and about two others. In 1471, a merchant, travelling after reflecting on his escape from a shipwreck, came to Fernyhalgh where he found a crab tree, a spring and a statue of Our Lady, and hence the name Ladywell – but the shrine would seem to date from 1348 and it was burnt to the ground after the Jacobite rebellion of 1745. After Fernyhalgh, there was Our Lady of Stone (2 July), Our Lady of Evesham (3 July), Our Lady of Caversham (4 July – in the parish church, at the southernmost outpost of the Archdiocese of Birmingham), Our Lady of England at Storrington (5 July), Our Lady of Winton in the Catholic Church in Winchester (6 July), Our Lady of Willesden in the side chapel of a large and bustling parish church (7 July). At Westminster Abbey (8 July) about a dozen

gathered around the beautiful and elaborate statue of the shrine of Our Lady of Pew where in 1381 Richard II placed the kingdom under the protection of Our Lady, and where in 1971 a new alabaster statue was installed. Pew refers to the fact that this is a place of power and that Our Lady is *Virgo Potens*. At Our Lady of Sudbury (9 July) about 30 met in a side chapel of the parish church (a pre Reformation shrine restored in the 1930s). Next day (10 July, 8 am) the pilgrims prayed at the Slipper Chapel of Our Lady of Walsingham – there were Angela and Jonathan Ellis (parents of Charles (E)) and David Corbould (B58). Then, on the Feast of St Benedict (11 July), they went to Our Lady of Doncaster.

At the centre of each day was Mass and a meeting, culminating in a presentation of the needs of Ampleforth development. Eighteen meetings were held, most at the invitation of friends and old boys to their homes. As sharers in a pilgrimage, groups of varying sizes came to such meetings: to the homes of Robert Constable Maxwell (O51) at Bosworth Hall in Leicestershire; Lady Agnes Eyston and Jack Eyston (E52) at Mapledurham on the north bank of the Thames near Reading; Mary and Henry Bedingfeld at Oxburgh Hall in Norfolk; Lord Gerald Fitzalan Howard (O80) at Carlton Towers in North Humberside; Mary and Lt Col Richard Murphy (C59) at Warwick Hall near Carlisle; Catherine and John Gaynor (T70) at Layham House near Hadleigh in Suffolk; Lady Carole and Sir Anthony Bamford (D63) at Daylesford House near Moreton-in-the-Marsh in Gloucestershire; John Murphy (Headmaster of Farleigh House School) at Farleigh House; the Duke of Norfolk (O34) and the Earl (T74) and Countess of Arundel at Arundel Castle; Sir Bernard de Hoghton Bt DL (J62) at Hoghton Towers near Preston; Lord and Lady Stafford (C72) at Swynnerton Park near Stone in Staffordshire; Andrew Lewis (the Headmaster) at Mowden Hall School; Capt the Hon Gerald Maitland-Carew DL at Thirlestane Castle. Other meetings were held at Longleat (in fact Oscars 2000, which is Longleat nightclub), at the courtesy of the Duke of Westminster, in the Long Room at Eaton Park (where the bell tower is an exact replica of Big Ben and has Westminster chimes), and in London in Westminster Cathedral Hall, through the courtesy of Cardinal Basil, and at Goldsmith's Hall.

Mass was celebrated in various settings: at Mapledurham in a charming eighteenth century chapel of a mainly Elizabethan house, with about 30 present; at Catherine and John Gaynor's on a Thompson table; at Bosworth Hall in a family chapel that serves local Catholics, with the beautiful decorations of Fra Angelico; at Hoghton Tower in an oak panelled room before an open fire with about 50 present; at Farleigh in the school chapel; at Arundel Castle in a stunning Victorian Gothic family chapel, with Fr Benet joining the group; at Thirlestane Castle in a large drawing room with a 'fantastic paperwork ceiling'; at Swynnerton Parish Church, built by the Fitzherberts; in the family chapel at Oxburgh.

Oxburgh is described by our chronicler as 'a stunning, beautiful Elizabethan house, in some ways reminiscent of Mapledurham'. Surrounded by a moat, Oxburgh Hall has been the home of the Bedingfelds for over 500

years, and the presentation happened there at the invitation of Mary and Henry Bedingfeld (E62) (parents of Richard (E93) and Thomas (E94)). It was attended by about 25 and chaired by Jonathan Ellis; this was followed by a buffet in the Bedingfeld family dining room. On the Feast of St Peter and St Paul, there was a noon Mass with about 60 at the Murphy's at Warwick Hall; Lt Col Richard Murphy (C59) introduced the meeting at Warwick Hall, and there followed a lunch – later all went to the shrine of Our Lady of Cleator. At Mowden Hall School, Bishop Ambrose said Mass, and Tony Gibson (father of Dan, Toby and Ben) introduced Fr Timothy. At Arundel the Earl of Arundel enthusiastically chaired the meeting in the Baron's Hall, an enormous room; about 50 attended. David O'Brien (E58) chaired the meeting at Farleigh, with about 40 coming, followed by lunch. At Westminster Cathedral Hall about 80, including for a time Cardinal Basil, came. At Goldsmith's Hall about 40 came and Major-General Michael Hobbs presided. At Daylesford, which used to belong to Warren Hastings, about 50 came, with Mass and the presentation in a marquee. At Swynnerton, Francis Fitzherbert chaired the meeting. At Mapledurham, about 30 attended. In the Yorkshire home of Lord Gerald Fitzalan Howard (O80), about 25 attended a lively meeting in the Picture Gallery at Carlton Towers, with its Bentley chandeliers and display cabinets, and the Tempest collection of pictures – here Mass was celebrated and then a meeting was held. In London, the cyclists were the guests of Maggie and Robert Jackson (C61).

There was cycling through heavy traffic and remote lanes: along a path by the Thames and, after a porridge breakfast fortified by a spoonful of whisky at Hawling near Cheltenham with Penny and Kevin Lomax (J66) (parents of Jonathan (O96)), through Cotswold lanes with grass growing in the middle, hastening towards Oxford and St Bener's Hall. There were nights at Brough with Louise and Adrian Horsley (D68) (the parents of Adam (H) and Luke (H)); with Angela (she is the sister of Viscount Robert Tamworth (B71) and the Hon Andrew Shirley (W84)) and Jonathan Ellis, with Charles Ellis (E) helping with the organisation at Oxburgh; with Mo and Bryan Hollier; with Lesley and Tom Healy (parents of Thomas (D)); in Winchester with Sally and John Martin. Many were involved in planning and helping, telephoning, lending houses, waitressing, finding venues, chairing meetings and joining in the pilgrimage at the shrines and meetings.

This was a monastic pilgrimage dedicated to Our Lady, Mother of Monks, amongst the scattered Ampleforth wider community, receiving hospitality and generosity of a Benedictine character. These notes are written on behalf of Fr Timothy to express gratitude to the many who helped, for generosity and support and prayer. And so, returning to Ampleforth on Friday 12 July 1996, Fr Timothy continued his sense of pilgrimage, travelling directly to Lourdes as chaplain to day pilgrims in the shrine of Our Lady of the Grotto of Massabielle. And now in 1997 rumours circulate of more pilgrimage plans, but as yet there are no details.

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ST AUGUSTINE OF CANTERBURY, 597-1997

ANTHONY MARETT-CROSBY OSB (O87)

In the year 1847, twelve and a half centuries after the arrival of St Augustine on his famous mission to the English, the fledgling Ampleforth College held a poetry competition. The winning poem was dedicated to telling that story of Gregory the Great and the Anglo-Saxon slaves, whom he spotted in the market by reason of their appearance and who inspired him to undertake the conversion of England. Our poet writes of Gregory that: 'he wondered at their graceful height, he saw their flowing hair, but saw not in their faces clear faith's light reflected there'.

It is not immortal verse, perhaps, but its author was moved by the same sense of commitment to the story of Gregory and Augustine that has inspired so much of English history. For the monks especially, the story of the conversion of England was truly beloved history. For the Benedictines of Canterbury, it was the story of their patron saint, later turned by Thomas of Elmham into the most eloquent of defences of monastic supremacy. For the later monks of the counter-reformation English Benedictine Congregation, Augustine was the model missionary, the Benedictine apostle *par excellence*. When men like Serenus Cressy and Clement Reyner chose to focus their historical concerns upon this first English mission, it was in order to provide a paradigm for the second mission in which they and their confreres were so eagerly engaged. Some of these threads, these uses or even abuses of the Augustine tradition, will be examined in a later article. For the present, what matters is the story itself, as presented by that towering monastic historian, St Bede.

### *Why a Mission?*

Gregory's decision to send Roman missionaries to England remains both momentous and a little opaque. Its consequences are clear enough, but if we ask why Gregory chose to send a mission to England at all, we find ourselves faced with a variety of answers. In the first place, we have that already referred to by our schoolboy poet of 1847, equating the mission directly with the finding of the boys in the marketplace. It is a story with an excellent pedigree, occurring first in the anonymous *Life of Pope Gregory* written by a monk of Whitby in the early decades of the eighth century. Its author was not concerned directly with telling the story of the English mission, but he did see it as one of the main signs of Gregory's sanctity of life and ministry. He pictures the young Gregory, not yet Pope, meeting the Anglo-Saxon slaves by chance, and going straight from there to Pope Benedict to ask – indeed to beg – that he himself be sent as a missionary to England. The Pope agreed, and Gregory even set off on the long journey, but a combination of the anger of the people of Rome and miraculous signs forced him to turn back. It seemed that Rome could not do without him, so Gregory was forced to wait, dispatching missionaries himself as soon as he ascended to the papal throne.

The linear progression from the meeting with the slaves to the sending of Augustine is elegantly clear in the *Whitby Life*. Bede, of course, also tells the story of the meeting with the Anglo-Saxon slaves, and he acknowledges it readily as part of the tradition he had received. He describes that meeting as 'the reason why he showed such earnest concern for the salvation of our race', clearly referring to the kind of chronology presented by the *Whitby* author.

But Bede does not place the story of the meeting with the slaves chronologically before Augustine's mission. It is indeed only mentioned after the mission story has been told, almost as an aside within a chapter devoted to the various qualities of Gregory the Great. Whatever Bede thought of the story, however much he revered it as part of the tradition he had inherited, he did not use it as unequivocally as did his predecessor.

Yet we should not put the story aside merely out of a fashionable dislike of the credulous. Bede does not make much of it, but a chance reference among the letters of Gregory the Great suggests that it may not be a mere fancy. One of Gregory's most frequent correspondents was the priest Candidus, who acted as the administrator of papal lands in Southern Gaul. In one of these letters, dated September 595, Gregory writes to his delegate to discuss the proper use of money raised by these estates. There he encourages Candidus to use the money to purchase English boys aged 17 or 18, with the intention that they be sent to monasteries and therein given to God. We know nothing of Candidus's success in this venture, and Bede certainly cannot be blamed for omitting it as he did not have access to anything more than a selection of the Gregorian letters. It nevertheless suggests that there was a link between Gregory and Anglo-Saxon youths coming to Rome, a link that puts the story of his encounter with the slaves into a context.

Gregory's knowledge of such Anglo-Saxon youths may be connected to another theme within his letters which suggests that he understood the reasons for the mission in different terms. On at least two occasions, Gregory refers to the desire of Englishmen to come to know the faith, a desire of which he had become aware through channels unknown. Moreover, Gregory notes that 'the priests who are in the area do not have care for them', and at least part of the purpose of the mission may have been simply to provide such priests. If Gregory could not rely on native British clergy, he could rely upon Augustine, and he certainly intended Augustine to recruit Frankish clergy to the cause during his journey through Gaul. Again, Bede did not know of these letters, but they add an element to our understanding of the reasons of the mission, stemming very much from Gregory himself.

For Bede himself, the reason for Augustine's mission to England is revealed by the context in which he places the story within his *Ecclesiastical History*. The 15 chapters dealing with Augustine form a self-enclosed unit within his work, but they were nevertheless intended to be read in the context of what came before. What immediately precedes the Augustine story is the account of another missionary, the Gaulish Bishop Germanus. Germanus was not a missionary in the same sense as Augustine, for his target was not exactly

conversion but more the refutation of heresy. In particular, Bede describes Germanus visiting Britain on two occasions in order to oppose the heresy of Pelagius, whose teaching had wide appeal amongst the Christians. Germanus, responding to appeals from the British clergy, came over in order to argue for the cause of orthodoxy.

Germanus is presented as successful in this aim. The very public use of miracles, the devastating force of his argument, and his skill at ensuring military victory all ensured the defeat of the Pelagian heresy. But despite this success, Germanus leaves Britain in a state of civil if not ecclesiastical disturbance. In the chapter immediately before the first mention of Augustine, Bede dwells on the growth of new civil war, and on the failure of the native clergy to preach the faith to the Angles and Saxons. Whatever else Germanus left behind, it was not the kind of all-embracing peace that Bede sees as the greatest legacy of Augustine. It was a goal that needed a different kind of missionary.

#### *Gregory and Augustine*

If Germanus provides the context for Augustine, Gregory provides Bede with the reason. The whole of Bede's account of the Augustine mission is dominated by the figure of the great Pope, whose presence is much more clearly felt than is that of Augustine himself. In part, this reflects Bede's use of Gregory's letters, of which he had a selection probably drawn from Canterbury sources. Equally, Gregory embodied for Bede exactly the kind of bishop of which he approved, a man who was at once both monk and pastor. It is that combination of virtues that is for Bede the distinctive reason for the success of the Augustine mission, and it is a combination derived from its initiator.

Perhaps because of Bede, or because of an English love for their own history, Gregory has frequently been seen as the apostle of the English alone. In fact, the English venture occurred within a context of other missionary work, and Gregory was guided in the decisions he made for England by other experience with the Jews and others. Gregory was concerned for the conversion of the Jews, and it was in that context that he advanced his view of the centrality of preaching and example rather than force. They were to act 'by mildness and generosity, by admonition and persuasion', an approach which Gregory later applied with particular significance to the English situation. Gregory also knew of and supported missions to the heathen in Sardinia, launched only three years before Augustine arrived in Kent. There, he seems to strike a different note, for in Sardinia he clearly regards coercion by the available authorities as critical to the missionary endeavour. Gregory never loses sight of the value of the secular arm in Sardinia, and this again was a lesson he applied to England. How these two apparently contradictory approaches were to be reconciled is one of the principal themes within the story of the English mission.

If the shadow of Gregory looms large over the English mission, Augustine is its principal actor. Yet for a figure of such significance, we know remarkably little of his background or character. What we have is gleaned from chance

references in Gregory's letters and from Bede's account, and both texts tell the same story. What is essential to Augustine is that he and his companions were 'God-fearing monks'. It is Augustine's monastic identity that shapes the particular story of the English mission, and which makes him an altogether different kind of missionary to a figure like Germanus. Two of Gregory's letters give more details about this monastic background. In the first place, Gregory tell us that he was 'brought up by a rule in a monastery', and we also hear that he was once 'the *praepositus* of my monastery'. *Praepositus* is the word used by St Benedict and other western monastic fathers to mean Prior, and we may therefore attach to Augustine something of the role of that official as envisaged in Benedict's Rule. Moreover, Augustine had acted as Prior in Gregory's own monastery, and we may therefore assume that his character both as monk and superior was well-known to the Pope.

That monastic character is encapsulated in that phrase applied by Bede to Augustine – he was one 'who feared God'. Bede was thereby ascribing to Augustine a monastic virtue much praised by St Benedict, who uses the phrase fifteen times in the course of the Rule in so wide a variety of contexts that we may understand it as a key element in Benedict's monastic spirituality. Its use by Bede is tantalising, and if it does not say much about Augustine as a man it tells us a great deal about what Bede thought was important in Gregory's choice for the English mission.

### *The Journey*

Once Gregory had decided to send his missionaries to England, they had to get there. Bede does not concern himself with the mechanics of this process, but Gregory was very much concerned to ensure that Augustine and his companions had the easiest possible journey, and gained appropriate help and support *en route*. Fourteen of the 27 letters relating to England in Gregory's *Registrum* take the form of commendatory epistles relating to the various journeys undertaken by the missionaries to and from England in the first few years, and they reveal something of both the route they took and the problems they faced. It appears that they travelled first to the great monastery of Lérins, and from there moved on to Marseilles, Aix, Arles, Vienne, Lyons, Autun and on to the north. The final phase of their journey is not revealed by Gregory, though Bede tells us that they crossed the Channel and landed on the Isle of Thanet.

The journey was not without its significant events. In the first place, it is clear that Augustine and his companions lost heart at one point and determined to abandon their venture. Gregory wrote to encourage them, telling them to pay no attention to 'evil-speaking tongues'. It appears that Augustine returned to Rome in order to make their case, and he returned to his companions not simply as *praepositus* but now as abbot. It was a mark of confidence, and also of authority.

That authority was decisively advanced by Augustine's episcopal ordination. By reading Gregory alone, the evidence would point to his being

consecrated during the journey, by the hands of bishops who could, however vaguely, be described as living in German lands. This raises two questions; firstly, why was Augustine ordained on his journey and not in Rome, and secondly, why does Bede tell such a different story? Bede describes Augustine receiving his ordination after the initial work of conversion was over, and records that he travelled to the city of Arles to receive the consecration. The descriptions given by Gregory and Bede cannot comfortably be harmonised, and historians have tended to prefer the chronology given by Gregory while retaining some uncertainty as to why it took place when it did. It seems reasonable, if not certain, to conclude that by the time Augustine came to England he was a bishop, ordained perhaps by some of those bishops whose help Gregory had sought through his letters.

### *Augustine and Aethelberht*

Whether Augustine was a bishop or not, we may be sure that when he landed in England he came face to face with a man possessed of a very different but no less real authority. Whether by fortune or planning, the Roman missionaries found themselves within the kingdom of the strongest Anglo-Saxon ruler of his day, whom Bede introduces as a *rex potentissimus*. According to Bede, Aethelberht's kingdom extended from the Channel to the Humber; when Augustine went to see him he faced not simply a king but *the* king.

It was for two reasons an advantageous encounter. Firstly, there is evidence that Aethelberht was, for all of his reign, in close contact with the Frankish Merovingian monarchy to whom Gregory had earlier recommended Augustine. Whether or not news of the mission had moved from one court to another, Augustine's path to the presence of Aethelberht would undoubtedly have been smoothed by this Frankish contact, Augustine, moreover, brought with him both Frankish priests and Frankish interpreters, who spoke a language and followed ecclesiastical customs with which the kingdom of Kent was familiar. Secondly, Christianity was not unknown in the court of Aethelberht, for he had married a Frankish princess named Bertha, the daughter of King Charibert of Paris. Bede tells us that Bertha continued to practise her Christian faith with the assistance of a chaplain, the Bishop Liudhard. We know from Gregory's own letter to Bertha in the June of 601 that this Christian presence in the court of Kent was not unknown in Rome, and Bede gives us enough hints to allow us to imagine Bertha and her chaplain playing a role in that vital initial contact between missionary and monarch.

Bede does not record the details of that first encounter. At least, he does not record what Augustine had to say, save by way of a summary. All he tells us is that Augustine spoke of heaven on the one hand and Rome on the other. The good news was attached specifically to the promise of eternal rewards, and the source of that good news was never concealed. Furthermore, that first encounter was preceded according to Bede by prayer, a reminder once again of the monastic flavour that belongs to Bede's account of Augustine. But whatever was said and done, Aethelberht's response was uncertain. He declared

that 'I cannot consent to accept . . . and forsake those beliefs which I and a whole English race had held so long'. It was not exactly a rejection, but nor was it an immediate victory for the Romans. Aethelberht sent them to Canterbury, the seat of his government, there to live while he meditated upon what had been brought to him. It was to be there, at Canterbury, that the true conversion of England was to take place.

### Canterbury

In some senses, the chapter in which Bede records the conversion of Aethelberht and others of the kingdom of Kent is an anticlimax. There is no great oration from Augustine, no knock-down arguments which force the truths of Christianity upon those who heard. It is not a second Pentecost. This sense of anticlimax is so clear that it must be deliberate, and it is so portrayed in order to establish an essential element in Bede's understanding of the story. What converts is a combination of both preaching and the apostolic way of life, what Bede describes as 'the pure life of the saints'. It is the witness of the lives of the missionaries as much as what they say that is significant, and Bede thus describes converts as 'marvelling at their simple and innocent way of life and the sweetness of their heavenly promises'. These two elements define the true apostle for Bede, especially when conjoined to a third, the presence of miracles. The truth of what Augustine was saying is confirmed both by how he lives and by the empowered actions that he undertakes. The impact of these three proved enough to sway the king.

We gain some sense of the scale of this achievement from a letter written by Gregory to the Patriarch of Alexandria in the summer of 598. Gregory there tells him how he had sent a monk of his own monastery to England, of the miracles that accompanied his mission and of the baptism on Christmas Day of 10,000 Anglians whose souls had now been saved for Christ. He assures the Patriarch that the prayers of the people of Alexandria had influenced these far away events and urges him to rejoice. While we may not necessarily accept the figure he gives as entirely dispassionate, there can be little doubt that something great had taken place.

### Establishing a Church

Such conversions were only the very first step on the long road of establishing some permanent structure to the faith that Augustine had brought from Rome. It was a process made more complicated by the fact that England was not wholly pagan – there were still elements of the native British church surviving, and Augustine could not ignore their presence. His decisive encounter with the native British bishops is recounted by Bede entirely from Augustine's perspective, and the refusal of his interlocutors to agree with the points he raised strikes a sour note at the end of the account of the mission. Augustine had asked them both to keep Easter according to the Roman calendar, to perform baptism according to the Roman rite and to preach the Word in fellowship with the Roman missionaries. They refused, and Augustine warned

them of imminent war coming as a consequence of their decision. Bede notes simply that this prophecy was fulfilled, and leaves the issue of the reconciliation between the Roman and the British churches to the events of a later century. Any evaluation of Augustine's work in establishing a new church must therefore take place in this context.

It is at this point in Bede's narrative that the dependence of the Ecclesiastical History upon Gregory the Great becomes strongest. Almost all that Bede has to say about Augustine's work after the conversion is extracted from six of Gregory's letters. This is a curious and revealing fact, indicating perhaps that Augustine's work was less well known in England than Bede might like us to think. The letters focus in practice upon three issues, and while we only have Gregory's side of the correspondence, enough is said to allow us to see Augustine's work in progress.

The first of these letters is the most curious of them all. It has become known as the *Libellus Responsionum*, and contains the text of nine questions raised by Augustine and the answers given by Gregory. Its history as a letter is uncertain, though most historians accept that it is what Bede says it is, namely an authentic Gregorian text. The nine questions can be summarised under three broad headings, each of which is then taken up in a separate letter given by Bede in the chapters that follow. The whole section appears to have been carefully constructed, and the three main issues raised are worth a brief examination.

The first of them covers the question of episcopal government. Two particular problems raised by Augustine were how bishops should live with their clergy, and whether a bishop could be consecrated without other bishops being present. They reflect paradigm concerns of a fledgling church, and while Gregory's answers contained in the *Libellus* were undoubtedly sufficient for immediate needs, the long term demanded the proper establishment of a hierarchy. This need was addressed by Gregory in a letter of June 601, when he established two provinces centred on London and Canterbury, each with their own 12 suffragan bishops. Curiously, Gregory nowhere refers in this letter to Canterbury, and he clearly envisaged that Augustine would establish the archiepiscopal seat of southern England in London. Whatever else was established, this never took place, presumably because Augustine recognised the political realities of seventh century Kent much more clearly than did Gregory. That Canterbury survived as the primatial see of England is the clearest example of the political acumen that coexisted within Bede's saintly bishop.

But the establishment of a hierarchy could only proceed successfully if that new hierarchy had some clear relationship to the bishops of Gaul. The connections between Gaul and southern England in this period have already been noted, and two of the questions contained in the *Libellus* touch directly upon this issue. The first relates to the different manner of celebrating mass in the Roman and Gallic churches, to which Gregory replies that Augustine is to make a careful selection from the customs of both churches for England. The

second question relates to the authority of Augustine over the Gaulish church, and here Gregory is unequivocal – he has no such authority, though he is to amend any faults he finds by persuasion. Gaul and England are, in Gregory's mind, to pursue separate paths, always closely related but with their own proper establishment. It is an issue raised again in another Gregorian letter cited by Bede, which again establishes the separate identities of the two churches, and gives Augustine no real authority over Gaul.

The third of the over-arching issues raised in the correspondence presented by Bede looks in a different direction. If the first two issues are concerned broadly with the formation of a new church, the third relates to the relationship of that church with its pagan environment. In the *Libellus*, this revolves around questions of marriage, and most especially which degrees of marriage are to be accepted. Gregory's answer was unusually permissive, causing considerable difficulty to canonists of later generations, and it reflects a sense of accommodation which is also to be found in Gregory's famous letter to the abbot Mellitus. Mellitus was one of the second wave of missionaries sent from Rome to assist Augustine, and to him Gregory wrote a letter enshrining that nuanced approach to the question of conversion that has already been seen in the case of the Jews. Now it is applied to paganism, and he warns Mellitus that the shrines of the pagan gods ought not to be destroyed. Rather, having blessed them with water, they should be used for the celebration of mass. Gregory sees this as a way of using familiar places in order to encourage the people to worship the only God, much as the people of Israel in the Old Testament were given familiar things that led them into a deeper relationship with the God of Moses.

This remarkable letter to Mellitus can only be understood however in the context of Gregory's letter to Aethelberht. Here, a very different message seems to be being presented, one much more in tune with Gregory's advice to Sardinia. Aethelberht is told to conform himself to the model of the first and greatest Christian emperor, Constantine, whose Christianity led to him to transcend former princes in renown. Aethelberht is specifically required to act to suppress pagan cults, including the destruction of shrines. Gregory understands this as part of his duty to extend the faith among his subjects, in pursuit of which he is to listen carefully to the advice of Augustine, through whom God will work.

The letters to Aethelberht and Mellitus reveal two sides of Gregory's vision of the Christian mission to paganism. On the one hand, his desire for accommodation was realistic, but equally he knew that the support of secular princes was vital for the church to achieve its aims. The advice to Mellitus appears to conflict with that of Aethelberht because in a real sense the roles of the two elements in the mechanism of conversion were different. If the royal hand is pushed and the ecclesiastical hand restrained, the balance might be right. It is a distinction that Gregory wants to maintain.

Yet in another sense they come together. Aethelberht is a secular prince with a power that is legitimately his, but the missionaries too have a power, that

of miracles. From the very earliest accounts of the mission of Augustine miracles are present, and Gregory's letter to Augustine on the subject of miracles is justly among his most famous. He urges upon Augustine a lesson of humility in their regard, telling him to rejoice at their presence but never grow proud through a sense of achievement that they may bring. Yet for all Gregory's caution, the miraculous was an essential part of Dark Age religion, whether pagan or Christian, and Augustine had to be a miracle worker if he was to succeed. His encounter with the British bishops began with a competition over who could heal a blind man, and it was only Augustine's victory that enabled him to establish a meeting at all. In the confrontation with paganism, Dark Age saints were expected to show not merely the same power that was attributed to the pagan gods but greater power still. Christianity had to be shown to be effective, and the use of pagan shrines for Christian celebrations reflects both the suppression of paganism and perhaps also the adoption of the power that it claimed.

### *Augustine Again*

Augustine is therefore a saint who looks in two directions. On the one hand he is a monk, establishing a monastery and achieving conversion by the life that he lived. On the other hand he is a man of power, engaging in and winning contests designed to prove spiritual authority. These two elements combine in Bede's model of what a monk bishop should be, a model replicated later in Aidan and above all in Cuthbert. Augustine is presented in these terms because Bede wants the bishops of England to be both ascetic and empowered, both withdrawn from the world and active within it. In this sense, the truest heir of Augustine is indeed Cuthbert.

There is an irony in this succession. Cuthbert was not a Roman missionary, and came from an altogether different tradition. The future of English Christianity was indeed to lie with men such as Cuthbert, and with the tradition he represented. The historian James Campbell wrote in this journal in 1971 that 'the Italian mission to Kent appears to have been relatively unsuccessful after its first few years', and much as Bede tries to hide this, it is an inescapable conclusion. The powerhouse of English Christianity moved north, even though Canterbury, Rome and Augustine were never forgotten. When Bede turned to Canterbury as his source for the early history of Christianity in England, he ensured that Augustine acquired a place in the affections of English history that was never to be lost. The use of that tradition, its interpretation by monks of later ages, gives to the Augustine story itself an importance greater than any measurement of his achievement.

## EDUCATION AND SPIRITUAL VITALITY

CARDINAL BASIL HUME OSB

*An address given to the Catholic Independent Schools' Conference at St George's College, Weybridge, 6 January 1997*

Education is rarely out of the news. Sometimes it is the problems that are highlighted, such as insufficient resources, low expectations, or the fact that there are too many low achievers. But education is also frequently trumpeted as the solution to all kinds of social and economic difficulties.

One underlying reason for the attention being given to education is widespread public anxiety about the state of our society, its moral health and spiritual vitality. Since the tragedy of Dunblane, there has been a striking public debate about morality. Whilst even churchmen can agree that periodic bouts of moralising can become tedious, I warmly welcome the attention now explicitly being given to questions of moral values in many areas of life – including public affairs and education.

Education, however, is no quick fix. There are long-term questions about the quality of our common life, the cultivation of richer and stronger social ties, and above all the quality of relationships between people at home, at work, in the community. And if education is to be part of the answer to these, we have to examine very carefully what education is trying to achieve. But there is much less consensus about the fundamental aim of education, than there is about the priority it should have.

The reason for this is simple. Any approach to education depends on a view about what it means to be a human being, the latent capacities we all have which require nurturing and developing, and what ultimately makes for human happiness and fulfilment. In our society today there is little agreement about these things. We lack a shared anthropology, and in particular, we have neglected the place of the spiritual.

Writing in 1933 as the Nazi threat was taking shape in Germany Christopher Dawson wrote these words with, I believe, true prophetic insight:

In fact, the great tragedy of modern civilisation is to be found in the failure of material progress to satisfy human needs. The modern world has more power than any previous age, but it has used its new power for destruction as much as for life; it has more wealth, yet we are in the throes of a vast economic crisis; it has more knowledge, and yet our knowledge seems powerless to help us. What our civilisation lacks is not power and wealth and knowledge, but spiritual vitality. And, unless it is possible to secure that, nothing can save us from the fate that overtook the civilisation of classical antiquity and so many other civilisations that were powerful and brilliant in their day.

Christopher Dawson spoke even then of the need to recover 'spiritual vitality'. Sixty years later that need is even more urgent. Education and schools can play a part in regenerating society.

It is very striking that the 1988 Education Reform Act gives a very broad description of the scope of the curriculum, by saying it must:

- a) promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, and
- b) prepare each pupil for the opportunities, responsibilities and experience of adult life.

Note that the spiritual is placed first. Would that it were always so in practice, although I recognise and applaud the recent efforts of both OFSTED and SCAA to grapple with the difficult questions of spiritual and moral development in maintained schools.

We live in a society where the spiritual and the religious are often marginalised, and it is easy for this to be reflected in schools – even those with religious foundations. The Catholic approach must be for the centrality of faith and the gospel to permeate the whole school. It is not just a question of religious education, important though that is. The whole mission of a Catholic school must surely be based on the gospel and the vision our faith gives us of what humanity is, and where our ultimate destiny lies. A Catholic school should be a strong community in which teachers and pupils share a common philosophy of life, where the truths of our faith and the principles of Catholic morality are taught in a professional and competent manner, and reflected in the school's policies and above all where the witness given by the attitudes and pastoral approach of the staff foster a living Christian community. That is the ideal, I know. But unless we set ourselves the highest standards, we have no right to set them for anyone else.

The Church has always seen the education of young people as central to its mission. The task which Catholic schools have to perform is as important today as it was at any time in the past.

I would like to remind you that in the first joint pastoral letter of the newly restored hierarchy in 1850, the bishops wrote:

Do not rest until you see this want supplied; prefer the establishment of good schools to every other work. Indeed, wherever there may seem to be an opening for a new mission, we should prefer the erection of a school, so arranged as to serve temporarily as a chapel, to that of a church without one.

The reason?

... the building raised of living and chosen stones, the spiritual sanctuary of the church, is of far greater importance than the temple made with hands.

I ask, is the Catholic school still a priority as part of the mission of the Church? It is. Do the bishops regard it as of the first importance that Catholic boys and girls should attend Catholic schools? They do.

A Catholic should attend a Catholic school, whether in the maintained or the independent sector. That remains the norm. Those responsible for Catholic education in the independent sector need to take into account the following factors:

- a) in choosing a Catholic school parents will want to be sure that the school gives a true example of Catholic life. 'The Catholic school must provide an experience of a living and worshipping community, and in this way contribute to the entry of its members into the full life of the Church. It should be so inspired by the gospel that it is seen as a genuine alternative to other forms of schooling' (*The Easter People*, 134).
- b) parents will always make high academic standards an important criterion in selecting a school.
- c) for many parents boarding is not a preferred option. If, however, a boarding school is selected, parents want easy access to it. They need to be able to get to the school quickly, and at no great extra expense. I have been told that about three quarters of the nation's boarders live within an hour's journey from the school.

It should be exceptional for a parent in the independent sector to select a non-Catholic school. If, for good reasons, a non-Catholic school is selected certain conditions should be realised:

- a) the family, home and parish life must be strong Catholic influences on the children;
- b) proper provision must be made, not only for instruction in the faith, but for the Catholic formation of the young person;
- c) the Church authorities will always be concerned to give pastoral care to Catholics in non-Catholic schools, whether in the independent or maintained sector;
- d) parents will want to be assured that their Catholic off-spring in a non-Catholic school are given every opportunity to develop as strong Catholics;
- e) the appointment of a Catholic chaplain to a non-Catholic school will help ensure that appropriate pastoral care is given to Catholic students. A Catholic chaplain can, and should, have an important role to play in the life of the whole school. He should be more than an occasional visitor to the school just to say Mass. If the school has a solid Christian foundation and is ecumenical in its approach the Catholic integrity of the young Catholic will no doubt be respected. Nonetheless, attendance at a Catholic school remains the norm.

I would like now to say a little more about four inter-related objectives about which I have spoken in the past, and which to my mind must govern the approach taken by all Catholic schools. Our schools must promote in their pupils a personal spiritual life, a solid grounding in the truths of the Catholic faith, a recognition and acceptance of objective moral norms and a vivid sense of social responsibility.

The first objective is the need to inculcate and foster a personal spiritual life in the young people in our schools. Spirituality is the soul of religion, its inner dynamism from which every other Christian action derives its motivation and its energy. Without it religion is empty. It is the process of getting to know God and learning to love him. And by 'personal spiritual life' I mean the process whereby God touches both mind and heart and awakens in

us an awareness of him and a desire for union with him. It is quite possible for someone to be brought up in the Christian faith, to be educated at Church schools, to attend Church regularly and never to feel close to God or to have a deeply religious experience. This is a tragic deprivation. For the spiritual life is not an other-worldly, rarely attainable luxury but an essential element for any fully human existence.

There has to be the expectation of finding God, or, better, hints of him, in all things. Our five senses are windows through which the glory of God enters into our inmost being. He is encountered in our every exploration into the worlds of science and nature, history, the arts and literature. This experience and knowledge has to be interpreted and integrated by a deep study of the word of God which should form the heart of an imaginative and creative programme of religious education. More importantly, it then has to be lived in community as the school seeks to realise in practice the fellowship and communion it professes in faith.

Schools have a special function to fulfil. Not only should a Church school set out to teach the young the skills necessary to communicate and create community, but it should also help them to come to realise that God is the ultimate reality and the source of all human community. Teaching the young how to pray and not simply requiring them to pray at set times and on certain occasions is both profoundly educational and spiritually invigorating. It is also the most direct and positive way to help young people discover their inner selves and begin a life-long process of growth. I realise that this objective makes great demands on teachers, and also on parents. It is extremely difficult for the best Catholic school if parents do not practise their faith. Parents cannot expect any school to do their job for them.

The second objective is religious education – ensuring that all those who leave Catholic schools have a solid grounding in the truths of the Catholic faith. We are now greatly helped in this endeavour by the publication of the new *Catechism of the Catholic Church*. In coming years, I believe this will be of immense value to pupils and teachers. I do not pretend that religious education is easy. But I do believe that you have the duty to educate young Catholics so that they have a good knowledge of their faith, an appreciation of its intellectual credibility, and recognise that it constitutes a real option for adult commitment.

The third objective is to teach our pupils the importance of fundamental moral norms, to underline the objectivity of these norms and to make the all important distinction between a rightly formed conscience and private judgement.

Today's secular world promotes the view that conscience is only concerned with acting as one sees fit. Individuals are thought to be free to pick and choose the precepts and commandments they wish to observe. It is unfashionable to assert the objectivity of moral values and the need to be guided by them.

Indeed, such is the decay in our moral attitudes and common moral

language that morality is often regarded today as entirely a matter of choice and opinion. Under no circumstances – on this view – can any system of moral values be imposed on others or even proposed seriously for their acceptance.

It is, of course, one thing to uphold moral values and to reach a coherent private and public morality and quite another to commend this to young people and help them to make these values their own. We have to start by demonstrating at all times the necessary link between a moral life and a life that is worth living and is both fulfilling and genuinely human. The first disciples began to follow Jesus because they were drawn to him. Goodness is attractive and in fact compelling. We must encourage that crucial inner movement from 'doing the right thing because I ought to' to 'doing the right thing because I want to, and understand why'. This is, importantly, the approach taken by Pope John Paul II in his recent encyclical on morality, *Veritatis Splendor*.

Of course this whole process of moral education is made more credible and effective if it is promoted by educators who are themselves concerned and who are seen to be living that morality in daily life. The maxim 'Don't do what I do, do what I say' was always suspect, but today it is a recipe for failure. Today people of all ages demand a match between theory and practice, between principles and daily behaviour. As Pope Paul VI said, speaking to the Council of the Laity in 1974:

Modern man listens more readily to witnesses than to teachers, and if he listens to teachers it is because they are witnesses.

The ideal, of course, is that the school itself should be a community where truth, justice, love and community are lived out in structures, relationships and activity.

These considerations lead naturally into the fourth objective which is to encourage a sense of social responsibility and a study of the Church's social teaching. I hope that all Catholic schools will make full use of the Bishops' Conference recent statement on *The Common Good*. This aspect of the Church's mission is not an optional extra, and is easily overlooked.

Morality is not only personal but also social in its concerns; it determines how we should act in relation to others. We should harness the instinctive idealism of the young to serve the needs of the disadvantaged and marginalised. This is not first and foremost a work of charity – although undertaken in a spirit of compassion – but part of a necessary concern for justice. In our approach to morality we must reverse the contemporary fashion of privatising moral values, leaving public life and international relations to market-forces and to self-interest. This is a false dichotomy. Unless society and states recognise the validity of objective moral norms and the legitimacy of legislation based on these norms the door remains wide open to anarchy, the supremacy of the strong, and the eventual disintegration of society.

In the past Catholics have been accused, perhaps with some justice, of stressing personal sinfulness and guilt and of over-emphasising the need for individual redemption. Today we need to proclaim not only these, but also the

fact that an individual is made for communion and community. We are also called to save the world, and witness to the kingdom.

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

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

I deliberately stress the role of lay people. There should be no artificial separation made between membership of the Church and citizenship of human society. The papal encyclical *Christifideles Laici* contains a fine affirmation of the crucial role lay people play in the life of the Church, for they contribute to society as members of it. The role of lay people in the Church's life is becoming more and more important – as you, I know, will recognise and accept.

One of the paradoxes of education, as I have defined it, is that it is ultimately impossible to measure success. Achievements in academics, sport, music and art – these are important, of course, and in some degree measure the quality of an education at school. Indeed, the search for excellence must be seen as an integral part of the spiritual quest. Christians are called to seek perfection in all aspects of their lives.

The true test of success, however, is the subsequent life of the student, the kind of person they become, the extent to which they are, in St Irenaeus' sense 'fully alive'. We are only 'fully alive' when we combine in ourselves the spiritual, a strong moral awareness, a lively mind, cultural sensitivity and a healthy sense of the importance of the physical. Above all, a good education must result in young people being not only gifted and accomplished, but also wise and holy.



THE FAITH, SOCIETY AND  
CATHOLIC SCHOOLING TODAY

A speech to the Catholic Grant Maintained Schools Conference  
14 November 1996

LEO CHAMBERLAIN OSB

It is a particular honour that the committee of the Catholic Grant Maintained Schools Conference suggested that a representative of the Catholic Independent Schools Conference address you, and we have been delighted to respond. It seemed appropriate that I should attempt a reflection on our joint purposes and paths forward. When I started to prepare this paper, I was fairly sure that at least some part of its thesis would get a positive response among an audience of Catholic educators. Since then Frances Lawrence has published her moving manifesto, seeking a revival of the moral purpose and standards of our society. It was not, she modestly wrote, 'particularly pioneering'. But the style she chose, her own tragic experience and her generosity of spirit have had a wide effect, and I would suggest that it is now part of our business to help to ensure that the results are lasting. No-one in teaching is ever very far from reflecting upon their own deficiencies and their own particular responsibilities.

Quite a long time ago, I went to my first Catholic school, and I remember well how I was introduced to the ecumenism of the time. There was another school close by, also populated by sweet little children, but these were Protestant. As they passed by on their way home (there was, as far as I can remember, nothing much in the way of transport for local children, and few families in the forties had cars), they would greet us in a friendly manner and I was soon instructed in the proper response. 'When they shout Catlicks', my new friends said, 'you shout Prodidogs'. In an ecumenical age, ancient prejudices are diminished but not altogether absent even now. We should never underestimate the power of the subterranean cultures of our society. Catholics have had some reason, even quite recently, to regard the proud Protestant inheritance of the Bill of Rights and religious freedom with at least a tinge of irony. Now we have the scholarship of Eamonn Duffy's *Stripping of the Altars* to confirm what the Jesuits of the early years of Queen Elizabeth I's reign knew well, that the passing of the old religion was regarded with something more than sentimental regret: there was an acute sense of loss, and that was surely the root of the heroism which is our inheritance. These past experiences should not be denied today. Our identity must be rooted in the Catholics' historic and stalwart defence of their religion. This is the common thread in the story of the tiny group of English Catholics, of the converts of the last century or so, and of the great numbers of ill-used Irish men and women who came to live and work in England and Scotland from the time of the famine onwards. Respect for the Catholic Church grew steadily over the last 100 years, and its growth was steady. Thanks to our history, and especially to the martyrs, even now anti-clericalism has small place in our Catholic world. Those Catholic professional

men, many of them from schools such as my own, who brought integrity to their careers, and gained respect, in the 19th and early 20th centuries, are owed a debt of gratitude. We should not forget that Catholics were respected for being themselves, nor fear to be bold about our identity today.

The commitment and work of vowed religious was characteristic of the first century of Catholic education. They provided a clear direction and focus for their schools. At that first school, I met Mother St Vincent. I remember her as devoted, and quite strict. I was warned on my first day that she was a dab hand with a pudding spoon, and that its use was not restricted to the pudding basin. When I met her again many years later, I realised that she was a woman of humour and kindness, charitable and truly an educator. But it was just as well, at the time, that we knew who was boss. This did not imply any servility on our part, or lack of respect for the children on hers. Whatever else has changed in education, both the fundamental purpose of education and much of its method, remains the same. 'I do like my new school', Abbot Patrick Barry once quoted a small girl he had met. 'Discipline is allowed there.' The number of religious in our schools has sadly diminished. But there is also opportunity, and it can only be encouraging to view today the numbers of Catholic laity holding authority in our schools, and holding to the same ideals. We, who exercise the awesome responsibility of teaching, know, if we are any good, that we cannot do the job of teaching all by ourselves. We know, more than ever now, and not only because of the ever-increasing web of written protocols and instructions, of the importance of our close co-operation with parents and with the children themselves. We also know that we deserve support from governors and local authorities, as well as from parents.

A generation ago, there were characteristic limitations to the outlook of Catholics, and of Catholic schools. I remember that forty years ago I was not at all sure that I should pray with non-Catholics, or even say the Grace as a scholar of my Oxford College – I did so, not so much out of a new ecumenism, but more as an act of College *pietas*, just once, before I went down. There is a paradox in recent developments. Just as those of my generation in our twenties were learning for the first time that it might be possible to rejoice that others also wanted to remember the command of Christ to take the bread and take the wine, many of the basic moral agreements within society were beginning to crack apart. Catholics were urged to come out of the ghetto, or out of the fortress, just as new horrors lurched into the open.

The Abortion Act of 1968 is only the most dramatic, though certainly one of the most important, steps along that broad and well-surfaced road on which Catholics found themselves when they stepped out from the glacies of the castle of at least semi-enclosed Catholic life. There have been 3m abortions in the United Kingdom, and 30m in the United States following the Supreme Court's decision in the case of *Roe v Wade* in 1973, and there are now similar trends in other European countries. Pregnant mothers may find themselves in desperate difficulties, and we must do all we can to help, but not at the cost of the life of the unborn child. We face a genocide horrifying in its extent, and

horrifying in the matter of fact way in which it is now accepted by our coarsened society. Job advertisements in gynaecology and obstetrics in our country might as well now carry the warning, 'Catholics need not apply'. The steeply rising rates of divorce, the abandonment of marriage, the campaign for an active homosexual lifestyle to be regarded as of equal legitimacy to heterosexual, the discovery of serious moral failures within the Church – all this contributes now to a sense of crisis in which we fully participate. Those directly involved in these painful situations deserve sympathy: many of us will know the pain of divorce in our families, and no-one is to be condemned for their homosexual inclination. We should show sympathy and understanding and support. But that demands neither that we acquiesce nor endorse.

Nor is this a question only of sexual morality. Recent hopeful statements from government that crime is under control come too early for certainty. What is certain is that by 1991, when 10,000 indictable offences were reported, crime was running at a rate ten times that of 1955, and forty times that of 1901. Violent crimes have almost doubled in each decade since 1950. You are probably familiar with these tragic figures. But the point that I am making is not simply that Catholics have had to face these things along with others. It seems that trends in society affect us almost equally with others and that the new openness of Catholics to our society has coincided with an intensification of society's problems. There is a danger that we also will lose our way.

In the last 20 years, we have seen the emergence of the secular society, carried possibly to its most extreme in Britain, and expressed most aggressively in our uniquely horrible mass media. Where once our social codes were founded on a sense of personal duty, today they are propped less happily upon the concept of personal rights. I recall the model notice proposed by the Social Services Inspectorate about complaints in boarding schools. Addressed to each child, and at inordinate length, it ended with these wonderfully positive slogans: 'Don't be afraid to complain. It's your right to be treated properly and it's your right to complain if you think you are not being treated fairly.' I do not know whether those who used it found that it helped to prevent abuse and bullying, evils which it is our constant anxiety to prevent; but a school in which rights were asserted so shrilly could never be a community. Such exclusive emphasis on the rights of the individual leads to the elevation of tolerance as the highest – sometimes, it seems, the only – moral quality valued by society. Live and let live is a slogan that has its merits in a century of conflict, but it is not a clarion call to high achievement, or to the life of faith and virtue.

One response by religious people to this situation has been that of accommodation, the adoption of religious liberalism, characterised by Newman as the anti-dogmatic principle. Essentially, this has meant the abandonment of doctrinal teaching on the grounds that human language and thought is incapable of transmitting certainties about the infinite God. Every statement is provisional, all is uncertain. Now in a profound sense this is true: finite human language, limited in time, culture and place, cannot fully express the infinite, and the long tradition of Christian mysticism is witness to this. But

the Catholic faith holds that God is revealed in the historic person of Jesus Christ, and in His Word. We believe that religious truth can be contained and is contained in the tradition of the Church, even though the very language in which it is expressed is historically conditioned.

This balance is quite crucial in our evaluation of the shifting and changing scene about us. In another age, politicians, encouraged by historians, were quite confident that the human story was that of progress, and indeed sure that history itself demonstrated progress, the triumph of good over evil. Both the western liberals and the Marxists shared that confidence, in spite of their great differences. Now all too many have abandoned any idea of objective truth, in art, in literature, in life itself. There has even been a denial that there is any objective foundation to suggest that Shakespeare is worth any more attention than a comic. We are faced with confusion veiled by tolerance. As Newman wrote, 'You may hold the most fatal errors or the most insane extravagances, if you hold them in a misty confused way.' We are a long way from the declaration of Lord Hailsham's grandfather that 'For ever truth is better than falsehood, beauty than ugliness, justice than injustice, kindness than cruelty.' Yet there is objective truth, and, as we believe, objective religious truth.

The Vatican Council, seminal in Catholic thought today, was rightly described as having the spirit of Newman breathing over it. The great themes of the Council go beyond any short discussion. It is not, indeed, that the Church did not previously understand itself as People of God, and Community, but that it is very necessary that we be fully conscious of this reality and reflect upon it. Catholic schools, as our bishops have said, are an integral part of the Catholic community, which contributes about £20m annually to their costs. The decree on Ecumenism is of immense importance to us in considering the principles of our response to those other citizens of our world who are knocking at our doors; and we should be grateful that the Council took time to reaffirm the 'paramount importance' of education and the vital importance of Catholic schools. The decree on Religious Liberty is seminal in our approach to questions concerning religious education and the teaching of Christian Theology: it states clearly that 'Truth can impose itself on the mind of man only in virtue of its own truth, which wins over the mind with both gentleness and power.'

These questions affect all society, manual workers, teachers, administrators, business, professional people. But schools are rightly perceived as standing at the centre of national concerns because it is there, after the family, that the shaping of personal futures lie. For Catholics, the question is even more acute. Catholics want their own schools so that our vision of man as made in God's image, truly precious and loved by Him may be passed to another generation. With that vision goes the offer of the sacramental life of the Church, and a mission to serve others in our society and in the world. The bishops of the 19th century put the building of schools ahead of the building of churches. When he was championing the first efforts to provide Catholic schools, Cardinal Manning put it as well as anyone: 'A Christian people can

only be perpetuated by Christian education; but Christian education is not to be given in the unaided homes of England – no, not even of the rich, or of the middle class, or of the poor.

There is, then, a deep principle behind our belief in the value of our own schools. But we need to be careful how we work it out. A little time ago, I heard a distinguished and idealistic speaker tell an audience that the struggle for justice and liberation should inform all our teaching. Even mathematics, he said, should be used in this way, so that sums might use as their material such matters as the calculation of the acreage which would be needed to feed a family in a third world country. This was quite alarming. Both Nazis and Communists used such techniques. Here is question 95 in a Nazi maths book of the late thirties: 'The construction of a lunatic asylum costs 6m RM. How many houses at 15,000 RM each could have been built for that amount?' Further questions made the implications even clearer. While on the one hand, a Catholic Christian may claim with Newman that 'Religious Truth is not only a portion, but a condition of general knowledge', we may also claim that knowledge is its own end. The object of liberal education is, said Newman, 'nothing more or less than intellectual excellence.' In these two statements we still find the charter of Catholic education. It would be a caricature to say that liberal education consists in carefully excluding the useful from the curriculum; rather the curriculum is centred upon the fundamental, and that is why theology should have its proper place in a Catholic school. Newman did not suggest that cultivation of the intellect was of itself the source of moral teaching: in fact, he carefully pointed out its limitations, and his famous description of the gentleman, 'one who never inflicts pain' was intended to demonstrate the limits of ethics without religion. The ethics we teach have a clear religious foundation. From this follows our concern for social justice, amply demonstrated in the Bishops' document *The Common Good*. This concern can be promoted in schools, not least outside the classroom.

Pope John XXIII taught us to work with all men of good will, and we welcome the emphasis given in the 1988 Education Act on the promotion of the spiritual development of boys and girls. There is a discovery of valuable common ground in the National Forum's code of morality, and even more in Dr Tate's subsequent exposition of it. The defence of truth, the search for meaning in life, respect for law, these are worth a lot. So would be the reassertion of objective moral rules against the moral relativism which has besieged us. This would be a beginning, but questions will quickly arise about the essential content of truth, of meaning, of morality.

It should not be difficult to see what an advantage we have. A distinguished former headmaster of a great school spoke recently of his search for a new basis for education. He wrote, 'A central discipline. We don't have one now. Plato would have wished it to be Philosophy and Theology. That may be too frightening.' John Thorn ends by advocating some training in logical thought, and others, led by Sir Ron Dearing, even more recently have advocated some kind of AS level in Critical Thought. It may be indeed be

useful to have such study; but it is the teaching of a method, not of a discipline truly central to humanity. Why cannot we learn even from the most recent mistakes of humanity? When, in the early fifties, Czeslaw Milosz, after his defection from his official post, wrote *The Captive Mind* in the bitterness of his discovery of the failure of his communist ideal, he demonstrated that the attempt to create a new man and a new ethic had failed and had only resulted in a new oppression. There are no new methods or disciplines to replace what has been lost. There is only, again, for a new generation the question posed by Jesus Christ, 'who do men say that I am?'

However hesitantly and imperfectly, we have followed Him, and given the answer given by St Peter. So we have a clearer and more specific message for our time, and clearer moral teaching than the consensual phrases produced by the national forum's code on morality. We teach that marriage and what we now have to call the traditional family are the foundations of society, and we can argue that more should be done to protect those institutions. We teach a respect for human life, from its inception to its natural end. We have a moral theology which enables the necessary distinctions to be drawn in all those difficult cases which are quoted to, or perhaps rather, at, us. We teach the reality of sin. We teach before all this that God created the world good and that we are redeemed; and so while our view of humanity is entirely realistic, it is also, in the end, optimistic. In other words we teach, or should teach, Christian Theology, and we should not be afraid to examine it. Cardinal Hume in 1995 at the Catholic Education Conference, spoke appreciatively of this trend, in support of which we have played some part at Ampleforth. In the new Catechism of the Catholic Church we have at last an adequate reference point for hurried or harried teachers.

This work can only be done in Catholic institutions. There was a fifty year struggle to establish even the burdensome compromise of the present day, by which Catholics provide for 15% of capital expenditure on our schools. There was deep suspicion of the Catholic demand for their own schools, to be supported by the taxes Catholics pay. To remind government as well as ourselves of our priorities, and our presence, is still important. The holding of a national conference on Catholic education has been a good initiative and worth supporting. In 1995, it was good to see the variety of work in education undertaken by the Church. I took the meaning of the late Archbishop Worlock's humorous and civilised paper to be a reminder to us all of the inequitable settlements of the past, and also a reminder not to let go too easily of what had been achieved in and through our schools. But there was also a paper by Sir William Stubbs, which was not published in *Briefing* along with the rest of the Conference papers, although it was clearly carefully prepared and copiously illustrated with statistics. He pointed, correctly of course, to the uneven spread of Catholic VI form Colleges, and made the suggestion that they were too expensive, providing for 1% of the age group but requiring 2% of total funds. He seemed to think, as far as I can recollect, that we might as well all come in together to a national system. His figures were, at least some of

them, highly suspect: the 1% figure was achieved by rounding our numbers heavily down, and the 2% by rounding our expenses heavily upwards, but his audience was too polite to point that out. It was also rather surprising that he appeared to omit consideration of sixth forms in schools.

Before you decide what to teach, you need schools and you need teachers. In many ways, the Catholic system is in a position of strength to meet the continuing need for sound teaching. Catholic schools form 10% of the maintained sector, and we have 450 secondary schools, and 17 sixth form Colleges. In addition there are the schools of the independent sector, and the Catholic Institutes of Higher Education, including the six Colleges of Higher Education. The hierarchy accepted, and even embraced, the coming of comprehensive education thirty years ago, and sought, then at least, to co-operate with the government of the day. Catholic schools today are generally respected, and it was a pleasure to note that Catholic representation in the FT1000 league table was above the average. One small sign of the respect for Catholic schools has been the anxiety of, I am told, a number of lay non-Catholic boards of governors to retain, in the titles of their now secular establishments, the magic words 'Convent School'. OFSTED reports, some of which I have seen, lay emphasis on the moral as well as academic excellence of Catholic voluntary aided schools. It was pleasing that when the Prime Minister wanted recently to demonstrate his approval of good schooling and his support of his Secretary of State, he visited the Cardinal Vaughan school. All this means that Catholic schools are playing their part in a sharply changing scene.

Today, vocational training is lauded to the point of a new style of examination being named 'Vocational A levels'. This may cover such matters as Tourism, to take an extreme instance. Vocational training of any kind today is almost certain to be out of date within a few years, and so it is all the more important to keep in view that high ideal of cultivating the mind and the spirit which still lies before us. Newman called vocational training 'professional skill', and the educated mind can adapt to different professional needs much more easily than the uneducated. This does not exclude such subjects, and such teaching, from our schools in principle, but warns us to be careful about it.

Quite whether quality education is being achieved in other respects by recent changes may be questioned. Changing an institution's name is rather a limited achievement. However, be this as it may, 32% of each age group are now reaching universities, as opposed to 14% as recently as 1980, and only 7% in 1961. Do our institutions have the strength at the sixth form end to provide the tuition needed? You do not have to look very far to detect some of our problems. The Catholic direct grant and grammar schools once posed an increasingly formidable challenge to the secular schools. In most cases this was abruptly ended, and some good institutions lost their identities. At the time this was seen as a proper sacrifice to the common cause enshrined in the comprehensive ideal. But the decision has left Catholic schools in the voluntary aided system at a disadvantage. Especially in the vital area of sixth form education the strain shows. The result now is that we have our 17 sixth form

colleges, of varying standard it must be admitted, in centres of major population, and some excellent grant maintained and voluntary aided schools, as well as independents with strong sixth forms – some of which have applied for grant maintained status. Yet too many of our comprehensive schools struggle against larger and therefore better funded secular neighbours. It is remarkable that Catholic schools do as well as is the case, but the preservation of tiny sixth forms cannot be the way forward, and some of the Catholic independents as well as some of our comprehensives are in this situation, as are some small independent secular schools. Nor can the way be via the destruction of good and prospering sixth forms for the sake of the hypothetical gains of a reorganisation. On the other hand, the decision to delegate management to schools, either through Grant Maintained status, or through the LMS initiative, must be an opportunity for us to grasp. This is so whatever the pains of development, and however onerous the task imposed on governors. I believe that the establishment of grant maintained status has enabled some good Catholic schools to enhance, and in some cases perhaps even to secure, their character and educational commitment to that excellence spoken of in the recent statement from the Catholic bishops. It is good to have this statement: the bishops have said all too little over recent years about the importance of Catholic schools, and Bishop Konstant's remarks both at last year's Catholic Independent Schools Conference and more recently are particularly welcome.

While it appears that more Catholics are moving their children to Catholic maintained schools, in the independent sector there has been a move in the opposite direction. Parents choose what they believe is best for their children, and this must be respected if their motivation is for good education overall rather than merely social conformity, or even social advantage. There is here a question which has to be faced. The Vatican II Declaration of Education speaks of the Church's obligation to pastoral care of Catholic children in non-Catholic schools. It also talks of parents' obligation to ensure that their children are still given a full Christian formation. It is difficult to conceive how that can be done as well in the circumstances of a secular school. The secular schools of this country, and even those of Anglican foundation, are faced with parents whose own religious practice is often limited or negligible, and whose expectations for their children do not include anything very much in the way of prayer or theological formation. Such schools may or may not offer some Catholic elastoplast, some particular arrangements for Catholics: the independents often do, the state schools do not. In such a situation there is a fine line between providing such spiritual support as may be possible and acting in a way which appears to devalue Catholic schooling. Let's be quite clear: a school with a Catholic chaplaincy is not the same as a Catholic school. But for our schools, independent or maintained, there is only one way forward. As an admirable Roman document noted in 1988, Catholic education should be an integrated process, so that 'Christian formation takes place within and in the course of human formation.' Our goal is eternal, and it is developing humanity

itself which finds no rest until it rests in God. There is excellent academic teaching and spiritual and moral education available in the Catholic maintained and independent schools: it must be our business, as it always has been, to ensure that there is no academic reason for Catholics to choose to go elsewhere. A parent truly committed to the faith will hesitate very much before choosing the non-Catholic option if he is fully aware of the facts. Nor is this just a question for the independents. If the value of Catholic education is not championed today, parents will not see the need for Catholic schools tomorrow.

The supply of teachers may not be all that we want. I remember a Catholic headmaster who worked in a county school, telling me that all the brightest of his own age group at their grammar school wanted to teach. That is not the case today. There have been some alarming recent indications that the supply of teachers is not all we would like it to be. It is common to have to re-advertise senior posts in Catholic secondary schools in the voluntary aided sector, and three years ago, in 1993, over 40% of teachers in Catholic secondary schools were non-Catholic, up from just below 34% in 1980. We all need to consider ways in which we can encourage the entry of good young Catholic people to the profession. Catholic schools should consider ways in which they can actively support the training of Catholic teachers.

I have tried to set out both the present context of Catholic education, together with some of the problems we encounter, and the principles on which we should stand. I can summarise what seem the essential points. First, if our programme is as I describe, Catholic schools are needed to fulfil it. Neither the dogmatic theology nor the moral theology of the Church is going to be taught to our young in other ways. If indeed the faith of Catholic parents is weak, and their children entirely uninstructed, as some suggest is the broad picture, can there be anywhere better for the approach to faith to be set out than through the gifted teacher supported by a Catholic school?

Secondly, the institutional presence of the Church in society both encourages and enlivens Catholic belief, and presents a challenge to non-believers. At the least, it must be to the common good that we have a differentiated system of education and that all is not under the government's direct control. More than this, by its very existence, the Catholic system provides a balance and a check. The assisted places scheme, in which some of the Catholic independent schools have played a considerable part, provides a bridge between independent and maintained sectors, a choice for parents, and an encouragement to seek the best for their child. It would, as the present Chairman of HMC has said, be an act of political vandalism to destroy it.

Thirdly, insofar as men and women are social creatures, it is surely by the social presence of the Church in all its manifold ways that their faith may be built up. There is room here both for small and informal groups of Christians who support each other in prayer, and for institutions which can be beacons of faith by their very being. Among such, the Catholic school is of particular importance. Nothing is more important to parents than the good of their children, and that is often true even in dysfunctional families. When the

Church meets the concern of parents for their children, it is present at the heart of the family and close to the hearts of adults who may over the intervening years have moved away from it. It is not merely out of misplaced conservative zeal that the Catholic Churches of central Europe have moved so quickly to set up Catholic schools. The Hungarian Church knows how important to its survival has been the eight Catholic schools allowed to exist under gross disadvantages by the Communist regime, and is working now to open more. Numerous Catholic schools, some independent, have opened in Poland. In the Czech Republic, over 40 Catholic schools have been opened since 1990, and the greatest problem is to provide trained teachers of quality.

If we are to fulfil our mission as Catholic head teachers, meetings such as this are of great value. But perhaps you will allow me, at the end of this paper, to take the point a little further. I believe that I have said enough to indicate that the mission of Catholic secondary schools in this country is of importance to the Catholic community, and that, although independent, grant maintained and voluntary aided Catholic schools will all have problems of their own, we share a close identity in our mission. Yet in our structures, we are far apart, and it is only because of your imaginative invitation that Dermot Gogarty, the Headmaster of St John's Beaumont, and Chairman of the Catholic Independent Schools Conference and I are here at all. The former Association of Catholic Schools and Colleges has now been swallowed up into an agglomerate with the Catholic Teachers Federation, and I wish the venture well. But it is not evident that there will be an adequate forum for Head Teachers to meet, and last year's well organised conference of ACSC attracted fewer than 50 head teachers. On the other hand, I know from my own direct experience in meeting the Catholic Secondary Heads of the north-east how valuable such meetings may be. I do believe that our strength is in numbers and in co-operation and I think we should together consider possible steps forward. In the world of independent education, the move to co-operation between head teacher organisations is strong; people 'up there' are more likely to listen to us if we can speak together. As I see it, the common ground between Catholic Independent and Grant Maintained education is such that there is every reason for a single association to speak for us all. As at present, such an association would be representative of its members rather than directive of them. The essential independence and responsibility of each school to its own governing structures would remain unaffected. It would not be difficult to keep particular sub-committees for particular purposes, such as the representation of the Grant Maintained schools negotiations over finance, matters in which the independents are ignorant. But it would not be a bad thing if we became less ignorant. We would perhaps need Secondary and Primary sections. We would need to find ways to relate to the Catholic voluntary aided sector, and its admirable work. We might have to consider forms of associate membership for the smallest independent schools, at less expense; and we would undoubtedly have to work away at problems I have not foreseen today. I should emphasise that in saying these things I speak only for myself, though with some

encouragement from the Committee of the Catholic Independent Schools Conference. But I do believe that a firm and experienced Catholic voice should be heard from and on behalf of the Heads of our schools, a voice calm, informed and above all supportive of all.

We have no need to be apologetic. We are respected, and in some ways the world is coming towards us. What we are doing cannot be imitated by those conjurers who would make their schools all things to all men in ways not meant by St Paul. During the last year, we have worked away at Ampleforth on a new prospectus. It was necessary to set out as attractively and clearly as possible the purposes and capacities of the school. We headed the section in which we discussed particularly the overall experience of the school with the words 'Faith and Virtue'. I chose to talk not about values (a vague word of dubious ancestry), but of virtue, and virtue in its supernatural as well as its natural connotation. Virtue is the power to accomplish moral good, a goal which can only be pursued in freedom and responsibility. Supernatural virtue is the practice of faith, hope and charity. In saying all this, I did not expect that *The Times* would, a few days ago on 29 October, head a leading article with the words 'Virtue must be taught'. The article remains on the natural level, and does not attempt to plumb the depths of theology in which I have somewhat superficially-splashed about, but it is welcome all the same.

Fr Dominic Milroy, my predecessor in office at Ampleforth, said to our parents at Ampleforth's Exhibition or prizegiving five years ago, 'the time has come to move from Assimilation to Affirmation' - from assimilation with national standards and aims in education, from which we have all gained immeasurably over the last century, to renewed affirmation of our distinctively Catholic character, losing nothing in the way of academic standards or opportunity, but expressing confidently and firmly the Catholic and Christian presence in a world which has need of it. Alasdair MacIntyre in his difficult book (which I cannot pretend to have read more than very partially) *After Virtue*, suggests a parallel between our time and the moment when the Roman world was breaking up, and men and women of good will ceased trying to preserve it, instead turning to build up 'new forms of community within which the moral life could be sustained' in the coming ages of barbarism and darkness. He ends his discussion with these words: 'If my account of our moral condition is correct, we ought also to conclude that for some time now we too have reached that turning point. What matters at this stage is the construction of local forms of community within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us. And if the tradition of the virtues was able to survive the horrors of the last dark ages, we are not entirely without grounds for hope. This time, however the barbarians are not waiting beyond the frontiers; they have already been governing us for quite some time. And it is our lack of consciousness of this that constitutes part of our predicament. We are waiting not for a Godot, but for another - doubtless very different - St Benedict.'

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## CHRISTIANITY, CATHOLICISM, SEXUALITY AND MARRIAGE

REV JOCK HAMILTON-DALRYMPLE (E75)

### *I Introduction*

In the last *Ampleforth Journal*, John Marshall reviewed *Jack Dominican – Lay Prophet?*, my biographical appraisal of the Greek immigrant, psychiatrist, and Catholic layman, who probably knows as much about marriage and marital breakdown as anyone alive in Britain. As a consequence, the Editor has invited me to offer some reflections on the state of marriage today, based on what I have learnt from Dominican and also from my own experiences as a parish priest and marriage counsellor. However in today's climate, a celibate priest offering any reflections in this area probably needs to begin by explaining why his perspective might have something to contribute to the overall debate. For that reason, and because it will throw light on why I and many others have come to feel so strongly about the need for a change in the 'official' church's approach to marriage – and in particular for a more effective strategy to support it – I begin with a brief chronological overview of the experiences which have brought about such convictions.

In July 1986, I was ordained a priest for the diocese of St Andrews and Edinburgh, and immediately sent to the parish of Musselburgh, a sizable town on the outskirts of Edinburgh, where I spent four years. During my first two years there probably the single aspect of parish life that most struck – and upset – me, was the pain and rejection felt by so many Catholics who, because they'd remarried, or were married to someone who'd been married before, were unable to receive the sacraments. I was struck too by how one reason given for this discipline was the 'scandal' caused to 'good' Catholics – when in practice any scandal felt by parishioners seemed to me to be caused by the Church's apparent rejection of people many of whom had experienced the sense both of failure and of rejection so often involved in the breakdown of a marriage. In this period, too, I had my first contact with the annulment process: with the pain involved in reopening the wounds of the past; and with how in Scotland at least it was four years before a case was even looked at, despite Canon Law specifically stating that once a case was accepted, it should be concluded within eighteen months.

A wise old hermit once told me that it takes your average parishioner anything up to five years to really trust their parish priest; that might be an exaggeration but certainly during my second two years in Musselburgh, there was a major increase in the number of people trusting enough to come and talk about the difficulties they were experiencing in their marriage, or in the aftermath of a separation. A significant and lasting shift occurred in my outlook: I began to move away from a Church-centred perspective, concerned with the pros and cons of Catholic teaching about divorce, remarriage and the sacraments, and the pain caused by it – important as it was to examine and question that teaching – and instead to face up to the vast sea of human anguish

that resulted from marital breakdown and divorce in general. Confronted by so much suffering, I felt inadequate and helpless, until I made contact with Marriage Care – or the Catholic Marriage Advisory Council (CMAC) as it was then – and saw quite how effective the intervention and support of skilled marriage counsellors could be, and yet, paradoxically, how wary men in particular (including my fellow clergy) were of them. At the same time, I began to become aware of the enormous potential of – and the necessity for – good marriage preparation, ideally in the form of a course for engaged couples run by a team of trained helpers, rather than through individual sessions with a priest.

In 1990, my archbishop asked me to spend two years in Belgium studying moral theology at the University of Leuven. The degree required a thesis, so early on in my time there I decided to choose a subject that would enable me to examine the gap I perceived existing between the theory of Catholic teaching on sexuality and marriage and the reality of everyday life. When I approached one of the Flemish professors for advice, he produced five Jack Dominian books from his bookshelf and asked me if I'd be interested in writing about him. By chance, Dominian himself turned up in Leuven the following week; we met and he promised to help in any way he could. Over the next eighteen months I learnt a great deal not only about such matters as the sociological and psychological background of modern marriage and the stages of the marital lifecycle, but also how Dominian himself had undergone a 'conversion experience' as a result of his experiences as a marriage counsellor with CMAC. He had been conditioned by traditional Catholicism to believe that if a couple didn't sleep together before their marriage, had a Catholic wedding, went to church regularly, didn't use contraceptives and remained faithful to each other, then by definition their marriage should work. When he began counselling in the late 1950s, he found himself week after week seeing people who had done all these things and whose marriages were breaking up. As time went on, he became increasingly aware of the additional suffering caused by the Church's teaching. 'It was a first indisputable realisation that things were not as they were presented.' In time this conversion led him to see his vocation as the study and communication of the changing nature of marriage and of the causes and consequences of marital breakdown in order to help the Church make contact with the reality of people's experience and develop its pastoral strategy in response to that reality.

In 1992, I returned to Scotland and was appointed a parish priest in Fife. Since then, I have trained, qualified and worked as a marriage counsellor with Marriage Care, and turned my thesis on Dominian into a book published by Geoffrey Chapman. These experiences have complemented the everyday ministry of a parish priest in a new town where, with the lack of extended family for support, the rate of marital breakdown is even higher than the national average. As a consequence, I have increasingly felt that the Church should make a pastoral priority of marriage preparation and of the support of married couples, especially in the first five years of marriage. And I have also

come to believe that it should channel more resources in that direction and in the development and communication of an attractive vision for Christian marriage, rather than concentrating on its own agenda and the provision of the necessary personnel for its annulment tribunals, even though justice dictates that to be a priority as well.

### *II The Causes and Consequences of the Change in the Nature of Marriage*

Marriage for a Catholic is one of the seven sacraments, and yet as Jack Dominian never fails to point out, it is fundamentally different from the other sacraments in that its 'matter' does not consist of material things like water, wine or oils, but an ever-changing social reality – which is 'taken up . . . and made into a divine mystery'. It follows that the first priority in any vision for marriage, or teaching on it, is an appreciation of its evolving psychological and sociological characteristics – rather than of the scriptural and theological roots of the sacrament – because the 'divine mystery' is found in the depths of the secular reality. Certainly my own understanding of what is happening today to the sacrament and institution of marriage – and indeed to society in general – has been greatly helped by Dominian's work in this area, so much so that I believe that anyone entering marriage – and every married couple – would benefit greatly from the knowledge.

The central Dominian thesis is that in the last half-century powerful social forces have caused historic changes in the 'nature' of marriage: that these changes have imposed a greater desire for, and expectation of, emotional intimacy than ever before; that this draws spouses to a deeper and more vulnerable layer of their being, where negative childhood experiences – and the subsequent difficulty that a large percentage have in coping with intimacy – have a more significant effect; and that, as a result, marriage today has become 'a conflict-generating condition', requiring but not getting a concerted strategy of support.

Marriage, according to Dominian, has evolved in the last fifty years from a 'task-oriented togetherness' to an 'inter-personal encounter of intimacy'. In a traditional marriage, husband and wife had distinct roles: the husband was the principal income earner and the head of the family; the wife looked after the home and the children. In today's model, however, both partners 'seek an equality of worth' and 'a greater flexibility in their complementary tasks'; the emphasis is much more on mutual communication, demonstration of affection, sexual fulfilment and realisation of potential.

Dominian believes three particularly important and interrelated social factors have been responsible for these 'historic changes in marriage'. The first and most decisive has been the rapid acceleration in the emancipation of women in the last thirty years; the second is the effect of advances in medical knowledge and expertise; the third is the development of psychology, and its partial fulfilment of the vacuum caused by the diminishing importance of formal religion.

A series of factors, including increased educational facilities and the successful fight for the vote, were responsible for a slow increase in momentum



in the emancipation of women in the first half of this century. However, it has been medical developments which have been largely responsible for that movement gathering pace since then. One such development is the decline in infant mortality; out of every 1,000 live births in England in 1911, 130 infants died; by 1982, the figure was 10.8. Another is the advent of reliable contraception: that many women are able not only to have the number of children they want but also to have them when they want them is a revolutionary enlargement of freedom. As a result, whereas at the beginning of the century, a working-class mother would spend about 15 years of her life either pregnant or nursing a baby under the age of one, her modern equivalent is similarly occupied for only four or five years.

Just as rapid as the decline in infant mortality, and caused by the same advances in curative and preventive medicine, has been the increase in the life expectancy of both men and women. As a consequence, a couple who remain married to each other now have many more years together than ever before, years which are normally lived in an environment far removed from the traditional preoccupation with procreation, the rearing of children, and work. Greater availability of housing has increased independence and privacy; technological advances have made running households easier; and the marked rise in living standards has meant that the challenges of food, shelter, employment, social security, education and health have been more met for more people than ever before.

Dominian believes that when our basic needs of survival are met, there is a tendency for human beings in general – and for women in particular – to seek fulfilment at a deeper level of their being, that of feelings, emotions and sexuality. He thinks that whereas in the past energies were mainly directed outwards towards survival, now the increase in health, leisure, freedom, independence and privacy in the lives of many couples, aided by the development of psychology – and sexology – with their emphasis on that very inner world of ‘feelings’ and ‘emotions’ so central to any intimate relationship, has led to a new kind of man-woman relationship. One important element of this change, Dominian asserts, is the shift in the balance of power in the direction of women – not least because they seem better equipped to deal with the communication of feelings. It is no coincidence, in his opinion, that seven out of ten divorce petitions are now brought by women. Increasingly they are not prepared to stay in a marriage that causes them harm or does not fulfil their expectations.

However, it is not only women who have changed. Dominian believes that most men now seek and expect a deep emotional compatibility in their marriages and that their priorities, too, have become centred on the world of feelings, emotions and sexual fulfilment. It follows for him that since a couple’s personalities are engaged at a deeper level than ever before, the success of a marriage today is much more dependent on the stability of these personalities than it was previously. Whereas in the past affective responses were kept strictly subordinate to social roles, now they play a crucial part in the relationship from the beginning.

Dominian is indebted to the sociologists with whom he works at his marriage research centre, One Plus One, for the way they have helped him to become aware of how these powerful social forces have produced these historic changes in marriage so that couples expect and desire a deeper level of personal intimacy than ever before. However, it is his expertise in his own discipline of dynamic psychiatry that has enabled him to explain why these developments have had such explosive results.

The affective responses which Dominian believes now play such a crucial part in our intimate relationships are normally expressed through ‘a repertoire of previously learned behaviour’. The earliest manifestation of relationship is the attachment of a child to its mother. Here the child experiences love and learns to love. This experience is the basis for the relationship one has with one’s spouse in adult life. It follows that for 90% of people who marry, life can be described as a two act drama: ‘act one is the experience between the child and significant members of its family; the second act is a repetition and further development of this experience in the marital relationship.’

If this is so, the stability of any marriage is enormously influenced by the ratio of good and bad experiences in the partners’ childhoods; if either partner’s relationship with their parents has been lacking in unconditional love or problematic in another way, he or she may have difficulty in giving or receiving intimacy and emotional sustenance. Since most adults arrive at marriage with a complex mixture of maturity, unresolved conflict, and, for now a few, deep emotional wounds, it does not surprise Dominian that many marriages are so fragile.

Certainly, my own experiences as a marriage counsellor in the last four years have borne out how so much marital conflict has its roots in the childhood experiences of each partner; how these experiences affect both their belief about themselves, and their expectation of their partner; and, how most couples fail to take this into account when they run into trouble within the intimacy of their marriage. Two examples suffice. One man had had drummed into him from an early age that everything was always his fault – even the fate of his beloved cat and her new born kittens, gassed by his parents in front of his eyes when he was eleven. In consequence, he felt he was bad through and through, and, therefore, responsible for all the conflict in his relationship with his wife. Believing he was bad, he thought he might as well behave badly – and violently – towards her. And he had. Another couple could not find a way of resolving a conflict once they’d fallen out. A little probing into their respective childhoods revealed that the wife had been an only child whose parents had neither got on nor communicated – her mother remaining by herself in the house, her father preferring to isolate himself in the garden. As a consequence, their daughter was desperate to avoid a repeat of the prolonged silent tension that had dominated her childhood and therefore tried to sort any disagreement out immediately. Her husband, however, was the sensitive youngest son in a family of six boys; there had been so much noisy conflict and confrontation in the family home that he had learnt to flee from both, a pattern of behaviour

he unconsciously repeated whenever his wife wanted to talk something through.

Not only has Jack Dominian made me aware of how the desire for and expectation of intimacy almost inevitably involves an increased likelihood of tension in a marriage; he has also revealed with frightening clarity quite how many couples are unable to resolve that tension, and therefore separate and divorce; and the extent of the trauma experience by them and their children as a consequence. In 1960, there were 25,000 divorces in England and Wales; in 1990, 150,000. In 1980, it was estimated that in the United Kingdom the average number of children per divorcing couple under the age of sixteen was 1.12; with the rise in the divorce rate since then, five million men, women and children will have suffered from its consequences in the last decade – and 500,000 new people will do so each passing year.

Dominian recognises that it is particularly difficult to assess the exact effects of marital breakdown and divorce when so many of these are unquantifiable. He does however believe that the break-up of any marriage is 'a betrayal of some of the deepest aspirations of the human spirit'; and, therefore, that although the need for pairing is so powerful that a high percentage of divorcees remarry, second and third marriages do not as a rule have the clarity of motivation and conviction present in the first relationship; rather, they are 'forged much more on a combination of reality and the possible than on the richness of sacrificial first love'.

That much is speculation. Dominian, however, possesses enough facts and figures from recent research to be able to illustrate the frightening consequences of marital breakdown for many of those involved. The statistics that follow might be hard to digest but they have certainly brought home to me how he is justified in his description of divorce as a 'modern epidemic'. Many readers will already be aware of the different aspects from their own direct or indirect experience – but not, perhaps, of the overall picture. What happens to a husband and wife after their separation depends, according to Dominian, on whether they remain single or marry again and that those who remain unattached are especially vulnerable, physically and psychologically: one study suggests that the suicide rate per 100,000 of the population is 7.8 for the married, 35.5 for the divorced, and 204.4 for the separated person living alone. Those who marry again, however, are confronted by a higher failure rate in second marriages than in first ones; it follows that many individuals will suffer the agonies of separation and divorce more than once.

The nature of the impact of divorce on children has been a hotly debated issue partly because until recently there was a dearth of research on the subject. In the last few years more and more evidence has become available, almost all of it revealing major negative repercussions. One recent study suggested the impact on children depended on several factors: a reasonably good outcome was associated with a continuing loving and reliable relationship with the departed parent (normally the father); the presence of a loving and reliable mother; the elimination of conflict, bitterness and bickering between them;

and the child's possession of significant social and psychological resources. A bad outcome was related to negative factors in all these areas. A third of the children involved in this study were still unhappy five years after their parents' divorce, while 'the more distressed children tend to show deterioration in their work at school, become emotionally upset, are often depressed, and a proportion developed disturbed behaviour and delinquency'.

Another study compared divorced families with 'intact' ones – in order to examine in detail the effect on boys and girls who had experienced their parents' divorce or separation before they had reached the age of five. A number of the boys wet their bed persistently up the age of fifteen, while a significantly higher percentage than the norm had been convicted of a criminal offence by the age of 21; this was especially true of sexual and violent crimes. More disturbing still, in Dominian's opinion, was that there was a distinctly higher incidence of divorce or separation in the boys' and girls' own marriages, and among the girls, a greater tendency to give birth to children outside marriage. Another study suggested that 23% of fathers in the overall sample had had no contact with their sons or daughters during the entire year, causing the researchers to conclude that 'marital disruption effectively destroys the ongoing relationships between children and the biological parent living outside the home in a majority of families'.

More stark even than these findings were those of Dominian and his inter-disciplinary team at One Plus One in their 1991 report *Marital Breakdown and the Health of the Nation*. In it they marshalled the striking evidence for the link between broken marriages, poor physical and mental health, and above average mortality rates. The report began by illustrating the strong link between marital breakdown and premature death, particularly among men: divorced men between the age of 35 and 45, for example, were twice as likely as their married counterparts to die prematurely. Moreover, they were also more prone to ill health. The authors proceeded to analyse why this was so, suggesting that because marital breakdown normally constituted a major life crisis for those involved, the stress that was generated compromised the immune function and led to a wide range of physical and physiological symptoms. In addition, this stress often involved a behavioural response of denial, leading to attempts to ignore the reality of the situation and obliterate the pain it caused through overeating, overwork, sexual promiscuity and increased smoking or drinking.

The evidence supported this thesis. For example, divorced women between the ages of 25 and 34 were almost twice as likely to smoke as their married counterparts, while over half of divorced or separated men exceeded the 'sensible maximum level' of alcohol consumption, and one in five between the ages of 25 and 44 drank more than 51 units a week. Mental as well as physical health was affected with admission rates to psychiatric hospitals between four and six times greater among the divorced than the married.

In addition to all this, over the last decade, Dominian has regularly produced and updated statistics which give some idea of the public cost of

divorce to the country through social benefits, legal fees, the expense of taking children into care, and additional costs to the NHS and industry. A One Plus One report in 1984 presented detailed data which put the cost at £879 million – including £425 million for supplementary benefits – independent of indirect cost to the NHS and industry and those resulting from divorce-induced crime. By 1991 Dominian indicated that the public cost might possibly be as high as three billion pounds.

Obviously, many people manage to rebuild their lives after living through their own divorce or that of their parents, while for some spouses and children, separation is not only a relief but a necessity. However, it is hard to argue with Dominian's belief that marital breakdown is the most important social evil in Western society – or indeed with his assertion that the historic changes in personal relationships have occurred so quickly that there has been no effective response anywhere. This lack of response seems to me to involve a criminal passivity on the part of both Church and State. In the second half of this article, I would like to outline what my limited experience suggests could be valuable and worthwhile foundations in the overall strategy that is so badly needed.

### *III A Way Forward – Effective Preparation for Marriage and an Openness to what Counselling can Offer*

A central element in any strategy for the support of marriage is a comprehensive and effective programme of preparation for marriage. One difficulty in the development of such a programme is the confusion between that and the practice over many years of the 'non-Catholic' partner in a 'mixed' marriage (both terms hopefully will soon die out) requiring 'instruction' in the Catholic faith before a wedding can take place. An understanding of the sacrament of marriage and of the essentials of the Catholic faith should be elements present in the overall 'package' offered to both partners but should certainly not take the place of a specific course of preparation for life as a married couple. Although in recent years there has been a significant shift of emphasis – from 'how to survive being married to a Catholic' to 'how to survive being married to each other' – much more still needs to be done to ensure the development of well-prepared and effective courses for everyone who wishes to be married in a Catholic church.

Not everyone likes or can cope with 'group experiences'. My experience, however, is that as well as being a more sensible use of the limited time counsellors, priests and marriage helpers have available, courses for engaged couples frequently offer a couple more than individual preparation does. In my own parish our annual course, organised by a team of Marriage Care counsellors on two Saturdays in Spring, always faces a degree of initial resistance and resentment; however once couples realise that most of the 'work' is done in pairs, and that it focuses on their relationship rather than religion in a narrow sense, most soon relax, and end up touchingly enthusiastic.

There are two essential objectives in any course. The first is the addressing of major issues revolving around communication, such as whether both

partners want children, and if they do, how soon and how many – it would appear a surprising number of couples have never talked through their differing attitudes and expectations about this. Other important sessions focus on the partners' respective homes and childhood experiences and how this will affect their expectations of their own marriage; on their preferred way of resolving conflict; and on the different way men and women approach intimate relationships – is there any truth, for example, in the caricature that men love in order to have sex while women have sex in order to love (an issue we explore with the aid of an excerpt from the video of *Shirley Valentine!*). Most courses also look at natural family planning, a subject which, when well-presented, couples tend to find fascinating and thought-provoking as they realise the benefits of fertility awareness and of a knowledge of the workings of their own body.

The single most popular topic, however, is one on crisis management entitled 'Pinch-Crunch', which seeks to give couples an opportunity and a vocabulary to explore those situations where one partner is upset or angered by the other's behaviour: the challenge of communicating the presence of negative feelings is difficult enough in itself without being accentuated, as so often happens, by the other being unaware that there's a problem and continuing the offending behaviour. The negotiation of a 'pinch' requires the upset partner to have the courage to trust the other with these negative feelings; and, in addition, the skill to do so using 'I talk' – accepting that it's they who are annoyed and hurt and who, therefore, need to explain how they feel, rather than to assume their partner is or should be aware of those feelings. The failure to communicate 'pinches' frequently results in a breakdown in communication and in expectations, and the likelihood in time of a vicious spiral of anxiety, weakened trust, and anger, leading to a 'crunch'. Crunches involve an explosion of resentment, first on one side, then on the other, and the mutual bringing up of a collection of past uncommunicated pinches, often introduced by those famous words – 'and another thing . . .'. Since the middle stages of an engagement are often the time when 'pinches' multiply in number, couples are normally very grateful to be given an unthreatening vocabulary they can both use; and, in addition, to be reassured that not only does every healthy relationship inevitably involve 'pinches' – indeed, that they reoccur throughout a life together – but that their proper negotiation can in fact actually deepen their love for and trust in each other.

Although such courses are becoming more widespread, there are still many parishes that don't provide them – and situations, also, where it proves very difficult for both partners to be available at the same time to participate in them. (Sadly, too, there can often be a built-in resistance to them from males with a public school background.) In these circumstances it is usually possible, and certainly worthwhile, for a couple to make their own appointment with a Marriage Care counsellor – specifically for marriage preparation rather than counselling.

Realistically, two days of preparation, however useful, is limited in what it

can achieve – although it can make the difference between the ‘good enough’ marriage beloved of marriage counsellors (ie one where ‘the good just outweighs the bad’) and its opposite (where the Micawberish reverse applies, with similarly miserable consequences). The second key objective in any marriage preparation is to provide a contact with a skilled and sympathetic individual which could prove to be a lifeline either in those frequently difficult early months of marriage or later on. Certainly from the perspective of a parish priest, it is much easier to encourage or persuade a couple who are struggling to meet again with someone they already know and trust, than to make an appointment with an anonymous counsellor. The ideal, however, would be for all couples before their actual wedding to have arrange a ‘check-up’ or ‘MOT’ for three and six months after the big day – rather than to have to overcome the sense of failure so many sadly instinctively feel is involved in having recourse to a counsellor because things are so difficult.

The resistance that so many people seem to have to counselling is one of the main reasons it can have such a limited effect; *Relate*, for example, acknowledge that they only reconcile about 15 per cent of the couples they see. As Dominian has written, ‘men on the whole are reluctant to utilise its resources; and the majority of couples prefer to sort out their own problems, seeking help from relatives, friends and their doctor’, while of those who do come, ‘many come too late, having exhausted all hope and motivation, and simply desire a certificate of incompatibility’. He himself believes counselling’s effectiveness depends almost entirely on whether a couple wish to remain together; if both ‘wish to do so, effective counselling should ensure this result’, while ‘when one or both are really determined not to do so, the best counselling in the world is not going to bring about a reconciliation’. For him, ‘the greatest and commonest challenge’ in marriage counselling is ‘the presence of hesitant uncertainty in one or both partners’.

My own experience certainly confirms Dominian’s – and, therefore, of the importance of marriage preparation courses both in providing a link with a counsellor and in removing the mystique surrounding counselling. There still remains, however, a need to communicate effectively to society in general the essentials of marital counselling: that a counsellor requires, if at all possible, to see a couple together rather than individually – in order to establish a rapport with them both and avoid identifying with either; that counselling itself is concerned with helping them move from a situation of mutual paralysis and judgmental criticism rather than with giving them advice or with making moral judgements; and that the counsellor does this by enabling a couple to identify problems, to see what it is that they are not receiving from each other but need, and to understand why this has been so.

As I have already indicated, counselling tends to reveal how a great deal of marital conflict has its roots in childhood experiences. However, that revelation by itself is not enough; the effectiveness of counselling is dependent on the counsellor and the client always remembering that the past only has relevance in so far as it manifests itself in the present, and therefore of the necessity of

moving from the ‘there-and-then’ to the ‘here-and-now’. For instance, it was important that the couple whose family backgrounds meant it was very difficult for them to resolve conflict became aware of why this was so; and that they had the chance to talk through aspects of their childhood they had never discussed with anybody before. However, they also needed to learn to act differently: in practice, that meant trying consciously to communicate to each other when they were upset in terms of feelings, experience and behaviour – I feel (angry) when you (pressurise) me and therefore I (withdraw). In this particular situation, the husband found the process of learning how to talk things through very painful, but was greatly helped by his wife’s newfound patience, and her willingness to proceed at his pace not hers.

It would be easy to write at length on other types of problems that draw a couple to seek counselling – such as the different male and female approaches to sexuality, a woman having a much greater need than a man to feel loved or loving if she is going to be able to make love; or the difficulty in rebuilding trust after one partner’s infidelity, with the spurned partner’s constant need for reassurance often too much for the ‘guilty’ party to cope with; or, most difficult perhaps of all, the situation where one partner, normally the wife, makes a major shift during the second phase of marriage from emotional dependence to independence, much to the confusion of the other. However, what is important is less an understanding of these issues, and of the different stages of the marital lifecycle with the attendant challenges, very useful as that is, as an openness on the part of married couples to ongoing support. I, myself, would certainly go along with the two central features in the strategy frequently put forward by Jack Dominian – the provision of as much support as possible in the first five years of a marriage, and the regular ‘examination’ of all marriages with a trusted counsellor.

#### *IV A Vision for Marriage*

The Catholic Church has an important role to play in preparation for marriage, and in the support of married couples and those whose marriages have broken down. In these areas, it can and should work in partnership with the health and legal professions, industry, relatives and every other possible resource. However, there is also another role which it is particularly well-suited to fill – indeed which it is called to undertake as part of its prophetic nature: the articulation and presentation of a vision for marriage, and especially Christian marriage. When it does that, it fulfils its vocation, which is to proclaim the sanctity of marriage not only by helping couples avoid the breakdown of their marriage but also by enabling them to become all they can be; in Christian terms, a sacrament, a living sign of God’s love.

However, before the Church can do this with integrity, perhaps we first have publicly to acknowledge that in this particular area our tradition has not always been one to boast about or glory in – indeed that there has been much that has been mistaken or unbalanced. A glance at history provides graphic illustration of this and of how the richness present in the biblical vision of

sexuality and marriage all but disappeared in the early centuries of Christianity: the Church Fathers, for example, were strikingly ambivalent towards marriage; St Jerome praised it solely because it produced virgins, St Ambrose considered it 'a galling burden', while St Gregory of Nyssa dismissed it as a 'sad tragedy' and viewed it as one of the consequences of original sin. Nor did the Middle Ages see a more positive attitude to sexuality in general; in the twelfth century, certain ascetical writers apparently counselled sexual abstinence for married couples during Advent and Lent, on certain festivals, and also on Thursday in memory of Christ's arrest, on Friday in memory of his death, on Saturday in honour of the Virgin Mary, on Sunday in honour of the resurrection, and on Monday in commemoration of the departed! By the beginning of the seventeenth century, St Francis de Sales seemed to signal a more positive approach when he wrote that 'marital intercourse is certainly holy, lawful and praiseworthy in itself and profitable to society', but then went on to recommend emulation of the elephant's sexual habits:

The elephant, not only the largest, but also the most intelligent of animals, provides us with an excellent example. It is faithful and tenderly loving to the female of his choice, mating only ever third year, and then for no more than five days, and so secretly as never to be seen, until on the sixth day, it appears and goes at once to wash its whole body in the river, unwilling to return to the herd, unless thus purified. Such good and modest habits are an example to husband and wife.

All this might seem a caricature of the Christian vision; and it is certainly true that the pessimistic and dualistic strain has not been the only one in our history, and that in the last half century there has been the rediscovery and development of a much more positive attitude and approach. However even now this does not come across very clearly; the Christian message about permanency is presented more as a negative command than as the necessary prerequisite for what Dominian calls 'the realisation of the wonderful gift of love'; not least in the way that it offers individuals a real possibility for the healing of their childhood hurts through the constant love of their spouse. Perhaps it is symptomatic that we have failed to draw significantly on married couples' experience in the development either of a firmly-rooted, challenging and well-presented theology of marriage – or of a pastoral strategy that will offer a sensitive and realistic way forward in imperfect situations.

There have, however, been hopeful signs of a movement in this direction in recent years. This is well-illustrated by the homily preached in 1988 by Cardinal Basil Hume when he celebrated a Mass at the Central Middlesex Hospital to mark Jack Dominian's retirement from the post of Senior Consultant there. In it, he described how

It must have been towards the end of the 1950s, or very early in the 1960s, I, as a young monk, schoolmastering, sat and listened to what must have been then a comparatively young doctor, Jack Dominian. He won't

remember me, but I remember him and one thing he said has remained with me for the rest of my days. I'm not quite certain how he put it, but my memory is that he threw it out as an *obiter dictum*.

*'Human love is the instrument we can use to explore the mystery of love which God is.'*

Whether he actually used these words or not, I don't recall, but that he gave me the thought, I do remember, and it changed from that date my understanding of God. It also gave meaning to the kind of things that used to go on in my restless heart . . . after all, how can we understand the words of St John when he said 'God is Love' unless from our own experience we can get a glimpse of its meaning? Once you have understood that, you are well on the way to discovering the secret of happiness and the purpose of living.

What Basil Hume was saying there is that one of the main ways we can discover God at work in the world and in our own lives is by discerning his presence in our human loves. Obviously, that insight has a particular relevance for married couples, implying as it does that God is the source of their love, and can be powerfully experienced in and through that love.

There are many ways that this approach can be developed. Jack Dominian himself has done so by emphasising that the sacrament of marriage is concerned with an unfolding relationship covering fifty years or more; that at the heart of the sacrament is the concept of the home as the 'domestic church'; and that in their daily life as persons united in relationships of love with each other, spouses share in the mystery of the life of the Trinity

For Dominian, the heart of the 'domestic church' is the daily liturgy of married life, which gives the spouses the chance of a moment to moment encounter with Christ through each other; and at the heart of this liturgy is its central and recurrent prayer, sexual intercourse, which brings the physical and the spiritual together, and thus truly participates in the Incarnation. In his opinion, the act of love strikingly reflects the mystery of the Trinity: the mystery of the Trinity implies the total unity of three persons who at the same time remain completely separate and unique in themselves; similarly, when a husband and wife make love, they are totally united while each retains their completely separate identity.

Such an approach has much to offer – but is subject to the criticism that it underplays the darker side of human nature and the conflictual ambivalence of our sexuality. Because of that I find the insights of the French Canadian founder of L'Arche, Jean Vanier, to be a good corrective here and elsewhere to those of Dominian. Vanier believes we must allow sexuality to be something divine – but also that we need to be patient and tentative before what is a deep mystery. Just as in the beginning of a relationship, the light in one person draws out the light in the other – very much the 'falling in love' stage – so in time, the reverse happens, and couples draw out the darkness in each other, not least in the domain of sexuality. Inevitably since we all have a deep yearning to love and be loved, and ultimately to be united totally, fused together, this disillusionment

is doubly disappointing. This, however, is when 'loving' must take over from 'being in love': just as the gospel message revolves around forgiveness, so does marriage: indeed, marriage has been described by Vanier as a vocation to forgiveness. Within marriage, and outside it, we are called to forgive the otherness of the other.

One of the dangers of recognising that God is present in human love and that human love can be used to explore the mystery of love that is God, is of confining and limiting God to his immanent presence and ignoring his transcendence. Ultimately, the Christian belief is that before a couple belong to each other, they belong first and foremost to God, and that their individual relationship to God precedes and retains a primacy over their relationship to each other. The symbolism of the ring can be interpreted in such a way as to draw this out and communicate the essential tension that gives Christian marriage its distinctive nature. On the one hand, the ring is a symbol of perfect love and of a couple's mutual possession of each other and discovery of God in and through each other. However, in the wedding service, before the ring is given by one spouse to the other, the priest blesses it by making the sign of the cross over it; the love and fidelity the ring symbolises is a love and fidelity given first to God, and only then to the other. Indeed that truth can be discerned in the very make-up of the ring – the perfect round, but with emptiness at its heart. The ring symbolises the union of the spouses but it also reminds them that their relationship can't by itself provide the fullness and fulfilment all human beings seek. The reality discovered sooner or later in almost every marriage is that as well as the joy of companionship and intimacy, there is often also a sharpened experience of the pain of loneliness. Whereas the good marriage recognises that and deals with it, the Christian marriage is invited to do something more – to recognise that that loneliness is the space in the marriage that is there for God. As at Cana, the water – of loneliness – can be changed by God into wine – the wine of communion – with him, as well as with one's spouse.

Such language and such an approach will not 'speak' to everybody. However, in my opinion, it is a valid and necessary attempt to link the reality of people's experience of marriage with their Christian faith – and at the same time an attempt to explore the mystery of love which God is. One of the main challenges for Christians today is to integrate their life and their faith: just as a person's faith can sustain their marriage, so can their marriage sustain their faith.

#### *V Conclusion*

Perhaps inevitably, a priest writing about marriage today is liable to concern himself primarily with what he thinks the attitude and approach of the Church should be to the sacrament and institution of marriage and the sad fact of marital breakdown. There seems to me to be two separate but linked issues for the Church to examine. Firstly, is there a need for a different attitude to and 'sacramental discipline' for those whose marriages have broken down and who

have later entered a second marriage? Such a change (or 'development', that euphemism so well-loved by the Catholic Church!) could be justified on several grounds including the recognition that marriages can die; that marriage is an ever-changing social reality; that those whose marriages break down are more often victims than sinners; and that God's presence in second marriages is frequently too tangible to make sense of the denial of the sacraments to such couples.

A change in discipline and attitude could mean a refocusing away from the ever-expanding annulment process – which swallows up so many resources in terms of time and money – into the area which requires both attention and every available resource. Do we not need to make a priority of the development of a strategy to support marriage and prevent the dire consequences of marital breakdown? Such a strategy would include widespread education to increase awareness as to how and why marriage has changed so much in recent years; effective courses of marriage preparation at parish and deanery level; regular support, and supervision when required, of married couples, especially in the early stages of marriage; and the articulation of a stimulating and challenging vision for Christian marriage which would help couples to become ever more aware of God's presence in their loves and in their life.

A strategy such as this would be an enormous development and improvement. However, by itself it will accomplish nothing. Perhaps the greatest change that needs to be made is one by married couples – and by those who hope in time to be married – which covers the majority of readers of *The Journal*. Not only do we have a responsibility as human beings to educate ourselves as to the nature of intimacy and the need to seek support at different stages in our relationships: but if Jack Dominian and Basil Hume are right, and human love is a privileged instrument to explore the mystery of love which God is, then this responsibility is also part of our vocation as followers of Jesus Christ.

## OBITUARIES

## FR IAN PETIT



Fr Ian Petit, baptised Louis Russell, was a doctor's son, born in New Malden, Surrey on 7 November 1922, so he was still seventy-four when he died on 4 November 1997. He went to school first to Avisford, like many other Amplefordians, and then to St Wilfrid's House in the College, under Fr Columba Cary-Elwes. His was not an academic career, but he made a good House Monitor, and was successful as an athlete, both on the wing of the First XV and as a sprinter and jumper in the Athletics team.

He was clothed as a novice on 22 September 1941, together with Br Basil (a Cardinal), Br Luke (an Abbot), and Brs Brendan, Julian and Kentigern, and took Simple Vows a year later. When the normal time for Solemn Profession came in September 1945, he decided not to continue and returned to lay life, working in a bank, then as an assistant master at Avisford, where the boys were deeply impressed at his speed over the ground if the need arose. He also worked as a waiter in the Savoy and for an insurance company. The Savoy had lasting effects on the standard of waiting in the monastic refectory, where some of the novices he taught remember his guidance still 'Always see that the table you serve has sufficient before you move to the next', and 'Save work by taking a dish away when you have brought one.' And the insurance company, he said, had the effect of sending him back into the novitiate, when he was clothed a second time on 24 September 1950. He was rare in completing two novitiates: he was unique in twice being the fellow-novice of a Bishop, for in his year the second time were the Br Ambrose (a Bishop), Br Gregory, Br Herbert, Br Rupert, Br Charles, and Br Dominic. There was no delay in Solemn Vows which he made on 25 September 1954. He was ordained priest on St Benedict's day 1956.

In late 1954 Abbot Byrne had received and persuaded the Community to support an invitation to make a foundation in St Louis. While the discussion was going on, Br Ian was in Paris, studying French and acquiring diplomas at the *Institut Catholique* and *Alliance Francaise*, and returned there for some months after his ordination. During this time he used to relate how he said Mass in a French parish with no less than twenty-one altar-boys. In July he left for St Louis (by ship), and at once began teaching in their school, covering religion, French and Maths, and becoming Athletics Director, a significant post

in American schools. In 1958 he was made Housemaster of the Junior House there, and by the testimony of many of his pupils was an extraordinary success at this job. He had one period a week which was simply called 'Ology', in which he would talk to boys about the dance of the bees, or how you grow lemons, or African missionaries: the word and the idea came from his own time under Fr Felix Hardy. He was always popular with people, especially young people. Yet his devotion and intensity undermined his strength, and as the sixties drew to a close he began to suffer from lack of energy, some form of depression and a great sense of emptiness in his spiritual life, becoming seriously ill in October 1969. He was allowed a sabbatical period of several months in 1970, and travelled in the USA, but the benefit seemed only to be temporary, and in 1971 Abbot Hume recalled him to England.

In his later years at St Louis Fr Ian had been helping as chaplain in a local convent, and when he became ill they were a considerable help to him. It was here that he first met what we generally name the charismatic movement, and he describes in his first book *The God Who Speaks* how in the first year or two of his acquaintance with these new ideas he found them no help at all, but rather felt more and more stuck in a pit out of which he could not see, although he was trying quite hard, as he relates, to become convinced and to gain the spiritual freedom and peace which it seemed to him others were now by this means enjoying. He repeatedly says that his idea of God from as early as he could remember was as a God of fear, and that his worst struggle was to escape from what he came to realise was a distortion of the Gospel. One priest whom he helped said 'He was a spiritual father to me, leading me away from a God who brought fear into my life, a severe taskmaster eager to find fault, to the God who so loved me that He gave up his only Son. I am utterly grateful to this son of Benedict who stopped me in my tracks and re-directed me to face the God who loves me into being moment by moment.'

His experience was, as he later came to realise, much within the pattern which is found throughout the history of the Church in people who have passed through such a movement of the spirit, but as is common, did not see this till afterwards. What perhaps made Ian different from many such people was that he retained much of his own deeper roots in the ordinary Church and its life of prayer, sacraments and (for monks) obedience, and was therefore for many a much greater inspiration since they found in him not only the new life of a great spiritual awakening, but also a deep sense of normality and solidity: he always kept close to the Church and to his community. One of them said of him, 'He was the only charismatic figure I have been able to listen to without feeling out of my depth.' He himself constantly repeated that he was not 'charismatic' a term he disliked and always said, as he repeated to Abbot Patrick when he already knew he was dying, 'I can only preach the Gospel'. He really did feel that the basics were poorly understood, and thought that without these the spiritual life was full of pitfalls. This seems to have been the secret of his effect on people, and of his national, indeed international, reputation as a 'speaker', for it was in preaching that his gifts turned out to lie, though he was

gifted also with a capacity to listen and help those who came to him for direction. He also had a talent for effective phrasing: to help a couple worried about their children's adolescent offspring he said, 'God has no grandchildren.'

He had a tremendous sense of vocation. He felt driven to eradicate the notion that we *earn* our salvation, or that we try to get ourselves into good shape, so that Christ will reward us, for it is all Christ's work, and he has done it already. He was meticulous in sacristy work even into his seventies: it was an expression of his love for the Mass. His motto, indeed, could have been 'Father, you are holy indeed, and all creation rightly gives you praise.' Words like these were the food of Ian's prayer: every morning he would spend an hour meditating on the day's readings, generally with a pad and a pen at his side. He could of course be awkward to live with, for he became frustrated with people who did not see things as he did, and often felt undervalued by superiors, locally or at Ampleforth.

In the last seven years of his life he discovered a particular style of writing, simple, uninvolved and direct, but transparently sincere, which showed itself in the five books *The God Who Speaks* (1989), *This Is My Body* (1991), *How Can I Pray* (1991), *Your Sins Are Forgiven You* (1993), *You Will Receive Power* (1995): he completed another book just before he died, *God is Not Angry*, due in April 1997. These have found a ready market where they were intended to help, among those who are puzzled or worried or in a mist, and have no time or energy for bigger books. Fr Ian's way of turning each point or problem into a share in the difficulties which he himself had experienced makes it easier for the reader to identify with the solution when he sees the problem as his own.

He was unusual but not unique among the brethren in his active ministry in the area of what others classed as charismatic, but his brethren appreciated him, especially in the last years when they saw more of him because he was at Osmotherley. He was valued in particular for his qualities as a community man, though he hated cooking, and often said so. Though naturally shy, and as a child a worry to his parents that he would ever do anything worthwhile with his life, he was the source of a good deal of entertainment, sometimes planned, sometimes off the cuff: he could be relied on for a turn at a Christmas concert, but his ordinary accounts of travel experiences were lively and amusing, as were his accounts of learning French in a silent monastery in France. This gave us some idea of why distant audiences in America or the Far East (he went to Malaysia, Singapore, the US) found him so stimulating. For us, he was giving entertainment: for them he was preaching the Gospel, but the tone and warmth were similar. And the nuns at Stanbrook, to whom he gave a retreat, were impressed with his insistent, gentle homilies: so was, on some special occasion, a packed York Minster.

On his return from America in 1971 he spent some months in Rome, on various priests' renewal courses, and in May 1972 went to St-Benedict's, Warrington, and in 1974 moved to St Alban's, Warrington. Here he was released from ordinary parish work, to which he had found he was not suited, to work full time in the Catholic renewal movement, and in 1976 moved to

Bamber Bridge, where he built up a lay community which is still in existence. For the next fifteen years he led many retreats in many countries, of which the Philippines was the most distant. Here he gave retreats for *Aide Inter-Monastère*, an organisation in which Fr Mark Butlin is closely involved: it assists Third-World monasteries, particularly the Benedictine Sisters. In 1987 Abbot Patrick asked him to move to York to be one of the new community at St Bede's, where he remained till he moved to Osmotherley in March 1994, but still continued to travel and preach. However, some health problems began to show, and in the summer of 1996 cancer was diagnosed which turned out to be too far developed for a surgical solution. He was cross with the Lord for taking him before he had finished his work. Yet only two weeks before he died, fortified by the faith he recovered due to Renewal, he gave an hour-long talk on the Holy Spirit to the Ryedale Christian Council. His sense of humour survived: two days before he died, a nurse said to him, 'I've come to sort you out', to which his reply was, 'The monks have been trying to do that for fifty-five years.' He died about 3.30 in the morning of 4 November in the monastery infirmary, after seeing his family who had on an impulse travelled a week earlier than they had planned. Only in March they had joined the Osmotherley community in a happy celebration of his fortieth anniversary of ordination. Something is now missing from the Community, but we are glad that the Lord gave us Ian.

MAC

#### FR CHRISTOPHER TOPPING



Francis Christopher Topping was a native of St Helens, being born on 23 January 1910. As a boy he became a joiner and worked for a builder's merchant. After a time he began to sense a vocation to the priesthood and went to St Michael's, Glossop, in order to acquire some Latin. He came to Ampleforth and was clothed for the novitiate by Abbot Matthews in September 1933 with Thomas Loughlin, Walter Maxwell-Stuart, William Price and Bede Burge, making his simple Profession on 26 September 1934, followed by Solemn

vows three years later. He was ordained on 7 January 1940 by Bishop Shine of Middlesbrough.

At that time Gilling Castle (acquired in 1930 for the Prep-school) had become a kind of theological studium: the idea was that small boys were less demanding, and left room for Juniors' study: at least the boys went to bed quite early in those days, for none were older than ten or eleven. So with other



Juniors, Br Christopher migrated there in 1936. It was an inspired choice. If ever there was a man suited to teaching young boys, Christopher was he, and he found himself in the company of experienced experts like Fr Maurus Powell, and so learnt fast. Perhaps the patience of the wood-worker suited the needs of the small people in his care. He was no mean musician: he encouraged the use of recorders at Gilling, and made special racks for them. One former pupil remembers him making 'an African game-board with depressions into which you put beans', and recalls a problem with his friend and musical mentor Lady Read, whom he always so addressed. She asked for something less formal, but he, being reluctant, said slowly, 'How about Maggie?' and the negotiations came to an end.

Nearly twenty years later, when Christopher was forty-five, Abbot Byrne, in making moves for the benefit of the new foundation at St Louis, considered that a fresh start would suit him, and he moved to be an assistant priest at Workington under Fr Sigebert D'Arcy. In 1962 he moved south to St Mary's, Warrington, and in 1964 became parish priest of Bamber Bridge, where he re-ordered and renewed the cemetery, planting the many trees which now grace it. He established new Junior and Infant schools. He was also interested in culinary entertainment, and liked a good meal and a glass of wine. On one occasion the new Dean came to lunch. As the door opened he was met by an anxious Fr Christopher saying, 'Now you must tell me, do you cut or scoop?' Eventually the Dean discovered that Christopher was worrying how to serve the Stilton for the cheese course. He liked cooking, and when on holiday in Grasmere, where his niece owned a cottage, he would visit Smiths in Ambleside, not to buy a cookery book (he never owned one), but to memorise that evening's recipe. On another occasion he was invited to bless a yacht on Lake Windermere, which he did in faultless Latin. When his host inquired if it were too early for champagne, the quiet reply was, 'It is never too early for champagne.' He always intervened quietly: he was an essentially gentle man, and indeed a gentleman. Fr Damian Webb, whose affairs were generally larger or more striking than usual, on lunching once at Bamber Bridge, found the drive obscured by an enormous pile of horse-manure. 'Oh,' says Fr Christopher quietly, 'just a little delivery.'

In 1976 he moved back to Warrington as Parish Priest of St Mary's. Here he stepped down to be Assistant again ten years later, until 1991 when the increasing infirmity brought on by Parkinson's disease made it convenient to bring him back to the Infirmary in the monastery. Here he delighted all by his unhurried ways and his delighted smile, as by his occasional flashes of wit 'All my contemporaries were keen on exercise, but I never was. And they are all dead', and 'It (the unheated church at Warrington) was like attending Mass daily on a football field'. Slowly he faded, serene as ever, until he slipped away, unobtrusive as ever, on 15 October 1996. One of his parishioners drew a fitting memorial from Chaucer:

*But Cristes lore, and his apostles twelve,  
He taughte, but first he folowed it him-selve.*

MAC

## THE RETIREMENT OF ABBOT PATRICK BARRY & THE ELECTION OF ABBOT TIMOTHY WRIGHT

Abbot Patrick retired on Palm Sunday, 23 March 1997. Abbot Timothy was elected on the following Tuesday, 25 March. We thus took our leave of one abbot and were given a new one during the first days of Holy Week. The grace of the liturgical season cast a clarifying and intensifying light on the Community's life and prayer during those days. Both our sense of loss and our sense of hope were caught in the net of the faith in Christ that supported us and guided us. This is a time of gratitude for Abbot Patrick's unflagging service, wise teaching and clear vision over his thirteen years as abbot. A fuller record of his abbacy will follow in the next edition of the *Journal*. It is also a time for thanksgiving and prayer for the guidance of the Holy Spirit in the choosing of our new abbot.

### ABBATIAL BLESSING

Fr Timothy Wright was blessed as seventh Abbot of Ampleforth by the Bishop of Middlesbrough, the Rt Rev John Crowley, on Monday 21 April 1997, at Ampleforth Abbey. Three of his predecessors took part in the ceremony: Cardinal Basil Hume preached the homily and Abbot Patrick Barry and Bishop Ambrose Griffiths concelebrated the Mass, along with a great gathering of bishops, abbots, clergy and religious, including:

The Most Rev Patrick Kelly Archbishop of Liverpool and Metropolitan  
Rt Rev Bishop Kevin O'Brien, auxiliary Bishop in Middlesbrough  
The Bishop of Lancaster, Rt Rev John Brewer  
The Bishop of Leeds, Rt Rev David Konstant  
The Bishop emeritus of Leeds, Rt Rev Gordon Wheeler  
The Bishop emeritus of Lancaster, Rt Rev Brian Foley  
The Apostolic Administrator of Salford, Rt Rev Michael Quinlan, VG  
Rt Rev Mgr Harry Wace (representing Bishop of East Anglia)  
The Bishop emeritus of Middlesbrough, Rt Rev Augustine Harris was unwell and unable to attend.

*The houses of the English Benedictine Congregation were represented by*  
Rt Rev Francis Rossiter, Abbot President  
Rt Rev Charles Fitzgerald Lombard, Abbot of Downside  
Rt Rev Finbar Kealy, Abbot of Douai  
Rev George Francis Stephenson (representing Abbot of Fort Augustus)  
Rt Rev Mark Jabale, Abbot of Belmont  
Rt Rev Laurence Soper, Abbot of Ealing  
Rt Rev David Charlesworth, Abbot of Buckfast  
Rt Rev Stephen Ortiger, Abbot of Worth  
Rev Ralph Wright (representing the Abbot of St Louis)

Rt Rev Joanna Jamieson, Abbess of Stanbrook  
 Rt Rev Gertrude Baker, Abbess of Colwich

*From other Congregations*

Rt Rev Cuthbert Johnson, Abbot of Quarr  
 Rt Rev Alfred Spencer, Abbot Emeritus of Pluscarden  
 Rt Rev Donald McGlynn, Abbot of Nunraw  
 Very Rev Placid Meyling, Prior of Cockfosters  
 Very Rev Dom Peter Jackson Prior of Prinknash  
 Mother Zoe Davis, Prioress of Turvey  
 Sr Mary Lucy Clowery, Prioress of Hynning  
 MM Veronica Lang, Sub Prioress, Largs

*From the Church of England*

The Bishop of Selby, Rt Rev Humphrey Taylor, representing the Archbishop of York & the Bishop of Whitby  
 The Dean of York, The Very Rev Raymond Furnell  
 The Dean of Ripon, The Very Rev John Methuen  
 The Sub-Dean of Durham The Rev Michael Perry,  
 The Rev Canon Owen Conway, representing the Dean & Chapter of Chester  
 Rt Rev Basil Matthews, Abbot of Elmore  
 Sr Janet, Prioress of St Hilda's

#### ORDINATION

Br Andrew McCaffrey, at present studying for a doctorate in Sacred Scripture in Rome, was ordained to the priesthood at Ampleforth on Sunday 23 June 1996.

#### SOLEMN PROFESSION

BR CHAD BOULTON was born in Singapore in November 1964 and was baptised Walter Benedict. He was educated at St Paul's School London and read History at Trinity, Cambridge and Theology at Exeter College, Oxford. On leaving university he joined the National Health Service as a general management trainee and joined the planning unit at Guy's Hospital in 1990. In 1991 he was appointed assistant to the Chief Executive of the Guy's and Lewisham Hospital Trust, and subsequently Business Manager of the Medicine Directorate at Lewisham Hospital.

He joined the novitiate in August 1992. Since joining the Community he has done further theological and scriptural studies with the Dominicans in Edinburgh and at the Hebrew University in Jerusalem. He made his solemn profession on 4 January 1997. At present, he is the Monastery Infirmarian and teaches scripture to the novices.

BR COLIN BATTELL made his solemn profession as a monk of Ampleforth on 17 March, before Abbot Patrick in the Monastery of Christ the Word in Zimbabwe. This is not only the first profession for this Community to have been made in Africa, but also the first one to have been celebrated in the presence of the Archbishop of the diocese and in the open air, in a liturgy adorned with drums and dancing.

Colin Frank Battell was born on 4 June 1944 at Stamford. He was educated at Stamford School, and read theology at Keble College Oxford. After ordination in the Church of England he was appointed assistant priest in Wellingborough, Northants, from 1968-70. He has a strong interest in the eastern church and in 1970 was awarded the Philip Usher scholarship for students of Orthodoxy, sponsored by the Archbishop of Canterbury. This enabled him to spend a year in Greece studying the ways of the Orthodox. During this period he spent several months living with the monks of Mount Athos. In 1976, because of his interest in the Orthodox Church, he was asked to go on a 2 year assignment to Addis Ababa, capital of Ethiopia, as chaplain to St Matthew's Anglican Church. He stayed for 18 years.

The parish had about 400, mainly African members, and is also responsible for the management and financing of four orphanages looking after some 700 children attached to Orthodox parishes. Br Colin was also from 1975 chairman of Board of Management of the Cheshire Home for Physically Handicapped Children in Addis.

In 1974 the Rector of the major seminary (run by the Capuchins) asked him to take on the teaching of all New Testament studies to the 200+ seminarians. He continued this work until his return to England in 1994.

He came fulfilled a long-standing desire to come to Ampleforth in September 1994 and taught Scripture to the novices and juniors as a layman. He entered the novitiate in December 1994 and was simply professed in December 1995. In view of Br Colin's particular circumstances and history Rome looked favourably on a request from Abbot Patrick that he should be allowed to make his solemn profession early in 1997. Br Colin is now a member of the founding Community at the Monastery of Christ the Word in Zimbabwe.

FR DAVID MORLAND has visited Burma several times in recent years. The following is his account of his visit to Burma over Christmas 1996:

Beautiful, yet brutal, friendly yet full of fear, rich in theory poor in practice, bathed in Buddhism yet filled with superstition, remote and cut off yet occasionally bursting into the headlines, this is the land of Burma today, or Myanmar, as it is now called by the oppressive military dictatorship charmingly known under the Orwellian acronym of the SLORC (State Law and Order Restoration Council). The Catholic Church is similarly racked with paradox: full of faith and piety, bursting with vocations to the priesthood and religious life, generous in care for the poor, orphans, children, the elderly and the sick yet quite untouched by the reforms of Vatican II, highly authoritarian and

secretive, and lacking in wise and courageous leadership with one or two honourable exceptions which are counterbalanced by an Archbishop who is thought by many to be nothing short of a crook.

My own connections with Burma goes back ten years when my brother Martin was British Ambassador there and I visited the country for a two week holiday. In 1995, I went again, this time under the auspices of a Burmese priest of Indian origin, Fr Singa, who runs a parish outside Rangoon and looks after two Servite communities of sisters. I gave a series of talks and a retreat to them and presided at various liturgies, conducted in a colourful mixture of English, Burmese and Tamil, since most of the sisters and the congregation came originally from southern India. The welcome one is given is embarrassingly fulsome and one is heaped with garlands, presents and songs of greeting at every turn. Such is the isolation of the country and of the Church in particular that any outside interest of assistance, whether spiritual or financial, is greeted with vast gratitude and enthusiasm.

In 1996, I returned to Burma for three weeks over Christmas and was looked after partly by Fr Singa again and partly by Bishop Charles Bo, a fine man who founded some years ago two religious communities, one for brothers and one for sisters, in the north eastern diocese of Lashio near the Chinese border on the edge of the Golden Triangle where much of the opium of south east Asia is grown. I travelled more this time both in the north east and in the delta area in the south west and again gave a variety of talks and retreats. The political situation had hardened since the previous year with the elected democratic leader and Nobel Laureate Aung San Suu Kyi and her NLD (National League of Democracy) under further restrictions and harassment. Fortunately, on my last day in Rangoon I managed to get in to see her for an hour by wearing my habit and surprising the Military Intelligence guarding the street and her house by my similarity to a Buddhist 'pongi' (monk). She is a vastly impressive woman, intelligent, beautiful, determined, articulate and very spiritual. Despite the bleak political landscape she remains totally convinced that justice and democracy will win the day.

Burma economically is a total mess and the Church is always in need of funds and on this occasion through the generosity of many organisations and individuals I managed to raise £15,000 to buy a computer for some young people in Rangoon and a four wheel drive Toyota for the sisters in Lashio to enable them to visit their outlying communities. One final impression on the religious front: over 300 years Christian missionaries have made practically no impact on the Burmese Buddhist majority of the population and many Catholics told me that the only way to penetrate this powerful religious and cultural world was through the establishment of Christian contemplative monasteries, since monks in Burma are of enormous spiritual and social importance. Only then would Christianity be taken seriously as a religious and spiritual force.

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## CALLED TO BE ONE

MORRIS HOPKINS (D49)

The 1400th anniversary of the death of St Columba, who brought Christianity to Scotland, and of the arrival of St Augustine, bringing Christianity to England in 597, are reasons for heightened ecumenical activity in Britain this year, together, of course, with the rapidly approaching Millennium Jubilee.

Last year the Presidents of Churches Together in England (including the Archbishop of Westminster) made an important statement: 'As they begin to look forward to the beginning of the third millennium of the Christian era the churches in England have realised that they cannot preach the good news that God was in Christ reconciling the world to himself, and expect to be believed, while they are not reconciled to one another.'

In the Swanwick Declaration of ten years ago the churches resolved to 'move from cooperation to clear commitment to each other, in search of the unity for which Christ prayed'. Following on from this commitment, Churches Together in England (CTE) has initiated the *Called To Be One* (CTBO) process to help the churches identify what 'visible unity' might mean and how it might be reached, bearing in mind the churches' commitment to both unity and common mission.

### *Twin Track Approach*

The CTBO report, published a year ago, is essentially a compendium of responses to questions on the visible unity of the church provided by a dozen or so member churches of CTE. The most comprehensive responses were received from The Church of England, The Roman Catholic Church, The Moravian Church, The Baptist Union of GB, The Congregational Federation and The Religious Society of Friends. The intention was that the CTBO report should, in 1996 and 1997, be studied at all levels: local (parish/deanery/local Churches Together), intermediate (diocesan/county) and national – and that the approach should be *twin track*. By twin track is meant *ecumenically and denominationally*.

On the ecumenical track, at the level of local Churches Together, Lent study groups provided an ideal opportunity, especially as CTE published *The Workbook*, a course on CTBO conveniently divided into five weekly sessions. The Catholic Bishop of Portsmouth, in his pastoral letter for the Week of Prayer for Christian Unity, made a specific request concerning local Churches Together using the CTBO workbook as the basis for their discussion groups: 'I hope as many of you as possible will be able to take part in these groups. We have much to contribute as well as having much to learn.' At county level, on the ecumenical track, there was a day conference on CTBO in Bournemouth on 26 April, promoted jointly by Churches Together in Hampshire & The Islands and Churches Together in Dorset – and, no doubt, several others up and down the country. At national level, a climax in the CTBO process will be reached at the CTE Forum in July 1997.

### *A Study Guide for Catholics*

On the denominational track, the Catholic approach benefited from the publication of *CTBO: A Study Guide for Catholics* from the Department for Mission & Unity of the Catholic Bishops' Conference of England & Wales. Various Diocesan Commissions for Christian Unity collected reports from parish/deanery groups which had used the study guide, and these were consolidated by Fr Bernard Longley (of the Department for Mission & Unity) and tabled at the Low Week meeting of the Catholic Bishops' Conference this year. This process will enable the official Catholic response to CTBO to be presented at the CTE Forum in July. Meanwhile, other denominations have been doing likewise. The Anglican response, for example, will be finalised at their General Synod shortly before the CTE Forum.

### *Grass-Roots Opinion*

So much for the process and programme for CTBO. Before looking at three major issues in CTBO (all of which command appendices in the report) – Christian Initiation & Church Membership, Eucharistic Communion and Authority & Decision Making – I propose to air some grass-roots Catholic opinion gleaned from a small parish group last autumn, using *A Study Guide for Catholics*.

As a starting point, we made a brief list of a few issues which, from our own experience, other Christians found difficult with the Catholic Church: these included Transubstantiation, Our Lady, Prayers for the Dead, and the arrogance of Catholics who (appear to) proclaim their church superior to others. On the question of local versus universal church, we agreed that, in our case, local church equates to the diocese and that the universal church is not just worldwide, but also universal in time so that our past heritage is ever present. The *Study Guide* poses the questions 'What does our sense of universal church mean to us? How does it affect our parish life?' In one phrase, it's a guarantee of standards. It means that the Christian doctrine we are taught, the sacramental life we observe and the liturgy we perform in our parish is consistent with all these practices in other parishes throughout our diocese, and in every diocese throughout the universal church. Such consistency is a cornerstone of the Catholic Church, which might prove hard to reconcile with the relationship between the local and the universal in some of the other Christian churches.

### *Visible Unity*

The word visible, constantly referred to in the CTBO report and in the *Study Guide*, was one we found difficult. In all our reading of CTBO it is only the Quakers who emphasise the invisible: 'because unity consists in a common relationship to the Spirit, there is a sense in which it is intrinsically invisible' (3.2) and 'The concept of visible unity is very difficult for the Religious Society of Friends' (4.2). As far as we can understand, the signs of unity for every other church are visible.

Of all the denominations responding to questions in the CTBO report, time and again it is the Religious Society of Friends which is the exception to any agreement with other churches. Typical is the phrase 'The Religious Society of Friends does not fit neatly into any category' (E. 15). It is not just that the Quakers have no sacraments or comparable liturgy with other churches, there is also lack of agreement in faith, even on such a fundamental issue as the divinity of Jesus Christ.

### *Agreement in Faith*

With the exception of the Quakers, we understand that there is substantial agreement in faith between most churches because of their acceptance of the ancient creeds. Are we being complacent to think that the question of what is essential in matters of faith and what is optional is not such a difficult one for Catholics, but appears to be so for some other churches that have visible divisions? *The Catechism of the Catholic Church* contains all the essentials for us. On the other hand, belief in the miracles of Lourdes and Fatima is one example of the optional and, of course, our church's discipline in the matter of a celibate priesthood is something that could change in the future.

Opinion in our parish was that mutual recognition of ministries is a definite stumbling block on the way to unity, particularly for the Catholic Church. If we attend a 'Mass' in a non-Catholic church we could not believe in the real presence at communion because we could not be sure that the minister has the sacred power invested in the Catholic priesthood by Christ through the apostolic succession. Likewise, if a non-Catholic church offered 'Confession' we could not believe that it would have the sacramental value guaranteed in our own church. Having said that, we understand that many other churches do regard ordained ministers as interchangeable when fulfilling a number of priestly rôles.

The *Study Guide* poses the question *Which direction?* 'CTBO summarises the question of what visible unity would look like by suggesting two different directions or visions which people see as the goal of ecumenism'. The local view was that *organic union* is pie in the sky, certainly in our life times. However *unity in reconciled diversity* is, we concluded, much more realistic, but even so, such issues as the acceptance of each other's ministries and sacraments by established denominations is going to be an uphill task.

### *Christian Initiation and Church Membership*

Christian initiation should be one of the lesser obstacles on the path to Christian unity. 'Most of the churches now recognise each other's baptism. We recognise each other as members of the Church of Christ, so we are now accustomed to speaking of "our common baptism"' (*CTBO: A Study Guide for Catholics*). Catholic belief that baptism makes us Christians and members of the Church, and is necessary for salvation, is very close to the belief of Anglicans and some of the Free Churches, whose baptism we accept totally, so that, if ever one of them converted to Catholicism, there would be no necessity

for re-baptism.

The extensive debate in CTBO on believer's baptism versus infant baptism is best illustrated by contrasting the Baptist and Catholic philosophies. 'Baptists agree that baptism is a once-for-all sign of entry into the Christian church, but Baptists will see infant baptism as at least incomplete, since it did not include a personal profession of faith by the person baptised and since they cannot see how all the effects of God's grace promised in baptism can apply to the life of a very young child. Many baptists do not regard infant baptism as baptism at all, and to follow it with believer's baptism by immersion would not be a re-baptism, but true baptism for the first time. Nevertheless, (some) Baptists are also prepared to regard infant baptism as part of a process of salvation . . .' (CTBO Appendix B4).

Catholic practice is normally infant baptism which emphasises its sacramental value. The child is given the earliest opportunity to take advantage of the divine grace bestowed by the sacrament, the effect of which is to cleanse him from original sin and make him a child of God. The child is passive at the font, but there is a complementary action by parents and godparents who make a profession of faith on behalf of the child. They also make promises about the Christian education of the child. There has been some argument about refusing baptism where there is grave doubt about whether the child will be brought up a Christian, but opinions I have heard recently suggest that baptism should never be denied. A back-up system is therefore desirable for those who bring young children for baptism and CTBO suggests that 'the church [should have] in place an adequate system of nurture for them' (B.15, ii).

CTBO makes an interesting historical point. '. . . the churches who practise infant baptism should recognise that the first people who were baptised in New Testament times were baptised as believers upon a profession of faith, and that, when infants were also baptised, this was a practice derived from believers' baptism. Therefore believers' baptism is the norm theologically . . .' (B.15, i).

The Salvation Army and the Religious Society of Friends do not practise the external rite of water baptism. CTBO refers to 'the experience of transformation by the Spirit' as their rite of initiation. I heard a Quaker woman describe her initiation: she was interviewed privately by two members of the Society who then reported to the monthly meeting. The candidate was subsequently welcomed in public and given the appropriate books. And that was it.

In the Catholic church, Christian initiation and church membership are both achieved simultaneously in baptism. Baptism is both necessary and sufficient to achieve both ends. However, in many churches, Christian initiation and church membership are separate issues. 'For those churches which have a basic congregational structure, the church is the gathered and covenanted congregation of believers. Those who are not personally covenanted believers cannot be full members. This means that for Baptists, young children cannot be members of the church, at least in the technical

sense. For some Baptist churches there is such an emphasis on personal profession of faith, that it is possible (though not usual) to be a church member without being baptised in any form. Most Free Churches have a recognised procedure for membership of the local church or congregation, and a membership roll. For Anglicans, Orthodox and Roman Catholics there is no local membership roll. Baptism alone signifies church membership' (B.9).

### *Eucharistic Communion*

' . . . the inability of Christians to receive eucharistic communion together is probably the single issue which causes the greatest pain as churches work more closely together locally' (CTBO 4.38).

The *Roman Catholic Ecumenical Directory* is quoted in CTBO Appendix C5 'Thus eucharistic communion is inseparably linked to full ecclesial communion and its visible expression', which means that 'in general the Catholic Church permits access to its eucharistic communion only to those who share its oneness in faith, worship and ecclesial (church) life'. For most Protestant churches a shared eucharist is regarded as a stepping stone on the way to unity, whereas for Catholics it will be a sign of unity achieved. Protestants tend to believe 'that the eucharist is a means for expressing and deepening the unity in Christ already established in faith and baptism. They therefore have "an open table"' (CTBO: *A Study Guide for Catholics*). And 'in exceptional circumstances we admit Christians of other traditions to the eucharist'. I have heard from those who have experienced exceptional circumstances and, in my own case, I remember a Mass for our Diocesan Commission for Christian Unity when our bishop invited the non-Catholic observers to join us at communion.

In my view, part of the problem with the shared eucharist is an incomplete understanding in the different churches of what exactly constitutes the eucharist, and the CTBO report barely touches on this aspect. Some churches believe, like the Catholics, in the divine presence in the sacrament, as a result of transubstantiation. Others either do not believe this at all, or allow their members to make of it whatever they choose.

Belief in the eucharist is linked to the power of the ordained ministers in the various churches to change the bread and wine into the body and blood of Christ. This is the power conferred by the Holy Spirit on the priest at the time of ordination. Some churches believe in this power of their priesthood, others do not and may even allow lay people to conduct the communion service on the understanding that bread and wine are symbolic, and not the 'real presence'.

CTBO goes into more detail about *The Ministry*. 'Some churches do not recognise the ordained ministry of other churches and do not allow ministers of such churches to preside at the eucharist in their own churches. . . . the Roman Catholic Church recognises the validity of the ordained ministers of the Greek Orthodox Church . . . On the other hand the Roman Catholic Church does not recognise the validity of the ordained ministers of the Church of England or the Free Churches and therefore would not give permission for Roman Catholics to receive communion in these churches' (C.12).

### *Authority and Decision-Making*

The *CTBO: A Study Guide for Catholics* is particularly instructive on this subject: 'All churches agree that authority is God's, and that truth is revealed to us in Christ, recorded in the scriptures and through the guidance of the Holy Spirit. 'But churches have differing views as to how God's authority is discerned in the Church. All seek consensus, but do so in different ways. The Free Churches are opposed to unity based on hierarchical structures, which they tend to see as central control. The Catholic Church, in contrast, whilst believing that the Holy Spirit speaks through all the faithful, sees the role of the Pope as essential for maintaining unity and holds that it is the bishops who teach with authority. 'How churches make decisions follows on from how they see authority. Some Free Churches think that the whole congregation should share in decision-making, and that decisions taken by any wider body or council are not binding on the local congregation. The Church of England makes decisions through its General Synod, with separate "houses" of clergy, laity and bishops, but matters touching on faith, order and worship are introduced into the Synod only by the House of Bishops. In the Catholic Church, most decisions are taken by the bishop and his councils at diocesan level, or in the Vatican. The Bishops' Conference also makes some decisions at national level'.

Discussions in my Catholic parish led to the impression that the Free Churches are in a good position to make decisions at local level, partly because they are all in church together at a single Sunday service, whereas we are dispersed over a number of Masses. But the greater constraint on Catholics, compared to the Free Churches, in local decision-making is the universal authority of the Catholic Church, which we are generally happy to accept. This means that the local decisions we take are relatively trivial, being practical, rather than doctrinal or theological. Moreover, and this might make us sound arrogant, we attribute many of the visible divisions in other churches to the lack of that authority which we Catholics enjoy.

CTBO makes it clear that congregational type churches, although insisting that decisions can only be taken by covenanted members at the local church meeting, are amongst the many Christians who 'are conscious of the need for personal leadership of the world-wide church, and are prepared to accept some kind of primatial role, but are not ready to accept the immediate jurisdiction the Bishop of Rome can presently exercise in every Roman Catholic diocese, without having to act through the diocesan bishop' (E.16, ii).

The main text of CTBO makes relatively few references to Holy Scriptures in the various churches' responses to questions on visible unity. Appendix E, however, investigates the relationship of Scripture and Tradition 'as two distinct sources of authority for Christian doctrine' (E.4). This was the Protestant view of the Catholic position at the time of the Reformation. Protestants repudiated the idea of two sources 'claiming that Scripture alone contained everything necessary for salvation'.

In recent years Catholic teaching has come to see 'Holy Scripture as part

of the Tradition of the Church' (E.5) and this convergence has been reinforced by the fact that 'Meanwhile Protestants have increasingly acknowledged with Roman Catholics that scripture cannot interpret itself' (E.6). This augurs well for further convergence on the wider question of authority for the church's teaching, not just in interpreting Scriptures.

### *Ut Unum Sint*

The publication, in 1995, of *Ut Unum Sint*, the papal encyclical on commitment to ecumenism, was most helpful for Catholics engaging in the CTBO process. The *CTBO: A Study Guide for Catholics* explains more fully the Catholic vision of unity by quoting clause 14 of the encyclical, which recalls the teaching of Vatican Two:

'It is not a matter of adding together all the riches scattered throughout the various Christian Communities in order to arrive at a Church which God has in mind for the future . . . The Catholic Church believes that in the Pentecost event God has already manifested the Church . . . (and that) the elements of this already-given Church (are to be) found in their fullness in the Catholic Church and, without this fullness, in the other Communities, where certain features of the Christian mystery have at times been emphasised.'

Our local Catholic ecumenical group thought that the Vatican was giving us a lesson in humility at the end of the above quotation. Other Communities may not have the whole truth, but their profession of some aspects of the faith we hold in common is more enlightened than our own and, with their help, we might get a better insight into certain mysteries of Christianity.

We were impressed (and strengthened) by a selected phrase in clause 10 of the encyclical:

- The (Second Vatican) Council states that the Church of Christ 'subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him'.

CTBO echoes the above quotation. ' . . . the Second Vatican Council carefully stopped short of identifying the one church of Christ with the Roman Catholic Church. In adopting the formula, the one church "subsists in the Roman Catholic Church" it acknowledged that the universal church extends beyond its boundaries. Roman Catholics therefore recognise that all who have been sealed in baptism are brought into "real though imperfect communion" with the one catholic church' (2.3).

Do non-Catholics consider that the Vatican's claim that the one church 'subsists in the Roman Catholic Church' is an exaggeration? And do they see themselves as being in an 'imperfect communion' with the one catholic church? Whatever the answers, if we are to be true to ourselves, we must not fail to bring *Ut Unum Sint* into our ecumenical debate with other Christians.

## THE UPPER BUILDING: CATERING FOR THE FUTURE

MARTIN STANCLIFFE MA, FFA, Dip Arch (Cantab), RIBA

*Martin Stancliffe is director of Martin Stancliffe Architects of York. His first work for Ampleforth was the re-ordering of the church in the village, subsequently he was the architect for the dormitory block at Gilling Castle which was the basis of the extension of Ampleforth College Junior School after its amalgamation with the Junior House. He is surveyor for the fabric of St Paul's Cathedral and has done extensive work for the re-ordering and repair of St Paul's, Lichfield Cathedral and many other cathedrals and churches.*

Eating a meal together is a central social activity. Common meal times bring together all the different members of the school community in the same way that a family unites round the dinner table: what better expression is there of the house system on which the structure of the College is based than the members of each house gathered to eat together, presided over by their housemaster, in their own dining room?

Yet how can the organisation of all those separate meals be justified? All those separate kitchens, all the separate equipment, the separate staff, all that precious time spent in a busy day making your way back to your house for a meal?

That is a dilemma which had been exercising members of the community at Ampleforth for many years. Separate meals in separate houses have been much loved and cherished parts of communal life: yet the economics did not add up. And in an increasingly busy school life, with even more pressures of time and timetables, was this really what the school needed? And did it provide for the needs of the increasing number of other calls on the school's facilities during holiday periods?

The idea of providing meals centrally had been under discussion since the 1960s at least; but the time had never been right to grapple with the essential dilemma. In 1993 the decision was taken to attempt to resolve the issue in a way which addressed the organisational and economic requirements, and at the same time permitted the ethos of house meals to be retained. This was the organisational and architectural problem which the Upper Building Project has sought to address. Doubtless it will take some time for all the users to get used to the new arrangements; but so far the results seem fully to justify the decision to centralise, and thus justifies the care that has gone into the planning and execution of the project.

When the project started in late 1993 there were both economic and practical reasons for pressing ahead with the provision of central catering. The existing kitchens in the Upper Building and several of the Houses needed fundamental refurbishment and re-equipping; the range of meals on offer to boys and staff was limited; and the routine at lunchtime was in question given the pressures on boys' time. For the majority of houses this was set against the established and successful tradition of meals being taken in separate house



Central Dining 1997: formerly Guest Rooms, St Dunstan's and Senior Gallery





Central Dining 1997: *formerly* Guest Rooms, St Dunstan's and Senior Gallery

refectories with the housemaster. The challenge for the project team was therefore to provide modern facilities capable of producing an increased quality and range of meals in a flexible, communal arrangement while preserving the ethos of separate house meals.

The initial part of the project involved looking for a site for such a facility. Earlier feasibility studies had been carried out in 1990 by Ove Arup & Partners at which time several sites including the 'bowl', the tennis courts, the bounds area and the bungalow had all been considered. An essential starting point was that to be successful any such facility must be located *centrally* as a basic requirement of the brief.

In November 1993 a number of outline alternatives were submitted to Chapter for consideration based on a new building replacing the music practice block and the adjacent area. One of these alternatives included using the Upper Building for part of the catering operations. Chapter supported Fr Abbot's suggestion that ways should be investigated of altering and adapting the Upper Building to house *all* of the College's catering needs, as an alternative to demolishing sound buildings and building again from scratch. Cafeteria style catering was to be closely investigated with its advantages of multiple meal choice, speed and flexibility. The potential disadvantages of noise, problems of queuing, and the character of the interiors were also to be fully considered.

After further investigation of whether a new building would serve the College best or whether to extend and alter the Upper Building, an outline scheme was developed which demonstrated that the Upper Building could serve all of the College needs if suitably extended. This scheme was approved at the Abbot's Council Meeting at the end of April 1994 and we were authorised to develop the detailed design in May 1994.

Up until this point there had been no fixed or detailed brief for the new kitchen and servery requirements for the new facilities. The sketch schemes had been based on accumulated information from various sources, in particular Fr Timothy, Fr Bede and Gardner Merchant (the school's catering managers). Two teams were now set up to steer the design and the project through to completion. The Design Team consisted of architect,<sup>1</sup> quantity surveyor,<sup>2</sup> structural engineer,<sup>3</sup> services engineers<sup>4</sup> and kitchen designers<sup>5</sup> (part of Gardner Merchant establishment), together with Fr Bede, Procurator. Fr Bede acted also as the common link with the other in-house team consisting of housemasters, kitchen management and matrons; and he was able to feed vital information between the two teams. This approach repeated the format that had worked so successfully with the dormitory block at Gilling Castle.

The decision was also taken, again following the successful formula used for the Gilling Castle project, of appointing the contractor<sup>6</sup> at this stage to enable him to have a formative input into the detailed development of the project. This had the advantage of enabling the Contractor to contribute

1 Martin Stancliffe Architects, 2 Bare Leaning & Bare (West), 3 Ove Arup & Partners, 4 Ove Arup & Partners, 5 Lockhart Design Services, 6 William Birch Ltd

effectively to the detailed design discussions, and also helped to avoid delays in the tight timetable for getting the job on site. The potential disadvantage of apparent lack of control of the tight costings obtainable by traditional tendering was met by careful control by the Quantity Surveyors using rates established with the same Contractor on the Gilling job.

The principal document from which the design team worked, 'Upper Building - A Brief for the Design Team' was approved in May 1994. This document set out clearly and in detail the level and quality of provision for catering facilities, the expectations for the flexible usage of the building, and the character of interior spaces, which needed to suit the requirements of boys, staff, visitors and kitchen staff.

Following the ideas put forward in initial submissions to Chapter, the basic concept behind the alterations was to make the best use of the existing characteristics of the Upper Building by retaining the dining facilities on the first floor, by making a similar arrangement on the second floor, and by completely reservicing the entire building by constructing entirely new kitchens, serveries and ancillary accommodation. This arrangement would allow for a full cafeteria service with walk-in serveries to serve the entire school at most meal times, and also allow each house to eat together at least once a day (this assumed two sittings). In addition, dining rooms for the Headmaster and guests would be retained, together with facilities for visitors to the Grange, and for the matron.

The needs of disabled users were also to be addressed, principally by the introduction of a lift, but also by ensuring that routes to and into the building avoided steps.

The design team immediately set to work to provide detailed layouts both of the building itself and the complicated servicing requirements. The structural engineers started to look at the existing building to see how the central part could be extended upwards without the need for reinforcement of the foundations; and the kitchen designer drew up the necessary kitchen equipment plans and service schedules.

Meanwhile, visits had been arranged to several other schools and colleges in order to inspect their catering arrangements. On 10 October 1994 Fr Bede, Fr Christian, Alec Angell (from Gardner Merchant) and Geoffrey Holland (from Martin Stancliffe Architects) set off from York to visit St Paul's Barnes, Eton and Wellington. They were met at King's Cross by Edward Hall, Director of Education Services at Gardner Merchant who taxied the party between each establishment, picking up Fr Timothy at St Paul's. These visits were extremely valuable not only in allowing an insight into the individual facilities but in allowing the party to judge the advantages and disadvantages of cafeteria style service and its effect on behaviour and cohesiveness of house groups. The group was impressed by the smoothness of the operation in all three locations and, although each school and college varied in character, the visits gave the necessary confidence to press on with the development of the scheme, incorporating the better ideas and concepts gathered from the visits. An



Upper Building: a traditional view from outside the post office, now remodelled for Central Dining



Western entrance to Central Dining from the Central Building.

additional visit to Harrow early in December was equally rewarding: the headmaster and staff had introduced cafeteria service some ten years before and this had proved to be popular and effective.

Following this, detailed plans were submitted and final permission to proceed was confirmed by the Abbot at the end of 1994. Applications for planning permission and listed building consent were submitted in late February 1995 in readiness for a summer start on site.

Meanwhile the College had been taking informal advice from Olga Polizzi of the Forte organisation on internal treatments and finishes. Forte had been kind enough to suggest that their kitchen designer look over the proposals with the benefit of Forte's considerable catering experience. Their principal concern was the position of the wash up area. At a meeting in London to discuss the plans, Tito Chiandetti head of operations, and David Stroud their chief designer strongly advised a central wash up, readily accessible from the kitchen and refectories. Although this meant major replanning, this revision was seen as a significant improvement to the efficiency of the kitchen management. Despite the tight production information programme created by this revision, the design team were able to issue drawings to enable the main contractor, William Birch & Sons Ltd, to start on site in July 1995 working to a sixty week programme.

From the south the Upper Building was altered very little. However, to the rear of the building there was a substantial amount of restructuring and alteration. Only the Headmaster's dining room area was left more or less intact. On the north side, where the majority of the new building was centred, an enlarged kitchen was constructed bearing onto piled foundations and half buried into the ground; the original rear external wall was taken down and rebuilt three metres to the north; and the corner towers were taken down, enlarged on plan and rebuilt using the original stone. Where possible stonework rubble and detailed surrounds and windows were reused: the original two north entrances now face east and west.

The upper floor was transformed into three large refectories by removing the concrete roof structure and providing each space with a large clerestory rooflight supported by steel columns which bear onto the existing first floor beams. To keep the weight of this new structure as low as possible the roof was covered in copper sheet. Sliding and folding doors allow the space to be subdivided into three separate refectories, which can be used for house meals, or, alternatively, joined together to form one large space.

The new towers in the centre of the north side of the building are clad in new Bramley Fall stone. These towers contain plant rooms, tank rooms, access stairs, toilet facilities and the lift (unfortunately, for reasons of cost, the original intention to extend the lift down to the lower cloister level had to be omitted). The remainder of the plant and the boilers were accommodated in the east garage block.

Internally, the general style of simple yet robust finishes with their hard wearing qualities was continued by the use of oak doors, skirtings and



St Cuthbert's refectory in the Central Dining area of the Upper Building

architraves with oak panelling, plastered walls, oak woodblock floors and clay floor tiles. This has produced enlarged and enhanced surroundings giving great flexibility whilst maintaining the essential Ampleforth character of robust simplicity.

The majority of the building was ready for occupation on time in the October 1996 half term, the first floor refectories being brought into full use at the start of this year. Fr Abbot and the Community kindly welcomed the whole building team to a celebratory opening lunch on 29 November 1996, even arranging for brilliant sunshine to be laid on for the occasion, which allowed the building to look its best.

By retaining and extending the Gilbert Scott building the College has provided a facility in the heart of the School which will serve the needs of the community well into the next century. To complete such a large and complicated project on time and to budget is testimony to the teamwork which prevailed throughout the design, administration and construction of the building and the results indicate that the cost and effort were well justified.

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## OLD AMPLEFORDIAN NEWS

### OBITUARIES

#### JOHN RYAN-PURCELL

*born John Raymond Ryan, 5 December 1928; St Aidan's House 1941-46; married Rosemary Ronan; agricultural; died 10 March 1991 (death notified 1996)*

*Michael Ryan (A63) writes:* John was a wonderful husband, father and farmer. His elder brother is the well known sportsman, Thady Ryan, of Scarteen Hounds renown. John married Rosemary Ronan and they lived in the rural village of Churchtown in north County Cork in Ireland. He is survived by Rosemary and their six children, Oliver, Charles, Walter, Anita, Lisa and Hilda. John's love of the Church was shown by his example of fidelity to the parish and his public opposition to abortion and divorce. Following Vatican II he embraced the changes in liturgy wholeheartedly, and was always willing and able to assist his Parish Priest. He devoted his life to community development in his rural area by serving on school boards and the local Agricultural Cooperative. He became President of the Jersey Cattle Breeders Society in Ireland and built up a fine herd of pedigree Jersey cattle. His final ordeal of bravely facing his death by incurable cancer at home, was an example of his life's attitude which is summed up in his gravestone epitaph 'For in Him we live and move and have our being' (Acts 17.28).

*OA Notes Editor adds:* Thady Ryan (A41) now lives in New Zealand and was at Ampleforth in 1995; I'm told he is immensely famous and distinguished in Ireland, as also are the Scarteen Hounds.

#### OSWALD ROONEY

*born 19 November 1916; St Oswald's House September 1929 to December 1934; Military service 1939-1947; family business; married Rachael Blair-White June 1941; died 21 December 1995*

After leaving school he joined the family brush making business and travelled in Europe, returning from Austria in 1938 when Hitler moved in. In September 1939 he joined the army and volunteered for 5th Btln Scots Guards (Ski Btln). Commissioned to the Royal Inniskilling Fusiliers, in 1940 he was promoted to Captain and 12 Commando. In Winter 1942 he transferred to the South Wales Borders. In the Summer 1943 he volunteered for the Special Boat Service. In 1944 he joined the 2nd Btln Special Air Services and was promoted to Major. He operated in France, Norway and Italy against coastal defences and behind enemy lines. He broke his back parachuting into France (Metz) just after D Day. In 1946 he toured America lecturing. Returning to civilian life in 1947, he returned to the family business. Subsequently he worked for Courage Breweries (from 1955), as Managing Director of Transworld Bowling (1961), Charrington Breweries (1963), and returned again to the family business from 1968 until his retirement.

He led an active life playing rugger for Harlequins, Surrey County and Ulster, only retiring when breaking his back. In later years he had a keen interest in gardening and country sports. His final visit to Ampleforth was only months before his death, at the Gilbey family retreat in June 1995. He married Rachael Blair-White on 2 June 1941, and their children were Roger Rooney (H59), Christopher Rooney (H64), Patrick Rooney (H68), Gavin Rooney (J74) and Gabrielle Brown.

#### THE HON CHRISTOPHER ANTHONY BERNARD EMMET

*born 21 November 1925; Lady Cross Prep School, Seaford; St Oswald's House 1939-42; Fleet Air Arm; Balliol College, Oxford; farmer; married Lady Miranda Fitzalan Howard July 1947; died 3 March 1996*

On leaving Ampleforth, he joined the Fleet Air Arm, training in North Africa. After the war, he read agriculture at Balliol College, Oxford. Then after gaining experience on his uncle's estate in Herefordshire, from 1950 to 1983, he farmed at Amberley in Sussex. He was a magistrate, a county councillor, a member of the West Sussex River Board and a patron of many local organisations. In 1983 he retired to Seabeach House near Chichester. He sailed a lot and was commodore of the Arun Sailing Club. At his funeral in Arundel Cathedral, he was described as 'calm, gentle, unassuming, lovable – a man of deep faith, a humble man of peace'. He had been seriously ill for about seven years. He married Miranda Fitzalan Howard in 1947; their children are Teresa Myers, Catriona, Rowena and Robert (W76). His nephews include Adrian (A90) and Nicholas Myers (A91). His brother is David Emmet (O45 – now living in Uruguay).

#### CHRISTOPHER JOHN YONGE

*born 3 November 1931 Kenya; St Mary's School, Nairobi (Holy Ghost Fathers); St Aidan's House 1946-1950; Kenya Regiment; Kenya Lands Department; died 21 June 1996 Nairobi*



*Christopher Yonge, while at Ampleforth*

Christopher Yonge's father, Norman Yonge, was in the Royal Flying Corps in the First World War; shot down by the most famous of German air aces, von Richthofen, he lost a leg. In 1919 he went to Kenya, becoming a coffee farmer first in the Sotik area and later near Nairobi, dying in 1972. Thus Christopher Yonge was born and lived most of his life in Kenya. Contemporaries at Ampleforth remember him as quiet and unassuming, never a sportsman – his cousin Richard Dawson (C50) tells of how when Christopher's concentration had one day lapsed on the cricket field, he was suddenly startled and grabbed at the 'ball' to discover he had caught a

blackbird by mistake. After Ampleforth, he spent a few months at Kericho on one of the African Highlands Tea Estates, but growing tea was not his métier, so he joined the Kenya Lands Department in Nairobi in 1951. During the Mau Mau emergency, he served with the Kenya Police at Nyeri in the Signals Section. Afterwards, he returned to the Lands Department until his position was localised in about 1970. He then spent a few years with a legal firm in Nairobi. He was a member of the Kenya Regiment (Territorial Force) from about 1958 until its disbanding in 1962 shortly before independence; he ended as a captain in charge of signals. Never concerned about himself or in obtaining land for himself, he lived in rented accommodation, devoting himself to his mother (who died aged 96) and to the welfare of his African staff and friends, often going without food and blankets to ensure that they would not suffer. He never married. In June 1992, he went to live in a home for the elderly, Fairseat, and by 1993 he was diagnosed as having cancer. Given three to six months to live, Christopher in fact lived another two and a half years. In this time, he found a new depth to his Catholic Faith. A friend, not a Catholic, writes of this faith 'that was so important to him... he was so happy to be so strong in his faith'.

*The Manager of Fairseat, Mrs Ann Humphreys, writes: 'Christopher really belonged to another world, another era. He was a total gentleman, everyone who met him loved him. He was a very talented artist who started to paint again while with us, and also made charming models out of seed pots, bits of wire and a dab of paint.'*

*This note was researched by Edward Davis (currently T) in Nairobi and written, with the help of Mrs Humphreys, by his niece in Hungerford Mrs Terri Oran, by his cousin Richard Dawson (C50) and by his brother in Natal, NCW Yonge.*

#### MARTIN RAMSEY BOWMAN

*born 10 November 1928 Edinburgh; St Oswald's House 1941-46; national service 1946-48; Christ Church, Oxford 1948-51; called to the Bar from the Inner Temple; Shell International 1950s; farming in Scotland; died 8 September 1996*

After national service, Oxford and reading for the Bar, Martin Bowman worked with Shell International during the 1950s, being in Brazil, Nigeria, Angola and Tanzania. Six months after he left Shell he developed tuberculosis and it was then that he decided to settle down in the West Highlands where he ran a successful egg farm for many years. He was a member of the old County Council and later Chairman of the Arisaig Community Council. Martin was a talented musician and linguist. In 1994, he sold the family house, Camusgdarach and built for himself a modern house with a wonderful view over the sea. He was always a devout Catholic.

## CHARLES JOHN MICHAEL KENNY

born 19 May 1929; St Wilfrid's House 1943-47; Trinity College, Cambridge; played cricket for Cambridge University, Essex, Ireland; died 9 September 1996

Charles was a man in the great tradition of that old-fashioned concept – the Corinthian. He was a true amateur sportsman who loved sport in all its forms and was very good in some. Highly competitive on the field, he was upright, generous, gregarious and, above all, modest off it. He constantly talked about sport but never of his own considerable achievements. His early life was dominated by sport and his private boxes are full of cups, trophies and records marking his many successes.

He captained Ampleforth at rugby, cricket and boxing. He was one of the most outstanding schoolboy cricketers of his generation. During national service in 3 Royal Horse Artillery he became the regimental boxing champion at his weight: he knocked out his opponent with his second punch. He played as a very fast wing-threequarter for the regiment. At Trinity College, Cambridge, his greatest love was cricket and he won his blue in David Shepherd's side of 1952 alongside Peter May. He played against the Indian tourists, and just missed a hat-trick on a dubious LBW decision. He played for Essex in 1952 and 1953, and also for Ireland and the Free Foresters. He was held in the highest regard by the cricketing world – he was proposed for MCC membership by Ronnie Aird and seconded by SC Griffiths. He went on MCC tours to such places as Holland and East Africa. After retiring into business, he played club cricket with Hampstead, for whom he had some extraordinary figures – such as 9 for 16 against Bickley, including 4 wickets in 4 balls, and a 20 wicket haul in a single weekend. He played rugby for Trinity and then London Irish, and toured with the Woodpeckers. He became an enthusiastic golfer. He was good at spotting 18th and 19th century watercolours, then cleaning and remounting them. He had a passion for Percy French songs and introduced many to French Irish Airs. He worked as a marketing manager. He married Gill, and they had three children: Michael (B81), Stephen (D81) and Susanna. In later years he suffered from ill health. He had a coronary in 1992 on the golf course, but recovered; he died from another coronary on the golf course.

## PAUL LE BRETON

born 27 July 1941; Wellesbourne; St Thomas's House 1955-59; Cambridge University (History); Munich University; Foreign Office – serving in Berlin, South Africa, Prague, Switzerland, Singapore and Vienna; married Dixie (from Holland) 1971, two children (Gabiella and Hugo); a cousin of Fr Martin Haigh and a friend of Tom Lindup (A95); died 23 September 1996

## JOHN CUTHBERT TUCKER

born 27 June 1907 Hampstead, London; Ampleforth 1916-1926; Christ Church, Oxford 1926-29; solicitor Tucker, Turner and Co; married Mary Hope Hanbury 27 June 1934; died 10 October 1996 Wrexham in Clwyd, aged 89



*The Editor of the Catena, Leo Simonds writes:* Johnny was a distinguished Catenian who first enrolled in 1932 as a founder member of Mid-Herefordshire Circle. He later transferred to City of Westminster Circle and in 1956 became Grand Director of Province 14. His father, J.M. Tucker KCSG, had been elected to Grand Council. On Grand Council, Johnny gave outstanding service. He had been admitted as a solicitor in 1932, having joined the legal firm founded by his father in the precincts of Lincoln's Inn. He was legal adviser to Grand Council; past Grand Secretary Laurie Tanner recalls him as 'the best colleague I ever had', remembering particularly Johnny's careful handling of benevolence matters. Shy by nature, he was, nevertheless, an active visitor and counsellor to the Circles in his province. Surprisingly, for one who had the law for his profession, he had been awarded the Bostock Exhibition for physics at Oxford where he had coxed his college on the rivers. During World War Two he had been commissioned in the RAF, ending up in the Ministry of Aircraft Production with the rank of squadron leader. He was installed a Knight of the Equestrian Order of the Holy Sepulchre in 1973. On retiring from practice, Johnny gave his legal mind, with its mastery of detail, to the Westminster Matrimonial Tribunal. Very unusually, he was elected an honorary member of the Canon Law Society, a rare honour for a layman. He subsequently moved to North Wales but kept in touch with his Circle by letter. His later years were spent in Nazareth House, Wrexham.

*OA Obituary Editor notes:* At Ampleforth, Johnny Tucker was in the 1st XV and for two years a monitor. Later he was an keen bridge player, for a time in internationals and later in the less intense club bridge. He loved the Lake District, reading Wainwright, climbing all the fells. He loved opera, attending perhaps over a hundred times – many would describe him as a Wagnerian: he had rich knowledge of Wagner. On retirement in 1977 to Wrexham, he attended Mass daily at Nazareth House or the Cathedral, and loved to do the reading. He had two brothers at Ampleforth: Bede (B29) – now living in Norfolk (married to Marjorie Dobson, the brother of Edward Dobson (C31) and Myles Dobson (C33)) and Aidan (OA30 – in RAF in Battle of Britain – died 30 August 1987). The father of John, Bede and Aidan was John Michael Tucker of Leamington (OA1882) and their uncle was Pierce Tucker (OA1882).

## SIR HENRY NEVILLE KCVO LLD

*born 13 March 1920; St Cuthbert's 1931-38; Trinity College, Cambridge; Scots Guards in the war; Member Kesteven County Council 1964-72; High Sheriff Lincolnshire 1963; KCVO 1992; Lord Lieutenant of Lincolnshire 1975-95; High Steward of Lincoln Cathedral 1985-96; farmer; married Jean Torr 1944; died 20 October 1996 Aubourn, Lincolnshire*



Henry Neville was a countryman. He was a farmer, and a loyal servant of his county and country. Three months after his death, on 29 January 1997, his contribution to public life was recognised in Lincoln Cathedral when the Bishop of Nottingham celebrated a Requiem Mass, with Fr Edward and many other priests concelebrating, and with an Address by the Bishop of Lincoln. In this Address, the Bishop spoke of one who was both 'a good man' and 'a friend', and continued: 'I have known other men who had something of Henry Neville's winning warmth of heart, and others who had his liveliness of interest and mind, but I have rarely met someone in whom the warm heart and the lively mind were so completely of one piece. That I suspect was the source and the strength of his influence among us. For of course, Henry was heart and soul one of us – a Lincolnshire man, and never happier than when he was at home at Aubourn or going about the County following his many concerns and interests.'

His sense and love of the countryside were always uppermost. In St Cuthbert's with Fr Sebastian as Housemaster, he spent his years in the valley shooting rabbits and beagling with such contemporaries and friends as Michael Cubitt (OA RIP), James Ritchie (W38) and Johnny MacDonald (W38). His time at Trinity College, Cambridge was cut short by the war. Commissioned into the 3rd Battalion, the Scots Guards, he went through the European war, serving with distinction and being mentioned in dispatches. After the war, and after spending time at Reading University, he came home to Aubourn to take over the family farm. He had married Jean during the war, and came to Aubourn, to create, in the Bishop's words 'a wonderful and welcoming family home and a delightful and entrancing garden'. Hugh and Jean had five children: Sarah, Elizabeth, Jill, Christopher (E72) and Hugh (E79).

Henry Neville had a long and distinguished public service in the County of Lincolnshire, a record of public service described by the Bishop of Lincoln as 'phenomenal and profound'. From 1975 to 1995 he was Lord Lieutenant of Lincolnshire, attending more than 90 royal occasions in the county, and in the words of the local paper 'watching history in the making, presenting awards and medals, and leaving his mark on the county in countless ways – his memories included the Queen's visit to Lincoln to open the new police headquarters and the visit of the Princess of Wales to open the new County

Hospital'. And there were many other areas of service, many connected with agriculture: Drainage Boards, the River Authority, the County Council and Magistracy, and all served with what the Bishop of Lincoln called 'patience, humour and sound common sense'. He became a liveryman of the Farmer's Company and its Master in 1991. He was a representative with the County Landowners Association. He was President of the Lincolnshire Show. He became a Deputy Lieutenant in 1962 and High Sheriff in 1963. There was the commitment to countless groups and societies across the county – thus, for example, the Lindsey Blind Society in its 75th Annual Report speaks of Sir Henry's Presidency of their Society as being most active, as attending Committees and 'always ready to give advice in the most gracious manner'. He was awarded an Honorary Law Degree by the University of Hull in July 1994. In 1984, he inaugurated the annual Farm Conservation Award to encourage the conservation of both landscapes and wildlife within the constraints of successful commercial farming, and in 1995 this initiative was succeeded by the Farm Management Competition, a joint initiative between the Society and Aubourn Farming Limited, a company of which he was Chairman and which is a member of the Savills Group plc. He was a Knight of the Venerable Order of St John. He was High Steward of Lincoln Cathedral, and hence, as mentioned above, the celebration of a Requiem Mass for him in the Cathedral, only the second Mass there since the Reformation. At this Mass, the Bishop spoke of Henry as 'a man of faith', 'a natural Christian' and of 'his commitment to the Catholic Church'. He was always a keen shot and fisherman: his menu, 'Henry's Favourite Shooting Lunch' was published in the Cookery Book of the Order of St John, a menu that is 'simple, robust and satisfying' – words that say much of the man.

## PETER MUSCHAMP THORNTON



*born 8 May 1916; Thorpe House; St Bede's House 1929-33; well known architect in Vancouver, British Columbia, Canada; ARIBA; MAIBC; FRAIC; RCA; Knight Grand Cross of Magistral Grace of the Order of Malta; he designed many Catholic churches; keen fisherman (Lionel Leach used to go to Canada to fish with Peter Thornton); married Nora Joan Pope (six children – Jeremy, Jennifer Price, Katharine Marks, Edward, Marianne Thornton and Peter, and 13 grandchildren); died 29 October 1996 Canada*



## RICHARD ROWE

born 23 May 1957; St Bede's House 1971-75; much illness; died 1 November 1996

Popular with contemporaries, Richard Rowe was a natural leader – a role he never sought but which came his way. The first signs of difficulties with himself emerged at Ampleforth, referable perhaps to lack of self-confidence, and in various ways these problems continued to handicap him. Yet his open, friendly, nature gave him easy rapport with others – many letters after his death mentioned his humility and gentleness. He had an enthusiasm for music and football, and a strong interest in history. In recent years he studied for a diploma, and the rare and punishing disease which he contracted in 1994 did not deflect him from his determination successfully to complete this course of studies in Business Administration. He was the father of a son, Geoffrey, born in 1982, of whom he was very fond. Richard had many doubts about his faith; faith was always his concern: in his last year of life he bought a silver cross on a chain, and he wore this in hospital when he was dying.

## LT-COL LIONEL ROBERT HENRY GERALD LEACH MC JP DL

born 12 December 1914 Chiswick; St Oswald's House 1927-33; Christ Church, Oxford 1933-36; army 1936-1947; director Joseph Rochford 1947; wine business; married Joan Rochford 1944; died 4 November 1996



Lionel Leach was the son of Sir Lionel Leach, Chief Justice of Madras. After Ampleforth and Christ Church, Oxford (where he read History), he was commissioned in 1936 in the Royal Artillery. In 1939 he was posted to East Africa, commanding the 22nd Mountain Battery as it advanced through Somalia, Ethiopia and Eritrea until the surrender of the Italians at Gondar in November 1941, being mentioned in dispatches and awarded the Haile Selassie Military Medal for gallantry in Ethiopia. Later in 1944 he was second in command of the

25th Mountain Regiment in the Arakan in Burma, where he was awarded an MC, and took part in desperate battles with the retreating Japanese. He was at the battle of Admin Box, and was part of a group of Amplefordians and other Catholics known by the nickname 'The Pope's Own' – including Fr Timothy Horner (C38) and Bill Wilberforce (OA32 RIP). Returning to England in December 1944, and resigning from the army in 1947, he became a director of Joseph Rochford and later in 1952 Chairman of the Lea Valley Growers Association. When he retired from Joseph Rochford in the mid 1970s, he set up a wine business, and travelled to the vineyards, making many friendships with wine growers. At home they had wine tasting parties in the cellar. He farmed in Benington near Stevenage. He would go on fly fishing trips to Kenya, Chile or British Columbia, a great love which he continued almost to

the end of his life. He became a magistrate in 1950 and was vice chairman (1956-63) and then chairman (1963-84) of the Chesham bench. He wrote three books on travel and fishing, and many other shorter anecdotes: after every fishing trip he would write an account. Always kind, he was intensely interested in other people. He had a vibrant interest in history and studied the Peninsular War. He played rugby for the Harlequins and for Christ Church, when the college XV had three internationals – and for Oxford several times, being unlucky not to gain a Blue.

In 1944 he married Joan Rochford (died 1994), the sister of his lifelong friend Peter Rochford. Lionel and Joan had two sons, Peter (T64) (his wife Sarah is the daughter of Edward Dobson (OA31 died 1972)) and Stephen (H65), and a daughter. Grandsons at Ampleforth have been Robert Leach (D92) and Mark Leach (currently D). Grand nephews at Ampleforth are Luke Massey (D95 – now at Oxford) and, currently in St Dunstan's, Luke's three brothers: Guy, Damian and Peter.

## MICHAEL VERNON

born 11 January 1927; St Cuthbert's House 1939-45; Irish Guards 1945-50; land agent; racegoer; died 9 November 1996

Michael Ryan (A63) writes: Michael was a Dublin based bachelor who joined the Irish Guards shortly after leaving Ampleforth. He left the army in early 1950 to take up the post as agent for Pembroke Estate in Ireland after his father's death. His main occupation in life, following redundancy in the sixties, was to become a professional horse race goer. He never missed a race meeting, unless for ill health. This, he considered, going to work. His charitable works included serving meals on wheels and on the boards of two Dublin hospitals. He joined the Order of Malta in the 1980s and became a popular reader at Mass in St Andrew's Church, Westland Row. Amongst the racing fraternity he was affectionately known as 'The Major', and will be remembered especially for his skill at sorting out photo-finishers and betting on them. He was a character who took his faith seriously and enjoyed living his life to the full.

OA Notes Editor notes: Michael Vernon was the uncle of Philip Ryan (C69).

## JOHN PHELAN

born 4 July 1942 Kalimpong, North India; St Oswald's House 1954-59; insurance in Britain and Kenya 1960s to mid 1980s; ran nursing homes in Aberdeenshire 1980s-96; married Josephine Savoury 1967; died 18 November 1996

John Phelan was the fourth of five children: Tom (T55), Anne, Paul (T58), John (T59) and Derek (T61). Born in India where his father worked with the Indian Shipping Company, they would only return home from Ampleforth every two years; otherwise they travelled to relatives in Ireland. John always manipulating the railway times to ensure they saw a film in Dublin on the way.

After Ampleforth, John worked in insurance for Clerical, Medical and General Insurance Co, travelling through both Scotland and England; successively he worked with the company in Manchester, Leeds, London and finally in Aberdeen, where he became Manager. From the mid 1970s to mid 1980s he was in Nairobi with the Crusader Insurance Company. Returning to Aberdeenshire, he started a nursing home, eventually owning four nursing homes employing over 200 people in a company called Samamat, an amalgam of his children's names. He married Josephine Savoury in 1967, and they have three children: Sarah (aged 25), Mark (aged 22) and Matthew (aged 12). He was an active member of his Catholic parish at Fetternear in Aberdeenshire. Over his last 18 months he had suffered from leukaemia, and between spells in hospital he continued an active and cheerful life in business and with friends until five days before his death. Although he had not visited Ampleforth over the years, he continued with memories of Ampleforth, and his son Mark called at Ampleforth in 1995.

#### PETER LOUIS HAYES

*born 18 July 1911 Harborne, Birmingham; left St Oswald's 1925-28; architect; the Royal Engineers 1939-46; married Joy 1940s; died 23 November 1996*

Baptised Louis, he became known as Peter to distinguish him from his father Louis. He was the third of four children. In St Oswald's he gained his House boxing colours. Although not over academic, he had a strong interest in English literature, especially Shakespeare. After Ampleforth, he worked briefly with Lloyds Bank, but his work (which included stoking the boilers) did not appeal to him. Soon, he joined a firm of architects, and studied at the then Birmingham School of Architecture, qualifying in 1934. Little is known of the next few years except that he was involved with a group of young Catholics, and in this group he met his wife Joy; they married in the war years. He served with the Royal Engineers from 1939 to 1946. He was with the architects SO Choke and Partners from 1946 to 1977, finishing as senior partner, being much involved with the rebuilding of St Catherine of Sienna in Birmingham Horsehair. Moving from a flat in Birmingham to the country at Gent, he and Joy ran a hobby small-holding in three acres of land. He loved country pursuits, particularly shooting and rearing his dogs. In 1985 advancing years led them to give up rural life and settle in Droitwich. He was an active member of his parish. He had a good sense of humour and could be relied upon as an after-dinner speaker. In his missal, he carried a card saying: 'Every time I pass a church, I like to pay a visit, So when at last I'm carried in, the Lord won't say, Who is it?'

#### DAYRELL GALLWEY

*born 6 February 1931; Glenstal 1941-45; St Oswald's House 1945-49; Irish Guards and Kings African Rifles; wine merchant; chocolate maker; Knight of Malta; Freeman of Waterford; married Milagras Mahony about 1958; died 3 December 1996*

Dayrell Gallwey was a soldier, an entrepreneur and inventor. After Ampleforth, he was for about seven years until 1959 in the Irish Guards, serving in Egypt and Kenya, and in Kenya, he volunteered to serve in the Kings African Rifles in fighting the Mau Mau terrorists. Returning to Waterford, he worked in the family business of Henry Gallwey, wine merchants and whisky distillers. He invented an Irish coffee liqueur, winning a Gold Medal. Later he started a chocolate business run from home, selling Irish whisky truffles. Dayrell was a Knight of Malta. He was a Freeman of the City of Waterford. As in the best sense a gentleman, he had a wonderfully measured sense of humour. In about 1958, he married Milagras Mahony; they had five children - Antonia, Georgina, Michael, Nona and Shane (C91). His brother was Hubert (O34 RIP).

#### MILES PATRICK TERENCE O'REILLY

*born 4 May 1924 Calcutta; Avisford 1933-38; St Oswald's House 1938-42; RAF; BOAC, West African Airways; aviation artist; married Juliette Munro 1948; died 17 December 1996 Warmminster, Wiltshire*



Miles O'Reilly was the son of Keith and Anne O'Reilly. He was born in Calcutta where his father was serving with the Indian Army. When the time came for him to go to school in England, his parents were all the more grateful, in view of the distance involved, to find Avisford where Miles proved to be very happy. His headmaster, Major Jennings used to remember him lying on his study floor as a small boy drawing aeroplanes. Those were the days when Hawker Furies were flying from Tangmere and naval biplanes from Ford, both a short distance from the school. At Easter 1938 Miles left Avisford and went to Ampleforth, to St Oswald's, where again he was very happy. He was devoted to his housemaster, Fr Stephen Marwood, and thrived in the unforgettable atmosphere of the old house. It is no surprise that he haunted the Art Room and developed his skill as an aviation artist.

On leaving Ampleforth in 1942, he joined the Air Force as a navigator, training in South Africa and serving in the Far East. In 1947 he joined BOAC. In 1948 he married Juliette Munro, who, with her French mother, had escaped from France and worked for the Free French, broadcasting from Northolt Aerodrome. From 1948 to 1953 they lived in Nigeria where Miles was with West African Airways. In 1953 he returned to England and joined a firm of

printers in Hertfordshire. He continued to paint. In 1970 he was elected to the Guild of Aviation Artists, becoming chairman in 1979. He exhibited at well known galleries and at RAF museums; his work, assisted by his deep knowledge of the history of aviation, was sought-after around the world. Miles O'Reilly was a real 'gentle'-man in every way. He had a wonderful sense of humour and a light touch, never pushing himself forward or indeed considering himself important. He and Juliette were a devoted couple and their family very united. Miles was not only a wonderful father and grandfather but very close to his sister and brother. He died in Wiltshire where Juliette and he had come to make their home, painting and exhibiting pictures until the time of his last illness.

MJ

*OA Notes Editor adds:* Nicholas Perry (E91) is a cousin.

### JOHN CROSBY LOCKWOOD

*born 5 January 1913; prep school in Kent; St Oswald's House 1926-32; Worcester College, Oxford; Unilever; Royal Army Service Corps; Knight Commander of the Order of St Sylvester; Honorary Chairman of the Canadian Council of Christians and Jews; died 1 January 1997 Toronto*



*John Lockwood with his great-nephew, Luke Pender-Cudlip (O83) in 1981*

John Lockwood was third of five children of Crosby Marston Lockwood MC (a Catholic convert, a friend of Fr Paul Nevill, a publisher whose business collapsed) and Kathleen Riley (sister of Sir Paul Riley and Sir D'Arcy Riley, and aunt of Sir Patrick Riley): Mary, Elizabeth, John, David and, born rather later, Martha. In 1921, on a family visit to Italy, the whole family became seriously ill in the influenza epidemic outbreak that swept Europe after the First World War – David died, and John was dangerously ill. This event left something of a permanent mark on the family and John's mother began to ignore and perhaps neglect him. But his confidence returned in his later years at Ampleforth, where he became head of the drama society, Master of the Beagles, and finally Head Monitor – and he was awarded a history scholarship to Worcester College, Oxford.

John Lockwood spent his working life with Unilever, starting after Oxford by storing soap at Rockferry in Liverpool, and going on to work with the company in Canada, Brussels and then Canada again. He was Vice President of Unilever in Brussels, and successively Managing Director, Chairman and President of Unilever for the whole of Canada. He was offered the post of President of Unilever in Sweden, but refused 'to take his teenage children to such an amoral country'. In the Second World War, Unilever

insisted at first that his work put him a Reserve Occupation, but in 1942 he was permitted to join the Royal Army Service Corps – he was mentioned in dispatches after the Normandy landings, and his battalion was the first one to enter Belsen in 1945.

He married in 1940 Melissa Wardleworth, remembered as beautiful. While in Canada and with four children, John and Melissa began to look after a foster son, the 14th child of a French Canadian woodcutter. However, when he was appointed by Unilever to their Brussels office, he was told he could not take his foster child with him, and that he could not adopt him – he arranged for a Private Bill to be passed through the Canadian Parliament to allow him to adopt Stephen. Melissa died of cancer in 1957; she had become a Catholic and written profoundly in notebooks on St John. In 1963 John married again, Paula, adopting her child from an earlier marriage. He had 15 grandchildren and one great grandson. He was Honorary Chairman of the Canadian Council of Christians and Jews, and for this work was awarded by the Pope as Knight Commander of the Order of St Sylvester. He worked for a charity, Community Chest, and was awarded the Canada Medal. He loved sailing and kept a boat on Lake Ontario, sailing there lastly in October 1996. He had suffered from leukaemia for two years. John Lockwood's 85 year old sister Rore More O'Farrall's son-in-law is Capt David Pender-Cudlip RN (O57) and her grandsons are Luke Pender-Cudlip (O83) and Peter Pender-Cudlip (O87).

### HARMAN JOSEPH GERARD GRISEWOOD CBE

*born 8 February 1906; left Ampleforth 1924; Worcester College, Oxford; actor, BBC executive and author; Fortnum and Mason; reading plays for BBC Repertory Company 1929-33; Announcer BBC 1933-36; Assistant to Programme Organiser 1936-39; Assistant Director Programme Planning 1939-41; Assistant Controller, European Division 1941-45; Director Talks Division 1946-47; Planner, then Controller Third Programme 1947-52; Director of the Spoken Word 1952-55; Chief Assistant to the Director General 1955-64; Knight of Malta; married Margaret Bailey 1940 (one daughter); died 8 January 1997 Eye, Suffolk*

*Fiona MacCarthy wrote in The Guardian on 11 January 1997:* Harman Grisewood was a key figure at the BBC. He began as an announcer, his voice becoming as familiar as his cousin Freddie Grisewood, famous first chairman of *Any Questions*. Harman Grisewood was planner and then controller of the Third Programme in its formative years from 1947 to 1952. He later became chief assistant to two director-generals, first Sir Ian Jacob and then Sir Hugh Greene. Grisewood was the last surviving member of the group of Catholic intellectuals and artists that included David Jones, Tom Burns and René Hague, Eric Gill's son-in-law. He was intrepid enough to spend his honeymoon at Pigotts, Gill's austere craft community in the Buckinghamshire beech woods. *Epoch and Artist*, Grisewood's 1959 edition of David Jones's essays is still the best introduction to Jones's work.

In Reith's BBC he stood out as an exotic. His mother, Lucille Cardozo, was Italian. His ancestry read like the *Almanach de Gotha*. His father, Lieutenant-Colonel Harman Grisewood, one of Curzon's ADCs in the Boer War, was handsome, unreliable and sociable, a wanderer Harman described as 'one of Baudelaire's true travellers'. Harman had inherited his father's infectious charm. He was a wonderful raconteur and even better listener, fascinated by the detail of people's daily lives. In his autobiography, *One Thing at a Time* (1968), he gives a good account of his Catholic childhood in a rambling 13th century Oxfordshire house at Thame, much of it in ruin. It had its own chapel and resident priest, Father Traill. Grisewood used to tell a terrifying story of the day he and his brother, on an outing with their nanny and a nursemaid, were stoned in their prams by villagers as they approached the Anglican church.

He was a tiny man with a considerable presence. As a child he had voiced an ambition to be Pope. At Oxford in the 1920s, while he was at Worcester, Theodor Komisarjevsky cast Grisewood as King Lear in his OUDS production. His Oxford contemporaries included Christopher Sykes and when Grisewood appointed Sykes as his assistant controller on the Third Programme there were suspicions of a Catholic mafia at work. He left Ampleforth and Oxford with little sense of direction and took a job in an advertising agency. Very much part of the Brideshead Generation, he spent many of his evenings at Patrick Kinross's parties in Yeoman's Row. His first BBC assignment was reading *Ivanhoe* on *Children's Hour* 'uncles and aunts'. Grisewood became successful as a BBC repertory actor, working with Peggy Ashcroft, John Gielgud and Ralph Richardson, when Val Gielgud had just taken over the drama department. His most taxing part was Marlowe's *Edward II*. In the interval he was rushed to the variety studio to sing a comic song for one of John Watt's vaudeville shows. In 1933 Grisewood became an announcer and a BBC staff member in the days when announcers wore dinner jackets. This promotion entailed an interview by the formidable Lord Reith, who gave him a test in pronunciation. One of the test words was 'Fire'. Reith grasped a poker and pointed to the flames. 'What am I pointing to?' he asked. Next he shook his cuff links at Grisewood, who realised he was meant to respond 'Gold'. He knew too that Reith would correct him by pronouncing the word 'Goold'. 'Goold, goold' Reith shouted testily. Harman made the comment that if he had been playing the part of an ogre the *Children's Hour* producer would have told him to tone it down.

Grisewood loved his work as an announcer, comparing its skills to that of a good footman. He was by now well grounded in the neo-Thomism of Jacques Maritain and felt, as David Jones and Gill did, that lowly human practices such as plumbing and feeding the pigs were not to be despised and that the BBC announcing had the innate goodness as a necessary scheme of things.

It was only at the time of the Abdication that disillusionment set in. In September 1936 he was involved in anxious discussions about what would happen if the King decided that he wished to broadcast. Reith had ruled the King was not to broadcast without the previous knowledge of the Government

and the director-general. Grisewood felt that the King should be able to broadcast whenever he liked, without any consultations, and resolved that if he were on duty and received a telephone request from the King he would give him full facilities. He always spoke of the King's broadcast, transmitted as it was from Windsor with Reith in attendance, as a kind of watershed. He knew then that many of the values he believed in had been defeated permanently.

In his early BBC years Grisewood embarked on an almost self-education plan, catching up on TS Eliot and on Christopher Dawson, whose *Progress and Religion* had great influence on him. At this period Maritain's *Art and Scholasticism* became the central text for Grisewood and his Catholic friends. Like Eric Gill, whom they admired, they redefined the autonomy of art, denying the conventional distinction between the sacred and the profane. Grisewood wrote: 'We did not believe the art of Salvador Rosa was 'religious' because he painted so many pious Madonnas and the art of Renoir was not because he painted none'. I met Harman 15 years ago when I was beginning the research for a Gill biography and he was one of the main guides, not just on the complexities of Thomist metaphysics but to the tone of voice, the in-jokes, the emotional temperature of the entourage of Gill.

From 1941 to 1945 Grisewood was the BBC's assistant controller, European division. This made him second in command to Ivone Kirkpatrick, who had been transferred by the Government, using its wartime powers, from the Foreign Office to the new post of controller of the European division, responsible to the director-general. Grisewood was acting controller from 1945 to 1946. He was then demoted to assistant head of talks where he was restless, disliking the departmental in-fighting and what he saw as an increasing leftist bias, and in July 1947 he resigned. He was, however, soon recalled by a diplomatic letter from George Barnes, who had been appointed head of the new Third Programme that became aligned so closely with his interests and attitudes as to be almost an extension of himself. Grisewood saw the Third Programme as 'fundamental to our civilisation', centred as it was on the great classical repertory of literature and music. Its finest hour was the Festival of Britain in 1951.

He was an unrepentant elitist, if elitism means grappling with the not immediately obvious. He believed that difficulty had a value, both in creative and in personal terms, and eagerly accepted his role as defender of the highbrow in early post-war Britain. The Third Programme should 'intensify' or 'refine' culture in an age of mass participation. He was terribly aware of the dangers of cultural fragmentation between 'experts' in increasingly academic and professional disciplines. Grisewood was not particularly surprised or disconcerted when, in 1948, there began to be reports of a downturn in the audience, with only two Third Programme listeners per 1,000 of the population. Indeed he enjoyed the denigration of the Programme by the 'hunting men and the brigadiers'. The concept of 'dumping down' always appalled him and he wrote a very caustic and persuasive paper, *De Proclivitate ad Levitatem* ('Of a proclivity towards shallowness') very recently.

In 1952, Grisewood succeeded George Barnes as director of the spoken word. With responsibility for news, religion, talks and education, this job was powerful, although, as Grisewood commented, 'the title was absurd'. Here he was at the cutting edge of controversy since the most persistent complainants about BBC policy were educationalists, politicians and clergy. The post was abolished in 1956 in the reorganisation that followed the setting up of a television news department within the news division. Grisewood now became the director-general's chief assistant. His close connection with Sir Hugh Greene involved him in the arguments surrounding new progressive policies at the BBC. Mary Whitehouse, founder of the National Viewers and Listeners Association, inveigled him to 'a little supper party' in a suburban semi where five schoolgirls were present to demonstrate the damaging effects of sex on the TV screen.

After his retirement, Grisewood was at the centre of a major sensation. His autobiography described the conflict over Sir Anthony Eden's attempt to force the BBC to treat Suez as a national war. Grisewood claimed that this included a plan to take over the BBC completely, quoting Eden's press secretary, William Clark. Clark later maintained that the plans had never been so drastic but there was the buzz of scandal and the story was debated in the House. At the time in question, the director-general, Sir Ian Jacob, was absent abroad. Grisewood insisted that differing views of the crisis taken by public and press must be reported in overseas as well as UK broadcasts and that the Opposition had the right to reply to government broadcasts. His influence was crucial in the governor's decision to resist pressure from Eden and to protect the BBC's tradition of impartiality.

Though so private a person, he loved feeling in the thick of things. The novelist in him recalled in complex narratives and intrigues. In retirement he used to talk nostalgically of discussions with Harold Wilson, of whom he was very fond, in the dead of night. He published three novels, *The Recess* (1933), *The Last Cab on the Rank* (1964), and a spy story, *Stratagem* (1967), where GK Chesterton meets John Le Carré. Harman had the real writer's itch, producing stories, poetry and long, observant, funny letters in a flowing hand.

He lived alone for the last decades in a little Gothic school house in Eye in Suffolk. He had a gift for friendship and most of his many visitors were half, or indeed a quarter, of his age. He loved sending surprise presents: Floris bath essence, books from Heywood Hill. His sympathy could always be relied on. When I told him a few weeks ago that a flood in my library had damaged some books, a crate arrived containing 24 half-bottles of champagne. Grisewood was a wordly ascetic. His changeling quality is present in David Jones's portrait, now in the National Museum of Wales.

*This is reprinted from The Guardian with permission of The Editor of the Obituaries Section, Ian Mayes.*

*OA Notes Editor adds:* In his autobiography *One Thing at a Time* (1968), Harman Grisewood wrote of his schooldays at Ampleforth, mentioning Fr

Felix Hardy reading Tennyson and Keats when he was ill, and the 'enlightened' Fr Placid Dolan betting him a hundred cigarettes that he would never finish Wordsworth (Harman lost and never, he wrote, became a Wordsworthian). He writes of hunting with the beagles on Wednesday half holidays, of dislike of cold water and playing fields and OTC, of the acceptance of nonconformity by the monks, of the wildness of the Yorkshire countryside. He goes on to recall Oxford and Ronnie Knox and the Chaplaincy. After Oxford, he took a job in an advertising agency, writing labels for Fortnum and Mason's goodies; an Oxford friend in charge of *Children's Hour* at Savoy Hill invited him to read a chapter of *Ivanhoe* to the children, fee three guineas, three shillings more than a week at Fortnum and Mason. Next day he resigned and joined the BBC Repertory Company, as was recalled also by Leonard Miall in *The Independent* (10 Jan 1997). His brothers were Peter (OA24) and Gabriel (O28). Harman Grisewood was a Knight of Malta and President of the Latin Mass Society – the wartime BBC correspondent Frank Gillard CBE remarked that Harman was a joker to the end, because his funeral in Suffolk was a Tridentine Mass in a Protestant church.

At a Mass of 'Thanksgiving for the Life and Work of Harman Grisewood' on 28 February 1997 at St Mary's, Cadogan Street, Sir Roger Cary (one-time Deputy Editor *The Listener* and later Special Assistant Public Affairs BBC) spoke of his 'unfailing wit and insight'. Sir Roger said under Ian Jacob 'Harman's greatest moment came during the Suez crisis when Ian was on his way to the Commonwealth Broadcasting Conference in Australia and Harman was the only BBC person in charge, when the Government was once again toying with the idea of threatening the BBC's independence'. Later, when working as Chief Assistant to Hugh Greene, 'Harman was good at helping him to choose and inspire the young men of the future . . . In often quite stormy meetings at Lime Grove, presided over by Leonard Miall and Grace Wyndham Goldie, the role of Hugh Greene was obvious, but Paul (Fox) stressed how the importance of Harman must never be forgotten. Huw Wheldon always said how valuable it was to have an old bird around.'

#### DR DENIS BUCKLEY REYNOLDS

*born 30 August 1926; Gilling Castle 1935-38; Junior House 1938-40; St Oswald's House 1940-44; doctor; P and O; Chief Medical Officer Wakefield; Medical Referee; died 12 January 1997*

Denis Reynolds came of a medical family: his father was a doctor in Wakefield and he and his brother Peter became doctors. At Ampleforth he was a keen boxer and athlete – he gained the school long jump record in 1944 of 20 feet 4 inches, holding this record for 14 years until beaten by M.R. Leigh (A58) in 1958: some say that but for the war he might have gone on to Olympic selection. After serving for a time in the army, Denny (as he was generally known) studied medicine at St Mary's Hospital London and Leeds Medical



School. He went into general practice in Wakefield in the early 1950s, but soon went to sea, becoming over two periods totalling about ten years a ship's doctor in the P and O line. In the 1960s he was appointed Medical Officer of Health for Wakefield City Council, in charge of everything from the ambulance service to school health. When the Heath Government's reorganisation of local government in 1973 made this position redundant, he was for 13 years until his retirement in August 1986 a consultant in Environmental Health with Wakefield Health Authority. After 1986 until his final illness late 1996, he was a Home Office Medical Referee, signing approval certificates for cremations in the Wakefield and Pontefract area. Denny was a rugby enthusiast, a supporter of Sandal Rugby Club. He came to Ampleforth on 4 November 1995 for the Stonyhurst match and the inaugural OA Stonyhurst-Sedbergh rugby lunch. He remained a friend and supporter of Ampleforth, a generous helper and benefactor. In August 1996 he came again to Ampleforth with a friend, picnicking in the valley during the Cricket Festival. He was a keen and knowledgeable gardener, and an enthusiastic motorist, with much expertise about cars. In about 1992 he toured South Africa, visiting Old Amplefordians in Johannesburg, Durban and Cape Town, such as Michael Charlton (C43). His brother Peter (O41) emigrated to Canada in 1966 and Denny visited Canada on several occasions to see Peter and his family.

#### LAURENCE E. BARTON

*born 29 August 1920; St Bede's House 1933-38; Territorial Army in the war, captured at the Fall of Singapore and Japanese prisoner 1942-45; business; married Mary Arousmith 1949; died 16 January 1997 Preston*



Laurence Barton was one of seven children: Hugh (OA1918), Henry (B27), Robert (A29), Francis (Fr Hilary) (B32), Laurence, Oswald (B40) and Cecily. He was brought up in a staunchly Catholic family. His faith remained strong throughout his life and it was this that gave him the strength to overcome hardship and personal tragedy. Sport was always a major factor in his life. He played rugby for the school and was a member of Preston Grasshoppers 1st XV. He joined the TA (88th Field Regt RA) and shortly after war was declared found himself near Dunkirk. One of his first tasks was to organise a rugby match and was most upset when told that the regiment was pulling out.

On 29 November 1941 he arrived in Singapore. On 18 February 1942, the cease fire order was given and he remained a prisoner of the Japanese for

three and a half years. Those who knew him during this time have said that his faith was a major factor in both his survival and that of his comrades. A fellow prisoner, Hugh Thwaites SJ wrote to me 'I was with your father in Singapore, so we had a lot in common, a raw convert learned a great deal about the faith and Catholic life from him'.

He had four children, Roy (T68), Simon (T69), Rosemary and David (B77), all of whom benefited greatly from his advice, encouragement and example. Sadly, this warm and loving environment was not to last. In 1976 Simon and Rosemary were killed in a car crash. In 1991 his wife of almost 42 years died suddenly and in 1994 David died after a long illness. Through it all, he never complained or gave in. An unassuming man, he was an example to all and a source of great strength for his family and friends.

*Roy Barton*

#### WILLIAM PAULYN GILLOW

*born 8 August 1916; Old Prep School 1924-29; St Cuthbert's House 1929-34; brewer 1934-39; East Lancashire Regiment 1939-45; innkeeper; bloodstock breeder 1950-87; married Patricia Wilson July 1942 (Fr Anthony Spiller OSB officiated); died 18 January 1997*



Willie Gillow, later known as Bill, was one of four brothers at Ampleforth: Harry (C33 - killed in action 1944), Bill or Willie, Michael (C38) and Brian (C45). His childhood, in a large and happy family, revolved around sports, parties, reading and music - the brothers riding and racing after Sunday Mass. He was a notable all round sportsman; at Ampleforth he was in the 1st XI and 1st XV, he played hockey and he won the inter-house shooting cup for St Cuthbert's. Although not a boxing enthusiast, he substituted for an injured boxer in the House Boxing Final, sustaining a broken nose and beating School Captain. Cricket was his great enthusiasm: he played for the Northern Public Schools against the Southern Schools and later, during the war, captained the Southern Army in a team that included Denis Compton. He might have joined Lancashire CCC, but did not because of his commitment to the family brewery, Walker and Humphrey, with whom he worked in the pre-war years. At the outbreak of war in 1939, he joined the Queen's Hussars, a cavalry regiment, as a Trooper. Later he was commissioned in the East Lancashire Regiment, and entered army life with enthusiasm. After the war, he ran an inn, Moon and Sixpence at Tintern near Chepstow in Monmouthshire, and was a bloodstock breeder of racehorses. In the early 1980s he had a heart attack, and had been in poor health for over ten years. In July 1996 he was present at Mass during Fr Timothy's Pilgrimage cycle ride. He had a daughter Susan. His nephew is Tim Gillow (T78), son of Brian. *Another nephew, Charles Gillow spoke*

at his *Requiem Mass* of Bill 'at the Moon and Sixpence combining capacity for hard work, talent for making people feel at ease and love of horses. He had a way of playing a practical joke or doing something slightly eccentric, always with that special smile that never left him. His magnetic charm has been enjoyed by many, from the playing fields of Ampleforth to Chepstow racecourse. From the past he drew a satisfaction in belonging to a family that numbered over 30 priests and nuns, that had stood resilient in the face of hardship and persecution, and could take pride in its craftsmanship and its faith.'

#### DAVID COLLINS

born 30 January 1937; Bradford Grammar School; St Thomas' House 1949-55; electrical, construction and coach businesses; married Anne Robinson 1960; died 21 January 1997



On leaving Ampleforth, David Collins entered the family wholesale electrical business and then, from about 1960, he worked in the construction industry, until made redundant in the mid 1980s. In the last ten years he started an executive coach endeavour, running cultural tours around Britain, normally over several days, visiting castles and historical sites. He joined the Ermine Street Guard, re-creating Roman weaponry and battles. He is remembered as kind and thoughtful. He had one daughter, Victoria, to whom Alan Mayer (B58 – died 25 Jan 1996) was godfather. Since May 1996,

he had suffered from non Hodgkins lymphoma. His brother is John Collins (T58).

#### DAVID MICHAEL WEBBER

born 6 November 1959; Audley House; St Bede's House April 1973 – December 1977; Sydney Sussex, Cambridge 1978-80; University College, London 1980-82; engineer; married Stephanie Farage July 1987; died 25 January 1997

David was the middle brother of three at Ampleforth: Mark (B76) and James (B79). David had a successful time at Ampleforth, both academically with his acceptance to Cambridge, and by representing the school in both the rugby XV and tennis 1st VI. At Sidney Sussex College, Cambridge, he played a full part in college life, representing the college at numerous sports and did not focus entirely on his degree course. He left after two years in 1980. He completed his Mechanical Engineering degree at University College, London, where he graduated in 1982. Again, he made memorable impact at UCL and was a leading contributor to the University Rugby Club while representing the 1st XV. David started work in September 1982 as a graduate engineer trainee

with Blue Circle Cement. He had a passion for 'hands on' engineering and was extremely lucky always to have jobs that supported this interest. He went on to work with British Alcan and latterly at Lesme Callebaut, a manufacturer of processed chocolate. Here he was site Engineering Manager, held in high regard and expected to progress through the organisation. David met Stephanie at Blue Circle and they married in July 1987. They shared a very full and happy life together, latterly with their daughter Lauren, born in 1995. *His housemaster, Fr Martin notes: 'David was a boy of great integrity, goodness and courage'.*

#### THE HON ROBERT FERMOR-HESKETH

born 1 November 1951 Northampton; Farleigh House; St Wilfrid's House 1965-69; adventurer, scholar, photographer, journalist, entrepreneur, dealer in pictures and books; married Jeanne McDowell 1979; killed in a motor accident near San Francisco, California 2 February 1997

*The obituary in The Times (7 February 1997) is reprinted with permission below:* Universally known as 'Bobby', Robert Fermor-Hesketh was a polymath, a romantic adventurer in the 19th century tradition of travellers, combining a deep knowledge of history and a collector's eye with a taste for the exotic, the strange and the absurd.

He was born the second of three brothers at Easton Neston, the family's exquisite Hawksmoor house in Northamptonshire, the son of Frederick ('Freddie'), 2nd Baron Hesketh, and Christian ('Kisty') née McEwen, through whom he inherited clans of Scottish relations. Freddie Hesketh died in 1955 leaving Kisty a widow with three sons under five. Hesketh was educated at Farleigh House and at Ampleforth, but perhaps his most formative experience was the annual expedition with his family and their Scottish cousins, Lady Lovat and Andrew Fraser, touring Europe in a large van under the tutelage of Sir Iain Moncreiffe of that ilk, whose extraordinary knowledge of arcane historical facts made a deep impression on him. His mother's interest in military history, as the biographer of such romantic soldiers as Bonnie Dundee, was an early influence. As a schoolboy, he prepared a careful study of the Peninsular War and at the time of his death was contemplating a history of the militia leaders and *condottieri* of 16th century Italy. He never went to university, which was in many ways a pity, because his interest in history would certainly have benefited from it. But the anti-Establishment climate of the late 1960s and the dashing example of his elder brother, Alexander, who famously ran away from Ampleforth, influenced him in the direction of adventure and travel in the wilder and more dangerous parts of the globe. He went up the Orinoco to study Stone Age tribes, spent time photographing in the Kalahari, and was in Saigon just before it fell. He greatly admired Bruce Chatwin's *In Patagonia* which represented the kind of traveller he was. Wildlife and ancient ways appealed to him and he wrote articles on seals and photographed puffins. At the time of his death he was negotiating with the Chinese authorities over the making of a film on the hunting of wolves with eagles in Kazakhstan.

In September 1972 he joined the book department of Sotheby's, Chancery Lane, where the idea for a future antiquarian book dealership was hatched over drinks in a roadman's tent in Chancery Lane on his 21st birthday. He left in the summer of 1973 to join Sotheby's New York, where his first major responsibility was a photographic auction when such sales were in their infancy. Faced with the prospect of no bidders, Hesketh thought the best way to save face would be to bid for them himself, thereby ending up with some of the great photographs of the century including Edward Steichen's *The Flat Iron Building*. Auction houses were not the places for free spirits like his but the fine arts world was. He had inherited a taste for book collecting from his father and amassed one of the finest private collections of Grandville in the world. He was a partner in antiquarian book businesses and invested in Russian and Irish pictures. His earlier ventures included a collection of what he called 'chicken pieces' and Warhol prints of Mick Jagger, once a drug on the market but now worth a fortune. His lasting monument will undoubtedly be *Architecture of the British Empire* (1986) which he edited and for which he took the marvellously eclectic photographs of buildings ranging from *Baby Motors* in Mombasa, which he described as 'decorated like a Wedgwood plate', through bastard Scottish-Hong Kong baronial, serene colonial mansions in Pennsylvania to the magnificent public buildings of the Raj. He secured the collaboration of Jan Morris, Charles Allen, Gillian Tindall, Colin Amery and Gavin Stamp, but his own 'conclusion' was one of the best-written and most perceptive pieces of the book.

Hesketh was a uniquely interesting and lovable person, whose anarchic sense of the ridiculous and the great breadth of knowledge delighted his many friends. Characteristically for such a multi-faceted man, he liked to keep those friends in compartments, discussing the Battle of Manzikert, AD 1071 – 'one of the crucial battles of European history' – with one, a Rabelaisian anecdote with another. He is survived by his wife, Jeanne, née McDowell, whom he married in 1979, and by their nine-year-old son.

*OA Editor notes:* The Heskeths came originally from Lancashire; in the mid 19th century Bobby's ancestor Sir Thomas George Hesketh married Anne Maria Arabella Fermor, the sister and heiress of the 5th and last Earl of Pomfret. Hence came a 4,000 acre Northamptonshire estate, the house of Easton Neston and Towcester racecourse. After Ampleforth, Robert Hesketh worked as a reporter for the *Northampton Mercury and Herald*. He left to go on a five month expedition mentioned above, making a film about Stone Age tribes in the South America jungle. He was described in *The Daily Telegraph* (6 February 1997) as 'burly and bearded with a dry sense of humour and a chuckling laugh', and as being 'a splendid raconteur and a lover of life'. His brothers are Alexander, Lord Hesketh (W66) and John (C70).

## ANTHONY MASTERTON-SMITH

born 23 February 1942; *Avisford*; *St Edward's House* 1955-60; public relations; *Readers Digest*; *Fellow of the Institute of Public Relations*; married Caroline Owen 1974; died 6 February 1997



Anthony Masterton-Smith worked all his life in public relations. Starting with the Charles Hobson agency, he later started and ran the British branch of a US public relations firm. In 1973 he formed his own consultancy firm MSG (MS stands for Masterton-Smith); when in the late 1970s this company was taken over by Extel Advertising, he continued with them for about two more years. From February 1982 onwards he was working in public relations with *Readers Digest*, where he was extensively involved in the promotion of the magazine, and of books, music and videos: his major projects at *Readers Digest* included the Prince's Trust/*Readers Digest* Awards, the Young Illustrators' Competition and RD 50th anniversary celebrations in 1988. Joining in 1968, he became a leading member of the Institute of Public Relations, and was elected a Fellow in 1985. He had many friends in the publishing world. He conducted a notable campaign for the asbestos industry: when the asbestos health threat became a panic issue in 1972, he headed a campaign that reduced public fears by publicising the facts, and he was widely credited with saving the whole asbestos industry from closure.

He married Caroline Owen in 1974 and they had four children: James, Dominic, Benjamin and Charlotte. A loyal Catholic, he never wavered in his Faith. He had a lifelong love of fishing, and at Ampleforth would spend much time at the Fairfax Lakes. He died after an accident on returning home. His brother is Michael Masterton Smith (E57).



## DEATHS

John R. Ryan-Purcell	A46	10 March 1991
John C.M. Tucker	OA26	10 October 1996
Sir Henry Nevile KCVO	C38	20 October 1996
Peter M.M. Thornton	B33	29 October 1996
Richard P. Rowe	B75	1 November 1996
Lt Col Lionel R.H.G. Leach MC JP DL	O33	4 November 1996
Fr Ian Petit OSB	W41	4 November 1996
Michael H. Vernon	C45	9 November 1996
John H. Phelan	O59	18 November 1996
Louis Hayes	O28	23 November 1996
W Dayrell Gallwey	O49	3 December 1996
Miles P.T. O'Reilly	O42	17 December 1996
John C. Lockwood	O32	1 January 1997
Harman Grisewood CBE	OA24	8 January 1997
Dr Denis B. Reynolds	O44	12 January 1997
Laurence E. Barton	B38	16 January 1997
William P. Gillow	C34	18 January 1997
David M. Collins	T55	21 January 1997
David M. Webber	B77	25 January 1997
The Hon Robert Fermor-Hesketh	W69	2 February 1997
Anthony J. Masterton-Smith	E60	6 February 1997
Col Ian G. Maclaren DFC TD	W32	16 February 1997

Non OA but members of the Ampleforth Society:

Fr Christopher Topping OSB		17 October 1996
Dr Denis Macadorey		22 October 1996

## BIRTHS

1996		
9 July	Tilley and Marcus May (C77) a son, Eden Joseph Ralph	
26 July	Claire and Andrew Forsythe (E80) a daughter, Gracie Cordelia	
9 Aug	Julie and Geoffrey Welsh (J82) a daughter, Francesca	
2 Sept	Louise and Stephen Constable-Maxwell (C82) a daughter, Kate Sophie Turville	
7 Sept	Janey and John Hornyold-Strickland (C74) a daughter, Katharine Alice	
11 Sept	Kitty and Hilary Wakefield (T79) a daughter, Susannah	
25 Sept	Victoria and Tom Beharrell (D82) a daughter, Pippa Sophie	
28 Sept	Susan and Michael Roller (J82) a daughter, Sarah Elizabeth	
30 Sept	Ann and James Rapp (A70) a son, Peter David Anthony	
1 Oct	Zanna and Robin Buxton (C81) a daughter, Kate	
4 Oct	Pepita and Jonathan Petit (W73) a daughter, Ione Catherine Rose	

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6 Oct	Fiz and Mark Mangham (E80) a son, Harry
7 Oct	Susan and Jonathan Harwood (C80) a daughter, Isabel Susan Penny
7 Oct	Sarah and Dominic Tate (W77) a son, Albert George Oliver
8 Oct	Julia and Ernest Pirkl (T78) a son, Rafael George
16 Oct	Arabella and James Campbell (B75) a son, Frederick Roger
18 Oct	Lucy and Richard Bamford (W81) a daughter, Henrietta Mary
20 Oct	Veronique and Christopher Arnold (C78) a son, Tom Christopher Herbert
23 Oct	Mickey and Larry Robertson (C68) a daughter, Bonnie Eleanor
25 Oct	Liv and Ben Burnett Armstrong (A85) a daughter, Polly Isabella
25 Oct	Phillipa and Anthony Coghlan (J69) a son, Patrick Christopher George
29 Oct	Gigi and Patrick Blumer (A84) a daughter, Emily Luz Maria
29 Oct	Clare and Gervase Elwes (B73) a son, Lawrence Valentine Dudley Arthur
4 Nov	Susie and Hamish Macmillan (W82) a son, Oliver James Piers
20 Nov	Rachel and James Johnson-Ferguson (C82) a daughter, Phoebe Charlotte
24 Nov	Julia and Francis Lukas (D72) a daughter, Arabella Mary Matilda
27 Nov	Cecilia and Charles Fattorini (W80) a son, Anton Alexander
27 Nov	Joanna and Hugh Nevile (E79) a son, Tom
29 Nov	Christina and Dermot McKechnie (H79) a son, Miles William Ludovic
1 Dec	Pierrette and Peter Vis (H78) a daughter, Sophie
4 Dec	Louise and Nicholas Channer (D81) a son, Charles Benedict De Renzy
12 Dec	Caroline and Patrick Corkery (J78) a daughter, Elizabeth Jane
12 Dec	Sarah and Adrian Scrope (C67) a son, Hugh Gerald Cuthbert
12 Dec	Georgina and Charles Weld (C66) twins, Eliza and Thomas
13 Dec	Catherine and Robert Kirwan (E83) a son, Patrick Henry
14 Dec	Juliet and Charles MacDonald (O82) a son, Maximilian John
18 Dec	Sally and Daniel Flanagan (J83) a daughter, Josephine Mary
20 Dec	Paloma and Damian Fraser (O83) a daughter, Ana Sofia
1997	
2 Jan	Marianna and Daniel Wiener (E82) a son, Alfred
14 Jan	Carolyn and Tim Woodhead (A84) a son, Johnny
16 Jan	Sarah and Christoph Harwood (C78) a son, Tom
20 Jan	Joanna and Giles Codrington (W81) a daughter, Alexandra May
20 Jan	Louisa and Jonathan Elwes (T67) a daughter, Isabella Caroline
23 Jan	Fiona and Neil Sutherland (A77) a daughter, Olivia Lucy
7 Feb	Caroline and Jeremy Deedes (W73) a son, Alexander David Julius
9 Feb	Rosalind and Peter Vincent (O84) a son, Dominic
15 Feb	Philippa and Nicholas Williamson (T82) a son, Oliver Henry

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FORTHCOMING MARRIAGES

Charles Anderson (O77)	to	Sophie Coghil
Mark Bridgeman (E86)	to	Lucia Hawkes
Anthony Brown (J84)	to	Susanna Baird
Charles Carr-Jones (W83)	to	Zoë Tomkins
Anthony Chandler (B83)	to	Mary Josephine Moran
Alastair Cuming (D76)	to	Victoria Helen Avern
Ben Elwes (D83)	to	Ruth Zagni
Thomas Fawcett (B75)	to	Tanya Bolton
Archie Fraser (W77)	to	Henrietta Mays-Smith
Will Gibbs (J89)	to	Ashley Hurren
Alexander Gordon (J88)	to	Sophia Banerji
Charles Hattrell (E77)	to	Joanna Laidlaw
Gareth Helm (C86)	to	Kirsty Maunder
Hon Andrew Jolliffe (O86)	to	Diana Teare
Edward Mangles (O85)	to	Jill Davies
Martin Mullin (B92)	to	Kelly-Marie Lynch
Timothy Naylor (A79)	to	Dilek Dalkilic
James Patton (W85)	to	Morven Cross
Mark Roberts (E77)	to	Bridgette Elizabeth Copping
Clive Robinson (A88)	to	Lynn Deakin
Luke Sanders (C87)	to	Isabel Barttelot
George Scott (E86)	to	Sophie Daniels
David Williams (O83)	to	Jane Wallace

## MARRIAGES

1996	
11 May	Wojciech Karwatowski (D75) to Jacqueline Margaret Barrett (St Thomas More's, Leicester)
7 Sept	Michael MacCulloch (A86) to Wendy Beattie (St Mary's Chapel, Blairs College, Aberdeen)
14 Sept	Charles Berry (O70) to Ashley Robbins (Chelsea Old Church)
21 Sept	Andrew Chancellor (D79) to Camilla Morgan (St Paul's, Knightsbridge)
1 Oct	Simon Darby (D64) to Anna Webber (Richmond, Surrey)
5 Oct	Christopher Noblet (H89) to Barbara Nagy (St Imre's, Budapest, Hungary)
12 Oct	Edward Buscall (J83) to Sarah Hamilton (Chapel of the Honourable Society of Lincoln's Inn)
15 Oct	Christopher Deedes (O61) to Sally Payne
19 Oct	Aidan Doherty (W86) to Sally Mortimore (Chelmsford, Essex)
19 Oct	Robert Ward (H77) to Angeline Malaba (Our Lady Queen of Peace, Nairobi, Kenya)

30 Nov	Mark Low (J80) to Victoria Stacey (Santa Maria de Mare, Palencia, Spain)
6 Dec	Daniel Simpson (T76) to Jacqueline Barley (Pateley Bridge)
7 Dec	Thomas Fitzalan Howard (W70) to Joanna Mary Don
20 Dec	Paul Horsley (T69) to Sarah Lindsay (Salisbury)
28 Dec	Anthony Brown (J84) to Susanna Baird (St Andrew's, Heddon-on-the-Wall)
1997	
22 Feb	Edward Eyston (E87) to Alexandra Grounds (Ely Cathedral)

## OA DIARY

28 September 1996: *The Amplefordian Golfing Society weekend at Ampleforth*  
For the third consecutive year, the dinner was held in the guestroom (in the old JH building) at the invitation of Fr Leo. Others attending were: Anthony Angelo-Sparling (T59), Ken Bromage (E51), Anthony Carroll (E76), Paul Cox (B85), Michael Edwards (O62), Simon Hardy (D76), Martin Hattrell (E78), Dr Chris Healy (B77), Guy Henderson (A79), Dr Kevin Henderson (O47), Major Charles Jackson (C58), Hugh Jackson (T85), Edward Kitson (E85), Tim Myles (B71), Glen Ogilvie (E66), Captain Michael O'Kelly (C45), Dr Christopher Petit (W47), Pat Sheehan (D49), Damian Stalder (T81), Hugh Strode (C43), Fr Adrian, Fr Ian (who was to die a month later), Fr Edward, Fr Simon, Fr Timothy, Fr Francis.

5 October 1996: *Sedburgh match at Ampleforth*  
Old Amplefordians were invited to lunch. Amongst those present for the match were: 1953: John Gormley (W); 1954: Fr David Massey (C)\*; 1958: Ivan Scott Lewis (O)\*; 1965: Marc Robertson (C)\*; 1984: Simon Tyrrell (A)\*; 1987: Ben Beardmore-Gray (T); 1991: David McDougall (B), Christopher Robertson (E)\* (who had come from the Czech Republic where he farms); 1992: Gareth Marken (H); 1993: Nicholas Lemis (J)\*, John Holmes (A)\*, Nicholas Marshall (C); 1994: Richard Blake James (H)\*, Edward Buxton (W), Scott McQueston (O)\*; 1995: Alex Bean (C)\*, Matthew Bowen Wright (H), Alexander Foshay (W)\*, Marcus de Guingand (A)\*, David Johnston Stewart (D)\*, Hugh Marcelin Rice (J)\*, Hugo Nisbett (J)\*, Robert Pitt (T)\*, Robert Record (C)\*, Dominic Savage (D), Nicholas van Cutsem (E)\*, John Vaughan (B)\*; 1996: Imogen Carter\*, William Hobbs (J)\*, David Jackson (J)\*, Tom Pinsent (C)\*.  
(\* = came to lunch in guestroom)

Thursday 24 October 1996: *Edinburgh Indian Party*  
About 50-60 OAs, including about 35 students from Edinburgh and St Andrews Universities, met for Mass and then a curry party in Edinburgh. The event was organised by Simon Scott, Dr Stuart Carney and Raymond Anakwe;

Fr Leo and Fr Francis attended. (Earlier, in Eyre Crescent, Edinburgh, there was a tea party with James O'Connell, Nic von Westenholz, John-Jo Hobbs and Fr Francis.)

*Thursday 31 October 1996: 70th Anniversary of St Aidan's House – Mass and Buffet Dinner*

Mass at Westminster Cathedral was followed by a buffet dinner at Westminster Cathedral Hall. Fr Leo and John Hickman made speeches. Those present were: 1926: Fr Reginald Fuller; 1930: Peregrine Fellowes, Peter French Davis; 1931: Professor Cecil Gray; 1934: Richard Coghlan; 1937: Dr Brian Hill, George Potts; 1938: Patrick Keliher, Fr Benedict Webb; 1939: Captain Jeremy Elwes, Michael Johns; 1940: Robert Coghlan; 1941: John David, Patrick Hickey, Peter Reid, Thaddeus Ryan; 1943: Dr James Edwards, Canon Anthony Griffiths; 1944: Dr Ian Guiver; 1945: Donall Cunningham, Dr Christopher Hopkins, Dr Patrick O'Brien, Colonel Brian O'Rorke, George West; 1946: Michael Dunne, Rt Rev Bishop Ambrose Griffiths OSB, Roger Hall, Thomas Nosworthy; 1947: Dr John Scotson; 1948: Major Richard Ballinger, Roderick McCaffrey; 1949: Brian O'Connor KM, Richard Skinner; 1950: Group Captain John Lumsden OBE, Hugh Smyth; 1951: Brian Beveridge; 1952: David Fattorini; 1954: Adrian Randag; 1955: Timothy Harman; 1956: Anthony de Guingand; 1957: Anthony Del Tufo, Anthony Umney; 1958: John Boardman, Fr Leo Chamberlain OSB, Andrew Knight, Peter McCann; 1959: Michael Ahern, Anthony Bowring, Michael de Lacey, Michael Chamier, Peter Feilding, Peter Fell, Fr Richard Field OSB, Tony King, Francis Quinlan, Clement Watson; 1960: John Hickman, Christopher Randag, David Trench; 1961: Peter Corley, Timothy Lewis, Peter Moore, Peter Robinson; 1962: John Goldschmidt, Martin Hickman, Peter Hickman, Jocelyn Waller; 1963: Colonel Michael Goldschmidt, Stephen King, John McCann, Anthony Reynolds, Graham Stewart; 1964: Dr Michael McCann; 1965: Hugh Grieve, Timothy Knight; 1966: Philip Biggs; 1967: Dr David Linton, Nicholas Williams; 1968: Neil Boulton, Ian Broxup, James Dalglish, Adrian Graves, Christopher McCann; 1969: Christopher McCann, Rupert Shepherd; 1970: Charles Dalglish, James Rapp, David Simpson, Charles Trevor; 1971: Christopher Andreae, Roger Guthrie; 1972: William Colacicchi, Justin Dowley, Philip King, Tim Linton, Fr Terence Richardson OSB (Housemaster St Aidan's 1988-92); 1973: Robert Bishop, Michael Donnelly, Nicholas Price, John Rylands; 1974: John Bruce-Jones, Christopher Graves, Charles Holroyd; 1975: Dr Simon Linton, Nicholas Mostyn, Jonathan Pearce; 1976: Crispin Feilding, Malcolm Moir, Michael Price, Sebastian Reid; 1977: Russell Duckworth, Duncan Moir, Neil Sutherland, Mark van den Berg; 1978: Stephen Henderson, William Martin, Mark Mostyn; 1980: Henry Bury, Declan Morton; 1982: Dr William Dowley, Fr William Wright OSB, Robert Tylor; 1983: Michael Codd; 1984: Julian David, Dominic King, Charles O'Brien, Aidan Pennington; 1985: Paul Thompson; 1987: Abram Lyle, Charles O'Rorke; 1989: James Oxley; 1988: Sam Bond, Eduarde Lebbon, Jake

Lyle; 1990: Eamonn Hamilton, Adrian Myers, Peter Tapparo; 1991: Gregory Lascelles, James Pearce Barker; 1992: Andrew Daly, James Leneghan, Matthew Lyle, James Robson, Tom Waller; 1993: Basil Feilding, Damian Sparke; 1994: Juan de Uriarte, Oliver Hodgkinson, Nicholas Ramage, Richard Telford; 1995: Simon Detre, Tom Lindup, Tom Walsh; 1996: Michael Hirst, Alistair Lanighan-O'Keefe, Edward Leneghan, John Wade. Fifty-nine of the 70 years in the House were represented, including 10 of the leavers of 1959. Also present were Fr Cassian Dickie OSB (current Housemaster) and Fr Simon Trafford (O44 – Housemaster 1975-88).

*7 November 1996: Newcastle Supper Party*

Bishop Ambrose held a supper party in his house for Ampleforth students at Newcastle, Northumbria and Durham Universities. In the lively and relaxed atmosphere of his house, about 20-25 students enjoyed an informal meal, listened to music and talked.

*9 November 1996: Mass and 29th Rome Dinner*

After Mass in the Sodality Chapel of the Gesù, dinner was held in the customary restaurant, the Grappolo D'oro. Old Amplefordians present were Fr Joe Barrett (C30), the Grand Master of the Knights of Malta, Br Andrew Bertie (E47), Anthony Jennings (E72), Martin Solly (W71), Louis Marcelin-Rice (T64), John Morris (D55). There were five other guests.

*9-10 November 1996: Year of 96 Gathering in London*

Benedict Brenninkmeyer (W96), Roderick Brenninkmeyer (H96), Lawrence Doimi de Frankopan (W96), James Lentaigne (H96), Andrew Mallia (D96), James McManus (T96), Johnny Wong (J96) met in London to attend an event to assist refugees in Croatia.

*14 November 1996: The Second London Pasta Party*

After Mass at the Servite Church in the Fulham Road, there was a party at a nearby restaurant.

*Friday 15 November 1996: 50th Anniversary of St Thomas's House – Dinner in London*

Mass was celebrated at St Etheldreda's, Ely Place, the main celebrant being Fr Henry Wansbrough (Housemaster 1969-81) and other concelebrants being Fr Aidan Gilman (Housemaster 1974-79), Fr Richard Field (Housemaster 1981 onwards), Fr Stephen Wright (T56) and Fr Timothy Wright (T60). Twenty-one members of the House who have died were remembered in the Prayers of the Faithful. Dinner was held at the Law Society. Martin Morland (T51) proposed the health of the House and Fr Richard replied. Those who accepted the invitation were: 1950: Martin Boyle, Nicholas Connolly, Michael Dillon, Michael Howard, Larry Martin, Martin Morland, Dr Peter O'Loughlin, Nigel Robinson, Peter Unwin; 1951: Vincent Haddelsey, Michael Morland CMG;

1952: Dr Conor Carr, Timothy Connolly; 1953: Garry Kassapian; 1954: Thomas Tyrrell; 1955: Peter Howard, Peter Lowsley-Williams; 1956: Fr Stephen Wright; 1957: Ben Cross; 1958: Michael Fogarty, David Glynn; 1959: Anthony Angelo-Sparling, Anthony Fitzgerald, Major Ian Hodgson, Peter Kassapian, Nigel Ruddin; 1960: Richard Coghlan, Michael Cole, Anthony Kassapian, Ben Marriner, John Wetherell, Fr Timothy Wright; 1961: John Gibbs, The Rt Hon Lord (Henry) Nelson; 1962: Miles Wright; 1963: Nicholas Bagshawe, Dr Timothy Connery, Professor Fred Halliday, David Tanner, Digby Tarleton; 1964: Peter Cary-Elwes, Peter Leach, Robert McNab, Nick Robertson, Christopher Wright; 1965: John Entwistle, Stephen Herbert, Alasdair MacWilliam, Richard Rowan; 1966: Timothy Ahern, Chad Sarll; 1967: Francis Chapman, Peter Dagnall, Jeremy Wetherell; 1968: Robert Barton, Commander Nicholas Wright LVO RN; 1969: Paul Horsley, Paul Williams; 1970: Jonathan Gaynor; 1971: Major Alastair Campbell, Harry Dagnall; 1972: Anthony Loring, Carlos Oppe; 1973: Andrew Dagnall, Nicholas Fresson, James Gaynor, Michael Nolan, Nicholas Woodhead; 1974: Matthew Beardmore-Gray, Peter Macfarlane, Jeremy Nunn; 1975: Ian Macfarlane, Mark Wilbourn; 1977: Dr Simon MacGowan, Philip Noel, James Willis; 1978: Nicholas Carr, Christopher Howard, James Nolan, Ian Watts, Mark Wittet; 1979: Thomas Beardmore-Gray, Jolyon Neely; 1980: David Cranfield, Richard Robinson, Michael Swarbrick; 1981: Dr Robert Kerry, Damian Stalder, Patrick Willis; 1982: Michael Hamill, Fergus McDonald; 1983: Philip Brodie, James Moore-Smith, Edward Robinson; 1984: William Angelo-Sparling, William Beardmore-Gray, Dominic Cheetham, Alexander Marr, Richard Mash; 1985: Damien Byrne-Hill, Mark Wilkinson; 1987: Ben Beardmore-Gray, James Cowell, Thomas Wright; 1988: Philip Royston, Hugh Swift; 1989: Ronan Lavelle, Justin Malone; 1990: Charles Brain, David Cowell, Robert Leonard; 1991: Peter Foster, Ross Haworth, Robert Ogden; 1992: Robert Craigie, Michael King, Maurice von Bertele; 1993: Ian Andrews, Geoffrey Nacneile-Dixon; 1994: Rupert King-Evans, Hugh Young; 1996: James Glynn, James McManus. St Thomas' House began in September 1946 and in the 50 years of the House there have been four Housemasters: Fr Dennis Wadilove (1946 to 1964, died November 1981), Fr Aidan Gilman (1964 to 1969, now at Osmotherly), Fr Henry Wansbrough (1969 to 1981, now Master of St Benet's Hall) and Fr Richard ffield (1981 onwards). Until 1981, the VI Form lived in Romanes House, but the building of the extension to St Thomas's allowed the whole House to live in the one building from September 1981.

*Thursday 21 November 1996: 50th Anniversary of St Thomas's House – Dinner in St Thomas's*

Present Members of the House, tutors of the House and some Old Members of St Thomas met. Old Amplefordians present were: Peter Kassapian (58), Dr Anthony Stanton (60), Patrick Henry (62), John Collins (58). Also present was Fr Dominic (W49): he had helped carry furniture into the new house in

September 1946, and he spoke, recalling that the burning question then was the colour of the House rugby jersey. Sitting in the porch all term was a placard written by Fr Simon proclaiming 50 years of the House.

*Sunday 24 November 1996: The Ampleforth Sunday*

This annual day of prayer and renewal was held in London, co-ordinated by David Tate (E47).

*Sunday 29 December 1996 to Friday 3 January 1997: The 6th Ampleforth Pilgrimage to Medjugorje* (Reported elsewhere in this Journal.)

*Saturday 18 January 1997: Old Boys Cross Country Match at Ampleforth*

Old Amplefordians running the 'shute' course on a calm, muddy afternoon were: Toby Gibson (2nd) (E87), Robert Rigby (3rd) (T79), David Graham (5th) (E88), Malcolm Forsythe (T72), Duncan Graham (E85), Adrian Myers (A90), Alistair Pike (E89), David Graham (E88), William Cochrane (E93), Dr Tris Clarke (E74), Chris Copping (J76), Peter Thomas (B86), Alexander Hickman (D90), Hugh Young (D90) and Dr Simon Lovegrove (E85). The School won the race by 38 points to 48 points; Raoul Fraser (B) came first. Although not running, other Old Amplefordians at Ampleforth included: James McBrien (O86), David Johnston Stewart (D95) and Tom Spencer (E93).

*Friday 31 January 1997: 121st Liverpool Dinner at Old Crosby*

#### FORTHCOMING OA EVENTS

*Saturday 1 November 1997: Stonyhurst Match – Informal Luncheon and Dinner for OAs*

1.00 pm: informal lunch; 5.00 pm: AGM Ampleforth Society; 7.30 pm: dinner – tel 01439 766797

*Wednesday 5 November 1997: 3rd Edinburgh Party – tel 01439 766797*

*Saturday 8 November 1997: Old Amplefordian Armed Forces Dinner*

All serving members of the Armed Forces are invited to a dinner in London on Saturday 8 November 1997. Anyone interested should write to Maj D.R.E. O'Kelly, 1 Green Howards, BFPO 36 for further details.

*Wednesday 12 November 1997: 4th London Supper Party*

This London supper party is held twice a year on the second Wednesday in May and November. Tel: Andrew O'Flaherty (office) 0171 321 0399.

*Sunday 30 November 1997: The Ampleforth Sunday – tel 01439 766797*

## OA NOTES

**Honours**

LORD BUXTON MC DL (O36): KCVO (November 1996)

LORD HESKETH (W66): KBE for Political Services (New Year Honours 1997)

MAJOR GENERAL JEREMY PHIPPS (T60): CB – formerly QOH (New Year Honours 1997)

DR T.H.E. FARRELL TD DL (A47): CBE – Pro-Chancellor and Chairman of Council, University of Hull, for services to higher education (New Year Honours 1997)

**Ordination as a deacon**

PAUL FLETCHER SJ (D78) was ordained to the Diaconate by the Rt Rev John Mone, Bishop of Paisley on 21 December 1996 at St Charles' Church, Paisley, Scotland. *The Scottish Catholic Observer* (3 January 1997) reported that Paul was 'only the second profoundly deaf man in Britain to receive Holy Orders'. Paul entered the novitiate of the Society of Jesus in Birmingham in 1988 and in 1994 he moved to the Craighead Spirituality Centre at Bothwell near Hamilton. He has worked in helping the pastoral needs of the deaf at St Vincent's Centre for the Deaf in Tobago Street in Glasgow. He is expected to be ordained as a priest in June 1997.

**Awards and appointments**

RAYMOND ANAKWE (A93) has been awarded an Army Scholarship. He is studying medicine at Edinburgh.

THOMAS CHARLES-EDWARDS MA DPHIL, Fellow of Corpus Christi College and University Lecturer (CUF) in Modern History (B62), has been appointed to the Jesus Professorship of Celtic. Dr Charles-Edwards will be a Fellow of Jesus College (extract from *Oxford University Gazette* 3 October 1996).

KIRSTY CRAGG-JAMES (OA89) has accepted a Civil Service appointment in Swansea from October 1996. She is qualified in probation work. She completed her MA degree at Aberdeen and had her dissertation accepted for a degree of MSc (Econ) at the University of Wales, Swansea.

JO FRY (E94) was awarded from September 1996 a Choral Scholarship (Bass) to St Mary's Cathedral, Palmerston Place, Edinburgh. This is an appointment to a notable Scottish choir, and involves recordings, production of CDs and tours. Jo studies at Edinburgh University.

JOHN MARSHALL (D55) is Vice-Chairman of North Yorkshire County Council 1996-97.

CHRISTOPHER IAN MCGONIGAL (B56) was appointed a Circuit Judge, assigned in the North Eastern Circuit. The announcement in *The Times* (6 February 1997) read: 'The Lord Chancellor intends to designate him as a Circuit

Mercantile Judge. Two new Mercantile Court Lists are to operate in the North East from April 1997, headed by Mr McGonigal.'

RICHARD MICKLETHWAITE (O53) was appointed a Deputy Lieutenant for the County of Leicestershire (*The Times* 6 February 1997). *The Rutland Times* (7 February 1997) noted: 'Capt Micklethwaite, educated at Ampleforth and Christ Church, Oxford, was commissioned in the Grenadier Guards in 1955 and saw service in Germany and Cyprus. He also performed public duties in London. A farmer and landowner, he has farmed Preston Hall since 1963, and in 1972 was High Sheriff of Rutland. He is past president of the Rutland Agricultural Show and has been president of the Nottinghamshire Grenadier Guards Association since 1988.'

PROFESSOR SEAN SELLARS (O55) was in 1996 awarded 'The Association of Medicine of South Africa Merit Award for Outstanding Services to Otolaryngology in South Africa'. He has been a Professor of Surgery at the University of Cape Town since 1981. In 1991 he was awarded an Honorary Fellowship of the Royal College of Surgeons in Ireland.

MICHAEL SPENCER QC (H65) has been appointed a Bencher of the Inner Temple.

**Further academic news and qualifications**

PATRICK BOYLAN (J90) is doing a law conveyancy course in Guildford.

CAMILLO ROBERTI (J88) and CHRISTOPHER WONG (B90) qualified in the Summer 1996 as solicitors with Freshfields in London. Camillo had spent nine months in 1995-96 with an associate firm in Milan and is now in the Corporate Department. Others at Freshfields include: CHRISTOPHER MULLEN (H86) (qualified 1993 – spent six months with Freshfields in Hong Kong before qualifying into the Finance Department in London), MICHAEL DUNKERLY (E87) (qualifies March 1997) and EDWARD SPENCER (E90) (a paralegal before beginning articles with McKenna and Co September 1997).

**1996 leavers** – 47 started at universities in October 1997 and others are at retake colleges. Further details can be found in OA Internet Notes – [www.ampleforth.org.uk/71.htm](http://www.ampleforth.org.uk/71.htm) It is hoped to print a summary of this in the next Journal.

**13,000 miles by road – London to Nepal**

PHILIP LEONARD (C84) ran a climbing lodge in the Annapurnas in Nepal from 1 November 1996 to 31 March 1997. Philip and a friend drove to Nepal in a large truck called Penelope, taking four months to the day to travel 13,000 miles, across five deserts and 14 countries. Going through Hungary, Romania, then on to Iran, of which he comments: 'It is easier to think of the people as Persians rather than Iranians, educated, sophisticated and with jolly good manners . . . Isfahan with its marbled square, blue tiled domes, acres of covered bazaars selling magical carpets is one of the Wonders of the World'. To the

Baluchistan desert, '900 km of bandit-run, hostile nothingness . . . desolation, endless sand, horizons stretching to infinity, wild camels, temperatures up to 60 . . . a kaleidoscope of crazy chaos, mayhem and noise and colour'. Then to Quetta: 'Gaudy trucks lovingly decorated as new age elephants play dodgems with the 'hippie' buses, whining auto-rickshaws, camels, donkeys, tongas, and fruit carts – a cultural blend of tribes and races fill the bazaars – hennaed bearded Afghans with ridiculously large turbans, Chitralis in their pork-pie hats, skirted nomads nearing water chattis, fat Punjabis and wiry Baluchis'. Crossing the Indus, Philip entered the searing heat of the late monsoon. On to Pacer and a month in Rajasthan 'in a blur of Mogul arches and domes, maharajah's forts and palaces, Hindi temples, wild monkeys and peacocks, beautifully exotic and vivid sari-ed women, be-turbaned men unashamedly sporting this year's trendy shade of day-glow pink'. Finally to the cool of the mountain air of Nepal. In 1994 Philip climbed in a team Mount Kinley, Alaska, some 23,000 feet, raising £16,000 for Great Ormond Street – this is often the mountain climbed before Everest. He expects to return to England in June 1997 to work as a solicitor. He has chemistry and law degrees.

#### *Papers and books published*

MICHAEL KNAPTON (J68) has published in 1996 a paper in the journal *Renaissance Studies* entitled 'Rural Religious Practice in the Sixteenth-Century Veneto: the impact of reform in the Valpolicella'.

THOMAS PAKENHAM (E51) has written *Meeting with Remarkable Trees* (Weidenfeld 1996), presenting portraits of 60 English trees – such as the Greendale oak at Welbeck through which the Duke of Portland in 1724 cut an archway to prove that it was possible to drive a coach and horse through it. Reviewing the book in *The Spectator* (30 November 1996), the President of Corpus Christi, Oxford, Sir Keith Thomas, called for a British Dictionary of Remarkable Trees, and added: 'We can rejoice that the first 60 have found in Thomas Pakenham a knowledgeable and amusing biographer, and a superb portraitist'.

JOHN REID (D42) has written a book on the Faith – *Wake up to God* (Book Disciples, 7 Bradbourne St, Parsons Green, London SW6 3TF; tel/fax 0171 736 8178). It covers many topics including creation, evolution, the Creed, the priesthood. One reader has written 'Within these pages is found an unusually clear exposition of many aspects of the Catholic faith'.

DAVID WINSTANLEY (B42) has published his translation of Henrich Handel-Mazzetti's *A Botanical Pioneer in South West China* (Alpine Garden Society Publications Ltd, AGS Centre, Avon Bank, Pershore, Worcs, WR10 3JP). David Winstanley spent several years translating this work, finishing in 1990. Heinrich Handel-Mazzetti (1882-1940) was a distinguished Austrian botanist who went on a plant hunting expedition to Yunnan in 1914 and, stranded by the outbreak of the war, spent five seasons exploring, surveying and collecting botanical material – over 13,000 specimens in all. His travels took him all over

Yunnan and into Sichuan, westwards across the Salween and Mekong to the frontiers of Burma and Tibet. Western China was more easily open to outsiders from the late nineteenth century to the twenties, but only a small number of botanists and plant hunters worked there, so this is a fairly unique record. David Winstanley, after national service with BAOR, spent his working life as a pathologist in the NHS, but since 1958 has had a parallel career as a freelance medical translator, work that still keeps him busy. He has written in a letter (12 February 1997) of memories of Amplefordians – happy memories of those who taught him languages and sciences: Fr Oswald, Fr Paulinus, Mr R.A. Goodman, Fr Anthony Ainscough (biology), Monsieur Cossart ('who implanted in me a love of foreign languages – besides French, he gave me private lessons in German'). He also mentions Fr Maurus Powell and Fr Anthony Spiller at Gilling, Fr George Forbes at JH, Fr Paulinus in St Bede's. He writes 'Handel-Mazzetti has some interesting and mainly favourable comments about the missionaries he met in China'.

#### *Rugby representative honours 1997*

ALEXANDER CODRINGTON (J90): Newcastle Development Squad; LAWRENCE DALLAGIO (T89): England and Captain of Hong Kong Sevens; GUY EASTERBY (H89): Reserve for England 'A' v Otago (picked as reserve for Ireland 'A' but opted to play for England 'A'); MAURICE FITZGERALD (C94): Reserve England Under 21s; MORCAR MCCONNELL (T96): London Colts Squad; DANIEL MCFARLAND (W90): Richmond; THOMAS WILLCOX (E90): Northumberland.

#### *Environmental pressure group activity*

J-B LOUVEAUX (B90) was the subject of a feature in *The Independent Tabloid* (3 February 1997). The article said: 'J-B Louveaux had planned to be a banker, just like his father. But at 25 with a degree from Oxford, he is on the dole and involved in direct environmental action'. J-B has been involved in the environmental protest group over the Newbury by-pass. J-B comments: 'At university I was very analytical of myself and my motives. I went to Mexico and saw a country whose culture and heritage had been completely ruined by tourism. I got a sense that not only was it important to do something useful with my life, but that there was so much to do. I became involved in Reclaim the Streets as a part-time thing. That's when I started getting my picture in the paper and being interviewed on TV'.

#### *IFOR and SFOR – in Bosnia and Hercegovina on Operation Resolute*

CAPTAIN JAMES MCBRIEN (O86) was a Press Officer with IFOR from 17 June to 12 September 1996. He wrote about this in *The Irish Guards Magazine* and we print here part of what he wrote: 'Only two days previously I was street-lining in the Mall for the Queen's Birthday Parade and now I found myself on Hercules, flying out to join NATO's IFOR and Operation Resolute in Bosnia. I went out to replace another Irish Guards Officer working in Media Operations in the Multi-National Divisional Headquarters, located in an old

metal factory on the outskirts of Banja Luka, Northern Bosnia. I found myself working in a four man outfit – as a team we had three main areas of responsibilities: monitoring the media, organising/co-ordinating media visits and facilities, and responding to media queries.

'Monitoring the media involved sifting through local newspaper articles translated by a team of interpreters, and also watching a lot of television. In addition to Sky and CNN, we also undertook a nightly ritual of recording the Republika Srpska news, and then went through it with one of the interpreters to pick out the salient news items. No easy task, bearing in mind the grammatical complexities of Serbo-Croat, the propaganda nature of the content and the ethnic persuasion of the interpreter assisting you. Each morning I provided the General and Divisional Staff with a national and international news update of the previous 24 hours. A large part of our time was occupied co-ordinating press conferences, media facilities and visits from British journalists. In order to show the impartial and even-handed nature of IFOR, we actively organised conferences on both sides on both sides of the IEBL (the inter-entity boundary line) in Serb, Croat and Muslim towns. A further aspect of our job involved answering media queries in response to incidents – fielding questions about the arrest of Radovan Karadzic, the stalled bunker inspection at Hans Pijac where General Mladic was allegedly hiding, the ammunition cache discovered by Italian troops at Margetici. I would go as far as to say it was the best job I have ever done.'

MAJOR IAN BUCHANAN (J79), MAJOR DAVID O'KELLY (C81), LT JAMES PORTER (E84), LT ADAM FAIRBROTHER (J90) and 2ND LT TOM GAYNOR (D92) have been serving with the Green Howards, based in Germany, but working with, until mid-December 1996, IFOR (Implementation Force for the Datum, Ohio Agreement on the Peace in Bosnia-Herzegovina) and after that, SFOR (Stabilisation Force, following the Datum Agreement). David O'Kelly and Tom Gaynor are based in Croat territory at Jajce – David is C Company O/C 1 Grenadier Guards. Ian Buchanan and Adam Fairbrother are based in Serb territory at Mrkunjić Grad – Ian as A Co 1 Company Leader, and Adam No 2 Platoon Leader. James Porter is at HQ in Gornji Vakuf. IFOR and now SFOR monitor the level of arms and prevent the movement of arms; they are briefed politically and have full details of alleged war criminals, names and photographs – with a brief to act if they can when they see criminals, but not to seek them. These five drove south from Northern Bosnia in early January 1997, ten hours in wild weather and through military road blocks, to meet the Ampleforth pilgrimage to Medjugorje, as reported elsewhere in this *Journal*.

#### *A visit to the Sudan*

TARQUIN COOPER (C93), now in his third year reading history at Newcastle University, writes about his time: 'In the first year I skied for the university and sat on the hall's entertainment committee. Last year I lived with three contemporaries from Ampleforth. I joined the OTC and played rugby for them. It was a beneficial experience if not wildly exciting. I now realise that a

military career is not for me. I've since got bored with playing soldiers and am yet to turn up this year. For two years I wrote substantially for the university newspaper. At the moment, I am involved in trying to launch a national magazine for students, called *The Fuse*. It's the brainchild of a couple of graduates but I'm playing a key role in getting the content together before they can produce it. This has led to a confrontation with the established student newspaper. I've got my eyes on getting some experience in radio and broadcasting. Ultimately the world of journalism and media beckons – preferably abroad.' At the request of *The Journal*, he wrote the following account of a visit to the Sudan in the Summer 1996:

'This is something I'd been dreaming of since being a bicycle courier in central London. I'm not so sure which was more dangerous or exciting as I only got out of the Sudan by the skin of my teeth. I had been awarded a grant by the university to "research" for my dissertation on General Gordon and the fall of Khartoum. I spoke to my head of department. "Just take some photos of black people and have a nice time", he advised. After a couple of weeks' summer holiday with the OTC in Inverness, I set off alone for Cairo in mid July, to make my way to Khartoum – or so I hoped. Egypt was pleasant enough and only marred by two things. First, the border to the Sudan was closed, or rather the boat was broken. Secondly, a girl I'd been travelling with was attacked. She refused to conform to Muslim standards of dress and an Arab tried to rape her. She survived, the police got their man and I was expected to witness the swift judicial proceedings that followed. The police chief beat him, electrocuted him and then beat him again – all on the feet. He was then made to run up and down the corridor until he collapsed. After failing to penetrate the Southern border and tenacious attempts to secure passage down the Red Sea, I finally had to concede that getting to the Sudan overland was impossible. Confirmation of this by the Foreign and Consular Office, who could have told me in England, didn't make me feel any better. I therefore got on the next plane to Khartoum. Researching was out of the question. I needed a permit just to exist, let alone gain access to information. Transportation was extremely limited also. Most of it consisted of trucks built during the second world war. The place is unbelievably poor.

'I had hoped to get to the Nuba Mountains, an area that is forbidden to Westerners owing to the genocide campaign conducted by the Islamic government there. They are trying to subdue the African and Animist tribes and bring them into line with the sharia. Sadly, however, I was not to get there either. It was not my lack of official documentation that prevented me, nor the hostile surroundings. It was the rain. The roads were impassable; end of story. Disappointed, I resigned myself to tackling the Jebel Marral range in the far West of the Country, not far from the Central African Republic, with mixed expectations of encountering nomadic desert bands. After a three day train journey (one of which was spent stranded as rains washed away the tracks), I arrived at Nyala. It was whilst attempting to cross the Volcanic Crater of the Mountain where I got my hubris. I'd decided on going it alone, without a map

nor any food bar a packet of peanuts. I thought it would be more exciting that way. Predictably I got wildly lost as darkness and storms encroached. Whilst attempting to cross a canyon to a three hut village I spotted in the distance, I slipped and fell, falling about 50 feet. Fortunately I bounced quite a lot and finally landed on my back, so that my rucksack took the impact. It left me with a fractured pelvis, pulled muscles in my back and various other minor injuries. There I stayed a very lonely and cold night before a tribal villager came to my rescue in the morning. Once I had struggled out of the ravine a horse was commandeered and for the next six agonizing hours we descended to a village where there'd be mechanised transport. A further 20 hours on top of a truck and I was back in Njala. A week later I saw a doctor in London. I'm still receiving physiotherapy.

### Politics

GEORGE HICKMAN (D93) and DAMIAN ROBERTS (J93) worked with the team of Bob Dole in the 1996 Presidential campaign.

NICHOLAS JOHN (W93) was appointed to organise the Liberal Democratic Party in Norfolk North for the 12 months from June 1996. He is taking a year away from university to do this work in the period up to the General Election.

### Art and theatre

MARK CORETH (O77) had a one-man exhibition of his sculpture at the Sladmore Gallery from 6 to 30 November 1996. In a foreword to the exhibition brochure, Gerry Farrell wrote: 'This is Mark Coreth's fifth one-man exhibition at the Sladmore. Following recent safaris to Africa, he continues to depict his favourite animals in motion, a specialisation for which he is now internationally renowned'. Recalling that 'to capture the movement of living beings has been one of the perennial aspirations of artists since the Renaissance, and arguably since the cave painters', the foreword continues: 'In recent years, Mark's sculptures have increasingly demonstrated a mastery of the depiction of the "live action" of animals'. Mark first exhibited at the Sladmore in 1986, and has since held one-man exhibitions in Paris, Dubai, Sydney, Tokyo, Newbury and London Zoo. In 1986 he was commissioned to sculpt and cast *Belisarius*, the Regimental Drum Horse, as a wedding gift for the Duke and Duchess of York.

LUCIEN LINDSAY-MCDOUGALL (T85) started a two year course in September 1996 at the L'Ecole Internationale de Theatre Jaques Lecogas in Paris. He writes that he will be learning such things as acrobatics, juggling, mask work, *commedia dell'arte*, clowning, buffoonery, pantomime blanche, chorus work, Greek tragedy, mime and gesture and many other things like slipping on a banana skin and pratfalls.

MARCUS MAY (C77) and JAMES HART DYKE (C85) each had four paintings exhibited at the Sotheby's Exhibition of *The Artist and the Country House* in January 1996, which was for the benefit of the Prince of Wales's Institute of

Architecture. Paintings from the 15th to the 20th century were exhibited. In his introduction to the catalogue, the Prince of Wales wrote, 'From the Master of Scudamore panel about 1450 to Marcus May's recent panoramic view of the Manor House, Cranborne, the life of the English country house is here to be enjoyed'.

MICHAEL MOLONEY (D73) played Hamlet at the Greenwich Theatre starting in late October 1996. In a feature article headed 'Maloney's forte at 39' in *The Yorkshire Post* (7 February 1997), Sheena Hastings wrote of his performance as 'helping to put him up on the A-list, if not of bankable Hollywood properties, certainly of important British actors of his generation'. His Hamlet, in modern dress and trimmed to 2 hours 52 minutes, 'has gripped critics and audiences'. On 26 December 1996, BBC Radio 4 presented a 40 minute documentary of his preparation to play Hamlet, *Daring to be the Dane*. He continues to play many parts in radio plays: thus on this same day, 26 December, he played Ged in an adaptation of the fantasy novel of Ursula Le Guin - *A Wizard of Earthsea*. On 30 December 1996 he played the main part of Jasper Pye in a four-part BBC television comedy *Love on a Branch Line*.

ADRIAN MYERS (A90) had an exhibition of his photographs at Ampleforth.

JULIAN WADHAM (A76) acted in Catherine Cookson's *The Wingless Rim*, a three-part period drama on ITV on 12, 19 and 26 January 1997, playing someone called Reg Farmer. He was also cast in a two-part Ruth Rendell mystery drama on ITV in February 1997.

### Random news, business, occupations

GILES BALMER (J87) - property firm in Cape Town.

BEN BLACKDEN (H63) - floated his company *Professional Staff plc* on the American Stock Exchange, it becoming a public company in August 1996.

ALEXANDER BRUNNER (O92) - in Los Angeles as an Assistant Producer for Golden Harvest Films, developing a feature film and building new studio facilities in Hong Kong. Also an Assistant Director on a film in Australia in Spring 1996.

DR ADAM BUDGEN (J83) - Senior Registrar in Orthopaedics at St James, Leeds.

EDWARD BUSCALL (J84) - BBC World Service.

TOBY CODRINGTON (J91) - teaching Clifton College Prep School, mainly sport.

PETER CONSTABLE MAXWELL (B61) - works with OSCE (Organisation for Co-Operation and Security in Europe) in Bosnia and Hercegovina. He is to supervise the municipal elections due in the summer of 1997. Previously he has worked in Bosnia-Hercegovina with *Terre des Hommes* and *Save the Children*.

ELUAN CRAGG-JAMES (T91) - Corporate Fundraiser for Yellow Brick Road (children's medical charity), Royal Victoria Infirmary, Newcastle. BA Combined Studies Newcastle.



CHARLES DALGLISH (J93) – training contract with DJ Freeman Law School September 1997, in order to become a solicitor. 2.1 LLB Hons Kings College, London.

GOZO DE MACEDO (W90) – political consultancy firm in Brussels, as a lobbyist on EU matters.

WILLIAM EAGLESTONE (E90) – Macmillan Cancer Relief in London from 1 January 1997. In summer 1996, he ran a language school in Oxford.

RORY FANE-HARVEY (T70) – salesman ICL Computers in South Africa.

HENRY FITZHERBERT (E90) – Assistant Editor, William Hickey column, *The Daily Express*.

CHARLES FOTHERINGHAM (E92) – Sotheby's.

ANSELM FRASER (W75) – runs a furniture firm, Myreside Dispatch, situated in Gifford in East Lothian. The business has three activities: restoring furniture, using five employees; producing solid farmhouse kitchen furniture; and a student workshop – in 1996, nine students came from Australia, Norway, Japan, Spain, USA and Scotland, and with two lecturers. They undertake a year's course involving such restoration skills as marquetry, Boulle work, gilding and carving, and have the chance to work on period pieces provided by dealers. Anselm was the founder of the whole enterprise and now oversees the entire operation.

RUPERT HARE (J85) – Captain of Boats at the London Rowing Club. He is a naval architect.

EDMUND JENNINGS (E89) – on NHS bureaucracy at Moorfields Eye Hospital in London, which he describes as 'fascinating and challenging'.

ANTHONY KAYE (T60) – since 1995 has been Director, Programme for Professional Development in Educational Technology (PDET), IET, Open University. At the Open University, he works on courses in natural sciences, education, third world studies and information technology – this involves individual and team planning and writing of distance teaching materials, helping and planning of radio and TV programmes. Between 1980 and 1995 he was Senior Lecturer, Institute of Educational Technology, OU. Between 1973 and 1975 he was on a World Bank project, working as Coordinator of the External Evaluation Unit of the Ivory Coast Education Television Project – and he remains currently, via the World Bank, an adviser on distance education in Cambodia, working with the National Higher Education Task Force in Phnom Penh. Also currently, he is researching on the role and importance of new communication technologies, computer conferencing, and the Internet, for improving the quality and interactivity of distance education. He has recently been involved as an evaluator in several major European Union information technology and tele-learning projects. He has written five books between 1981 and 1992, and 26 articles or chapters of books between 1973 and 1996. His latest book was *Collaborative Learning through Computer Conferencing*

(1992, 265pp). He has just written *A Report on the Feasibility of a Cambodian Open Learning Network* (1996, Phnom Penh). He lives in Stony Stratford, but as he works on the Internet, works where he likes: he spends at least two months of the year in the rugged foothills of the Cevennes, just north of Montpellier.

BENEDICT LAWSON (E89) – stockbroker in London.

XAVIER LE GRIS (J93) – in Beijing learning Mandarin.

ADRIAN MAYER (J88) – mid 1996 to February 1997 on assignment in New York with Simmons and Simmons.

DUNCAN MCLANE (A95) – spent 1995-96 in New Zealand, farming – he was dangerously ill for a time with meningitis. He now studies design on a one year course at Camberwell College.

GILES MOUNTAIN (J86) – started in October 1996 to read for a degree in History at Aberystwyth University.

JEROME NEWMAN (C95) – works in Moscow for a Russian office equipment firm, selling to foreign companies. Telephoning from his Moscow apartment in February 1997, wearing a track suit and 2nd XV jersey, he said that he did most of his business in pubs in Moscow, and spoke enthusiastically about his work.

THOMAS SCROPE (E90) – with Touche Ross in Cambridge, specialising in agricultural accountancy, visiting farms to prepare accounts.

JOE SHERWOOD-TAYLOR (T65) – Head of Chemistry, St Anthony's Catholic Girls Boarding School, Leveston near Sherbourne.

MARK SEXTON (J89) – with Breakthrough (PR company London): organising conferences.

RICHARD TAMS (T85) – country manager BA Sweden from December 1996. (Previously in charge US West Coast for BA, based in Los Angeles).

TOM TUTTON (J90) – on a one year placement with Birmingham Social Services Psychologists as an assistant psychologist in Ravenswood House, part of Knowle Hospital near Fareham.

KENNETH WILLIAMS (E67) – much involved in the Computer Measurement Group for the UK and Australia – a conference exchanging ideas on performances and capacities in computing. He now works in Edinburgh, after working over the years in Holland (travelling throughout Europe), Saudi Arabia and then Melbourne. He runs the Holy Cross Pilgrimage to Holy Island every year at Easter – four groups of pilgrims from all over the world set out from four different places in the North of England and Scotland, and walk for about six days to reach the island causeway on Good Friday morning and walk barefoot across the sands. Although walking is part of the experience, the literature on the pilgrimage notes that 'equally important are prayer, community spirit within each group, and fellowship with people along our routes'. He also does stages in Lourdes.

SIR CHARLES WOLSELEY BT – featured in the BBC2 series *The Aristocracy* in February 1997.

WILLIAM WORSLEY (E95) – sailed the Atlantic in the Autumn 1995.

RAFAEL VALDIVIESO (J94) – at a college in Cuba.

HUGH YOUNG (D90) – with TieRack, marketing ties and cufflinks.

### L'Arche

FR DAVID HAROLD BARRY SJ (A57) has been involved in a project to found a community of l'Arche in Zimbabwe. This is to be a home where people with intellectual disabilities live with others who come to share their lives. Obtaining five acres of land somewhere between the airport and the city centre in Harare, the project had much help from l'Arche International, which is responsible for over 100 communities worldwide.

### Chernobyl and living in a hut in Lancashire

As noted in the previous *Journal*, MARTIN KEVILL (O44) lives in a garden hut, having donated his house to the Order of Divine Providence as a holiday home for children. *BBC Breakfast TV* (13 December 1996) had two six-and-a-half-minute reports on Martin: 'I am trying to create a Dorchester, a Claridges, Savoy for the medically and physically handicapped children. Why should the Fat Cats have it all, why shouldn't my children have a little bit of enjoyment'. *Breakfast TV* reported: 'No-one has benefited more than the children of Belarus, the country most contaminated following the Chernobyl nuclear disaster. Seventy per cent of the fallout from the wrecked plant was carried westward from the Ukraine. More than ten years on, hundreds of Belarus children are still being exposed to lower levels of radiation, which is thought to have attacked their immune system. Thyroid cancer has reached epidemic proportions.'

### OA News on the Internet: [www.ampleforth.org.uk/00.htm](http://www.ampleforth.org.uk/00.htm)

Since 10 June 1996, OA News has been included on the Ampleforth Internet page. In practice, this is a fuller version of the notes published in the *Journal*. Since 20 December 1996, these notes are organised on a 100 page index (not all used), including an OA Journal with the latest news received. Obituaries are published in a separate section, as are Births and Marriages. It is hoped soon to include a separate section with changes to OA Addresses as published in the Address Book, but for reasons of confidentiality this page number would only be available on request (tel 01439 766797).

*The Ampleforth Address Book 1996* – remains available £5 from the Hon Secretary, Ampleforth Society, Ampleforth Abbey, York, YO6 4EN. A supplement will be published in November 1997, with changes of addresses, telephones, faxes or e-mail notified up to 31 August 1997. (It is hoped to include an additional section to record temporary addresses, telephones, faxes and e-mail numbers of Old Boys aged 26 or under – thus London addresses, university addresses, Beijing addresses.)

## ENID CRASTON

died 12 November 1996



Enid Craston died very peacefully, surrounded by her family and strengthened by the sacraments, in the Royal Marsden Hospital. Her death was of a piece with her life, and wholly in keeping with a family tradition which has, for two centuries, represented the spiritual link between Ampleforth and South Lancashire. Enid was a Caldwell, related to the Masseys, the Knowles and other families whose names are synonymous with Lancastrian faith and with the early history of Ampleforth. There were two Caldwell monks in the 19th century. Enid's three brothers, John, Robin and Richard, were in the school (B) and the eldest (Fr Justin) is a monk, presently serving on our parish in Workington. It was he who comforted Enid with the sacraments as she was dying and presided at her funeral, and it was her other surviving brother, Richard (a doctor) who ensured that she had the

best possible medical care. Her three sons, Stephen, Matthew and Edmund, were in the School (O) and were with her, in her house under the shadow of Gilling Castle, for the last week that she spent at home.

She had, in other words, strong links with Ampleforth, and for the last few years of her life she lived in the valley. However, no-one meeting her casually would have guessed just how strong those links were. Enid always remained engagingly unassuming, about herself and about what she did, and enjoyed being perceived as just another member of Ampleforth's wider community. In fact, she was far more than that, both in her own personal and professional life and in her contribution to the Abbey and College.

In his funeral homily (at Altrincham, where the family home was until Enid moved to Gilling), her brother recalled her as a young woman – 'gifted, full of life, and determined to use her gifts to the full'. She studied Architecture at Liverpool University, and was for several years involved in the design and construction of schools in South Lancashire. Her way of helping to prepare her younger brother for entry into the monastery was 'organising trips to concerts, to the Opera and Ballet in order to enlarge his mind'.

Her marriage to John Craston was an exceptionally happy one, and the birth of three sons led directly to a warm association with Gilling and Ampleforth. When Matthew became a founder member of the Schola Cantorum, followed shortly by Edmund, their parents became at once involved in concerts and tours, and quickly became part of Ampleforth life. This association was to bear much fruit.

Her husband John died suddenly and prematurely – a shattering blow, to which Enid responded, not only by taking on full responsibility for his business

as well as for the family, but by becoming ever more closely involved with Ampleforth at a crucial time. Relations with parents had always been friendly but (for geographical reasons) somewhat tenuous, and when a group of mothers led by Madeleine Judd were encouraged by the Headmaster, Fr Patrick, to set up a more structured and country-wide form of contact, Enid quickly became involved. 'She was,' writes Madeleine Judd, 'just the right person to bring order into what had been a fairly random venture'. Enid's quiet flair for creating good professional systems was an essential element in the development of the regional Parents Meetings into one of the School's greatest assets, and in 1980, when Madeleine retired, Enid was her obvious successor. She held this responsibility, with undiminished vigour, until her death. It was symptomatic of the whole mood of this undertaking, which demands a rare combination of warmth and of professional dedication, that Madeleine and Enid became not only close friends, but close neighbours at Gilling.

When Fr Felix took on responsibility for the 1982-1986 Appeal, he took no time in eliciting Enid's help. He writes: 'My first visit was to her – to be cajoled, warned and encouraged, with efficiency, generosity and back-room buttressing. She always said that she would 'work', but not 'speak in public'. She preferred the anonymity'. Enid became the only woman member of Fr Felix's London Committee, where her whole-hearted and professional support was invaluable. Largely silent she may have been in public meetings, but 'she radiated across a telephone line, passing on good news, supporting and energising the mothers and wives of Amplefordians . . . She made a crucial contribution to the success of the Appeal, and was a perfect foil for the more direct eyeball-to-eyeball male monastic director'. Fr Felix's comment touches on an essential feature of Enid's whole style: she disliked being high-profile, but loved complementing the role of others and being a member of a team. In parents' meetings, for example, she rarely said a word in open meeting, but off-stage (during lunch, or in the planning stages) never ceased to communicate her 'absolute faith' in her Catholicism and in the values of the Abbey and College. Fr Felix's final comment was that 'she never thought that she contributed much'. This was wholly in character, and wholly consistent with her way of living her faith, which was, in her brother's words, 'private and personal, something that she did not talk about. Rather as Christ tells us in the Sermon on the Mount, when he says, in effect: When you pray . . . nothing fussy . . . nothing showy . . . Just go to your room, and pray to your Father there, and He will reward you'.

In all the phases and dimensions of her life – her academic and professional work, her immensely fulfilled family, her deep commitment in widowhood and 'retirement' – Enid gave an extraordinary example of the qualities which we monks like to think of as being Benedictine: quiet humility, humour and balance. She never allowed anything to interrupt her fishing holidays or her visits to her friend Ida in Italy. She combined, in her own person, the imperturbable and ancient values of her faith and the strength and confidence

of modern womanhood. Her death leaves an enormous gap for her devoted family and for a multitude of friends. May they be consoled, and may she rest in peace.

DLM

## FUNERAL HOMILY

November, 1996

The Gospel Reading sets before us three scenes – three pictures which belong together – a triptych would be the artistic term.

The first picture is dark – darkness at noon. Christ surrenders his life on the cross, and dies for us.

In the second picture it is darker still – almost night – and a group of people, grief-stricken, are laying in a tomb the body of the one they love and admire.

The third picture, which completes the set, is different. There is light – the faint light of dawn – but light which promises an ever greater radiance. And there is a promise, a firm assurance, that the one they love is alive – not here – but risen.

We are all destined to go through that mystery. Buried with Christ in the waters of our baptism, – the wonders of this world will never satisfy us at the deepest level of our being. We are destined to live united with Christ – with his risen life. We have a firm assurance of that, but only the indistinct light of faith – like the light of early dawn on that first Easter morning. How we long for sunrise . . . and complete vision.

In the reading which Stephen read, St Paul told us not to grieve like those who have no faith. Jesus died, and rose again, and it will be the same for those who have died in Jesus. God will bring them with him. With such thoughts as these we should comfort one another.

We treasure our memories of Enid. Always a strong character, from her earliest years. She was the eldest, I was two years younger. As a child I found her a difficult act to follow. I suppose all of us have found her a powerful personality from time to time.

She had great gifts, was full of life, and was determined to use her gifts and talents to the full, as the parable urges us to do.

She wanted to go to university. A difficult family decision, in the austere times just after the war, with three younger brothers to be educated, and a father crippled by an acute heart condition, when no one really had much idea how to treat such things.

She went to Liverpool University, to study architecture. She commuted – bus-train-bus – sometimes with enormous architectural drawings, and on the train she did crosswords.

At about this time I remember how she would organise trips to Manchester or Liverpool, to orchestral concerts – the Halle – to the Opera, the Ballet – when Sadlers Wells and Covent Garden were touring the North. The

reason for this was not just her developing interest in all that is best in music and the arts. No, it was for me. She argued that it was important that I should have my horizons enlarged before I withdrew into a monastery. I began to realise that my sister had developed into a confident, independent university student – a fine figure of a young woman – good company, full of life – with drive and interests, who would do things for people, and she did me a power of good.

She qualified as an architect, and for several years was involved in the design and construction of several schools in South Lancashire – schools that were being built in the late '40s and early '50s as a result of the Butler Education Act.

Then she met John Craston, and her life was totally transformed. I remember their wedding day. It was January, to beat the Budget. The weather was miserable – damp, cold and drizzly. The Church service was a bit bleak and basic – it was the bad old days before Vatican II, when mixed marriages were frowned upon. But it was such a happy day. Enid and John were radiantly happy, infectiously happy, and never dismayed by anything. They were utterly devoted to each other, and how God blessed them both . . .

Their sons came to Gilling, Junior House and Ampleforth, and Enid and John were always deeply appreciative of all that Stephen, Matthew and Edmund derived from their time there. When the Schola was launched, it was a delight to them that Matthew should be a foundation member, with Edmund soon after. And it was by being involved in Schola tours and 'away' concerts that both John and Enid became intimately part of Ampleforth life.

Then John's sudden and untimely death – devastating for all of us, especially for her. She gave herself to her sons and their well-being, trying hard to learn to let go, though her heart was totally with them.

Many would have decided that it was time to slow down, to step back, to settle down. But Enid, as positive as ever, became an intrepid solo traveller, and the object of her travels, nine times out of ten, was not places, but people. She lived for people. She made new friends, and renewed and deepened old friendships.

In particular there was Ida, from Italy, who is with us today. They had met 50 years ago, as university students at a course on the continent, and had exchanged visits. They had corresponded throughout their married lives. Now they met up again, and became very special friends. Enid's two weeks with Ida, at the end of each summer, were sacrosanct in her calendar.

Then she was asked to take over the Ampleforth Parents' Association, established by Madeleine. She worked with three headmasters. She tackled them, every term, diplomatically, but with relentless insistence, until she had been given the necessary weekends for the area meetings. Then, thanks to her meticulous records, she ensured that parents who had never been to a meeting before were top of the list to be invited.

In January 1993 her health received a severe setback. She came through as positive as ever, but in her heart of hearts she knew that, sooner or later,

something similar might recur. Then, a miserable time in October, wondering what was wrong, until seeing her specialist for tests. It was a time for Christ's prayer: 'Take this cup away – but not my will but thine be done.'

Then a few days at Gilling, with all her sons, sorting things out . . . able to organise all three of them at once for the first time for many a year. A time to be grateful for.

Then the Royal Marsden Hospital – wonderful people, such kindness, care, skill, wisdom and sensitivity. She gave her time to her family. Steve and Sabine were able to pay a flying visit with two of their family. And after they had said 'Goodbye' . . . Consummatum est. It is accomplished . . . Father, into your hands I commend my spirit. She died so peacefully, with her family around her.

Her faith was the bedrock of her life. Mass and Communion on Sundays and Holydays. Apart from that, it was private and personal, something she did not talk about. Rather as Christ tells us in the Sermon on the Mount, when he says, in effect: 'When you pray . . . nothing fussy, nothing showy. Just go to your room and pray to your Father there, and he will reward you.' We all have to learn to live our lives aware of the merciful presence of God, who created each one of us in every detail, and who is sustaining us, in love, constantly.

I gave her the Sacrament of the Sick three times in one week, first at Gilling, and then at the Alexandra Hospital in Cheadle. It is a wonderful sacrament, assuring us of the abiding presence of Christ, with us, in any time of sickness. She appreciated that sacrament. She received it with an amazing peace.

And so we remember our Gospel. We have been going through many dark days recently. But now it is time to look to the light, the light of our faith. After the two dark pictures, the Gospel has the dawning light of Easter morning. For Enid, the sun has fully risen, the Risen Christ has come to meet her. We pray for her. And we pray for each other, as we grieve to have lost her. Perhaps we will live our lives for people, will give ourselves in friendship, will treasure our faith and live it as the bedrock of our lives.

And now we shall give ourselves to Christ, with our Eucharistic gifts of bread and wine, and He will give Himself to us, again, in Mystery.

Fr Justin Caldwell – Enid's brother John  
19 November 1996

## THE SCHOOL

September

## SCHOOL STAFF

1996

Headmaster	Fr Leo Chamberlain MA <i>History</i>
Deputy Master	Fr Timothy Wright MA, BD
Second Master	Mr J.F. Hampshire BEd <i>Biology</i>
Third Master	Fr Richard ffield BSc, ACGI, AMIMEchE
Director of Studies	Mr I.F. Lovat BSc, MInstP
Director of Arts & Head of Sixth Form	C.J.N. Wilding BA
Director of Admissions & PR	Mr H.C. Codrington BEd <i>History</i>
Director of Professional Development & Head of History	Mr P.W. Galliver MA, MPhil
School Guestmaster	Fr Adrian Convery MA
Second Guestmaster	Fr Francis Dobson FCA, SDSS <i>Politics, Religious Studies</i>

## HOUSEMASTERS

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

## MONASTIC COMMUNITY

Fr Bede Leach ARICS, MCIQB, MCIARB	<i>Procurator</i>
*Fr Simon Trafford MA	<i>Classics</i>
Fr David Morland MA, STL	<i>Head of Classics</i>
Fr Cuthbert Madden MB, BS, MRCP	<i>Head of Religious Studies, Biology</i>
*Fr George Corrie LLB, BA	<i>Religious Studies</i>
*Fr William Wright BSc	<i>Religious Studies, Mathematics</i>
*Fr Gabriel Everitt MA, DPhil	<i>Religious Studies</i>
*Fr Kevin Hayden STB MA	
*Br Damian Humphries BD	

## THE SCHOOL

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## LAY STAFF

J.B. Davies MA, MSc, CBIOL, FLS	<i>Librarian</i>
K.R. Elliot BSc	<i>Physics</i>
*D.S. Bowman MusB, FRCO, ARMCM	<i>Music</i>
S.R. Wright FRCO, ARMCM	<i>Music</i>
G. Simpson BSc	<i>Mathematics</i>
C.G.H. Belsom BA, MPhil, CMATH, FIMA	<i>Head of Mathematics</i>
J.D. Cragg-James BA	<i>Modern Languages</i>
EM.G. Walker BA	<i>English, TEFL</i>
A. Carter MA	<i>Head of English</i>
P.M. Brennan BSc	<i>Head of Geography</i>
Mrs B.M. Hewitt BA	<i>Head of TEFL, Modern Languages</i>
P.T. McAleenan BA	<i>Head of Business Studies, Economics and Politics</i>
D.F. Billett BSc, MSc, PhD, CChem, FRSC	<i>Chemistry</i>
J. Fletcher BA, MEd	<i>Head of Art</i>
W. Leary	<i>Music</i>
M.J. McPartlan BA	<i>Modern Languages, Religious Studies</i>
W.M. Motley BSc	<i>Biology</i>
S. Bird BA, ATC	<i>Art</i>
P.S. King BEd	<i>Art</i>
G.D. Thurman BEd	<i>Games Master, Physical Education</i>
K.J. Dunne BA	<i>Modern Languages</i>
P.S. Adair BA, DLC	<i>Design</i>
M.A. Barras BSc	<i>Physics, Computing</i>
I.D. Little MA, MusB, FRCO, ARCM, LRAM	<i>Director of Music</i>
D.R. Lloyd MA	<i>Head of Fourth Form, English</i>
Mrs P.J. Melling BSc, BA	<i>Head of Activities, Mathematics</i>
D. Willis BEd, MEd	<i>Mathematics</i>
Mrs R.M.A. Fletcher MA	<i>Head of General Studies, English</i>
A. Doe BA	<i>Classics, Religious Studies</i>
R. Warren BSc, PhD	<i>Mathematics</i>
*Mrs R.E. Wilding BA	<i>Modern Languages, TEFL</i>
D.L. Allen MA, DPhil, CChem, MRSC	<i>Chemistry, Physics</i>
J.G. Allisstone BA	<i>Film/TV, English, TEFL</i>
M.A. Pedroz MA	<i>English</i>
A.S. Thorpe BSc, CChem, MRSC	<i>Head of Chemistry</i>
W.J. Dore MA, FRCO	<i>Assistant Director of Music</i>
P.J. Connor BA, MA	<i>Head of Careers, History</i>
J.G. McCoy MA, DPhil	<i>History</i>
L.E. McKell MA	<i>Geography</i>
M.R. Peterburs BA, PhD	<i>Religious Studies, History</i>
B.W. Gillespie BEd	<i>Head of Technology</i>
S.J. Smith BSc	<i>Biology</i>
*Ms J. Zeng MA, MLitt	<i>Chinese</i>

M. Weare *Music*  
 S.J. Howard BSc *Chemistry*  
 Miss C. Houlihane BA *Classics*  
 R.M. Stewart BA *Religious Studies*  
 R.J. West BA *Music*  
 M. Torrens-Burton BA *EFL*  
 \*Mrs J. Ayling BA *Geography*  
 Miss C.L. Fox BA *English*

\* Part time

## SCHOOL OFFICIALS

Head Monitor: H.A. Badenoch (O)  
 Deputy Head Monitor: P.T. Sidgwick (C)

## MONITORS

St Aidan's	D.A.R. Grahame, D.T. Mullen, S.J.L. Walsh
St Bede's	E.R.H. O'Sullivan, A.D.I. Macdonald
St Cuthbert's	J.J. Bozzino, J.R.F. Jeffrey
St Dunstan's	P.N. Larnar
St Edward's	C.W.D. Ellis, M.R.P. Fenton, C.D.I. Robertson
St Hugh's	E.D.J. Porter, T.D. Bowen Wright
St John's	J.E. Molony, G.M. Denny
St Oswald's	E.F. Barlow, J.K. Thackray
St Thomas's	T.W. Rose, J.D. Edwards
St Wilfrid's	B.J.A. Macfarlane, C.R.H. Finch

## GAMES CAPTAINS

Rugby	T.W. Rose (T)
Golf	C.R.H. Finch (W)
Shooting	E. Leung (T)
Squash	T.J. Sherbrooke (W)

## Librarians

J.E.A. Berry (T) (Head Librarian); G.P. Fallowfield (O), A.S. Biller (A), J.S. Paul (J), J.H. Arthur (D), M.J. Squire (T), T.S. Kpere-Daibo (C), T.P.E. Detre (A), C.J. Cowell (T), K.M. Chiu (B); K. Sinnott (J), C.N. Young (W), H.T.G. Brady (W), P.C.K. Duncombe (O), M.L. Delany (W) (Trainees).

## Bookshop

M.J. Asquith (O), H.A. Badenoch (O), M.N.B. Detre (A), P.C.K. Duncombe (O), R.A.J. Fraser (B), J.M.J. Horsfield (D), C.M. Ogilvie (E), J.M. Osborne (J), J.H. Strick van Linschoten (O), H.P.S. Thompson (O).  
 Stationery Shop: S.J.L. Walsh (A), F.P. Dormeuil (O), I.E. Campbell-Davys (T).

The following boys joined the School in September 1996:

B.C.T. Abbot (A), A.V.J. Adams (H), J. Atkinson (C), J. Ballestrem (J), L. Bartosik (B), S.C. Belton (D), J.C.B. Black (H), R.C. Bond (W), G. Bota (J), B.J.C.J. Carlisle (O), E.C.P. Chambers (O), R.A.H. Chidley (B), H.W. Chiu (B), C.H.N. Clive (B), P.P. Cook-Anderson (D), P.-E. Costelloe (D), J.L.N. Cozon (H), H.M.G. Delcroix (B), J. de Velasco Nunez (E), T.V.A. Dollard (D), C.B.C. Eccleston (A), W.I. Fahmi (A), T.M.A. Farr (T), J.W.M. Faulkner (E), C.A. Fraser (B), A.H. Frere-Scott (O), N.M.L. Geoghegan (H), M.L. Giraud (C), P.M. Gretton (J), R.N. Harle (C), J.-W. Heaton-Armstrong (E), E.R.P.H. Hickman (O), B.J.E. Higgins (H), C.R.H. Johnston Stewart (D), P.G.K. Jourdir (B), C. Kahlert (O), B.I. Kim (J), D.W.A. Kim (C), J.H.Y. Kim (W), J.P. Klepacz (T), H.K. Kong (T), C.L. Lau (C), H. Lau (A), T.R. Lawless (C), C.H. Lee (O), N.P.D. Leonard (O), M. Lytek (J), K.K. Ma (T), H.E.deB. Madden (E), J.A.G. Madden (E), E.A. Maddicott (H), J.L. Maskey (D), M.D.A. McAllister-Jones (A), S.C. Mosey (H), J.R.A. Neave (A), K.F. Ng (C), O.C.A. Nohl-Oser (W), C.D.C.O. Obank (J), O.C. Odner (B), P.T. Odor (A), J.-F. Panchaud (C), M.L.E. Papp (A), H.T.M. Pearce (D), J.M. Pechmann (A), A.H.J. Radcliffe (H), L.W.B. Ramsden (A), J. Raszka (C), N.J. Richmond (A), O.T.A.L. Roberts (J), B.J. Robjohn (J), A.F.W. Row (T), T.E.C. Stanley (W), J.A. Stonehouse (W), D.T.G. Sutcliffe (B), L.A.E. Swann (J), Z. Szilagyi (A), D.A. Thorburn-Muirhead (O), C.H. Tsang (A), J.B. Verner (O), B.M. Villalobos (C), S. Vincis (T), F.A. Vogel (C), A.F.C.L.F.S. von Pezold (A), N.S. Ward Fincham (W), W.T. Weston (C), T.G. Whitmarsh (W), P.J. Wightman (D), M.A. Wischik (O), H.P. Williams (E), J.S. Zemen (D), P. zu Löwenstein (B).

## From the Junior School:

J.C. Anderson (O), H.P. Benton (T), M.-A. Buske (D), M.T. Catterall (T), R. Cortes (T), J.R. Cutler (H), A. de Sarriera (O), M.R. Devlin (J), P.A. Dobson (C), D. Fernandez Ortis (W), M.J. Gilbert (J), H.J.D. Hall (E), C.T. Hollins (B), R.A.B. Judd (W), Y.-H. Kwok (W), W.A. Leslie (E), T. Lezama-Leguizamon (J), S.S. Lukas (E), H.S. MacHale (W), P.J. Massey (D), G.R.E. Murphy (D), F.-A. Oettingen-Spielberg (E), D.E. Pacitti (W), A.C. Roberts (H), M.T. Rotherham (T), D.H. Thompson (B), R.G.H.P. Thompson (J), J.W.J. Townsend (O), F. Verardi (B), P.M. Westmacott (T), J. Whittaker (J), D.W.C. zu Löwenstein (C).

The following boys left the School in December 1996:

St Aidan's	F Dupire, P.T. Odor, Z. Szilagyi
St Bede's	P. zu Löwenstein
St Cuthbert's	J. Raszka
St Hugh's	D.M.N. de W. Nicholas
St John's	G. Bota, M. Lytek
St Thomas's	H.J.A. Herr, J.J. Rotherham (T)

## MAJOR SCHOLARSHIPS

D.J.H. Thompson	Ampleforth College Junior School
P.J. Massey	Ampleforth College Junior School
P.M. Westmacott	Ampleforth College Junior School
W.T. Weston	Chorister School, Durham
G.R.F. Murphy	Ampleforth College Junior School

## MINOR SCHOLARSHIPS

C.H.N. Clive	Bramcote School
T.E.C. Stanley	Moor Park School
M.D.A. McAllister-Jones	St Martin's School
J.W.J. Townsend	Ampleforth College Junior School
H.P. Williams	Mount House School, Tavistock
B.J.C.J. Carlisle	Dulwich College Preparatory School
J.A.G. Madden	Howsham Hall
R.A.H. Chidley	Minster School, York

## SIXTH FORM SCHOLARSHIP

L.W.B. Ramsden	Leeds Grammar School
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## MUSIC SCHOLARSHIP MAJOR AWARD

P.J. Massey	Ampleforth College Junior School
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## HEADMASTER'S LECTURES

16th Season: 1996-1997

*Friday 13 September 1996: Mr Nicholas Ross 'Iconography in Baroque Painting and Modern Advertising'*. Mr Ross spoke of the images used by both Baroque Painting and by Modern Advertising. He showed a short advertisement clip from the early 1980s for Levi trousers and, going over it in sections, enticed his audience to identify and explain the images of sound and shape, often small images hidden in the corner of the screen. Considering the few seconds of the advertisement, made at much expense, Mr Ross showed how this black and white advertisement used cross references to other films and cult heroes, to the drabness of Eastern Europe in the post war period, and to despair and hope. The advertisement made no direct reference to the product which was being advertised. Mr Ross then compared this advertisement to a Rubens painting, showing here also the iconography of the contemporary time.

*Wednesday 9 October 1996: Mr Charles Wheeler 'The American Presidency: The Presidency of Bill Clinton'*. Mr Wheeler spoke of the nature of the Presidency in general and more particularly, of the Presidency of Bill Clinton. Coming to Ampleforth just weeks before the Presidential elections, Mr Wheeler described the first term of William Jefferson Clinton, from the early transition issues of 1993 through Travelgate (18 May 1993), Whitewater, the battles over NAFTA and the mid term elections of 1994. The emergence of Newt Gingrich as Speaker in the new Republican-controlled House of Representatives and the over-reaching of his power in *The Contract with America* was explained and explored in the questions. He spoke of the enormous significance of Hillary Clinton. Although there was no doubt about the outcome of the current Presidential election, the control of Congress was still uncertain: Mr Wheeler believed that Clinton would prefer the continuance of Republican control of Congress than the return of a Democratic majority which caused him so much difficulty in his first two years. In answering questions, he speculated ahead to the elections in 2000. As to 1996, he believed that Powell would have won if he had stood against Clinton. In answering questions, he discussed how he discovered that Nixon had been in secret negotiations in the days before the 1968 Presidential election, thus delaying the Peace process, and perhaps prolonging the war by several years, while at the same time publicly stating on TV that he would do nothing to harm the peace process.

*Friday 8 November 1995: The Rt Hon Sir Frederick Lawton PC 'Should trial by jury be abandoned?'*. Sir Frederick Lawton spoke of the weaknesses of the jury system and the importance of justice. While beginning by explaining the misconceptions about the origins of trial by jury and about its uncertain and late historical development, he went on to discuss the weaknesses in general of this form of justice, and spoke warmly of the merits of the alternative French system. Sir Frederick noted that the widely held belief that trial by jury had been guaranteed by Magna Carta in 1215 was not so: Chapter 95 of Magna Carta, the relevant part, said that judgement should not be given except by legal judgement of one's peers or by the law of the land, but there was no mention of jury trial. The idea of trial by jury was planted some 40 or 50 years later, but the full concept was not realised until the end of the 14th century, and even then, it was nothing like trial by jury today: until the late 17th century, there were no witnesses at a trial, (there were no witnesses at the trial of Sir Walter Raleigh, for example). Sir Frederick then analysed the contemporary difficulties of trial by jury. First, juries were supposed to be a cross section of the public: the Juries Act 1974 said that everyone on the electoral role between 18 and 74 was liable to jury service but the snag was that being on the electoral role does not make one literate, numerate, honest or of balanced mind. The accused could not give evidence until 1898, and the modern practice of judge summing-up did not begin until 1908. Third, the jury system was no guarantee against oppression: for instance, after 12 juries found William Penn not guilty, James II had ordered them to find him guilty. In the Clive Ponting

leak case in 1984 the judge's summing-up might have led logically to a conviction, but the jury had ignored this logic and found Ponting innocent. Sir Frederick, who had been one of the three Appeal judges in the case of the Guildford Four, spoke of how the police had presented evidence tainted by the way it had been gathered.

*Wednesday 27 November 1996: Mr Clifford Morgan CVO OBE 'Something of value'. With images, stories, hope and laughter, Mr Cliff Morgan presented a kaleidoscope of values. There was much about music and rugby and broadcasting and people. He used the riches of language and the poetry of a Welsh voice to enchant and inspire: he spoke of the future of rugby in the new professional world; he described a recent meeting and interview with EW Swanton to celebrate his 90th birthday; he recalled the great broadcaster Wynford Vaughan Thomas (he had spoken his funeral address); he described some of the great orchestras with which he had worked; he spoke of rugby commentaries and royal weddings, of friends and fools. He spoke of great rugby players and, answering a question from James Jeffrey (C), spoke of Mr Willcox as a very good player.*

TFD

## HIGHER EDUCATION ENTRANTS OCTOBER 1996

## 1995 LEAVERS

Ainscough W.F.	(D)	Manchester University	History
Badenoch P.R.	(O)	Bristol University	Economics
Barton P.M.	(W)	UMIST University	Management Studies
Bell D.G.S.	(E)	Manchester University	Ancient History/Archaeology
Blake James R.E.	(H)	Newcastle University	English
Bowen Wright M.C.	(H)	Newcastle University	History
Chambers E.M.C.	(E)	Bristol University	Medicine
Clanfield A.R.G.	(E)	Durham University	Combined Social Science
Crabbie P.C.	(T)	Edinburgh University	Psychology & Philosophy
de Guingand M.E.	(A)	Newcastle University	Economics & Social Policy
Detre P.J.H.	(A)	London University, King's	French with Applied Computing
Dove J.A.	(T)	West of England University	Politics
Hlynn T.P.G.	(H)	Oxford University, Merton	Classics
Foshay A.P.R.	(W)	Edinburgh University	Philosophy & Politics
Foster P.	(H)	Salford University	Audio Visual Engineering
Gibson J.S.	(T)	Northumberland University	Law
Grey M.A.	(O)	Manchester Metropolitan University	Hotel & Catering Management
Holmes J.M.	(A)	Newcastle University	Medicine
Hornby J.A.F.	(J)	St Andrews University	English & Philosophy
Howard W.F.	(W)	Exeter University	Law
Hulme S.C.D.	(D)	Newcastle University	History
Inman N.E.J.	(T)	Edinburgh University	Economic & Social History
Johnson W.A.G.	(H)	Royal Agricultural College, Cirencester	Diploma in Land Management
Johnson E.A.G.	(B)	Reading University, RAC Cirencester	Rural Land Management

## THE SCHOOL

Johnston Stewart D.A.H. (D)	Newcastle University	Politics
Killourhy C.T. (H)	City University	Actuarial Science
Langridge P.J. (D)	Manchester University	Medicine
Leyden J.A. (D)	Exeter University	Politics
Lucas H.R.P. (E)	Durham University	Education
Malia A. (B)	Royal Agricultural College, Cirencester	Diploma in Land Management
Marcelin-Rice H.B.A. (J)	Oxford Brookes University	Languages for Business
McDermott N.R. (D)	Aston University	Management Studies & German
Miranda D. (J)	London University, Kings	Business Management
Nisbett H.A.T. (J)	Oxford Brookes University	Politics & Economics
Noel H.R.A. (E)	Reading University, Cirencester	Rural Land Management
Pitt R.A.P. (T)	Herriot Watt University	Economics
Roberts A.J. (J)	Oxford University, New	Classics
Ryan P.M. (B)	Manchester University	English Law & French Law
Savage D. (D)	Newcastle University	Biology
Scanlan J.P.F. (O)	Warwick University	History
Scarbrick C.R. (O)	St Andrews University	History of Art
Siddalls O. (C)	Herriot Watt University	Combined Science
Sims R.D. (O)	Aberdeen University	English
Squire P.L. (T)	Oxford University, St Peter's	History
Stockley J.S. (O)	Edinburgh University	Social Anthropology
Strick van Linschoten C.J. (O)	London University, Imperial	Civil Engineering
Strickland C.E.S. (C)	Newcastle University	Archaeology
Tate R.T.A. (T)	Newcastle University	International Business Management
Thorburn-Muirhead N. (O)	Dublin University, Trinity	French & Business Studies
Thorniley-Walker R.J. (E)	Edinburgh University	Biology
van Cutsem N.P.G. (E)	Edinburgh University	Environmental Archaeology
Vaughan J.F. (B)	Edinburgh University	Architectural History
Walsh T.E.L. (A)	Oxford Brookes University	Land Management
Walwyn T.J. (W)	Durham University	English & Drama
Worsley W.A. (E)	Edinburgh University	Architectural History
Wyvill E.P.A. (E)	Newcastle University	Countryside Management
1996 LEAVERS		
Aguirre A. (J)	Portsmouth University	European Business Management
Banna S.R. (H)	Reading University	English
Bell A.D. (O)	Edinburgh University	Chemical Engineering
Bernardo H.K. (A)	West of England University	Foundation Course
Blackwell H.J.B. (E)	Manchester University	English
Brisby D.J. (D)	Oxford University, St Benet's	PPE
Camilleri G. (O)	Bristol University	Medicine
Carnegy E.W. (C)	St Andrews University	History
Davies J.P.C. (H)	Edinburgh University	Biochemistry
de Macedo J. (B)	Berkshire College of Art & Design	ND Photography
de Villegas A.G. (B)	European Business School	European Business Administration
Dixon T.C.R. (B)	Manchester University	European Studies & French
Esposito R. (A)	Nottingham Trent University	European Economics with Spanish
Finucane D.F. (A)	Trinity & All Saints College	Media & Cultural Studies
Furze G. (O)	Edinburgh University	Architectural History
Gallagher D.J. (B)	London University, LSE	Economics & Philosophy
Greig R.C. (J)	Oxford Brookes University	Statistics/Marketing Management
Haslam-Fox A.P. (W)	Chelsea College of Art	Foundation Course
Hemingway J.A. (H)	Exeter University	German



Herrera S. de Vicuna D.	(J)	Boston University, Wheton	International Relations
Hirst M.A.	(A)	Oxford University, Trinity	English
Hosangady A.	(D)	London University, St Mary's Hospital	Medicine
Hughes A.E.J.	(C)	Manchester University	Finance
Lacave A.	(A)	Portsmouth University	European Business
Layden A.M.	(J)	St Andrews University	History
Lorimer B.C.	(W)	London University, University	History of Art & Philosophy
Luckhurst C.N.	(T)	Reading University	Land Management
MacPaul L.D.O.	(D)	Oxford University, Worcester	Classics
Mallia A.J.	(D)	Southampton University	Physiology
McConnell M.S.	(T)	Thames Valley University	Hospitality Management
Murombe-Chivero A.Z.	(T)	Chelsea College of Art & Design	Foundation Course
Parnell J.L.	(D)	Newcastle University	Business Management
Pearson J.R.	(C)	Warwick University	Manufacturing Systems Engineering
Shepherd P.A.	(C)	Oxford Brookes University	Estate Management
Shepherd T.F.	(H)	Exeter University	Spanish & French
Sreenivasan R.S.	(H)	Michigan University	
Stafford Northcote C.W.H.	(W)	East Anglia University	Politics
Stewart J.-P.	(O)	Manchester University	Chemistry with Patent Law
Stewart M.P.P.	(J)	Edinburgh University	Mathematics with Statistics
Suter J.-M.	(O)	Cambridge University, Corpus Christi	Philosophy
Townley J.P.F.	(T)	Oxford University, St Benet's	Law
Wade J.R.F.	(A)	Reading University	English
Walton G.P.E.	(D)	Exeter University	Ancient History & Archeology
Wong J.B.	(J)	Bath University	Economics & Politics
Wright A.R.	(J)	Royal Academy of Music	Music

## THE COMMON ROOM



J.B. DAVIES

One of the benefits of Ampleforth extolled to prospective parents is continuity. Someone who was in the school thirty years ago might return to see his housemaster and many of his teachers still in residence, at least in the monastery. It is less usual in any school to meet a member of the staff in the same way but Ampleforth has been blessed with a number of highly talented lay staff who have spent almost their entire career here in various capacities. I expected to be able to say the same of John Davies as he left but, at the age of sixty-one, he was

appointed assistant librarian at Ripon College Cuddesdon, the Anglican Theological College near Oxford. Such success says so much about the man. At a time of life when most of us are unattractive propositions to new employers he was able to impress sufficiently to overcome such ageism.

John Berrington Davies, 'Pipe', arrived at Ampleforth in 1963 having

spent a year teaching at Gordonstoun after Oxford. He stood straight with a shock of black hair, the eponymous pipe jutting from his jaw, and displayed an obvious taste for clothes of a previous generation.

His first position was as assistant teacher in the biology department which he subsequently headed on the retirement of Father Benedict Webb. John belonged to a generation of biologists who were expected to be able to demonstrate a detailed understanding of the whole of their subject. The department as it stands today is one of his legacies within the College but, beyond the valley, he was valued in two main areas. Firstly as a man of ideas, a sounding-board for other biologists leading their fields, and secondly as a molluscan taxonomist with an intimate, unique knowledge of certain genera. His work with molluscs continues at Oxford University Museum and as an adviser to other such departments.

With his wife Kate and their three daughters he lived for much of his tenure at Plantation House where staff and boys could always expect a warm welcome. A generosity which extended beyond spirit to practical matters was the hallmark of that home and of John's attitude to the whole Ampleforth community. His contribution to school life extended beyond the laboratories. As careers master he had care of a department which was developing in both complexity and significance so that many of our old boys benefited from his expertise. In the CCF he was, for some time, adjutant of the corps and later he ran the RAF section. For many years he organized the school shoot which linked his love of the outdoors to his knowledge of natural history, especially that of the valley.

Successful schoolmastering is about one's relationship with pupils, the ability to inspire them, care deeply yet remain suitably detached; to be consistent and fair. John was gifted with all these qualities which made him such an outstanding teacher, valued colleague and friend, but in his last few years at Ampleforth, as librarian, he was probably most at ease. His taxonomic skills lent themselves wonderfully to the Dewey system but, without wandering the shelves with him, it was impossible to appreciate his detailed knowledge of the building and its contents. Here he was given the time to help others both academically and pastorally. A new generation of Amplefordians will remember him in this role.

The College may think of John as one of its own but it would be impossible to write about his time here without mentioning his contribution to St Hilda's Church in Ampleforth village and Helmsley Church choir. Just one example of his loyalty and generosity which touched us all was the way in which he instigated and managed the memorial to our late colleague and friend Ronald Rohan.

Ampleforth has been enriched by John's presence for over thirty years and it is gratifying to know that he continues to contribute his talents for the benefit of others in another educational establishment.

JFH

We welcome several new colleagues and hope that they, and their families, will be happy at Ampleforth. Michael Weare, who has been a peripatetic instrumental teacher at Ampleforth, joins the full-time music staff; he continues to research Russian opera for a doctorate at York. Richard West graduated from Durham last summer and is spending a postgraduate gap year teaching in the Music Department. Robert Stewart, also a Durham graduate, in Theology, has joined us via a PGCE from Cambridge to teach this subject and to be the resident Tutor in St Oswald's. Cathy Houlihane has joined the Classics Department with a PGCE from London after having read Greats at Oxford. Simon Howard is Richard Gilbert's replacement in the Chemistry Department and is the resident Tutor in St Thomas's; he graduated from Leeds and completed his PGCE at St Martin's College, Lancaster. The Geography Department has been augmented part-time by Jane Ayling, who previously held a similar position at St Peter's, York. Catherine Fox is teaching English for one year before following a career in music performance; she is remembered by many colleagues as a student in the Sixth Form, from which she proceeded to Cambridge. Matthew Torrens-Burton, an Oxford classicist, has had a variety of work experience, most recently lecturing in a teacher training college in Poland; at Ampleforth he is teaching EFL and some classics. Our French language assistant this year is Jerome Simmoneau, a recent graduate in English from the Catholic University of Angers.

We congratulate a number of colleagues on the birth of their children: Helen and Laurence McKell, for Catriona; Joanna and Kevin Dunne, for Monica, a sister for Dominic; and Nicola and Alasdair Thorpe, for Charlie, a brother for Emily.

FRANCIS WALKER took early retirement at the end of the Autumn Term after a period of extended sick leave. Francis has taught English throughout the School since 1979, more recently also contributing to the EFL provision. He coached fencing in the Games Department, ran the Chess Club, and for many years was a CCF officer in the Naval Section. We wish him better health and happiness for the future.

DFB

1921

## CINEMA AT AMPLEFORTH

1996

TOM DAVIS (H)

Just 25 years after the Lumière Brothers invented their *Kinematographe*, Father Abbot and the Ampleforth Society purchased a 'cinema . . . for educational purposes'. From that day in late 1921 a tradition that was to become a central part of Shack was begun. What claims to be the oldest cinema in Britain, the Dome in Worthing, has just closed to become a nightclub at the age of 75. If *The Times*' figures are correct we are now the possessors of the oldest cinema in Britain.

The whole venture was started under the patronage of Fr Hugh de Normanville, first Housemaster of St Bede's, and it was he who installed the original silent 35mm projector. Without electricity until 1923, films were shown using limelight in slow motion. Films were made of rugby matches, notably one between Stonyhurst and Ampleforth, which was only recently destroyed by a television company. Until 1933 films were accompanied on the piano by Fr Felix Hardy (eventually parish priest of St Austin's, Grassendale, Liverpool) on the piano, who was a 'real artist at his job' latching on to the mood of the film and fitting it into his repertoire. After this date, the original Kamm projector blew up, in what was reputed to be a spectacular burst of flames and was replaced by a new Kamm sound projector. It was on this machine that the projectionists competed against the clock to see who could change the reels the fastest.

During the 1930s the frequency of films increased until by 1939 there was a film every Wednesday half holiday. By 1946, twin Ross projectors had been installed with Kalee mirrored arcs and Fr Leonard Jackson (for a time at St Louis Priory, then parish priest at Bamber Bridge, and then curate at St Austin's and now in retirement at Parbold) had been put at the helm. The sound system was based around a design by Mike Rambaut (D66), a former Chief of the Box who still works in film. This post-war period is accompanied by other developments; there were the Wednesday evening showings as well as Sunday evening projections for the domestic staff, shown by two of the Procurator's assistants. Fr Leonard recalls, 'Perhaps the biggest development of my time was the installation of CinemaScope (which was just being developed during this time and was still revolutionary). We managed to keep this secret so when the school assembled at the beginning of the first show and the curtain went up the entire school turned to its neighbour . . . you could hear hissing noises throughout the auditorium and it was very rewarding'. In the 1960s the original mercury arc rectifier – which still stands in the same place – was replaced by two rectifiers, reputed to be from nuclear submarines. In 1966 the Ampleforth Film Society was founded by Fr Vincent Marron. It was designed to have six films a term; Fr Stephen Wright (currently curate at St Mary's Warrington), a Chairman of the Film Society for many years: 'We needed two big hits to draw in the members and four titles of a more obscure and refined nature', an ethic which the AFS still tries to maintain today.

The films are still rented directly from a network of distributors, though their Leeds offices have long since closed. There was always difficulty in securing films

at flat rates, which the cinema needed to stay economically viable. Fr Leonard remembers hearing that Walt Disney, whilst making a film in Ireland, was staying at the home of one of the boys in the school. He wrote asking Walt Disney himself if he could hire his films at flat rates. Receiving an affirmative answer, we became the only cinema in the country playing Disney's films at flat rates. He also remembers this coup being repeated when he saw Sam Goldwyn in a photograph with the Abbot of Prinknash and used the connection to secure the same flat rate deal.

The Box projectors currently in use are the same from 1946, a testimony to the hard work of many, boys and staff alike, that the same institution is still running so healthily today. It is thanks to these boys, forming the Cinema Box, that generations of Amplefordians have grown up with cinema as part of their culture. It may well be that old boys such as Rupert Everett (W75) and Chris Petit (W67) have taken inspiration from the Ampleforth Film Society and Ampleforth College Kinema. Where will cinema at Ampleforth go from here? No major changes are planned, or are needed, for the present, but it is without doubt that it will continue to do the excellent job of entertaining boys in a way that few other schools can match, and may continue to do so for another 75 years. No video system yet matches 35mm, and does not look as if it will for some years to come. Though Xenon lamps have largely replaced Carbon arcs, and most cinemas use one projector rather than two, there seems little doubt that the illustrious history of cinema at Ampleforth will continue.

## THE STRUGGLE OF A MINORITY

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On 17 November 1996, Jeronimo Perez Corraera (W), the great-nephew of the assassinated President of the 1910 Revolution, made a presentation on Mexican history and politics entitled *A Mexican Ideal – 1810 to 1996*. Mexico has been under the same party rule (the PRI, Revolutionary Industrial Party) for 65 years. Since 1994 there has been a guerrilla movement challenging the government, demanding changes in social policies. In the summer of 1996, Jeronimo had visited the place where the attacks were first initiated. El Subcomandante Marcos, leader of the present guerrilla movement the EZLN (Zapatist Army for National Liberation) is fighting in the south territory against the National Army. Jeronimo illustrated his talk with items taken from the Internet showing guerrilla aims.

B.J.A. Macfarlane (W), A.D.I. Macdonald (A), T.J. Sherbrooke (E)

#### CLASSICAL SOCIETY

On 24 September the Society went to Queen Margaret's School, Esrick, to attend a study day on Euripides' *Medea*. The day started with a theatrical workshop during which participants practised, with the help of the Actors of Dionysus, various dramatic skills. There was then a pre-performance talk by Mr David Stuttard, who had translated the play for this production, on the role of women in fifth century Athens and the shocking contrast that *Medea's* behaviour makes with Athenian preconceptions of how a woman ought to behave. The performance itself was electric and certainly helped bring to life for the Sixth Form one of their set texts. The Society is grateful to Mrs Judy Muir, Head of Classics at Queen Margaret's, for organising such a successful day.

In November the Society was addressed by Dr Jonathan Hesk, of St John's College, Cambridge, who spoke on *Power, Persuasion and Politics in the Ancient World*. He stressed the importance of understanding the influence of rhetoric in order to appreciate fully the impact of such works as the Republic, Euripides' *Electra* and, of course, *Medea*. It was good to see many members of the Society keeping Dr Hesk busy with questions after the lecture.

AD

#### COMBINED CADET FORCE

The officers are: Major VF McLean, Commanding Officer; Major ME Corbould (Fr Edward), 2IC and OC 1st Year; 2nd Lieutenant R Stewart, OC 2nd Year; Captain SK Hine, First Aid; Flight Lieutenant PM Brennan, OC RAF Section; RSM RL Morrow, School Staff instructor. The army section remains well supported with 125 cadets (distributed across the years as follows: 1st – 45, 2nd – 12, 3rd – 21, 4th – 30, 5th – 17). The 1st year under Sergeants Barclay Macfarlane (W), Patrick Cane (A), David Grahame (A) and Tim Coulson (D), assisted by Sgt Bullivant 9 CTT, RSM Morrow and commanded by Fr Edward, did their basic training of drill, weapon training (Cdt GP Rifle), map reading and fieldcraft. They also fired the no 8 (.22) rifle. The 2nd year



Assault Course, Topcliffe

under Sergeants Charles Robertson (E) and Joshua O'Malley (B), commanded by 2nd Lieutenant Stewart, trained for the Irish Guards Cup. Both sections spent much of the term learning section battle drills and patrolling skills, culminating in a Recce and Fighting Patrol exercise. The 3rd year were in a cadre course run by Sgt Price 9 CTT. The 4th and 5th year, not acting as instructors to the junior cadets, carried out advanced tactical training and acted as enemy for the night patrol exercises. They also used the Assault Course at Topcliffe, the home of the 3rd Regiment Royal Artillery. Captain William Fanshawe, Army Air Corps, Middle Wallop, gave a short presentation and managed to take 40 1st year cadets for a short flight in a Gazelle helicopter.

Congratulations go to Sergeant Michael Pepper (D) on achieving a rare 'A' grade on the Leadership and Challenge course at the Banff National Army Cadet Summer Training Centre in Canada, and to Sergeants Patrick Cane (A) and Robert Worthington (E) on passing their leadership course at the Cadet Training Centre Frimley Park.

VFMcL

#### RAF

One Saturday evening during the term the section took part in a night exercise organised by the senior cadets. The aim was to escape and evade a platoon of enemy in the guise of some army cadets in Gilling woods. Needless to say, the RAF cadets outwitted the enemy and were safely tucked up in bed by 11.30pm. There are some talented marksmen amongst the cadets and we plan to enter the RAF's national shooting competition, the Assegai. Hopefully, under the leadership of Sgt D Newton (D), we will improve on our national ranking.

Nearly all the cadets flew in the Bulldog and a good number managed to get a trip in a glider at the Sutton Bank club, not a bad record considering the poor weather throughout much of the term. Commiserations to our Adjutant Flt Sgt J. Borrett, who after last term's success in the RAF Halton leadership course, just missed getting his VIth form scholarship place. Major McLean and I spent two days observing the Aircrew Selection Board at RAF Cranwell. As well as extensive and gruelling interviews the candidates are faced with a whole series of complex aptitude and practical tests. Only a small minority make it through to initial officer training – when the selection really starts.

PMJB

## SHOOTING



15 Bde SAAM, 1996

Edwin Leung (T) was appointed Captain of Shooting. The first event was the 15 (North East) Brigade Skill at Arms Meeting. This is fired with the Cadet General Purpose Rifle (5.56mm) and our machine gun, the Light Support Weapon. We won Match 1 (Rifle Championship), Match 3 (LSW Match), Match 4 (Falling Plates), were runners up in Match 2 (Section Match) and won the Champion Contingent Cup. Thomas Steuart-Feilding (A) was the Best Individual Shot (over 16) and Andrew McMahon (J) was Runner Up (under 16). Dominik zu Lowenstein (C) won the Butt Markers shoot with a borrowed rifle and Ben Bishop (E) won the Pool Bull. Later came the March and Shoot Competition 'Exercise Colts Canter'. This involved an inspection, general knowledge test (map reading, weapon training, first aid), command task, a five mile forced march over the moors at Catterick, followed immediately by a section shoot. The team, under RSM R.L. Morrow, trained hard with early morning fitness sessions which paid off on the day. We won the march and shoot but a disappointing performance in the general knowledge test let us down. We were placed 8th overall out of 17. In small bore shooting we came 10th out of 49 in the Staniforth Competition. St Dunstan's won the Inter House Shooting Competition with 382/500, St Thomas's came second with 377 and St Aidan's third with 341. The best individual scores were Filip Ho (C) 109/125, Edwin Leung (T) 108, Seymour Pattisson (D) 107. The cadet target rifle (L81) should be back with us for Bisley 1999. We shall use the cadet general purpose rifle this year.

VFMcL

## JUNIOR DEBATING SOCIETY

The Society has had a number of interesting and entertaining debates. The first motion, *This House believes that rugby should no longer be Ampleforth's first sport* was rejected by an overwhelming margin. The second meeting was convened to discuss pollution under the unlikely motion, *This House would live on Mars*. After an informative and lively debate the motion was comfortably carried. The third debate centred on *This House believes in a total ban on nuclear weapons*. Many good speeches and contributions from the floor were made before the motion was carried by the narrowest of margins. *This House has lost faith in Her Majesty's Government* was the final debate of term. Once again the House was treated to a most entertaining session of topical debate before the motion was narrowly passed. The society is indebted to the following speakers: M. Detre (A), P. Duncombe (O), B. Abbott (A), C. Eccleston (A), L. Richardson (B), D. Walsh (B), L. Watt (A), J. Townsend (O), R. Davies (D), T. Hill (D), G. Murphy (D), E. Hickman (O).

In addition to the Society's debates, Patrick Duncombe (O), entered the Intermediate Section of the Catenian Public Speaking Competition for Northern Schools. In a rousing speech on *The National Lottery confirms our moral decadence* he impressed his audience with an entertaining performance, coming second in the competition.

MJM

## SENIOR DEBATING SOCIETY

In another lively term for the Society, all debates have been well attended. Motions debated have included *The younger generation should respect its elders and betters* (Mrs Fletcher and Jamie Paul (J) vs Fr Gabriel and James Jeffrey (C)), *That acts of terrorism are justified by the causes they serve* (Owen Byrne (D) and Raoul Fraser (E) vs Felix Moreno de la Cova (D) and Marcus Wischik (O)) and *This House calls for a return to Victorian values* (Richard Sarll (T) and Tim Lyes (O) vs Eleanor Fletcher and Felix Moreno de la Cova). It is particularly pleasing that the floor debates have been vigorously pursued and that many boys speaking this term were doing so for the first time.

The competition season got off to an excellent start with success in the early stages of the Cambridge Union Schools Competition (Jamie Paul and Michael Squire (T) are through to the second round) and of the Observer Mace (Hamish Badenoch (O) and David Grahame (A) are to propose that Britain should have a written constitution at the second regional heat in February). Kevin Anakwe (A) is to be congratulated for coming second in the Catenian Northern Intermediate Public Speaking Competition. The Society's thanks go to Hamish, most diligent of Secretaries, and to all members of staff who support so enthusiastically, especially Mrs Fletcher and Fr Gabriel.

AD

## THE DUKE OF EDINBURGH'S AWARD

In the Autumn Term a large number of boys applied to work towards the Gold Award, either as direct entrants or having completed the Bronze Award, Silver Award, or both. The majority of these boys are in the Middle Sixth, with one or two from the Remove. Some boys choose to pursue the Silver Award, which they can then normally complete by the Upper Sixth and avoid the additional pressures of time and commitment of the Gold Award.

Thanks to local government reorganisation, the Ampleforth College Unit is now the largest in Ryedale, and indeed one of the largest in North Yorkshire. The School was prominently represented at the November ceremony for Ryedale in Malton, where a full range of Awards was presented to boys by the Chairman of Ryedale District Council, Councillor A.R. Farnaby. Bronze level: B. Christie (H), C. Cowell (T), J. Edwards (T), R. Edwards (C), T. Foster (H), C. Gilbey (T), R. Hollas (T), A. Horsley (H), R. MacLure (J), O. Roskill (H), J. Shields (J) and W. Sinclair (H). Silver level: J. Barnes (B), T. Chappell (B), D. Crowther (D), R. Fraser (B), P. Larner (D), D. Massey (D), M. Pepper (D) and T. Strange (B). Gold level: C. Berry (T96), E. Carnegie (C96), A. Chan (W96), J. Fattorini (O94), S. Goodall (W96) and W. Guest (W96). M. Pepper (D) was thanked for the comprehensive report on the recent activities of the Unit that he gave before presenting our boys for their Awards. At the end of the ceremony T. Foster (H) gave a vote of thanks on behalf of all the Award winners, guests, parents and helpers present. As usual we provided ushers, led on this occasion by J. Barnes (B). Another well received feature was the entertainment, before and during the ceremony, by two of our bagpipers, B. Christie (H) and R. MacLure (J), who had used the study of this instrument as their Skill.



*Ampleforth Award winners present at the Malton ceremony*

The Expedition Section was busy with training and assessments during the first half of the Autumn Term. At half term, Gold and Silver groups undertook their ventures in the Yorkshire Dales, breaking much new ground for Ampleforth expeditions. The two routes, 50 miles (four days) and 30 miles (three days), had many common features but were travelled in opposite directions. Challenged by the terrain, variable weather and limited daylight, both groups had highly successful ventures. The Silver group even managed to distinguish itself by losing a set of maps on the first day, and by finishing on the third day with sufficient reserves of energy to have completed a further 20 miles. Gold group members were: P. Cane (A), W. Cheung (H), E. Ho (B), F. Ho (C), R. Sarll (T), T. Todd (B) and T. Tsang (B). Silver group members were: J. Bowes-Lyon (E), O. Byrne (D), E. King (E), C. Robertson (E), C. Shillington (E) and K. Sinnott (J). The groups were assessed by Mr I. Johnson (Wakefield), assisted by a trainee assessor, Mr I. Light, and were supervised by Dr Warren and Dr Billett. In September two Bronze groups completed their Expedition Section successfully on the North York Moors, assessed by Mr Carter.

Variety within the Service Section, supervised by Dr Allen, was well represented in the recent Awards: work with the elderly and those with special needs at Malton Hospital, the Croft market garden and Alne Cheshire Home; environmental conservation with the Forestry Commission, National Trust (Nunnington Hall), Ampleforth Estate, a local churchyard, and the School's recycling project; and as classroom assistants in several local schools. The CCF NCO cadre continues to provide valuable opportunities at Silver and Gold levels. The Skills followed included marksmanship, reading, debating, acting, cooking and a wide variety of musical instruments. Physical recreations were cross-country, swimming, tennis, squash, rugby and physical achievement tests, taken by Mr Carter with the assistance of one of our Australian gap year students. Gold Residential Projects completed recently range from assisting at a holiday camp for children and at Lourdes, to construction and renovation projects, a fishing course and an Outward Bound course. The Unit is grateful to the many individuals who have encouraged and assisted the boys in the different Sections of their Award programmes.

DFB

## FACE-FAW

A Co-ordinating Group (COG) was directed by ERH O'Sullivan (B), with Barclay Macfarlane (W), Matthew Roskill (H), John Strick van Linschoten (O) and Martin Tomaszewski (T). FACE-FAW currently has projects in Bangladesh, Sudan, Uganda, Kenya and, in Eastern Europe, Ukraine, Bosnia-Herzegovina, Croatia, Romania and Poland. Wood-burning stoves are being provided to the Bihac area in a scheme organised through Fra' Matthew Festing (C67) and the Knights of Malta, to a number of sponsored children refugees, and in medical supplies to a hospital in Sarajevo. In projects associated with the works of

Ferdinand von Habsburg-Lothringen (E87), assistance is being given to a refugee school in South Sudan (New Kush) and to a refugee from Uganda now in Nairobi. Students are being sponsored in Nairobi, Kenya, Junja, Uganda and in Dacca, Bangladesh, the latter through Charlie Strick van Linschoten (O95).

On 3 November 1996, Miss Sarah Willcox (OAS7) spoke on a Romanian orphanage at Siret. She described her work there and showed slides of the children. Situated in the far North, the conditions are probably amongst the worst to have resulted from the years of communist rule. Since the fall of communism in December 1989, Western agencies have come to help. After years of neglect, many of the children seem unresponsive: some sit immobile without words or gestures. In the slides the audience could see the physical and mental damage, the lack of a will to do anything and the conditions of neglect. Miss Willcox explained ways in which FACE-FAW could help.

On 8 January 1997, Ferdinand von Habsburg Lothringen (E87) spoke of his work in Southern Sudan. He has been working with the Catholic Relief Agency, helping refugees from the war further north. In his talk he spoke mainly of new work in central Sudan. In November 1996 he visited the Nuba Mountains, about 200 miles South of Khartoum, an area at the heart of the war. No foreigner is permitted to go to this area by the Khartoum Government. Ferdy described his three weeks in this area using slides, video and music for atmosphere. He met and interviewed the bishop and once, when he arrived at a settlement, he jumped over a dead calf killed as a mark of welcome. Ferdy hopes that FACE-FAW will help, and writes as follows:

'One thing is clear: the situation is difficult for people there and they are demanding help, not in the form of hand-outs but the means to help themselves. They are independent and scorn anyone who wants to offer them things on a plate: they are ready to build their own world and their own destiny. You only have to see them cultivating their fields in such a harsh environment with dedication and determination to know they will, if given the chance. What they need are medicines, trained staff, trained teachers, school materials and some agricultural materials as well as some other areas, such as soap making and clothes manufacturing.'

The primary aim of our activities in school is to raise awareness of the needs of those we support and secondly, to provide aid. Funds continued to be raised through the sale of limited edition prints and the T-shirt project. This term Ampleforth hosted three boys from Poland (Marcin Lytek, Pawel Odor, Jerzy Raszka) and two from Hungary (Gabor Bota, Zsolt Szilagyi). Chris Quigley (B96) helped in the Piarist School in Budapest in September and October 1996. Since 1987 just over 50 boys have gone from Ampleforth to help in Eastern Europe.

TFD

## GEOGRAPHICAL SOCIETY

In the two years that the Society has now been running, it has progressed from conversations over coffee, to lectures, seminars, cheese and wines and most recently, a pizza, beer and video night. Dr Mike Hopkinson of the University of Ripon and York St John's has kindly addressed the society on two separate occasions on the *Changing nature of the rural countryside* and *Land Use Analysis around York*. It is hoped that in the future Dr Mark Macklin, from the University of Leeds, and Dr John Briggs of Glasgow University, will visit and give their thoughts on *River Channel Change* and *the impact of the Aswan Dam on development projects in the Sudan* respectively. The Society has also attended a number of the York Geographical Association lectures. An undoubted success has been the *Shac Geographic* magazine. Money raised from the sale of this has gone to Village Aid Charity in Tanzania and has helped provide a new roof for a village hall. The officers of the Society are as follows: President: Raoul Fraser (B); Vice-President: Wenty Beaumont (E); Secretary: Tom Pembroke (E); Treasurer: Oliver Hurley; Publicity: Richard Farr (T).

LEM

## HISTORICAL BENCH

The Bench had the pleasure of welcoming two eminent historians, Mr John Fletcher of York University and Dr Henry Mayr-Harting of St Peter's College, Oxford who both helped broaden the historical horizons of the members of the society. Mr Fletcher spoke on *El Cid, the Man and the Myth*, in which he explained the ways in which the reality of El Cid's achievements was exaggerated by different historians and different regimes in Spain, partly for nationalist propaganda reasons. Later in the term Dr Mayr-Harting addressed us on *Charlemagne* and his determination to secure a coronation to mark his authority in the eyes of his people, including those he had newly conquered. Both speakers commented on not only the size of the audience but also on the quality of the questions from the floor after their talks, clearly a testimony to the boys' enthusiasm and curiosity and to the ability of the speakers to inspire that interest.

PTC

## THE OTHER ONE

The aim of The Other One is to promote film appreciation and education, as a supplement of the Ampleforth Film Society, which appears no longer able to show films of the breadth and depth that it used to. This is partly due to financial constraints laid upon it by the increasing costs of film rental. The warm ambience of the Alcuin Room provides a more pleasant environment to the often too cold Theatre. TOO started its inaugural season with a showing of Krzysztof Kieslowski's magnificent, ingeniously different *Three Colours* trilogy.

*Three Colours: Blue* tells the story of the widow of a famous French composer battling between a traumatic new life alone and the haunting completion of her husband's final work: the *Symphony for Europe*. *Three Colours: White* is the extremely funny, but very black, tale of a Polish hairdresser, divorced by his French wife, who has to smuggle himself back from Paris to Warsaw and is determined to seek revenge on his ex-wife. The final piece, *Three Colours: Red* tells the story of the friendship between a young French model, Valentine, and a retired judge, who listens in to telephone calls. Conversely, there is another relationship between Auguste, Valentine's neighbour and Karin, who runs a talking weather service. The film ends with a bizarre but brilliant twist where all the characters in the trilogy are united in the capsizing of a cross-channel ferry. On the whole, the three films were well received and will lead next term to a showing of parts of Kieslowski's *Decalogue*. *Annie Hall*, Woody Allen's brilliant comedy with Diane Keaton, was well received and precedes *Manhattan Murder Mystery* and *Mighty Aphrodite*, which will be shown next season. Robert Krasker's superb photography shone out in Carol Reed's classic *The Third Man*, based on the Graham Greene novel.

Tom Davis (H)

#### THE PANASONIC ROOM

The term began with a memorable evening, the world première of *Ward 6* to an invited audience of boys, staff and professionals engaged in journalism and media technology. Afterwards, a buffet supper, hosted by the Headmaster, was held in Junior House where the original lunatic asylum had been filmed and where there was no longer a cockroach in sight. Channel 4 then took an interest and came to film the work of the Theatre, Green Room, Panasonic Room and boys involved in the making of the film. The programme was screened on 28 November as part of the video showcase series. BBC Radios York and Cleveland also did interviews. Later this term we acquired our own Media 100™ system using a PowerMac 9500 with 10 Gb of storage, and it has been in constant use ever since. The first years, who were already engaged in a short film making course as part of their Monday afternoon activity, learnt some editing procedures prior to the major training course due to take place in the Lent term. An address by Sir David Goodall about Cheshire Homes has been filmed and will be edited on this system.

Retaining use of its linear systems, the Panasonic Room has been hard at work filming all the usual rugby matches, the Junior play and general library footage related to school development. Its most ambitious project was the interweaving of video and live camera work into the production of *Hamlet*, the school play. This was a complicated manoeuvre requiring careful timing and preparation. All serviceable equipment with LEDs and working screens was brought onto the stage to act as a stark background to the play's proceedings, adding the all-important 'techno-touch' to the modernistic set. The Ghost of Old Hamlet only ever appeared on the screens and the whole 'machine'

became an integral part of the drama, reacting whenever people died and fusing spectacularly at the end.

The Panasonic Room is now at the forefront of digital editing and the task of training boys on this new acquisition will begin early next term. The Media 100™ system still has to be paid for by selling videos (orders can be made by contacting William Motley in the Green Room on 01439 766738) and we are hoping to buy some tracks to help our next film project.

JGJA

#### PHOTOGRAPHIC SOCIETY

Max Ferguson (acknowledged as one of the finest black and white printers working in the UK today, skilled not only in creating fine photographs and prints but also in communicating his art to others), demonstrated the technique of split grade printing as a part of the Ferguson Masterclass. He took a straight image of Suggs (of *Madness* fame), which lacked drama, and transformed it into 'a much more meaty image' by his use of split grade printing. The workshops were open to the middle and upper schools respectively and to distinguished invited guests. Whilst they were taking place, H.A. West provided an extravaganza of photographic delights. Members were seen scurrying around the campus with top of the range Nikon and Canon cameras and lenses, the type only dreams are made of: 300-1000mm Af zooms. They also set up a portrait studio for members to experiment with medium format cameras and Polaroid instant film and were on hand to give advice and information about the students' own camera works in a photo-critique session. The Society remains indebted to H.A. West for sponsoring the event.

From 29 October to 12 December 1996 Adrian Myers (A90) exhibited his current works in the Sunley Centre. Since leaving Ampleforth he has worked as official photographer for the British ski team and many of his works have been published in *Ski Magazine*, *The Times*, *The Independent* and *The Telegraph*. He is at present assisting London-based music photographer Andy Earl, with whom he has worked on the award-winning Rolling Stones video and numerous record covers for *Eternal*, *Sieve Coogan* and the *Cranberries*. The show was a retrospective and included photographs from all these commissions.

Society membership now stands at 170 and the darkrooms are always a hive of activity. I am grateful for support and stalwart work of Mrs Denby whose commitment to the Society ensures its smooth running.

PSK

#### AMPLEFORTH SCIENCE FORUM

After careful deliberation, the Ampleforth Science Forum (ASF), has been established to take over the reins from Ampleforth's oldest society, the Natural History Society. Records suggest that the Natural History Society met as far back as 1896 and in its 100 years of existence it has organised regular lectures



on a wide range of biological themes, usually for boys in the Sixth Form. The ASF hopes to build on the success of its predecessor but intends to broaden the range of activities to include visits to sites of scientific interest and practical activities and competitions as well as the more traditional lectures. Future events will be planned to cater for students of all ages. The committee members are Harley Jaffar (A) (Chairman), Jeremy Lyle (B), Louis Warren (W), Kevin Anakwe (W), Philip Morrogh-Bernard (B) and Luke Poloniecki (H).

AST

### THE SCHOOL LIBRARY

The autumn term proved to be a rather eventful one in the school library. The school librarian, Mr John Davies, left the staff at the end of the autumn half-term. Mr Davies first came to Ampleforth in 1963 as a Biology master and on his retirement as head of Biology, he was appointed assistant librarian and then librarian. Mr Davies performed his duties in the library with aplomb. Members of the teaching staff became accustomed to occasional notes from Mr Davies, highlighting the arrival of relevant articles or books, a small but revealing example of how Mr Davies approached his duties and why he will be much missed. On the departure of Mr Davies, Mr Michael Paris was appointed temporary acting librarian. At the end of the autumn term Mr Paris was succeeded by the current acting librarian, Mr Thomas Manger.

JGM

### THE 6TH AMPLEFORTH PILGRIMAGE TO MEDJUGORJE

A visit to Medjugorje is primarily a pilgrimage to a parish. It is to be part of the community of St James, to share in the mass and faith of this village in Bosnia-Herzegovina. It is to be a pilgrim.

On this visit, from 29 December 1996 to 3 January 1997, the Amplefordians who came were: Donall Cunningham (A45), David Tate (E47), Jamie Gaynor (T73), Richard Hudson (W84), Edmund Vickers (B87), Toby Gibson (E87), Tom Leeper (D86), Matthew Bowen Wright (H95), John Hughes (O95), Fr Edward (E51), Fr Francis (D57). In addition, there were Sheila Spencer (the aunt of Thyra Gaynor and great aunt of Jamie Gaynor), Margaret Savill (sister of Peter Savill (J65)) and four others. The party was joined for a time by five Amplefordians serving with SFOR in Northern Bosnia-Herzegovina: Major Ian Buchanan (J79), Major David O'Kelly (C81), Lt James Porter (E84), Lt Adam Fairbrother (J90) and 2nd Lt Tom Gaynor (D92). Five earlier Ampleforth groups visited Medjugorje in December 1987, October 1988, December 1989, December 1990 and December 1994: in six visits, 139 persons have gone to Medjugorje (some several times) consisting of 34 boys, 30 Old Amplefordians, nine monks, four other priests and 62 others. Of these 139, three have died: Pamela Long in July 1989, Dr Ken Gray on 5 April 1996 and on 16 September 1996, Susan Stirling, mother of Esmond

Stirling (T82). In all, about 25 Ampleforth monks have visited Medjugorje since 1984.

The apparitions have been occurring each day for fifteen years and six months, since 24 June 1981. The visionary Marija Pavlovic invited some of the group to join her and the prayer group on 31 December, and they were present for her vision at 5.40pm. In fact, wherever the apparition happens, Our Lady always comes to the church to bless everyone, and normally the praying of the rosary stops during the apparition. All the group went to the house of Vicka Ivankovic to hear her explanation of the messages of Our Lady in the finding of peace: reconciliation, listening to scripture, saying the rosary, fasting, and most of all, the Mass. The group also met with one of the locutionaries, Jelina Vasilj.

Perhaps the high moment of the visit was the Midnight Mass of 1 January 1997, the feast of Mary, Mother of God, the beginning of the New Year: on New Year's Eve, the church of St James' was full long before the start. Coming from many countries, there were all the movements in song and action associated with the young: music, singing, prayer, the scriptures in many languages, wild moments in faith and a significant silence at the consecration at midnight. Fr Slavko prayed and preached in language after language. When the Mass ended, many danced outside, spontaneously playing music and gathering in celebration.

One of the most significant developments in Medjugorje has been the growth of communities within the parish. The group visited one of these, the Cenacolo. Founded by an Italian nun, Sister Elvira, this is a community of former drug addicts, one of 35 such communities around the world. Seventy former addicts live a life of prayer, fasting, community and faith. Two of the community, John Paul and Kenny prayed and spoke with our group. Kenny, an American, said he had been to many drug rehabilitation centres and treated by many psychologists, with various medicines, but none had worked; the only certain cure was prayer and community.

Despite early snow, the weather improved enough to climb the Hill Podbrdo and the Mountain Krisevac. John Hughes sketched. Some listened to Fr Slavko. The group visited Fr Jojo Zovko at Sirok Brejek, where on 7 February 1945 about thirty Franciscans were martyred, killed by the Communists after being given the choice of renouncing the Faith by walking on a crucifix. Calling at Mostar, the group saw the damaged Franciscan monastery and church, and crossed to the Muslim East side. Our guide reported some firing while we crossed the bridge. In Zagreb, a visit was made to the Missionaries of Charity near the centre, who remembered the work there in 1992-93 of Augustine Della Porta (J92) and Sam Cook (E92).

Others who have been to Medjugorje over the previous 15 months include Fr Stephen, Fr Gregory O'Brien and William Riley (J). William went with a group in October 1995, and he writes here of one moment, the most memorable moment in his pilgrimage: 'We walked up the mountain at midnight, carrying candles, many in bare feet, with one of the visionaries,

Vicka, and were present for the apparition. Vicka was kneeling on the step below the big cross. There were about 500 people, but I was just a metre away, just an arm's distance, standing on the step. As the apparition was about to happen, Vicka started praying; she cut off instantly half way through a prayer. Then obviously she was receiving the apparition. A lot of people said they smelt the smell of roses all round the place, and throughout the whole apparition the stars were moving above and stopped when the apparition finished. Then Vicka told us what Our Lady said and that Our Lady had blessed us all.<sup>1</sup>

TFD

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## MUSIC and THEATRE

### MUSIC

#### THE AMPLEFORTH SINGERS IN PADERBORN

The Ampleforth Singers visited Paderborn in Germany over the October half-term as part of the British Culture Festival. This was kindly organised by Colonel Peter French, (father of Paul) who is Services Liaison Officer at the army base in Paderborn. The party of eighteen boys and three adults departed from Hull on Wednesday 16 October on an overnight ferry to Rotterdam. The first concert on Thursday was in the very impressive Kaiserpfalz in Paderborn which is a reconstruction of the medieval Guildhall, built shortly after the war. Although the boys were tired from travelling, they acquitted themselves well at this first concert which included anthems by Batten, Howells, Mozart and some English and German secular pieces. Three of our instrumental scholars, Eamonn O'Dwyer (oboe), Kwan-Yu Lam (violin) and Sholto Kynoch (piano) all performed solo items by Cimarosa, Mozart and Chopin which were interspersed with the choir items. The concert was televised by satellite British Forces channel on which some of the boys were interviewed at the end of the performance.

The group went on a guided tour of the Wewelsburg Schloß which was used as an operations headquarters during the war and gave a grim insight into the long-term intentions of the state. The choir visited Münster (twinned with York and last visited by the Schola in 1975) in the afternoon where they gave a performance with the Royal Hussars Band in the Dominkanerkerche. Two of the choral pieces were accompanied by the band: Bach's *Jesu Joy of Man's Desiring* and a German folksong *Ho-la-hi*. The generous acoustic in the church and the size of the band made balance difficult with the choir. The choir had been received in the Friedensaal by the Mayor of Münster that afternoon and the concert was followed by another reception in the Schloß Erbdrosterhof by a number of the city dignitaries.

The choir had a free morning on Saturday, followed by a lunchtime reception in the NATO Officers' Mess. The afternoon was free for the boys to go ten-pin bowling before Mass in the Dom at 1800. They sang four motets or anthems during Mass and Sholto gave an authoritative account of Bach's *Fantasia in G* on the massive Cathedral organ (one of the largest in Germany). The evening was marked by a visit to the British Cultural Week Gala and Fair, the opening event of the Cultural Week. There were many acts by British artists and entertainers, including the Barbershop group (Paul French, Adam Leslie, Anthony Osborne and James Arthur) who gave a short rendering of three old favourites. We departed from Paderborn at 10.00 on Sunday morning to make the long journey back to Rotterdam for the overnight ferry.

The treble line of the choir consisted of six boys from ACJS: Jonty Morris, Robert Furze, Christopher Borrett, Gregory Carter, Richard Flynn and Thomas Gay. The rest of the choir were: Douglas Higgins (C), Mr Adam Leslie (Director of Music at ACJS), Peter Massey (D), George Murphy (D), Jack Brockbank (B), Paul French (J), Anthony Osborne (J), James Arthur (D), Uzoma Igboaka (D), Eamonn O'Dwyer (I) and Peter Sidgwick (C). Sholto Kynoch (T) and Mr Dore accompanied the choir. The Singers are grateful for the help and support from Mr Wilding and Mr Little who also participated on the tour, and for Col and Mrs French for their unstinting hospitality and organisation in making our visit a success.

WJD

#### SCHOLA CANTORUM

The Schola has maintained its weekly commitments to Friday and Sunday Mass along with a number of extra events that have become features of the academic year. A large congregation attended the first of these, the annual performance of the Fauré *Requiem*, which was presented in the Abbey church as a meditation for All Souls on 3 November. Julian Tovey, a previous soloist with the Schola, was the baritone soloist. The Christmas concert was shared by the Schola and the Pro Musica, who combined for the two main choral works, Vivaldi's *Magnificat* and *Gloria*. Una Carlin was the soprano soloist and it was a particular pleasure to welcome back to Ampleforth Robert Ogden, a former Schola member who is currently studying singing at the Royal Northern College of Music. Amongst the Schola motets were two especially written for the occasion: *Ne timeas Maria*, by Robert Weddle, though short in terms of duration, will join the Schola repertoire as an effective introit; Neil Cox's more substantial work, *Maria, ever Virginal* which exploited the Abbey's acoustic imaginatively, proved a particularly evocative setting. The Pro Musica's solo contribution to the concert was Samuel Barber's famous *Adagio for strings*, known to many in its choral version, *Agnus dei*.

There has been a full programme of instrumental music. Informal concerts arranged by boys under the supervision of staff are a regular feature of Sunday mornings. Boys at all levels of musical development are encouraged to perform in a supportive environment. The St Cecilia concert took place on Sunday 17 November and the College Orchestra contributed movements from ballet suites by Massenet (*Le Cid*) and Delibes (*Coppelia*). Nielsen's *Little Suite for strings* and Barber's *Adagio for strings* were played by the Pro Musica and the concert ended on an exuberant note with the Concert Band's performance of *New York, New York*, an arrangement of the famous song. The Big Band style was an immediate hit with the audience, who demanded an encore.

#### SOLOS FROM AMPLEFORTH

Following the success of the College's first CD, *Scholars of Ampleforth*, a new disc was released shortly before Christmas featuring five College and Junior School musicians: Paul French (J), Benjamin Hall (ACJS), Jamie Hornby (J96), Adam Wright (J96) and Nicholas Wright (J). The programme, accompanied by Simon Wright and Ian Little, includes works by Byrd, Bach, Vivaldi, Handel, Mendelssohn and Warlock. Copies priced £11.50 plus £1.50 p&p (£10.00 for two or more) can be obtained from the Music Office (tel 01439 766701) during term time.

IDL

### THEATRE

#### UPSTAIRS THEATRE

##### *Hamlet*

by William Shakespeare  
20, 22, 23 November 1996

In this production, Ampleforth College Theatre once again shows the strength of its commitment and the depth of its expertise. Wherever one looks – at the individual performances, at the masterly lighting of Luke Poloniecki and Louis Watt, at the powerful and well-crafted set, the intelligent direction – the common expectations of a 'school play' are everywhere exceeded. The attainment of this degree of excellence is only possible when the talents of boys and staff alike are engaged in the staging of a masterpiece. For to work in the theatre under skilful guidance on a play by Shakespeare is, in effect, to be taught by Shakespeare himself. Outside the sacred writers, no-one has more to teach us about our humanity. And to take on *Hamlet* is as exhilarating, and perhaps as risky, as setting out to climb Everest.

Ed Barlow reminds us, as do many others quoted in Tom Davis's informative and well-designed programme, that *Hamlet* can be played in many different ways. There are many lines to learn, and almost as many that can be

taken in exploring the play. None of them can be definitively and completely right, though some can be very wrong. Sometimes lifting a play out of its period and re-clothing it in another idiom can take us further into its meaning. In this production the setting of the play is reminiscent of a modern boardroom drama. The battlements of Elsinore become a high-rise rooftop dominated by the walkways, fire escapes, vents, extractor fan and electrical paraphernalia of the corporate headquarters of Denmark plc. The interior is dominated by the banked video screens of a surveillance control room. A large executive chair, occupied only briefly by Polonius, vies as the seat of power with the elegantly fretted thrones of the court itself. Finished off with some Japanese-style screens, the set lacks only some designer trees to pass as the latest thing in corporate chic.

This set powerfully caught and moulded the imagination of the audience, as no doubt it was intended to do. The great fan filled the theatre with a thin mist of sickly sweet vapour. The multiple video screens flickered, fragmented, and disturbed the eye. As the play progressed, they showed at some points the current action, at others the ghost of Hamlet's father, at others a variety of coloured screens and special effects in parallel with the action of the play. The set and its adjuncts were as much part of the performance as the actors and their parts, and in many cases overpowered them, for it stood for the monstrous power of Denmark plc, drawing all to itself only to devour them.

It takes over four hours to perform the full text of *Hamlet*, so the play has to be cut to bring it within the range of young, inexperienced actors and an audience of their peers. Some of the play's power and subtlety must inevitably be sacrificed, even while its integrity as a drama is preserved. This balance is not easy to achieve. There is always the danger of the play unravelling if the editing thins out too much the richness of Shakespeare's text. The audience must be given enough to engage with the work of the author, and the actors enough to discover it and communicate it faithfully to them.

For this performance, the directors chose to cut and stage the play so as to underscore Claudius' lust for position and power rather than his reciprocated desire for Gertrude. This was something of a risk, justified as a possible reading of the text, but not one that could be sustained in this particular production. In performance the overarching presence of Denmark plc, conveyed by the dominance of the set and formality of dress, took over. In the audience's perception, and perhaps in the actors', it threatened to bleach out human passion. Only Hamlet, Horatio and the part-timers (the Players, the gravediggers, Laertes) escaped its constricting influence. It would have taken a Gertrude with the predatory instincts of Joan Collins or the enthralling magnetism of Judi Dench to compete with the mesmerising power exuded by The Corporation. She and Claudius are not driven by a mad mutual obsession; indeed they seemed scarcely interested in each other. Consequently, Hamlet's turbulent and inchoate rage has no adequate external cause. He appears isolated in the fantasy world of the paranoid schizophrenic, impelled to act as he does as a response to the steamy fictions of his own overworked imagination.

Eamonn O'Dwyer, playing Claudius in the best supporting performance

of the evening, did manage to find some room for manoeuvre. He allowed the innate power of the text to raise the emotional temperature just enough to enable us to believe in him, even to sympathise with him as he is faced with the impossible stepson that he has acquired along with his wife's shares. But he cannot convince us that he has murdered to marry. He has murdered and married in order to possess Denmark plc. He carries lightly his burden of guilt; his repentance is more of a PR exercise directed towards the all-present cameras than a prayer raised up to an all-seeing God.

The Players, their colourful motley cleverly echoed in Hamlet's tie dyed alternative costume, are a breath of unconditioned air among the straitjacketed men in suits. Ironically, perhaps, given that they are usually expected to ham it up, some of the best verse-speaking in this production came from Tom Chappell as the Player King and Nick Young as the Queen. Sandy Christie, doubling as the riddling gravedigger with James Berry as his gormless stooge, brought the whole thing down to earth with great skill and timing.

The members of the court, having nothing to offer but their intimidated humanity, cannot find a place to stand in Denmark plc. They all share the fate of Rosencrantz and Guildenstern – used, abused, cast aside. Gertrude (Eleanor Fletcher) portrays poise rather than passion. She would much rather be playing bridge than feeling Claudius' damn'd fingers paddling in her neck. Polonius (Hamish Badenoch in another notable performance) had clearly learnt his business skills in a more traditional school (perhaps more like the one envisioned by Shakespeare) and with his aversion to borrowing and lending could not last long in the company of these less principled wheeler dealers. Even putting into the game his sweet and innocent daughter Ophelia, played with simplicity rather than madness by Suzanne Dale, helps neither his advancement nor the darker resonances of the play. The vein of lewdness that breaks the surface of her innocence becomes little more than a irritating diversion in a smooth running business. Such an embarrassment to have her wandering in and out of the office distributing weeds and singing dirty songs about the Chairman's stepson. Laertes (Louis Warren) is tamed and turned by the smarter Claudius, but his grief and rage belong in another world and do not break the spell cast by the corporate monster.

Hamlet wheels frantically around this cold world in a self-generated frenzy like a butterfly in the first grip of winter: a fevered, hysterical and over-indulged young man in conflict with an uncomprehending but long-suffering 'court'. All that torments him arises from within, from the inescapable pathology of his twisted psyche. He is tortured by his own imagination into baseless obsession with his mother's incest and a steaming hatred for women. Ed Barlow's memorable performance is the only uncapped source of passion in this play. He swoops and soars, dizzying all those around him, coming briefly to rest in a striking interpretation of 'To be or not to be'. It is in his own death, rather than that of Claudius, that he finds resolution of his dilemma. But even his death is insignificant in comparison with the crash of the Big Corporation in a cacophony of explosions, fizzing pyrotechnics and flashing video screens.

Horatio survives, gently, tentatively played by Mark Asquith, his presence never quite extinguished. He is not beholden to Denmark plc, he is the would-be friend pushed to the margin yet charged by the dying Hamlet to tell the truth of his story. Here we cannot escape the hole in the centre of this production. For, without wounded humanity centre-stage, there is little truth to tell. The truth in Shakespeare's play is to be found in great measure in the desperate fallen passion of Claudius and Gertrude, the betrayal of Ophelia's simple love, the fierce loyalty of Laertes, the constant friendship of Horatio. The tragedy of Hamlet springs from his knowledge that to his glory and shame all these things, so detested or feared in others, are ineradicably established in his own embattled soul.

Cast: *Hamlet*: Edward Barlow (O); *Claudius*: Eamonn O'Dwyer (T); *Gertrude*: Eleanor Fletcher; *Polonius*: Hamish Badenoch (O); *Ophelia*: Suzanne Dale; *Laertes*: Louis Warren (W); *Horatio*: Mark Asquith (O); *Rosencrantz*: Myles Joynt (O); *Guildenstern*: Raoul Fraser (B); *Reynaldo, Osric*: Robert Hollas (T); *First Player, Fortinbras*: Tom Chappell (B); *Second Player*: Nick Young (W); *Third Player*: Adrian Havelock (T); *Fourth Player*: Sandy Christie (B); *Barnardo*: Martin Davison (O); *Francisco, Captain*: Ed Johnston-Stewart (D); *Marcellus*: Tim Lyes (O); *Gravediggers*: Sandy Christie (B), James Berry (T); *Priest*: Adrian Havelock (T); *Ambassador*: James Gaynor (T).

Green Room: *Stage Manager*: James Ayres (B); *Deputy Stage Manager*: Tom Chappell (B); *Senior Carpenter*: Rob King (T); *Lighting Designer*: Luke Poloniecki (H); *Lighting Assistants*: Louis Watt (A), Lawrence Richardson (B); *Sound Manager*: Martijn Zwaans (W); *Sound Assistant*: Luc Delany (W); *Props Manager*: Robert Hollas (T); *Make-up*: David Steuart Fotheringham (E); *Costume*: Suzanne Dale, Eleanor Fletcher; *Wardrobe Assistants*: Paul Benton (T), Brian Abbott (A); *Assistant Stage Managers*: Louis Warren (W), Jacob Eltz (B), Jack Brockbank (B), James Gaynor (T), Luc Delany (W), Robert Bond (W), Robert Chidley (B), Stephen Mosey (H), Remi Thompson (J), Ben Villalobos (C), Tom Stanley (W); *Panasonic Room*: Sandy Christie (B), Felix Moreno de la Cova (D), Tom Westmacott (T), Nick Geoghegan (H), Peter Westmacott (T); *Photographer*: George Bamford (E); *Programme design*: Tom Davis (H).

JAP

## DOWNSTAIRS THEATRE

*Billy Budd, the Sailor* from the novel by Herman Melville  
9, 11 October 1996

The Junior Play is an opportunity for boys in their first year to learn the disciplines and pleasure of theatre at Ampleforth, alongside experienced second years (and sometimes several new to acting) and under the direction of Middle VI boys, for whom the experience provides a challenging test of skill and authority. The demands on the juniors are very considerable: rehearsals almost

every night are tough when you are only beginning to accustom yourself to the Ampleforth day. The plays we have chosen tend to emphasise team work, and that was no less the case this year, but there is also a chance for major talents to emerge and develop their individual skills within the group. Directors need to learn both when to intervene and when to stand back, and to accept the need to compromise between their ideals and what is pragmatic and realistic. And there are less than six weeks to get it right!

*Billy Budd* was an especially challenging choice in these circumstances, although last year's *Animal Farm* had set a precedent for a full scale play, exciting as an intellectual and aesthetic experience as well as offering opportunities for dramatic flair. Not only did the cast, Green Room, and especially the directors rise to the challenge but they proved that their version of Herman Melville's dark and poignant last work, a symbolic and suggestive 'inside narrative', was a particularly appropriate choice.

Left in an unfinished state at his death in 1891, and not published until 1924, *Billy Budd* was the final product of Melville's obscure, rueful and resigned old age, the end of the violently questing spiritual journey he most famously symbolised in *Moby Dick*. Much admired by W.H. Auden and Thomas Mann, whose last essay was a tribute to *The Handsome Sailor*, the story is especially famous through the opera by Benjamin Britten, to a text by E.M. Forster and Eric Crozier. Britten's music (especially parts of the *Sea Interludes* from *Peter Grimes*) was therefore a particularly appropriate choice to link the scenes and accompany the action of this production. The brilliance of the libretto has rather obscured existing stage versions, including the 1947 version by Louis O. Coxe and Robert Chapman, used as the starting point for this production. Realising the need to adapt the play further, Michael Squire produced a superb text over the summer holiday, pruning Coxe and Chapman's dated nautical colour, and reinstating more of the symbolism and moral debate and ambiguity of Melville's prose. Like the librettists, he chose to give the story a retrospective framework, in his case choosing not Captain Vere as narrator but the Dansker, a wise old sailor who, like Melville, views 'man's compromise between good and evil' as a spectator but who, like all of us, cannot help his complicity in the action. The stolid assurance and maturity of Edward Forsythe carried this difficult role well: the audience could believe in the world-weary authority of the old salt. He tells his tale to a pious but naïve Chaplain portrayed with integrity (and particularly clear diction) by Felix Macdonagh, as Billy Budd awaits his execution, and the play began touchingly, in the same way as the novella ends, with the ballad of *Billy in the Darbies*.

It was critically important to create for the audience a sense of a Ship of the Line of 1798, prepared for imminent action against the French, and on which martial discipline had to prevail. Here Edward Richardson's design made a striking impression, colourfully supported by excellent costumes which showed the depth and imaginative management of the ACT Wardrobe. The set was perhaps the most ambitious yet seen in the Downstairs Theatre, rapidly realised by Tom Chappell's team through skilful recycling of existing structures:

ropes, scaffolding, ladders, railing, sails and a bowsprit gave a sense both of the confined quarters of a navy ship, and, crucially, through the use of three different levels, of the hierarchy of command, with the captain, high on a bridge, towering over both actors and audience. We surrounded the action on three sides and seemed to become the sea ('whilst calm above underneath there is a world of gliding monsters' in Claggart's sinister vision). Officers and men were suitably accoutered, with some impressively appropriate headgear, and carefully distinguished (although Luc Delany's Irish accent was a little too authentic to be easily comprehensible, and the clipped voices of the officers were sometimes monotonous, and suggested painfully the difficulties of expressing real emotion in an upper-class accent). Creative lighting, with especially imaginative use of colour and shade, brilliantly conveyed the shifting surfaces and shadows of a sea-voyage, and helped to demarcate the different aspects of the journey, and in conjunction with disciplined sound achieved the professionally fluent turn-over of scenes which is an understated element in theatrical success.

The story places a very heavy burden on its three principals: Billy Budd the innocent Handsome Sailor 'kept from the serpent's bite'; John Claggart, Master at Arms, a malevolent force which has to destroy innocence precisely because he knows its appeal and understands he can never attain it without abandoning the proud pessimism which has ruled his life and allowed him to dominate others; and the emotionally and morally wracked Captain Edward Fairfax Vere, an aristocratic and admired leader, who lives by the law and feels he must uphold it, even at the expense of a greater injustice.

Tom Stanley, appropriately a first year, played the first of these parts, and proved to be the latest in a line of fine actors from Mike Thomas and Tim Jelley's stable at Moor Park. He touchingly conveyed an entirely unaffected innocence, made the character as attractive as he should be to his fellow sailor, especially after punishing the assertive 'shop-steward' Jenkins (a strong performance from Henry Weston-Davies) for his taunts. Tom also hid his intelligence well to portray a character unable to comprehend, let alone articulate, malice; as Dansker said 'the incident is not ultimately due to evil, but due to innocence and how mankind abuses it'. My one criticism of Edward Davis's performance would be that at times he made Claggart's malevolence too obvious; Billy's innocence would have been more plausible had Claggart been more insinuating and less the arrant bully. That said, this performance was a popular triumph, another pious hypocrite to match Ed's Mrs Dudgeon at Exhibition, but this time more intelligent and enviously aware of his own corruption, his face gnawed by self-hatred. The role of the Captain, the compromised moral centre of this universe, was played with integrity and courage by Donal Thorburn-Muirhead. Less confident than the other two principals, he was less commanding than a Vere should be, and was certainly not the Montaigne-reading 'Starry Vere' of Melville's imagination, but this was a great deal to ask of a first-year boy. What he did convey was a sense of strength, and of honest frustration at authority's lack of freedom: according to

the *Articles of War* which his office depends on, Vere must sentence Billy to death for killing Claggart, judging him by the act not by the intention. His desperation was movingly underlined by good performances from his supporting officers, Peter Westmacott, an impassioned Henry Hudson and Peter Gretton in the difficult Drumhead court scene. The final execution was a powerful coup-de theatre. Michael Squire rightly emphasised that the rest of the crew follow Billy in forgiving Vere.

The similarity of the enclosed, masculine and hierarchical HMS Bellipotent to a boys' boarding school meant that the audience rarely noticed the youth of the actors, and underlined parallels between that community and our own. Indeed at one point Melville compares a Ship of the Line to a monastery: 'A true military officer is in one particular like a true monk. Not with more of self-abnegation will the latter keep his vows of monastic obedience than the former his vows of allegiance to martial duty'. The combined effort of all those listed below ensured that ACT sustained a tradition of plays of literary excellence, powerful drama, high production values, and a challenge to our contemporary concerns through this dark, complex yet ultimately redemptive parable of good and evil. As Dansker said to the Chaplain, 'though innocent, in a fallen world Billy Budd is guilty and must die. You say you are a Christian, then you have dedicated your life to such a tale'.

Cast: *Billy Budd*: Tom Stanley (W); *The Chaplain*: Felix Macdonagh (T); *The Dansker*: Edward Forsythe (T); *John Claggart*: Edward Davis (T); *Jenkins*: Henry Weston-Davies (A); *Kincaid*: Arthur Row (T); *Talbot*: Mark Detre (A); *Payne*: Rodrigo Cortes (T); *Butler*: George Byrne (O); *O'Daniel*: Luc Delany (W); *Squeak*: Tom Menier (T); *Captain Vere*: Donal Thorburn-Muirhead (O); *Philip Seymour*: Peter Westmacott (T); *Bordman Wyatt*: Henry Hudson (O); *John Ratcliffe*: Peter Gretton (J); *Jackson/Hallam*: Paul Benton (T); *Gardiner/Surgeon*: Bryan Abbott (A)

Green Room: *Stage Manager*: Tom Chappell (B); *Set Designer*: Edward Richardson (C); *Senior Carpenter*: Rob King (T); *Lighting Manager*: Luke Poloniecki (H); *Lighting Assistants*: Louis Watt (A), Laurence Richardson (B); *Sound Manager*: Martijn Zwaans (W); *Sound Assistant*: Luc Delany (W); *Costume*: Richard Hudson (O), Suzanne Dale, Eleanor Fletcher; *Make-up*: David Steuart-Fothringham (E); *Props*: Robert Hollas (T); *ASMs*: Jacob Eltz (B), James Gaynor (T), Barnaby Smith (D), Robert Bond (W), Bryan Abbott (A), Stephen Mosey (H), Tom Stanley (W), Robert Chidley (B), Paul Benton (T), Louis Warren (W), James Ayres (B); *Programme design*: Tom Davis (H).

MAP



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## RUGBY UNION

P 13 W 8 L 5

THE FIRST XV

233-200

Until the highly successful tour, it had turned out to be a more disappointing season than had been expected. True, there was a pronounced lack of pace in the threequarter line and it was significant that two of the backs were converted forwards. In addition it had been thought that there would be a problem at fly half and so it turned out. But what could not have been foreseen was the sudden and inexplicable loss of confidence of the goal kicker and the number of injuries that occurred throughout a heavy season, most of them affecting the back row, the worst of which took the captain out for three games. Since he was by some margin the best forward as well as being a real leader at no 8, this was a crucial loss. To lose him with a few minutes to go against Sedbergh was bad enough! To see him then sitting on the touchline during important games against the Marist School, Canberra, St Peter's and Stonyhurst was a mite demoralising. When he was joined on the injury list by both flankers, who suffered shoulder injuries which put them off for the last month of term, it became clear that fortune did not smile on this team. Perhaps it was fortunate that the vice-captain and best threequarter only missed the one match against Pocklington, but for some time it was thought that he would miss the two tour games as well.

The main problem centred around the choice of fly half. U. Yusufu had all the romanticism and flair of a brilliant player, but hardened realism and the practical necessities of high class rugby were for a long time beyond him; he would invariably choose the wrong thing to do at the wrong time and if and when he performed his magic, he was just as likely to throw the easy pass on the floor as to get it to arrive safely at its destination. Nor did he have the cool temperament necessary for a fly half. So he was moved to full back, his old position. But here too he was found wanting, his positional play sometimes inviting a good kicker to embarrass the school defence. But he was far too good a player to omit and was moved back to fly half for the Stonyhurst game. For the remainder of the season he played with much distinction and the school owed much to his outstanding cover tackling, his enthusiasm and his work rate. What a player he could be! All these changes, which involved L. Kennedy in similar experiments, were unsettling and it is significant that when Kennedy moved back to his old position of last year, centre alongside Yusufu, the line immediately showed more stability. Kennedy, of course, was a deadly and experienced tackler with a long kick: in his games at full back he had been inclined to over-confidence, running the ball out of defence against hard tackling and faster threequarters with the inevitable result. But as soon as he was back at centre all his gifts immediately reappeared. This brought R. King into full back and his immediate success in that position with his good hands, long kick and speed only made it frustratingly obvious that he should have been there from the start. J. Melling was chosen early on as a centre who might do some damage to opposition midfield defences. He is physically big and has some speed and power as well as skilful hands. But it only needed one



Back Row: J.D. Melling (D), A. Jenkins (D), H. Rowan-Robinson (T), E.R. Higgins (C), P.M. McKeogh (W), R. Farr (T), T. Mackie (T), B. J. Collins (O), J.C. Dumbell (H), N. McAleenan (H).

Seated: U. I. Yusufu (C), R. U. de la Sota (H), L.A. Kennedy (D), T. W. Rose (T), E.D. Porter (H), T.D. Bowen Wright (H), D. T. Mullen (A).

On floor: S.R. Harle (C), T.R. de Lisle (O).

heavy tackle to put him off his game and undermine his confidence and so the much desired outside break was rarely seen. But he has real ability and it is to be hoped that he will conquer his hesitancy and develop into a first class centre. The other centre position, ultimately filled by Kennedy, was shared by firstly Jenkins, whose game developed rapidly and who looked a fine prospect at the end, and McAleenan whose curious lethargy and hesitancy could not hide his class and who, in the final match at Whitgift, played on the wing in place of Bowen-Wright who was called for interview at Oxford. The latter, playing on the wing for the first time in his school career, happily surrendered his position of flanker to the demands of this team and by the end of the season had become a wing of some class. He was by some margin the quickest player and, if that did not mean much, he was such a tricky runner and so whole-hearted that he had the better of most of his opponents. His final run in the Dulwich match engineered that important victory. He had a good season. Much the same could be said of J. Dumbell on the right wing. He had no pace at all for a wing and he was included for his ability as a footballer and a defender of some ability. He rarely allowed the faster man round him. He served his team with courage and determination. S. Harle was unchallenged in his position at scrum half. He has a superb pass, he is a courageous tackler, covers well and as he gets bigger and stronger he will develop his running and kicking game. It is already beginning to show.

The pack too had its problems; not in the tight where the front row of R. de la Sota, D. Mullen and E. Porter had no difficulties at all. The loose head prop, de la Sota, was very quick in the loose and developed rapidly; nobody trained harder or with more devotion than he did and he was never far from the ball. He was an extra back row forward. E. Porter was the other prop, a more experienced and heavier forward of real power in both tight and loose. He was as much as Rose the driving force behind the pack and a ball player of much skill. He will go far. D. Mullen, the hooker, was excellent in the tight and improved vastly in the loose. Sometimes his throwing in was wayward but neither of the two lineout jumpers was big and the School suffered badly in this area: only towards the end of the term was the timing of the throw in and the jump really co-ordinated. It was in the final few matches indeed that E. Higgins, one of the two locks, suddenly looked as though he was an athlete with a real intention to catch the ball in the lineout. Success in that area led immediately to a huge improvement to his work in the loose and he can look back on those matches with pleasure. P. McKeogh, the other lock, looked a high-class player from the start. Not yet able to dominate lineouts, he was a power in the loose and has immense footballing skill. It is hoped that he will develop a little bit more speed for he is a player of much potential. Various players were tried in the no 6 shirt and T. Mackie, with his pace and tackling ability, had just about made the position his own in front of players like the whole-hearted H. Rowan-Robinson when he was struck down by a serious shoulder injury. B. Collins seized his opportunity and his driving, explosive rucking and mauling not to mention his supporting ability in the lineout made





Back Row: J.D. Melling (J), A. Jenkins (J), H. Rowan-Robinson (T), E.R. Higgins (C), P.M. McKeogh (W), R. Farr (T), T. Mackie (T), B. J. Collins (O), J.C. Dumbell (H), N. McAleenan (H).  
Seated: U. I. Yusufu (C), R.U. de la Sota (H), L.A. Kennedy (D), T.W. Rose (T), E.D. Porter (H), T.D. Bowen Wright (H), D. T. Mullen (A).  
On floor: S.R. Harle (C), T.R. de Lisle (O).

a huge impact. R. Farr was also rapidly improving as a no 7 where his speed and tackling ability had saved the side on numerous occasions: but sadly the House matches put paid to him with yet another shoulder injury. T. de Lisle took his place: he has an uncanny ability to read the game, which makes up for a certain lack of pace which in any case will cure itself as he gets older. T. Rose, the captain, was a class player and it must have bitterly frustrated him when he was off for so long. His strength and speed were very much missed in the vital middle period of the term and it was no surprise that he started scoring tries as soon as he returned.

It is not only as a player that Rose had his successes. He was an excellent tactician on the field and made others play. He was unstinting in his efforts to improve the side and to set an example on and off the field. It is not only he, but all his team, who will be disappointed not to crown a year of fine captaincy by an excellent season.

The team was: R. King (T), J.C. Dumbell (H)\*, J.D. Melling (J)\*, L.A. Kennedy (D)\*, T.D. Bowen-Wright (H)\*, U.I. Yusufu (C)\*, S.R. Harle(C)\*, R.U. de la Sota (H)\*, D.T. Mullen (A)\*, E.D. Porter (H)\*, E.R. Higgins (C)\*, P.M. McKeogh (W)\*, B.J. Collins (O)\*, T.R. de Lisle(O)\*, T.W. Rose(T)\* (Capt).  
\* = colours

The following also played: T. Mackie (T), R. Farr (T), U. Igboaka (D), A. Jenkins (J), H. Rowan-Robinson (T), N. McAleenan (H), C. Boyd (A), J. Jeffrey (C), P. Rafferty (H).

#### HARROGATE COLTS 14 AMPLEFORTH 31

4 Sept

An impressive start by the XV saw five tries scored against two by the opposition and a willingness to attack wide which delighted all present. For some time it was all Ampleforth and it was not long before Melling went over near the posts. Better was to come as Yusufu, whose disturbing tendency to run across was balanced by his excellent support play and work rate, put Jenkins over in the corner with a clever pass. The third try, scored by Bowen-Wright, was something to savour as the team were involved in a movement which criss-crossed the field several times. The second half was less effective. Harrogate Colts hit back strongly and scored two tries through their forwards. But each time they scored the School retaliated. The strong-running Kennedy made a try for Rose and although Harrogate closed the gap to 22-14, the School regained their earlier dominance and Melling, with an impressive outside break for a second try, sealed the victory with the conversion.

#### AMPLEFORTH 22 LEEDS GS 16

9 Sept

This was a nervous start with none of the players showing the confidence of their game against Harrogate. Playing up the slope, the XV began in shaky fashion and it was not long before a dominating Leeds kicked a simple penalty. This stung the team into action and several overlaps were created as they

continued with a policy of moving the ball wide. But on every occasion that it looked easy to score, chances slipped through frantic fingers and it was some time before Kennedy was given space by a Yusufu kick to crash over near the posts. Melling converted but the team had not learned their lesson: the reception of Leeds' kick-off was less than perfect and resulted in another penalty. Matters became worse when another relieving kick failed to find touch and the Leeds full-back kicked cleverly for his wing to score. The team were not downhearted at half time with the score at 7-11 and within ten minutes of the restart they had moved to a lead of 22-11, Melling having kicked a penalty and the two wings racing in for tries. At this point Leeds were facing the prospect of losing by a big margin but their pack now took complete control, and set their backs to run with great determination at the Ampleforth threequarters. For the most part the tackling was good and although Leeds managed one try, they were unable to capitalise any further on the work of their forwards.

#### MIDDLESBROUGH COLTS 11 AMPLEFORTH 10

11 Sept

There cannot be many examples of a side so dominating a match and yet losing it. The forwards were excellent with Rose, Porter and McKeogh outstanding and they won copious possession, but the plan of moving the ball wide to cope with what was thought to be strong forwards and weak backs completely misfired. Nevertheless the School scored first, being far more adventurous than their opponents and running the ball at every opportunity, including penalties which might have been taken at goal. The try itself, scored by Kennedy near the posts, was a gem: shortened lineout, drive by McKeogh, ruck, quick transference of ball to Kennedy whose little chip and pick up gave him the space to crash over. Middlesbrough kicked a penalty before half time but the School, relatively happy at 7-3, turned the screw in the second half and for much of it attacked incessantly. But the odd mistake let Middlesbrough back into the game. First a late tackle brought a penalty within range and then a missed tackle in the centre allowed Middlesbrough to run the length of the field and score in the corner. Frantic efforts to redeem the situation were too late as overlaps were spurned and Middlesbrough's tackling remained sharp.

#### BRADFORD GS 22 AMPLEFORTH 17

14 Sept

Shades of two years ago! A lovely day, a supposedly surprise kick off, an Ampleforth knock on, a Bradford scrum, a missed tackle and within a minute Bradford were putting the ball down near the posts for a soft score. Within a minute Melling had gathered his own kick off, had been tackled and had kicked the goal from the resulting Bradford offence. Ten minutes later he was putting the ball down behind the posts after some splendidly quick rucks by the forwards and fast movement of the ball had given him the room he needed. 10-5 was real riches and it was a shame that in one moment of indiscipline a free kick to Bradford was turned into a penalty in front of the posts. The School went further behind when, at a set piece, Bradford exploited the same

weakness in the centre to score near the posts. Again the kick was missed but a further penalty gave Bradford a healthy 16-10 lead at half time. The School now had the breeze at their backs but not only did their possession dry up, but they made numerous handling errors and could not dominate territorially as they had hoped. Bradford kicked yet another penalty and that triggered another revival, Yusufu scoring a wonderful try after concerted attacks on the Bradford line. Melling converted to close the score to 19-17. But handling in a ruck enabled Bradford to kick yet another penalty and the School had no time to launch a last attack.

MOUNT ST MARY'S 11 AMPLEFORTH 27 21 Sept

This was a curious game in that the XV spent much of the first half encamped in their opponents' 22 and could only score one try. In the second half, playing against the cross wind, they could win no ball, rarely entered Mount's territory and yet scored two excellent tries. They certainly started with much aggression and Kennedy saw to it that the game was played in the opponents' half, Melling kicking two fine penalties. Several near misses followed before Rose, who was playing another formidable game, was neck tackled in the act of crashing over and a penalty try was awarded. But Mount had kicked two penalties in their turn on infrequent visits to the School's 22 and the XV well deserved a lead of 13-6 at half time, a lead which in view of the conditions might just have been not enough. For some time Mount did threaten, but good tackling by Ampleforth and rather poor handling by Mount gave the XV a chance to relieve the pressure. Kennedy kicked cleverly for the corner, Higgins won a lineout, Porter set it up, and Rose went over again near the posts. Melling converted and it took a long time for Mount to take advantage of the flood of possession they were obtaining to score in the corner. But Yusufu had the last word and the answer: from a lineout, Harle spun a long pass, Yusufu looped Melling and galloped some thirty yards to score, once again near the posts. For the remaining few minutes, the School's confidence grew and further overlaps were created: sadly they were not used.

AMPLEFORTH 53 NEWCASTLE RGS 0 28 Sept

In the first half Kennedy, now at fly half, used the strong westerly wind to perfection: each time that he drove his forwards into the opposing 22, they obliged him by winning the ball and scoring a try. Indeed there were seven of them, of which the best was probably Yusufu's as he tore under the posts from a clever pass from Melling. Only over-eagerness prevented the score from reaching the half century: as it was the XV could be pleased with a half which had yielded 41 points without reply. The natural expectation was that this score would be doubled, particularly as the wind was slightly more in their favour, but that expectation was not fulfilled. Frankly it was a hugely disappointing second half. Innumerable scoring chances were thrown away by poor handling and passing and only Kennedy and Dumbell could add to the total. No doubt the players felt as frustrated as the spectators for the second half was a scrappy

affair, the flow being interrupted by injury. McKeogh spent a considerable time on the touchline while poor McAleenan had to come off for good and they were replaced by Igboaka and Rafferty respectively.

AMPLEFORTH 10 SEDBERGH 19 12 Oct

This was a dreadfully disappointing end to a game which had looked promising from the moment that Rose won the toss and chose to play against the breeze and up the hill. For much of the first half the team played very well, surviving a few scoring chances created by Sedbergh and making two or three of their own; the tackling on both sides was equal to these occasions, although it must be said that the passing too often let both teams down. Near the end of the first half Sedbergh forced a breach down the left wing, good support play putting the wing in at the corner. But the XV were in good heart at half time, most observers believing that with the elements in their favour, the School would be too strong for their opponents. And that looked an increasing likelihood as Kennedy manoeuvred the team into the left hand corner and then scored himself not too far away from the posts. Sadly the kick was missed. It did not seem to matter: the XV were immediately on the attack again, an attack which Sedbergh repulsed, won the ball and a penalty kick from the lineout from which they scored. This was an unexpected and devastating blow. Sedbergh hearts were lifted, Ampleforth's depressed. There was further cause for depression a few minutes later when a penalty in front of the posts was also missed. These two incidents effectively decided the match. The game became more even but Sedbergh moved further ahead with a fine try by their right wing when the Ampleforth tackling left a great deal to be desired. In this moment the captain, Rose, was badly cut on the ear and had to depart for good. This did not stop Bowen-Wright from scoring a try in the corner to diminish the margin but the game had long since been won and lost.

AMPLEFORTH 9 MARIST COLLEGE, CANBERRA 17 9 Oct

The XV, obviously wishing to repair some of the damage inflicted by Sedbergh, started brightly and dominated play: during this period they missed a penalty before succeeding with another to lead 3-0. But this was a signal for them to concede a sloppy try from the kick off as a defensive kick was charged down. Back they came to kick a further penalty, only to concede another simple try under the posts as a would-be tackler surrendered. Still the XV dominated both territory and possession and Melling, having missed two further penalties, kicked his third. So it remained 12-9 until half time. After the break the same pattern was re-established. The forwards kept the play largely in the Marist half but the Australians seemed to have little difficulty in scoring if they ran at the Ampleforth backs, and it was not long before they scored another easy try: again the attempted tackle could only be described as an attempt to shake hands. The Marist defence, on the other hand, was as hard as iron and the XV never looked like scoring except through three more penalties in close proximity to the posts. All were missed!! It was one of those days! How

the School missed their captain, T. Rose, who had had stitches inserted in his ear after the previous match.

#### AMPLEFORTH 11 ST PETER'S 8

12 Oct

For the third consecutive game the XV started well against a lively and hard-tackling St Peter's side. Having refused to attempt one penalty in front of the posts, they did kick the second on offer to lead 3-0. But, just as in the two previous matches, they did not secure the ensuing kick off with efficiency and a period of pressure by St Peter's ended with a penalty under the posts. Even playing with the wind, the team could find little rhythm and although they appeared to score through Dumbell on the right wing, he was adjudged to have put a foot in touch. The second half started badly: Yusufu made a superb break down the right but his inaccurate pass was intercepted to the surprise of both teams and what should have been a try for the School became five points for St Peter's instead. In view of the difficulties of the previous week and the continuing absence of their captain through his injury, this could well have been the decisive score. It was certainly discouraging but to their credit the XV raised their game and came close to scoring twice before Bowen-Wright levelled the scores with a fine try in the left corner engineered by Harle and McKeogh. Melling hit the post with his conversion against the wind but with immense composure he won the game with a penalty. The drama had not finished. St Peter's had the chance to draw level with another penalty but a final attack on the right by Bowen-Wright and Dumbell only narrowly failed to increase the lead at the end.

#### STONYHURST 25 AMPLEFORTH 9

2 Nov

The School could not cope with the loss of Rose and Melling, both injured in an internal match on return from half term. Rose indeed was greatly missed, for his driving forward play would have capitalised on the amount of ball won by his jumpers in the lineout. Sadly, Kennedy lost the toss and had to play with the wind: even more sadly the XV neglected to use it properly in spite of being shown quite clearly that Stonyhurst were vulnerable to the high ball and to pressure in their 22. Indeed the opposition gave away three penalties in quick succession, two of which Kennedy converted. But the XV did not heed these lessons, ran a penalty across their own 22 against a faster set of hard-tackling backs and paid the penalty as Stonyhurst scored on the left wing. But again Kennedy lifted their spirits with another good goal, only for this lead to be squandered when rank defending allowed the Stonyhurst full back to run the length of the field. At 10-9, at half time, the match was already lost, given that the XV had now to face the strong wind. As it happened, their tactics in the second half were infinitely more sensible and they restricted Stonyhurst to two more tries and a penalty whilst going near on a couple of occasions to a score of their own. Nevertheless it must be said that the Stonyhurst tactics, as well as their hard-running and hard-tackling backs, were superior to those of the XV.

#### DURHAM 43 AMPLEFORTH 10

9 Nov

Durham's reputation as a fine team this year was soon justified. Although the team held their own in the initial sparring and Melling missed with two difficult penalties, it was not long before a faster, bigger, stronger and more skilful back division began to exert a massive influence. It must be said, however, that the tackling of some members of the team was not representative of the school: huge gaps appeared in the centre which Durham were only too happy to exploit and they rapidly moved into a commanding lead. Only a try from the determined Kennedy, taken quickly and from five metres out, salvaged a little pride in the first half, which showed a 5-22 deficit. The second half was marginally better but disappointments in individual players and the collective will were commonplace, honourable exceptions being Bowen-Wright, Yusufu, Harle, Porter, McKeogh and of course the captain, whose first game this was after three weeks of injury. Durham had doubled their lead by the end of the game, which finished much as the first half had done with a try, fittingly, by McKeogh after a kick by Harle had embarrassed the Durham defence. It may have been the last word but in no way did it ease the puzzlement felt at seeing an Ampleforth side so ready to accept defeat.

#### HYMERS COLLEGE 6 AMPLEFORTH 10

16 Nov

If this was in one sense a disappointing match, it was a real triumph for the XV. Having lost four of their previous five games, three of them without the captain and the last two consecutively since half term, it was essential that they returned to winning ways. But the match was littered with mistakes from both sides, the strong defences making things decidedly difficult for the team with the ball. A determined Ampleforth had the better of the first half territorially, a half in which neither side looked like scoring except by penalties. Both teams had three chances and Hymers succeeded with their last effort to lead 3-0 at half time. But immediately after the break, Kennedy with a strong diagonal run put the team into a position near their opponents' line: a penalty was awarded and Rose crashed over for a priceless try which Melling converted. Soon afterwards he followed this with a long penalty: the School led 10-3, a lead quickly reduced by another penalty for Hymers. For the last few minutes Hymers attacked incessantly; the School's defence held, not without some fortune, and a valuable victory was well earned.

#### AMPLEFORTH 22 POCKLINGTON 3

30 Nov

The wet and slippery conditions did not make good rugby easy and the XV had to play into a drizzle in the opening minutes. It soon became apparent that they were superior to their opponents in virtually every phase of the game. Nevertheless they could not convert their chances either into penalty goals or into tries. Indeed, much against the run of play, Pocklington took the lead with an admirably long penalty which only served to underline the School's problems in the matter of goal kicking. But the XV hit back almost immediately with a slashing break by Jenkins which, after some good handling, ended in a try by

King. Now the XV were pressed back for the final few minutes of the half and indeed a stupid late tackle provided Pocklington with a penalty attempt which struck the bar. After the break there was only one side in it. The pack, well led by Rose who scored two tries, was quite determined to put some of their trials and tribulations behind them. Higgins showed signs at last of developing into a powerful athlete as well as one with good hands. He had a day to remember, completely dominating the lineout, scoring a try and looking hungry in the loose. Collins supported his captain, putting real explosion and power into the mauls and rucks, while McKeogh, Porter and Mullen were at their best. The only disappointment was that Melling did not kick well, only converting one of the four tries, that being the one from the edge of touch, and missing four penalties. He will have been annoyed with that but pleased that at long last there seemed to be a hardness, aggression and competitive edge to his running.

#### DULWICH 17 AMPLEFORTH 18

14 Dec

This match made up for many of the disappointments suffered during the term. Dulwich were a big powerful side and, playing with the slight breeze, immediately put the School under tremendous pressure. The XV's deadly tackling kept their opponents out during this period and when they finally lifted the siege, they nearly succeeded in putting Dumbell in at the corner and Kennedy missed two kickable penalties. But Dulwich struck back, kicked a penalty themselves and then in a moment turned defence into attack and scored a try: Bowen-Wright was sucked in and the wing was released and able to run round behind the posts. 10-0 could easily have been 13-0 but the Dulwich kicker failed with a penalty just before half time. The XV turned to play with the breeze and within a few minutes had cut the deficit to 10-7 with a splendid try by Rose who crashed over, festooned with bodies, a try which was well converted by Melling. Dulwich reacted positively to this, kicked a penalty and followed it with a try on the blind side when for the first time Ampleforth tackling was found wanting. With twenty minutes to go the School were now 17-7 down but Melling and Bowen-Wright led an attack down the left which ended in a penalty five metres from the line from which McKeogh scored a try remarkably similar to Rose's earlier. When Melling kicked a good penalty the excitement grew. It remained 17-15 largely because the Dulwich kicker missed three penalties in rapid succession in similar positions to Kennedy's in the first half. In a last desperate effort, Yusufu put the ball deep into the Dulwich 22. An up and under followed, the full back made a mark, failed to find touch, Bowen-Wright caught it and tore diagonally into the heart of the defence near the posts, Dulwich preventing release. Melling kicked the goal with admirable sang-froid and the School had won a wonderfully exciting game in which all thirty boys did themselves credit.

#### WHITGIFT 13 AMPLEFORTH 15

14 Dec

The XV, playing up the slope in the first half, were terribly sluggish, seemingly unable to generate their dynamism of two days earlier. Frankly the Whitgift

pack completely dominated the first half, their backs being good enough to score two tries and their kicker being generous in his failure to land three penalties. Nevertheless the School had led on their first visit to the Whitgift 22 after seven minutes when Yusufu looped Kennedy to score untouched underneath the posts. The two Whitgift tries followed and half time could not come fast enough. The change was immediate: continual attacks were launched on the Whitgift line but frustratingly no score materialised as various boys refused to give the scoring pass. Melling, however, equalised the scores with a penalty but Whitgift replied with one which Ampleforth indiscipline had brought ten yards nearer to the posts! Why had the lesson at Bradford not been heeded? In the end the School got it right, good handling enabling Dumbell to score near enough to the posts for the conversion failure to be a disappointment. That in turn galvanised Whitgift into a series of frantic attacks which were kept out by a sterling defence in which Yusufu was once again outstanding, his main supporters being Harle and the back row.

JGW

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2ND XV

330-142

The season began well with a comfortable 49-10 win away to Leeds GS. It was clear that we had a strong and mobile pack of forwards. In particular, the back row combined well. They all tackled well and were always at the breakdown. Tom de Lisle (O), on the open side, lacked a little pace. However, his awareness often put him in the right place. He secured a lot of ball and used it sensibly. Tom Mackie (T), playing at no 8, showed pace and stamina and could knock players back in the tackle. He was to be promoted to the 1st XV to play on the blind side the following week and only lost his place after injuring his shoulder. Tom Road (J), playing on the blind side, was disciplined and dependable. James Jeffrey (J) jumped superbly at no 2 in the lineout and secured all of our own ball. James Molony (J) captained the side from scrum half. His passing in this game was a little erratic and in need of improvement. His greatest attributes were his speed over a short distance and his determination to succeed. In this game, he darted around a scrummage on the half way line and managed to outpace the defence to score. We came to rely on his ability to do this. Joe Wetherall (J) had one of his best games at fly half and orchestrated the whole game. In the centres, Peter Rafferty (H) and Robert King (T) linked well and were too much of a handful for their opponents. James Dumbell (H) looked an accomplished full back.

In the second match we played Bradford GS. There were changes to the side; some due to injury and others promoted on merit. Guy Massey (D) came in as loose head prop and scored a try on his debut. He formed a formidable front row with Uzoma Igboaka (D) and Ben Collins (O) at hooker. Ed Johnston-Stewart (D) came in as scrum half with James Molony moving into the centre. We struggled in this game to win first phase possession. A combination of poor throwing in to the lineout and the absence of James Jeffrey enabled our opponents to take the upper hand. In the scrummage, our

new scrum half was continually penalised for feeding. It was only late on in the game and after asking the referee for clarification that he realised that he was being punished for standing too close to his own front row before putting the ball into the scrummage. We were fortunate that we were so much stronger in the loose and in the backs and that when we were able to get the ball in hand we scored at leisure. Tim Lyes (O), playing on the right wing, scored three tries and kicked six conversions, Ampleforth eventually winning the game 47-12.

We made the long journey to play a combative Mount St Mary's side. The forwards again dominated their opponents. Henry Rowan-Robinson (T), playing at no 8, was the most impressive player on display: a talented footballer, whose past injuries had robbed him of the pace to excel at 1st XV level. His drive from the base of a scrummage and quick pass provided James Molony with the first try of the game. He was also to finish off a move that went the length of the pitch. We were unlucky to lose Ed Johnston-Stewart, who damaged his shoulder running into his own winger whilst chasing a poorly directed tap from the lineout. We were fortunate in being able to move Molony back to scrum half. David Grahame (A), who came on to play full back, performed particularly well. Ampleforth dominated the match and won 32-7.

We travelled to Newcastle RGS in confident mood, despite having to field a completely new front row. We played poor rugby in the first half; however, we finished the half with a 13-10 lead. The forwards were not driving enough to commit more players and the backs played into the opposition's hands by running ball which screamed out to be kicked for position. At half time we rectified the situation and Newcastle folded under the pressure. Oliver Hurlley (C), playing his first game, scored two good tries. Ampleforth eventually won the match 39-10. They learnt the valuable lesson that they must assess the tactics of the opposition and adapt accordingly.

Traditionally the match against Sedbergh is the one which the boys look to as the major fixture. The matches are tense and hard fought with both teams displaying courage and commitment. In most years, the difference between the sides has been a single score. This match was to be no exception. Sedbergh started strongly and were six points ahead after only five minutes courtesy of two well taken penalties, both given for Ampleforth players carelessly going offside. After ten minutes, Ampleforth's forwards drove particularly well to get within five metres of the try line. Sedbergh managed to arrest the motion. Molony collected the ball, dummied a pass in field and then broke blind. He showed considerable bravery to burst through between two defenders to score. The kick was wide out on the left of the pitch and Lyes took it back some 30 metres to improve the angle. As soon as it left his boot it was clear that it would sail high and through the posts. Both teams defended exceptionally well and therefore managed to nullify one another. As the match progressed it was becoming clear that if one of the side scored, then that score could be decisive. Towards the end of the first half, Lyes was released on the wing by a swift transfer of the ball through the backs' hands. He rounded the full back and seemed to be clear. The full back dived full length and by the narrowest of

margins tapped his heels. It was not to be. The second half was most nerve racking; however, the team knew that any error could cost them the match. They showed considerable discipline in defence and did not give away a single penalty in their own half. With quarter of an hour to go, Wetherall who had played well at fly half, received a heavy blow on the leg. To his credit, he continued. He used his centres and full back well when we won possession and did not shirk in the tackle. David Grahame (A) had an outstanding game at full back and it seemed appropriate that he won the game for Ampleforth when he burst through the opponents' back line from just inside his own half. He raced towards the Sedbergh line to the cheers of the Ampleforth boys who now lined the pitch. Unfortunately, a quick look back slightly checked his motion and the Sedbergh full back, who to his credit had not given up the chase, performed a wonderful tap tackle. Although Grahame regained his feet and managed to feed a supporting player, the Sedbergh cover defence had arrived and managed to prevent a score. In the end, Ampleforth were relieved to hear the final whistle. Lyes may not have kicked that conversion quite so sweetly if he had realised its importance.

We travelled to St Peter's ready to display our wares. The team played particularly well. The forwards won lots of ball and carried it on, making great holes in the opposition's defence, with Martin Davison (O) scoring after a particularly good passage of play. The backs relished this possession and ran in some good tries, Robert King having one of his best games playing alongside Rafferty in the centre. St Peter's rallied towards the end as Ampleforth eased off. The final score of 35-18 did not reflect the difference between the two sides.

After half term, we met a Stonyhurst team which had won all of its matches. Unfortunately, we were missing some of our more influential players: our main lineout jumper, James Jeffrey, and two of our outstanding back row, Tom de Lisle and Henry Rowan-Robinson. However, the forwards rose to the occasion. The pack won almost every scrummage. Charlie Froggatt (E) again proved that he is a most able hooker and Ben Collins, having been moved to the back row, played very well. Igboaka and John Strick van Linschoten (O) both tackled anything that moved. With this amount of possession, the backs should have been able to dominate the game. However, Stonyhurst tackled well and forced turnovers. We eventually drew the game 10-10.

Durham arrived next with an unbeaten side which contained last year's England Schools Under 16 Group fly half. Ampleforth got off to a very good start and were 13-0 up after ten minutes and were playing wonderful rugby. Durham looked stunned but gradually clawed their way back into the game. By half time, Ampleforth only held a 13-12 lead and were going to have to play the second half up the hill. Durham, with an outstanding set of backs, scored a very good try soon after the restart. The match remained at 13-17 for most of the half. We created chances but were unable to finish them off. Durham scored a try in the last minute to give them a rather flattering 13-22 win. Their fly half dominated the whole game.

Yarm's 1st XV have been very strong over the last few years. The team

feared a repeat of last year's 70-3 defeat. This looked likely as we trailed by 15 points after 15 minutes. However, we rallied to go in at half time 3-20 down. We lacked a cutting edge at scrum half and therefore Molony moved back to this position. He scored immediately after the break. Strick van Linschoten added another straight after and when this was converted by Johnston-Stewart we trailed by 15-20. Nick McAleenan (J), who had moved from the centre to the wing, played particularly well and made two try saving tackles. In the last ten minutes, Wetherall and Andrew Jenkins (J) both made breaks and had players outside of them who were certain to score, had the pass been given. However, in both cases they kicked ahead and the opportunity was lost, Yarm eventually winning 15-20.

We travelled to Hymers hoping to get back on the winning trail. This we appeared to have done when we led 26-10 with only ten minutes remaining. At that point, Molony was sent from the field for raising his knee in a tackle. We were slow to reorganise and lacked a little discipline in that we tried to run the ball with only ten men. The boys were confident that they had managed to hold on, despite losing two tries. However, after surviving for fifteen minutes, they conceded a try in the last minute to lose the game by 26-27.

The season ended with a comfortable 57-0 victory over a weak Pocklington side.

Results:	v Leeds GS	W	49-10
	v Bradford GS	W	47-12
	v Mount St Mary's	W	32-7
	v Newcastle RGS	W	39-10
	v Sedbergh	W	7-6
	v St Peter's	W	35-18
	v Stonyhurst	D	10-10
	v Durham	L	13-22
	v Yarm 1st XV	L	15-20
	v Hymers	L	31-7
	v Pocklington	W	57-0

Team from: D. Grahame (A)\*, O. Hurley (C), N. McAleenan (J), R. King (T)\*, A. Jenkins (J), J. Molony (J), J. Wetherall (J)\*, E. Johnston-Stewart (D), G. Massey (D), C. Froggatt (E), U. Igboaka (D), J. Jeffrey (C)\*, J. Strick van Linschoten (O)\*, T. Road (J)\*, B. Collins (O), T. de Lisle (O)\*, H. Rowan-Robinson (T)\*, M. Davison (O), T. Lyes (O).

\* = colours

DW

P 4 W 4 3RD XV 157-43  
This was a highly competitive squad, with a strength in depth which proved too much for our opponents who either lost or cancelled. It was disappointing to play only four matches, of which only two, Sedbergh and Stonyhurst, really tested us.

The eventual front five, Murphy (J), Boyd (W), Martin (H) and Denny (J) must have been one of the most mobile units for many years, rampaging in the loose and dominating in the tight. Shepherd (A) started well, particularly in the line out. Artola (C) and Zoltowski (H) were quick to the breakdown and always threatening, especially to the offside line. Troughton (C) earned selection with good hands and positional sense.

Hobbs (D) battled effectively and kicked well. Tigg (J) was a brave tackler and could be devastating on the break. Molony (J) gave it everything, in both attack and defence, and had a marvellous season. Brennan (H), Lyon Dean (D), Rafferty (H) and Lyes (O) made vital contributions as LXI refugees. Sheridan-Johnson (W) was a determined runner and Horth (J) remained enigmatic. Poloniecki (H) developed superbly, safe under pressure and dangerous on the counter attack.

The first and last games (Mount St Mary's and Durham) were one sided affairs. The Sedbergh game, away, was the season's highlight. Their fly-half dominated the first half and it was only some superb tackling from Artola and Zoltowski, plus a scintillating try from Rafferty, that enabled us to pull it round in the second half. Stonyhurst, at home, pushed us much closer and, after some scrappy play, a bullocking run from Denny found Troughton in support for the decisive score.

Results:	v Mount St Mary's	W	70-0
	v Sedbergh	W	30-26
	v Stonyhurst	W	7-5
	v Durham	W	50-12

Team: D. Poloniecki (H)\*, T. Joyce (A), N. Lyon Dean (D), E. Molony (J), A. Brennan (H), J. Tigg (J)\*, R. Hobbs (D)\*, C. Boyd (W), H. Pace (T), G. Shepherd (A), G. Denny (J)\*, J. Artola (C)\*, J. Martin (H)\*, N. Zoltowski (H)\*, J. Troughton (C).  
\* = colours

Also played: S. Walsh (A), C. Obank (J), T. Lyes (O), P. Rafferty (H), C. Froggatt (E), M. Sheridan-Johnson (W).

CB

P 5 W 4 L 1 4TH XV 334-21  
The season got off to an impressive start with a convincing win against Bradford GS 51-0. After three training sessions, fitness, skills and drills left a lot to be desired but despite occasional bad handling, the backs moved the ball well at speed which proved to be a problem for weak Bradford defence. The team coped well with the new law changes and were able to maintain possession as well as keep the game flowing.

The match against Mount St Mary's showed a much improved performance. Confidence, attitude and commitment were much better, which contributed to an overwhelming victory against a weak opposition.

The Sedbergh game, always a challenge, proved to be easier than was

expected but this was mainly due to the best performance by Ampleforth so far this season. Everything went according to plan as G. Denny (J) scored after only four minutes. With so many points up at half time, it is easy to relax. However, under the captaincy of S. Walsh (A), the effort and determination were maintained at a high level which resulted in an equally impressive second half.

Another convincing victory was achieved over St Peter's 77-0.

The match against King Edward VI was the expected hard contest, producing excellent rugby from both teams. Ampleforth, without G. Denny, lacked height and lost the added weight in the pack and therefore struggled to win good ball. The backs, with their superior handling skills, ran the ball well and constantly put King Edward's under pressure. Ampleforth battled well against the bigger opposition and K. von Salm-Hoogstraeten (O) scored after a powerful run from the middle of the field. P. Larner (D) followed up a good handling phase with a well deserved try in the second half. Despite a valiant effort by Ampleforth, the score remained at 21-15 to King Edward VI.

Results:	v Bradford GS	W	51-0
	v Mount St Mary's	W	106-0
	v Sedbergh	W	85-0
	v St Peter's	W	77-0
	v King Edward VI	L	15-21

Team: J. Edwards (T), J. Bozzino (C), K. Jaffar (A), I. Campbell-Davys (T), B. Macfarlane (W), R. Haywood-Farmer (C), C. Marken (H), G. Denny (J), C. Potez (O), E. O'Sullivan (B), R. Horth (J), S. Walsh (A), C. Obank (J), F. Ho (C), M. Kerrison (W). Also played: P. Larner (D), J. Troughton (C), A. Horsley (H), J. Martin (H), M. Roskill (H), A. Macdonald (B), D. Poloniecki (H), C. Heneage (E), K. von Salm (O).

RLM

P 9 W 5 D 1 L 3 U16 COLTS 215-177

This particular team had had a tough time with their results over the past two years of rugby, but had made a lot of progress over the last 12 months. So it was with great determination that they began their U16 campaign.

They faced Leeds first, as usual, and this opening game was to show just how determined they were to succeed. As soon as the game started, the XV knocked Leeds out of their stride with a powerful display of intense pressure rugby. The forwards completely dominated the game and provided enough ball for the backs to exploit. The XV scored eight tries in a very encouraging start.

The team's next encounter was to be a different story. Bradford GS were a fine team. The XV again started well and, once again, the forwards imposed themselves on the game. However Foster's early penalty, which gave the team the lead, only seemed to spur the opposition on as they produced an awesome display of back play. They were, on the day, too strong.

The team then had a week's break from matches and had trained hard to prepare for their next encounter against Newcastle RGS. The team responded

well following the Bradford game and proved too much for the strong, if undisciplined, Newcastle team and won a close game by 12 points.

The team then travelled to Sedbergh but unfortunately waited until ten minutes into the game before they began to play and this naturally gave the opposition the ascendancy in the match. Sedbergh took a 15 point lead, and at this stage the XV responded well and fought their way back, scoring two magnificent tries through Foster and Costello. The game then hung in the balance and it was clear that the next score would decide the outcome; unfortunately two lapses in concentration cost the team dearly and Sedbergh claimed the victory.

The team played well at St Peter's and dominated the game in all but the score line. They had all the pressure but failed to finish off any of that pressure. They also allowed the opposition to take the lead and it looked as though the team had lost the game, when McAleenan broke down the blind side to release Morrogh-Bernard, who outstripped the defence to put Foster in for a try. Straight from the kick off McAleenan again set Morrogh-Bernard free and he outpaced the cover to score again. The team was robbed of victory by a late penalty, but had learnt a lot about themselves in this game.

The XV competed manfully against a strong Stonyhurst side. For most of the game they looked the better side and indeed held the lead for a long time. The game was eventually lost but the progress that the team was making was clear and it was to be the XV's last defeat.

Powerful rucking and good straight running created six tries for the side, three of them for Lukas, in a convincing display against Durham which saw them win 41-0. This sent the side to Hymers full of confidence. They played a wonderful game of rugby. The forwards, led by McAleenan, provided the backs with a lot of ball and the backs used it to great effect. Emerson at outside centre repeatedly carved up the opposition defence, whilst the rest of the side supported and finished off the breaks. They played with a positive spirit and a genuine enjoyment.

They won convincingly against Pocklington, but weren't quite able to match the Hymers performance. Nevertheless they still ran in six further tries as they finished the season in style.

The team remained fairly stable throughout the term after the first few games and 16 boys then played the majority of the matches. T. Foster (H) commanded the full-back place and continually showed a high standard of footballing skill. His game developed, and he firmed up his defence. He is a talented footballer. H. Lukas (O) had a successful season, scoring nine tries from the left wing. He worked hard and became a potent threat and fine finisher. His defence was outstanding at all times, as many of his opponents will testify. P. Morrogh-Bernard (B) had a wretched term with injuries, but showed his pace on the occasions he was fit, notably at St Peter's where he looked a quality winger. D. Mullen (A) played the entire season: playing on the wing when Morrogh-Bernard was injured, but otherwise in the centre. He has begun to run harder and straighter and is learning to take good decisions in



attack. His partner in the centre, M. Emerson (W), developed into a potent threat: a powerful runner, he has developed the eye for a gap, and improved his distribution considerably.

The half-back pairing of E. Brennan (E) and M. Wilkie (C) worked efficiently. Brennan came into the side after an injury to G. West side-lined him for the term. He immediately made the position of scrum half his own. His passing was crisp and accurate and, as he grew with confidence, his running game improved. His partner, Wilkie, used this regular supply of ball effectively. He has a superb boot and quick hands. He has learned to read the game and released the ball at the right time to launch his three quarters in attack. The biggest improvement in his game, though, was in defence, where he has become a ferocious tackler.

The pack forged itself into a powerful unit which was rarely matched. The front row of D. Ikwueke (C), W. Mallory (C) and G. Bamford (E) dominated all their set piece work. Ikwueke is a powerful and strong prop, who won countless possession in the loose. He has become more explosive and dynamic in the tight, and mobile and effective around the field. His partner, Bamford, worked tirelessly and has become a hard prop. Mallory, between them, secured scrum ball and has developed his throwing accuracy. His main asset, though, is his tenacity in the loose where he was never far from the ball.

The second row was solid. C. Naughton (E) secured a lot of lineout ball at no 2 and played like a back row forward in the loose. C. Banna (H) played a crucial row in hard, uncompromising manner. He added a real stability to the pack with his hard driving play.

The back row worked endlessly for the side. P. Tolhurst (C) established himself at no 6 and from there became a first rate lineout jumper. Some of the best lineout work of the season came from the team's no 4 ball as Tolhurst rose majestically to clear the ball straight from the top of the lineout. J. Costello (O) played an important role. He played most games, and when playing was hard and direct. He never loses heart and is positive at all times. E. Hodges (W) played most of the season at open side flanker and was a thorn in the side of every one of our opponents. He also covered the centre position when required and his hard tackling and forceful running was an asset.

The team was led by S. McAleenan (H) at no 8. He was an inspiration. He is a forceful runner, has good hands, reads the game well; he was respected by his own team and by opponents alike. He dominated both as a player and captain and deserves praise for bringing the team together as such a unified outfit, through the disappointments and successes of the season.

The B team had a successful season and several boys were pressing for A team places. Both teams played with an enthusiasm that was infectious.

One of the features of the team was the quality of the forward play and, in particular, their lineout. This was thanks to the expertise and commitment of Flint Davidson who worked with the U16 Squad this year.

Results:	v Leeds	W	48-0
	v Bradford	L	6-87
	v Newcastle	W	12-0
	v Sedbergh	L	12-32
	v St Peter's	D	13-13
	v Stonyhurst	L	8-30
	v Durham	W	41-0
	v Hymers	W	41-15
	v Pocklington	W	34-0

Team: D. Ikwueke (C), W. Mallory (C), G. Bamford (E), C. Naughton (E), C. Banna (H), J. Costello (O), P. Tolhurst (C), S. McAleenan (H), M. Wilkie (C), H. Lukas (O), E. Hodges (W), M. Emerson (W), D. Mullen (A), T. Foster (H), P. Morrogh-Bernard (B), E. Brennan (E). Also played: J. Richardson (T), E. Maddicott (H), M. Dickinson (W).

GDT

P 11 W 6 D 1 L 4 U15 COLTS 280-152

The opening two games against Leeds GS and Bradford GS were disappointing. The team's tendency was to sit back and let their opponents get ahead first. The first game against Leeds GS was a close encounter, losing 15-22 in the last few minutes. Once again, against Bradford, the XV were 17 points down in the first few minutes, but they showed spirit and determination and fought their way back before finally losing 24-37.

The Bradford result was the turning point: encouraged by a fight back against a strong Bradford XV, they began to believe in their own ability and only lost two of their remaining games. One was completely against the run of play, away to Newcastle RGS 12-20. The other was against a powerful and skilful Stonyhurst side, who were undefeated. Although they lost by 36-0, this was their best display. From the start they took the game to the opposition. Each member of the team showed determination against far bigger opponents, with some outstanding tackling, and never allowed themselves to become intimidated.

It was a great loss when they lost their fly half, S. Phillips, through injury after two games, and T. Leeming was another loss. However, L. Robertson came in from the wing to fly half, and P. Kennedy to second row, and the team covered their losses admirably.

The front row was well established and were rarely outplayed. T. Anderson, A. Burton and M. Benson also played with a positive attitude and with determination. In the second row L. O'Sullivan continued to improve and, along with P. Kennedy, he gave his best. The two flankers, S. Still and H. Foster, had outstanding seasons and both gave the side some pace from the flanks, with good defensive qualities. P. Barrett played at no 8 but missed a few games through injury, but when fit was fully committed. At scrum half, J. Entwistle's passing and tackling improved as he gained in confidence. At fly half, L. Robertson must have a special mention in filling this key position: although not a natural fly half, he worked hard, showing good tactical awareness.

The centres, I. de la Sota and W. Heneage, with pace and ability were always potential match winners and, along with D. Ansell at full back, this was the case in so many matches. All three had an excellent season. The wingers were A. Hulme and L. Richardson. Hulme continued to improve, particularly his tackling, and Richardson was given a chance in the team and worked hard to keep his place. A. Cooper and T. Whitmarsh were an asset to the team: although not always first choice, they were always willing to play anywhere.

Results:	v Leeds	L	15-22
	v Bradford	L	24-37
	v Mount St Mary's	W	42-7
	v Newcastle	L	12-20
	v Sedbergh	W	41-0
	v St Peter's	D	5-5
	v Stonyhurst	L	0-36
	v Durham	W	68-0
	v Yarm	W	36-17
	v Hymers	W	17-0
	v Pocklington	W	20-8

Team: T. Anderson (C), A. Burton (C), M. Benson (B), P. Kennedy (D), L. O'Sullivan (B), S. Still (W), A. Cooper (B), H. Foster (H), J. Entwistle (T), L. Robertson (C), A. Hulme (D), W. Heneage (E), I. de la Sota (Capt) (H), D. Ansell (O), L. Richardson (B), P. Barrett (T), T. Whitmarsh (W), S. Phillips (C). Also played: T. Leeming (H), C. Rigg (A), J. Mulvihill (A).

## RC

P 11 W 5 L 6 U14 COLTS 220-308

This was a modest season for the U14 Colts; it is usually disappointing not to win more than we lose. On the other hand, a side which beats both Bradford and Stonyhurst in the same season must be congratulated. The side had a tendency to let the other team get ahead first before joining in the game and this certainly accounted for disappointing results against Sedbergh and Durham. The game against Leeds is always a lottery since it comes before the boys have been in the school for a week. Newcastle and Hymers were bigger and better sides, and it is doubtful whether there is an U14 side in the country who would not struggle against a remarkably powerful and skilful St Peter's team. Ironically, although we lost by over seventy points, this was one of the team's best performances. The games against both Mount St Mary's and Yarm were thrillers and the team rounded off the season with a competent display against Pocklington.

The front row soon established itself and was rarely outplayed; Dobson, Catterall and Swann always played with full commitment both in the tight and the loose and were an asset. Harle and Roberts became the first choice second row and both made considerable improvements. Mosey moved from second row to number eight and always played with determination. The other back

row places were taken up variously by four players: McAllister Jones, who at times was most forceful but whose tackling occasionally let him down; Gilbert, who made up for a lack of pace by an uncanny ability to be near the ball at the right time; Black, who was a splendid asset because he was not first choice but was always willing to act as reserve and played at times on the wing and at others in preferred position as flanker which he did with considerable competence; and Hollins, who captained the side with quiet dignity and with splendid example. He missed a number of games through injury and when he did not play it always made a difference.

Rotherham established himself as a canny and combative scrum half. Leslie, at fly half, often used his footballing skills to considerable effect. His distribution improved, as did his tactical awareness. Stanley and Thompson always gave of their best in the centre and were often faced with much bigger and more powerful opponents. The latter, in particular, showed considerable competitiveness and captained the side well when Hollins was absent. Fernandez Ortiz was always effective in attack and his defence improved considerably. On the other wing Madden was impressive but suffered from injury and latterly was replaced by the promising Chidley. At full back Wightman always played with whole-hearted courage.

There is every prospect that this side will develop into a promising unit. There is plenty of skill and enthusiasm and they always practised conscientiously. Overall the team was physically small and this is a particular disadvantage at U14 level; over the next year or two this will become less significant as a factor and the side will be able to look forward to greater success.

Results:	v Leeds GS	L	5-45
	v Bradford GS	W	43-5
	v Mount St Mary's	W	41-28
	v Newcastle RGS	L	7-48
	v Sedbergh	L	14-21
	v St Peter's	L	0-77
	v Stonyhurst	W	10-5
	v Durham	L	5-13
	v Yarm School	W	30-28
	v Hymers	L	14-31
	v Pocklington	W	51-7

Team: P. Wightman (D), D. Fernandez Ortiz (W), D. Thompson (B), T. Stanley (W), C. Hollins (B), W. Leslie (E), M. Rotherham (T), P. Dobson (C), L. Swann (J), M. Catterall (T), S. Mosey (H), R. Harle (C), M. Gilbert (J), M. McAllister-Jones (A), A. Roberts (H). Also played: J. Black (H), P. Gretton (J), A. Radcliffe (H), J. Madden (E), H. Madden (E), C. Eccleston (A), R. Chidley (B).

## HCC

*The Academic Staff*

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Mr P. Mulvihill CertEd	Second Master, Science
Mrs J. Attar CertEd BPhil	Director of Studies, French
Fr Paul Browne BEd	English, RE
Mrs M.P. Sturges BA CertEd	Geography, English, Remedial
Mrs H.M. Dean BEd BDA Dip	History, English, Remedial/TEFL
Mr A.T. Hollins CertEd	Games Master, Maths and IT
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Mr G.D. Thurman & Mr S. Honorato	PE and Games
Mr I.D. Little, Mr W. Leary, Mr S.R. Wright <i>et al</i>	Music

*Students*

Mr W. Rigney, Mr L. Searle & Mr S. Wimsett

*Administration*

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

*Matron's staff*

Mrs S. Heaton RGN SCM	Matron
Miss R. Hardy	Assistant Matron
Mrs F. Wragge	Linen Room
Miss F. Martin	Linen Room

*Staff departures and arrivals*

In September we welcomed Mrs Josephine Attar, our new Director of Studies, who will also teach French throughout the school, Mr Adam Leslie as Director of Music, Fr Paul Browne to be a tutor and to teach English and Mr Roger Howard, part-time teacher of French. Mrs Christine Perry was appointed as TEFL teacher in October.

We said farewell to our three student helpers from Australia and New Zealand: Lach Searle, Will Rigney and Sam Wimsett. Roger Howard, at the end of his term with us, moved on to full time French teaching elsewhere, Christine Perry taking over his part time work for us. Ruth Hardy, after many years working for both Gilling Castle and ACJS as house-mother and as assistant matron, left to begin married life.

OFFICIALS AND NEWCOMERS

<i>Head Monitor</i>	W.A. Strick van Linschoten
<i>Monitors</i>	R.H. Furze, J.W.B. Morris, T.G. Davies, J. Egerton, N. Arthachinda
<i>Day Dean</i>	B.J. McAleenan
<i>Deans</i>	J. Chinapha, C.D.P. Donoghue, B.J.D. Delaney, I. Abascal, J.S. Robertson, J.A. Prichard
<i>Captain of Rugby</i>	N. Arthachinda

We welcomed the following boys to the school in September 1996:

B.J. Ainscough, F. Andrada-Vanderwilde, J. Bilalte-Maurette, T.P. Browne, J. Codorniu, J.A.P. Collins, T.R. Collinson, D.R.J. Cunliffe, H.R.J. Deed, C.E.P. Dolan, S.J.P. Donnelly, C.C.C. Ellis, J.L. Chivite-Fernandez, R.J.C. Forsyth, W.T.C. Forsyth, T.E. Hallinan, C.P. Halliwell, J.R.W. Hewitt, B.D. Hurni-Gosman, R.C. Khoaz, J.E.P. Larkin, C.J.R. McAleenan, B.P.M. McAndrew, D.G.M. McAndrew, F.D.M. McAndrew, P.S.B. McCann, E.A.D. Maddicott, J.S. Melling, J. Moretti, J.A. Murphy, M.J. Nattrass, T.H.E. Parr, J.W.O. Ramage, B.D. Sheridan, T.A. Spanner, P.J. Spencer, H.M. Stein, A.T.K. Steven, J.P. Thornton, J.H. Warrender, J.D. Williams, F.A. Wilson, M. Yamada, R. Yamada.

The following boys left the school in December 1996:

I. Abascal, J. Codorniu, J. Bilalte-Maurette.

OUTINGS DAY

In October, the first and third year boys visited the largest forest in England. Once there they attempted some orienteering and ropes courses. After some instruction in how to use and interpret an orienteering map and to get used to its very large scale, the boys were divided into pairs for a competition. The first years did particularly well with the fastest pair, Jared Collins and Joseph Thornton, coming in only a few minutes behind the best third year pairing.

The boys cooked their own lunches over paraffin stoves. Thus refreshed we went even deeper into the woods to make our way round the aerial walkway or build forest shelters. The bivouacs constructed were large enough to hold several boys. The root system of an overturned tree made one wall. Large branches then strategically placed and covered with a rich variety of ferns, twigs and smaller branches made the end result more than presentable. The ropes course had a number of different challenges – asymmetric ropes, rope bridges, crossed over ropes with every intrepid lad firmly secured to safety wires. A well thought out venture and fun for all.

### HAMLET

The third year studied *Hamlet* a little in preparation for seeing the Upper School production in November. The set was startling: a great silhouette of the old king hung over the stage, at the back of which was a bank of computers and monitors. Above it there was a great industrial fan, backlit, spilling out smoke. The whole atmosphere spoke of Big Brother and 1984. On the front of the stage were other monitors showing by turn live views of us and a recording of the murder of the old king as he slept in the orchard. The production itself picked up on the many examples of spying and eavesdropping, and the oppressive self-regarding state. Ed Barlow, as Hamlet, brought the lines alive brilliantly for our boys, who understood not just his words but his feelings and his plight. Polonius was played comically and vigorously by the Head of School, and former head of Junior House, Hamish Badenoch. Robert Hollas, a former ACJ and a scholar, played several minor parts, including Osric. From conversations overheard afterwards, I think quite a few of our boys will be offering their services to the Upper School theatre from September.

### FARNE ISLANDS AND DURHAM

The weather was glorious for our history outing. The sun was shining and there was barely a breath of wind. For our first lunchbreak we visited Jack Charrington's great-uncle, Major Baker-Cresswell, who lives near Chathill, just outside Seahouses. On his land stands Preston tower, built around 1392 on the orders of Robert Harbottle, one of 78 Pele Towers listed in 1415. These towers were essential for dwellings at a time when Northumbria was ravaged by raiding Scots. Major Cresswell has furnished some of the rooms in the tower to show us what life would have been like for the inhabitants in the year 1400. Visitors now have the benefit of a wooden staircase and electric lighting. We all agreed it would have been cramped and somewhat smelly and no-one envied them their living conditions. The view from the top of the tower was magnificent.

By the time we reached Seahouses our boat, Glad Tidings IV, was waiting for us. We called briefly at some of the inner islands to drop off supplies of fresh water for the wardens. As the sea was so calm the boatman gave us the opportunity of landing on Longstone Island for twenty minutes. Several of us

scanned the rock pools whilst others of the party senenaded the seals, who were extremely curious. There was a large colony of grey seals basking on the rocks or watching our movements attentively from the water. Some of the boars were gigantic. The majority of the birds have now flown to warmer climates but we were fortunate in seeing shags, cormorants, various types of gulls and the odd gannet.

When we arrived on Holy Island at about 10.00 am the tide was already coming in quickly. We were advised not to go onto St Cuthbert's Island unless we wanted a swim back. Instead we made a make-shift altar on the beach of the main island using a discarded plastic bread tray and Fr Paul's duffle coat. We held a quick music practice and discovered that no-one knew enough words of the same hymn by heart so we limited ourselves to Fr Cyprian's mass. Fr Paul preached about St Cuthbert, but briefly, because of the rapidly encroaching tide. The waves were almost lapping at our heels! As we didn't fancy being marooned on the island we hurried back to the coach park. Once on the mainland we watched the speed with which the causeway was submerged. One motorist crossed when the water was almost a foot deep – not to be recommended! Before mass we had a brief look at the Norman priory and the museum. Some even managed a visit to St Mary's church to see the copy of the Lindisfarne gospels.

We stayed in Wooler Youth Hostel overnight. The buildings had once been an army barracks but were quite comfortable. Those who were fortunate enough not to be doing the washing up played pool or board games. A few braved the outside and entertained the warden's dog. After an excellent breakfast of orange juice, cereals, toast, sausages, bacon, eggs and beans washed down with tea, we got on the coach once again to go to Holy Island. In Durham Cathedral we were able to see the tombs of Bede and Cuthbert. We were also given a free showing of a video presentation on Cuthbert's life.

John-Paul Mulvihill, Tom Collinson, Benedict McAndrew,  
Jack Charrington, Jose Fernandez and Nick Jeffrey

### RATS!

As part of the Winter Extravaganza we performed the musical, *Rats!*. It was a typecaster's paradise, particularly when it came to the Chief Rat (Fr Jeremy) who played this villain as a reincarnation of Elvis. The Mayor of Hamelin (Jonty Morris) and his three Aldermen (Francis Townsend, Tom Gay and Peter Spencer) certainly had their work cut out controlling these vermin.

At the last moment, Francis Townsend, who had been rehearsing the role of Pied Piper, started to suffer throat problems. He bravely and professionally stood down and passed the role to Ben Phillips who, with less than a week to learn the part, managed an excellent performance. Other noteworthy performances came from the Narrator (Tom O'Brien), the Crippled Boy (Chris Halliwell) and the chorus of rats, townsfolk and children. The whole production was greatly enhanced by the outstanding costumes designed and

made by Mrs Wragge. Special thanks also go to Mrs Dean and Mr Leslie for all their hard work in direction, and to Miss Nicholson, Mrs Sturges and the Aussies for their assistance with set, lighting and wardrobe.

### SCHOLA NEWS

We welcomed a number of new recruits. Ben Sheridan, Peter McCann, Tom Spanner, Jared Collins, Peter Spencer, Chris Halliwell and Sebastian Zwaans all began their training as novices in September. We were also joined by Tim Browne who became a full Schola treble at once, coming to us from Wakefield Cathedral.

In addition to the normal Choral Mass on Friday evenings and the Sunday morning Community Mass, the choir has also given two performances of Fauré's *Requiem*, one in the Abbey church and the other at Swainby Parish Church near Middlesbrough. At the annual Christmas concert the boys performed the Vivaldi *Gloria* and *Magnificat* along with various advent carols.

### ACJS BOYS IN COLLEGE ORCHESTRA

Alex Strick (violin), Robert Furze (viola), and Tim Browne (percussion) have all been selected to play in the Ampleforth College Symphony Orchestra. They are the first ACJS boys ever to be invited to play in the Upper School Orchestra. They performed with the orchestra for the first time at the St Cecilia Concert in November.

### MACBETH

'Be bloody, bold and resolute.'

Preparation for the second year theatre visit had included viewing the Leon Garfield animated version and reading extracts from the text. The boys were familiar with the plot and had memorised some crucial lines. They were keen to experience a live performance. They were gripped by the first impression of the simple set: a semi-circle of rectangular doors provided not only obvious entrances and exits but an exciting, symbolic Birnam Wood.

King Duncan and Fleance were played by women which caused some confusion and disquiet at the time, but provided a point for discussion later. Ben McAndrew said he didn't find it a problem: 'In those days when men were men, he had the womanly qualities of gentleness and kindness.' The more bloodthirsty were disappointed with the 'dagger' being depicted as a shaft of light but appreciated the swordfight at the end.

It was gratifying to hear the discussions in class concerning the quality of the acting and the issues raised by the play. A final comment from a boy who had never been to a theatre before: 'the cartoon version was good because it could show the battle scenes better but the theatre performance brought the play to life.'

### CASTLE COURT

*Should blood sports be abolished? Should girls come to ACJS? Should Claudia Schiffer go up in a balloon? Do we need corporal punishment in our schools?*

These controversial issues were tackled by an eloquent and lively group of third year boys in our debating society. Dominic McCann, Richard Heathcote and Michael Scott have already demonstrated their ability to sway the masses. Other notable debaters on the floor are Peter Donnelly, Ignacio Abascal, Chris Murphy and Charles Murphy, Tom Davies, James Prichard and Joshua Robertson.

There were some heated debates when important things were said but the most entertaining was the Balloon Debate where four boys became instant celebrities. Tom Davies (William Webb Ellis), Richard Heathcote (the Wright brothers – both!), James Prichard (Claudia Schiffer) and Joshua Robertson (Richard Branson) staked their claims to a place in the balloon by attempting to convince us of their inestimable value to society. Prichard's interesting assertion: 'I am – I don't have to do anything,' did not convince the house nor did Robertson's clever interview technique, showing how all the world belongs to Virgin. Davies drew great gasps of outrage from the floor when he dared to suggest that, if rugby had not been invented, one would have had to play football! 'Life would be so dreary without rugby tours,' said Tom.

The 'Great Caning Debate' has been 'rehearsed' by two heavyweights, McCann and Scott and we expect they will attract large numbers to hear them engage in verbal battle in Castle Court next term.

### RUGBY

#### 1ST XV

Only four of the 1st XV had played in the school's U11 side and two of the side had never played rugby before. We started the season at the Sedbergh Festival. The first match put us against The Downs – last year's winners. It was a satisfactory first game – a good win against an obviously strong side – thanks to some admirable Arthachinda tackling. Nick carried on in the same vein and also demonstrated some penetrating and incisive running during the afternoon. We eventually lost 5-0 to Penrith – The Downs went on to win!

The following weekend we won emphatically against Cressbrook. James Prichard and Jamie Vickers completely destroyed the supply of ball to the Cressbrook backs until eventually they really didn't want the ball for fear of what this evil pair would do to them! Arthachinda produced the greatest piece of skill so far seen this season. A poor kick ahead was easily fielded by a big and talented full back with room to move. Nick took him in full flight, picked up the loose ball, fended off a defender and outstripped the cover to score under the posts – all in one flowing movement. Peter Donnelly showed us for the first time just what he was capable of in the loose.

For the Choristers match we left out the bigger boys to keep the sides

balanced. This allowed many boys to gain experience, particularly Abascal, who scored another intercept try, showing some touches of real class. Against Bow our forwards were remarkable with Anthony Bulger and James Prichard performing outstandingly. The backs, though, never really got going so the whole performance was dour rather than inspiring. We learnt from this and put the lessons into practice against Allertonshire. A feast of running rugby with Ben Allerton and Ignacio Abascal to the fore, showed just what the boys were capable of, Txomin Martin also coming into his own.

To prepare for our toughest match against Pocklington, we regularly went across to the senior school for some invaluable practice, playing against the Under 14B's. To our surprise we coped well with them, and the Pocklington game was tremendous, each side scoring in turn, ending with a victory for them. Fine rugby was played and the boys were rightly pleased with their performance.

Yarm were simply not able to match the power and pace of our side. Ben Allerton and James Hewitt both excelled against their old school. Nevertheless, we felt we had let them into the game too much with some poor rucking, a weakness we corrected by drafting in Richard Heathcote and Ben McAleenan. Bramcote, a comparatively small and fragile side, felt the full effect of this change in the forwards. The backs also ran riot in this game. Ignacio Abascal, who had not played rugby before this term, has had a meteoric rise. He has natural talent and manages to put instructions into operation promptly and effectively. Within ten weeks this late starter was playing for the NE prep schools against Scotland, alongside James Hewitt, Anthony Bulger and Nick Arthachinda, all playing well, with Abascal and Arthachinda scoring tries.

Colours were awarded to Ignacio Abascal, Ben Allerton, Nick Arthachinda, James Hewitt and James Prichard.

#### U11s

The improvement shown by all involved in the U11s is a tribute to their dedication and commitment throughout the season. They started as keen, fresh youngsters with little knowledge of the game and lacking the 'Killer Instinct' that is so often the difference between victory and defeat, yet by November the same boys had become a close knit organised unit, ferocious in defence and relentless in attack.

In the matches against Yarm, Mowden and St Olave's the team showed excellent character and teamwork, coming from behind to take victory late in all three games. There were some wonderful tries scored but it was often our defence that made the difference.

The team was well led by Nick Ainscough, who took a while to find his own form but worked hard at bringing the best out of players. The pack were fragile early on but improved exceptionally, eventually relishing physical confrontation and hungry to secure possession. Experts at this were Jared Collins and Michael Edwards who despite being small in size showed tireless courage in taking on their opponents, often bigger lads. Henry Jones, Jozef

Wojcik and Tim Hallinan displayed excellent strength and aggression and were often at the heart of some strong forward charges.

On the back line, Nick Entwisle at scrum half served well, often sparking an attack with a swift pass or a sneaky dash down the blindside. However, it is Nick's tackling that has earned him most acclaim, consistently bringing opposition attacks to a halt with some almighty hits. Jack Warrender was another predator in defence, who scored some wonderful tries yet was unselfish with the ball. He set the standards in most areas of team play. Chris Borrett showed silky skill, speed and strength on attack, making him a formidable player. Gavin Williams and Ryan Khoaz worked hard especially on defence while Joseph Thornton proved to be safe under the high ball. Colours were awarded to Jack Warrender, Nick Entwisle, Chris Borrett and Jared Collins.

#### WINTER EXTRAVAGANZA

The depth of talent and enthusiasm this term led us to putting out a record eight sides. While it is all about participation rather than winning, the 1sts, 2nds, 3rds, 4ths and U11s all won. The 11Bs, U10s and U9s had great fun. Counting the boys who operated the scoreboards and helped out, virtually all the boys were involved. Thanks go especially to Helen Dean and Michelle Wormald for stepping in to escort sides to Bramcote.

#### AUSTRALIAN TOUR

Perth - Aquinas College U13A's	Won	5-0
Canberra GS U13A/B's	Won	24-5
Blue Mountains GS U14/U13	Won	22-17
Sydney - Newington College U13B's	Won	10-5
Cairns - Innisfail High School U13A's	Won	31-17
Darwin - Northern Territories U14A's	Lost	0-78

A quarter of the school went on tour to Australia last summer and we had a great time. The whole tour was an outstanding success on every front. The fund raising and sponsorship meant that no boy was left behind for financial reasons. The rugby was excellent, the trips and outings all worked well and were great fun. More importantly the boys were well behaved, kind, sensible and courteous. No matter where we went we were told what a credit they were to their parents and the school - I would agree entirely.

The vast majority of the party assembled at Heathrow: lots of nervous parents and excited boys. The check-in booth closed as we arrived at the front of the queue - just to test our resolve! This problem and Diego's bag (shredded by the baggage conveyor) were neatly sorted out and we went on to have a good and uneventful flight to Perth.

We then gathered in our strays from various parts of the world: Enrique Zambrano from Mexico, Nick Arthachinda from Thailand and, in the middle



of a very long night, Tom Davies from Hong Kong. We had a good training session and thoroughly looked the part: straight running, good hands – needless to say this didn't come off with such effect in the match.

We quickly mastered an army style numbering off system with 'Townsend' being shouted by everyone instead of 21 as Francis wouldn't join us until Canberra. We had an excellent morning at SciTech, a sensible sized 'hands-on' science and technology centre with plenty of variety and appeal. A lot of informal learning went on, followed by a more formal and impressive 'high voltage' presentation. We then made our way to Fremantle prison by way of Kings Park with its wonderful avenues of gum trees and view of Perth city centre. The macabre environment of the prison was, of course, well received by a bunch of 13 year olds. The relatively 'mild' prison was quite sufficient to give a chilling insight to the rigours of the harsh times and climate of the settlement.

The threat of a tropical storm was enough to cancel our planned day in 'the bush' with climbing and genuine 'bush tucker' lunch. So a quick change was executed and off we went to an indoor climbing centre – which was first class – and on to underwaterworld. The displays certainly whetted our appetites for the Barrier Reef to come. The afternoon saw us register our first win of the tour – a relief in so many ways – a very tight win against a bigger side who had not lost a game in four years either for the school or club. The back row forwards, Chris Hollins, Matthew Gilbert and Danjo Thompson, were outstanding and most definitely won us this game. Possession we won they ensured we retained and anything we lost they won back quickly and decisively for us.

The boys were hosted royally in Perth, this together with great activities and a win, gave a wonderful feel to the start of the tour. An early morning training session and sad farewell to our terrific hosts and on to Canberra – in flight video, *The Phantom*, only for the fourth time!!

We were escorted around the Australian Institute of Sport by a rising international netball star and by Matt Hall who had been a 'rent-a-roo' at ACJS and a past scholar at the institute. The facilities were just as you would expect from the leading facility of its kind in the world. The scholars get individual and team coaching, instruction on diet, training, motivation and health. Their technique is videoed and analysed and backed up by remedial work. Nothing would appear to be left to chance.

We used the bus to go to Matt Hall's home where Mr Hall Snr took us up into the national park. Within minutes we had sight of massive herds of kangaroo, which of course completely caught the imagination of the boys, just one of the 'magic moments'. On return to Canberra Grammar School we climbed the 'Red Hill Lookout': 360° views of Canberra and spectacular rosellas, small herds of kangaroo but very close – great way to finish a day.

The bus driver who took us to the New Parliament house was excellent. He took a large detour which effectively became a tour of the embassies. With Australia, and Canberra in particular, being so young the embassies were built



Australia Summer 1996



for the purpose of showing the nature of the country they represented rather than using an existing building, as is the custom in most other countries. So many of the embassies are remarkable or exotic: the Chinese embassy with its pagodas for instance. The tour of Parliament House was given by one of the Canberra Grammar parents who was the PA to one of the senators. Besides seeing the state rooms and main chambers, she gave us a unique glimpse into the workings of the government, including a 'behind the scenes' view. Tom Davies and Francis Townsend comfortably sharing a chair meant for a visitor, was one of the lasting pictures.

By way of a change the boys were given the money for their lunch. So at Manuka they set off in groups to explore the possibilities. They rose to this challenge really well, mixing and matching with a great deal of business acumen being used. We returned to the Grammar School just in time to see a 'Black Hawk' helicopter depart.

The game against a sympathetically selected side was excellent. It was easily the best the boys had played since the start of the season the previous September: Martin Catterall and Paul Dobson ensuring a steady supply of possession from set piece play; forwards and backs combining in sweeping movements, outstanding tackling and rucking; Francis Townsend coming into the side and making a big impact, as did the forceful running of Nick Arthachinda.

All the 'Aussies' of the last few years, their parents and teachers all came together to produce a very special evening. It was really wonderful to meet all these people we had heard so much about. Not too surprisingly they were as kind and warm and as good company as their sons.

The next day the only mistake in the arrangements for our travel had us hanging around unnecessarily. However it gave the boys the unexpected bonus of spending some time with Matt Grant and Steve Mahar, which was excellent. Then off to the Blue Mountains.

A free day with our various hosts saw the boys involved in a great variety of activity. The Blue Mountains were a major barrier to the first settlers their vertical cliffs completely blocking exploration westwards. Conventional wisdom – follow the rivers as they will provide access to the interior – was completely useless. Follow the river and you find a spectacular waterfall but no gorge or pass. These waterfalls, and the surrounding scenery with the blue mist from the gum trees, provided us with great photo opportunities. Glow-worm caves were visited. Some also went to Aussie rules matches – what a game! All in all a wonderful time was had by all.

Coming back together again we took the school bus to the Three Sisters rocks and went down the 'Thousand Steps' and walked along the base of the cliff, past outcrops of coal, to the base of the steepest mountain railway in the world, originally built to bring up the coal. The game against the Blue Mountains Grammar School was refereed by the headmaster, adding to the variety we had already had: a Maori lady in Perth and a sixth form boy in Canberra. The match itself was quite an experience. St Olave's had heavily

beaten their U13A's the previous year so that meant we were asked to play against a mixture of U13 and U14's. They were big. Luckily by bringing together two sides they were not as organised as they might have been. We kept ourselves in the match by genuine courage and endeavour. Again, outstanding rucking and pressure did the trick. This was very necessary as John Whittaker broke his collar bone very early in the game, presenting an even greater challenge as his presence at Canberra had been pivotal to our success. Nick Arthachinda had another outstanding game and was duly awarded his colours.

We made use of our drive to Sydney to stop off at Homebush – the site of the Sydney Olympics. We saw the pitch that will be used for the hockey and the hall of fame and the layout of the rest of the planned complex. Come 2000 – we will be – been there – done that – got the T Shirt!! Newington College is one of the GPS (great public schools) and has a campus and set of buildings to match. The newly finished sports complex simply left you drooling: double sports hall over a basement swimming pool, outdoor covered basketball court, reception rooms, weights provision and balconies set impressively with commanding views of the playing fields – very nice. We trained on the main oval and, having changed, swam in the pool; we felt privileged.

The next day was completely given over to exploring the wonder that is Sydney. No picture of the harbour bridge and Opera house can prepare you for the experience of being there. It must be one of the most outstanding sights in the world. We took a tour of the opera house; heard all about the glass strong enough to take men's weight and the problems experienced when the Danish architect walked out. We then made our way through 'the rocks' – the oldest portion of settled Australia – and up onto the harbour bridge turrets – one of the best kept tourist secrets. The splendour of the harbour lies all before you.

Our next excursion into the city was a bit more hectic. Having ascended the famed Sydney Tower and drunk in yet more spectacular vistas including the SCG, we route marched our way to the botanical gardens for 'the team photo'. Black and red kit with the Opera House and Harbour Bridge in the background – a complete winner. Then a rush back to the train to be in time for our game. Not a wonderful team performance yet it did have its moments: Francis Townsend showing for the third match in a row just how tenacious he is; Diego Fernandez scoring a wonderful try.

We now moved to a hotel which allowed the boys more time together to swap stories and experiences. We walked down to the fish markets, another well kept tourist secret. Pelicans swimming in the bay while we had a fresh fish lunch – just wonderful. We made our way back to the city centre in time to witness the arrival of the Olympic flag from Atlanta. Well the taller ones did, not so hot for the majority of the party. We spent the rest of the afternoon at Manley, having taken the ferry across the harbour. Our return to the Townsends' for a first class BBQ was accompanied by the most spectacular sunset, in this case the photos did do it justice.

Off to Ayers Rock – it even looks big from 50 km away. The sunset was not the most spectacular, but the climb the following morning was out of this

world. It is an uncanny experience to be on top of such a huge outcrop with flat land all around and to try and visualise that it had once been part of a shallow sea, when you are quite literally thousands of miles from any coast; it makes no sense. Many photos later we came down to earth and off to the Barrier Reef – hard work this touring!!

The Cairns Colonial Club, which was to be our home for the next four days, was as luxurious and wonderful as the Spinnifex lodge had been Spartan. The boys made full use of the pools, spa and saunas. The meals were brilliant and this was a thoroughly wonderful time. The boys were such good company that it made it a real pleasure to have them around. Our trip to the Barrier Reef lived up to the expectation. Colourful fish, brilliant coral, mini subs to take you out further, underwater observation panels to see your friends snorkelling, all combined to make a very memorable day, despite the warnings of strong seas and storms.

After such an outstanding day it would have been understandable if the rest of the sights in Cairns had paled into insignificance – not so. The village of Karunda gave us a day to remember. Having climbed all the way up to it on the scenic railway, we then took a trip into the rainforest in a World War II army 'duck', seeing a water dragon on the edge of the lake. An aboriginal group provided a show that was informative and entertaining. Matthew Devlin excelled himself with the audience participation part – captured on video forever! We were then given a demonstration of spear and boomerang throwing (and even tried it ourselves) and how to make bush shelters and didgeridoos. A BBQ lunch followed by a tour round their wildlife park – joeys in pouches, stroking koalas and a skytrain home – nicely rounded off a thoroughly worthwhile day.

To fit in these outings we had had to rise really early for many days. This was not really a problem as the body clock didn't quite know what was going on, especially with the change of time zone three times. The time was just what we said it was and not what it felt like – if you see what I mean. However the rumour of a lie-in soon got round: 'Can we stay in to 7.00 am?' – 'Later?' – '7.30??' – 'What, 8 o'clock!!!!' 'Seventh heaven.' This was then followed by training in fairly sticky, sultry conditions and a most amazing game at Innisfail.

At Innisfail the boys are taught rugby union at school but play rugby league each weekend for their club. This was their first ever competitive game of rugby union in their lives – thank goodness. They were very big, very powerful, talented and thankfully bemused by the new rules they had to adapt to. Within minutes we were 7-0 down and one or two high tackles were causing concern. The resolve of the boys was tremendous. They played together as a team and as a result dominated every phase of the game. If we did not win the ball the back row would very quickly demolish the chance of an attack. The rucking again was outstanding and the tackling very good. So against the odds the boys achieved a remarkable victory. We were treated to a BBQ and were presented with a truly unique memento in the form of a clock made at the school out of rare red cedar in the shape of Australia. For a school

to take this trouble summed up the generosity of spirit we encountered from all our hosts on the whole trip. This victory meant that we had won five out of five on the tour. It was also the last time we would all be together other than for outings. Enrique would be leaving the party and the school to go back to Mexico. For all these reasons we decided to have a celebration dinner. This was an excellent opportunity to present Matthew Rotherham with his colours for his outstanding performances on the tour.

A morning's shopping followed by an extended swim then flight to Darwin was considered by one of the party to be 'the best day yet' – good that everyone got what pleased them!! During the day Andrew Garden managed to get our video camera repaired, a feat I doubt we could have achieved at home.

Our last outing as a group was to the Adelaide River and Lichfield Park. On the Adelaide River, crocodiles have been fed from boats for a number of years, so much so that they now recognise the sound of the boats' engines. Chunks of meat are held over the water and the crocodiles duly oblige by leaping out of the water to snap up the morsels, some taking the meat 12 to 15 ft above the water. You could not fail to be impressed. Lichfield Park was an idyllic last trip: massive waterfalls, wonderful rock pools to swim in and luxurious rainforest surroundings.

The day and a half before flying home was spent with the various host families, apart from our game with the Northern Territories. This was a complete mismatch. The teams had been getting gradually bigger as we progressed on our tour and this side was gigantic. Five of the players were over 6ft tall and on average they were at least nine months older than our lads – and they were good. Chris Hollins was injured off after 10 minutes but luckily no-one else was hurt, quite largely because of some excellent refereeing. The boys competed as best they could, particularly in the second half, but this was one challenge beyond their resources.

All that was left was to fly home and reminisce over the experience. One of the boys had been given the choice of going to the Olympics in Atlanta or going on the rugby tour. The fact that he did not regret missing the Olympics says it all.

I cannot finish without thanking all those helped the tour in any way – there are far too many to name but Trish Morris was amazing with the time and energy she brought to our efforts.

## RICHARD ROWE

*born 23 May 1957; St Bede's House 1971-75; much illness; died 1 November 1996*

Popular with contemporaries, Richard Rowe was a natural leader – a role he never sought but which came his way. The first signs of difficulties with himself emerged at Ampleforth, referable perhaps to lack of self-confidence, and in various ways these problems continued to handicap him. Yet his open, friendly, nature gave him easy rapport with others – many letters after his death mentioned his humility and gentleness. He had an enthusiasm for music and football, and a strong interest in history. In recent years he studied for a diploma, and the rare and punishing disease which he contracted in 1994 did not deflect him from his determination successfully to complete this course of studies in Business Administration. He was the father of a son, Geoffrey, born in 1982, of whom he was very fond. Richard had many doubts about his faith; faith was always his concern: in his last year of life he bought a silver cross on a chain, and he wore this in hospital when he was dying.

## LT-COL LIONEL ROBERT HENRY GERALD LEACH MC JP DL

*born 12 December 1914 Chiswick; St Oswald's House 1927-33; Christ Church, Oxford 1933-36; army 1936-1947; director Joseph Rochford 1947; wine business; married Joan Rochford 1944; died 4 November 1996*



Lionel Leach was the son of Sir Lionel Leach, Chief Justice of Madras. After Ampleforth and Christ Church, Oxford (where he read History), he was commissioned in 1936 in the Royal Artillery. In 1939 he was posted to East Africa, commanding the 22nd Mountain Battery as it advanced through Somalia, Ethiopia and Eritrea until the surrender of the Italians at Gondar in November 1941, being mentioned in dispatches and awarded the Haile Selassie Military Medal for gallantry in Ethiopia. Later in 1944 he was second in command of the

25th Mountain Regiment in the Arakan in Burma, where he was awarded an MC, and took part in desperate battles with the retreating Japanese. He was at the battle of Admin Box, and was part of a group of Amplefordians and other Catholics known by the nickname 'The Pope's Own' – including Fr Timothy Horner (C38) and Bill Wilberforce (OA32 RIP). Returning to England in December 1944, and resigning from the army in 1947, he became a director of Joseph Rochford and later in 1952 Chairman of the Lea Valley Growers Association. When he retired from Joseph Rochford in the mid 1970s, he set up a wine business, and travelled to the vineyards, making many friendships with wine growers. At home they had wine tasting parties in the cellar. He farmed in Benington near Stevenage. He would go on fly fishing trips to Kenya, Chile or British Columbia, a great love which he continued almost to

the end of his life. He became a magistrate in 1950 and was vice chairman (1956-63) and then chairman (1963-84) of the Chesham bench. He wrote three books on travel and fishing, and many other shorter anecdotes: after every fishing trip he would write an account. Always kind, he was intensely interested in other people. He had a vibrant interest in history and studied the Peninsular War. He played rugby for the Harlequins and for Christ Church, when the college XV had three internationals – and for Oxford several times, being unlucky not to gain a Blue.

In 1944 he married Joan Rochford (died 1994), the sister of his lifelong friend Peter Rochford. Lionel and Joan had two sons, Peter (T64) (his wife Sarah is the daughter of Edward Dobson (OA31 died 1972)) and Stephen (H65), and a daughter. Grandsons at Ampleforth have been Robert Leach (D92) and Mark Leach (currently D). Grand nephews at Ampleforth are Luke Massey (D95 – now at Oxford) and, currently in St Dunstan's, Luke's three brothers: Guy, Damian and Peter.

## MICHAEL VERNON

*born 11 January 1927; St Cuthbert's House 1939-45; Irish Guards 1945-50; land agent; racegoer; died 9 November 1996*

*Michael Ryan (A63) writes:* Michael was a Dublin based bachelor who joined the Irish Guards shortly after leaving Ampleforth. He left the army in early 1950 to take up the post as agent for Pembroke Estate in Ireland after his father's death. His main occupation in life, following redundancy in the sixties, was to become a professional horse race goer. He never missed a race meeting, unless for ill health. This, he considered, going to work. His charitable works included serving meals on wheels and on the boards of two Dublin hospitals. He joined the Order of Malta in the 1980s and became a popular reader at Mass in St Andrew's Church, Westland Row. Amongst the racing fraternity he was affectionately known as 'The Major', and will be remembered especially for his skill at sorting out photo-finishers and betting on them. He was a character who took his faith seriously and enjoyed living his life to the full.

*OA Notes Editor notes:* Michael Vernon was the uncle of Philip Ryan (C69).

## JOHN PHELAN

*born 4 July 1942 Kalimpong, North India; St Oswald's House 1954-59; insurance in Britain and Kenya 1960s to mid 1980s; ran nursing homes in Aberdeenshire 1980s-96; married Josephine Savoury 1967; died 18 November 1996*

John Phelan was the fourth of five children: Tom (T55), Anne, Paul (T58), John (T59) and Derek (T61). Born in India where his father worked with the Indian Shipping Company, they would only return home from Ampleforth every two years; otherwise they travelled to relatives in Ireland, John always manipulating the railway times to ensure they saw a film in Dublin on the way.

After Ampleforth, John worked in insurance for Clerical, Medical and General Insurance Co, travelling through both Scotland and England; successively he worked with the company in Manchester, Leeds, London and finally in Aberdeen, where he became Manager. From the mid 1970s to mid 1980s he was in Nairobi with the Crusader Insurance Company. Returning to Aberdeenshire, he started a nursing home, eventually owning four nursing homes employing over 200 people in a company called Samamat, an amalgam of his children's names. He married Josephine Savoury in 1967, and they have three children: Sarah (aged 25), Mark (aged 22) and Matthew (aged 12). He was an active member of his Catholic parish at Fetternear in Aberdeenshire. Over his last 18 months he had suffered from leukaemia, and between spells in hospital he continued an active and cheerful life in business and with friends until five days before his death. Although he had not visited Ampleforth over the years, he continued with memories of Ampleforth, and his son Mark called at Ampleforth in 1995.

#### PETER LOUIS HAYES

*born 18 July 1911 Harborne, Birmingham; left St Oswald's 1925-28; architect; the Royal Engineers 1939-46; married Joy 1940s; died 23 November 1996*

Baptised Louis, he became known as Peter to distinguish him from his father Louis. He was the third of four children. In St Oswald's he gained his House boxing colours. Although not over academic, he had a strong interest in English literature, especially Shakespeare. After Ampleforth, he worked briefly with Lloyds Bank, but his work (which included stoking the boilers) did not appeal to him. Soon, he joined a firm of architects, and studied at the then Birmingham School of Architecture, qualifying in 1934. Little is known of the next few years except that he was involved with a group of young Catholics, and in this group he met his wife Joy; they married in the war years. He served with the Royal Engineers from 1939 to 1946. He was with the architects SO Choke and Partners from 1946 to 1977, finishing as senior partner, being much involved with the rebuilding of St Catherine of Sienna in Birmingham Horsehair. Moving from a flat in Birmingham to the country at Gent, he and Joy ran a hobby small-holding in three acres of land. He loved country pursuits, particularly shooting and rearing his dogs. In 1985 advancing years led them to give up rural life and settle in Droitwich. He was an active member of his parish. He had a good sense of humour and could be relied upon as an after-dinner speaker. In his missal, he carried a card saying: 'Every time I pass a church, I like to pay a visit, So when at last I'm carried in, the Lord won't say, Who is it?'

#### DAYRELL GALLWEY

*born 6 February 1931; Glenstal 1941-45; St Oswald's House 1945-49; Irish Guards and Kings African Rifles; wine merchant; chocolate maker; Knight of Malta; Freeman of Waterford; married Milagras Mahony about 1958; died 3 December 1996*

Dayrell Gallwey was a soldier, an entrepreneur and inventor. After Ampleforth, he was for about seven years until 1959 in the Irish Guards, serving in Egypt and Kenya, and in Kenya, he volunteered to serve in the Kings African Rifles in fighting the Mau Mau terrorists. Returning to Waterford, he worked in the family business of Henry Gallwey, wine merchants and whisky distillers. He invented an Irish coffee liqueur, winning a Gold Medal. Later he started a chocolate business run from home, selling Irish whisky truffles. Dayrell was a Knight of Malta. He was a Freeman of the City of Waterford. As in the best sense a gentleman, he had a wonderfully measured sense of humour. In about 1958, he married Milagras Mahony; they had five children - Antonia, Georgina, Michael, Nona and Shane (C91). His brother was Hubert (O34 RIP).

#### MILES PATRICK TERENCE O'REILLY

*born 4 May 1924 Calcutta; Avisford 1933-38; St Oswald's House 1938-42; RAF, BOAC, West African Airways; aviation artist; married Juliette Munro 1948; died 17 December 1996 Warminster, Wiltshire*



Miles O'Reilly was the son of Keith and Anne O'Reilly. He was born in Calcutta where his father was serving with the Indian Army. When the time came for him to go to school in England, his parents were all the more grateful, in view of the distance involved, to find Avisford where Miles proved to be very happy. His headmaster, Major Jennings used to remember him lying on his study floor as a small boy drawing aeroplanes. Those were the days when Hawker Furies were flying from Tangmere and naval biplanes from Ford, both a short distance from the school. At Easter 1938 Miles left Avisford and went to Ampleforth, to St Oswald's, where again he was very happy. He was devoted to his housemaster, Fr Stephen Marwood, and thrived in the unforgettable atmosphere of the old house. It is no surprise that he haunted the Art Room and developed his skill as an aviation artist.

On leaving Ampleforth in 1942, he joined the Air Force as a navigator, training in South Africa and serving in the Far East. In 1947 he joined BOAC. In 1948 he married Juliette Munro, who, with her French mother, had escaped from France and worked for the Free French, broadcasting from Northolt Aerodrome. From 1948 to 1953 they lived in Nigeria where Miles was with West African Airways. In 1953 he returned to England and joined a firm of



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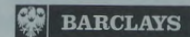
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ANSELM CRAMER, OSB

### *Catholic Education and the University question before 1897*

Education at places like Douay was good in the eighteenth century, and all the Colleges re-established in England had high ideals. It shows in their libraries, and it shows in what we know of their studies, and the principles of their discipline: but let us remember that we are speaking of their aim, not necessarily of their achievement. Things were still so at the end of the century.

Fr Augustine Baines is an illustration. He was at school at Lamspringe, and was a prime mover in the rapid rise of Ampleforth (called College as early as 1814) before Waterloo: he was in effect headmaster. Being bright, and with a well-hung tongue, he rose, to the mission of Bath, to Coadjutor, to the Western District. And perceiving the need for a seminary and for a College, he set about setting one up. Never mind that the cautious Somerset minds of St Gregory's would not play: the bishop's silver tongue wrapped itself round the pliable hearts of the bright young men in Yorkshire, and suborned many of them to Prior Park. We need not concern ourselves with its particular history, but only take note that this was a good idea spoiled by insufficient attention to time and circumstance, and by the unscrupulous head-hunting methods employed to staff it. It is significant that the idea in some sense came out of Ampleforth: probably the experience so scared the survivors that, as a burnt child fears the fire, they drew back from anything intellectual for a long time. But not entirely; in the forties Anselm Cockshoot sent Shepherd and Bury to Parma, and was a keen supporter (if not initiator) of the Belmont project. And Hedley and Burge grew up in this atmosphere, so that when the time became ripe they could make the critical moves. It is curious, considering how little Ampleforth actually contributed to education for most of the nineteenth century, that Ampleforth bishops should have pushed higher education at both ends of it.

The second phase was something of a reaction: it swung the other way, for in the middle of the century Catholic leaders sensed that Oxford, once the essential seed-bed of Anglican Christianity, in perhaps a sort of enlightened Laudianism, which had given birth to the whole idea of the Oxford movement, which had made and formed the characters of Newman, Pusey, Keble, and a host of others, many of them later Catholics, and indeed including Manning himself, this Oxford had become rather a dried out shell of its former richness, in which the heirs of the enlightenment, the proselytes of scientific enquiry and confidence, the disciples at once of Wilberforce and Darwin, believed that they need not believe anything in particular, that good could be done, the poor improved, savages enlightened, the sick brought to health and human happiness (and, we might add, wealth), in short, the whole world brought to salvation by British engineers, contractors and administrators, without the need to fall to one's knees or to hear the Word of God: and in any case, who had written that?



There was a reason for what the Bishops thought: we do not know that they may not have been right in their time, that the Catholic plant was yet too delicate to be exposed to these cold northern winds, that irreparable damage might have been done. It was not unlikely that young Catholic men (there was as yet little consideration of women in this matter) were simply not sufficiently educated in the Catholic schools, as yet very few, to be more than fathers of families or good religious. This judgement needs much examination, and qualification: it is possibly unfair to Stonyhurst, perhaps to the successors of the old English College, but certainly at this time the students at Ampleforth were unequal to the University world. Stonyhurst declined in the first part of the century: between Waterloo and Victoria (if we may so put it) its numbers halved, because there were alternatives and because the Jesuits were strict. Yet half a century later, when they had a kind of tertiary education going, Chichester could write in his 1882 account of schools about

...the class of parlour boarders, miscalled Philosophers, allowed to keep horses, to ride about the country, to fish and to shoot, just as if they were Oxford undergraduates, although some of these young men are twenty-two years of age, and many of them are foreigners, who come merely to pick up the language.

Manning and his friends may have been right: but the dangers they feared may have been the wrong ones. At any rate, at their persuasion, a willing and anxious Rome issued a decree in 1867 to forbid Catholics to attend the Universities. This meant the *Universities*: it did not mean London, newly established in 1825, and used as support by Catholic colleges, led by Downside in 1838. They were first, but not the most successful: by 1842, the number included also Ushaw, Stonyhurst, Ware, Prior Park and Oscott.

If the bishops were anxious, and Rome severe, on the subject of the old Universities, they were keen from time to time to start a Catholic university or College, and this idea persisted in an uneven way until the twenties of this century, when it was overtaken by the rapid growth and expansion of the Catholic schools, and the general exodus of the Catholic body from its fortified keep.

Manning wrote an Easter Pastoral in 1885 on the whole question of Catholics and the Universities. In it he admits that the establishment of a Catholic College at Oxford had already been brought before Wiseman just before he died: he was still asking questions about it six months after the Bishops had decided that 'the establishment of such a College could in no way be approved'. What worried Wiseman (and Manning too) were 'the intellectual deviations and contradictions of modern England', which may draw wry smiles among their successors. Rome was worried that people could claim the Catholic Colleges were not good enough: would the Bishops please see that this *obex* was removed. It was next to impossible, said Propaganda, 'to discover circumstances in which Catholics could, without sin, attend non-Catholic universities'. What bothered Manning, however, was the suspicion in Rome that 'the admonitions of the Holy See had not hitherto been sufficiently

promulgated'. No one had ventured, Manning said, to assert the necessity of sending youths to Oxford and Cambridge, 'which on the face of it would be untrue': they could simply get their degrees from London. And he had another anxiety, for 'the transfer of Catholic youth to the National Universities... would dwarf and stunt the growth and rising studies of all our Colleges, and thereby of the Catholic Church itself in England'. The Colleges would cease: 'They would be Colleges no longer, and if called Colleges by courtesy, they would be reduced to the level of public schools such as Harrow and Eton, Winchester and Rugby.'

More significant was Manning's scheme for a College in Kensington, which actually got going in 1873, although the real progenitor may have been Bishop Clifford, who revived Prior Park and attempted to continue in the direction first mapped out by Baines in the previous decade. There were various reasons why Kensington failed: it was not in itself a silly idea, as is shown by the number of Catholic Universities now thriving in France (for example, Angers), Belgium (Louvain) and the United States (Washington, St Louis etc). But the first Rector seems to have enjoyed little grasp of accounts; the seminaries and religious orders felt their own establishments threatened, and there was at this time a growing tension between the regulars and the bishops, in which the bishops eventually won on points with *Romanos Pontifices* of 1880. There was competition between colleges for pupils: finally, the lay leaders, that is the aristocracy and the Catholic landed gentry, whom Hedley later estimated to number about two hundred, had no educational vision except towards the social and career advantages of Oxford and Cambridge.

But there was a Loyal Opposition. It was not simply the landed Catholics who were after the social advantages of Oxford. There was a small but growing body of laymen, many themselves graduates, and for the most part – but not all – converts, who took the view that the Church was missing something, and by the end of the century the heads of the Catholic Colleges were meeting to tell each other that they agreed. An eager proponent, whose activities we can to some extent follow, was Grissell. Hartwell de la Garde Grissell was a convert graduate, who was born in 1839 and died in 1907. Hunter-Blair was his (literary) executor and retained quite a lot of his letters and papers relating to the affair. They were both involved in the Italian siege of Papal Rome in 1870: Hunter-Blair was a Papal stretcher-bearer; he records that the Papal army had no stretchers. Perhaps this is where their friendship began. Hunter-Blair is listed among the members of the Oxford University Catholic Society in 1883, when the Secretary was Clovis Bévenot, who later taught French at Birmingham University, and was the father of Fr Laurence Bevenot, the liturgical composer. It was Grissell and his friends who set up this group after the failure of the 1871 Catholic Colleges conference with the Bishops to have much effect on the question of access to the University (and to Cambridge: 'Ought we to have a Secretary for Cambridge?'). Curiously, this conference is not mentioned in the detailed history of the matter in Manning's Pastoral. The explanation sent out in 1871 said:

At that Conference, a Sub-Commission was appointed with instructions to obtain information on the actual state of our higher education, its quality, extent and needs; the probable number of those who wish for higher studies; the relation of London University to our Catholic education; whether a wholesome stimulus and a valuable direction to the higher studies in our existing Colleges may not be given by the formation of a body of Examiners and other officers under the united guidance of the Hierarchy, with power to confer degrees; and generally, to frame suggestions as to the course to be pursued.

There is a list of the members, or proposed members, of the Society in the Grissell file: it is quite striking how many seem to have become, or been, priests. For our present purposes much of the information there collected is not *ad rem*, but it is interesting to note in passing that the first signature on the questionnaire that the Sub-Committee sent out (to anyone they thought would give the answers they wanted) was the President of Ratcliffe College (Rosminians, Loughborough), Fr Peter Hutton. He is a link because he was clothed at Ampleforth in 1828, went to Prior Park with Bishop Baines, and when the priests fell out with him, and he brought in Gentili and the early Rosminians, joined them and rose to be President at Ratcliffe.

It was Grissell and his friends who got up the Catholic Society: unfortunately it is not clear from their letters who was a convert graduate supporter, and who was a Catholic who had found one way or another round the Roman (or Manning's) prohibition. It was Grissell who hired an expert to prove that the Roman rule, in asserting that something was white, actually meant that it was black. The document is a long one, and is open to Dr Johnson's *riposte*, that 'That argument is wrong which requires many words to prove it right'. On the face of it, neither Grissell's arguments, nor the support of Hedley and Clifford among the bishops, cut any ice with Rome: but deep down the glacier was melting. With Rome, it is better to melt ice than to break it, and so it proved.

The final push was probably Hedley's. He did not favour a simple reversal of policy, and in fact expressed considerable hesitation and caution, for he did not underrate the risks, as risks there are in the early stages of any new infusion of ideas. He viewed the matter as a question of concession rather than encouragement (this view was quite widely held by responsible men, and was in fact the case), and saw clearly the need, and the opportunity, of a Mission: this is the origin of the Oxford and Cambridge chaplaincies, which to this day come under the hierarchy rather than (as in the other universities) the local Bishop.

He saw Catholic young men of about eighteen years of age as falling into three possible groups. First there were those who intended to proceed to the priesthood, or some form of religious life, at that time a high proportion compared to anything we have seen since: for them there were the seminaries, or the Colleges abroad. Then there were those who intended to go into one of the professions or trades: for these, except perhaps for Medicine and Law, the

Universities of the time were no special help. And there were the nobility, gentry and the rich or leisured class. He was specific:

I calculate that there would be about two hundred . . . But they are important because the Catholic status in the nation is dependent on them, and they are the source of our wealth and resources.

An ideal solution would be a Catholic University, but recent experience at Kensington had shown that this idea was unworkable. So the young were left to be like Galahad Threepwood or Sebastian Flyte, for the problem was not an exclusively Catholic one. But, Hedley maintained, warming to his theme, at Oxford and Cambridge are to be found 'the best youth of England'. Here they

meet celebrated scholars, are fired with enthusiasm for culture. Here they meet with one another. Here the whole genius of the place, the professors, the students, the libraries, the examiners, the recreations, unites to give to the English gentleman that tone or character which his class easily recognise. It is easy therefore to understand why many English Catholics consider it almost necessary to send their sons to Oxford or Cambridge.

That such institutions are dangerous to Catholic faith or morals cannot be denied. I would prefer, with all my heart, a Catholic university. But I advocate the permission for Catholics to reside there as an alternative that is less dangerous than the allowing of the young men to be idle or to find themselves outside their own class in Society. It is notorious that at this moment young English Catholics of the highest classes are the most ignorant, the most frivolous and the least serious of their class.

Hedley saw further than some of his fellow-bishops: he saw that the situation had changed, and stability had given way to change. As in Newman's time, the real problem was not Anglicanism but lack of any creed:

The peculiar errors of Anglicanism or Protestantism are little heard of in the presence of the battle which is now raging between Christianity and unbelief.

And he added an essential additional proposal, that there must be a strong body of Catholic priests in each of the Universities.

Hedley wrote this in April 1883. In January 1885 Rome turned the idea down. It looked like an end: in fact it was a beginning, for while the idea germinated in the Roman soil, the old man passed on: Manning died in January 1892, and Herbert Vaughan succeeded. Vaughan had originally followed Manning's line, but it is difficult to divert the old from their cherished views, and Vaughan himself did not hold the view so strongly that he could not change it. So the decree from Rome relaxing the ban was issued on 17 April 1895, but with conditions, of which the chief were that the permission was a concession for exceptional cases, and that there were to be Catholic lecturers to the new undergraduates, and lectures were to be frequent, or sufficient.

There was also a less public reason. The Conference of Catholic Colleges first met on 3 January 1896, under the auspices of Cardinal Vaughan and in his

house, with twenty-four clerical Heads and one brave layman, an Inspector of Training Colleges. The problem they faced was a Royal Commission on Secondary Education, and in particular the requirements for the training of teachers: what were Catholic schools to do about it? Fr Purbrick SJ, say the Minutes,

pointed out the advantages of the old Universities . . . We should avail ourselves at once of the Universities for the training of our future teachers. The question we had to face was, which is the prevalent and acknowledged system in the country? Having ascertained that, ought we not to conform ourselves to it?

and they passed unanimously a resolution, which called *inter alia* for the

opening at the Universities houses under supervision, to which certain picked students may be sent by different Colleges, where they can take their degree and pass an exam in pedagogy.

Burge was so keen on the Conference that he seconded a resolution to make it at least an annual event, but with subtle cunning also seconded a motion that several others should sit upon the Committee. In the photograph of the second meeting four months later he is sitting next but one to the Cardinal, in the front row. Only Walmsley of Stonyhurst is nearer. When he retired (he had a break-down and left Ampleforth for the mission in 1898), Burge was kept on as an honorary member of the Conference for two or three years, and Prior (Abbot) Smith never played so large a part.

A feeling of inferiority was general. For instance, the *Tablet* of 11 September 1897 lists the seventeen boys from seven Catholic Colleges who obtained Oxford and Cambridge Higher Certificates, and compares these figures with those of the public schools:

Stonyhurst	5	Eton	59
Downside	4	Rugby	55
Old Hall	2	Uppingham	44
Beaumont	2	Harrow	43
Oratory School	2		
Ushaw College	1		
Xaverians, Mayfield	1		

There were also ten in the Jesuit novitiate, but this was considered not to count. Only Stonyhurst entered candidates for the Lower Certificate: one of them, one Richard Manners reached First Class in no less than six subjects. He is of local interest: two of his nephews are monks of Ampleforth (Fr Benet and Fr Anselm). The *Tablet* says,

It is apparently a favourite examination for the public schools... By the side of these figures our Catholic College results look small indeed, but it must of course be remembered how few the numbers in our schools are. This is the first year in which our own schools have sent up candidates in any number.

The plain fact is, we were waking up, and looking about us. And we were scared by what we saw.

It is clear that Burge was not having his ideas in isolation, and when he claimed in his letter to Justin McCann in 1926 that the idea of 'Our Oxford House' had come to him suddenly, and to him alone, he may not have realised the roots of his inspiration in the atmosphere of anxiety among all the Colleges. Where was the improvement in the teaching to come from, and (a second significant point), was not the weakness of Catholic schools in large part due to the wholly inadequate teaching in what passed for preparatory schools? Despite earlier rhetoric, among themselves these Heads seemed very willing to admit the deficiencies of Catholic schools, and very anxious to take steps. It is no accident that during the first years of the century all the Catholic 'independent' schools adopted every sort of practice and custom from the 'public' schools.

### *Our Oxford House*

Writing thirty years later, Burge recalled the foundation thus:

I think that I alone was responsible for the move. It was 'borne in upon me' and I held back for some time, as I found no one in my entourage to support me. In fact I think it was a special light from above which made me persevere. I was very ill at the time and very depressed and the opposition was very strong. How I held on to the idea I can never explain.

It does not enter into the scope of your article to deal with the opposition to the enterprise, but the opposition was very widespread, both at home and abroad. One good Missioner at a public dinner prophesied that in 10 years after Oxford the Community at Ampleforth would be a mere handful.

After so long, he may have been simplifying.

Burge was a man of ability, of energy, and also a musician, being described by a contemporary concert review as 'a great vocaliser', and appearing in programmes as a performer of Mozart piano concertos. He energised the Ampleforth community into building an entirely new monastery, in which they still live: he would have built more if funds had been equal to his plans. He presided over the founding of the *Journal*, and played a considerable part both in the debates then going on (one could reasonably say raging) on the reform and Constitutions of the English Benedictines, and in the more practical problems of the distribution of the numerous Benedictine missions (later to be called parishes) among the then three houses. There is no doubt about his ability, or his energy, or indeed his vision, but there was much opposition to each plan, some of it understandable, and there is some doubt about his capacity to ride storms, for he resigned as Prior only four months after he had set up the Oxford house. He moved to the Mission of St Austin's, Liverpool, and there worked in respected authority until his death in July 1929.

On 22 July 1897 there was a meeting of the monastic Council at Ampleforth: we read in the Minutes, that a House be established at Oxford for Juniors' studies:

Cum Sancta sedes ne Catholici in Universitatibus resederent prohibitionem removeret, statutum est ut domus Oxoniae fundaretur, ad quam mitterentur fratres et postulantes studiorum causa. RD Edmundus Matthews in Superiorem constitutus est.

There is unfortunately no record of the debate, and the next reference, equally laconic (but you are laconic when you have to write minutes in Latin) only appears for 12 June 1900, giving permission to enter a five-year lease on the house at 103 Woodstock Road. Six months later (23 Jan 1901) it was agreed that there was no question but that the venture should continue, but that there should be no expansion of the house or its numbers, at that time a Master and three undergraduates. It is evident that there was a question whether the Hall should expand, together with a characteristic counter-question, that it should be abandoned. Mission fathers, presumably of the more elderly sort, took the view that sending young men, especially if they had not yet had any monastic training, which was the case with the young Parker and the young Byrne in 1897, would be extremely dangerous to their vocations: one weighty father even went so far as to suggest that if the venture continued for ten years, there would be by then no monks left.

Nearer dangers threatened, for at first the University authorities were unable to see how the new venture could be fitted in to the existing scheme of things: regulations did not provide for such a contingency. A Master of Arts could obtain a licence to open a Private Hall, 'for the reception of students who shall be matriculated and admitted to all the privileges of the University without being required to be a member of any existing College or Hall, or of the Non-Collegiate body', but none of the first monks were MA. Fr Richard Clarke SJ MA, a convert, obtained such a licence, and set up Clarke's Hall in 1896 for the Jesuits (later successively Pope's Hall, Plater's Hall, and from 1918 permanently as Campion Hall). It was in fact Fr Clarke who encouraged us to proceed with the venture, and helped us as the experienced pioneer – he had been, among other things, Fellow of St John's and a rowing Blue). All we could do, if the monks were to stay together as a community as monks should, was to rent a house and apply for admission to the Non-Collegiate Body (later St Catherine's Society). Thus Fr Edmund Matthews, Br Elphege Hind, William Byrne and Stanislaus Parker (who were merely postulants, just out of the school) arrived in early October 1897 at 103 Woodstock Road. This house is still in existence, opposite St Philip and James Church, and is now a guest-house. The present owner is St John's College.

From the University's point of view, the difficulty was that none of the four men was other than a mere student. It cut no ice in their system that Fr Edmund was an ordained priest and monastic superior: he was not a Master. Moreover, the building was not an approved Lodging-House, and to complicate the issue, the Controller of Lodgings took the view that he could not negotiate directly with a student: it would be contrary to the Usages. In the following spring the Delegacy wrote to say it could not extend the temporary permission beyond the end of the academic year:

It will therefore be necessary for the authorities of Ampleforth College to make other arrangements for the residence of their students within the University, and I shall be glad to lay before the Delegates any proposal which you may have to make in this direction.

Catholics became worried: they thought the bridgehead was about to be overrun. Matthews wrote to Ampleforth:

There is considerable alarm among the leading Catholics at the mere prospect of our departure, and they are determined to do all they can to prevent it.

Shadwell, the precise but not unsympathetic Controller of Lodging Houses, seems first to have spotted the possible solution, writing in March 1898 to Fr Oswald Swarbrick, assistant Procurator:

I have no instructions from my Delegates to suggest the course which should now be taken: but I observe that at Cambridge arrangements have been made to open a public hostel connected with the St Edmund's College, Ware: and speaking only for myself I think that a similar proposal, or one on the smaller scale of a Private Hall, such as that of Father Clarke at Oxford, would be the best way of providing for your students. It would be the essential part of any such arrangement that the resident head should be a member of Convocation. In the case of St Edmund's Hostel at Cambridge the Master is to be a Member of the Senate, the corresponding body there.

Where could Ampleforth find a qualifying Master of Arts? Fortunately the community of Fort Augustus Abbey, although not at that time part of the English Benedictine Congregation, but perhaps remembering with gratitude the part played by Laurentian monks in their foundation, found a willing volunteer in Fr Oswald Hunter-Blair, MA of Magdalen. A slight compromise was necessary because previous residence was a requirement, but he was accepted as a fit person to preside over the Lodging-House in the meantime, and was able to set up as Master in October 1899. There was also the matter of the alterations to the house to bring it into line with the Delegacy's regulations for undergraduate lodgings.

We may thus say that St Benet's was strictly speaking a monastic body before it was a University establishment, and ever since there has remained some duality, for the Master is the monastic superior (he has never had the title of Prior) and subject to the Abbot of Ampleforth, but he is also the Master of a constituent part of the University. (It might be added that a student at the Hall in 1960 calculated that the Master was then fulfilling no less than twenty-seven 'College' functions, from Master through Bursar, Chaplain, Sacristan, and Librarian, down to Porter, Head Gardener and Boiler-man. The job is not a sinecure.)

Hunter-Blair retired in 1908, by which time Fr Anselm Parker, one of the original four, had become MA and was available to be Master. The Hall became Parker's Hall, but by the time he gave place to Fr Justin McCann in

1920, conditions had changed, and the Hall had by a new development in the University become a Permanent Private Hall, with the official title *Aula Sancti Benedicti*, St Benet's Hall. Under Hunter-Blair, Edmund Matthews (BA from 1901 – he was the first monk to take a degree in the University since the Reformation) had the general management of the Hall, and acted as Tutor, but he was recalled to Ampleforth as Headmaster (the first with that title) in 1903. He was followed by Fr Elphege Hind (to 1907) and Fr Aelred Dawson (to 1908): there seems to have been some discussion of the position at the Visitation Council held in the Abbey by President Gasquet in September 1907. Fr Anselm Parker took on both functions when he became Master, but Fr Cuthbert Almond, historian and first editor of the *Journal*, became monastic superior from 1909 to 1914, when Fr Anselm again took on all the functions. It is probable that in 1908 he was perhaps considered too junior.

The present buildings in St Giles was built on the site of some stables by one Samuel Collingwood about 1838, so they are accurately described as Victorian, and in the plural, for they are a pair. They were separately owned until Ampleforth acquired them. Collingwood lived in the southern one (then 39) and leased the other (then 38) to Dr Bliss, a lawyer. (The number for the whole was officially changed to 38 in 1953). On the death of Bliss, 38 was bought by Rev Richard Michell (for £1870): in September 1890 his widow leased the property for seven years to Marguerite de Léobardy and four others, of St Ursula's Convent in Stowmarket. Two of them had English names, three French; like the five monks who bought the houses in 1922, they probably used only their secular names, though 'Marie Pie Bowyer' sounds unconvincing. By September 1897 (by which time 103 up the road was becoming a monastic studium), Michell's son, a Shropshire vicar, sold the house to the nuns for £3500. They financed this by mortgages from Charles Eyston and later from a French lady Alix Liebert, from Nitray in France, who came to live in the convent, but by 1920 she was living in Paris (31 rue de Tournon, VII). In 1909 she bought 39, that is the house on the south side, for the nuns, which had just been vacated by Professor Charles Oman, of New College (1860–1946): perhaps the *Art of War in the Middle Ages* and the *Peninsular War* were written in the house. His daughter Carola remembered her childhood there.) The house remained hers, though part of the convent, until she sold it to the same five named monks in September 1922. They paid £6200 for no 38, and £6700 for no 39, but the issue is confused by the number of mortgages in which the nuns and Mme Léobardy engaged themselves. It would be a reasonable inference that the combined building of two still separate houses was too small to run a successful girls' school, and did not generate enough income to survive the capital debt. The nuns left in 1922 and returned to France.

The nuns built the top floor mansard in two stages, because they put one on 38 before they possessed 39, and they built the chapel in 1911 (the architect was a priest, Canon Scholes 1844–1920, himself a product of Prior Park, and designer of many churches and convents), to replace the iron shed which they

used at first, which stood at the back of the garden of 38, to which led the covered walkway which still exists. It is of some interest that the alterations made by the nuns, and their buyer's survey, were signed by George Keogh, who was the architect who was at school with Prior Burge and advised him on planning the rebuilding of the monastery at Ampleforth.

### Envoi

One is drawn in two ways: relative to their resources, the Catholic 'colleges' were not the intellectual desert that people have sometimes supposed. Ampleforth was behind the field: they were limited in resources; they did not believe in display; they had a deep commitment to the ordinary working classes, indeed many of them extraordinary, being in some cases nearly destitute exiles from Ireland, particularly in Merthyr Tydfil and Liverpool, and there was a strong sense of family life about the school, which was only about eighty strong. The monks of Ampleforth, under Prior Burge and influenced strongly by Bishop Hedley, produced at this time with apparent suddenness two strongly characterised institutions which are still thriving in essentially the same character now a century later, namely *St Benet's Hall* and the *Ampleforth Journal*. The point of the background is that it was not so sudden, nor on reflection so surprising, and the very strength and consistent character of the baby indicates the length of the gestation. Indeed, one wonders how soon the Hall would have been begun if the Roman prohibition not been in place: would Shepherd and Bury have gone up to Oriel? It would have been the year after Newman's reception: might he have been their tutor? How delightful to the historian is the word *if*.

### Note

The body of this account was first published in *The Benedictines in Oxford* (ed. Wansbrough & Marett-Crosby 1997, ISBN 0-232-52176X), and a version with rather more detail in E.B.C. History Symposium 15 (1997) 34–47.

It may be of interest to give the text of the Convocation Decree of 14 May 1918:

7: That the Vice-Chancellor having granted under the provisions of Stat. Tit. III Sect. v(8) to the Right Rev. Joseph Oswald Smith, Abbot of Ampleforth Abbey of the English Congregation of the Order of St Benedict, a licence for the establishment in the University of a Permanent Private Hall situate at Nos 8 and 9 Beaumont Street, Oxford, the consent of Convocation is given thereunto.

8: That the consent of Convocation be given to the proposal that the above-mentioned Permanent Private Hall be known as St Benet's Hall.

The governing body was defined as the Abbot and Council of Ampleforth Abbey.

*History*

The arrival of a Benedictine community at Monte Cassino, Macheke in September 1996 caused great excitement within the Church in Zimbabwe. As the name suggests the founders of the mission here in 1902 were Trappists, so in a sense our arrival represented a return of monasticism. The monks at that time were pioneers in a sense that we could not claim to be and their heroism, recorded faithfully in the Zambesi Mission Record, is a tale of perseverance in the face of the harshest of difficulties. An early visitor writes:

Towards the end of September last year [1902] I paid my first visit to the Mission Station of Monte Cassino which the Trappists from Natal have, to our great satisfaction, recently opened in Mashonaland. The site of the new mission near the Macheke river is about five miles from the nearest railway station on the Salisbury-Umtali line, about 60 miles from the capital.

This contemporary description of the founding of the Monte Cassino Mission goes on to outline some of the immense problems the first monks had to face. The original Trappist Mission had been at Triershill about 60 miles from Mutare (Umtali) not far from the border with Mozambique. But within a few weeks the Mashona rebellion broke out and it was necessary to abandon the place. Hence the move to Macheke. One Trappist, Br Leopold, was sent to do the pioneering work of setting up buildings and preparing land before the arrival of a larger staff of missionaries. The site he was offered was an attractive one incorporating a broad valley and there was plenty of water from the hills which form the sides of the valley – so much so that in fact one of his first tasks was to drain the land. This involved digging three large trenches which altogether were some two miles long. In the first months there were a number of disasters. Within four to five months he had lost most of his cattle from rinderpest, but nevertheless within a short time assisted only by a 'few raw natives' he had worked wonders. A new house had to be built, the first one having been burnt down, the result of unknown causes, shortly before its completion. Farming continued and within a short time there were over 200 acres being cultivated. Br Leopold had by this time been joined by Fr Robert, who was to become Superior, Fr Hyacinth and Fr Amadeus. They worked incredibly hard 'with that thoroughness and energy and intelligence for which the Trappist order is famous'. The monks were from Natal, South Africa and their Abbot was Abbot Pfanner who later founded the Marianhill Fathers and the Community of the Precious Blood (CPS) whose sisters still run the school at Monte Cassino. As now there were few people living in the neighbourhood apart from those employed by the mission.

It was anticipated that spiritual work would also soon begin although there were few people living in the locality at that time and it was expected that commencement would be slow as there were language difficulties to overcome.

It was soon reported that good relations had been established with the local community. Already the natives were showing great confidence in the missionaries. Though shy of working for some white men, the natives had been positively embarrassing to Br Leopold in their determination to work for him; so that some had almost refused to be sent away. 'Just treatment was already beginning to make its influence felt.' The Report goes on to say that 'we feel sure that under God a great work is destined to be done by such a splendid missionary body' and it was noted that a large cross had been erected on the top of a high hill overlooking the Mission Station, a modern replica of which is still in place today.

There was an immense amount of clearing away the bush to be done before land could be prepared for vegetables and other crops. 'In sudore vultus tui vesceris pane' were words, we are told, that often occurred to the monks. An enormous number of granite boulders, a feature of this part of the country, also had to be blasted and carried away. Baboons and monkeys as well as other animals such as leopards, not to mention the snakes, were another hazard as they are still to some extent today . . . Shortly after the fire had demolished their house, thieves broke in and carried off goods to the value of £20, a considerable sum then, quite apart from the difficulty of replacing the materials taken. One of the founders wrote in exasperation:

This is not the first time I have led the start of a mission but I have never before experienced such an accumulation of disasters at the outset. The one consolation we have is in gazing at the hill on whose summit the great white cross was erected and remembering that 'in Cruce salus'.

Within three years a Church had been built capable of holding a hundred people and above the altar were statues of the Sacred Heart, St Benedict and St Scholastica. Nearby was an iron building that looked like a large store but was in fact a 'primitive monastery' with schoolroom attached. By this time Fr Robert had gathered round him 'a small group of fervent and pious neophytes' who were 'absolutely devoted to the monks and would not leave them under any consideration'. A somewhat idealised picture reminiscent of the Acts of the Apostles is painted of those early days. The congregation is 'one big family with Fr Robert and the Brothers as its head and absolute harmony and mutual love and goodwill prevail'. 'This,' says the chronicler, Fr O'Neill, SJ, 'is to my mind the strongest guarantee of the success in store for the little mission.'

In 1920 Sisters of the Precious Blood first came up from Natal and were put in charge of the school. 'At Monte Cassino there is no cant about the dignity of labour, but all are taught by example as well as by precept that man is born to labour as the bird to fly and all work with a will.' An appeal was made for a football or two: 'send a football to Fr Bonaventura, Macheke, Mashonaland, and you will earn the gratitude and prayers of some very good and merry little fellows'.

By 1915, 170 had been baptised and there was a need for a larger Church. In fact the Trappists did not stay long at Monte Cassino and subsequently

Franciscans, Carmelites and Jesuits were to run the Mission station. The Jesuits built the present church and what is now a large guest house known as the Old Monastery. The Trappists led by Abbot Pfanner were soon to abandon their Trappist vocation and to engage in a more active apostolate in the spirit of St Benedict as Marianhill Fathers. In 1933 a Teacher Training College was opened at the Mission which trained many women as teachers over a number of years.

Precious Blood Sisters who returned to Monte Cassino in the 1960s continue to run a large girls' boarding school which is one of the most successful in the country. During the war of independence in the 1970s the station had to be abandoned for about 18 months as it was too dangerous to continue to be there. A number of missionaries were killed during the war at other mission stations not so far from here. After the return the school was re-opened and the Church re-ordered and stained glass windows of St Benedict and St Scholastica were retained at the back of the Church which had previously been at the east end. The Constitutions of the Precious Blood Sisters state at the very beginning 'Sacred Scripture is the basis of our life. The way of life in our Congregation is imbued with Benedictine spirituality.'

### *The Invitation*

It was in response to an invitation to Ampleforth from the Bishops' Conference of the Catholic Church in Zimbabwe to found a monastery that a meticulous feasibility study was made. This included visits by Fr Mark Butlin and Fr Henry Wansbrough and by Fr, now Abbot, Timothy who was given the task at the end of 1991 of asking all the awkward questions, a necessary task before any commitment could be made. The Precious Blood Sisters offered a site at Monte Cassino in the Old Monastery built by the Jesuits. This long and careful period of preparation led to the decision by Chapter in August 1995 to proceed with the making of the new foundation in Zimbabwe. Throughout the period of enquiry Abbot Patrick had been an enthusiastic supporter of the venture.

Many priests, religious and lay people had also been enthusiastic at the prospect of Benedictines once again having a presence in the country. There were already missions running schools, hospitals and parishes but there was a felt need for a monastic community as a spiritual resource that would provide, as one priest wrote:

a centre of prayer of which we could become part for a while, where we could have the Scriptures explained to us so that 'our hearts would burn within us', where we could be gently and peacefully with God.

A Jesuit priest, Fr Heribert Muller, confirmed this:

A Benedictine community in this country will certainly enrich the Church in Zimbabwe . . . often I feel that the Church here is suffering from a chronic lack of the real consequences of the living Word of God. Church people are seen in huge vehicles, their houses in first-class shape and the beautiful churches are often only half full. Values like silence, contemplative

ways of prayer, liturgical prayer, hospitality, need to be strengthened. There is certainly great potential among the people and there will be a response.

Priests, especially diocesan priests, often face great difficulties and there is a need for support and encouragement in a country where many spend a good deal of time ministering to and burying victims of AIDS who are dying at the rate of 500 a week at least. The Archbishop of Bulawayo, Henry Karlen, who has worked as a bishop in the country for many years, wrote:

What we need is a spiritual oasis or what I call a spiritual sanatorium for clergy and religious where they can find spiritual direction and renewal of their priestly life.

Fr David Harold-Barry (OA), a Jesuit who has worked in the country for many years, also wrote encouragingly. He had consulted Sister Veronique, the foundress of a Poor Clare Community in Zambia and a 'sort of prophetess Anna'. She advised: 'do not decide beforehand what your work will be. Come and see what the gifts of the people are. Allow room for providence and do not plan too much.'

About 10% of the country's 12 million inhabitants are Catholic, but morale can sometimes be low within the Church and there is a real felt need for all that a distinctive Benedictine spirituality can offer, based as it so squarely is on the gospel itself. There can be no doubt at all that there was a strong desire for a Benedictine presence and this undoubtedly reflected a search for God on the part of many in all parts of a country that has had a fair share of problems in living memory.

Following the decision by Chapter to proceed, Abbot Patrick appointed Fr Robert Igo Prior of the new community along with Fr Barnabas Pham. At later times, Fr Alexander McCabe and Br Colin Battell were appointed members of the community. It was hoped that they could be joined by others later. The late Fr Ian Petit, who had been involved in three Ampleforth foundations, expressed the view that six should be seen as the minimum for a new community.

Abbot Patrick, Fr Robert and Fr Mark visited in February 1996 and a contract was signed between the Archdiocese of Harare in public which was thought by many to be a remarkable achievement. The Contract states:

The purpose of this foundation is to introduce the monastic life of a Benedictine monastery and make its ministry available to the Church in Zimbabwe. Benedictine monks are dedicated to stability in community, the common celebration of the divine Office daily, to *lectio divina* and to such work as is consonant with these primary commitments so as to earn their living and serve the Church through a ministry based on monastic hospitality. In this way the monastery should become a centre of prayer for all who visit it in their journey of faith.

Although there are a number of religious communities working in the country, some for many years, it was the first time in some years that an entirely new community had been invited in.

A contract was also signed with the Precious Blood Sisters concerning the use of their property. In fact, by the time of their arrival a new, much more suitable, building had providentially become available. This was a large L-shaped house which had been constructed with additions out of a former primary school. It had been intended for a farm manager who proved corrupt and was forced to flee (literally) in the middle of the night and has not been heard of since. The house has five monastic cells, one with en suite facilities, a calefactory, refectory, kitchen, parlour and a large room that is being used as a Chapel. While being adequate for our present immediate needs it is clear that we shall need more space in the foreseeable future together with a purpose-built Chapel.

It was also decided on this visit that in view of the importance of listening to the Word of God in Benedictine tradition and in Shona culture, which is essential an oral and aural tradition, the monastery would be known as the Monastery of Christ the Word. This designation has been widely appreciated locally and it is good to know that we share this name with the new Oratory in the monastery at Ampleforth.

The building which had become the monastery is set in its own grounds at a distance of about 300 metres from the main mission compound, where the school is located.

Fr Robert and Fr Barnabas arrived on 21 September together with Fr Bede Leach, the Abbey Procurator. Initially, they stayed in Harare arranging the purchase of the basic necessities as the building was entirely empty, as well as the importation of the vehicle – an Isuzu pick-up – from South Africa. Much of the furniture came from Daniko, a co-operative in Harare which employs handicapped people who are often forced into a life of begging in the African context. The attractive furniture is made from local pine at what by English standards must seem like very reasonable prices. It must be remembered, however, that local incomes are low – for example, at the ecclesiastical level the average mass stipend is the equivalent of about 75p, while an 8-day preached retreat might bring in £50. It is recognised that any monastery has eventually to be self-sufficient financially and ways of achieving this are being explored though it is recognised that any work must be of secondary importance to the reason we were invited to make the foundation – that is, to be a spiritual resource for the country and provide a monastic presence.

Of course, there was an enormous amount to do to get the house up and running. There was no hot water, for example, nor curtains for any of the many windows. Now the whole house has been simply but well equipped in a way that suits our needs very well. While the shops in Zimbabwe seem very well stocked compared with many African countries, finding the things needed still takes a lot of time and patience.

### *Garden*

There is quite a large garden attached to the monastery with pine trees and acacia. Fr Barnabas has transformed a wilderness into what is becoming a beautiful oasis of peace and tranquility. Grass here can grow up to 6-7 feet tall if left. He has also organised the development of a vegetable plot and introduced chickens and ducks. A lawn of Durban grass has been planted over much of the area and this will shortly be completed over the rest. Runners are planted which quickly spread, though in the initial stages there is an enormous amount of weeding to do. Fr Abbot kindly gave a hand with this during his September visit. We are fortunate in having a good water supply from a bore-hole supplemented by water pumped from the Macheke river. There are a number of fruit trees including oranges, mangoes, peach and apple. The climate is a pleasant one – warm but not too hot for most of the year (Monte Cassino is situated at about 5000 feet above sea level which helps to keep the temperature down). A drought is forecast for the coming year, another of the consequences of El Nino apparently.

### *Library*

There is no single room big enough to house our library so it is presently spread throughout the house. About 2000 volumes were successfully transported from Ampleforth, the result of an appeal for the donation of books. These have been catalogued and sorted and will provide a good base for expansion. It takes time to build up a library from scratch but a useful start has been made.

### *The Office*

St Benedict says that 'nothing should be preferred to the work of God, the Divine Office' and from the earliest days this was set in place. Using a scheme from the Thesaurus provided by the Benedictine Confederation, we recite the Psalter each week, as St Benedict recommends. This involves the recitation of the lesser hours of Terce, Sext and None. On Saturday evening, a three-nocturne Vigils is held in preparation for the celebration of the Lord's Day. On Sundays, the community joins the sisters in the mission Church for Lauds and for Mass which is attended by the girls from the school. (About 25% of the girls attend Mass each day – voluntary at 6am!) The Chapel is adapted from a large living room, complete with fireplace. The tabernacle statue of our Lady and Lectern were carved at Driefontein mission in a local African style. The Lectern is supported by a carved figure of a sower, sowing by hand in the African manner, symbolic of sowing the Word of God. An ebony African figure of our Lord provided by Fr Mark has been mounted on a cross of jacaranda. A set of Stations of the Cross have been erected in the verandahs that serve as a cloister. Vestments produced locally are also in use, which provide a splash of colour – Africans like bright contrasting colours.



### Guests

St Benedict says that a monastery is never without guests and there has been a continuous stream of visitors throughout the year for longer and shorter periods. Many need a place where they can come and be apart with the Lord to deepen their relationship with him in prayer, in reading the Scriptures and in understanding their faith. To help preserve the monastic identity a separate Guest house has been built which can take up to four guests and we also have access to further guest accommodation if needed in the Old Monastery. Fr Abbot blessed the new house during his September visit.

The building of the Guest house took longer than anticipated, as often happens in this continent where there is plenty of time. In fact, the contractor did not finish the job properly and this was done by the community.

### Retreats

Already there have been a large number of retreats, both preached and individually directed, both on site and elsewhere, and Fr Robert has borne the brunt of this ministry in addition to all his numerous other responsibilities. It is envisaged that this work is likely to expand though it will need to be subsidised by other financially more profitable enterprises.

The community has been very warmly welcomed by all in the local Church who value our presence and are well aware of the need for it. Of course, there have been many new experiences and some frustrations. 'This is Africa' – though it has to be said that Zimbabwe looks pretty prosperous compared with many other countries in the continent. In United Nations terms Zimbabwe is categorised with South American countries rather than African, at least in economic terms.

### Aspirants

We were advised that there would be plenty of vocations. The problem would be sorting those that were genuine from those who were just looking for education or even a comfortable life. A vow of poverty here can mean for some a considerable increase in one's standard of living as well as providing a security that is not available elsewhere. Already there have been a number of aspirants, including one from Zambia, who stayed with us for a few months. It is recognised, however, that we need to establish ourselves and acquire a deeper knowledge of the country before we are able to take in aspirants. Inculturation is the buzz word these days and to be able to do this we need to learn more of the indigenous culture and language. It has to be said too that some monastic values, eg celibacy and silence, challenge or even run counter to the local culture. In Africa, it has been said, a man is not a man until he has fathered a child.

### Events

On St Patrick's day, Archbishop Chakaipa formally blessed the monastery in the presence of Abbot Patrick, Fr Cuthbert Madden, Br Joseph Bowden and the resident community. The visiting monks were also here for the Solemn

Profession of Br Colin which took place on the same day. He was ordained deacon by the Archbishop on St Benedict's day, 11 July in the universal calendar, and was ordained priest at Ampleforth on 16 November.

Abbot Timothy visited the monastery for a week in September and will return in January next year. Other monks will also be visiting for longer and shorter periods to assist the new community. It is recognised that there needs to be a good deal of interaction between the community at Ampleforth and in Zimbabwe for the mutual benefit of both.

### *The Prior, Fr Robert Igo writes:*

The Church in Zimbabwe is young and active and many of the young, along with those not so young, are in need of a place apart. They need to be encouraged to go deeper in their relationship with God in prayer, in reading of the scriptures and in understanding their faith. To join in the life of prayer and work of a stable community could do a lot to encourage others who live in often very poor and difficult situations. As Sr Redemptrix, the Novice Mistress of the Precious Blood Sisters commented, the youth in Zimbabwe have a great hunger for God and there is a shortage of spiritual programmes for them. Fr Nigel Johnson, SJ, the Chaplain to Harare University also spoke of the thirst among young Zimbabweans for deepening their faith. There is a real danger from many fundamentalist groups who offer a quick fix solution to life's problems and attempt to attract young Catholics away from the Church. In the country there are more than 130 churches.

There is no question that the foundation is eagerly awaited. It will take us time to enter into African ways of thinking. This is especially true in the process of discerning vocations. All the advice has been not to rush. We need to be generous, patient and flexible. Common sense must rule the day as well as an utter dependence on God.

## WORKING TO RULE An undervalued monastic practice

LAURENCE MCTAGGART OSB

### I - What's Monastic?

What sort of things do we think are holy? The question seems silly and easy to answer at first. Obviously, God is holy, so whatever is to do with God and close to him and his will is holy too. This leads us naturally to think about such things as prayer, going to church, giving to charity, and other spiritual things. We might also say that acting justly has something to do with holiness, because then we are behaving as God would have us do. Similarly, if you ask a monk what it is about his life which is really, fundamentally worthwhile, he will most likely talk about the regular rhythm of prayer and the experience of serving each other in the community and being supported in turn. He might also mention the opportunities for apostolic works that exist for a community such as ours. None of this is wrong; all these things are holy and worthwhile. But if we concentrate on them alone, we miss out large parts of our lives. Most people spend most of the time working for their living, and working for and within their families. Religion gets squashed in on Sundays or after a hard day's work. We therefore divide our time into sacred and profane periods. Our daily lives can then seem an unfortunate necessity, with value only in so far as we happen to find our work fulfilling or enjoyable, and certainly have nothing holy about them at all. It is the suggestion of this article that this is a thoroughly un-Christian way of looking at things, and that the Rule of St Benedict, seen in the light of recent papal teaching, provides something of an antidote.

Let us then rephrase the question thus: What counts as a monastic practice? One thinks immediately of the Divine Office, the daily cycle of community prayer. St Benedict thinks this is so important that he calls it the 'work of God', or *Opus Dei*. 'Let nothing,' he says, 'be preferred to the Work of God,' and he structures the monastic day around this. With the growth in appreciation of the role of the Bible in Christian life, following the second Vatican Council, there has also been renewed interest in the prayerful reading of scripture, either alone or in common. It is given its old name, *lectio divina*, to distinguish it from more general purpose spiritual reading. It is these two practices which tend to dominate any description of the vocation of the monk. If one had to give a 'just a minute' account of monastic life, these would feature most prominently – at least to judge by contemporary monastic literature. However, St Benedict reserves his highest praise for something completely different, and perhaps surprising. In Chapter 48 of the Rule, he is making arrangement for the work of the monks. He begins the chapter with one of those remarks of his which have become proverbs. 'Idleness is the enemy of the soul.' We shall come back to what he means by this in a moment. He goes on to describe the timetable, and then to anticipate that some communities will be so small or poor that they will have to do quite a lot of work, including bringing in the harvest by themselves. At this daunting prospect he says, 'Let

them not be distressed . . . For when they live by the labour of their hands, as our fathers and apostles did, then they are really monks.' It is worth reflection that the only practice St Benedict explicitly commends as 'monastic' in the whole seventy-two chapters of the Rule is that the monks should earn their living.

There is a polemical purpose here. Monastic life tends to produce a variety of eccentricities. One such, which flourished for an understandably brief period in the Egyptian desert and parts of the Byzantine empire, was that of the *akoimatoi*, the 'sleepless ones'. These enthusiasts thought that the only way to fulfill the scriptural injunction to 'pray always' was to ensure that the night hours were not wasted in vain pursuits such as sleep. Instead they attempted to stay always awake, so as to devote themselves constantly to prayer. A variant was the organisation of a community into shifts so that prayer was always going on throughout the night. There was another tendency, much more resilient – indeed it is yet strong today – which held that monks should not interrupt their prayer for mundane occupations, and especially work. They should live on charity, and devote the whole day to prayer only. While the sleepless ones were obviously crazy, this latter group seem to have more going for them. Are not monks meant to be, primarily, men of prayer? Roughly contemporary, and not very far away from, St Benedict's foundation at Monte Cassino, another founder, Cassiodorus, was establishing a community of scholars, who were to spend their time in prayer and the revival of classical civilization; a kind of late Roman *Shangri La*. Cassiodorus' community certainly expresses a trend in Western monasticism. A more recent exemplar is the most authoritative commentary on the Rule in the modern period, that of the nineteenth century Abbot Delatte of Solesmes. In his commentary on chapter 48 he says:

There is nothing but good to be said of manual labour . . . It would seem that its first purpose is to reduce the body to subjection . . . Accidentally, too, it may be a means of humility, and its servile character may be repugnant to certain natures . . . However, it remains true that material toil has no efficacy of itself for the formation of an intelligent nature and less still for the development of the supernatural life. Of the two forms of life, the one servile, and the other liberal, with the intellect for its basis, it seems easy for us to recognise the absolute superiority of the second over the first.

Easy to recognise indeed, because the second is altogether easier. Delatte rightly brings out the repugnant nature of manual labour for a group of intellectuals. But also present, though unstated, in his words is the sense that work is somehow only an instrument for enabling monks to spend the rest of their time in prayer. Of itself, work – manual or otherwise – is not seen as a part of the spiritual life, but as a simple economic necessity, albeit one in which our noses may be rubbed for the sake of growth in humility and general spiritual benefit. And presumably, where work is not necessary, that is even better, because then the monks can devote themselves undistracted to the

things of God; or in the case of more active communities like that at Ampleforth, to apostolic work.

St Benedict meets this head on with his proverb that idleness is the enemy of the soul. It is the enemy because, for Benedict, monks who do not work will not pray well. Therefore, he says, 'the brother should have specified periods for manual labour as well as for prayerful reading.' If one looks closely at the arrangements for work at the different times of year, a surprising fact is discovered. St Benedict appears to suppress the office of Terce altogether, to allow more time for work in the summer months when there is more to do. Most commentaries gloss this rather embarrassing passage with the thought that perhaps the office was said in the fields, referring hopefully to a reference in chapter 50. But that is not what the Rule says. In any case it is significant that St Benedict in such a meticulous chapter should have forgotten about Terce. In other words, work is given a *protected* place in the monastic timetable, just as much as prayer and the *Opus Dei*, and as such is to have its specified periods. This is quite a radical position, if we consider that the number of treatises in recent monastic journals devoted to the value of work can be counted on one hand. It is also a position of some theological depth, which St Benedict does not make explicit. To find out what is at stake, we have to reflect on some of that underpinning. For now, we can say this much; that the force of St Benedict's commendation of work is not simply that it is another good monastic practice along with the others. There is something about work, and especially manual work, which sums up the means and goals of monastic, and hence of Christian life. For then they are most like monks, when they are free of the enemy of the soul.

## II - *Toil and Trouble*

The modern period has witnessed a degree of confusion about the purpose and value of work. In the ancient world, things were simpler. Greek culture, for example, thrived on the institution of slavery, which left a large leisured class able to enjoy the delights of politics, the theatre and warfare. Such a way of organising society was not simply convenient; it actually reflected what were perceived as fundamental facts about human beings. It was not just the case that slaves were people who had fallen on hard times, or were the captives of vanquished enemies. People became slaves because they were that type of people, understood as almost a separate species. As Aristotle put it, 'The natural slave is one qualified to be, and therefore is, the property of another or who is only so far a human being as to understand reason without himself possessing it.' (*Politics* 1.5). As a result of this way of thinking, work becomes devalued, not because of what is done, but because of what it implies about the type of people who do it. If a man does a low-grade form of work then, it seems, that is a sign that he is human only because he seems to understand the command to do it. There ends the resemblance between him and us. If this seems outlandish or unacceptable, perhaps we should reflect that it is not so long since the woman's place was in the home. It is a natural, though unfortunate,

progression of thought from the fact that one is, oneself, reluctant to do a particular job to the supposition that it is beneath one. Along with this comes the conviction, sometimes unconscious, that those who do it are beneath one too.

It is hardly necessary to trace the path of such thinking through history. Perhaps the clearest expression is in the eighteenth century description of those who did no work at all as 'people of quality'. Nor is it fair to blame the Greeks. Aristotle was cited only because he gives such a bald statement of what is so easily assumed. The same perceptions would have been found in ancient Israel. Even in this economically very simple, agricultural society, wealth, and the consequent ability to have servants and be freed from daily drudge, was seen as a sign of righteousness, and of blessing. Though the wicked may prosper for a short while, the psalmist assures us that this is done on credit, and that we shall soon see his widow and children begging in the streets. When Job is suddenly cast into utter destitution, the only explanation his comforters can find is that he must somehow have sinned without knowing it. Once again, it is but a step from saying that riches are a sign of God's favour to saying that rich people are the people that God likes. Such thinking underlies the Pharisees' statement about Jesus in St John's gospel that 'as for this man, we do not even know where he comes from.' Which is simply a way of saying that he obviously does not come from the right place, the right people.

We have to face the fact that for most people, the word 'work' is synonymous with that of 'toil'. There are two opposing tendencies, which to some degree are present in everyone. One is to minimise work as much as possible; the one who 'clocks' on and off, with little regard for what is done in between or sense of purpose in it. The other is the workaholic, who cannot stop, who stays late at work, or even brings it home at weekends. In some senses, work has become his, or her, life. It would be unwise to rhapsodise about the supreme Christian value of work unless it is taken on board that work is for many a kind of trap into either futility or the hectic pursuit of rewards that the pursuer then has no time to enjoy. An example of the first is the treadmill of industrial production so well documented in Victorian social fiction, and still to be seen in the sweatshops of emerging Asian economies; while the second is a phenomenon recognisable to many a tired commuter. The Sacred Congregation for Religious in Rome recognised this in a document of 1971 when, addressing the religious across the world who live under a vow of poverty, it states:

You will be able to understand the complaints of so many persons who are drawn into the implacable process of work for gain, of profit for enjoyment, and of consumption, which in its turn forces them to a labour which is sometimes inhuman. It will therefore be an essential aspect of your poverty to bear witness to the human meaning of work which is carried out in liberty of spirit and restored to its true nature as the source of sustenance and of service. (SCRSI, *Evangelica Testificatio*)

What is it that lies at the root of these problems, that has made work a more deadly enemy of the soul than idleness? Perhaps it might be summed up in the word 'alienation'. For a Marxist, the central injustice of the kind of liberal capitalist economy in which we live is that the workers, and thus the majority of the population, are alienated from both what is produced, and the means of production. What this means is that a worker, in exchange for the means of life, sells his labour to provide a product which has no bearing on his own life. To earn his bread, he makes things for other people, which he will never have for himself. The process of production is itself inhuman – long lines of machines and men engaged in tedious and unfulfilling tasks in a chain of mass production. What is more, all the power to change the situation is concentrated in the hands of the few who control the means of production; capital, and the ability to buy the labour of others. In other words, a small minority thrive on the dehumanised labour of the many. Most readers of this *Journal* might agree that suggestions of an alternative way of organising a complex industrial economy would tend to begin with romanticism and end in catastrophe, and point to the experiences of Eastern bloc countries as examples. But this is not to say that the Marxist has not put a finger on a problem.

The issue can be put simply. Some people have work which is obviously fulfilling. Take a doctor, for example. He spends his day either curing people or helping them to bear their suffering. At the same time he does much to support friends and relatives of the sick, and provides a genuine and real witness of love in society. His work contributes, and he sees the result. While most doctors would seek to diminish the rosy glow about their profession, it remains an example of what the Second Vatican Council had in mind when it said:

When men and women provide for themselves and their families in such a way as to be of service to the community as well, they can rightly look upon their work as a prolongation of the work of their creator, a service to their fellow men, and their personal contribution to the fulfilment in history of the divine plan. (*Gaudium et Spes*, 34)

The same could easily be said of teachers, social workers and many others. But again, if we look around at the majority, the prose seems a little purple. How does a man in a production line turning out, say, Range Rovers, contribute to society? You might say that he does, by providing necessary means of transport. But who buys Range Rovers? Not many people, and certainly not the men who make them. A rather disproportionate amount of society's resources of labour and materials thus goes towards providing a contingent means of transport to rather a few people. If we raise the stakes, as *Gaudium et Spes* does in the passage just quoted, and ask how he contributes to 'the fulfilment in history of the divine plan', the answer seems either too precious for words, or else patronising in the extreme. So, let us raise the stakes even more, by seeing how the Council continues:

Moreover, we believe by faith that through the homage of work offered to God, man is associated with the redemptive work of Jesus Christ, whose labour with his hands at Nazareth greatly ennobled the dignity of work. (*Gaudium et Spes*, 67)

How can this bear on the unemployed, the inhabitants of South American shanty towns, or those trapped in prostitution? Perhaps it seems that the Church's approach to human work bears all the hallmarks of its sources in the capitalist minority who benefit from the whole terrible mess.

We therefore have two levels of alienation at the same time. On the one hand, people drudge away at something whose only direct bearing on their lives is that it provides them, if they are lucky, with the means to survive and raise equally wretched children. On the other hand, 'the implacable process of work for gain' can itself be dehumanising. People who do rotten jobs, or none at all, are easily seen as inferior; and easily see themselves as inferior. What is more, the unending experience of futility in the way one spends most of one's time has its effect on one's actual being. What we do does change what we are in ourselves. Mr Gradgrind was not created such; he made himself so. A contrast to this is the doctor or teacher, whose work is, at the level of ideal, an expression of their being, of their desire to be and do good; in non-secular terms, to be holy. But this is not the norm, and if we accept that the norm is in general quite the opposite, then the Church seems to be well out of step in what it teaches about the value of work, as has already been seen.

There is, however, a third level of alienation, which gives some clue to a way forward. It is a curious phenomenon of social history that at some point work became something that one went out to do. We talk of domestic work and so on, but it is not seen or treated as work in the same way as, say ploughing a field or brokering a used car deal. The 'traditional' pattern of family life, where the housewife's task was to make life possible and comfortable to the 'breadwinner' exemplifies this division. So does the monastic tendency to give house chores to juniors or paid staff, so as to free everyone else for 'work'. The economic value of work in the home does not necessarily figure in national GDP figures. Should it? The trouble with the division is that we end up with a very artificial conception of what work is. It is seen as something which earns money from 'outside' or which benefits those outside the community – be it a monastery or a human family. Work is judged then according to what it brings in, whether to the family or to society as a whole. And so is the worker. But then all those things on which we cannot put a value; the devotion of a mother, the child washing up, or the family relaxing together; are taken as having no value, which is not true at all. What this implies is that the focus on what is done and for whom is misleading. We have to look instead at who is doing it.

### III – The Work of God

However, if we wish to arrive at a Christian understanding of work, then we have to begin with the basic facts of the faith. The Pharisees above hit upon the vital question for understanding almost anything. Who is Jesus? Where does he come from? We have just seen how easily work can become bound up with judgements about status, and indeed about whether someone is human at all. By way of contrast, St Paul, in his letter to the Philippians, gives us a hymn about one who, though in the form of God, accepted the human state and became obedient even to the shameful death of a criminal. The Word has become flesh and dwelt among us. Everything is changed by this, including our work because:

the one who, while being God, became like us in all things, devoted most of the years of his life to manual work at the carpenter's bench. This circumstance in itself constitutes the most eloquent 'Gospel of work', showing that the basis for determining the value of work is not primarily the kind of work that is done but the fact that the one doing it is a person. (Pope John Paul II, *Laborem Exercens*, 6)

In other words, human activity is valuable because it is done by human beings. To get the right view of work, we have to get the right view of humanity. This statement of John Paul II turns all that has been said above on its head. Instead of thinking of particular types of work as relatively admirable (astronaut, stockbroker, pop star) and others as degraded (dustman, farmhand, politician) we should think that each is being done by a human being, created and loved by God. If we really want to know what is valuable, then we should look at what Christ did. Having found him performing a simple and humble task, we have to ask more searching questions about our judgements of value.

Let us look again at what work is, seen in the context of God's revelation in Christ. The Constitutions of the English Benedictines make the following pair of statements on the subject:

Our monks are subject to the universal law of work and furthermore should give witness to poverty by earning their own living in accordance with the spirit of the Rule. (*Declarations* 44)

Work is an essential part of the monastic and Christian life, it contributes to a monk's personal and spiritual development and serves to build up the community in which he lives. (*Decl.* 45)

Taken together, these give a good snapshot of the ambiguities of how Christians talk of work. On the one hand, the first creation account in Genesis, explicitly depicts God as working for six days to create the world; and implies that human work is a reflection of that divine toil. At a more mundane level, teenagers up and down the land are urged to find a career that will use their own particular talents and interests, in which they may hope to find some fulfilment. On the other hand, work is seen as a consequence of the Fall, as a part of the curse of Adam in the second chapter of Genesis. In an ideal world,

one might not have to work – there would be plenty for everyone and it would all be for the asking. It is as a result of our sin that we have to live by the sweat of our brow. It is a universal law, under which we serve. One approach gives us the much-derided 'work ethic', while the other leaves little room for seeing value in anything we do. A corrective to such a way of thinking was given by the great nineteenth century pope, Leo XIII in the first of what has become a series of 'social encyclicals':

Even had man never fallen from a state of innocence, he would not have been wholly unoccupied; but that which would have been a free choice and his delight became afterwards compulsory, and the painful expiation of his disobedience. (*Reum Novarum*, 14)

There are two important points made here. The first is that the problem is not work itself, but the way we regard it, and what has been made of it. We were, in the words of the Penny Catechism, made to 'know, love and serve God in this world and the next.' It is not our power to act and work which has resulted in today's sorry mess, but our tendency to use that power to do other things than know love and serve the God who gave it. The correct understanding of work is therefore not to be found in socio-economic analyses, but in an examination of the human condition itself. The second point is almost a quotation of the words of the Prologue to St Benedict's Rule:

The labour of obedience will bring you back to Him from whom you had drifted through the sloth of disobedience . . . Seeking his workman in a multitude of people, the Lord calls out to him and lifts his voice. (*Prologue* 2, 14)

Even if Leo is not consciously echoing St Benedict, this is what he means by the phrase 'painful expiation of disobedience'. The suggestion is that what we might be tempted to see as a necessary evil, or as a punishment is in fact a means, or the means, used by God for our salvation, and that of the society in which we live. There is an ascetical quality to work, in that it involves, often reluctant, effort. But the point is deeper than that, in ways made more explicit in the writings of our present pope, John Paul II.

We have already quoted his remark that the incarnation of the Word has given us a gospel of work, and that the first tenet of this gospel is that human work has value only, and precisely because, it is done by human beings. As such, it does not appear to matter what people do, so long as they are people. This then forms the basis for a morality of work; one asks what kinds of work dehumanise. Obvious examples are forced labour in chain gangs, and surgeons who perform abortions. But what is it that is so special about human beings? The first answer comes from the first Genesis creation account. The seven day pattern is designed to lead us to a climax; the culmination of God's work is the creation of man in God's image. God is depicted as one who works, and the man, or woman, who works expresses this fact of their nature. From this we gain the idea that human work has a very special value. It is not philosophically

necessary that humans should be active at all – we can imagine creatures, albeit rather boring ones, which show no sign of action or change. But that is not how we are made; we are human *doings* not just human *beings* – if you will pardon the phrase – because God is himself in creative action:

The word of God's revelation is profoundly marked by the fundamental truth that man, created in the image of God, shares by his work in the activity of the Creator and that, within the limits of his own human capabilities, man in a sense continues to develop that activity, and perfects it as he advances further in the whole of creation. (John Paul II, *Laborem Exercens*, 25)

But God does not just create. He also acts to save us from the consequences of our misuse of the divine power of activity which he has put within us. The key event of this salvific work is the life, death and resurrection of Jesus Christ. It is hard to take on board the significance of the incarnation; the doctrine that, in Christ, the second person of the Trinity has taken on our human nature. But it is this which means that the crucifixion is not just a sad mix-up, but the power of God to save us. Jesus' life only has meaning because he was both God and man. As the early church fathers were fond of stressing, only God can save, and God only saves what he assumed in Christ; the whole human nature. But this is not a change in God, who is eternal. It is a change in us, the consequences of which are beyond description in human language. But one can try, and here is an attempt of Vatican II, again from *Gaudium et Spes*:

Human nature, by the very fact that it was assumed . . . in him, has been raised in us also to a dignity beyond compare. For, by his incarnation, he, the Son of God, has in a certain way united himself with each man. He worked with human hands, he thought with a human mind. He acted with a human will, and with a human heart he loved. (*Gaudium et Spes*, 22)

The thrust of this passage is to say that everything that Our Lord did in his life on earth has saving value; and this includes especially the work he did. Usually, one tends to see this as an example of humility and of humble service. Jesus slaving away at the carpenter's bench can encourage us to plod on with our own column of figures or heap of bricks. However, the fact that it was *God* who was doing it changes everything. It takes us beyond the merely exemplary. 'Jesus not only proclaimed but *first and foremost fulfilled by His deeds the Gospel*', the word of Wisdom that had been entrusted to Him.' (John Paul II, *Laborem Exercens*, 26; emphasis added). The fulfilment of the words of the gospel is our salvation; that is what the gospel is 'good news' about. Jesus working in Nazareth redeems our lives, because he redeems our work; that apparently pointless drudge is given eternal value because God bothered to do it. What is more, whatever humans do in their God-given capacity for action, can be grace bearing since it is done by human persons restored to the full image of God who took on himself their nature. Thus the Vatican Council can conclude, as already quoted:

We believe by faith that through the homage of work offered to God man is associated with the redemptive work of Jesus Christ, whose labour with his hands at Nazareth greatly ennobled the dignity of work. (*Gaudium et Spes*, 67)

Perhaps this seems too grand a vision of the daily round of the office or the factory. But we must bear in mind who is doing that daily grind; it is a human person in the image of God. It is this which gives it its value in God's eyes, which is the only real value. But what about all those problems of the second section? Are we not in danger of expounding a utopian picture of fulfilling work against a background of deep suffering and experienced futility? It was, after all, Marx who pointed out how religion can function as the opiate of the masses, insulating them from present sufferings by reference to a better world. One can go on for ever about the glory of God in man, and still leave untouched the real human situation of misery and sin. It is necessary to make these high doctrines of creation and redemption touch our lives at the points of suffering. The foundation has already been laid, in Pope Leo's talk of expiation. The present pope makes the point fully explicit:

The Christian finds in human work a small part of the Cross of Christ and accepts it in the same spirit of redemption in which Christ accepted his Cross for us . . . On the one hand, this confirms the indispensability of the Cross in the spirituality of human work; on the other hand, the Cross which this toil constitutes reveals a new good springing from work itself, from work understood in depth and in all its aspects and never apart from work. (*Laborem Exercens*, 27)

To know what an authentically human life looks like, we have to look at Christ. The incarnation of the Son of God ended in the agony of Calvary. This is the central mystery of our redemption, that it comes through suffering and death. Just as significant as the life of God in Christ is the death of God in Christ. We have therefore to set against the apparently over-glossy picture of work as participation in God's creative power the starker vision of work as part of the sufferings of the Body of Christ. It is this that we find reflected in the barren nature of so much social life and exchange. The whole creation is, as St Paul said, subjected to futility in Christ. The difference for the Christian worker is that he accepts his burden in the same spirit as Christ did. That spirit was one of saving love, and also of such faith in God that the issue of the death was resurrection. This is what the pope means by his reference to the 'new good springing from work itself.' Sooner or later we have to confront the fact that Christians are meant to transform the society in which they live as yeast does the bread, and that this is done by participation in its woes; participation also in faith and in hope. A while ago, I hinted at a definition of work as that which we are reluctant to do. If we make this as broad as possible, it includes the unwelcome idleness of unemployment or destitution; unpleasant realities which God has taken to himself on the cross. As such, work is part of the

'labour of obedience' which brings us back to God, just as much as the daily round of prayer and *lectio*.

This then bears on the question with which we began. To imagine that the only holy things are the nice things that seem religious – church services, people doing good, prayer, beautiful music and pictures – and especially work that manifestly fulfils the worker and benefits everyone else, is not simply to evacuate most of what we actually do of meaning and significance. It is to misunderstand the implications of the incarnation. God is present in ordinary secular realities because God lived those realities in Jesus as much as you or I live them today. But this means that they are holy and full of power to create and save. Idleness is the enemy of the soul because it springs from the conviction that God is not really found in those things that bore or hurt us. It prevents us accepting those burdens in the redeeming spirit of Christ. Hence Benedict commends as monastic the practice of not grumbling at the need to work. But it goes further than that. Suppose we widen the definition of work from being simply economically productive activity. The more general conception is of any human action; be it designing planes or washing dishes or brushing one's teeth. Each of these is an action by a human person, and as such each is holy, because each is in fact the work of God.

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MAKING A MONK OUT OF A SAINT:  
THE MONASTIC JOURNEY OF ST JEROME

ANTHONY MARETT-CROSBY OSB (O87)

If there is any single saint of the Western Church who has always suffered from a desperate image problem, it is surely St Jerome. In Christian art, he is pictured either as the tortured ascetic or as the tortured scholar, in each case accompanied usually by a confused-looking lion. To add ecclesiastical approbation to his tortures, whether physical or literary, the observant viewer will commonly find a cardinal's hat somewhere in the picture. In the hagiography of the Middle Ages, Jerome was revered as a miracle-worker, and also as the founder of a series of monastic orders during his lifetime. In modern scholarship and in the liturgy, he is remembered as the compiler of the Latin Bible that became known as the Vulgate, the man whose translation shaped – or deformed – Latin theology for many centuries. Though revered as one of the four Latin doctors since this title was granted him by Boniface VIII, in the minds of many Catholics, he is probably known most usually as the patron saint of the foul temper.

Jerome was indeed many of these things, but sanctity has been unkind to him. What is often omitted is that he was, throughout his life, first of all a seeker after God, and he called himself a monk. It was his journey as a monk, full of new starts, false dawns and disappointments, that shaped everything else that he did. His vast theological output, his letters and even his translation of the Bible, was shaped by the vicissitudes of his monastic journey. The story of Jerome's search for God can be told with unusual clarity, because Jerome was a prolific writer of both tracts and letters. He himself admits that these were often written in a hurry, and we know that the *Contra Vigilantium* was written in a single night of bad temper. In such texts, Jerome reveals more about himself than he probably intended. In addition to this, many of his letters are directed at other ascetics, and aim to offer them sound advice for the betterment of their lives. His teaching on the spiritual life fluctuates violently because his own life was changing, and behind the advice to others one can glimpse something of his own experience.

That experience may be said to begin in the year 375, when the young Jerome left the haven of Aquileia for the Syrian desert. To put it simply, Jerome wanted to become a desert father, and this meant going either to Egypt, the home of the desert tradition, or to Palestine or Syria. By the end of the fourth century, there was in Egypt a well-established system of monasticism, both semi-eremitical and communal, and similar communities were springing up in Palestine. Syria was on the outer edge of the ascetic firmament, and it was from Syria that stories of the wildest forms of Christian asceticism emerged. In his guidebook to early monasticism in Syria, Bishop Theodoret of Cyrrhus describes a world populated by bright lights of ascetic extremism, men who in their desire to be alone with God adopted wondrous forms of life. In choosing Syria, Jerome was therefore choosing the hardest of the deserts, the one most



renowned for its ascetic fervour. It was to this rough world of Syriac asceticism that Jerome came, in the hope of finding the kind of life of utter dedication to God of which he had read.

His early letters from Chalcis are full of this hope. They are in some senses wonderful letters, inspired by the desire to seek God without reservation. He speaks of the 'desert of Christ, burgeoning with flowers', and he castigates his friend Heliodorus for abandoning his own ascetic vocation to return to his family. In language he would later come to regret, Jerome wrote to Heliodorus that 'The battering ram of affection, by which faith is undermined, must be beaten back by the wall of the Gospel'.

Such words could not have made easy reading for Heliodorus, but they reflect all the idealism with which Jerome undoubtedly travelled to Syria. He was leaving behind the world, and embracing a life that was closer to martyrdom than any other he knew. His last words to Heliodorus in this letter contain an appeal that encapsulate this sense of withdrawal. He asks him 'what are you doing in the world, you who are greater than the world?'

For Jerome, the desire to live the life of an ascetic never disappeared, but his hopes of becoming a star of Syrian asceticism were soon dashed. Less than a year after penning these words to Heliodorus, Jerome is warning his friends that all is not well in Chalcis, that he is surrounded by heretics and that 'the monks who live around me are voicing their opposition to me'. He never expands upon what this threat precisely was, for after this letter there is a long silence, a silence during which Jerome moved from one end of late antique civilisation to the other, from the desert of Syria to the capital of the world, Rome. Around 377, Jerome abandoned Syria, and five years later in 382 we find him in Rome, once again writing to his friends and confronting those he saw as opposed to him. Yet Chalcis was never forgotten, for it served as a hard novitiate in failure that he never forgot. At the end of his life, in one of the last letters of spiritual direction that he wrote, Jerome advised a friend not to rush into radical withdrawal from the world too quickly, because of the damage it could cause if it failed. This is advice surely drawn from his own experience in Syria.

The Jerome whom we meet in Rome is strikingly different from the eager ascetic in Chalcis. He is, in the first place, a priest probably having been ordained at Antioch soon after leaving the Syrian desert. Secondly, he had become the centre of a small group of urban ascetics, individuals who sought to live a life of withdrawal in the greatest city of the ancient world. Jerome was the acknowledged spiritual master of this group, and some of the greatest of his letters were written to the ascetic women of Rome.

Jerome's work of ascetic direction was, in these years, supported by his patron, Pope Damasus I. For at least some of the three years he spent in Rome, Jerome acted as some kind of secretary to Damasus, the origin of the tradition that was later to elevate him to the rank of cardinal. Not only was he secretary to Damasus, but he was apparently expected to succeed as Pope, though we have only Jerome's word that this was the case. Damasus was a complex, even a

contradictory figure, whose public display of wealth ensured a certain immortality when it prompted the comment from the Roman Consul Praetextatus that 'if you make me Bishop of Rome, I will at once become a Christian'. Damasus' view of asceticism was also nuanced, in that he was attacked by some for his opposition to rigorous asceticism while at the same time supporting Jerome in his own writings.

Jerome's ascetic circle in Rome was dominated by high-born aristocratic ladies, ladies who desired to live the ascetic life while remaining within the city. For them, there was to be no withdrawal to the desert, except perhaps to that internal desert that they created within their households and within their hearts. It was Jerome who provided the ascetic theology to enable this to happen, enabling them in his words 'to find within the tumult of the city the hermitage of the monk'. The tools of this spiritual craft were to be virginity, the careful choice of like-minded lady companions, fasting, poverty of dress and the practice of prayer, especially at the shrines of martyrs.

There is much of the radical of the desert father about Jerome's writing in this period. Though he never tells his disciples to flee the city, he encouraged them to stand out as signs of contradiction within the city. Almost everything that he advised them to do was in direct contrast to the usual norms of Roman life and the usual behaviour expected of aristocratic ladies. He wished them to be 'thin from fasting' and he exalted the example of one ascetic who had been 'careless of her dress, neglectful of her hair and content to eat only the coarsest food'. Another of his ascetic ladies, named Blaesilla, dressed no better than her maids, thereby stating with the clearest of all signs that she no longer regarded herself as bound by the normal laws of civic display expected of a Roman matron.

The radicalism of this view of ascetic practice is matched by a radicalism of ascetic theology. Perhaps because of Jerome, there grew up in Rome a certain theological opposition to the life of renunciation, an opposition that taught that virgins, wives and widows were all of the same merit, and indeed that there was a fundamental unity shared by all baptised Christians. It challenged the assumption that fasting was necessarily more meritorious than receiving food with thanksgiving, and it challenged the belief that the practice of virginity was in imitation of the Blessed Virgin. These all reflect Jerome's own teaching, save that he never undermined the theology of Baptism. Certainly, he felt himself to be under attack, and in a tract written after he left Rome he answered many of these points with a vigorous defence of his Roman ascetic teaching. This tract is not a model of careful theological argument, and it provides incidental evidence that anti-ascetic teaching was popular in Rome. Its principal teacher, Jovinian, is chided as one who 'never lacks constant followers', and going on from this Jerome asks 'do you regard it as a mark of great wisdom if you have a following of many pigs, whom you are feeding only to provide pork in hell?'

Such remarks were hardly likely to convince a theologian of the value of asceticism, but they reveal the high stakes that were involved in the cross-currents of ascetical theology in these years. Jerome's teaching that Roman

ladies should reject all the customs of their class struck an ominous note as the Roman Empire collapsed, and it was in its own way quite as radical a theology of asceticism as that he had attempted to follow in Syria.

We know little of how Jerome himself pursued his ascetic ideals in his Roman period. His letters are so full of advice to others that he reveals little of himself. In one respect, however, they are surprising, because Jerome the priest was not slow to criticise the priests around him. At Chalcis, he had certainly regarded the vocation of priesthood as quite different from, and also inferior to, that of the monk. Though he claimed to respect priesthood, he was able to write to Heliiodorus that 'if the pious flatteries of the brethren invite you into taking Holy Orders, I shall rejoice at your elevation and shall fear of fall'. At this time, he was unequivocal that 'the status of a monk is one thing and that of the clergy another'. Though these words were written before his own ordination, it seems that at Rome this view was maintained, and there was little praise for the priests he saw around him. His constant fear is that the status of priesthood will lead to its becoming a means of social advancement, a way into the houses and lives of the great. The young radical, the nascent desert father, was still alive and well amidst the splendours of Rome.

There is every reason to believe that Jerome enjoyed some success in Rome. The ladies whose lives he guided found many who admired their way of life and wished to imitate it, and according to Jerome there were many who wished him to succeed Damasus to the chair of Peter. Had their wishes come to fruition, it is surely the case that the history of the Church would have been very different. But it did not come to pass, and the whole Roman experience ended for Jerome in apparent failure. Popular opposition, stemming from that rejection of public Roman values that he espoused, grew into a clamour, and it seems that unpopularity drove Jerome from Rome. Nor was he sorry to leave; writing from the ship that was to take him back to the East, he writes that 'I am said to be an infamous turncoat, . . . one who lies and deceives'. Rome had become for him a city of evil, and he admits that 'I was a fool in wishing to sing the Lord's song in a strange land'. Later, he was to describe it as 'the city of confusion', to which he never returned. Indeed, from 385 until his death in 420 this great Latin doctor was never to come to the West again.

The two great failures of Jerome's ascetic life, Chalcis and Rome, might have destroyed a lesser man. When he travelled from Rome to Bethlehem, he was indeed bitterly disappointed, and the community of ascetic women appeared to be facing ruin. He travelled to Bethlehem, where he found not only peace but also an established ascetic tradition that he could admire. The monks of the Holy Land had produced their own extremes of asceticism, but Jerome never ceased to praise the Christians of that land, where 'all is simple and rustic'. Once established in his monastery in Bethlehem, he discovered a life of peace, and also discovered the value of community. In this respect, Bethlehem was very different to Rome and Chalcis, for in both places he had been on his own, whether as hermit or as teacher. Writing to a young monk of Toulouse, he offers advice that undoubtedly came from the heart when he

writes 'To have the society of holy men is to be preferred, so as not to be thrown altogether on your own resources'.

His letters of spiritual direction from Bethlehem reflect closely the change in his own life. He is much more ready to advise caution and moderation, and is openly critical of the kind of solitary life he had once espoused. He warns that 'in loneliness pride quickly creeps upon a man' and he recommends instead the value of living with others. With regard to ascetic practices he is similarly more nuanced, reminding Demetrias that 'Fasting is not a complete virtue in itself but only a foundation', warning her against any extreme fasting or abnormal abstinence. With regard to prayer, he suggests that the ascetic should be 'aiming to please and instruct the soul rather than to lay a burden upon it', and he recommends work as a cure for many monastic trials.

That there was an obvious contrast between this kind of moderation and the teaching he had earlier espoused was clear even to Jerome himself. While at Bethlehem, he took the opportunity to reflect upon his past life, and in particular upon his experiences in Chalcis. He described how the Syrian desert had 'walled me in with its solitude' and that he had only coped with the pressure of living alone by finding a teacher from whom he could learn Hebrew. It was a choice of subject that changed the world, for it was as a master of Latin, Greek and Hebrew that Jerome was able to construct his magisterial translation of the Scriptures. It is also an admission that provides a glimpse at another reason for his hurried departure from Syria not only the threat of heresy, but the overwhelming pressure of loneliness played its part.

It was also from Bethlehem that Jerome wrote his single most revealing statement on his monastic vocation. It comes in one of his more unattractive texts, innocuously named the *Contra Vigilantium*, a reply to a rather amorphous series of teachings put forward in the West by an otherwise unknown figure, Vigilantius. His teachings so annoyed Jerome that, in a single night of rage, he wrote the entire text, a text in which abuse is a more frequent weapon than subtle theological argument. In its course, he uses the example of his own vocation in defence of the ascetic ideal, and of his vocation he writes:

I confess my weakness. I would not fight in the hope of victory, lest some time or other I lose that victory. If I flee, I avoid the sword . . . and I fly to make sure that I may not be overcome.

It is striking that Jerome starts with weakness. His letters from Chalcis and his advice to others while in Rome take as their foundation the cultivation of ascetic strength, what in a later century would be called heroic virtue. His praise for his own life in the desert is consciously redolent of this virtue, and Heliiodorus is castigated precisely because he fails to live up to this. By the time Jerome came to write the *Contra Vigilantium*, his whole approach had changed, and he now conceived of his own vocation in terms not of heroism but of flight, flight from situations within which heroism might be required. That heroic endeavour is possible he does not deny, but he is adamant that such endeavour is not for him. Consciousness of weakness is thus the beginning of

vocation, and it is because of that weakness that he flies to some place where the pressure of temptation will not be too great.

Thus at the end of his monastic journey, Jerome has turned his initial vocation on its head. He travelled to Chalcis because it was there that the great ascetic battles could take place, the kind of battles with which the lives of the great early ascetics are full. Towards the end of his life, Jerome recognises that such battles are not for him, and that his own vocation was more about the avoidance of temptation than about its confrontation. He conceives of his calling not as a headlong charge into conflict with the devil but as flight into a safe place, a place where he may pray and where temptation will not overwhelm him. As a consequence, he recognises that the extremism of his own early advice to others may have been misplaced, and that a more careful approach, and particularly an approach based on community living, is to be preferred. The clearest sign of this change is seen in his teaching on priesthood – the man who once taught that the monastic and priestly state were quite apart now tells Rusticus 'to live in your monastery that you may deserve to be a priest'.

Jerome can be written off in many ways. He had some unendearing qualities, notably his temper and his preference for attacking the messenger rather than the message when he could not think of an adequate theological reply. There were many in his own time who admired his work but found the man behind the translation of the Bible to be unappealing and unimpressive. In the Middle Ages this side of his character was concealed, firstly behind a tradition of miracles and later behind the ecclesiastical apparatus that befitted a doctor of the Church. Yet none of these images of Jerome, however much truth they contain, capture the painful process of self-understanding which underlay the troubles of his life, the slow discovery of what his own vocation meant. He has none of the clarity of vocation which marked out St Anthony of Egypt and the early desert fathers. He does however exemplify another part of the monastic experience, in which the monastery is as much haven as battleground, a place for the weak as well as the strong. It is in this respect quite likely that St Jerome and St Benedict would have got on very well.

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## COMMUNITY NOTES

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BERNARD BOYAN OSB

1997

Fr Bernard, who died at the age of 87 on 17 May 1997, was one of the great Ampleforth characters of his generation. But how difficult it is to write an appreciation of him that will enable anyone who didn't know him to understand how so many apparent contradictions could have been combined in one man. Superficially he was impatient, brusque, intolerant and often infuriating. He was a man of boundless energy for whom nothing but the best was ever good enough. He was immensely hard-working, and would go to endless trouble to ensure that whatever he was planning should be perfect. He loved planning and organization. The route was always complicated and often littered with potential pitfalls. The potential often, inevitably, became actual, but the result in the end was almost always a triumph – particularly if it was a major exercise. But though he could be brusque and impatient he was also warm hearted and affectionate, and he had a large number of friends with whom he kept in constant touch and who valued his wisdom and judgment and who knew they could rely on his interest and concern for them and their welfare.

Fr Bernard was born on 11 March 1910. His father was a Surgeon Captain in the Royal Navy, his mother the younger daughter of a Major General. Fr Bernard was their only child, and from them both he inherited those characteristics which distinguished his personality. From his very able father he inherited his impatience and brusqueness; from his mother his warm heart and gift for sympathy and friendship. From them both he learned to love the faith and acquired his devotion to prayer and to the Church. From them both, too, he inherited his love of travel, love of music and the arts, his innate sense of good taste, his pride and loyalty – to family, to country, to Ampleforth, to his House, to friends, to whatever he was involved in.

At the age of nine he came to the Prep School, progressing from there to St Aidan's House, and then joined the Community in 1928. He was sent to St Benet's Hall to read Physics and then returned to Ampleforth to do his Theology before being ordained Priest in 1937. He was commissioned into the Officers Training Corps. Service life was in his blood and he loved the courses with the Grenadier Guards. In the classroom he taught Physics and was known as Bunsen, famous for abortive experiments. With the outbreak of war he found himself appointed Senior Air Raid Warden, responsible for the blackout and firewatching. He was made priest in charge at Helmsley, and he made contact with the troops who were stationed around us.

In 1949 he was appointed Housemaster of St Oswald's House following the sudden death of the much loved and deeply revered Fr Stephen Marwood. It was a difficult act to follow, but Fr Bernard threw himself into it with his characteristic wholeheartedness and commitment, fiercely proud of 'the House' and its tradition. During this same period he was Adjutant in the CCF, in charge of the 'Army' class, Careers Master and teaching Physics. Between times he found scope for his love of organization and of music by taking boys

and staff to the concerts at the Leeds and York Festivals. In 1960 he took a party of 80 boys, old boys, wives, parents and friends to the Passion Play at Oberammergau, preceded by a week's holiday at Riva on Lake Garda with expeditions to Venice, Padua, Verona, the Dolomites. His attention to detail was minute and nothing was left to chance – although occasionally it did manage to get the upper hand.

At this period the new Church was being completed, during the course of which his mother was tragically run over and killed in Oxford. She left her estate to Ampleforth, and from that it was decided to build the magnificent Walker Organ in memory of his mother and father – designed by his greatest



friend, Fr Richard Wright – and also the Crypt Chapel in honour of the English Martyrs. Fr Bernard supervised every detail – having the vestments specially made, choosing the Crucifix and candlesticks, the frontal, carpet, reredos and a specially composed and carved Latin inscription.

In 1964 Abbot Basil asked him to become the first Catholic Chaplain at the newly founded University of York. It was a daunting challenge, particularly since the University was avowedly non-religious. Characteristically he succeeded in acquiring the ideal and superbly placed former Rectory of Heslington as a Chaplaincy, much of it still furnished with his mother's furniture. He struck up a friendship with his Anglican counterpart the Vicar of Heslington as well as establishing excellent relationships with the University and not least its Vice-Chancellor, not to mention the friendships he made with undergraduates which were lifelong. But having set it all up he was asked to move again, this time to be Parish Priest of our Priory in Cardiff.

He moved there in 1970, with no normal parish experience, aged 60, and finding on his staff three retired parish priests, two of whom had taught him as a boy. It was not an easy time for any of them, particularly in the post Vatican II era. But as usual he made new friends, and when the time came for him to leave in 1977 he did so with sadness.

He was appointed the first Vicar for Religious for the Archdiocese of

Liverpool. It was another daunting challenge, breaking new ground. He found himself responsible for 112 convents and about 1200 Sisters in the Archdiocese with responsibility for them. His work was appreciated, by the Sisters certainly, but equally by Archbishop Worlock who came to value him and trust his wisdom and advice. So after five successful years as Vicar for Religious the Archbishop asked him, with the Abbot's approval, to stay on in the Diocese. He lived at the Cathedral, and joined the team of Hospital Chaplains. Every morning he would spend two or three hours in the Hospital, and reckoned that in his first year the team anointed nearly 2000 people.

In 1987 came the Golden Jubilee of his priesthood which he celebrated with typical thoroughness. On Trinity Sunday over 200 of his close friends assembled in the Cathedral for a Mass of Thanksgiving presided over by the Archbishop, with the Choir and Orchestra singing a Mozart Mass *de Trinitate*, followed by lunch at the Chaplaincy, the meal prepared and brought by Joan Mulcahy from Ampleforth, and with Ampleforth monks as the waiters. A generous presentation then enabled him to set off on a world tour, to New Zealand via the United States, Australia, Hong Kong and Cyprus. Needless to say, wherever he went there were friends waiting to welcome him.

Life with Fr Bernard, as almost every one of his many friends would testify, was rarely less than complicated, and no account of his life would be complete without a few examples. How, for instance, he was once escorting the school train to London only to find it disappearing out of the station while he was still on the platform. How he once sent a Junior monk to the bus stop to tell it to wait till he had finished changing. How he would get his shoes mended in Gilling by Mr Suggitt when he was in Cardiff, or would come to York to the dentist when he was in Liverpool. How, on a snowy New Year's Day, he asked friends with whom he was going to have lunch in Glasgow to come and collect him from Dumfries!

In May 1988 Fr Bernard moved from Liverpool to our parish in Bamber Bridge where he joined his old friend Fr Edmund Hatton, and thence in 1990 to Parbold with Fr Michael Phillips. There he suffered the first of a series of strokes and returned to the Abbey for his final years. They were hard. It is difficult to think of anyone temperamentally less suited to having to endure the indignity of almost total dependence on others. It was not easy, but it was inspiring. He was a man of prayer, and in his last years his faith was transparent. His friends came in hordes to visit him. They had all had their heads bitten off at one time or another, but that never diminished their love or respect for him. They valued his gift of being a good listener, they valued his genuineness, his concern and his wisdom, and he, likewise, was touched and moved by their affection for him. May he rest in peace.

PAC

We congratulate the following who recently celebrated Jubilees: Fr **Justin Caldwell** (50 years in the habit), and Fr **Maurus Green**, Fr **Francis Vidal** and Fr **Theodore Young** (50 years of priesthood). The occasion was suitably marked at Chapter.

Many changes have taken place in the monastery. As a result of the election, Fr **Cuthbert Madden** was made Housemaster of St John's, and Fr **Gabriel Everitt** took over the task of Head of Christian Theology. We have to call it that now, since the familiar term 'Religious Studies' has been entirely taken over in the academic world at large, where it means the study of nearly everything else except Christian Theology.

After the August Chapter, Fr Abbot made a considerable number of moves in one. Fr **George Corrie** has become Prior and Assistant Novice-Master, Fr **Benedict Webb** Subprior. Fr **Cassian Dickie** is Master of Studies and Junior Master, Br **Xavier Ho** Infirmarian.

Fr **Kevin Hayden** has become the principal Guestmaster, assisted by Fr **Adrian Convery** and Fr **Francis Dobson** and Fr **Peter James**. Arrangements for guests have been revised, with a view to making all our hospitality a single organisation, in order to make best use of accommodation and of our monks. No guestrooms remain in the monastery (for the rooms are needed for the Community) and guests are accommodated in the Grange, Upper Building Guesthouse or Central Building as necessary. There has been a steady increase in this area with the arrival of Mr and Mrs Dollard last summer with a mission to develop this form of our pastoral work: they organise the administration and bookings. During this summer we have begun to see the effects, with up to 350 people staying at one time. As those who remained during the summer holiday period came to realise, our work has increased.

Fr **Justin Arbery-Price** takes on a double post, Director of Communication and Universities apostolate. In the latter task he will be helped by Fr **Anthony Maret-Crosby**, Br **Luke Beckett** and Br **Chad Boulton**. Many of our vocations come from this area. Fr **Anselm Cramer** will be helping the Procurator in matters of Health & Safety, and planning for the Centenary celebrations in 2002.

There are changes on the parishes. Fr **Hugh Lewis-Vivas** has moved to Workington, where Fr **Bonaventure Knollys** is now Parish Priest. Fr **Rupert Everest** from there is taking over Ampleforth, to replace Fr **Gerald Hughes** who goes to Grassendale, where Fr **Aelred Burrows** has taken Fr Benedict's place. Fr **Martin Haigh** is returning to the monastery to help in the village: Grassendale marked the occasion with a special Mass and presentation on 21 September. Fr **Stephen Wright** has moved to Leyland, Fr **Alberic Stacpoole** back to the monastery to help with some of Osmotherley's masses, and with Church History and local teaching work. Br **Oliver Holmes** has moved to Bamber Bridge for the year as their deacon.

In the school, Fr **William Wright** has become Housemaster of St Bede's, and Fr **Gabriel Everitt** of St Aidan's. The latter house will have no Junior boys for the present. Those who were still in the dormitory have been transferred to other houses of their choice, so that the work on strengthening the Old College – we mean the Study Block: probably no one now is old enough to remember it as the New College – which can be deferred no longer, and involves full possession of the dormitory area for several months.

On the feast of St Laurence **Bishop Ambrose** came from Newcastle to ordain five deacons, Br **Anthony Maret-Crosby**, Br **Luke Beckett**, Br **Laurence McTaggart**, Br **Oswald McBride** and Br **Chad Boulton**: it was observed that this group included three Oxford Firsts in Theology. By a small but significant change in our liturgy, deacons can now lead our prayer as Hebdomadarius. In studies, two of the brethren are working on doctorates, Fr **Bernard Green** and Br **Andrew McCaffrey**; Br Anthony remains at Oxford for his MPhil, and will be the only Ampleforth Junior there this year, since Br Maximilian has decided not to undertake Solemn Vows, and has resumed life as Richard Fattorini. Br **Oswald McBride** has embarked on the two-year Licentiate in Liturgy at Sant'Anselmo in Rome; Br **Damian Humphries** has gone to Collegeville, Minnesota, to follow a two-year course in Spirituality; Br **Julian Baker** will study German and Spanish at Thames Valley University, living at Ealing with Br **Joseph Bowden** who is to do the Bachelor of Divinity course at Heythrop College.

Br **Damian** made his Solemn Profession on Saturday 23 August. He is a Rotherham man (though born in Doncaster) and first came to us when he was at university in St Andrews, where he read Theology, and was received into the Church. He also became an experienced tennis coach, which was well received recently in the school. Four novices made their first Profession on 30 August, Br **Sigebert Stamp**, Br **Kieran Monaghan**, Br **Columba Todd** and Br **Edwin Cook**. Three are converts; Br Edwin was brought up under Fr Thomas Loughlin at Brindle. Br Sigebert came to us after working in a Catholic children's home in Salford, Br Kieran from La Sainte Union in Southampton, where he was a contemporary Theology student with Br Julian, and Br Columba, a former chorister from Peterborough Cathedral, from St Benet's Hall: he too is a theologian. Br Edwin, on the other hand, tried his hand at becoming an Australian, and worked for a number of years in – one might almost say as – a technical school in Western Samoa. (Travellers should head north east from New Zealand.) Three postulants were clothed on 6 September, **Damian Jobbins** as Br **Sebastian**, Fr **Mark Fairhurst** as Fr **John**, and **Tom Black** as Br **Nathanael**. Another postulant, Peter Valt, has come for some months from a seminary in Estonia.

The Conventual Chapter in August (the hottest Chapter anyone could recall) was unusual in that it was not asked to decide on any actual projects, but a great deal was discussed. Under Fr Abbot's guidance (for years he has been an experienced committee man) we found a rapid and efficient way to 'go into committee', and had a lot of discussion, likely to bear fruit in the future.

In the Infirmary, Fr **Philip Holdsworth** experiences increasing difficulty in walking, but is still with help getting to choir. Fr **Gregory O'Brien** has had an operation and is still receiving treatment, but making good progress. Please pray for them.

Visitors to the monastery will find that the timetable has changed, after considerable but rapid discussion. Matins (6), Lauds (7.30), Vespers (6.30), supper (7.30) and Compline (9) are now the same on every weekday of the year. Mass is at 9, except when the school is in session, when it is at 12.30; consequently the Midday Office will vary between 12.50 and 8.40. Liturgical experts will like to note that the second nocturn has been restored to Matins: it will now be much easier to know which week one is in. (It was put in suspense *ad experimentum* about twenty years ago.) The Litany of Our Lady has returned to Saturday evening, after Compline.

In Zimbabwe they have managed to receive 75 guests so far and have given numerous retreats. Several possible candidates for postulancy have appeared, but it is felt to be too early to undertake training yet. Fr Aelred visited them in May while he was staying with Anthony Fircks (H79) and his family. Fr **Robert Igo**, the prior, came over for Chapter and gave us a report. Fr Abbot went out in September to see for himself, and has asked Fr **Maurus Green** and Fr **Theodore Young** to visit the community for three months each (this is the maximum without a residence permit) during the winter.

On 23 September **Abbot Patrick**, recently returned from St Louis, blessed the new statue of St Benedict in the presence of the Community (who sang antiphons from St Benedict's feastday). This stands just to the east of the south transept of the church, and shows St Benedict at a priedieu with arm outstretched in welcome towards the school buildings. It has been cast in bronze and is the work of the sculptress Judy Brown, who has been living here while she worked on it: she made the clay original in the west wing of the old Junior House, the building which was for a time (1956-61) our church. It is the gift of Mrs Leonora Wade, and is in memory of her brother Fr Julian Rochford.

Fr **Placid Spearitt** went out to Western Australia in 1983 to act as Prior Administrator of Holy Trinity Abbey, New Norcia, some eighty miles from Perth. At that community's request, he was several times re-appointed, and earlier this year (29 January) they elected him as their Abbot. Since this monastery belongs to the Subiaco Congregation, like Ramsgate, Prinknash, Pluscarden, Farnborough, in which Abbots are elected for life, Fr Placid must be held to have 'transferred his stability' to this Congregation in the community at New Norcia. That is why he is no longer listed as a monk of Ampleforth. Founded in 1846, New Norcia is not a large community. They were at one time the equivalent of a diocese, with a considerable mission area, but they now confine their work to the abbey and town of New Norcia, where they are held in no little esteem.

The Centenary year of the foundation of the Hall (not yet as St Benet's, but as Hunter-Blair Hall) was marked by the publication of *Benedictines in Oxford* (ISBN 02325 2176X), edited by Fr Henry and Br Anthony. This was a series of essays by Oxford historians and others on the Benedictine presence in Oxford from the foundations of the university, through the middle ages (when Christ Church, Worcester, Trinity and St John's Colleges were all monastic foundations, under the names respectively of Canterbury College, Gloucester, Durham and St Bernard's Halls) into the modern era. It was launched by a lecture in the Examination Schools by Professor Peter Cunich of Hong Kong University, followed by a reception at St Benet's. The summer garden parties were enhanced in various ways, and a dinner is planned for the Michaelmas Term.

The St Benet's single centenary also coincided with the centenary of the arrival of St Augustine at Canterbury (for which, incidentally Br Anthony wrote another short but acclaimed book, *The Foundations of Christian England*, skilfully typeset by Br Boniface, and published by the Abbey Press). The community was privileged to take part in the great monastic gathering at Canterbury to celebrate this event. The procession into Vespers seemed endless, producing speculation that this might be the greatest gathering of monks and nuns ever witnessed at Canterbury, and the Cardinal's forceful sermon on ecumenism was memorable.

There were 42 students in residence, including monks of Ampleforth, Belmont, Douai, Downside, Ealing, Flavigny, Glenstal, Münsterschwarzach and Worth. Degrees went in pairs; two M Phil degrees completed (Br Luke and Joe Shaw (E91)), two Firsts (Br Oswald, the top First of the year in Theology, and Bryan Chan, who also won the university prize in Company Law), two Upper Seconds and two Lower Seconds. On our Degree Day for the first time in some years we also reached double figures for presentation of degrees.

Sport continued to flourish. In the best Ampleforth tradition Joe Townley (T96) succeeded Mark Berry (T94) as Master of the Christ Church and Farley Hill Beagles, so that St Benet's men have held this position in three out of four years. The boat, under the captaincy of Harry Brady (W95), achieved several bumps in the races – and some disastrous bumps into the bank during training – but still narrowly missed getting into a fixed division. On a more intellectual level Dominic Brisby (D96) was debating for the University, and Alex Anderson is the current President of the Newman Society.

At the beginning of the year work was completed on renewing the cloister (formerly the cycle-shed), and at the end of the year a major work on repairing the windows begun (scaffolding back and front) and on re-wiring the whole house. This will bring St Benet's smartly into the twenty-first century. In the course of the year St Benet's was host to several conferences, including two on scripture, one for diocesan clergy and another for enclosed monks and

nuns. The annual summer programme of North Carolina continued, and new additions in August were the Universities of Arkansas and Syracuse.

Fr Henry was appointed to the Pontifical Biblical Commission and attended his first annual meeting in Rome, which lasted for a week. He continued to lecture in the university, up and down the country, and further afield at for a week at Seton Hall College in New Jersey. He also led his annual study-trip from the University to Jerusalem (including Br Oswald).

*We give below a complete list of the Community:*

- ABBOT TIMOTHY WRIGHT (T60)  
His Eminence Cardinal Basil Hume (D41) *Archbishop of Westminster*  
Bishop Ambrose Griffiths (A46) *Bishop of Hexham & Newcastle*  
Very Rev Fr George Corrie *Prior*  
Rt Rev Abbot Patrick Barry (W35) *Abbot of Lindisfarne*  
Fr Benedict Webb (A38) *Sub Prior*  
Very Rev Fr Benet Perceval (W34) *Cathedral Prior of Durham*  
Very Rev Fr Dominic Milroy (W50) *Cathedral Prior of Chester*  
Fr Wilfrid Mackenzie (O30) *Leyland*  
Fr Vincent Wace (B33)  
Fr Leonard Jackson (W36) *Parbold*  
Fr Raymond Davies *Bamber Bridge*  
Fr Maurus Green (W38) *Leyland*  
Fr Francis Vidal (C38) *Bamber Bridge*  
Fr Philip Holdsworth (C39)  
Fr Martin Haigh (E40)  
Fr Theodore Young (D40) *Knaresborough*  
Fr Edmund Hatton (O40) *Warwick Bridge*  
Fr Justin Caldwell (B47) *Workington*  
Fr Simon Trafford (O44)  
Fr Nicholas Walford  
Fr Augustine Measures (W45) *Brindale*  
Fr Aidan Gilman (A45) *Osmotherley*  
Fr Geoffrey Lynch (D44) *Brindale*  
Very Rev Fr Adrian Convery (O49) *Episcopal Vicar for Religious*  
Fr Gregory O'Brien  
Fr Herbert O'Brien  
Fr Rupert Everest (E50)  
Fr Charles Macauley (D50) *Easingwold*  
Fr Mark Butlin (O49)  
Fr Michael Phillips (E52) *Parbold*  
Fr Gerald Hughes (C47) *Grassendale, Liverpool*
- Fr Edward Corbould (E51)  
Fr Cyril Brooks *Leyland*  
Fr Dunstan Adams  
Fr Henry Wansbrough (W53) *Oxford*  
Fr Anselm Cramer (O54)  
The Hon Fr Piers Grant Ferris (O51) *Brindale*  
Fr Alban Crossley *Kirkbymoorside*  
Fr Stephen Wright (T56) *Leyland*  
Fr Gregory Carroll *Workington*  
Fr Gordon Beattie (D59) *Lostock Hall*  
Fr Alberic Stacpoole (C49)  
Fr Aelred Burrows *Grassendale, Liverpool*  
Fr Leo Chamberlain (A58)  
Fr David Morland (H61) *Burma*  
Fr Jonathan Cotton (H60) *Leyland*  
Fr Felix Stephens (H61) *Warrington*  
Fr Novaventure Knollys (C53) *Workington*  
Fr Matthew Burns (W58) *Bamber Bridge*  
Fr Edgar Miller (O61) *Gilling*  
Fr Richard ffield (A59)  
Fr Francis Dobson (D57)  
Fr Christopher Gorst (O65)  
Fr Justin Price  
Fr Alexander McCabe  
Fr Christian Shore  
Fr Peter James (H69)  
Fr Cyprian Smith  
Fr Bernard Green *Osmotherley*  
Fr Terence Richardson (J72) *Osmotherley, Prior*  
Fr Hugh Lewis-Vivas *Workington*  
Fr Bede Leach  
Fr Jeremy Sierla *Gilling*  
Fr Cuthbert Madden  
Fr James Callaghan  
Fr Barnabas Pham *Zimbabwe*  
Fr Paul Browne  
Fr Andrew McCaffrey *Grassendale, Liverpool*  
Fr William Wright (A82)  
Fr Raphael Jones  
Br Kentigern Hagan

- Fr Robert Igo *Zimbabwe, Prior*  
Br Oliver Holmes *Bamber Bridge*  
Fr Gabriel Everitt  
Fr Cassian Dickie  
Br Xavier Ho  
Br Anthony Marett-Crosby (O87)  
Br Boniface Huddleston  
Br Luke Beckett  
Br Laurence McTaggart  
Br Oswald McBride *Rome*  
Br Bruno Ta  
Br Chad Boulton
- Novices*  
Br Sebastian Jobbins  
Fr John Fairhurst  
Br Nathanael Black
- Fr Kevin Hayden  
Br Damian Humphries *Collegeville*  
Br Julian Baker  
Br Joseph Bowden  
Br Colin Battell *Zimbabwe*  
Fr Paulinus Walsh  
Br Paschal Tran  
Br Siebert Stamp  
Br Kieran Monahan  
Br Columba Todd  
Br Edwin Cook

### GENERAL CHAPTER 1997

During July the English Benedictine General Chapter held its four-yearly meeting at Fort Augustus. Each monastery in the EBC (there are fourteen) sends its Abbot or Abbess and one elected Delegate. We hear that the Ampleforth Delegate, Fr Dominic, played no little part in the deliberations, and it is said that Fr Abbot was not altogether silent. Much of the matter is of a recurrent nature, but there was some important discussion about issues like the effects of new Charity laws, the problems of formation when new monks are from such varied starting-points, monks in holy orders, the Millennium and the Internet. Afterwards many of the Chapter Fathers made a pilgrimage to Iona.

### PAST JOURNALS

The Abbey Archivist now has the custody of the entire stock of the *Ampleforth Journal* remaining printed before 1995. If anyone has examples of early or not-so-early past issues which are no longer wanted, he would be happy to add them to the archive. Alternatively, if anyone wants a back issue, it is worth inquiring: from the beginning to 1994, contact the Archivist (01439 766707); for copies published from 1995, the Centenary issue, contact the Secretary (766867).



## LUKE RIGBY OSB

*40 Years Service to St Louis Priory and Abbey*

Laurence Kriegshauser OSB

Now that Abbot Luke has stepped out of his forty years in administration, it is a good time to appreciate his contribution to the growth of the monastery he helped to found. This self-effacing man has been so efficient in his undertakings that most of us take him for granted; he does not like attention drawn to himself, but it should be stated that the present success of the Abbey owes a great deal to him.

For the first twelve years of the Priory, Father Luke was the procurator, or business manager, the other two founders, Fathers Columba and Timothy, serving respectively as prior and headmaster. Father Luke likes to tell how his business and financial qualifications were nil, since his Oxford degree was in English and his priestly experience mainly pastoral. He tells how the lay founders of the monastery, under the wise guidance of Fred Switzer, Jr., took him under their wing and quickly explained how to bank or cash a check and write one. At the same time, local farmers and handymen like Joe Blank, Erwin Sellenriek and Fred Deal instructed him in the use of tractors, mowers and snowplows. The opening of the school with its renovation of existing buildings was a demanding challenge. Very soon buildings needed to be planned and contracted, and their construction supervised. Father Luke's term as procurator saw the erection of key buildings: the monastery (1958), the gym (1958), the science wing (1959), and the church (1962). Pressures on the procurator were great, but Father Luke had a knack for developing deep friendships with all who worked on these buildings, relying on their advice and judgement, while showing care for them and their families. He loved and endeared himself to all he worked with.

Father Luke had great respect for the architect of the new buildings, Gyo Obata, and has always striven to keep the campus true to the HOK designs. He worked with Emil Frei and his son-in-law Bill Schickel on the interior appointments of the church, aiming always at simple dignity and integrity. At the same time he was resolving disputes in the kitchen, unplugging sewers, watering trees, paying bills, collecting tuitions, supervising (sometimes nagging) contractors, furnishing the monastery with army surplus from Jefferson City (numerous trips over the years with Ed Kubiak), acting as chaplain to the nuns at Maryville and giving spiritual talks and retreats to nearly every Benedictine monastery in the country. I remember one particular parched summer when he enlisted me to help drive oil drum-loads of water to the young pin oaks between the church and Mason Road, saving them for the forest they have since become.

In addition to the pressures of establishing and paying for new facilities, there was a less obvious hardship. Since he did not, except at the very beginning, teach in the school, his work isolated him from the activities of the

rest of the community. Talk at recreation centered on students and school events, whereas few in the community had any knowledge or experience of the procurator's daily tasks. This partial isolation did not keep Father Luke from participating fully in community activities of prayer and service.

In June of 1967, Abbot Basil Hume appointed Father Luke superior of the Priory to replace the founding prior, Father Columba Cary-Elwes, whom he was calling back to England. At this point three things happened: two solemnly professed members left the community within a year, all fundraising responsibility devolved on the new prior, and as the most experienced monk in finances and facilities he never really gave up his duties as procurator. The turmoil in the Church in the wake of the Second Vatican Council made his early years as prior a trial. The certainties with which he had grown up in his family and at Ampleforth were challenged. Traditional models of authority were questioned, even rejected. Committing himself to the collegial model developed in Vatican II, Prior Luke endeavored to win agreement rather than impose decisions. His theological studies had taken place in a time when even the junior monks at Ampleforth were heavily involved in school work with little time or energy for theology. And so it was a blessing when through Father Ian Petit, the prayer group at Visitation Convent, and Father George Kosicki, CSB, Luke discovered the charismatic movement, which for the first time opened to him the depths of Holy Scripture. The unction of the Spirit came at a dry time and was to provide the energy for his spiritual leadership in the decades to come. Father Luke dedicated himself to attaining a deeper understanding of the Scriptures, taking years to work through magisterial commentaries like those of Raymond Brown on the Gospel of John and John Meier on the Gospel of Matthew.

The first two years of Father Luke's priorship saw the erection of the junior school and high school buildings. In the 1980s were to follow the new monastery building, the activities center, and the renovation/expansion of the school dining room. But these buildings are not as significant as four other accomplishments of his time as superior.

In 1973 Father Luke guided the community to seek independence from its founding monastery of Ampleforth. This was an act of courage as the community was still small and vocations were uncertain, but a stepping out in faith was needed if the community was to grow. After July 1973, the Priory could no longer rely on manpower or financial help from Ampleforth. The community subsequently learned to think of itself as a family with roots here and a common responsibility for development, and in time vocations came. A sign of Luke's commitment was his adoption of American citizenship.

The second major achievement came a few years later. While school tuition remained virtually unchanged in the 1960s, it became clear in the 1970s that the kind of education the Priory was pledged to give was going to become increasingly costly, beyond the capacities of many Catholic families to afford. To insure the financial stability of the school, an endowment was needed. In 1975 Father Luke undertook the sale of twenty seven acres along Highway 40,

which had been given to the monastery as an investment, with the proceeds to be the beginning of the endowment fund. The sale was contested for five years, but eventually the transaction was completed and the school began to have a source of income which could eventually supplement tuition, provide scholarships, and foster faculty development. Without the establishment of the endowment at this particular time, it is doubtful whether the school would have survived the pressures of inflation.

The third major step of Father Luke's priorship was the decision to request abbatial status for the monastery. Over the years Prior Luke had become convinced that the normal mature status of a Benedictine monastery is that of an abbey. The Rule of Saint Benedict speaks of the superior as abbot, not as prior, and it seemed time for the monastery to reach that status of adulthood. The school was known and loved as 'The Priory', and its students and their families as 'The Prior Family'. In typical British fashion a compromise was made, in which the school remained The Saint Louis Priory School and the monastery became The Abbey of Saint Mary and Saint Louis. At first glance only a change in name, but in fact the change has strengthened the community psychologically by putting to an end the somewhat tentative, unfinished connotations of 'priory' and aligning us with the mainstream Benedictine tradition.

The fourth achievement of Father Luke is more spread out over time – namely, his enlisting of lay support for the monastery and its work. Already in the 1970s he brought into the community consultants like Father Conleth Overman, CP (who died this past June) to help us plan for the future, gently introducing us to the process of community goal-setting, which did not use to be a part of monastic life. A devoted finance council has given generous advice for over twenty years. Professional planners from Monsanto, the American Association of Industrial Managers, and consulting firms helped us develop strategic plans for school and monastery in the 1980s. All these efforts culminated in a major reorganization of governance in the first two years after Father Luke's election as first abbot of Saint Louis Abbey in 1989. The close relationship with our lay supporters over the years needed to be formalized in some way. The monks needed to tap into the wealth of resources and talent in our clientele if we were to face challenges of the future. At the same time there was a feeling that the monks ought to retain control of the school. Father Luke's solution, worked out over two years, was the establishment of a twofold board: a board of trustees, owners of the school, consisting of the solemnly-professed monks; and a board of advisors who would meet regularly in committees and as a body to advise the abbot and trustees on the healthy development of the school. The solution is somewhat unique among monasteries and schools. The eager generosity of so many to serve on this board is a testimony to the love and trust which have always characterized the relationships between the founding monks and our friends.

Father Luke was a peacemaker who hated conflict. When the opportunity presented itself to welcome the parishioners of Saint Anselm Parish to the use

of the Priory Church, Prior Luke with Monsignor Bob Slattery was determined that the common use of the church by parish, school and monastery should be harmonious rather than a cause of contention. This cooperation remains an ideal of the Abbey and a source of its strength. When Archbishop May telephoned one day to ask if the monastery would be willing to supply a pastor to replace Monsignor Slattery, Father Luke immediately accepted and at once named Father Timothy as pastor.

In writing this kind of appreciation or portrait, one feels the inadequacy of anything one says. What about the hospital visits; the burying of the dead and the consoling of the bereaved; the spiritual direction and counseling of monks, sisters, priests, and laypeople; the vacation 'chaplancies' for the Mudds, the Bussmanns, the Murphys, the Haweses; the keeping up-to-date with spiritual articles and books; the letter writing (often at 3.00 am); the fasting at lunch, the compassionate ministry to monks in need, especially the sick (he called it 'mother henning'); the effort to maintain a strong discipline of prayer, silence and obedience within the monastery as well as a gracious hospitality without; the bread-baking; the memorable Good Friday Stations of the Cross; the Masses for children. At one children's Mass, Father Luke climbed a stepladder in his Snoopy vestment to illustrate the meaning of the Feast of the Ascension. All of these have been services readily and cheerfully performed, to the extent that Father Luke has taken almost no time for himself. A golf game once a year with Bob Kerwin, an occasional golf tournament on television on a Sunday afternoon, a few minutes of Erle Stanley Gardner before going to sleep – and of course the jogging, that lifeline to mental and physical health, including the annual Memorial Day races with Father Ralph, Louis Desloge, Deeds Fletcher and Bob Riegel. His calligraphy was a pleasurable activity, but always in the service of someone else. Father Luke's service to the community has not ended with his ceasing to be superior, but I am limiting myself to his contributions in administration.

A monastery's strength is its prayer, a priority shared by Prior Columba and Abbot Luke. Himself a daily example of prayer in the monastery chapel, Father Luke made sure that the monks valued the primacy of both private meditation and the Divine Office. Absence from Conventual Mass was not acceptable. The course he has taught to novices for over twenty years is a yearlong study of prayer. In the mid-1980s he established a monthly prayer vigil for vocations. He felt that the greatest service we could provide to the people of God was to bring their needs to the altar in daily intercession.

How to summarize such a career? Father Luke has given to the Saint Louis community extraordinary gifts of friendship, self-effacement, unremitting toil, shrewd judgment, and the constant search for the divine good pleasure. A pastor, a man of God, a model for us all – even more a model in that he has never tried to hide his flaws or inadequacies. His achievement is written in the edifice of this Abbey and family.

*Benedictines in Oxford*

Henry Wansbrough and Anthony Maret-Crosby (eds.)  
(Darton, Longman and Todd, London, 1997)

PROFESSOR T.M. CHARLES-EDWARDS (B62)

A passage at the beginning of the classic account of St Benedict given by Gregory the Great in his *Dialogues* is recalled by Cardinal Hume in the Introduction to this illuminating and scholarly collection of essays on the relationship between the Benedictines (and also Cistercians) and Oxford. The young Benedict is praised for fleeing from the schools of Rome to the monastic life: he was, so Gregory says, 'wisely unlearned'. In this astutely phrased passage, the pope highlights two antitheses: between monastic withdrawal and the city and between 'wisdom' and secular learning. What would Gregory the Great, or Benedict himself, have made of Richard Archebold, Bachelor and later Doctor of Theology, a monk of St Mary's Abbey Dublin, who is described by Jeremy Catto in his chapter on the Cistercians as 'residing for at least some time at Rewley Abbey [by the modern Oxford Station] and practising alchemy'?

Yet, although the medieval and modern university may often have been, and often remains, a place of disputatious verbiage, there is also that attitude to learning summed up in the University's motto, *Dominus illuminatio mea*, an attitude that is close to Gregory's wisdom and to the distinctively monastic attitude to learning described in Dom Jean Leclercq's classic *The Love of Learning and the Desire for God: A Study of Monastic Culture*. Moreover, today, more perhaps than ever, Gregory's antitheses live on, in secular and more pedestrian mode, in the contrast between donnish attempts at busy efficiency in college or faculty and the serious thought and writing that often takes place at home.

An underlying thesis of the book is, therefore, that, in spite of the tension between 'worldly learning' and monastic contemplation, a university education was and is beneficial both to the individual monk and to his community. And, on the other side of the bargain, the presence of the monks in medieval Oxford, though they might not have made so big a splash as the friars, demonstrated a commitment to teaching and learning at the highest level and to the proposition that the refinement of the mind should not be an enemy to the health of the soul. Since the university was an expression of the commitment of the entire Church to intellectual excellence, it mattered to have the active participation of a major constituent order of the Church – the monks. Moreover, the monks were not only participants in the life of the University: James Campbell paints a memorable picture, in his account of Gloucester College, of 'the eight monasteries and houses which were scattered round the outside of the western half of the oval city of Oxford'. Beyond the walls lay the spiritual defences of the town. The truth is that, from the

Benedictine reform of the tenth century, that is, since the beginning of a true Benedictine order in England up to the Dissolution, there was an alliance, not an opposition, between monastery and town. Several cathedrals were served by monastic houses, among them Canterbury, whose cathedral priory built a dependent house in Oxford on the site of what is now Canterbury quadrangle in Christ Church. Some towns formed themselves around monastic communities, as at Durham, whose house of studies at Oxford (Durham College, the forerunner of Trinity College) was also used by monks of other monasteries in the province of York. One of the contrasts depicted by Gregory the Great, between monastic seclusion and the city, was far from being universally true by the time the universities emerged in the twelfth and early thirteenth centuries. As for the other antithesis, Gregory was thinking of the late representatives of that ancient system of education memorably criticized by St Augustine, an education established in its general outlines some centuries before the Christian era. It was not reasonable to apply the same implied criticism to a university established by the Church for the Church.

Yet, in spite of venerable tradition to the contrary, the tensions remained, and in several different ways. First, there was the question what studies should a monk pursue. One might suppose that the obvious answer was philosophy and theology; yet Henry Mayr-Harting shows that one of the things that already drew monks to Oxford in the twelfth century was law. It was a period when all men of business in charge of vulnerable communities increasingly needed lawyers. The biography of Abbot Samson of Bury St Edmunds gives a vivid account of a competent abbot busy tidying up the mess left by his less business-like predecessor. Abbot Samson had been to the schools in Paris as had at least four other monks of Bury at the time of his election. True, law is not everyone's notion of the proper study of a spiritually minded monk; but perhaps philosophy was not always much better. Dom Alban Léotaud quotes a statute published by Thomas de la Mare, abbot of St Albans, in 1363, when he was president of the provincial chapter:

Although wisdom blossoms in old people and old age is venerable, nevertheless their minds are less alert than the minds of the young and less attuned to philosophical study . . . Therefore we decree that in future old men and those advanced in years shall not be sent to the studium to study philosophy.

Since philosophy was part of the arts course, that is, the basic course of studies followed before one might progress to the higher, postgraduate, disciplines of law, medicine or theology, the (true) implication was that the university was a place for the young and probably unwise, an echo of Gregory the Great's distinction between *scientia* and *sapientia*.

Moreover, if a monk was to progress as far as the doctorate in theology, a summit reached by only a few, he had to stay at the university for a very long time, and, what was worse, it took serious money to keep a monk at the university. Although there was a papal decree that monasteries should send a

quota of one in every twenty monks to university, it was difficult to compel all abbots to commit their houses to the cost. Some relatively wealthy houses, such as the cathedral priories of Worcester and Norwich, may have exceeded the required quota, but the Cistercian monasteries were much less punctilious. Added to this difficulty, there was the sad experience that years spent at university could make a monk into a square peg in a round hole once he had returned to his community: for a Benedictine tradition that put so much weight on ready obedience – no murmuring – monks trained in disputation might not be an unmixed blessing.

Why then did English Benedictines expend time, money and manpower to secure for their communities monks trained at university? The long-term answer is not the interest in legal studies shown in the twelfth century. As Barrie Dobson points out, in his chapter on Durham and Canterbury Colleges, at Durham College monks were not permitted to study canon law, while, though their brethren at Canterbury College had no such restriction, the great majority of those who went on to a higher degree did so in theology; similarly, Joan Greatrex observes that no Worcester or Coventry monk studied canon law. Not all took a degree, let alone went as far as a doctorate of divinity (without exemptions, that took, as James Campbell notes, seventeen years), but a doctorate was the summit towards which many could climb even if few were to arrive. Moreover, it mattered to the community. This is best illustrated by the reaction, quoted by Barrie Dobson, of the Bishop of Durham on hearing, in 1311, of Geoffrey de Haxby's inception in theology, the first Durham monk to reach the summit: 'it has hitherto been unknown for any member of the church of Durham to become sufficiently proficient in Holy Scripture to deserve the degree of Doctor of Divinity'. The best methods of studying Scripture were those taught at university; and a great monastery such as Durham could not deprive itself of the chance to have such expertise within its own community. Not to take this chance would be to accept that Benedictines were intellectually second-rate. As for the great majority who did not go on to a higher degree, what the community gained was men who were as well educated as their non-monastic contemporaries – those clerics who were the administrators of the medieval Church.

The early history of the Benedictines at medieval Oxford was, necessarily, mostly one of anxious financial expedient, personal and institutional difficulties, and false starts. By the early sixteenth century, however, the situation seemed much more secure. True, there is the story about the foundation of Corpus Christi, mentioned in two chapters in the book, that Hugh Oldham, bishop of Winchester and co-founder is said to have advised Richard Fox, bishop of Winchester, against founding an Oxford college for his cathedral priory, St Swithun's, on the lines laid out by Durham and Canterbury Colleges. There are, however, strong grounds for suspecting the truth of the story, which is frequently quoted against the Benedictines of the early sixteenth century. It goes back to Richard Hooker's uncle, John, who was chamberlain of Exeter and a contributor to Holinshed's *Chronicles*, but the words attributed

to Oldham are likely to be an invention designed, after the Dissolution of the Monasteries, and probably after the accession of Elizabeth, to give an anti-monastic colour to the foundation. Oldham is supposed to have said to Fox: 'What, my lord, shall we build houses and provide livelihoods for a company of bussing monks, whose end and fall we ourselves may live to see; no, no, it is more meet a great deal that we should have care to provide for the increase of learning, and for such as who by their learning shall do good in the church and commonwealth.' If Oldham expressed such sentiments, they are unlikely to have appealed to Fox who published, on 22 January 1517, only weeks before he sealed the Charter of Foundation on 1 March, a translation of the Rule of St Benedict for the benefit of the 'devout, religious women' of his diocese. Yet, if Oldham's supposed words are highly suspect, the financial value of his contribution (£4,000) is not, and is likely to have been a precondition for the much increased scale of the foundation. The much more probable explanation of Fox's change of mind is that, with Oldham's help, he could now do something for all the dioceses over which he had presided and not just for Winchester.

There were, however, difficulties faced by scholar-monks at this period. An example justifiably given extended treatment in a splendid chapter by one of the editors, Br Anthony Maret-Crosby, is that of Robert Joseph, monk of Evesham and former student of Gloucester College (forerunner of Worcester). The difficulty in giving humanist learning a home within the medieval curriculum of the University was also faced by Fox in founding Corpus Christi. As the later achievements of the Maurists were to demonstrate, there was no reason in the long run why a greater emphasis on patristic at the expense of scholastic theology should have made the scholarly life more difficult for Benedictines. In the short term, however, humanism could be an unsettling development. A lot, as always, depended on personalities and the ability of a community to cohere. That seems to be the principal problem for late-medieval university monks, whether back at home in their monasteries, as in Joseph's case, or at Oxford. Jeremy Catto's impression of the surprisingly independent lives led by the inhabitants of the Cistercian St Bernard's College (forerunner of St John's) is striking.

The more fragile connections between Benedictine monasticism and the University between the Dissolution and Emancipation are covered in two chapters, by Dom Philip Jebb and Dom Geoffrey Scott. The story here is necessarily an amalgam, of former Oxford men now professed as Benedictines on the continent, of Oxford interest in Benedictine scholarship, such as that of the Maurists, and of Benedictines working as priests in or close to Oxford.

When St Benet's Hall was founded, in the wake of the return of Catholics to the universities of Oxford and Cambridge, the concerns were not the same as those which prompted the foundation of the medieval houses for monks. What is interesting is that they have become more similar in the last generation, now that it is acceptable on all sides for Catholics to study and to teach in the Faculty of Theology. What prompted change in 1897 were two needs: those of

wealthy and aristocratic Catholics to send their sons to Oxford and Cambridge and those of the schools that aimed to provide the best secondary education for Catholics to have graduates as their teaching staff. The background to this can be appreciated by using college registers of old members to compare the relationship between Oxford and Cambridge, on the one hand, and, on the other, the teaching profession. The comparison can be made at two periods: first, between the mid-nineteenth-century reform of the universities and the First World War and, secondly, since 1960. The proportion of graduates going into teaching has dramatically declined. In 1897, therefore, the most successful schools – not just public schools but such institutions as Manchester Grammar School or King Edward's School Birmingham – recruited their teachers from Oxford and Cambridge just as they sent their abler pupils to the universities. School and university were tied together by this two-way traffic, more so than in the last generation; and this linking regularly extended to close connections between particular schools and colleges. If such schools as Ampleforth were to offer an education comparable with that provided by Manchester Grammar School or Rugby or Shrewsbury, monks had to go to university. As with the medieval Durham Priory, not to take this step, whatever its particular difficulties and dangers, would have been to accept a second-rate status.

What is in some ways paradoxical is that it was the secularization of the University in the nineteenth century that made it easier for Catholics and thus for Benedictines to return. The University known by Newman, the University as it existed before the reforms of the 1850s, remained to a large extent what the medieval University had been, an arm of the Church. Since that church was now the Church of England, there was nothing unreasonable about the requirement that those entering the University should publicly subscribe to the Thirty-Nine Articles. The ecclesiastical character of the University was thus an obstacle to the entry of both Catholics and Dissenters. As reform is often a polite mode of expropriation, so in the nineteenth century Oxford ceased to be an institution primarily designed to educate the clergy and became an institution that educated a governing class. Much more silently than at the Dissolution of the Monasteries, the State had effectively made off with property given for the good of the Church. And since Emancipation had enabled Catholics to play a part in the government of country and empire, it was only reasonable that they should be permitted to receive the university education that would fit them for that task.

The return of the Benedictines to Oxford seems, in retrospect, appropriate, even necessary. The fun of the real story, however, is just how uncertain and how difficult it could be at the time. Part of this impression of appropriateness is due to the success of successive Masters of St Benet's Hall, three of whom are remembered in the last section of the book. In addition to the day-to-day work of running an academic institution, they also made particular intellectual contributions, such as Fr Gerard Sitwell's work on medieval English mystics and Fr James Forbes's lectures on porcelain, which I remember with gratitude, having attended them, not really out of any deep

interest in porcelain, but partly because of family connections with the Potteries and partly because of the pleasure of hearing him talk about beautiful objects with humour, aesthetic delight and affection. I also remember Fr James, when School Guestmaster, at tea in my parents' house at Ampleforth, on one occasion together with Fr William Price, then Headmaster and the present Cardinal Archbishop of Westminster, then housemaster of St Bede's. The conversation turned to the question – it may well have been posed for a medieval disputation – whether ambition was admissible in a monk. The future Cardinal thought not; the Headmaster, a former lawyer, made distinctions; the future Master of St Benet's defended the propriety of monastic ambition with vigour.

*Benedictines in Oxford* is a splendidly edited book – and also unusually pleasantly produced (Fr James's capacity for aesthetic delight would have been most gratified). Anyone with an interest in the long history of the English Benedictines will be deeply grateful to the two editors, one the present Master, and their team.

Mark Dilworth, *Scottish Monasteries in the Late Middle Ages*  
(Edinburgh University Press 1995)

ANTHONY MARETT-CROSSBY OSB (O87)

Compared with the extent of published work on the medieval monasteries of England, studies of Scottish monks in the Middle Ages are altogether rarer. The student of English monasticism in this period could indeed be forgiven for thinking that Scottish monks hardly existed at all, for this is not far from the view that apparently prevailed in the medieval English General Chapters. In the extensive records of those Chapters, Scotland only exists at all as an excuse, a reason for priors of Durham to miss the Chapter on account of the danger posed by marauding Scots. It may be that the medieval English monks themselves would have benefited from more knowledge of their northern neighbours.

Abbot Dilworth's slim volume does not claim to fill the gap completely, for it is not a full study of Scottish monasticism. Rather, it presents an overview of the communities and of the life as lived by the medieval Scots monks. Upon the basis of scholarly research, he opens to the more general reader a window onto this neglected part of the medieval church.

Within the Scottish monastic world, there were of course many features that united it with the monasteries of medieval Europe, and even with the English monasteries that paid little attention to their northern neighbours. It was the case that the observance of the canonical hours, the saying of the Divine Office, lay at the centre of the purpose of the monasteries, and it was as 'those who pray' that the monks justified their existence. Equally familiar is the picture painted by Abbot Dilworth of monasteries incorporated into the feudal system. The Scottish monasteries owned perhaps a quarter of all the land in

that kingdom, and the abbots were therefore major players in the political and social structure of the age. It comes as no surprise to read of medieval Scottish abbots as office-bearers, as men of political and economic influence. Monasteries were involved in the dispensing of justice, with learning and with giving of aid to those in need. Equally familiar to the student of monasticism is the close relation that existed between Scottish monasteries and their kings. It was in the monasteries that most royal ceremonies were carried out, and it was the monasteries that acted as the last resting place for the dead of the royal family.

Another theme emphasised by Dilworth that unites the Scottish monasteries with those of all of medieval Europe is the role they played in the devotional life of their country. This is seen especially in the connection between monasteries and sanctity, for the acquisition of the remains of a great saint ensured for the monasteries both spiritual prestige and the income that came from a successful cult. For Iona there was the glory of St Columba, for Dunfermline there was St Margaret, for Whithorn St Ninian, for Scone St Fergus. Many of the principal monasteries of Scotland were there hallowed by the tradition of sanctity, and some of the saints they venerated came even from south of the border. At the monastery of Arbroath, the monks venerated not a Scottish saint but the relics of Thomas Becket.

All these similarities between the Scottish monastic experience and that of the rest of the medieval world are well described by Dilworth, but it is the differences that truly interest him. In some respects, the monasteries were very different from elsewhere, if only because of the unique mixture of orders that had settled there. Unlike England or most of continental Europe, the dominant monastic influence was not that of mainstream Benedictine or Cluniac houses. In contrast, it was the twelfth century orders that predominated, especially the Cistercians and abbeys of Tironensian origin. This latter reform was very rare outside of France, and their presence and that of the Valliscaulian order amply illustrate the impact of French monastic reforms upon Scotland. Equally important were the Augustinians, who did not follow the Rule of St Benedict, but who, in almost all respects, lived a life very similar to that of the monks. None of these orders were unique to Scotland, but the mix – and the lack of a single dominant tradition – mark it out from its neighbours.

Another evident difference that separated Scottish monasticism from that of England at least was the frequent appearance of commendatory abbots. In discussing this phenomenon, Dilworth offers a clear and concise definition of one of the most persistently misunderstood parts of the medieval church. He explains that a commendatory abbot was a non-monk, entrusted with the duties of a monastic superior and granted the title of abbot. The tradition of making such appointments spread widely over medieval Europe, though it was completely absent in England, and its negative impact upon the spiritual, moral and economic life of the monasteries has been much documented. Dilworth offers a valuable corrective to the normal view of such abbots, emphasising that in Scotland at least no layman was ever appointed to a commendatory abbacy,

and almost all of those appointed were unmarried priests or deacons. He adds moreover that a non-monastic abbot could be of benefit to the monastery, if only because he could bring to a troubled community outside financial assistance. In Scotland, the commendatory system did not bring with it the wholesale spoilation of property that was a hallmark of the continent. It is also worth noting that, at the end of the Middle Ages, one third of Scottish monasteries still elected their own superior, often from within the community.

The commendatory system was not an English problem – cathedral monasteries were. This peculiar institution, originating in the tenth century monastic form of St Dunstan and his companions, tied monks to the great cathedrals of England, with bishops as abbots and priors as effective leaders of the community. Dilworth argues that the absence of cathedral priories was something that made Scottish monasticism very different from that of England, a conclusion which undoubtedly reflects the limited impact of Norman churchmen upon Scotland. Nevertheless, it is worth noting that from the late fifteenth century the cathedral monastery system was extended into Scotland, beginning with Iona in 1498 and extended to Tongland in 1530 and Beaulieu in 1531. Some of the wealthiest monasteries had in fact always been cathedral monasteries, especially Dunfermline, St Andrews and Whithorn, and it may be that, in this respect alone, the distinction between Scottish and English monasticism has been overdrawn.

Nevertheless, the basic point in Dilworth's account is well made. Scottish monasticism was a distinct experience, dependent neither on England nor on France. That uniqueness is seen at its clearest in the Reformation, and Abbot Dilworth ends his overview of the monasteries with a brief examination of their fate during the tumult of the sixteenth century. It is here that the special and separate history of Scottish monks, implied throughout much of the book, is at its most evident, for though in 1560 Protestantism became the religion of Scotland, the monks of that kingdom experienced few of the depredations suffered by their colleagues south of the border. There was very little violence offered to the monks, and nothing comparable to the Dissolution in England. Indeed, no practical measures were taken against incumbents, and communities were therefore able to carry on, living at least in some respects the life they had always lived. They were not able to take novices, nor were they able to celebrate the Office in public, but that apart the monasteries continued much as they had before. The last medieval Scottish monk died in 1618, nearly ninety years after the dissolution of the greater English house.

As a volume which seeks to present an over-arching view of monastic communities, emphasising lifestyle and ethos rather than administration and detail, Dilworth's study of medieval Scottish monasticism is a stimulating introduction to the subject. In the preface, Dilworth declares his intention of writing a fuller account of Scottish monastic life with more attention to such details. While such a volume would be undoubtedly welcomed by scholars, the general reader with an interest in this unique monastic world need look no further than the present volume.

W. Dalrymple (E83), *From the Holy Mountain. A Journey in the Shadow of Byzantium*. Harper Collins, 1997

Hbk. Pp. x + 483. 32 plates, of which 8 colour. £18.00.  
ISBN 0-00-255509-3

GEOFFREY GREATREX (O86)

John Moschus' collection of anecdotes concerning the deeds and sayings of hermits and monks, entitled the *Spiritual Meadow* or *Pratum Spirituale*, cannot be described as well-known work. Even to obtain a copy of it now is no easy task. The present reviewer searched for it through several catalogues and reading rooms in the Bodleian library itself, but in vain. Of the recent English translation cited by Dalrymple (by J. Wortley in 1992) there is no trace, while the library's copy of the French edition and translation of M.-J. Rouet de Journel (1946) had long ago vanished from the shelves. That indispensable last resort for any ecclesiastical text in Greek, Migne's *Patrologia Graeca*, had to be put to use; for those who find themselves in a similar predicament, it may of interest to know that Moschus' work can be found in volume 87.3. The parallel Latin translation must be treated with caution, however.

While the reviewer struggled merely to get hold of Moschus' work, Dalrymple not only found himself a copy of Wortley's translation, but used it as the basis for an ambitious journey right across the Middle East. Starting from the Monastery of Iviron on Mount Athos, where he succeeds in examining a manuscript of Moschus' work, Dalrymple makes his way through Turkey, Syria, Lebanon and Israel, to El Kharga in Egypt, a forlorn outpost in the desert west of the Nile. Most of the places he visits, including several monasteries, were at some point visited also by Moschus himself and his travelling companion Sophronius (the future patriarch of Jerusalem), in the late sixth and early seventh centuries. Dalrymple's journey is thus as much into the past as the present: his text is peppered with anecdotes from Moschus, sometimes amusing, sometimes moving. The travels of Moschus and Sophronius comprise one strand in Dalrymple's work; more recent events form another. For just as Moschus and his companion were among the last people to journey through an entirely Christian Middle East – in the 630s the armies of Islam put an end to Roman control of Egypt, Palestine and Syria for ever – so Dalrymple finds himself to be one of the last witnesses of the Christian communities which have survived in this region to the present day. He presents a bleak picture indeed, particularly of the plight of the Syrian orthodox in eastern Turkey, as well as of the Christian communities in Israel and Egypt. Everywhere, it appears, there has been a drastic fall in numbers, as Christian minorities throughout the region flock to the West; only the old are left, from whom Dalrymple is able to gather tales of Istanbul, Beirut and Alexandria as they used to be. A few exceptions to this steady decrease in numbers stand out: the monastery of St Antony in Egypt, perhaps the earliest centre of monasticism, still flourishes, while in Syria, apparently uniquely in the Middle

East, the Christians enjoy relative freedom from discrimination.

In an era which has given birth to a remarkable proliferation of travel writers (it remains a puzzle as to why one meets so few of them either at home or abroad), Dalrymple clearly stands out. His style is engaging, his digressions both learned and apposite, and his descriptions lucid. He also succeeds in encountering, by accident and design, a succession of remarkable characters, ranging from the Druze leader Walid Jumblatt and Robert Fisk in Beirut to the charming Fr. Theophanes of the monastery of Mar Saba on the West Bank; the views of this monk make for particularly instructive reading, and particularly those concerning the Day of Judgement. On that day, he affirms, a horde of heretics will be swept down the River of Blood, and 'at the head of the damned will be a troop composed of all the Popes of Rome, followed by their deputies, the Vice-Presidents of the Freemasons . . .' (p.280).

The overall impression gained from Dalrymple's travels is a melancholy one. Not only are the Christian communities, which have survived for nearly two thousand years, being whittled away in places such as Jerusalem and Antakya (Antioch), but the whole Middle East appears to be succumbing to rising ethnic and religious intolerance. Co-operation, or at the least peaceful co-existence, among Muslim and Christian communities is being steadily eroded; once cosmopolitan cities, such as Alexandria and Istanbul, are now almost entirely ethnically homogeneous. Exceptions remain, and are the subject of particular attention from Dalrymple; one of the main roles remaining to Christian shrines in the region, for instance, seems to consist in fulfilling the desire of Muslim parents to have children. The sense of rising religious or nationalist intolerance is striking, particularly in the efforts of governments to suppress all traces of earlier races (for instance in the removal or destruction of Armenian monuments in Turkey). Although it is of little comfort, it is well to note that such hostilities between religions and races is not new to the region: J.G. Taylor, the British consul at Diyarbakir in the 1860s, observed in his travels east of the city some early Islamic tombstones which were being re-used by Armenians living there. As he states himself, 'I thought it best to leave them [the Armenians] in their ignorance, as without doubt the latter [the Armenians] would have desecrated every grave in the place did they know that on each stone the formula of their faith, together with a verse from the Koran, were inscribed.' (*Proceedings of the Royal Geographic Society* 35 [1865], p.28).

It may be opportune to raise a few comments of a more detailed nature here. Dalrymple's book boasts a useful glossary and a good index, but it is desperately short of maps. The same very general map of the entire Middle East is reproduced, rather unambitiously, both at the front and at the end of the book. The reader will therefore search in vain for any of the smaller places mentioned anywhere in the text. A second general problem is the lack of references: Dalrymple frequently has cause to cite not only Moschus himself, but many other sources, ancient and modern, but never provides any indication of where precisely they originate. Although the work is not intended to be a scholarly monograph, it would not be without precedent for a travel book to

contain references, either in the form of footnotes or endnotes. Occasionally Dalrymple's historical accuracy wavers; there were, for instance, no Goths threatening the Roman empire in the late sixth century (p.13): they had been almost completely annihilated in Italy by Justinian. The bloody mosaics of Constantinople, so vividly evoked by Dalrymple, should not necessarily lead to speculation on how violent society must have been in the late sixth century (p.42): wealthy Romans had always had a taste for the macabre, no less in peaceful times than in troubled. He also misunderstands an anecdote concerning Apollonius of Tyana (p.66). This pagan holy man, when returning to the Roman empire from a journey to the East, was asked by the customs officer whether he had anything to declare. He replied that he had *Sophrosyne* (temperance), *Dikaosyne* (justice) etc., which the unfortunate official took as the names of girls (*Vit. Apollon.* I.20). Amida (present day Diyarbakir in eastern Turkey) was captured by the Sasanian Persians in A.D. 503 not 502 (p.79); and not 8000 but 80,000 people were massacred there according to the ancient sources. More seriously, Mohammed was 'touring the Levant' not c.500 but c.600, and the Emperor Leo III was ordering the destruction of icons not fifty years after 594/5, but one hundred and fifty years later (p.234). Justinian's unpopular praetorian prefect John the Cappadocian was not known as 'The Scissors' (p.446): this nickname, which derives from a tendency to cut off the sides of coins to gain the excess gold or silver while retaining the value of the coin, was in fact applied to a certain Alexander. Another of Justinian's rapacious tax-collectors, John, earned the intriguing epithet Maxilloplumacius ('embroidered curtain-jaw').

These are minor quibbles. Dalrymple's work is a pleasure to read, and highly informative. It can certainly bear comparison with the well-known writings of Patrick Leigh Fermor. Indeed, it is interesting to compare the difference in tone between Leigh Fermor's two books on his journey on foot from London to Constantinople (*A Time of Gifts, Between the Wood and the Water*, both published by Penguin in the 1980's) and Dalrymple's. What stands out from Leigh Fermor is just how much of the old Europe survived up to the 1930s — the ancient aristocracies, the old castles, the amazing patchwork of peoples; it is a joy to realise how much was left, even if it is blunted by a knowledge of what took place subsequently. But Dalrymple's work, concerning the Middle East today, surprises rather by how little is left, and how quickly what remains is disappearing. One final note may be of interest. Dalrymple is not the only Old Amplefordian to have written a book concerning travels in the Middle East in the recent past: in 1992 Nigel Ryan, working with Dr James Howard-Johnston, published an excellent and amusing account of their visits to eastern Turkey entitled *The Scholar and The Gypsy. Two Journeys to Turkey, Past and Present* (published by Sinclair-Stevenson; ISBN 1-85619-133-8).

Geoffrey Greatrex's book, *Rome and Persia at War, 502-532*, (ISBN 0-905205-93-6) is due to be published by Francis Cairns in late 1997.

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## OLD AMPLEFORDIAN NEWS

### OBITUARIES

#### DENIS GREENWOOD

*born 4 July 1909; left Ampleforth 1926; RAF; family antique dealers business;  
married Mary Feilding Smith about 1947; died 20 December 1996*

On leaving Ampleforth in 1926, he joined the family antique business in  
Stonegate in York and also in Harrogate, and remained with them to the end of  
his life. In the war he was in the RAF. His brother was Kenneth (OA).

#### IAN GARNET MACLAREN DFC TD

*born 24 August 1915 Troon; St Wilfrid's House September 1928-December 1932;  
Glasgow University; business; RAF; married Annette Birtwistle 1947 (three sons and  
one daughter); died 16 February 1997 at his home in the Gatehouse of Fleet*



Ian MacLaren was brought up in West Kilbride, and  
there he learnt to enjoy golf, fishing, shooting  
and other country pursuits. His great aunt was  
Dame Laurentia McLaughlin, the famous Abbess of  
Stanbrook: her correspondence with George  
Bernard Shaw formed the basis of the successful  
West End play *Best of Friends*. He remembered  
being held by a nurse, at the age of two, in front of a  
window of an aeroplane, which was being flown by  
his cousin Fred MacLaren, who had been an aerial  
observer at one of the British Army's last cavalry  
charges at the Battle of Huj in Palestine in 1917.

He went to prep school in 1923 and was a  
founder member of St Wilfrid's, boasting that he had been selected for the  
house cricket team when the house had only eleven members. Leaving in 1932,  
he went to Glasgow University where his father had been a professor. He served  
as an engineering apprentice before joining the old established family firm of  
Robert MacLaren and Company which manufactured thermostats in Glasgow.

He joined the TA as a gunner in August 1939. He transferred to the RAF  
in 1941, flying Blenheim light bombers: he was awarded an immediate DFC  
for action during the final attempted German breakout at Kesserine Pass in  
Tunisia. By following a railway line under very low clouds in foul weather his  
was one of only a few aircraft that got through and carried out several attacks.  
On returning to base, where a gunner found that his own parachute had been  
shredded off his back by the intense AA fire, he rearmed his aircraft for a  
second sortie.

Unfortunately this was thwarted by a malfunction ten minutes from  
target. For this action the squadron was signalled commendations by 'Monty'  
and Air Marshall Tedder and received a visit from General Alexander to express

his personal thanks. As the King noted to Ian when presenting his DFC, he had taken part in all the early landings: Dieppe, North Africa, Sicily and Italy. It was believed that Ian, with his navigator and gunner, were probably in 1997 the last intact surviving Blenheim crew. His survival for two years from 1941 to 1943 was particularly remarkable as casualties amongst light bomber crews were notoriously high. (On one occasion in North Africa his unit arrived at an airfield to take over an operation from another squadron in their group; after a long wait they found that the entire formation including aircraft attached from their own squadron had been shot down, with only five crew members walking out of the desert. For winning that operation Hugh Malcolm was awarded one of the few light bomber VCs.) Ian was posted to Combined Opps. for D Day and ended the war commanding an air base in the Philippines which, after VJ Day, was used for evacuation of prisoners of war. He was one of the first to fly into Hong Kong after Japan's surrender.

On demobilisation he returned to the family firm in Glasgow, becoming Managing Director. In 1964 he sold the company to the US conglomerate ITT and became CEO of its European Controls Division, spending much time on the continent. He retired in 1975.

Preferring to spend more time in Scotland, he retired from business in 1975. Having earlier chaired the building committee for the local Catholic Church in Largs, he became involved in the local community, helping to start a local branch of Age Concern, including instigating a day centre. He wrote the constitution for the Community Council. His home and gardens were opened for many charitable functions. He was the local representative for SSAFA. He stood unsuccessfully in the first Strathclyde Regional Council Elections in 1973 before moving to New Galloway in 1975. There he became treasurer of the local Conservative Party and was chairman and treasurer of the Galloway branch of the Scottish National Trust. With his wife he started the Thursday Lunch Club and the Easter Charity Reel Club. He was a keen shot, an enthusiastic angler and shared with his brothers a love of gardening. He enjoyed National Hunt racing and had some success with horses in training. He was an enthusiastic painter and skier, an occasional golfer and had taught himself to sail before the war. He is remembered by his friends for his sense of humour, for the dog which accompanied him on all country pursuits and for the gardens he left at his homes in Skelmorlie in Ayrshire and in New Galloway in Kirkcudbrightshire. He died at his home in Gatehouse of Fleet aged 81.

In 1947 he married Annette Birtwistle, the sister of four Amplefordians: Michael Birtwistle (W38), Edmund Birtwistle (OA1942, died 1980s), David Birtwistle (OA1943) and Anthony Birtwistle (E46). Annette's uncle was Fr Stephen Marwood (OA1907, died 1949), who officiated at Annette and Ian's wedding. His brothers were Peter (OA1936, died 1996) and David (OA1939).

*Simon SD Maclaren*

*The writer of this obituary notice, Simon Maclaren, is one of three sons (not Amplefordians) of Ian Maclaren.*

### GEORGE HENRY STL NORTHEY MBE

*born 5 December 1918 Maidenhead; St Bede's House 1932-36; army 1938-49; solicitor 1950; married Elizabeth Walters 19 December 1942; died 21 February 1997*



After leaving Ampleforth in 1936, George Northey took solicitors' articles for 18 months. In 1938 he became a 2nd Lieutenant in the 60th Kings Royal Rifle Corps, serving first at the HQ of the regiment at Kings Cross. Promoted to major, he did much staff work in Wiltshire, at the School of Military Administration in the Border country and after the war for about three years in the War Office with the Judge Advocate General's Department in Eaton Square, before leaving the army in 1949 to return to his law studies. After qualifying as a solicitor in 1950, he worked first in Maidenhead, then Windsor, and in 1951 he and Elizabeth went

to Cornwall, where he became a partner (1993 senior partner) of a solicitors' firm. He was Clerk to the Commissioners of Taxes in Launceston, and for 27 years Coroner for North and East Cornwall. He retired in 1994. He was seven feet tall, a quiet, shy and modest person who liked reading, gardening and his dogs. He is remembered for the sensitive way he would listen to the difficulties of others and for the advice he gave. He and Elizabeth had a very happy marriage of over 54 years; they had four children (the eldest Mark died in 1984 aged 40 of cancer) and eight grandchildren.

### EDMUND HUGH BARTON

*born 20 April 1936 Lancashire; Gilling Castle 1944-48; Junior House 1948-50; St Bede's House 1954; cricketer; businessman; married Barbara Bracken 1969; died 9 March 1997*



Edmund Barton was the only son of Henry Barton (B27) and Joan Latham, and he was the brother to Angela. At Ampleforth he was preceded by his grandfather, father and five uncles - Hugh (OA1918), Robert (A29), Francis (Fr Hilary) (B32), Laurence (B38) and Oswald (B40). Twelve younger cousins were also at Ampleforth.

Edmund was a keen and talented cricketer, representing his house and OACC many times, a sport that brought him much happiness when he joined his father and uncle Robert at Preston Cricket Club. Most of Edmund's working life was spent in engineering. In May 1969 he married Barbara and they had one son, Nicholas. Edmund's priority was his family, and happily he lived to see

Nicholas settled in London in his chosen career of graphic design. He became a member of the 1st XI and later played for the OACC, being a passionate cricketer. After Ampleforth he worked for several years with Kendal Milne in Manchester, and was later a representative for several engineering companies. He was a notably gifted carpenter and had a great love and knowledge of antiques. He and Barbara loved the outdoor life, especially walking in the Lake District and tending their garden.

Throughout his life, Edmund constantly returned to Ampleforth, frequently taking relatives and friends to proudly show them the ongoing changes to Abbey and School. His respect and love for the Benedictines was second only to that of his family. Taken ill at work, he died suddenly. Edmund's Requiem Mass at St Joseph's, Brindle was concelebrated by Fr Geoffrey Lynch, Fr Piers Grant Ferris and Fr Leonard Jackson.

#### GEORGE ANTONY HOWARD

*born 10 July 1934; Junior House and St Wilfrid's House April 1948-July 1953; national service Royal Sussex Regiment 1953-55; chartered accountant; married first Gillian Harvey 1 September 1962 (died 16 October 1970); married second Biddy Harmston 20 April 1974; died 14 March 1997*



After being articled and qualifying as a chartered accountant with a medium-sized city firm Nevill, Honey Gardner from 1955 to 1960, Antony worked firstly in the profession with Cooper and Lybrand for three years from 1960 to 1963, and then for 24 years until 1987 he worked in industry. He was assistant to the financial director of Kearney and Trecker, a machine tool company (1963-66), financial director of Gala Cosmetic Group (1966-71), group financial controller of Spillers (1971-76), European financial director of a US film equipment

company, Bell and Howell (1976-86) and group financial director of an office automation company Wordplex (1987). In later years and in semi-retirement, he helped set up local NHS trusts. He had two sons: James (O83) and William (W95). His brother is Michael Howard (T51). He was a keen golfer and gardener.

#### ALASTAIR HWAF CHISHOLM OF CHISHOLM

*born 5 October 1920 Trinidad; Fort Augustus Abbey School; Junior House 1932-34; St Oswald's House 1934-39; University College, London; 32nd Chief of the Clan Chisholm; farmer; married Rosemary 1955; died 3 April 1997 Bury St Edmunds*

Alistair Chisholm was born in Trinidad, where his father was a police officer and his grandfather owned estates. He and his younger brother Ruari were brought up in their early years on the Cantray Estate, near Inverness, where his

father died in 1929. At Ampleforth he was a fine athlete and cricketer. After leaving Ampleforth in 1939, he went to University College, London and had intended to become a doctor. Evacuated to Bangor University, he decided to enlist in the Seaforth Highlanders, his grandfather's old regiment, and he served with the regiment in India and in the Burma campaign. He succeeded his grandfather Roderick as Chief of the Clan Chisholm in 1942.

After the war, he bought a farm at Saxmundham in East Suffolk, where he met his wife. In 1956 he and Rosemary moved to a farm at Beckrow near Bury St Edmunds, where they lived in a rented cottage until, in April 1958, they bought Silver Willows Farm. They had one son, Hamish, who succeeds as 33rd Clan Chief, and four daughters, Susan, Teresa, Claire and Lucy. Alastair and Rosemary made many trips to Canada, especially Nova Scotia where many Chisholms had emigrated, and to the United States. He enjoyed life on the farm and is remembered for his qualities as husband and father. One of the greatest influences of his life was his aunt Mairi Chisholm of Chisholm, a veteran of the first world war who held the Military Cross and Croix de Guerre for her nursing services on the western front. He had epilepsy since 1977 and had a serious stomach operation in 1992.

#### WILLIAM BENEDICT FEENY

*born 22 November 1913; Junior House 1926-28; St Aidan's House 1928-32; farmer, soldier and brewer; married Peggy Scanlan 1948; died 2 May 1997*

Bill Feeny came of a family with many close links to Ampleforth. His uncle Fr Basil Feeny was an Ampleforth monk. Bill's brother was Peter (OA1942), his step-son is Michael Scanlan (A55) and his step-grandchild is Patrick Scanlan (B82). In 1908 Bill's grandfather Peter Feeny (OA) gave a large sum to build a theatre at Ampleforth, in fact virtually gave the theatre because it was after his donation that the community decided to go ahead with the present theatre (*Ampleforth Journal* Autumn 1996 - '125 years of theatre at Ampleforth 1814-1939').

After Ampleforth Bill Feeny studied engineering. Then, in the years before the war, he farmed a pedigree herd of dairy shorthorn cattle near Peterborough, but when there was no-one to represent the family in Threlfall's, the family brewery, he sold the farm and moved to work at the brewery in Liverpool. In the second world war he served in the army as a major, spending much time in India. After the war, and after some time of ill health, he married a war widow, Peggy Scanlan: they had no children. He continued with the brewery until it was taken over by Whitbread's in about 1969. In the 1970s he went into business making barrels for the home brewing industry. Bill and Peggy retired to Wales and then in the early 1980s Peggy's declining health led them to live in Lanzarote in the Canary Islands. They returned to Britain in April 1994, going to live at Maes Mynan Nursing Home in Mold. Peggy died in July 1996. Following her death, Bill made regular visits to Michael (his step-son) and Pat Scanlan in Bangor, enjoying watching the

wild life – he had always been a fisherman and a lover of country pursuits. Bill was at Mass at Easter 1997, but his health deteriorated after that, and he was anointed early on 2 May 1997.

### PATRICK J HEAGERTY

born 6 October 1929; Avisford 1939-42; St Oswald's House 1942-47; Neuchatel University 1947; Wadham College, Oxford 1948-51; called to the Bar from the Middle Temple; seminary at St Edmund's, Ware; died 2 May 1997



*His brother James writes:* In about 1984, Patrick had on his farm found a goose and a drake that both seemed to fancy one another. In due course mother goose laid an egg and had a most unusual offspring, something between a goose and a duck, in fact a 'guck'. This caused enormous interest and reporters from all the national press arrived on the farm – hence the photograph of Patrick holding his 'guck'.

After reading for the Bar, he worked for several years in his father's business as a property developer, and then decided to enter the priesthood. However, he contracted tuberculosis as a teenager and Hodgkin's disease, and then suffered from severe heart problems. Continued bad health made it impossible for him to go on with his vocation or to contemplate any other career, despite his strength of mind and keen intellect. He spent his summers at his beautiful farmhouse in Sussex, where he farmed seriously in cattle, and his winters in South Africa at the house which he inherited from his parents by the sea at Hermanus.

Bouts of illness did not stop him from enjoying himself or from being the sort of person who was immediately consulted by anyone in trouble, from all walks of life. His house at Hermanus was visited almost every day by needy Africans, who knew they were sure of finding help. He contributed to numerable charities all over the world, including the building of a church in Romania. At his funeral, his own parish priest described him as 'the perfect parishioner'. A man of strong and steady faith, he visited Lourdes – health permitting – nearly every year from 1960 onwards, to serve as a brancardier. In an address at his funeral, an old friend from Oxford days Lord Nolan (C46) recalled Patrick's wonderful sense of fun and wry humour, saying: 'He was one of the wittiest and funniest people I have ever known and his wit was never unkind and often at his own expense'. He was a man who did not like to be alone, and he adored family life, finding enormous pleasure in the company of the children of his brother James (O50).

His obituary in the *Hermanus Times* cannot be bettered: 'A deeply religious man, Patrick loved people, old and young alike. His greatest desire was for people to be happy. And he did whatever he could to bring happiness. His many friends and acquaintances in Hermanus will remember Patrick for his guileless smile and infectious enthusiasm; likewise, the poor and underprivileged – also church and charity – for his boundless generosity. Patrick was one of those rare men who retained the charm of youth to the end.' He died in his sleep, in hospital, during a routine check-up.

*Desmond Seward (E54)*

*Lord Nolan spoke at his funeral, including the following:* 'In his early thirties, Patrick decided to study for the priesthood at St Edmund's, Ware. He would have made an excellent priest. I say this not because of the strength of his religious belief, which illuminated the whole of his life, but because of his sympathetic and understanding nature. He had a remarkable gift of directness, which I have seen him exercise time and again with people he has just met and people of all ages. He seemed to know what was really important for them, to be able to go straight for it. There are many people from all walks of life whom he helped and influenced, and with whom he could share the joy and hope which his faith gave him.'

## THOMAS P TURNBULL DFC

born 28 May 1923 Aislaby Hall, Yorkshire; Junior House 1934-36; St Dunstan's House 1936-41; RAF 1940-about 48; awarded DFC 1944; Oxford University 1948 (archeology); Lloyds Member from 1949; RAAF 1949-57 (604 County of Middlesex Fighter Squadron); married Mary Pratt 1951; died 2 May 1997 Milton Keynes Hospital



In the mid-1950s, as a result of an experiment, Thomas Turnbull started farming turkeys as a hobby, and this rapidly grew into a sizeable business, rivalling that of the emerging Bernard Matthews. However, after seeing his stock decimated by the dreaded fowl pest, he did not have the heart to carry on. In the 1950s he formed an underwriting syndicate at Lloyds and continued at Lloyds until retiring progressively in the late 1980s. In recent years, he and Mary spent much time each year at his seaside pied-à-terre on the Cote d'Azur. He was a keen skier. Thomas and Mary had seven children, including three at Ampleforth: Thomas (D70, died

1975), James (D71), Nigel (D73). Cousins included Edward Bagshawe (OA1921, RIP), George Bagshawe (OA1922, died 1994) and Wilfrid Bagshawe (OA1923, died 1961), and of the following generations, Nicholas Bagshawe (son of Wilfrid, T63) and James Bagshawe (O92).

## JOHN FRANCIS HAROLD KEARNEY

born 22 February 1920; Junior House 1931-32; St Wilfrid's House 1932-38; Peterhouse, Cambridge 1938-41; RAF Signals 1941-45; Air Ministry 1945-47; LMS and later BR 1947-81; married Sheila Snellgrove 1953 (one son and two daughters); died 3 May 1997



John Kearney, earlier known as Francis, was happiest at Ampleforth in his final year when Fr Columba became housemaster of St Wilfrid's. He remembered him with affectionate respect and always kept in touch. Fr Leonard was a great friend: for a year in St Wilfrid's, they shared the Tower Room next to the water tank.

After Ampleforth he gained a scholarship to Peterhouse, Cambridge, reading mathematics and later adding physics. In 1941, he joined the RAF working in radio communications, firstly in England and later in Belgium, becoming involved in the Ardennes campaign. At the end of the war he worked as a civil servant for two years in the Air Ministry. In September 1947 he joined LMS, a decision he never regretted, and stayed with BR until retirement in 1981, initially in traffic

management and later in management development. In the 11 years from 1953 he moved successively from London to Yorkshire, Fife, Sheffield, Chester, Glasgow and back to London, settling from 1964 to 1988 at Gerrards Cross.

In 1953 he married the sister of a friend from his Peterhouse days, Sheila Snellgrove, and after retirement they travelled around the world, if possible by train. They went from the Hook of Holland to Hong Kong on the Trans-Siberian railway, across Canada, around India and Europe, and finally travelled the Old Silk Road to China. He had been a keen rower at Peterhouse, but in general he was not a sportsman. His interests were varied: geology, brewing, maps, carpentry, bookbinding and music. He helped his wife's nephew produce many of the Golden Eye regional guides, researching and writing the text. At Gerrards Cross he ran the 'Furniture Market' which raised funds for the Church and charities. After retirement to Gloucestershire he was always active: secretary of the village committee, a Cotswold footpath warden, a driver for Cotswold Voluntary Service (he was driving people to hospital only a week before being admitted himself). He followed Sheila in gaining a certificate from the Institute of Advanced Motorists and was always supportive of her work as a speech therapist and for the Catholic Women's League. He was knowledgeable about many things (calling it unjustly 'a ragbag mind'). He tried to keep up with modern technology, learning to use and to programme his computer. Shy and reserved, he was a generous and loving father and devoted husband.

## MARTIN RYAN

born 10 April 1944; Aldenwasley Hall Preparatory School; St Bede's House January 1958-July 1961; lawyer and businessman; married Trisha Dobson 1970; died suddenly 24 May 1997



Gawen Ryan (B66) writes: My brother, Martin, was, like me, one of the 'crop' of boys from Aldenwasley Hall Prep School who passed through Ampleforth in the '50s and '60s. He took a full and active part in the life of the school. Martin loved Ampleforth, and all the people (both boys and monks) he met there. He was immensely proud of his Ampleforth background. A couple of years ago I took him to the Manchester Hot Pot, which he had not been able to attend for many years, as he lived in the south. He really enjoyed the evening and met up with several of the people he used to see when he used to attend in the early '70s. Martin was in St Bede's

when Fr Basil was housemaster, and he and Trisha were so pleased that Fr Basil was able to conduct their wedding, ably assisted by Jock Beattie. Fr Basil baptised their first daughter Charlotte in 1974, maintaining the connection with Ampleforth and especially Fr Basil.

After leaving school, Martin had a spell in the law, working firstly with

our late father, and then with me, but then he decided that industry was for him. He worked at Jaguar in the days of Sir William Lyons, and, later, was a director of Hovercraft and Westland Helicopters.

As Martin made progress through his career in industry, he and Trisha moved round the country, having homes at various times in Sussex, the Isle of Wight, Dorset, and latterly, in Northamptonshire. The places they bought were usually characterful houses in need of restoration, and he and Trisha invested great energy and excitement in the building works, producing some beautiful homes as the end product. Apart from his family and his home, Martin's abiding passion was cars and things mechanical in general. In his spare time he was heavily involved with the 'classic' sports cars of the '50s and '60s, and especially Jaguars. He nearly always had an E type or an XK tucked away in the garage or a barn somewhere for his 'playdays'. He dabbled in historic motor racing where he sometimes entered under the pseudonym of 'Harry Flatters' because he knew that Trisha would worry if she saw his name on a programme. My son Philip (B95), who was Martin's godson, summed him up thus: 'Uncle Martin did not just live life, he took by the scruff of the neck and gave it a good shaking'. We shall all miss this larger than life character, especially Trisha and his three daughters, Charlotte, Lucy and Olivia, to whom go our love and prayers.

#### GEORGE LAMBOR

*born 12 April 1927 Nowy Sacz, Poland; St Wilfrid's House January 1941-July 1944; antique dealer and collector; married Margaret Palliser 1952 (two sons, one daughter); married Florangel Serano de Arocha 1982; died 16 June 1997 Hove*

*The following is reprinted with permission from The Independent, dated 24 June 1997:* While fascination with the ancient past is common enough, few show the dedication of George Lambor. In 1981 a return trip to his native Poland included a visit to Biskupin, where archaeologists had uncovered an Iron Age lakeside village. To inform the general public an exhibition had opened which, Lambor agreed, deserved to be seen outside Poland. Back in Britain he found enthusiasm but a notable lack of practical help. Then in his mid-fifties, he took a second job, as a waiter in a Hove hotel, to raise money and during a nine-month tour of Britain in 1984 the exhibition was seen by 92,000 visitors. Four years later, when his Polish friends wanted a British exhibition, he used similar methods to finance it.

George Lambor was born in the Carpathian town of Nowy Sacz in 1927. In 1939, at the Russo-German invasion of Poland, he was only 12 and it was decided he would be safer out of the country. While his father and mother and his younger brother and sister remained in Poland, he travelled to France with two aunts. When France, too, was over-run, he came to Britain. Throughout the second world war, he was at Ampleforth, the Benedictine public school, and there learnt that his father, a resistance activist, had been executed.

Lambor was always fascinated by antiquity and planned to become an

archaeologist, but his father's death meant he needed to help to support his family. He enrolled for a course in Polish law at Oxford but, as the country was part of the Soviet bloc, its legal system was being revolutionised. At the urging of his family, he switched to economics, to find it so uncongenial that he dropped out and took a job on a Polish-language newspaper. A variety of occupations followed, including a period as stage manager to a touring theatrical company in which his first wife, Margaret Palliser, was a dancer. When the touring company broke up, he and Margaret went to Scotland. To make ends meet, he again had to take anything that offered itself, including door-to-door salesmanship and work at a sawmill. Meanwhile he was carving out a career as a short-story writer; editors compared his work with that of another Polish expatriate, Joseph Conrad.

In the mid-sixties, the couple moved to Brighton, where Lambor opened his first antiquities gallery, because, in his own words, he wanted to 'get on first-name terms with as many antiquities as possible'. Later this was followed by another in the Chenil Galleries in Chelsea. As he got involved in the antiquities business, he became concerned at the not always ill-founded charges of illicit dealings levelled at some of the trade. In 1981, he founded ADA, the Antiquities Dealers Association, which laid down rigid conditions for the conduct of business. For six years he was its secretary and subsequently a committee member. He also initiated a campaign to establish a register of antiquities in private hands. Besides confirming provenance – itself a deterrent to illegality – by ensuring that the whereabouts of a given antiquity was known at any time, it would aid serious research. At the same time he wanted to persuade museums to make far more of their collections accessible, as well as providing facilities for all students, including non-professional ones. All formed part of another of his major preoccupations – that of bringing together the often antagonistic parties involved in antiquities. In 1991 he founded ALG, the Antiquities Liaison Group, as a forum for academic and amateur bodies. A combination of apathy and self interest frustrated progress.

From the mid-eighties Lambor had been considering launching an antiquities magazine, not only for collectors, but for all interested in the ancient world. In the autumn of 1986 he made an attempt with *Agora Magazine*, aimed at customers of his Brighton gallery. Its inception was enthusiastic enough to prove he had found a gap in the market and in February 1987, renamed *Ancient*, it was launched. It now sells not only in Britain, but in many other parts of the world. With its last issue it broke into the American market and it is poised to break into Australia, where it already has a number of subscribers. With Lambor's death questions hang over its future, but there is hope that it will continue.

*Ward Rutherford*

## HENRY F CALEY

*born 21 August 1943; St Martin's Prep School; St Edward's House Sept 1957-December 1961; farmer; married Margaret Gould 1968 (two sons); died 27 June 1997*

At Ampleforth, Henry Caley was Master of Beagles in 1961, and was a keen shot and a good cross country runner. At Exhibition about 1959, he was helping to park the cars when he met the sister of Philip Gould (H61), Margaret, when she accidentally ran the wheels of the car she was driving over his toes – and seven years later they married. Margaret and Henry had two sons: Francis (C89) and Damian (C93). He spent all his life, from 1961 until his death, farming at Flinton near Hull. He was a keen fisherman and shot, and connoisseur of red wine. After a day's fishing on the Dee in Scotland, he died of a heart attack in his sleep.

## GEORGE BARRASS POTTS

*born 7 May 1919 Kenton, Northumberland; Gilling Castle until 1930; Junior House 1930-32; St Aidan's House 1932-37; Trinity College, Cambridge University 1937-39 (engineering); Royal Horse Artillery 1939-46; Savoy Hotel 1946-84 and director 1963-84; married first 1949 Joan Underhill (died); married second 1977 Barbara Elliott; died 29 June 1997*



George Potts was the son of a Northumberland farmer, who died when he was five. His mother remarried Major Jarrett, who was superintendent of hotels in the North Eastern Railways. At Ampleforth he was captain of rugby and gained the school record for 440 yards. His time at Cambridge was curtailed by the war, and he was commissioned in the 2nd Royal Horse Artillery. He was evacuated at Dunkirk, being mentioned in dispatches. Later he served against the Italians in the Western desert, being wounded and captured by the Italians and interned. In September 1943, he escaped from Northern Italy to Switzerland where he remained for a year until he was repatriated in late 1944.

Soon after this, his step-father had a chance encounter on a railway journey to Aberdeen with Sir Hugh Wontmer, managing director of the Savoy – and as result in 1946 he joined the Savoy Hotel: first as trainee, subsequently as secretary to the general manager (1947-48), in the Savoy reception office (1948-49), assistant manager at the old Berkeley Hotel (then in Piccadilly – 1949-1952), assistant banqueting manager at Claridges (1952-63). In 1963 he was appointed a director of the Savoy Company and, in 1979, vice chairman. As a director, he was responsible for buying all the group's wine, glass and china, and he was in charge of the Savoy Garage, Stone's Chop House and

Simpson's in the Strand. The obituary in *The Daily Telegraph* (26 July 1997) noted that his 'knowledge of wine, particularly that of France and Germany, was profound'. He was welcomed at the great vineyards with respect. His composition of wine lists was recognised by his peers in the hospitality industry as one of the finest in the world.

On retirement in 1984, George moved to Clare in Suffolk and became Chairman of Nethergate Wines, supplying wine to Oxford and Cambridge colleges. He was Master of the Worshipful Company of Distillers in 1979-80 and in 1974 President of the Savoy Gastronomes.

## ROBERT HORN

*born 16 August 1916 Pollokshields, Glasgow; Junior House; St Bede's House; Glasgow University; Royal Corps of Signals 1942-46; trained as a teacher in Glasgow 1946-49; teaching in Glasgow 1949-78; Titular Hospitalier of the Hospitalite de Notre Dame de Lourdes 1981; sacristan Holy Cross parish in Glasgow; died 22 July 1997 Glasgow*



Robert, Bob or Bobby Horn was the third of four brothers: the elder two Jack (B28) and Noel (B30) were founder members of St Bede's where Robert followed them from the Junior House. An exceptional scholar and possessing a gentle nature, nevertheless he volunteered and boxed for his house. He left Ampleforth at sixteen and took an arts degree at Glasgow. In 1936 his father died, the family split up and he went to live with and care for an aunt. She died in 1942 and he was called up in the Royal Corps of Signals. He landed in Normandy four days after D Day and was wounded in the battle of Caen. Repatriated to a hospital in Dundee, he rejoined his unit and was in the Netherlands on

VE Day. Demobbed in 1946, he trained as a teacher and from 1949 taught in a large Glasgow primary school, retiring in 1978 as a deputy head. In the early 1950s he was asked by Douglas Brown (A32, RIP) to join him at a prep school in Hampshire. He visited the school but decided that his place was with his state school pupils in what was a disadvantaged part of Glasgow. A highly erudite man, his whole life was of humble service. He had many outside interests, most of them either in the Church or directed towards the Church. He made successful amateur films, directed plays, researched the life of St John Ogilvie and was a profuse photographer. For many years, until two months before his death, when he had difficulty getting about, he used to visit five local schools from which his parish, Holy Cross, was drawn, taking all the first communion and confirmation children, whether from his or other parishes.

He was a member of Hospitalite de Notre Dame de Lourdes, returning every year from the early fifties until 1991, and making his consecratio as a

Titular Member in 1981. He returned to Lourdes in 1996 for his eightieth birthday, arriving there on the Feast of the Assumption (as shown in the photograph, wearing his Hospitalite silver medal).

He was a frequent visitor to his brother Noel's family in London and was a devoted uncle to his nephews and nieces in Glasgow and London, including John (B58) and David (O69), who, in turn, were devoted to him. James Granstrom (B93) and Julien Horn (J96) were great nephews; he visited them at Ampleforth and it was a joy to him that just days before his death Julien had completed a third stage with the Hospitalite in Lourdes.

From 1946 Robert was an active member of his parish; for many years and until his death he served as sacristan, yet always keeping a low profile. He would have been surprised that on a July Monday 500 came to his funeral Mass, with six priests concelebrating. He often wondered if he might have become a priest. His life was one of service.

*John Horn*

#### MAJOR MF BILL SEDGWICK

*born 4 November 1917 India; St Wilfrid's House 1931-36; army 1938-about 1950; in Kenya and South Africa 1947-97 (farming); married Jill Denton 1940; died 8 August 1997 South Africa*

Bill's life was a full and devout one. He was born in India in 1917, the son of an officer of the Indian Civil Service and was sent to school in England at the age of six. He joined Ampleforth as a member of St Wilfrid's House in its first location in the Old House on the site of the present central building. With the rest of the house he moved for his last two years and a term into the new St Wilfrid's on Bolton Bank. The experience of attending the school was to stay throughout his life. It was during this period that he acquired the nickname 'Bill' from the popular book then current, titled Sapper Bill. Bill wanted at that time to be a sapper, and the name stuck for over 50 years. He was active in all areas of school life and was a particularly keen sportsman.

Bill attended the Royal Infantry College, Woolwich, from where he graduated in 1938. Bill's army career was thrown into high gear by Hitler's invasion of Poland. He served throughout world war two, at Dunkirk and later in Italy, by the end of the war attaining the rank of major. In 1940, Bill married Jill Denton; they had three daughters and a son, Bill junior (W74).

In 1947, life offered the Sedgwick family a new set of challenges. Bill transferred to the King's African Rifles in Kenya and later left the army, and bought a farm in the Kenyan Highlands. In 1963, the Sedgwicks moved to South Africa, where Bill led a full and satisfying life. He farmed in Natal for over 20 years and during his retirement travelled extensively with Jill through the length and breadth of Southern Africa with their caravan. He was a keen polo player, sailor and motorcycle rider (often on a 1941 Harley-Davidson). Bill visited England only twice after the war, a testament to his love and commitment to Africa.

Bill remained a devout Catholic throughout his life. The grounding he received at Ampleforth gave him strength and a clear set of principles, by which he unreservedly lived his life. He died peacefully on 8 August 1997 in his 80th year.

*Bill Sedgwick junior*

#### LORD TRIMLESTOWN

*Anthony Edward Barnewall born 1930; St Edward's House 1945; Irish Guards 1946-48; naval architect with Jack Jones 1949-53; European sales executive, P and O Shipping 1965-74; succeeded his father as Lord Trimlestown 1990; married Jill; died 19 August 1997 Michigan USA*

#### HUNTLY MALCOLM OXLEY

*born 25 September 1946; St John's House 1963; A levels privately 1963-64; St Bartholomew's Hospital, London (medicine) 1964-66; stockbroker at Scrimgeour's 1966-68; kibbutz in Israel 1968-70; farming 1970-97; killed in a car accident 30 August 1997*



Huntly Oxley was the elder brother of Nigel Oxley (B55) and the uncle of James Oxley (A89), William Oxley (A92), Andrew Oxley (A93), Julian Murray (H76) and Angus Murray (B81). At Ampleforth he was a keen boxer and cross country runner. After Ampleforth, he spent six years trying successively medicine at Bart's, stockbroking in the City and living on a kibbutz in Israel, and then settled into farming and, in particular, organic farming. He was a founder member of an organic farming association. In the 1990s he had a run a notably successful organic farming company, importing organic food from Israel, Belgium and elsewhere, and selling it in London, with 14,000 customers. He was killed at 2 am on the A417 six miles north of Cirencester when a van swerved across onto his side of the road and hit him head-on. He had planned to attend an Old Boys' Cross Country Dinner in London just 13 days after his death. He and Sally had two lovely children, Helen and Robbie, and he was a very loving father.



## PHILIP EDMUND ROBINS

*born 3 January 1928 Edgbaston; Gilling Castle; St Edward's House 1941 to December 1945; army 1948-53; business in Malaya 1953-55; Rhodesian and Nyasaland Staff Corps 1956-67; accountancy administration in Rugby 1967-97; married Audrey Flude 1958; died 9 September 1997 Rugby*



After Ampleforth, Philip Robins did his national service between 1948 and 1950, and then decided to join the regular army; he went to Sandhurst and then served in Germany and Egypt, leaving in 1953. Between 1953 and 1955, he worked in Malaya in an export-import business, but he disliked the work and the climate. From 1956 to 1967, he served in the Rhodesian and Nyasaland Staff Corps, firstly (1956-62) in Salisbury (now Harare) in Southern Rhodesia, and then (1962-64) at Ndola in Northern Rhodesia. After Northern Rhodesia became independent as Zambia in 1964, he transferred to the Zambian army (1964-67). He had married Audrey Flude in Salisbury Catholic Cathedral in 1958, and they had one daughter, born in 1959. Retiring from the Zambian army because of ill health in 1967, Philip and Audrey returned to England, settling in Rugby for the next 30 years, and there he did accountancy administrative work. Philip was a faithful Catholic, working for his parish in Rugby, and founding the parish St Vincent de Paul Society. He loved reading and listening to music, and has been described by a friend as 'a loving and gentle man'. He always retained much fondness for Ampleforth, visiting there every few years. He had for many years suffered from osteoarthritis, and had gone into hospital for an operation when he died suddenly.

## FR DEREK ROCHFORD

*born 1 December 1924; St Bede's House September 1938 to July 1942; Royal Navy; studied at Womersley seminary; ordained 1952; priest in the Archdiocese of Southwark, in parishes at Haywards Heath (1952-56), Coulsdon (1956-60), East Grinstead (1960-61), St George's Cathedral, Southwark (1962-69); staff of St John's School, Purley 1961-62, 1969-1997; died 15 September 1997 Morden*

Derek Francis Rochford was the son of Walter (OA1915), the grandson of Thomas Rochford (1849-1901) and great grandson of Michael Rochford (1819-83), and through his great grandfather Michael was related to all Ampleforth Rochfords, Burnfords, Masseys, Leeches and an Addington.

After service in the Royal Navy and seminary at St John's Seminary, Womersley, he was ordained in 1952, and then served in four parishes over 16 years, from 1952 until 1961 and 1962 until 1969. But for almost the last thirty years of his life, Derek served on the staff of John Fisher School, Purley, firstly

for just one year in 1961 to 1962, and from 1969 onwards. The obituary circulated in the Archdiocese of Southwark describes these years as follows: 'He devoted himself to the work of education in the school for the rest of his priestly life and he had a particular gift for talking about spiritual matters with young people. He was very much loved and respected by the pupils during his spell of nearly thirty years at the school, witnessed by the fact that so many of them became his personal friends after leaving school, and he was in constant demand for their weddings and family baptisms.'

## DEATHS

Gerald M. Drummond	A28	29 December 1988
Sir Michael Maxwell-Scott	O40	29 November 1989
Michael G.P. Chisholm	E67	24 March 1993
H. Denis F. Greenwood	X26	20 December 1996
George H.St.L. Northey	B36	21 February 1997
Edmund H. Barton	B54	9 March 1997
G Antony Howard	W53	14 March 1997
Alastair H.W.A.F. Chisholm of Chisholm	O39	4 April 1997
W.B. (Bill) Feeny	A32	2 May 1997
Patrick J. Heagerty	O47	2 May 1997
Thomas P. Turnbull DFC	D41	2 May 1997
J. Francis H. Kearney	W38	3 May 1997
Rev Bernard Boyan OSB	A28	17 May 1997
P. Martin H. Ryan	B61	24 May 1997
George Lambor	W44	16 June 1997
Henry F. Caley	E61	27 June 1997
George B. Potts	A37	29 June 1997
Robert M.H. Horn	B32	22 July 1997
Major M.F. 'Bill' Sedgwick	W36	8 August 1997
Lord Anthony Edward Trimlestown	E45	19 August 1997
Huntly M. Oxley	J63	30 August 1997
Philip E. Robins	E45	9 September 1997
Rev Derek F. Rochford LCP	B42	15 September 1997

## BIRTHS

1996	
12 Jan	Anna and Stephen Dunne (O77) a son, Edward
30 Jan	Wallawan and Frank Nosworthy (J74) a daughter, Felicity
12 Feb	Samantha and David Drabble (A82) a daughter, Catherine
22 Feb	Emma and Mark Russell (T78) a daughter, Anna Frances
9 Mar	Emily and Giles Bates (E81) a daughter, Dominica Ruby
28 Mar	Clare and Richard Chapman (T72) a daughter, Ciara Eileen
11 Apr	Victoria and Richard Brooks (B85) a daughter, Annabel Lucy

- 15 May Kitty and Harry Crossley (A81) a son, Barnaby Horace  
 20 July Hilary and Michael Dick (O83) a daughter, Judy Meriel  
 3 Aug Leslie Berger and Robert Wise (E78) a son, Jonathan Louis  
 13 Aug Claire and Frans van den Berg (O82) a daughter, Alice Louise  
 23 Aug Marie and Michael Gilmartin (J80) a son, Christopher Hugh  
 14 Sept Amanda and Robert Toone (C86) a daughter, Emmanuelle  
 Mary Julia  
 23 Sept Michelle and Nick van den Berg (A79) a son, Benjamin Anton  
 30 Sept Angelica and Edmund Cotterell (E85) a son, Archie  
 15 Nov Clyde and Joanna Lennon (née Gray) (OA76) a daughter, Thea  
 Victoria  
 16 Nov Mandy and Matthew Auty (A89) a daughter, Charlotte Mary  
 25 Nov Tracey and Julian Barber (O73) a son, Laurence Irfonwy  
 29 Nov Catherine and Peter Langdale (T74) a son, Thomas Marmaduke  
 James  
 11 Dec Suzanne and Timothy Boulton (B76) a daughter, Phoebe Sian  
 25 Dec Jane and Gregory Pender (J78) a daughter, Martha Jane  
 1997  
 21 Jan Camilla and Julian Mash (H79) a son, Harry Edmund Vere  
 23 Jan Michelle and Andrew McKenzie Smith (J80) a daughter, Emma  
 Frances  
 13 Feb Louisa and Richard Nevill (E66) a son, Charles Janion  
 16 Feb Maura and John Rylands (A73) a son, Hugh Bernard Joseph  
 17 Feb Nichola and Christopher Palengat (E79) a daughter, Olivia  
 Kitty Grace  
 18 Feb Caroline and Stephen Rosenvinge (O64) a daughter, Sophia  
 Elizabeth  
 21 Feb Olivia and William Dalrymple (E83) a son, Sam Hew Tantallon  
 25 Feb Kate and Peter Hugh Smith (E87) a daughter, Zara Lily  
 27 Feb Valli and John Murray Brown (B74) a daughter, Cecilia Otilie  
 Maud  
 3 Mar Lizzie and Anthony Loring (T72) a son, Thomas  
 7 Mar Sue and Robin Burdell (D76) a daughter, Millie Francesca  
 7 Mar Marie and Tom Fattorini (O78) a daughter, Anna Lucia  
 9 Mar Martha and Damien Byrne Hill (T85) a son, William  
 14 Mar Wendy and Simon Davy (D83) a son, Thomas James Bernard  
 20 Mar Jane and Tim Williams (T75) a daughter, Fleur Emma  
 22 Mar Victoria and Richard Morris (H76) a son, Benjamin  
 23 Mar Shirley and Julian Wadham (A76) a son, Samuel Nicholas  
 25 Mar Natasha and Cyril Kinsky (E71) a son, Maximilian Andrew  
 Francis  
 25 Mar Fanny and Colin Lees-Millais (C75) a daughter, Emily  
 25 Mar Lucy and Ian Sasse (T79) a daughter, Eleanor Rosalind  
 Derington (died 6 August 1997)

- 26 Mar Kay and John O'Moore (H80) a daughter, Kathryn Sarah  
 28 Mar Isobel and Philip Howard (C78) a daughter, Cécile Delphine  
 Aurore  
 31 Mar Louisa and Ian Dembinski (D81) a daughter, Mariella  
 1 Apr Sarah and John Lennon (D78) a son, Hugo Patrick  
 4 Apr Rachael and Nicholas Blackledge (E78) a son, Benedict  
 6 Apr Tamara and Andrew Shirley (W84) a son, Henry Benedict John  
 10 Apr Fevronia and John Micklethwait (O80) a son, Richard Thomas  
 18 Apr Sarah and William Allardice (D79) a daughter, Clara Daphne  
 26 Apr Sarah and Paul Horsley (T69) a daughter, Emilie Mary  
 26 Apr Michie and Angus MacDonald (O77) a son, Jamie  
 29 Apr Nicola and Stephen Henderson (A78) a son, Matthew George  
 14 May Jessica and Jonathan Stobart (W79) a daughter, Jemima Frances  
 20 May Michele and John Kevill (D81) a son, John Archie Pasqua  
 22 May Clare and Nick Read (J84) a son, Hugo Justin Philip  
 26 May Philippa and Robin Dalglish (O71) a son, Benedek Philip Reid  
 27 May Aline and Daniel Jeaffreson (B83) a daughter, Juliette Marie  
 Brigitte Elisabeth  
 31 May Sophie and James Hyslop (H83) a daughter, Eloise Felicity  
 3 June Beetle and Patrick Graves (A79) a son, Louis Sebastian  
 3 June Sylvia and Paul im Thurn (O82) a daughter, Catherine Daisy  
 8 June Juliet and William Petrie (O83) a daughter, Honor  
 10 June Amanda and Richard Palengat (W83) a daughter, Lucinda  
 Elizabeth  
 11 June Lucinda and Christopher Rose (O78) a son, William Montague  
 13 June Fiona and John Shipsey (T82) a son, Hugo John  
 16 June Hanna and James Nolan (T78) a son, James Gijsbert Huibert  
 17 June Catherine and Simon Halliday (T80) a son, Edward Christopher  
 Rhodes  
 18 June Sarah and Jonathan Mather (J78) a son, James Vincent Paul  
 18 June Anna and William O'Kelly (C77) a daughter, Alexandra Kate  
 10 July Emma and Dominic Dowley (A76) a daughter, Tatiana Flora  
 Elizabeth  
 15 July Pernille and Hugh Elwes (O81) a son, Charlie Richard Jeremy  
 18 July Rosanna and James Patmore (B84) a daughter, Georgina Mary  
 25 July Beth and Thomas Gilbey (T90) a son, Frederick Hugh  
 1 Aug Emma and James Codrington (W84) a son, Humphrey  
 Alexander  
 13 Aug Elizabeth and Timothy Gillow (T78) a son, Charles  
 19 Aug Pippa and William Dore (D82) a daughter, Abigail Chloe Louise  
 21 Aug Kate and Christopher Braithwaite (J77) a son, Henry Campbell  
 Tarleton  
 27 Aug Annette and Julian Nowill (J78) a son, Henry Thomas Mussen  
 'Harry'  
 1 Sept Julia and Jonathan Brown (J80) a son, Benedict Anthony

- 8 Sept Gena and James Carr-Jones (W80) a son, Christopher Seleye  
 8 Sept Laura and Simon Jamieson (T77) a son, Hugh  
 8 Sept Kyria Josephine and James Sewell (B79) a son, Joshua Timothy  
 14 Sept Julie and Anthony Bull (D88) a son, David

## FORTHCOMING MARRIAGES

- |                               |    |                                |
|-------------------------------|----|--------------------------------|
| James Allen (D83)             | to | Victoria Welch                 |
| Martin Appleyard (O85)        | to | Annie Cotgreave                |
| Alexander Ballinger (B85)     | to | Abigail Willis                 |
| Charles Barker Benfield (E72) | to | Jane Peberdy                   |
| Robert Bianchi (D88)          | to | Amanda Watson                  |
| Hugh Blake-James (H90)        | to | Isabelle Lauzeral              |
| William Bostock (H86)         | to | Elizabeth Jane Catriona Mackay |
| William Browne (C88)          | to | Kate Habbershaw                |
| Tim Carty (H87)               | to | Charlotte Large                |
| James Daly (E83)              | to | Alex Wright                    |
| Sebastian Davey (H74)         | to | Sarah Scriven                  |
| Merlin Dormer (O82)           | to | Sarah Hudson                   |
| Mark Dunhill (D79)            | to | Catriona Alexandra MacIver     |
| Adrian Dunn (E79)             | to | Karin Cheung                   |
| Andrew Fattorini (O86)        | to | Teresa Bolla                   |
| Charles Fenwick (W63)         | to | Sara Nickerson                 |
| Thomas Gaisford (C90)         | to | Charlotte Conyngham Greene     |
| Anthony Gray (C74)            | to | Cleo Hodgkinson                |
| Arthur Hindmarch (B83)        | to | Victoria Noel                  |
| Stephen Kenny (D81)           | to | Aida Cable                     |
| Count Peter Krasinski (C80)   | to | Anna Molesworth-St Aubyn       |
| David Lowe (H91)              | to | Claire Todd                    |
| Adrian Mayer (J89)            | to | Janey Williams                 |
| Daniel Morland (T83)          | to | Kate Trinder                   |
| Charles Morris (O87)          | to | Rebecca Holmes                 |
| Patrick Nicoll (O85)          | to | Annabel Arbib                  |
| Hon Edward Noel (O78)         | to | Sarah Yeats-Brown              |
| Charles O'Malley (D85)        | to | Joanna Wilbraham               |
| Hugh Robertson (W84)          | to | Naomi Henrietta Sambrook-Smith |
| Charles Robinson (T81)        | to | Jackie Boles                   |
| Thomas Shillington (E90)      | to | Polly Kennedy                  |
| James Stuart-Smith (A77)      | to | Meredith d'Arcy                |
| Henry Umney (C87)             | to | Catherine Paris                |
| Jeremy Wynne (T82)            | to | Karen Lewis                    |
| Patrick Young (B82)           | to | Danielle Wenlock               |

## MARRIAGES

- 1995  
 5 Dec Simon Beck (E83) to Verena Kerr (Kingswalden, Herts)  
 13 Dec Duncan Cunynghame-Robertson (E68) to Anne-Luce Bret (Marseille)  
 15 Dec Matthew Auty (A89) to Mandy Green (Nottingham)
- 1996  
 27 Apr Simon Kibble (D82) to Jane Powell-Tuck (Leamington Spa)  
 3 Aug Graham Sellers (D86) to Nicola Jenkins (St Mary's, Yapton)  
 7 Sept Hugh Bailey (E75) to Beth Ogilvie (St Mary's, Cadogan)  
 7 Sept Tom Wright (T87) to Lucinda Jane Hodgson (St Salvador's, St Andrews)  
 5 Oct Christopher Noblet (H89) to Barbara Nagy (Budapest)  
 19 Oct Simon Baker (B84) to Janet Lana Nolan (St Joseph's, Southport)  
 21 Dec Edward Perry (C80) to Karen Tansley (Owslebury, Hampshire)  
 21 Dec Christopher Twomey (C77) to Kathleen Teresa Corr (Westminster Cathedral)  
 28 Dec John Sharpley (W82) to Nicola Blinkhorn (St Michael & All Angels, Broadway)
- 1997  
 8 Jan Stephen Heywood (C68) to Lucy Paton (Norwich Cathedral)  
 11 Jan Francis von Habsburg (E85) to Teresa Carlos (Braemar, Aberdeenshire)  
 23 Feb Timothy Snipe (H84) to Jane Topper (Stapleford Park, Leicestershire)  
 1 Mar Hon Andrew Jolliffe (O86) to Diana Teare (Our Lady Star of the Sea and St Maughold, Ramsey, Isle of Man)  
 5 Apr Alison Cuming (OA86) to Peter Ian Armitage (Ampleforth Abbey)  
 5 Apr David Lee (E51) to Karen Rabett (St Nicholas's, Denston)  
 19 Apr William Gibbs (J89) to Ashley Hurren (St Francis of Assisi, Notting Hill Gate)  
 19 Apr Charles Hattrell (E77) to Joanna Laidlaw (St Mary the Virgin, Turville, Oxon)  
 26 Apr Mark Roberts (E77) to Queenie Copping (Ampleforth Abbey)  
 3 May Francis Clayton (D78) to Dorian Ashton (Skye)  
 31 May Alastair Cuming (D76) to Victoria Helen Avern (Sacred Heart, Petworth)  
 7 June Jonathan Conroy (C78) to Mary Cardy (Douai Abbey)  
 14 June William Burnand (D86) to Aisling Mullen (St Etheldreda's, Ely Place, London)  
 14 June Declan McKearney (A85) to Julie Fisher (St Patrick's, Drumberg, Belfast)

- 14 June Henry Umney (C87) to Catherine Paris (All Saints, East Sheen)  
 28 June John Rylands (A73) to Maura Daly (Co Westmeath)  
 2 July Lord Michael Fitzalan Howard (B35) to Vita, Lady Baring (London)  
 4 July Paul Strinati (A89) to Mair Evans (Ewenny, Bridgend)  
 5 July Charles Platt (B85) to Lorna Mackay (Fort George, Inverness)  
 19 July Hon Edward Noel (O78) to Sarah Yeats-Brown (Exton Park, Rutland)  
 19 July Luke Sanders (C87) to Isabel Barttelot (Arundel Cathedral)  
 19 July Sara Willcox (OA87) to Toby Allerton (Our Lady and St Benedict's, Ampleforth)  
 26 July Sean Farrell (T85) to Victoria Fraser (All Saints, Weston)  
 26 July Archie Fraser (W77) to Henrietta Mays-Smith (St Mary's, Chieveley)  
 2 Aug Julian Macmillan (E88) to Gilly Paget (Hartland, Devon)  
 3 Aug John Brooks (B85) to Diana Elisabeth Thorp (Passionist Monastery, St Ives, Sydney)  
 17 Aug Paul Kassapian (H89) to Lisa Franses (Burnham Beeches)  
 20 Aug Peter Wraith (H77) to Michaela Milotai (Hertford)  
 29 Aug Charles O'Malley (D85) to Joanna Wilbraham (Ampleforth Abbey)  
 30 Aug Alex Ballinger (B85) to Abigail Willis (St Giles's, Graffham)  
 6 Sept Anthony Gray (C74) to Cleo Hodgkinson (St Luke's, Chelsea)  
 6 Sept Arthur Hindmarch (B83) to Victoria Noel (Sherborne Abbey)

## OA DIARY

*September 1996: St Edward's 1986 Leavers*

The entire year met over a weekend at a country cottage and were joined by Fr Edward.

*December 1996: St Hugh's 1986 Leavers*

Eleven out of 13 of those who left St Hugh's in 1986 met with Fr Christian in London at Christopher Mullen's flat. Present were: Christian Beckitt (from Houston, USA), Bill Bostock, Stephen Chittenden, Jonathan Cornwell, Simon Jackson, Simon McKeown, Kevin Miller, Christopher Mullen, Peter Nesbit, Richard Osborne, Lucien Smith. Tom Burnford and Dominic Lefebvre were unable to come. Tom Burnford works as a layman as Director of Religious Education in a parish in Maryland, USA, and could not be absent.

*2 March 1997: Ampleforth Sevens*

A lunch was held for Old Amplefordians in the Guest Room.

*27 March to 1 April 1997: Holy Week and Easter 1997*

On Holy Thursday, two days after the election of Abbot Timothy Wright as

7th Abbot of Ampleforth, about 400 retreatants came to Ampleforth, and these were increased by many visitors for the ceremonies of Holy Week. Abbot Timothy presided. Fr Jeremy Sierla gave retreat conferences. Amplefordians present were: 1937: Dr Brian Hill (A)\* (and his son Kieran, not an Old Boy); 1938: Kenneth Rosevinge (O)\*; 1940: Sir Kenneth Bradshaw KCB (D)\*; 1941: Peter Reid (A)\*, Michael Vickers (C)\*; 1942: Maj General Desmond Mangham CB (O)\*, Peter Noble-Matthews (E)\*, Miles Reid (D)\*; 1943: Pat Gaynor (D)\*; 1945: Donall Cunningham (A); 1946: Dr Alan Porter (E)\*; 1947: Richard Dunn MBE (W)\*, Frans van den Berg (O)\*; 1949: Alex Paul (D)\*; 1950: Tom Fattorini (O)\*, Sir David Goodall GCMG (W)\*, Guy Neely (E)\*; 1951: Martin Morland CMG (T)\*; 1952: James Dunn (W)\*; 1953: Laci Nester-Smith (W)\*; 1955: John Morris (D)\*; 1956: Mike Cafferata (E)\*, Kevin Ryan (O)\*; 1958: Peter Kassapian (T)\*; 1959: Anthony Harris (O); 1961: Robin Andrews (O)\*; 1962: Dr Anthony du Vivier (A)\*; 1963: Robert Badenoch (O); 1966: David de Chazal (O)\*; 1969: Michael Hallinan (C); 1979: Tim Naylor (A); 1984: Peter Verdin (J)\*; 1985: Dominic Carter (D)\*, Peter Gosling (C)\*, James Hart Dyke (C)\*, Julian McNamara (H)\*; 1986: Jonathan Cornwell (H)\*, James McBrien (O)\*, Christopher Mullen (H)\*; 1987: Mark Andrews (E), Colin Corbally (O)\*, Damian Mayer (J)\*, Michael Pritchett (W)\*; 1988: John Goodall (E); 1989: Paul Brisby (D)\*, Adrian Mayer (J)\*, Colin le Duc (T); 1990: Anthony Corbett (J), Rowan McBrien (H)\*; 1991: Ali Mayer (J)\*; 1992: Gavin Marken (H), Martin Mullin (B); 1993: Dominic Leonard (W)\*; 1994: Hugh Young (T)\*, Rupert Lewis (W); 1995: Patrick Badenoch (O), Luke Massey (D)\*; 1996: Dominic Brisby (D); currently in school: Hamish Badenoch (O), James Edwards (T), Christopher Marken (H), Ben Nicholson (D). (Those marked with an asterisk were on the published retreat list; others attended at times.)

*25 April 1997: Biennial Dublin Dinner*

The dinner at the Stephen's Green Club was preceded by Mass at the University Church celebrated by Fr Edward (E51). The attendance of 67 included 39 Old Boys as follows: 1936: Geoffrey Dean (E); 1937: Clem Ryan (C); 1940: Frank O'Reilly (C), Thady Ryan (D); 1943: James Nolan (C); 1945: George West (A); 1948: James Daly (A); 1949: Wallace Beatty (A), Brian O'Connor (A); 1950: Larry Martin (T), John Sugrue (D); 1951: Fr Edward Corbould (E), Michael Dillon (T), Patrick Leonard (B); 1952: John Beatty (O); 1953: Giles Fitzherbert (B); 1955: David Dillon (T), Peter Peart (C); 1957: Simon (Peter) Leonard (B); 1958: Pip Ryan (A); 1959: Patrick Davey (E); 1960: John C Ryan (C); 1963: Michael Ryan (A); 1965: Abbot Christopher Dillon OSB, Abbot of Glenstal (W); 1968: Charles Carroll (E); 1969: Philip Ryan (C); 1971: Martin Blake (O); 1972: Anthony Fitzgerald (E); 1973: Mark Pery-Knox-Gore (H); 1975: Patrick Daly (A); 1976: Alphonsus Quirke (H); 1977: Simon Williams (O); 1981: Richard Beatty (T); 1988: Julian Beatty (B), Joe Leonard (T); 1990: Robert Leonard (T); 1993: Dominic Leonard (W).

*30 April 1997: Edinburgh Supper Party*

Fr Abbot said Mass and spoke briefly to welcome Amplefordians and thank those who organised this occasion – especially Raymond Anakwe (A93), Simon Scott (T58), John George (C48) and Stuart Carney (A91) (not present, as he was on call in the hospital). According to the records of Raymond Anakwe, the following came (or were recorded as intending to come): 1948: John George (C), Kintyre Pursuivant of Arms; 1950: Michael Maxwell Stuart (B), John Havard (A); 1951: Fr Edward Corbould (E); 1957: Fr Francis Dobson (D); 1958: Dr Peter McCann (A), The Hon Simon Scott (T); 1967: Kenneth Williams (E); 1971: Timothy Myles (B); 1969: David Ogilvie (A); 1975: Hamish Fraser (W), Mark Willbourn (T); 1976: Christopher Copping (J), Andrew Lochhead (D); 1977: Peter MacDonald (O); 1979: Charles Plowden (C); 1982: Mark Barton (W); 1992: Alistair Crabbe (E), Jim Jenkins (J), James O'Connell (O), Charlie Thompson (B); 1993: Raymond Anakwe (A), William Cochrane (E), Charles Coghlan (T), Christophe Jungels Winkler (B); 1994: Charles Carnegie (C), Edmund Dilger (O), Toby Greig (J), Christian Hammerbeck (J), Jonjo Hobbs (D), John Murphy (C), John-Paul Pitt (T), Nicholas von Westenholz (E); 1995: Jamie Hornby (J), Roarie Scarisbrick (O – arriving to join everyone late in the evening), Richard Thorniley Walker (E), Nicholas van Cutsem (E), John Vaughan (B), Alex Foshay (W), Will Worsley (E); 1996: Giles Furze (O).

*10 May 1997: 30th Rome Pasta Pot*

John Morris (D55) writes: This time round it is a joy to report that we have reached our 30th Rome 'Pasta Pot'. This took place at the customary time on the second Saturday in May. The Mass was presided over in the Sodality Chapel of the Church of the Gesu through the kindness of Fr Joe Barrett (C30). There were 15 guests, of whom six were Old Amplefordians and one was a member of the community studying at Sant Anselmo. Those present included Fr Joe Barrett SJ (C30), Fra Andrew Bertie (E47), Louis (T64) and Kate Marcellin Rice, Fr Raphael Jones, John (O50) and Margaret Vincent, Sister Amadeus, Mg Charlie Burns (chief archivist, Vatican Library), Professor Anthony Jennings (E72) and Cinzia Jennings, John Morris (D55).

*11 May 1997: OA Mass and Luncheon in Birmingham*

Timothy Ryan (D65) arranged a Mass and then luncheon in Birmingham. Fr Anselm and Fr Francis attended. About 30 Old Amplefordians were present.

*18 June 1997: OA Mass and Luncheon in London*

Fr Dominic celebrated Mass at St Mary's, Cadogan Street, and there was a supper party afterwards.

*11 to 18 July 1997: Ampleforth Pilgrimage to Lourdes (Reported elsewhere in this Journal)**12 September 1997: Old Amplefordian Cross-Country Dinner*

The dinner was held in London at the Fina Estampa restaurant. Those present were: 1951: Fr Edward (E); 1959: Fr Richard (A); 1965: Derwent Gibson (C), Paul Rietchel (H); 1966: Michael Coghlan (O), Sam Rosevinge (O), Hugh Sherbrooke (C); 1967: Mark Savage (J); 1968: Charles Madden (E); 1969: Nicholas Couldrey (O); 1970: Christopher Hardy (C), Paul Rochford (C); 1971: Hugh Faulkner (E), Luke Jennings (E), Edward Sparrow (E); 1972: Malcolm Forsythe (E); 1973: Nicholas Fresson (T); 1974: Christy Graves (A), Charles Holroyd (A); 1975: David Humphrey (O), Crispin Poyser (O), Rupert Plummer (W); 1977: Nicholas Gaynor (T), Paul Moore (J), Philip Quigley (E); 1979: Patrick Graves (A), Timothy Hall (E), Andrew Plummer (W), Robert Rigby (T), Martin Sankey (J); 1980: Simon Griffiths (O), Laurence Lear (B), Mark Porter (E); 1982: James Johnson-Ferguson (C); 1983: Justin Kerr-Smilely (W), Russell Petit (E), Matthew Pike (E); 1984: Joseph Bunting (E); 1985: James Hart Dyke (C); 1986: James McBrien (O), Peter Thomas (B); 1988: David Graham (E), John Kennedy (E); 1989: Adrian Gannon (O), Rupert Pattison (W); 1990: Hugh Blake James (H), Oliver Heath (E), Nicholas Kenworthy-Browne (E), Adrian Myers (A); 1991: Dominic Madden (E); 1992: Charles Steuart Fotheringham (E); 1993: Benedict Goodall (W).

*27 and 28 September 1997: Old Amplefordian Golfing Society weekend at Ampleforth*

Those attending were: 1943: Hugh Strode (C); 1944: Fr Simon (O); 1945: Captain Michael O'Kelly (C), Dr Pat O'Brien (A); 1951: Fr Edward (E); 1954: David Palengat (O); 1958: Major Charles Jackson (C); 1959: Anthony Angelo-Sparling (T); 1961: John Gibbs KSG (T); Anthony Angelo Sparling (T); 1962: Michael Edwards (O); 1966: David de Chazal (O); 1967: Nigel Judd (B); 1976: Anthony Carroll (E), Simon Hardy (D); 1977: William Frewen (W), Dr Chris Healy (B); 1978: Martin Hatrell (E); 1979: Guy Henderson (A); 1982: Ian Henderson (A); 1984: William Beardmore-Gray (T); 1986: Mark Whittaker (J); 1995: Hugh Jackson (T). As over the last four years, the dinner was held at Ampleforth, with Fr Leo welcoming the Society.

## OA NOTES

**General Election, 1 May 1997**

Elected to Parliament MICHAEL ANCRAM (W62) Devises – Conservative Christ Church, Oxford; Edinburgh University; advocate; candidate 1970 West Lothian; MP Berwick and East Lothian Feb to Oct 1974; MP Edinburgh South 1979–87; candidate Edinburgh South 1987; MP Devises 1992 onwards; member Energy Select Committee 1979–83; Privy Counsellor 1995; Under Sec State Scotland 1983–87; Under Sec State Northern Ireland 1993–94; Minister of State Northern Ireland 1994–97; Chairman Scottish Conservative Party 1980–83; member of Parliamentary ski-ing team; appointed to William Hague's Shadow Cabinet June 1997 – with special responsibility for constitutional matters.

JOHN PA BURNETT (B63) Devon East and Torridge – Liberal Democrat College of Law, London; farmer and cattle breeder; Devon Cattle Breeders Society – member of Council; Royal Marine Commandos; candidate in this seat in 1987; sons are Robert (D96) and George (currently D).

JOHN HOME ROBERTSON (B65) East Lothian – Labour West of Scotland College of Agriculture; farmer; Berwickshire District Council 1974–78; Borders Health Board 1975–78; MP Berwick and East Lothian 1978–83; MP East Lothian 1983 onwards; Scottish Affairs Select Committee 1979–83; Chair Scottish group of Labour MPs 1982–83; Lab Scottish Whip 1983–84; Labour Opposition spokesman on food, agricultural and rural affairs 1988–90; Defence Select Committee 1990–97; appointed as Parliamentary Private Secretary to Mr Jack Cunningham, Secretary of State, Ministry of Agricultural, Fisheries and Food 1997.

*Candidates not elected*

ANGUS FRASER (W85) Carlisle – Referendum Party

SEBASTIAN LESLIE (O72) Angus – Conservative

CHRISTOPHER MOWBRAY (W59) Tweeddale, Etrick and Lauderdale – Referendum Party

PETER SCROPE (C61) Darlington – Conservative

ROBERT TOONE (C86) Leeds North West – Pro Life Alliance

CHRISTOPHER MOWBRAY (W59), noted as a candidate above, is chairman of TRC Financial Services, a company which specialises in providing start-up finance in the United Kingdom and internationally. He organised a Champion Tour Tennis three year tournament in Shanghai.

*Other election news*

JACK ARBUTHNOTT (E96) helped John Burnett in Devon East and Torridge.

CHRISTOPHER ELMER (J96) worked in the election with David Alton (the former Liberal Democratic MP) and the Christian Democratic Party.

NICHOLAS JOHN (W93) was the agent for the Liberal Democrats in North Norfolk.

EDWARD O'MALLEY (D96) worked as a 'gopher' (advance man) on Mr Major's election tour and was a researcher at the Wirral by-election.

THOMAS O'MALLEY (D87), working for Conservative Central Office, monitored the Labour Party and attended the Prime Minister's daily morning press briefings.

MICHAEL PRITCHETT (W87) arranged to put on the Internet the TV Party Political broadcast of the Pro Life Alliance, which had been slightly cut by the broadcasters.

RICHARD SCROPE (E95) helped Peter Scrope in Darlington.

ROBERT TOONE (C86) produced the Pro Life Alliance radio political broadcast on 25 April 1997.

**Ordinations**

PAUL FLETCHER SJ (D78) was ordained to the priesthood by Archbishop Patrick Kelly in the Cathedral of Christ the King, Liverpool on 21 June 1997. Fr Paul is now at the Loyola Spirituality Centre at Prescot. *The Catholic Pictorial* (29 June 1997) noted that Paul is profoundly deaf, and said he was only the second such person to be ordained as a priest. Fr Cyril, who had first met Paul aged 10, was present at the ordination and describes how many in the congregation were deaf, with about 40 signing the language of the deaf. During the Eucharistic Prayer, Archbishop Kelly was signing the words as he spoke them.

BR ANTHONY MARETT-CROSBY (O87) was ordained to the diaconate with five others (see community notes) at the Abbey Church at Ampleforth, 10 August 1997 (Feast of St Laurence, Patron of Ampleforth) by Bishop Ambrose Griffiths of Hexham and Newcastle (A50).

**Appointments in Government and Opposition**

MICHAEL ANCRAM (W62) was appointed on 21 June 1997 by William Hague as Opposition Spokesman on Constitutional Affairs (with overall responsibility on Scottish and Welsh issues) and, as such, a member of the Shadow Cabinet. Michael Ancram was reported by political commentators as playing a significant role in the leadership campaign of William Hague in June 1997.

JOHN HOME ROBERTSON (B65) – Parliamentary Private Secretary to Mr Jack Cunningham, Secretary of State, Ministry of Agriculture, Fisheries and Food 1997.

**Appointment and Awards**

MAX DE GAYNESFORD (T86) – Fellow and Tutor in Philosophy at Lincoln College, Oxford – October 1997.

DR MICHAEL KENWORTHY-BROWNE (W54) was elected a Fellow of the Royal Society of Physicians in May 1997. This is the highest accolade of a physician, and is an unusual honour for someone in general practice. Michael has been for

two or so years the English representative on the Council of the Hospitalite de Notre Dame de Lourdes. He has been much involved in the opening of the new Sue Ryder Centre in Lourdes, opened by Cardinal Basil in June 1997.

JOHN MARSHALL (D55) – Chairman of North Yorkshire County Council, 1997-98 – 21 May 1997 (Fr Benet is his chaplain).

PROFESSOR SEAN SELLARS (O55) was in 1996 awarded 'The Association of Medicine of South Africa Merit Award for Outstanding Services to Otolaryngology in South Africa'. He has been a Professor of Surgery at the University of Cape Town since 1981. In 1991 he was awarded an Honorary Fellowship of the Royal College of Surgeons in Ireland.

### *Retirement*

MAJOR SIR SHANE BLEWITT GCVO (A53) retired in July 1996 after nine years as Keeper of the Privy Purse, Treasurer to the Queen, and Receiver General of the Duchy of Lancaster.

### *Army*

DAVID KENNY (J90) – 1st Battalion The Royal Irish Regiment, currently at Catterick.

CHRIS LAYDEN (J92) is currently undergoing RAF basic fast jet pilot training, based at Linton-on-Ouse, North Yorkshire.

CHARLES PLATT (B85) – promoted to Major; commanding training company at army training regiment Glencorse.

BEN RYAN (J90) – Royal Dragoon Guards – will go on Bosnia-Herzegovina tour in December 1997, now finishing as a troop leader with a month in Canada. Last year he was in Belfast.

PETER TOWNLEY (T91) – commissioned in Blues and Royals, 8 August 1997.

### *Business*

MARK ANDREWS (C87) works in London in sports marketing for an American firm, Advantage. He is charge of marketing the 1999 cricket World Cup in England.

TOM BEARDMORE-GRAY (T79) – Regional Financial Controller, Consumer Marketing Division of De Beers in London.

ROBERT BISHOP (D76) lives and works in Norway.

TIM BLASDALE (A81) works as a directional drilling engineer for Anadroke Schlumberger, and is a directional drilling engineer in the exploration and development of oil fields in the North Sea, Central Europe and USA.

ROBERT BUCHAN (E86) is manager/owner of MT Bar in Lillie Road, SW6.

JAMES CAMPBELL (B75) is a director of a family design business. He is a District Councillor and a JP for Oxfordshire.

DAVID CASADO (A89) has obtained a Junior Executive position in General Re-Insurance (Europe) plc, and currently works in the City. In 1995 David was awarded a rugby Blue, playing in the winning Cambridge side. Also in 1995, he was awarded a post graduate place at Cambridge, reading first History and later writing a thesis on the Falklands War. Subsequently in 1996, he was awarded his Master of Philosophy Degree (International Relations) at Cambridge. After leaving St Aidan's House (Head of House 1989), he read Modern Languages and Latin American Studies at Newcastle (1991-94) – and whilst there played in the Newcastle Gosforth 1st XV.

JAMES CODRINGTON (W84) is with Morgan Grenfell Asset Management. Between 1994 and 1996 he worked with Lazard Brothers, and was in the Coldstream Guards between 1988 and 1994.

DR KEVIN CONNOLLY (E55) is a member of the Independent Tribunal Service.

ANTHONY CORBETT (J90) is with JP Morgan in London.

MARC CORBETT (J92) works in Hong Kong, playing rugby with the Hong Kong rugby club.

JONATHAN CORNWELL (H86) is a publisher in Madrid, working throughout Southern Europe.

PETER CRAVEN (W71) is a Senior Project Engineer with Ove Arup and Partners, Ireland.

DAVID CRIDLAND (W92) is a network engineer for Internet company, Cerbernet, in London.

HARRY CROSSLEY (A81) started his own business as a charcoal burner in March 1997.

CHARLES DAGLISH (A70) is a recruitment consultant at Merlin Resources.

LOUIS DAVID (JH75) is a systems engineer with Portable Welders Ltd (Nov 1996).

MARTIN DAVIS (H61) has been appointed a partner in the Cheltenham office of Charles Russell, the solicitors (1 Sept 1997).

JEREMY DEEDES (W73) set up his own investment management business in 1996, with offices in Easingwold in North Yorkshire and in London.

AIDAN DOHERTY (W86) is Agriculture Manager, Hinton Poultry Ltd (June 1996).

DAVID DRABBLE (A82) – design engineer at Innovative Technology Ltd, Oldham, and consultative engineer with Custom Solutions.

MARTIN FATTORINI (O80) is with a Japanese bank in Switzerland.

EAMONN HAMILTON (A90) joined the family business in July 1997 as marketing director.

ANDREW HANSON (E70) is Chief Executive, KRW Group.

COLIN HAVARD (A53) is a computer consultant for a company in St Louis – working for companies such as Monsanto, Ralston Purina and McDonnell-

Douglas. His company design and build computer systems. He writes in an e-mail (2 April 1997): 'I enjoy it because it's rather like being paid to solve crossword puzzles – challenging but fun'. He writes that he and his wife Mary Ellen, and children Mark (age 15) and Michael (12) 'live in a 70-year old house on a tree-lined street in an older suburb, not far from Anthony Garnett (O49)'. A regular visitor to St Louis Abbey, he visited Ampleforth for a few days in 1995.

JAMES HOLMES (A93) is an IT consultant with Norwich Union Insurance (appt 29 July 1997). He gained a 2.1 in June 1997 in Mechanical Engineering.

THOMAS HOWARD (O82) works in Budapest – Managing Director, Zedex KFT (stationery and office suppliers in Hungary).

TERENCE KEYS (A77) is Executive Director, Morgan Stanley Asia (appt June 1997).

EDWARD LIGHTBURN (B54) is a founder member of a mediation service – Centre for Dispute Resolution. He is a lawyer. (His uncle was Fr Gervase Knowles, and his cousins Fr Mark Knowles and Fr Justin Caldwell. The Lightburn family have been at Ampleforth since the 1890s.)

IAIN LOWIS (B61) is director for Scotland of the British Heart Foundation (appt July 1996).

ANGUS MACDONALD (O77) – Chairman, Edinburgh Financial Publishing, and Chairman of *London Financial News*.

JONATHAN MATHER (J78) is a chartered surveyor and development consultant.

TIN MCSWINEY (C69) is Executive Assistant to the Chairman – Saga Group (appt March 1997).

DAVID MITCHELL (E83) is an investment surveyor, Baring, Honstant and Saunders; he is an Associate Director with this company.

DUNCAN MOIR (A77) is a partner and auctioneer with Allsop and Co in Soho Square.

DOMINIC MOORHEAD (A81) is head of Manufacturing Finance (Pharmaceuticals) at F Hoffman-La-Roche AG in Basel, Switzerland (appt 1 Jan 1997). After graduating with BSc Hon in chemistry in 1984, Dominic became a chartered accountant in 1987.

NICHOLAS NORTH (O61) has retired from the army and is now Deputy Bursar, Cranleigh School.

CHRIS PALENGAT (E79) is head of client services with an advertising agency.

SEBASTIAN PETIT (W81) has been Technical Manager of the Brewhouse Theatre in Taunton for almost two years. He writes: 'Although this is very much a full time job, I have still managed to pursue my main interest – lighting design. This part of my work has covered plays, musicals, operas and ballets. Two of these productions (*Journey's End* and *Maria Marten and the Red Barn*) have won awards for lighting design. Other freelance work has included set

designs for various companies and I have just started work on designing the sets for Humperdink's *Hansel and Gretel* which is to be the inaugural production for South West Opera in 1999. Another exciting development is that I have been asked to go to Gothenberg Opera House (the newest and most technically advanced opera house in Europe) to design lighting for a new ballet. It is hoped that this production will be given by the Ballet Company in Tulsa, Arizona'. Sebastian would be keen to hear from OAs working in the technical aspects of theatre.

JEREMY PHIPPS (T60) – Managing Director, Network Security Management Ltd, Dover Street, London (appt June 1997).

MAJOR ANTHONY POWELL (O65) – Managing Director, Newton Fund Managers.

NIK POWELL (O67) – Chairman, Scala Productions, who have been given £30m by the lottery for film production.

EDWARD POYSER (H70) – Managing Director, ES Poyser and Sons, Nottingham (appt 1997).

VISCOUNT TAMWORTH (B71) is a director of an investment management company. Robert is a chartered accountant. He and Susannah live in Ashbourne in Derbyshire and have three children.

FRANK THOMPSON (A84) is in charge of Economics and Business Studies at St Mary's Catholic School, Astley, Wigan. His wife, Tara, is Deputy Editor of *The Catholic Times*.

MIKE TOONE (C83) is a chartered surveyor and partner with Gooch and Wagstaff.

HARRY TREHEARNE (D75) is a pensions consultant for Pensions Associates Ltd.

NICK READ (J84) – Purchasing Manager, Aldi Guìgh and Co Ltd (appt 1 Jan 97).

REV NICK REYNOLDS (D61) is an international marketing consultant. He was ordained to the Permanent Diaconate on 23 June 1995.

DAVID SEAGON (A88) – Managing Director, JW Seagon and Co Ltd in Nairobi (financial consultants and advisers in Kenya).

WILLIAM SHARPLEY (W84) – National Account Manager, Moet and Chandon (London) Ltd.

ANDREW SHIRLEY (W84) – Regional Surveyor, Country Landowners Association.

DR PAUL STEPHENSON (A80) is on the Editorial Board of *Asthma in General Practice* and on the Steering Committee GPs in Asthma Group. He recently presented two papers at the American Thorage Society in San Francisco.

CARL STITT (D65) – Finance Director, Online Education Ltd (appt March 1997). Online Education provide tertiary education as a distributor of UK and Australian university degrees via the Internet.



EDWARD STURRUP (D58) founded a travel firm, Tour Trends, in September 1995 in USA. Known as the Tour Receptive Operator, he organises tours in the New England area, Eastern Canada and Nova Scotia, and others areas such as Washington DC, New York and Williamsburg. In 1998, he will send groups to France for the World Cup.

JONATHAN SWIFT (H85) – Sales Manager, Monotype Typography Ltd (appt 1997).

TOM TURNER (T88) has e-mailed the following news: ‘Since I last saw you at Shack my life has changed. I no longer teach in a high school. . . I now work at a computer software company doing public relations. I continue to teach 10 hours a week at the local prison where I try to help Hispanic inmates achieve their school diploma. I have also started one of the first youth teams in New Hampshire. All OAs are welcome.’

PHILIP VICKERS (C47) is Director of Cold War Relief Agency, and is National Director and Co-Founder of the National Council for Christian Standards in London. He lives in St Germain-des-Pres, France and is currently researching SOE clandestine activities in France in World War II. He is the author of *The Mouliford Mystery* (1995) and *Frescade and other Poems* (1995).

PATRICK VINCENT (O88) – Administrative Manager, International Artists Managers Association (appt June 1996).

SIMON WAKEFIELD (B70) joined Skandinaviska Enskilda Banken in February 1997. For 23 years until November 1996 he was with Kleinwort Benson Ltd.

BRUCE WALKER (T66) – Director, Radius Ltd (appt September 1995).

ROBERT WISE (E78) is a self employed agricultural and environmental public affairs consultant, trading as Robert Wise Associates. He lives in Sudbury in Suffolk.

RICHARD WORSLEY (E61) is Director of The Carnegie Third Age Programme. A letter from him in *The Times* (12 March 1997) discussed the debate on the merits of public or private pensions.

GREVILLE WORTHINGTON (H82) is a Trustee of Henry Moore Sculpture Trust and a Director of Catterick Racecourse Company. He lives in Richmond in North Yorkshire.

#### **GMG Brands – merger of Grand Metropolitan and Guinness**

GEORGE BULL (C54) thought of the idea of the largest merger on record in Britain, between Grand Metropolitan and Guinness, announced at breakfast time on Monday 12 May 1997. As *The Daily Telegraph Business News* noted on 13 May 1997 – ‘The idea for yesterday’s merger came from George Bull, Grand Met’s chairman, over dinner with Mr Greener (Chairman of Guinness since 1992) at Duke’s Hotel in London a month ago. “I popped the question to him that perhaps the time was right to consider a merger between our two companies” Mr Bull said. “He replied that he had been thinking along the same lines”. The new merged company, GMG Brands, will rank as sixth

largest food and drink company in the world, just behind Nestle and Unilever. Alasdair Murray wrote in *The Times* (13 May 1997): ‘At a stroke and with impressively little warning given the number of parties involved in preparing the deal, the two companies have revolutionised the global spirits and food market.’ George Bull became chairman of Grand Metropolitan in 1996. *The Times* noted that his consensual management style has been contrasted with the rough regime of his predecessor, Lord Sheppard of Didgemere. After being commissioned in the Coldstream Guards, George Bull went to an advertising and marketing school, and was then a salesman with International Distillers and Vintners, or rather its forerunner companies. He worked in the Grand Met organisation, becoming Chief Executive, and then in 1996 Chairman, after what *The Times* described as ‘bloody successive battles’. George Bull remains joint chairman until his retirement, due in 1998.

#### **Books, Television, Journalism, Art**

##### *50 years of Indian Independence – books, TV and articles*

PATRICK FRENCH (J84) has written *Liberty or Death: India’s Journey to Independence and Division* (Harper and Collins July 1997). Reviewing it in *The Daily Telegraph*, Philip Ziegler wrote that ‘French has tackled a subject of extreme complexity calling for scholarship, sobriety and considerable analytical powers. He has achieved almost complete success’. This is his third book, following *Younghusband: The Last Great Imperial Adventurer* and *The Life of Henry Norman*.

SIR DAVID GOODALL (W50)’s book *Remembering India* (1997) contains 51 of his watercolours of India, published to celebrate 50 years of Indian Independence. Published by Prudential Insurance, the Chairman of Prudential writes in a Sponsors Preface of this ‘beautiful album of watercolours’. The High Commissioner for India in the United Kingdom, His Excellency Dr LM Singhvi writes that Sir David ‘makes his paintings speak to us conversationally, intimately, convivially, in a friendly and winsome way, without hyperbole’. Dr Singhvi writes that the 51 watercolours are chosen to represent 50 years of Indian Independence, and one ‘as a good wish and symbolic prayer for the bright future of growth and resurgence for India’. Plate number one is of the British Commissioner’s Residence in New Delhi, where David and Morwenna resided when he was High Commissioner from 1987 to 1991 – as Sir David writes ‘one of the very few two storey bungalows (in India, not a contradiction in terms), included in the original plans for the New Delhi’. Each plate is accompanied by a text, written by Sir David.

WILLIAM HAMILTON DALRYMPLE (E83) presented a Channel 4 series on India and its architecture, to coincide with the 50th anniversary of Independence. The series, *Indian Summer – The Stones of the Raj*, consisted of six weekly programmes, starting on 16 August 1997. On 27 July 1997, William wrote a feature article in *The Sunday Times Magazine* on corruption in Indian life.

## Books

WILLIAM HAMILTON DALRYMPLE (E83) (in addition to items mentioned above) has written *From the Holy Mountain: a journey in the shadows of Byzantium* (1997). This describes a journey made in the summer and autumn of 1994 through eastern Turkey, Beirut, the West Bank and southern Egypt. It is reviewed elsewhere in this *Journal* by Geoffrey Greatrex (O86).

LUKE JENNINGS (E71) is writing his third novel, due to be published in Spring 1998. His first two novels were *Breach Candy* (Hutchinson 1993) and *Atlantic* (Hutchinson 1995).

BR ANTHONY MARETT-CROSBY (O87) *The Foundations of Christian England* (Ampleforth Abbey Press).

NICHOLAS RODGER (W67) has written *The Safeguard of the Sea: A Naval History of Britain*. The first of three volumes covering the years 660 to 1649 was published in August (Harper Collins £25, 691 pages). Reviewing it in *The Times* 2 on 14 August 1997, Admiral Sir Jock Slater, First Sea Lord and Chief of the Naval Staff, wrote that 'the quality of this book is all the more significant for, strange as it may seem . . ., no similar history has apparently been attempted since . . . 1900'. Sir Jock Slater describes Nicholas Rodger as 'one of Britain's foremost naval historians' and the book as combining 'impressively detailed research with breadth of perception'. In *The Sunday Times* on 24 August 1997, Alan Judd wrote that the book 'teems with insights, and is brimful with a scholarship that is modest, comprehensive and exact', and that 'it is a serious contribution to our history'. Alan Judd writes of his 'archeological thoroughness and unanswerable authority'.

ANTHONY RYAN (A51) has written *The Monastery and Palace of St Augustine, Canterbury 597-1997* (1997). Since 1985 he has been Editor of *Kent Recusant History* (journal). He was Editor of *African Law Reports* (commercial series in Oxford 1970). He is a consultant solicitor, having closed his central London solicitor's office in 1990.

KEVIN SHILLINGTON (C62) is a freelance historian of Africa. His books include *Ghana and the Rawlings Factor* (1992), *History of Africa* (1989, revised 1995), *Jugonath: Prime Minister of Mauritius* (1991), *History of Southern Africa* (1986), and *The Colonisation of the Southern Tswana* (1986).

JOE SIMPSON (A78) has written *Dark Shadows Falling* (published 21 August 1997, Jonathan Cape £15.99), in which he discusses the collapse of a noble moral code that once lay at the heart of mountaineering. He mentions instances when climbers were left to die on Everest. Thus in 1992 an Indian climber Raymond Jacob, after reaching the South Col, collapsed in the snow 25 yards from the camp of a Dutch expedition, and although he was seen to wave his hand, none of the Dutch team went to his rescue: he died the next morning ('It made no sense to try to rescue him' said the expedition leader). In May 1996 a search party found an American, Weathers, lying face down in the snow, but left him: eight hours later Weathers confounded those who had

pronounced his death sentence by walking into the camp. Extracts from his book were read on *Newsnight* on 20 August 1997, and then Joe took part in a discussion on the programme about morality on the mountains. The book was discussed in a long feature article in *The Daily Telegraph Weekend* on 9 August 1997.

IWO ZALUSKI (E57) is a musicologist, having retired from teaching. The most recent book of Iwo and Pamela Zaluski was *Chopin's Poland* (Peter Owen 1996) which was described in the *BBC Music Journal*: 'A highly readable study, this time concentrating on the composer's childhood and youth. The Zaluskis are pianist-musicians themselves and their account of Chopin's musical education is correspondingly thorough. Their musical commentary is fresh, clear and informative'. Iwo and Pamela's other recent books are *The Scottish Autumn of Frederick Chopin* (1994), *Mozart's Europe: The Early Journeys* (1993). Books being written and expected this year and next year are *Young Liszt* and *Mozart in Italy*. They have also written books for children – *Music Through the Ages* and *How the World Makes Music*.

## Television and Journalism

PETER BERGEN (W80) has been promoted within CNN to Supervisory Producer for CNN, Washington DC, covering *Special Assignment* and *Impact* documentaries. Peter has worked for CNN TV since 1990, and from 1984 to 1990 worked with ABC TV in New York. He won the Emmy Award for CNN's *Terrorism* documentary, The Edward R. Murrow Award for TV Journalism, and several 'ACE' awards for TV documentaries (eg *Cocaine Kingdom, Downsizing the Dream*).

IAN BIRRELL (J80) – Executive Editor *Daily Mail*. He has been Deputy Editor *Sunday Express*, and News Editor of News Review of *The Sunday Times*.

LAWRENCE DALLAGLIO (T89) joined *The Times* rugby team on 22 September 1997. In *The Times* (20 September 1997), David Hands, presenting an extensive portrait of Lawrence, wrote of his years at Ampleforth. 'The first' (of two turning points in his life) 'came when, as a 13-year-old, his parents sent him (travelling alone) to Ampleforth and he found himself amid that splendid Yorkshire isolation, looking down the valley over a sea of rugby pitches'. Describing these years, *The Times* article said: 'Ampleforth had its flame. He played wing and fly half before he shot up to 6ft 4in and switched to No 8. He played in an outstanding first XV alongside the likes of Richard Booth and Patrick Bingham, backs who toured Australia with England Schools in 1988 . . . Success in the national schools sevens at Roehampton in 1989, when Ampleforth won the open and the festival tournaments, were cherished, but it was a murky Wednesday evening that he found himself playing for North of England schools against Middlesex . . .'

ANGUS LOUGHRAN (O85) was reported in *The Daily Telegraph Programme Guide* on 9 August 1997 as follows: Angus Loughran – Statto, the man in

pyjamas and dressing gown in BBC2s *Fantasy Football* – now has his own show with *Eat My Sportal* (Sky 1, 10.30–11pm).

JEREMY McDERMOTT (H85) is Deputy Editor of *Eminates News*, Abu Dhabi.

CHRIS TWOMEY (C77) is a freelance television journalist.

### Art

SIMON BRETT (H60) has been involved in three exhibitions this year – (1) *Beautiful Books: Fifty Years of the Folio Society*, the British Library in the King's Library at the British Museum, 30 Jan–27 April 1997; (2) *Diploma Works from the Royal Society of Painter-Printmakers*, in the Friends Room of The Royal Academy, 4–10 March 1997; (3) *The Contemporary Print Show*, Concourse Gallery, Barbican Centre, London, 18 April–10 May 1997. In 1996, Simon had a solo exhibition at Watermill Theatre, Newbury. He is Editorial Adviser, *Printmaking Today*.

### Films

MARK BURNS (W53) lives in Los Angeles, making, producing and acting in films. He has recently had the leading role in a short film *Talking to Marilyn*. He plays cricket for Beverley Hills and Hollywood Cricket Club, a legendary club started many years ago by C. Aubrey Smith – David Niven and other stars have played for it.

TOM WALLER (A92) was producer and director of a film, *Monk Dawson*. The film is expected to be released in February 1998. It was launched at the Cannes Film Festival in May 1997, and at that time was featured at length in *The Independent* and *The Times*. It was later shown at the Edinburgh Film Festival in August 1997, and was selected for the closing gala film of the Leeds International Film Festival, showing on 31 October 1997. *Monk Dawson* is a film adaptation of PIERS PAUL READ (W57)'s novel *Monk Dawson* published in 1969. It was filmed on location in Holy Island, in Ushaw College (the seminary near Durham), Leeds (used for filming Belfast street scenes in IRA section of the film), Dorset and London. Extras in the filming included DOMINIC THOMAS (O90) and NICK MYERS (A91), HUGH SMITH (H92) worked as a camera grip of the film crew. The 71 minutes of music in the film was specially written for the film, and recorded by the orchestra of the Constanta Opera House in Romania, and will be released as a CD soundtrack album when the film is released. The film spans the period of Dawson's life from boyhood in a Benedictine school in the 1950s to becoming a Cistercian monk in the late 1990s. After school and successively becoming Benedictine monk, secular priest in a fashionable London parish and then journalist, the life of Dawson reaches a turning point at a wild party on the Thursday night in May 1979 of Mrs Thatcher's election as Prime Minister (the film has a snippet of Margaret Thatcher's Downing Street speech on St Francis of Assisi). The Editor of these notes visited Tom as he was working in his Buckingham Palace Road office on the script of his next film *Famine* (about the 19th century Irish

famine, set and to be filmed in West Cork), and then (on 1 Sept 1997) they walked down the Mall amidst the crowds mourning Princess Diana, Tom meeting a friend from TV school amidst the rows of TV crews.

### Acting

PHILIP NOEL (T77) continues his Ampleforth acting career, as he told us on the telephone. The City Diary of *The Daily Telegraph* (7 April 1997) had a photograph of Philip in a rehearsal, in a piece headed 'From Lloyd's revue to Wilde comedy'. The text read: 'Fresh from his triumphs at the Lloyd's of London revue, members agent Philip Noel treads the boards for charity at the Britten Theatre in London's South Kensington again this week in Oscar Wilde's comedy *Lady Windermere's Fan*'. The article describes Philip as a 'self-confessed frustrated actor' (he plays Lord Augustus Lorton).

### At Random

RICHARD BEDINGFELD (E94) wrote a letter to The Editor of *The Times* (5 April 1997) about the excommunication of the Sri Lankan priest, Father Tissa Balasuriya, defending the Catholic hierarchy for its defence of 'the divinely revealed truth', and affirming the Catholic Church's duty to the faithful to defend such truth. Richard studies English at Manchester University.

JAMES ELLIOTT (E88) has helped to start a charity to help educate children in South Africa, the Harry Birrell Scholarship Trust. It was in a West London pub on Guy Fawkes Night of 1996 that the idea for this charity was conceived by a South African, Stephen Sparrow, and he mentioned this idea to his Oxford friend James Elliott. James had spent a year teaching in Johannesburg on graduating from Oxford. So, on 17 May 1997, James and other members of the charity helped to organise a rugby match for this charity, British Classic XV v Oxbridge Classic XV, at Ilfley Road in Oxford. The teams included a number of international players. In the introduction to the rugby programme, Stephen Sparrow writes 'South Africa, as we all know, is entering a crucial stage in its history. It has broken free from the shackles of apartheid and now looks forward with hope to a bright future. What the country does, however, need is bright young men and women to help form its future.' The charity takes its name from Harry Birrell, who played first class cricket and rugby alongside MJK Smith and Colin Cowdrey.

SEAN FARRELL (D85) has been assistant organist at Ely Cathedral since September 1996, and is also school organist and organ tutor at King's School, Ely. He directs his own chamber choir, the Ely Consort. Between 1991 and 1996 he was assistant organist at Wakefield Cathedral. He has given concerts throughout the country, and appeared in regular broadcasts from Wakefield.

*The London Marathon – 13 March 1997*: ALEXANDER HICKMAN (D90), MYLES PINK (D90), JAMES WILLCOX (E86), HUGH YOUNG (D90), CRISPIN VITORIA (C92) and HENRY VYNER BROOKES (C90) were amongst those who ran in the marathon. JAMES ELLIOTT (E88) was managing a team in the marathon.

MAJOR PETER LAUGHTEN (C41) was awarded in March 1997 the Papal Award of a Pro Ecclesia et Pontifice medal for the services to his parish of Sacred Heart in Petworth, Sussex. He had organised the centenary celebrations of the parish in June 1996. He told the local newspaper 'I felt I was awarded the medal on behalf of the parish'. The Parish Priest, Canon Francis Collins, said: 'He made a tremendous contribution to the parish with humility and within a framework of comradeship and good humour'. He has been Chairman of the Parish Council.

### *Old Amplefordian Cricket Club 1997 Season*

*Season: played 21, won 7, lost 8, drawn 6, abandoned 4 (Tour: won 1, lost 3, drawn 4)*

Cricketer Cup: 1st Round. OACC 185-6 dec (D O'Kelly 68\*). Uppingham Rovers 186-4. Lost by 6 wickets

OACC 130 (M Low 41). Hampstead 131-4 (N Derbyshire 2-39). Lost by 6 wks

Guards 184-8 dec. OACC 142-8 (G Codrington 57\*). Drawn

OACC 165-8 dec (F O'Connor 59, R Wilson 51). Old Wimbledonians 136 (F O'Connor 5-30, S Pilkington 4-39). Won by 29 runs

OACC 196-6 dec (H Lucas 81). Ampleforth 1st XI 147-7 (A Freeland 2-31). Drawn

OACC 164-9 dec (T Walsh 60). Ampleforth 2nd XI 165-4. Lost by 6 wks

OACC 219-9 (N Derbyshire 72, Br Chad 49). Ampleforth 1st XI 165 (D Churton 3-43, J Porter 3-16). Won by 54 runs

OACC 188-5 dec (D O'Kelly 106). Yorkshire Gentlemen 189-2. Lost by 8 wks

Shrewsbury Saracens 207-4 dec (F O'Connor 2-37). OACC 210-4 (N Hadcock 62\*, J Elliot 52). Won by 6 wks

Felsted Robins 175 (D Churton 5-52). OACC 177-6 (M Hadcock 57\*, H Hickman 49). Won by 4 wks

St Moritz 253-7 dec (R Wilson 3-57). OACC 254-8 (R Wilson 56, T Codrington 46). Won by 2 wks

Emeriti 66-4 (T Pinsent 2-8). Drawn. Rain \*

OACC 87 Cryptics 91-0. Lost by 10 wks

Bluemantles 224-4 dec. OACC 183-9 (T Scrope 61). Drawn

Old Rossallians 265-7 dec (T Pinsent 3-51). OACC 5-2. Drawn. Rain

OACC 239-6 dec (J Acton 64, E Brennan 41\*, M Hirst 39\*). Grannies 228-9 (F O'Connor 5-48, T Pinsent 3-33). Drawn

OACC 233-8 dec (T Scrope 82, F O'Connor 52). Free Foresters 234-5 (T Pinsent 2-29). Lost by 5 wks

East Grinstead 170-9 dec (N Read 5-30). OACC 173-4 (N Lamb 90\*). Won by 6 wks

OACC 250-9 dec (J Kennedy 60, T Codrington 56). Stragglers of Asia 256-1. Lost by 9 wks

OACC 275-4 dec (N Read 70, T Codrington 75\*, A Calder-Smith 56\*). Hurlingham 269 (N Derbyshire 4-73, D Churton 3-54). Won by 6 runs

OACC 168-8 dec (N Lamb 60, W Beardmore-Gray 41). Eton Ramblers 169-7 (F O'Connor 4-76). Lost by 3 wks

*The 1997 Season:* The results for the year were average, with continuing failure to reach the second round of the Cricketer Cup a disappointment. This is a transitional phase, during which a new generation of club members are emerging as the main contributors both on and off the field to replace a number of key members. Although there is great enthusiasm in the club and it is rarely difficult for a match manager to raise a side, the cricket often lacks the collective will to perform at or above potential, that marks out the more successful periods the club has enjoyed. The lead has to come from match managers and key players. The result will be more enjoyable cricket. Special thanks are due to: the Headmaster and the Guestmaster for the OACC weekend; Miles Wright and Caroline and Adrian Brennan for the tour; Dominic Harrison for captaining the Cricketer Cup side; Tom Scrope for tour management; Martin Hattrell for the fixtures list; Ray Twohig for the finances; and Mr B for his off the field administration and support.

AB

### *Future OA events*

BRISTOL: 18 February 1998 – Mass and Dinner. John Morton 01278 760771. Fr Francis 01439 766797

LONDON: May. Fr Francis 01439 766797

EDINBURGH: May. Fr Francis 01439 766797

## OFFICIALS

JANUARY-JULY 1997

Head Monitor H.A. Badenoch (O)  
Deputy Head Monitor P.T. Sidgwick (C)

## Monitors

St Aidan's D.A.R. Grahame, D.T. Mullen, S.J.L. Walsh  
St Bede's E.R.H. O'Sullivan, A.D.I. Macdonald  
St Cuthbert's J.J. Bozzino  
St Dunstan's P.L. Larner, G.J. Massey  
St Edward's C.W.D. Ellis, M.R.P. Fenton, C.D.I. Robertson  
St Hugh's E.D.J. Porter, T.D. Bowen Wright  
St John's J.E. Molony, G.M. Denny  
St Oswald's E.F. Barlow, J.K. Thackray  
St Thomas's T.W. Rose, J.D. Edwards  
St Wilfrid's B.J.A. Macfarlane, C.R.H. Finch

## GAMES CAPTAINS

Rugby T.W. Rose (T)  
Squash T.J. Sherbrooke (E)  
Cross Country C.J. Sparke (A)  
Swimming G.J. Massey (D)  
Golf C.R.H. Finch (W)  
Athletics T.S. Kpere-Daibo (C)  
Cricket G.M. Denny (J)  
Hockey R.S. King (T)  
Tennis P.N. Larner (D)

Librarians J.E.A. Berry (T) (Head Librarian), J.H. Arthur (D), A.S. Biller (A), H.T.G. Brady (W), K.M. Chin (B), C.J. Cowell (T), M.L. Delany (W), T.P.E. Detre (A), P.C.K. Duncombe (O), T.S. Kpere-Daibo (C), J.S. Paul (J), K. Sinnott (J), M.J. Squire (T).

Bookshop M.J. Asquith (O), H.A. Badenoch (O), M.L. Delany (W), T.P.E. Detre (A), P.C.K. Duncombe (O), R.A.J. Fraser (B), J.M.J. Horsfield (D), T.J. Menier (T), C.M. Ogilvie (E), P.M. Ogilvie (E), A.J. Osborne (J), J.H. Strick van Linschoten (O), H.P.S. Thompson (O), J.W.J. Townsend (O).

Stationery Shop I.E. Campbell-Davys (T), F.P. Dormeuil (O), G.J. Villalobos (C), S.J.L. Walsh (A)

The following boys left the school in 1997:

**March**

C.F. Bianchi (J), J. Montes (C), C.D.C. Obank (J), K.L.A. So (D), D.A. Thorburn-Muirhead (O).

**June****St Aidan's**

A.S. Biller, O.W.J. Brodrick-Ward, P.S. Cane, G.S. Chung, W.I. Fahmi, D.A.R. Grahame, K.F. Jaffar, D. Mesa-Betes, D.T. Mullen, M.L. Papp, J.M. Pechman, C.J. Sparke, T.P. Telford, S.J.L. Walsh, J.N.R. Wilson.

**St Bede's**

J.O. Ayres, K.M. Chiu, R.J.P.M. de Warenghein, D.T. Gallagher, E. Ho, M.P. Ling, J.C. Lyle, A.D.I. Macdonald, K.P.A. McCausland, M.J.R. Mollet, P.J. Morrogh-Bernard, J.W. O'Malley, H.E.R. Orton, E.R.H. O'Sullivan, R. Ratsel-Amiot, T.R.W. Strange, T.N. Todd, T.H. Tsang.

**St Cuthbert's**

S.R. Allerton, J.A. Artola, B. Borsfai, J.J. Bozzino, G.D. Camacho, L.S. Fisher, M.L. Giraud, F.Y. Ho, J.R.F. Jeffrey, T.S. Kpere-Daibo, J. Panchoad, S.M. Rongraung, P.T. Sidgwick, U.I.C. Yusufu.

**St Dunstan's**

T.J.E. Coulson, L.N. Grant-Bjorgo, T.F. Healy, R.P.D. Hobbs, L.A.M. Kennedy, P.N. Larner, N.W. Lyon Dean, D.E. Massey, G.J. Massey, G.A.A.M. Oliveau, R.A.S. Pattisson, T. Peixoto Bertozzi, M.A. Prichard, B.T. Smith, J.S. Zemen.

**St Edward's**

P.J.P. Acton, J. de Velasco Nunez, C.W.D. Ellis, M.R.P. Fenton, J.A.P.M. Holroyd, E.J.G.R. King, A.M. May, A.G. Riddell-Carre, C.D.I. Robertson, T.J. Sherbrooke, C.G. Shillington, D.F. Steuart-Fotheringham.

**St Hugh's**

T.D. Bowen Wright, W.S. Cheung, T.J. Davis, R.U. de la Sota, R. Jolivet, J.D. Lentaigne, C.J. Marken, J.X. Martin, E.D.J. Porter, D.P. Polonieccki, M.W. Roskill, C. Spitzky, N.P.J. Zoltowski.

**St John's**

N.L. Adamson, A.J. Arthur, R.C. Campbell-Davys, R. Cardenal, L.G. Charles-Edwards, G.M. Denny, D.J. Hormaeche, R.A. Horth, A.G.M. Jenkins, A.M. Law, J. Molnar, J.E. Molony, A.J. Osborne, W.D. Riley, D.P. Tigg, M.C.R. Ziegler.

**St Oswald's**

M.J. Asquith, H.A. Badenoch, E.F. Barlow, A.B.R.M. Chaigne, S.M. Dale, K.P. Eyles, G.P. Fallowfield, E.C. Fletcher, M.C. Joynt, C. Kahlert, M.J. Kelsey, C.W.S. Lee, J.H. Strick van Linschoten, J.K. Thackray, H.P.S. Thompson.

**St Thomas's**

J.E.A. Berry, I.E. Campbell-Davys, R. Cortes, J.D. Edwards, R.P.J.-M. Frerebeau, C.M.H. Herbert, R.S. King, E. Leung, T.W.A. Mackie, L.L. Mangin, T.W. Rose, H.J. Rowan-Robinson, R.C.G. Sarll, M. Tomaszewski, Y.K. Wong.

**St Wilfrid's**

J.J. Balmer, D.E. Cahill, P.E.D. Cartwright-Taylor, J. Chan, C.R.H. Finch, P. Jungthirapanich, B.J.A. Macfarlane, H. Nicholson, J. Perez Correa, T.R.C. Richardson, B.K.J.M. von Croy

The following boys joined the school in 1997:

**February**

R. P.J.-M. Frerebeau (T), R.J.P.M. de Warengien (B).

**April**

B. Borsfai (C), A.B.R.M. Chaigne (O), J. Molnar (J), H. Nicholson (W), G.A.A.M. Oliveau (D), M.C.R. Ziegler (J).

## CONFIRMATION 1997

Forty-eight boys received the Sacrament of Confirmation in the Abbey Church at the Sunday Mass on Sunday 5 May 1997, the sacrament being administered by Bishop Kevin O'Brien, the Auxiliary Bishop of Middlesbrough. The boys had been preparing for Confirmation since October 1996, mostly in groups led by senior boys in their houses. As a final act of preparation two nights before the confirmation (3 May 97), the confirmandi had gone on pilgrimage to the shrine of Our Lady of Mount Grace above Osmotherley, climbing the hill praying the rosary, and making a scriptural meditation before the celebration of Mass – and listening to the violin playing of Edward Forsythe.

Those who were confirmed were: David Ansell (O), Benjamin Bangham (O), Peter Barrett (T), George Burnett-Armstrong (H), Freddie Chambers (B), Edmond T Del C-Nisbett (D), Robin Davies (D), Edward Davis (T), Daniel Davison (O), Igor de la Sota (H), Mark Detre (A), Thomas Dollard (D), Peter de Guingand (A), Oliver Fattorini (O), Henry Foster (H), Charles Evans-Freke (E), Edward Forsythe (T), Edward Gilbey (T), Nicholas Hayles (C), William Heneage (E), Thomas Hill (D), Joshua Horsfield (D), Luke Horsley (H), Christian Katz (B), Patrick Kennedy (D), Oliver Lamb (A), Arthur Landen (E), Thomas Leeming (H), Thomas Mackie (T), Felix MacDonaugh (T), Andrew

McMahon (J), Simon McAleenan (H), Alexander McCausland (B), Thomas Menier (T), Matthew Nesbitt (H), Benedict Nicholson (D), Peter Ogilvie (E), James Osborne (J), Laurence Richardson (B), Christopher Rigg (A), Liam Robertson (C), John Shields (J), Mark Spanner (J), Constantin Spitzey (H), Peter Thornton (B), Ned Ward Fincham (W), Louis Watt (A), Nicholas Young (W). (Jozef Mulvihill (O) was confirmed in his home parish.)

## HEADMASTER'S LECTURES

16th Season: 1996-1997

*Friday 24 January 1997: Professor E.V. Ebsworth, Vice Chancellor and Warden, University of Durham. 'Time, timescales and eternity: universities in the modern world'. Professor Ebsworth spoke of a variety of ideas linked by the idea of time and timescales. He said that almost all reality had its timescales. Thus the movement of matter in the universe, the seasons, the five years between British general elections, the workings of a university, all have their different timescales and times. He linked science, politics and university life. Speaking as a scientist, Professor Ebsworth ranged widely in his illustration of his theme.*

*Professor Ebsworth has been Vice Chancellor and Warden of Durham University since 1990. He was the Crum Brown Professor of Chemistry at Edinburgh University for 23 years from 1967 to 1990.*

*Friday 31 January 1997: Field Marshal Sir Peter Inge GCB, Chief of the Defence Staff. 'No easy choices and no soft options for defence: the use of military force in the changing world'. Sir Peter spoke challengingly of the political and military issues and prospects that have followed the ending of the Cold War and the collapse of communism in the Soviet Union and the ending of the Soviet Union. He discussed the Western intervention in Bosnia-Herzegovina and in Croatia, the issues of ethnic cleansing, the operation of SFOR in post Datum Bosnia, and the future possibilities for the former Yugoslavia. Sir Peter considered the challenges ahead for defence as political and military realities change. There were many questions which he answered with much humour, clarity and force. Sir Peter Inge has been visiting Ampleforth since about 1970, coming first with the Green Howards to help with the CCF. From 1994 until a few weeks after this lecture, Sir Peter was Chief of the Defence Staff, that is the military head of all British defence forces, the co-ordinator of army, navy and air force and the link between ministers and the defence forces.*

*Friday 21 February 1997: Mr Mark Tully. 'India and the West'. Mark Tully spoke of values and balance in the contemporary world. Although Mark Tully has spent much of his life in India (he was flying back there the next day), and India and its life and history were often spoken about in this talk, India was not the subject of the talk. Entitled *India and the West*, Mark Tully spoke of the extremes which did not work, such as much of the teaching of Gandhi, the atmosphere of the Today programme on Radio 4, the election party battle in*

Britain, and so on. There were gentle reminders in some of his phrases of what had led him to leave the BBC and what he sees as their changing values. (He still of course broadcasts on the BBC, but he does not work for them.) Mark Tully had started his talk by speaking of his love of India. Yet he emphasised he was not an Indian and not a Hindu.

Mark Tully was India and South East Asia Correspondent of the BBC from 1964 to 1994. Since 1994, he has been a freelance journalist and broadcaster. In December 1996, he presented a three part BBC1 series 'Lives of Jesus' (also published as a book). His books include Mrs Gandhi's Last Battle, From Raj to Rajiv, No Full Stop to India, The Heart of India. And often at 6.10 am on Sunday morning on Radio 4 he can be heard analysing a theme with much rich illustration. He was to recall to us in his lecture that he had once been an Anglican ordination candidate, but the bishop had decided that he was keener on the pub than the pulpit. (Shortly after this, he had worked for a housing association, and it was at this time he had visited Ampleforth, clearly remembering and describing Fr James Forbes as Guestmaster. Shortly afterwards he became a journalist in the New Delhi office of the BBC.)

Friday 14 March 1997: The Lord Armstrong of Ibmminster. 'The ship of state: a view from the engine room'. Lord Armstrong began by explaining the role of the Cabinet Office and of the Secretary of the Cabinet. Emphasising that Britain has constitutionally a system of Cabinet Government, not Presidential Government, and that Cabinet Ministers are 'explicitly collectively responsible for the policies and actions of the Government of which they are members', Lord Armstrong then presented an historical analysis of the development of these concepts from the nineteenth century to the late twentieth century. He said the classic statement of collective responsibility had been enunciated by the third Lord Salisbury in 1878, with these words: 'I am defending a great constitutional principle when I say, for all that passes in a Cabinet, each member of it who does not resign is absolutely and irretrievably responsible, and he has no right afterwards to say that he agreed in one case to a compromise, while in another he was persuaded by one of his colleagues. It is only on the principle that absolute responsibility is taken by every member of the Cabinet who, after a decision is arrived at, remains a member of it, that the joint responsibility of Ministers to Parliament can be upheld and one of the most essential principles of Parliamentary responsibility established'. After quoting these words of Lord Salisbury, Lord Armstrong described the development of Cabinet Government. In referring to the Westland crisis, he said: 'One member of the Cabinet felt, rightly or wrongly, that his colleagues had not the opportunities to give sufficient consideration to a possible alternative to that decision which he himself preferred, and continued despite the Cabinet's decision, and in breach of his collective responsibility, to write, speak and act publicly in support of the alternative policy which was inconsistent with that decision' (notice, he did not mention Heseltine's name – he was also a former Headmaster's Lecturer, in November 1987). When questions began, the Head Monitor, Hamish Badenoch (O), immediately

asked about the phrase Lord Armstrong had used at the time of the Spycatcher case in an Australian court – 'Being economical with the truth' – and he gave a full account of the issues of this case and the history of the phrase, going back to Sir Edmund Burke and before that St Thomas Aquinas. (One of the lecture titles he had offered us was 'On being economical with the truth').

Lord Armstrong, then Sir Robert Armstrong, was Secretary to the Cabinet from 1979 to 1987. As Secretary to the Cabinet, Sir Robert was involved in political events during Mrs Thatcher's first eight years as PM, notably Westland, GCHQ, Posing and Spycatcher. Peter Hennessy (himself in November 1990 a Headmaster's Lecturer) has written of Sir Robert as 'the manager of great men' as private secretary to Roy Jenkins, Edward Heath and Harold Wilson. In all, Lord Armstrong was a civil servant from 1950 to 1987. He was Head of the Home Civil Service 1981-83 (Joint Head 1981-83), and from 1979 Secretary of the Cabinet. Retired from the Civil Service, Lord Armstrong is now Chairman of Biotechnology Investments Ltd and a director of a number of companies.

During his lecture, Lord Armstrong recalled that as Secretary of the Cabinet he was asked by Mrs Thatcher 'to lead the team of British officials to negotiate the Anglo-Irish Agreement of 1985', he noted that 'it was my good fortune to have as my principal colleague in that team Sir David Goodall' (Sir David (W50) was in the audience).

TFD

## EXHIBITION PRIZES

## INDEPENDENT PROJECTS AND ESSAYS

(Assessors in brackets)

## SENIOR: ALPHA

- |                                  |     |  |
|----------------------------------|-----|--|
| Raoul A.J. Fraser                | (B) | The relationship between industrial countries and the developing world ( <i>Mr Brennan</i> ) |
| Thomas B. Chappell               | (B) | HIV: the AIDS Virus and the Immune System ( <i>Mr Motley</i> )                               |
| James J.S. Tate                  | (T) | Gene expression in Prokaryotes ( <i>Mr Motley</i> )  |
| Luke W.B. Ramsden                | (A) | Write and Readability or a Playwright's Struggle ( <i>Mr Carter</i> )                        |
| Owen B. Byrne and Simon M. Evers | (D) | A contemporary translation of Euripides' <i>Medea</i> ( <i>Fr David</i> )                    |
| Michael J. Squire                | (T) | <i>Billy Budd</i> : a production ( <i>Miss Houllihane</i> )                                  |
| David A.R. Grahame               | (A) | Were the German people willing executioners of the Holocaust? ( <i>Mr Galliver</i> )         |
| Anthony C. Clavel                | (O) | Autobiographical poems ( <i>Mr Pedroz</i> )  |
| Marcus A. Wischik                | (O) | A cure for Alzheimer's disease ( <i>Fr Cuthbert</i> )  |
| Paul R. French                   | (J) | Ludwig II and Wagner's Ideal ( <i>Mr Weare</i> )   |
| Thomas V.L. Byrne                | (O) | Breathing Liquid ( <i>Fr Christian</i> )   |

**SENIOR: BETA I**

- Nicholas T.F. Hornby (J) Henry Moore and Barbara Hepworth  
(*Mr Motley*)
- H. Matthew Bennetts (H) What does the future hold for the Brazilian  
favelas? (*Mr Brennan*)
- Christopher N.A.F. Heneage (E) Cervical cancer (*Fr Cuthbert*)
- Thomas P. Pembroke (E) Will tuberculosis return to be the killer it  
once was? (*Fr Cuthbert*)
- Robert C. Worthington (E) Diseases of the blood (*Fr Cuthbert*)
- Edward P. Stanley-Carey (W) What is Rapid Eye Movement and its role in  
sleep? (*Mr Smith*)
- Alexander M.P.M. Brennan (H) The unification of Italy (*Mr Eagles*)
- Kevin O. Anakwe (A) Man and malaria (*Fr Cuthbert*)
- Kevin O. Anakwe (A) Lost causes: a story about psychology  
(*Mr Carter*)
- Michael J. Squire (T) To what extent may Tacitus be criticised  
with reference to the terms of modern  
History? (*Mr Doe*)
- Kieran L.C. Westley (H) To what extent did the nature of warfare  
contribute to America's failure to win the  
Vietnam War? (*Mr Galliver*)
- Marcus A. Wischik (O) Greening the Red Planet (*Dr Billett*)
- Thomas P.E. Detre (A) Leaving Home (*Mr Pedroz*)
- Thomas A.W. Farley (B) The Greenhouse Effect (*Mr Smith*)
- Christopher J. Wade (A) MDMA: harmless 'ecstasy' or deadly drug?  
(*Fr Christian*)
- Justin J. Barnes (B) Stress and the adrenal gland (*Fr Christian*)
- Edward S. Richardson (C) Satellites on Springs (*Mr Elliot*)

**SENIOR: BETA II**

- David M.A. Newton (D) The shark as 'apex predator' (*Mr Hampshire*)
- Louis S.J. Warren (W) The effects and dangers of paracetamol and  
aspirin (*Fr Cuthbert*)
- John E. Borrett (D) The stomatognathic system in Mammals  
(*Fr Christian*)
- T. Kieran L.P. Gullett (O) An examination of the drug treatment of  
HIV and its related infections (*Fr Christian*)

**JUNIOR: ALPHA**

- Matthew R. Devlin (J) Did the Jews offer Hitler any resistance?  
(*Mr Galliver*)
- James M. Osborne (J) Who really killed JF Kennedy? (*Mr Connor*)
- Benjamin J. Robjohn (J) The IRA: are their demands reasonable?  
(*Dr Peterburs*)

**JUNIOR: BETA I**

- Tristan Lezama-Leguizamon (J) Is there life on other planets? (*Mr Motley*)
- William T. Weston (C) Is it safe for me to eat beef? (*Mr Motley*)
- B. Inwook Kim (J) What were the consequences of the Korean  
War? (*Mr Galliver*)
- Oliver C.A. Lamb (A) A computer demonstration of Boyle's Law  
(*Dr Warren*)
- Thomas P. Leeming (H) Do angels have a role in society?  
(*Dr Peterburs*)
- Alistair C. Roberts (H) The great Barrier Reef: does it have a  
future? (*Mr McKell*)
- Andrew M. Symington (E) Tourism at what price? (*Mr McKell*)
- Robin M. Davies (D) Against all odds: the Persian Wars  
(*Miss Houlihane*)
- Robert C. Bond (W) Did the average Russian citizen benefit from  
75 years of Communism? (*Mr Connor*)
- Benedict J.C.J. Carlisle (O) Why Washington? (*Mr Connor*)
- Mathew J. Gilbert (J) Does the NHS have a future? (*Br Chad*)
- Mark N.B. Detre (A) Murder at the Old Vicarage (*Miss Fox*)
- Peter J. Massey (D) Variations on Greensleeves (*Miss Fox*)
- Thomas V.A. Dollard (D) Sonatina in the Rain (*Miss Fox*)
- Patrick J. Wightman (D) The End for All: a short story (*Mr Pedroz*)

**JUNIOR: BETA II**

- John R. Cutler (H) How did the SAS become famous through  
the Iranian Embassy siege? (*Dr Eagles*)
- Peter M. Gretton (J) Who fought in the main battles of the  
English Civil War and what happened  
during each of them? (*Dr Eagles*)
- Benjamin J.E. Higgins (H) Nigeria (*Mr McKell*)
- Yip-Kan Kwok (J) Is the Handover of Hong Kong to China a  
good thing? (*Mr Connor*)
- Luke A.P. Horsley (H) Digestion (*Mr Smith*)

**HEADMASTER'S LECTURES ESSAY PRIZES**

- |                    |     |                     |     |
|--------------------|-----|---------------------|-----|
| Alexis S. Biller   | (A) | Julian D. Lentaigne | (H) |
| David A.R. Grahame | (A) | Matthew W. Roskill  | (H) |

**HEADMASTER'S AND MILROY FUND**

- Grants have been awarded to:
- |                  |     |                |     |
|------------------|-----|----------------|-----|
| Peter T. Sidwick | (C) | Robert S. King | (T) |
|------------------|-----|----------------|-----|



## 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.

Thomas J. Davis (H)

For an outstanding contribution to a variety of activities in the fields of communication, Arts and school media. He has given years of continuous service to the Cinema Box, and as Librarian to the Schola Cantorum, as correspondent, type-setter and eventually Editor of the *Ampleforth News*, as Theatre Publicity Manager responsible for the design and type-setting of programmes and of weekly posters for ACK and AFS. The Departments of Geography and Modern Languages have also benefited from his editorial and type-setting skills in the production of magazines, and in this his last year at school he has founded 'The Other One', a new VI Form film society for which he has done the research and promotion single-handedly. His skills in IT have been acknowledged both in his House, where he was responsible for setting up the computer room, and in the school, where he is a Computer Room Monitor. His willing assistance to other boys in all these activities is praiseworthy. He has had to struggle with his academic work throughout his career, and has become now an example to others. The school has benefited enormously from his generous, loyal and constant commitment to its wider life and it would be unnatural not to recognise this today.

Julian D. Lentaigne (H)

For his total commitment to both academic and extra-curricular life. He has displayed energetic enthusiasm in activities ranging from House games to the making of school videos; from work as a correspondent on the *Ampleforth News* to competitive debating at both Junior and Senior levels, the House Bridge team, the School Chess team, and three years membership of the Combined Cadet Force in which he has been promoted Lance-Corporal. Earlier this year he took the Media-100 prize for the best video news item. It will perhaps be for his contribution to the Theatre that he will be most remembered. He has acted in seven main productions, taking significant roles in four of them, and has made an important contribution to the success of two House plays in the biennial inter-House competition. Along the way he has pursued five A level subjects, won a Gold Medal in the National Mathematics Challenge and collected an offer of a place to read Natural Sciences at Gonville & Caius College, Cambridge.

Thomas W.A. Mackie (T)

For an outstanding all-round contribution. He has given his all to everything he undertakes. His involvement in school Games has been commendable for many years, and indeed courageous as he took the disappointment of injury

with all the common-sense and calmness one has come to associate with him. He was one of two boys involved in the design of the climbing-wall and worked for two years to bring that project to fruition. The Outdoor Activities Group, of which he is Secretary, has greatly benefited from his active encouragement and leadership by example of other boys, and for his unquestionable reliability and organisational talents. The integrity of his response to the demands of academic work has been apparent throughout his school career, and he has continued to work in single-minded pursuit of his A level goals in the VI Form.

ARMY SCHOLARSHIP Robert C. Worthington (E)

## SPECIAL PRIZES

Scholarship Bowl	St Bede's House	
	St Hugh's House	
	St Oswald's House	
Philip's Theatre Bowl	Hamish A. Badenoch	(O)
Grossmith Jelley Acting Prize	Edward F. Barlow	(O)
House Play Competitions:		
Production Cup	St Aidan's House	
	George M. Shepherd	
Louis J. Watt		
Best Design & Concept	St Thomas's	
	Michael J. Squire	
Eamonn C. O'Dwyer		
Best Actor	Edward A.C. Davis	(T)
Hugh Milbourn Magic Lantern	Alexander T. Christie	(B)
Detre Music Prize	Thomas W. Rose	(T)
McGonigal Music Prize	Thomas B. Road	(J)
Choral Prize	Peter T. Sidgwick	(C)
Conrad Martin Music Prize	Toby G. Whitmarsh	(W)
Quirke Debating Prize	Hamish A. Badenoch	(O)
Inter-House Debating Cup	St Aidan's House	
	Kevin O. Anakwe	
	Thomas P.E. Detre	
Inter-House Chess Trophy	St Bede's	
Inter-House Bridge Trophy	St Thomas's House	
	Louis L. Mangin	
(Beardmore-Gray Trophy)	James E. Berry	
Science Special Prizes:	Khaled F. Jaffar	(A)
	Keith M. Chiu	(B)
	Joseph H. Beckett	(O)

## BERNARD SUNLEY CENTRE PRIZES

Herald Trophy	Samuel R. Allerton	(C)	
Gaynor Trophy for Photography	Guy Massey	(D)	
Michael Barton Photography Bowl	Adrian J Havelock	(T)	
	Edward D Hodges	(W)	
Spence Photography Bowl	George H.A. Bamford	(E)	
	Wagdi I. Fahmi	(A)	
	Edward D.H. Hodges	(W)	
Tignarius Trophy	Charles DI Robertson	(E)	

The following prizes are awarded for work done in a boy's own time, independent of that done for examinations.

## UVI

A. Filip Y.-W. Ho	(C)	Shooting Team Shelter	Alpha
John A.P. Holroyd	(E)	Art Folio	Alpha
Andrew G. Riddell-Carre	(E)	Art Folio	Alpha
Harry E.R. Orton	(B)	Art Folio	Alpha
Richard A.S. Pattison	(D)	Boot Cleaning System	Beta 1
James K. Thackray	(O)	Furniture & Walking Aid	Alpha
David P. Tigg	(J)	Art Folio	Alpha

## MVI

Jack B. Brockbank	(B)	Art Folio	Alpha
Charles A. Ellis	(O)	Special Need Seating	Alpha
Nicholas T. Hornby	(J)	Art Folio	Alpha
C.W. Stephen Lee	(O)	Bath Shut-off Valve	Alpha
Gregory J. Villalobos	(C)	Art Folio	Alpha
Mark Wilkie	(C)	Electronic Cricket Stumps	Beta 1

## REMOVE

George H. Bamford	(E)	Art Folio	Alpha
Christian E. McDermott	(D)	Art Folio	Alpha
Fergus P McHugh	(B)	Art Folio	Alpha
S. Mai Rongraung	(C)	Art Folio	Alpha
Richard C. Scrope	(E)	Art Folio	Alpha

## VTH FORM

Danial J. Davison	(O)	Art Folio	Alpha
Michael L. Delany	(W)	Art Folio	Alpha
Max C. Dickinson	(W)	Art Folio	Alpha
Yan S.C. Laurenson	(D)	Art Folio	Alpha
Christian B.S. Katz	(B)	Turned Wood Tables	Alpha

## IVTH FORM

Homer P. Benton	(T)	Art Folio	Alpha
Jonathan Black	(H)	Art Folio	Alpha
Edward C.P. Chambers	(O)	Wooden Container	Beta 1
Alejandro de Sarriera	(O)	Art Folio	Alpha
Peter G.K. Jourdier	(B)	Art Folio	Alpha
Peter G.K. Jourdier	(B)	Turned Aluminium Box	Alpha
George R.F. Murphy	(D)	Turned Wood/Cutlery	Alpha
Harry T.M. Pearce	(D)	Oak Nesting Box	Beta 1
William T. Weston	(C)	Art Folio	Alpha

## THE DUKE OF EDINBURGH'S GOLD AWARD

Alexis S. Biller	(A)	James E. Molony	(J)
Patrick S. Cane	(A)	Matthew W. Roskill	(H)
Edward Ho	(B)	Peter T. Sidgwick	(C)
Filip Y.-W. Ho	(C)	Thomas H. Tsang	(B)
Alexander M. Law	(J)		

## MATHEMATICS COMPETITION

*Sharpe Intermediate UK Schools Mathematical Competition 1997: Gold Certificates*  
(Best performance in the School)

B. Inwook Kim	(J)
H.K. William Kong	(T)
Peter M. Westmacott	(T)
John-Frederick Panchaud	(C)
Andrew Lau	(A)
Andrew C.D. Burton	(C)
Joshua M.J. Horsfield	(D)
Nicholas P.D. Leonard	(O)
Peter J. Massey	(D)
Matthew R. Devlin	(J)
Charles H. Clive	(B)
Matthew T. Rotherham	(T)

In addition B. Inwook Kim, H.K. William Kong and Peter M. Westmacott took part in the second invitation round of the competition.

## EXHIBITION CUPS

**Athletics**

Senior Inter House Challenge Cup	St John's House	James E. Molony
Junior Inter House Challenge Cup	St Hugh's House	John X. Martin

**Cross-Country**

Senior Inter House Challenge Cup	St Dunstan's House	Richard A. Pattison
Junior 'A' Inter House Challenge Cup	St Hugh's House	Nicholas P. Zoltowski
Junior 'B' Inter House Challenge Cup	St Edward's House	John A. Holroyd

**Golf**

Fattorini Cup	St. Edward's House	Christopher G. Shillington
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**Rugby Football**

Senior Inter-House Challenge Cup (Chamberlain Cup)	St Hugh's House	E.D. Porter
Junior Inter-House Challenge Cup	St Hugh's House	E.D. Porter
The League (Lowis Cup)	St Cuthbert's House	U.I. Yusufu

**Swimming**

The Inter-House Challenge Cup	St Hugh's House	Ramon U. de la Sota
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**Squash Rackets**

The Ginone & Unsworth Cup (Senior Inter-House Squash)	St Bede's House	Euan R. O'Sullivan
The Railing Cup (Junior Inter-House Squash)	St Edward's House	C.G. Shillington

## SPECIAL AWARDS

The Headmaster's Sports Cup Edward D. J. Porter (H)  
Edward has been a very committed participant in all aspects of school sport. He has been an example to all boys in his attitude towards sport. Whether it be 1st XV rugby or House sport, his effort and support for his team mates have been exemplary. He has shown a genuine interest in all the School and House competitions and was regularly seen supporting and helping Junior boys in their sporting activities. He has been a marvellous ambassador for School in the manner in which he has conducted himself both on and off the field. In all his sport he has put the team, the School or the House first, and has performed with determination and distinction.

## SUMMER TERM 1996 CUP AND PRIZEWINNERS

**Cricket**

Downey Cup for the best cricketer	Grant M. Denny (J)
Younghusband Cup for the best bowler	Thomas E. Pinsent (C)
Best Cricketer Under 15 Colts	Mark Wilkie (C)
Senior Inter-House Cricket Cup	St John's House
Junior Inter-House Cricket Cup	St Cuthbert's House
Summer Games Cup	St John's House

**Tennis**

Doubles Cup	Andrew Mallia (D) & Jonathan Wong (J)
Singles Cup	Andrew Mallia (D)
Under 15 Singles Cup	Florian Dupire (A)
Inter-House Tennis Cup	St Dunstan's House

**Golf**

The Baillieu Inter House Trophy	St Cuthbert's House
The Fattorini Cup	St Wilfrid's House

**Hockey**

The Harris Bowl for six-a-side	Not played
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**Soccer**

Inter House Senior	St John's House
Inter House Junior	St John's House

**Swimming**

Inter House Swimming Cup	St Hugh's House	
Individual All Rounder	Tom F. Shepherd (H)	
Senior Freestyle (100m)	Guy J. Massey (D)	1.11.13

Senior Freestyle (200m)	Patrick S. Cane (A)	2.47.37
Senior Backstroke (100m)	Guy J. Massey (D)	1.21.96
Senior Breaststroke (100m)	James D. Edwards (T)	1.34.59
Senior Breaststroke (200m)	James D. Edwards (T)	3.21.99
Senior Butterfly (50m)	Patrick S. Cane (D)	32.87A
Junior Freestyle (100m)	Edward A.C. Davis (T)	1.15.70
Junior Backstroke (100m)	Andrew Lau (A)	1.29.60
Junior Breaststroke (100m)	Andrew Lau (A)	1.25.61
Junior Butterfly (50m)	Andrew Lau (A)	35.72
Individual Medley (100m)	Guy J. Massey (D)	1.18.83
Simons Cup (Water Polo)	No competition	

## TROPHIES FOR AUTUMN TERM 1996 &amp; LENT TERM 1997

**Athletics**

Senior Inter House Challenge Cup	St John's
Junior Inter House Challenge Cup	St Hugh's
Best Athlete set 1	J.X. Martin (H)
Best Athlete set 2	R.A. Fraser (B)
Best Athlete set 3	X.I. de la Sota (H)
Best Athlete set 4	C.W. Lee (O)
Best Athlete set 5	P.A. Wightman (D)

*Senior Division set 1*

100m	R.A. Horth (J)
400m	A.G. Jenkins (J)
800m	C.J. Sparke (A)
1500m	R.A.S. Pattison (D)
Steeplechase	R.A.S. Pattison (D)
Hurdles	T.P. Telford (A)
High Jump	T. Kpere-Daibo (C)
Long Jump	J.X. Martin (H)
Triple Jump	J.X. Martin (H)
Shot	D.T. Gallagher (B)
Javelin	T.R. De Lisle (O)
Discus	D.T. Gallagher (B)

*Senior Division set 2*

400m	F.P. Dormeuil (O)
800m	R.E. Haywood-Farmer (C)
High Jump	J.N. Gilbey (W)
Long Jump	G.M. Shepherd (A)
Shot	H.F. Murphy (J)
Discus	J.C. Dumbell (H)

*Senior Division set 3*

Hurdles	P.J. Morrogh-Bernard (B)
Relays	
Senior 800m medley	St Aidan's
Senior 4 x 100m	St Aidan's
Junior 4 x 100m	St Hugh's
Junior 4 x 400m	St Hugh's
32 x 200m	St Hugh's

**Rugby Football**

Senior Inter House cup	St Hugh's
Junior Inter House cup	St Hugh's
The League cup	St Cuthbert's
Senior sevens	St Hugh's
Junior sevens	St Cuthbert's

**Cross Country**

Senior Inter House cup	St Thomas'
Junior 'A' Inter House cup	St Hugh's
Junior 'B' Inter House cup	St Edward's
Senior individual cup	R.A. Fraser (B)
Junior 'A' individual cup	E.A. Forsythe (T)
Junior 'B' individual cup	P.J. Wightman (D)

**Squash Rackets**

Senior individual	T.J. Sherbrooke (E)
Under 16	A.T. Landon (E)
Senior Inter House cup	St Bede's
Junior Inter House cup	St Edward's

**Golf**

Vardon Trophy	C.R.H. Finch (W)
Whedbee Prize - Lent Term 1996	M.P. Camacho (C)

LAURENCE McKELL left Ampleforth at the end of the year to take up a head of department's post at Stonyhurst after three years working as an assistant teacher of geography. He will be remembered as a hard working and committed professional who gave of his time unselfishly in the pursuit of his duties.

He had studied geography at Glasgow university before going on to two years' further study and work experience at Miami University, Ohio. On his return to this country he obtained his first teaching post at the Latymer School in London where he spent two years teaching geography to all age and ability ranges. Although he remembered the time spent in London with fondness, particularly as his fiancée worked in a nearby school, as a Scot he yearned to come north.

He quickly settled into the routine of the Ampleforth day and, as an assistant Housemaster in St John's, arguably the night as well! His no nonsense yet good humoured style of teaching meant that he proved to be an effective classroom teacher and established a good rapport with his pupils. I particularly valued his help with the organisation and running of field trips; he could be relied upon as a safe pair of hands in any situation. At the end of his first year he married Helen and they bought a house in the village. Their daughter Catriona was born a year later.

Most colleagues will remember him for the many social events he instigated as Common Room Steward, a role transformed in his occupancy of the job. Most noticeable of these was the annual homage paid to Robert Burns down at the White Swan on dark, snowy, January evenings. Although the poetry escaped the interest of most, it added to the overall atmosphere, along with the haggis and copious supplies of whisky.

We all wish him well in his new school and although Stonyhurst is no further north than Ampleforth, it is more accessible to the M6 and hence his beloved Glasgow.

PB

CATHERINE FOX joined the English Department at short notice in September of last year, though she was no stranger to the place, having spent two years here as a sixth former before going on to Cambridge to read for an English degree. She spent a year in the department, teaching middle and upper school sets with great enthusiasm and success; her cheerful and determined approach, as well as her literary expertise, earned her the respect and friendship of those she taught and worked with. She was an equally energetic presence in the music school, as a horn player helping to run brass groups, and on at least one occasion singing settings of their A level texts to her English class! In spite of her talents as a teacher however, her real ambitions lie with singing, and she leaves us to take up a place at the Guildhall School of Music in London. We look forward to hearing that glorious voice filling the spaces of the Royal Albert Hall before too long.

AC

RICHARD WEST joined the music department as our postgraduate student teacher for the academic year 1996/97. He came to us from Durham University where not only had he secured an excellent degree but had taken part in a wide variety of performances as a singer and instrumentalist. During his time with us he taught class music in the upper school, gave piano lessons and coached boys for theory and aural examinations. He was involved with extra curricula music making, took house Mass rehearsals and sectional rehearsals of the Schola Cantorum and Wind Band. Richard left us to take up a place on the PGCE course at Cambridge University.

IDL

We congratulate Pippa and William Dore on the birth of Abigail Chloë Louise, a sister for Emily. Dr Robin Eagles was welcomed in April to the History Department to replace Dr Gerard McCoy who has entered the Irish civil service. Robin completed his doctorate in eighteenth century Anglo-French history at Oxford and stayed on briefly as a part-time tutor in the university. Colleagues who left at the end of the Summer term received our customary farewell: Fr David Morland (Classics), Laurence McKell (Geography, Common Room Steward), Catherine Fox (English), Richard West (Music) and Jerome Simmoneau (French language assistant). The Common Room also send their good wishes to John Fletcher and Paul King (Art) who left at this time.

FR DAVID first joined the teaching staff in 1972 and has been Head of Classics for over ten years. He was a stringent teacher of the Classical languages and a stalwart defender of a Classical education. An intrepid adventurer, he led several groups on trips to Greece, Rome, Italy and Sicily. Chief among his concerns was the welfare of his students and colleagues, who will greatly miss his advice and companionship.

DFB

## LEO CHAMBERLAIN OSB

We are all delighted to see you to celebrate the work and progress of your sons. We have made some small changes in the timetable for Exhibition in response to your comments, and there are some pleasant innovations. There will be, this year, a demonstration parachute jump by the Prince of Wales Own Regiment of Yorkshire at the Junior School on the First XI cricket field at 4.30 this afternoon, so I hope that will draw you all to the Garden Party. Also this afternoon, as well as the cricket match, there will be a tennis match for boys and parents, a good way of celebrating the three new high standard courts which have been laid down this term, and a shooting competition for fathers and sons. Tomorrow, you may notice a film camera crew. We are co-operating with a venture to make a film for television about the Catholic tradition in England; you are entirely at liberty to keep right out of their way, but I think you will find they are discreet and friendly.

I have some reason this year to lay some special emphasis on the contribution that women have made to this very male establishment, and I want particularly to welcome the mothers who are willing to entrust us with their sons, and especially to thank them for the perennially optimistic view of the youthful male part of humankind which mothers take. And not just mothers. I am privileged to know a number of distinguished women teachers, both here and elsewhere. Boys, they have told me, are essentially simple creatures, sometimes lazy, but straightforward, not bearing grudges, not usually currying favour or making plots. As for girls, they tell me, well, men are well advised to stay clear of the little minxes; it needs a strong woman to cope. (I must add that I don't quite agree about that: the very few girls I have taught have been splendid.)

Tales of brutal boys have recently rather dented these ideas. The awful story of the attack on an Austrian tourist by boys barely into their teens has been followed by equally terrible stories, and most recently the reported gang rape of a girl by a group of nine and ten year old boys. You may have read Libby Purves in *The Times* about all this in an article significantly headed 'Boys need watching'. She was pointing to the ways in which boys can so easily go wrong: the delightful child practising his violin turns in an instant into a little fiend creating mayhem all round him. A friend telephoned her when she had a son: 'Congratulations', said the friend, 'I like to hear about other people having boys. I somehow feel the load is being spread.' She was talking about ordinary boys, not damaged ones – and we have lots of ordinary boys here.

Let me be clear. I am very proud of our boys. The citations for the Elves prizes gives good grounds for that. So does a letter published in a local newspaper praising the Pro Musica and Schola Cantorum after their performance in a local church. 'The music and singing were out of this world. The young men . . . had terrific manners, especially to the ladies present.' Just

now, I am entertaining, in series, the Middle VI to informal lunches, and I ask them each to say what they are doing and what they aim to do. Without exception, I am impressed by their engagement with life here, and with the breadth of their activities. At the top of the school, the Upper VI has had a good year, and although there have, as always, been human failings, without exception those who have held authority as school monitors have shown good will – and I am glad to acknowledge here the leadership, energy and idealism of the Head Monitor, Hamish Badenoch, and his deputy Peter Sidgwick. I cannot mention everyone, but I do commend all that has been done for our friendship and aid programmes led by Barclay Macfarlane, especially Matthew Fenton's efforts over last term's pop concert, and Matthew Roskill's now in achieving official permission in 24 hours for Sunday's balloon flights – a thing which normally takes six weeks. Fr Christian's large party who went on the ski trip returned with plaudits from the permanent staff of the chalet where they stayed, and who told them that they had been dreading the arrival of another party of independent school boys. Geoff Thurman's sports teams behave well and play fair. Their cheerful commitment heartens all those who look after them, and make it easy for their coaches to be generous with their time. Our debaters are keen but courteous, and Andrew Doe's success in inspiring enthusiasm in the Senior Debating Society fulfils one of my long held aims. The boys are our best ambassadors with new parents. This is not because we brief them closely: we ask them to be themselves. Young old boys are often quoted to me as the reason for a new family coming to see Ampleforth for the first time, and when I see them at the informal occasions now happily multiplied by Fr Francis, I can see why. For myself, I have taught boys – clever ones and less clever ones – and, let us admit it, one or two distinguished girls, history now for quite a long time; and I am glad indeed to have spent so many years in this way. Thanks to them, rather than me, there is still an engaging freshness about the encounter. There is also cheerfulness: altogether, this is a good place to be.

So was Libby Purves right to worry about boys? She was surely right to point to the uncertainties and want of confidence so often apparent today in the direction of all children, not just of boys. She was right to worry about the temptations and evils of society today. She was right to point to the need for steady direction and correction by grown-ups. The grown up world must be seen to have confidence, and the walls of the castle of civilisation must not rock at each assault. All this is necessary if we are to have good and gracious young men of whom we can be proud, as we see around us, and we must not forget it is our joint enterprise, an enterprise of parents and school.

If indeed, as I believe, we are together achieving something special, it is not just because we say 'no' to nonsense and ill-doing. Lots of people want instinctively to do that, but they do not always know how. No wonder: public and private morality today is so often based on feeling and emotion – and when the ghastly facts are placed before us, as in the recent attempt of the pro-Life election campaign to screen a film showing abortion in all its pain and

horror, the television authorities who cheerfully permit the screening of violence and sexual depravity piously refuse it as in bad taste. I am reminded of CS Lewis' devastating assault upon utilitarian morality in his lectures on the Abolition of Man some fifty years ago. 'We laugh at honour', he wrote, 'and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful.' But we look to a Way beyond emotion or feeling. It is the way of Virtue which is given to us, as we believe, by Him who created his world good.

We have tried to say something about this in a new mission statement which will be printed at the front of the next edition of the Parents' Handbook. We have provided you with copies this morning. It is a reminder to ourselves of what we say in the new prospectus we want to achieve. I hope you will read it and think about it, because it asks something of you as well as of us. We believe that we share with you in your mission to bring up your sons; that we offer a Christian community in which we may be joined for the rest of our lives; and that our first task is to invite the boys to a self-disciplined life of faith and virtue.

Other things follow, including the striving for academic excellence. As you all know, there is a broad range of ability at Ampleforth, and there always has been. I said something about that in a letter to *The Times* last autumn which has been much quoted: but I myself was merely quoting a very well known Ampleforth story when I said that the lowest form may turn out to be the employers of the scholars. Not so long ago, such boys would not have been expected to pass academic examinations. But last summer, our weakest group of A level candidates, the boys in Upper Sixth E, averaged 4 UCAS points for each of their A level subjects. Many of them got the grades they needed for their entry to Higher Education. We can fairly claim that the lowest form is doing pretty well now. So is the highest. Let me remind you of where we were not very long ago: our average A and B grades at A level in the eighties stood at 41%, and in the same period the same grades at GCSE stood at 42%. Now, for the third year running, we have had well over 50% of our A level candidates getting grades A or B on average; and after our GCSE results leapt to 75% A and B in 1995, they were bettered last year with over 80%. We are, to use an outdated metaphor, punching above our weight: with 14 offers of places at Oxford or Cambridge, we are doing better than many more selective schools. That advance is a tribute to devoted teaching – and to hard work by your sons. But I must add a word of warning. I believe that we are now getting the best grades commensurate with the levels of ability in the school, and the small downward variation in last summer's A level grades reflected that, rather than any less work by the boys.

There are two things to say about that. First, it must be obvious that if parents choose a selective non-Catholic school for the bright son, in spite of our evident attainments in every academic department, and the notable academic success of our ablest boys, the consequences will be damaging to us as a school, and to each boy. I am glad to say that the entrance scholarship standard remains high – but we need more candidates. Secondly, we, like other

HMC schools, will enter all our entrants for the new baseline testing next autumn. This will provide some objective measure of ability against which to test our GCSE results. We believe it will demonstrate our achievements with every ability group.

Your support has been invaluable in the achievement of these advances, which have gone along with a vibrant extra-curricular life in the school. So has the support of someone else who is not here today. I refer to Abbot Patrick. I heard his first speech as Headmaster at my first Exhibition as a monk-teacher in 1964, and his declaration that we were not moulders of character, but ministers of grace. I have followed and appreciated ever since his clear-minded, wise and charitable vision, ever seeking excellence in all things and founded upon a profound faith. It was always his ideal that the College as well as the Abbey should be truly a school of the Lord's service, as St Benedict taught. If we in the school have done good things under his abbacy, I can hardly say how much has been owed to his steadfast support.

We in the Community have usually worked together for very long periods, and, in spite of all the ordinary human strains, have tried to support each other. I hope this sense of continuity is a strength in a monastic school, and a security for parents. I can hardly remember a time in my life when I did not know Abbot Timothy's generous spirit, rather too generous on some occasions in fact – as I when I followed his leadership with a group of boys on holiday to Italy and found myself digging out a Romanesque pavement from the detritus of a century in an ancient and happily recolonised monastery. Good comes out of everything, however: it was there I learnt the elementals of the cooking of pasta. The school, and not least myself, have owed a lot over more important things to Abbot Timothy over the last few years, and his knowledge now of our triumphs and our trials is a boon.

So the school welcomes Abbot Timothy. In Fr Cuthbert, St John's has a more than worthy successor, and we are fortunate indeed to have someone of the calibre of Fr Gabriel to take over the vital department of Christian Theology, now staffed by a number of specialists, monastic and lay, of outstanding expertise. I do not forget all our other devoted teachers, especially the members of the College Committee on whom I depend so much, but I must make some particular references. Ian Lovat carries a heavy burden most gracefully now as Director of Studies, and our recent advances in science have taken place under his leadership. His wife, Alison, was a much appreciated part-time member of staff until last summer, but has since then been seriously ill, has recently undergone two operations and has suffered much pain. She is still in hospital. We will pray for her and the family at Mass tomorrow. Laurence McKell leaves us this summer to become Head of Department at Stonyhurst, and we wish him and his wife Helen well, thanking him for his devotion to his work here – and hoping that someone else will make sure that we celebrate Burns night. Fr David, sadly, is to retire from the Classics Department. His distinction of mind and scholarly teaching has done much for Classics at Ampleforth, and has provided his staff with a high standard to

emulate. In many schools, the overcrowded curriculum has brought with it the virtual death of Classics. That has not happened here, and the steady flow of boys to Oxford and Cambridge in Classics is a sign of health. He is owed much, and leaves an enthusiastic group of Classicists, teachers and boys, who, I am sure, will continue a tradition central to western culture, adapted and reshaped indeed, as Fr David has reshaped it, but living and valued in a school which seeks to live within Catholic tradition.

I hope it will be seen now that another lesser, but still valuable tradition has been safeguarded within Martin Stancliffe's brilliant adaptation of the Upper Building to feed the whole school. Our staffing difficulties were such that development had to be undertaken at heavy cost, over £2.4m from the Community's resources. I will not disguise from you that there have been difficulties in getting used to so radical a change in our habits, not least because of late changes in mind by the planning authorities which meant that vital pieces of equipment have only just been installed. But the standard of food is good, and I speak as a consumer. Most of the time, the Guest Room has the same food as the refectories. We have preserved the daily meal for Houses as Houses, and there are evident advantages in the new arrangement. We owe a great deal to Patricia Edwards and a hard working staff.

Our new arrangements for refectories have made possible another change. If you cast an eye at the Big Study, which is now a magnificent desert, you may reflect on the enormous gain in having all the personal study areas now in the Houses, for the first time. I have ideas about the Big Study: the Library is now better used than for years, and its extension is desirable.

The work on the Upper Building has temporarily exhausted our available funds: it would be irresponsible to dispense with all capital, and our capital cover is around the lower limit suggested as prudent by the Charity commissioners. It is essential that the school continue to operate at a surplus, small enough by the standards of profit making industry, but sufficient for development. Our fees must continue to track the rise of salaries rather than headline inflation rates, and now that parents are benefiting from over £5m investment by the Community in our schools over the last five years or so, I hope it will be understood if there is an element in the fee to provide for further essential development, which must include structural renovation of the Old College Building and St Aidan's House, as well as the remodelling of Bolton House and a new Science Building. That is what the school needs, and I only mention the biggest schemes: but our lifeblood is the Community, and the needs of the Abbey are evident to all of us concerned with the management of our affairs.

Boarding schools are bound to be expensive, as my rather defensive reference to fees indicates – and I think this is one thing which you understand even better than I do. They are also regarded now by many as strange and eccentric. Echoes of cold showers, and echoes also of nice things, dorm feasts and the like, come down to us in rather a muddle. So often, the weary clichés of the past are still recycled in the press by the malignant or inadequate. HMC

boarding schools are taking steps now to tell the world another story; in some significant ways, Ampleforth has always been different. Here I am just concerned with those of you, especially mothers, who may still feel a sense of strangeness. So many of you come to Ampleforth from far away to share your children with us. Where others have put easy access first and have accepted a secular education, you have made a real sacrifice to send your sons to Ampleforth. As you get to know us better, I hope you will sense here warmth, engagement – and a life of faith which prepares properly for career and all the strains of adulthood. I must mention our constant appreciation of the mothers who act as our area representatives, setting up parents' meetings, and also lending an ear to others with worries. I would like to strengthen ever more these local networks: the parent representatives help us all enormously. Not least, they help us at Ampleforth to remember that growing up and education is a unique experience for each family. Enid Craston looked after our parents' association for many years; in her death last autumn, we have lost a loyal friend here and now, but I trust we have gained one in heaven.

As many of you know, having received our questionnaires, and taken the time to reply to them, we are taking trouble to research your views and your questions. We do this in smaller groups, usually year groups in order to keep the exercise manageable. We really appreciate your thoughtful and constructive responses. Overall, the research results are positive, and indicate increasing support for the school. But of course there are areas of concern, and your response here is helping us to shape our policies. On a day-to-day basis, I try to respond quickly and reasonably to your letters and telephone calls, even if my service to you is sometimes to disagree. I very much appreciate your understanding of the many demands upon my time. But mostly I hope it is rewarding to us all that housemasters, tutors and I can explain or advise or attend to a problem. So please talk to us if you are worried – and talk to us if you have ideas.

There are so many advantages to an education up here in North Yorkshire, so much that boys can do with their time in a full boarding school. I would like to mention just one aspect of the matter, one over which I think there are opportunities lost. Abbot Timothy's activities on his bicycle reminded me of something in my own past. Bringing a bicycle to school was a valued Sixth Form privilege once. It mattered a lot to me: I was the kind of shape that did not take to runs, and yet, being in the hands of doctors for some ten years as a boy, and forbidden to play rugby – something which had suited my shape rather well, runs were all I was allowed to do much of the time. I did not enjoy it. I got used to, let us say, a disregard by the fit and famous. I used to eye my father's name among the rugby captains and knew that mine would never be there. But in the sixth form this pathetic progress ended. I had a bicycle, and that meant freedom. It also meant a new kind of enjoyable fitness – and a chance for acquaintance with the Ampleforth Country. Roads are more dangerous now, but I would still like to ask you to think about the balance of risk in the use of bicycles. Few boys use bicycles. Instead money is spent to the



profit of taxi firms. I am all for supporting local enterprise, but I am even more in favour of independence and of journeyings which are not just to the local market or the public house. So please talk about bicycles, and think of ways of getting them here; but don't ask me when I'm getting one. I go for walks.

I am always asked about our numbers. I am glad to tell you that this term there is not a spare bed available on our sixth form galleries – we are using every space. Our registrations for sixth form entry next term are standing, at the moment, at about double the level of any of the last four years. But a large year group will leave, and the Remove is smaller, so there is still some room for more. 13+ entry is still below the desirable level, but it is respectable and future registrations, especially for 1998, continue to strengthen markedly. This means that the much heralded demise of the Assisted Places scheme will only affect us marginally. I committed us to it last September knowing the Labour party's views, and did so on principle. We will have some more Assisted Place boys this September, and I am glad to say that in published answers to questions, the new government appears to be committed to seeing all pupils through to the end of their schooling in schools like ours, even those at our Junior School. It remains to be seen whether they will attempt to squeeze us by providing lower than inflation increases of funding for our places. But I do hope that they will, if they are serious about partnership for all, stop talking about 'subsidising' independent education. The fact is that every child on an assisted place is in receipt of a bursary from their school, because the assisted place fee agreed for each school stands below the normal day fee. It is we who are subsidising government, and we are glad to do so in order to increase access to good schools for those who want them. It is unfortunate that at the head of every recent agenda for new spending on education by government, it is claimed that the end of the Assisted Places scheme will provide the cash. I will not bore you with figures, but the Labour government knows as well as we do that the sums will not add up. Nor should it be forgotten, or swept aside amid talk of social divisiveness that you, the parents, are mostly paying fees out of income after tax. It seems to me that in exercising your right to choose the best education for your child, you are making a greater sacrifice than the Prime Minister.

I hope that after Mr Blunkett's U turn some time ago that the threat of VAT on fees is gone for ever. Such an imposition would be unique in Europe, and uniquely unjust. There are other vague remarks from the Labour Party about charitable status. This is a deep and fascinating subject, a life time's study, almost, for a specialist lawyer, and I am not a specialist. But I know hogwash when I see it, and it is hogwash to suggest that charitable status is only deserved when facilities are shared. We are glad to share facilities in all sorts of ways – in this St Alban Centre, and on the golf course, for a start. That is not the point. Education itself, when it is not run for personal profit, is a charitable object, and in our case, the school is run for a religious object, which also is charitable. There is a strong case to suggest that all schools, including maintained schools, should have charitable status. It would be complicated indeed so to define charity law as to exclude education, and it is not the one or two rich

foundations which should be taken as typical but the many much more modestly funded trusts, which includes ours. Modestly funded as we are, we give away more than the tax exemptions for charity bring to us, and we can reasonably claim that excellence in education is a contribution to the common good which should be recognised by any government – particularly so as at A level, over 40% of candidates with three A grades are from independent schools.

We are not engaging in sterile and unconstructive opposition. Mr Blunkett has written a letter to all Head Teachers, saying that he is committed to what works, not for the enactment of political dogma. I welcome that letter. Let me make it plain that I would seek to co-operate with government on educational matters for the sake of the common good in any way that we can. We are welcoming a small number of teachers in training to the school in the next academic year, and I am sure we will be the gainers from the presence of more young and dedicated people, as well as giving them the chance to start their careers in a supportive community. You need have no fears for your sons' interests: all will be, as the phrase now is, thoroughly mentored. Young teachers, monastic and lay, joining the staff in the last year or two have undertaken professional training with our help, and this is an extension of a process with which we are familiar.

We are co-operating over training with Trinity and All Saints, a Catholic College of Education, and we are considering other links with universities. I would like to find ways of extending our commitment, especially by helping teachers who want to specialise in religious education, which is nationally recognised as a subject with a teacher shortage. I have been concerned to defend the worth of Catholic education in various forums during this last year, and the supply of committed Catholic teachers must be important to us all. But we also want to make sure there are Catholic schools, independent and maintained, for them to teach in, and we must speak together to defend and explain Catholic attitudes in education. I have come to the conclusion that what we are doing is increasingly misunderstood. In many good schools now, including independent schools, religion is regarded simply as a worthy and voluntary option for Sundays, not in fact very important in the daily life of the school, and certainly not to be given any particular priority on the curriculum. That is why some well known independent schools are happy to try to recruit Catholics by offering such Sunday exceptions, or, in a few cases, by arranging for a chaplaincy. So we must speak of what we are.

Always we return to this Catholic, which is universal, vision: an education in faith and virtue is about the whole of life and death, and is a vision for us all, not just for a few selected ones. It is a vision which goes beyond the simple teaching of morality. It is this vision which must stand behind our attempts to guide the young, and it is truly needed now. Parents can sometimes feel very much alone in struggling with responsibilities and problems of their growing children. There is an Italian saying which speaks to our need. Hillary Clinton most famously used the phrase, but that makes it none the worse. It takes, they

said, a whole village to bring up a child. I know what is meant: it means support for parents under pressure, a way of looking at life where there is broad agreement and active support. The recent statement on values by the School Curriculum and Assessment Authority went some way to express broad agreement, even if it was too unspecific for our purposes. But active support is another thing in the world at large; all too often, heroic and unsupported efforts are being made by idealistic people. Here, however, we do have a village, where all can work together, and you are part of it.

I read recently a most delightful book, the war diary of a distinguished old English lady. The story was extraordinary, but it was the foreword that struck me. Lady Ranfurly quoted Oscar Wilde, and in an anniversary year, it is right to remember and say a prayer for that witty and sad figure, who died after being received into the Catholic Church for the very good reason that it was a place for sinners: 'We are all in the gutter, but some of us are looking at the stars'. And then she wrote of growing up, the business I have been speaking of. She spoke of the people that had helped her, just as all of us can easily remember now those who helped us in our growing up. Now, she said, she was in her eighties and in the departure lounge, but, certainly, still growing up. Of a sudden I realised again what all of us know, a secret we keep too often from our young. We are none of us properly grown up, nor will we ever be in this life, but not all of us know it. We must listen again and again to the teaching of St Benedict, who invites us to a school of the Lord's service, of which the entrance must be somewhat narrow and difficult; and to the hope of St Paul for all Christians, that we may all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.



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## PREJUDICE

MICHAEL CUDLIPP

*Michael Cudlipp has been a civil servant, businessman, broadcaster, journalist and adviser. He was an Under Secretary in the Northern Ireland Office, as a consultant on Public Relations. He studied race relations in the USA under US State Department sponsorship. In the 1970s he was Director of Information of the National Enterprise Board. He was Director of Information with the Thompson Organisation. He has been News Editor and Assistant Editor of The Times. He has worked as gossip writer, feature writer and in editorial roles on a variety of newspapers. He was Chief Editor of London Broadcasting Company. Since 1987, he has been Vice President of the Chichester Theatre Trust. He was the son and nephew of significant post-war journalists – Percy Cudlipp was his father and Hugh Cudlipp (Lord Cudlipp) was his uncle.*

*When Mr Cudlipp spoke to the Upper VI on 3 October 1997, he was introduced by Paul Cruickshank (W). Paul Cruickshank noted Michael Cudlipp's enthusiasm for rugby football and was about to add 'Welsh rugby football', but our guest already interjected this correction.*

I should warn you that at the last Headmaster's Lecture I attended I was ejected from the hall. Admittedly, this was over 45 years ago; I had intervened because I thought the speaker was talking rubbish. I was ordered by the headmaster to leave the hall and escorted out by two school prefects. I hope this won't happen to me today, but if anyone thinks that I *am* talking rubbish, I can hardly complain if I am interrupted.

Prejudice is as insidious as it is hateful. It grips each one of us whether we want to admit it or not. Prejudice, despite strong legislation against it in this country and elsewhere, remains a problem that will never be conquered by laws alone. It will only be defeated by individuals, especially educated and privileged individuals like us.

No human being, whether Jew, Moslem, black, female, aged, infirm, or homeless, should be threatened, maltreated or disadvantaged.

We can't all be Mother Theresa, ministering to the dying in the gutters of Calcutta. We can't all hug AIDS patients, hold lepers close, and walk through mine fields, like Diana, Princess of Wales. But we can use our education and our influence in many pro-active ways.

Some of you may become rich, powerful, or both. But regardless, you will still be influential. Your education has seen to that. You will be looked up to and your opinion will be sought. You therefore (as do we all) have your part to play in this war.

I define prejudice as 'an irrational attitude of hostility directed against an individual, a group, a race, or their supposed characteristics'. My particular concerns are those prejudices absorbed as a child and polished by peer pressure. The traditional hatred of Jews, of Catholics (or Protestants, Sikhs, Hindus and

Moslems, for that matter). Our feeling of class superiority; the innate male belief that women are second class, our heterosexual lack of understanding for homosexuals, our inability to empathise with the elderly, our fear (and sometimes even loathing) of the mentally disabled.

Prejudice takes many forms. Tonight I am going to look at racial intolerance (against blacks and Jews), religious bigotry (Catholics and Protestants), continuing male insecurity regarding women, and our inability to utilise the talents of older members of our greying society. I will also question how much progress has been made since I left school 45 years ago by telling you what *we* believed as individuals, so that you can brief me on how – if at all – they correlate with your views. In general terms, we believed that we were superior to every other race, colour and creed. We were taught to dislike foreigners with a passion. Many of us remain anti-semitic, anti-black, anti-brown and anti-yellow to this day. But I will return to that.

Racial and religious prejudice can be remarkably similar and give rise to similar myths. Take smell. Whites in Alabama have told me that 'nigras' smell; some Protestants in Northern Ireland maintain that Catholics smell; the late Lord Brookborough, once Prime Minister of that Province, told a colleague on *The Times* that he would not have a 'Roman Catholic' in his kitchen because the smell tainted his food.

The whites who believe that blacks smell, and the Protestants who believe that Catholics smell, echo a belief that is found in other races also, and I assume reflects antagonism towards the alien neighbour. Both American whites from the Southern states and Ulster Protestants have tried to persuade me at length that it is so. I was also told by men that this alien smell is an aphrodisiac against which their white and Protestant women, respectively, had to be protected. Smell is central and common to prejudice and I cannot explain it. It seems totally irrational. But it is a belief that is passed on from generation to generation.

I said that racial and religious prejudices were remarkably similar. Both are driven by rabble-rousing zealots, nurtured by poverty and matured by generations of poor education. But not always. For example dislike, intense dislike and even hatred of Jews flourishes in prosperous communities in many countries of the world. Examples from my experiences are golf clubs, both here and in North America ('never let a Jew join – they take over').

What about the senior member of the British golf club, who likes to meet new applicants to 'check out their handicap'? Jews were not admitted when I was a junior member of a smart golf club in the London area. But that was in 1952. I have no knowledge of that club now, but the overall position in golf clubs is unchanged.

In Toronto, a truly cosmopolitan city where I lived and worked, wealthy members of the Jewish community, insulted by being denied membership of Toronto's most exclusive clubs, set up their own, thus being forced to perpetuate the ghetto.

In Suffolk we have a Jewish friend who believes that many of her acquaintances, mostly local lawyers and business people, would drop her if they

knew she was Jewish. Another example of East Anglian anti-semitism was the celebrated scandal at the Cambridge University Appointments Board when it was discovered that a senior staff member kept notes on Jewish candidates for jobs. He believed it was important to have a way of telling potential employers that a candidate was Jewish without actually saying so. The code, which certain of the employers understood, was 'this candidate has greasy hands'. 'Greasy hands' meant Jewish/Jewish meant not to be interviewed for the good jobs.

The same hideous rubbish occurs in business. I was advised a few months ago to 'never do business with a Jew'. But then someone else once told me never to trust a Welshman. Since I am a Welshman I was able to deal with that.

But to my shame, too often I do nothing to counter the racist advice I receive. I hate, but tolerate, racist jokes, such as those currently circulating about Dodi Al-Fayed. My cowardly protest is merely not reacting to the punch line.

Why are Jews still disliked or even hated today in our own country? Is it because they are thought to be clever, richer, survivors against all odds? It is certainly not because they have greasy hands, because they do not.

If I was a Jew I think my best friends would be Jewish simply because I would trust them and not fear the hurtful slights and mindless gentile prejudice. In the Anglican parish church which I attend, there are plenty of worshippers who find it embarrassing that Jesus Christ was a Jew. He might be central to the Christian religion, but as many will tell you, 'once a Jew, always a Jew'. A similar puerile remark is made by my fellow Anglicans about former Catholics, who worship with them.

Only a few days ago the French Catholic hierarchy apologised to the French Jewish community for their wartime attitudes. But apologies are all very well. What about anti-semitism today, both in France and here? When are we in Britain going to do something about that?

Whereas the reasons for such widespread anti-semitism baffle me, most particularly as this is an increasingly information fed world, I can more readily understand anti-colour because the object of loathing stands out. If you are white and he is black, you are reminded of your problem every hour of the day. And if you live in an area where whites are the minority, your fears are nurtured.

I was invited by the US State Department to study race relations in that country, but before I flew off they gave me a warning (which in itself illustrates a quite different prejudice). I was told that I must *not* get off the plane wearing suede shoes. If I did, Immigration would label me as a homosexual or a communist and refuse me entry. Having survived that hurdle (my suede shoes hidden away in my suitcase), and begun my research, I found that as so often elsewhere, where there is racial or religious prejudice, poverty and unemployment fan the flames. Poor, ill-educated whites, with little to separate them from the blacks except the supposedly superior colour of their skins, a passport to enter places the blacks could not, resented and feared the US federal policy of advancement.

If you have been brought up to believe that blacks are next to animals, this is hardly surprising. I found it easier to penetrate the black churches than to talk to the (for the most part) poor white small-holders; as a result, at the end of a six month tour, most of my American friends were either black Baptists or white communists. The black churches were full of hope and very brave; but if you want to get a good idea of what life was like for the average black US farm worker in the States at that time read Harper Lee's novel *To Kill a Mockingbird*, which became a great and authentic movie.

In the United States, much was achieved in a very few years and we in Britain have greatly benefited from the US experience. The laws enforced during the Kennedy and Johnson administrations were of real value as an example, here in Britain when the Commission for Racial Equality was set up under the Race Relations Act of 1976 'to work towards the elimination of discrimination and promote equal opportunity and good relations between different racial groups'.

In 1963 at a civil rights march in Washington DC, Martin Luther King made a speech with which some of you may be familiar: *'I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood . . . I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by their character.'*

Now, 25 years later, leaders of the black American community are reviewing progress. This *has* been immense since King's assassination in 1968. Blacks *are* able to use the same facilities as whites and are protected by stringent laws which, for the most part, are enforced. Blacks and whites do indeed sit down at the same table (though maybe not always in Georgia). But there remains a vast number of semi-illiterate, non-voting blacks, living in poverty, often outside the relief system. The result is burgeoning drugs and violence. Fear and prejudice are still there in abundance.

Today, anti-black prejudice in the US is more subtle. Blacks are not paid as much as whites in identical jobs; there are few black directors of major public companies; too few black officers are promoted to the higher ranks of the armed forces; schools, hospitals and public housing are poorer in black areas. And the black ghettos remain. But as they strive to improve this situation, the new generation of American protesters will not need to use the civil rights marches of King's time. The success of those marches forced the adoption of the laws which now underwrite equality. The new battlefield of today's protesters is the courts.

The US position is to some extent reflected in Britain today. I am old enough to remember when there were very few blacks here and the only Asians of Indian origin ran Indian and Pakistani restaurants. The influx of West Indian immigrants began in the 1950s, welcomed into this country when British public services, faced with a shortage of labour, recruited in the Caribbean. They came here, to their mother country, believing that the streets of England were paved with gold. Instead they found a cold climate and a rude

awakening from an increasingly unwelcoming populace.

The Indian Asians began arriving in the 1960s, many following Kenya's independence in 1963. This was when the Asian-owned corner shop became a feature. These shops stayed open longer, and they prospered. Many of the first generation of Indian Asians to be *born* here entered the professions, the law, medicine, accountancy. But they showed a marked reluctance (as they still do) to join the police and the army. Asians are only now beginning to enter Parliament.

British Asians have not emerged as a major assimilation 'problem' for the white community. This may be because they are self-sufficient and family oriented. They get on with their lives and are law abiding. Therefore, although substantial areas, particularly in the Midlands and in parts of east and north London, are strongly Asian, there has been comparatively little racial trouble. It is even possible that the fact Britons are the biggest curry eaters outside the Indian sub continent has something to do with it – that and a sentimental regard for India lingering on from the British Raj. Whether the strong stirrings of Moslem fundamentalism produce a more demanding Asian society remains to be seen.

As always, the blacks (in this case the West Indians) have had a harder time. The first immigration controls were introduced into Britain in 1962 and there is no doubt that they were aimed at non-whites. In 1968, a distinguished Conservative MP, former Treasury Minister and classicist, Mr Enoch Powell, made a sensational and intemperate speech, warning about excessive immigration: *'As I look ahead I am filled with foreboding. Like the Roman, I seem to see the River Tiber foaming with much blood.'*

Powell was attacked as a racist, which he is not, and was deeply embarrassed at finding himself at that time a hero of British fascists. His argument was that the coloured population of this country was rapidly becoming of a size that would overwhelm the native Britons, leading to death and destruction. From time to time there have been serious riots, especially involving subsequent generations of West Indian blacks, but so far Powell's thesis is not proven; nor do I think it will be. But we do have black and Asian ghettos; and the blacks have problems the Asians do not.

West Indian blacks in Britain have not prospered. They have not risen in the civil service or in business, and as a rule have not found success in the professions. Too many remain the cleaners, the hotel porters and kitchen staff; too many do the menial jobs.

Although the second and subsequent generations have assimilated the English regional accents of the areas where they grew up, they *themselves* have not been assimilated. West Indian blacks have trouble with the police; more blacks are picked up for questioning, go to prison on remand and after sentence, than whites. More blacks are detained in asylums through less caring treatment; and the industrial tribunals are full of blacks whose lives have been made a misery in all kinds of jobs, but sadly in the police and armed forces also.

The only areas where blacks really thrive are in the traditional ones where they are tolerated – sport and entertainment. Even here they find it harder to get work; and black soccer players suffer the racial taunts of the fans, who like the way they play, but don't like them. (By the way, I wonder what will happen when British blacks, inspired by Tiger Woods, start applying to join golf clubs. Will they find it easier to get in than Jews?)

I would like to consider religious discrimination in the context of Northern Ireland. I was fortunate enough to be invited by the Northern Ireland Office to work there for a period as an under-secretary and saw it at first hand. I have been an Anglican since 1991, but when I went to NIO I was not a member of any church and had not been baptised as a child; this made me more useful because I could cross community borders. I also knew both the North and the Republic very well through my previous work as a journalist.

What first struck me were the similarities between racial and religious intolerance: fear for the future, violence, peer pressure, the handing down of classical myths, unemployment, poor education – they all played a part. The situation was summed up for me by a visit to the then British government-owned Harland and Woolf shipyard in Belfast.

Harland and Woolf was one of the largest shipbuilders in the world, kept alive by massive subsidies from the British taxpayer. Of the 12,000 employed in the yard only 600 were Catholics. No threats from Secretaries of State could change the situation; they knew that enforcing Catholic rights of employment would paralyse the country. Protestant workers who controlled the electricity generating industry had already demonstrated their power to bring Northern Ireland to a halt.

As I walked around the yard with the Secretary of State, it was obvious that no attempt had been made by the defiant Protestant workers to cover up that situation. Seemingly every few yards were 'shrines' to King Billy (William of Orange), with triumphalist banners and paintings displayed above, turning them into places almost of worship. Graffiti was everywhere – anti-nationalist and anti-Catholic slogans: gratuitous advice to the Holy Father about where to put his umbrella – that kind of thing; plus repeated 'God Save the Queens' and the sinister fist of the Red Hand of Ulster, a Protestant murder squad, one of the equivalents to the Provos. There were no nationalist slogans and when I asked one of the shop stewards to arrange for me to meet some Catholic workers, he told me with a very straight face that they did not know the religion of their union members.

It was, as it is now, illegal to refuse to employ a person on the grounds of religion. It was forbidden to ask the religion of an applicant for a job. However an employer could ask where a job candidate went to school and lived. There would be no job for someone who went to St Patrick's School, or who lived in most streets in west Belfast.

I said the attitude of the Protestant workers was defiant because the declared policy of successive British governments was (and is) to make the employment of Catholics more even handed. They knew perfectly well that

government threats – for example to cut off subsidies to the shipyard – were groundless. If that happened, supporters of the Reverend Ian Paisley would be on the streets within the hour.

Religious prejudice in Northern Ireland is a special case because it is overshadowed by the nationalist desire for a united Ireland. But blind religious hatred is there – the hatred which makes a group of Protestant women castrate and kick an innocent Catholic man to death in a garage behind the Shankill Road. Catholics and Protestants are guilty of group psychopathic crimes. You can find similar examples in some mainland cities, where the context of union does not arise.

Religious and race hatred exists in every country, in every religion, within ever coloured group, within every creed. Christians may hate each other, but so do Moslems. Jews hate each other as well as hating Palestinians. Palestinians hate each other also. Think about the Sikhs, Hindus, Christians and Moslems in India, the burning trains, the temple massacres. What about the former Yugoslavia – the Serbs, Moslems and Croats. What about tribal problems in Africa, the persecution of Christians in the Sudan, the suppression of orthodox Moslems in Algeria, of the Dalai Lama and the Tibetans by the Chinese; think about the recent history of Iraq and Iran, the struggle for power in Afghanistan and so on.

Anti-semitism is common to nearly every country. Likewise, nearly every country in the world hates and fears immigrants with different coloured skins, different languages, different smells, if you like. Immigrants are fine when they are few and there are dirty jobs to be done. Then, suddenly they settle and have children; then they constitute a threat. The Germans and the Turks, the Italians and the Somalis, the French and the Algerians, the British and the West Indians and Asians.

An important element in prejudice is peer pressure. Peer pressure makes a small group snigger at an anti-semitic joke; peer pressure encouraged those women who kicked the Catholic man to death in Belfast. In the US, when blacks are lynched or set upon by dogs, when their churches are burned down by the Klan, peer pressure inspired by prejudicial rage is at work. Frustration, poverty, a lack of hope for the future leads inevitably to a search for scapegoats: 'String up the black bastard'; 'Kill the Fenian scumbag'. These actions give a feeling of achievement to groups who believe they are under threat. If everybody wants to do it, it must be right.

The prejudicial attitudes of private school leavers prevalent when I left school in 1952, 45 years ago, are worth reviewing so that you can judge for yourself how much your views and the views of your peers have moved on, as I hope they have.

From the age of seven, until I was 18, I went to private boarding schools and although I emerged from Tonbridge (a secular, single sex boarding school) with a reasonable education, I also emerged with a foolish prejudice, nurtured by some teachers and my peers, that those people – almost all people – who were not privately educated, were inferior to me.

When I was at Tonbridge there was no fraternisation with boys who lived locally (known as 'oiks'), indeed fraternisation was expressly forbidden. We knew we were superior and that they ('the great unwashed') were born to serve us. We would get our commissions in National Service (the compulsory military service of that time), they would not; we were more intelligent than they; they would have too many children; we would have to pay high taxes to support them – for their children's schooling, to maintain their health, and for their old age. From time to time there were even fights between school and town boys. I wonder if that has ever happened at Ampleforth?

When I left school I had not met socially, one person who had not been privately educated. It was not until I began work as a trainee reporter on a newspaper in South Wales, where nearly all my colleagues had left school at 16 and almost none had been privately educated (in other words they were all, in theory, oiks), that I discovered you did not have to go to a fee paying school to be intelligent, civilised, humorous and, indeed, patient, kind and understanding to the likes of me.

The first, and one of the greatest kindnesses that anyone has ever done me, happened just after my arrival. I was out with a senior colleague learning the ropes, when I had an epileptic fit. In those days, had my employers found out that I was epileptic, I would almost certainly have been sacked. But my new colleague took me to hospital, waited until I came round and my memory returned, took me back to the office and covered for me. I've been an epileptic now for 50 years, but it is only relatively recently that I have been able to admit my disability because (if I may say so) of grotesque and misleading prejudice. Did you know, for example, that epileptics have the evil eye? I must say, there are times when I wish that was true!

Working on newspapers, I realised that much of what I had been brought up to believe was rubbish. What mattered was each individual. What did not matter was what your father did, where you went to school, which university you attended, and certainly not whether you spoke what was called BBC English.

At Tonbridge, the only advantage the 'oiks' had over us – a pretty short-term one, we knew in our hearts – was that they had access to girls. For us inmates at a single-sex school, girls remained an enigma. We suffered from penis envy when we fantasised about the supposed freedoms of our oiky neighbours, whereas we Tonbridgians depended upon the once-a-year summer term School Dance (with a tentative grope in the darkness behind the cricket pavilion, if we were lucky), or on dancing lessons (fox trots, quick steps and so on) with angular, boney, moustached females (specially selected, it was said, for their unattractiveness), and the very rare, scented letters from girls met in the holidays.

Thus our attitude to women was established. These mysterious creatures were either totally respectable like mothers and sisters, or glamorous, like film stars and the occasional house matron (I don't think Tonbridge had a single female teacher at that time).

Outside the family, women inhabited a forbidden world and for this reason we saw them either as goddesses or as prostitutes. Some (the sisters of the oiks, no doubt) were in the world to submit to our bodily desires. The remainder, a very select group indeed, would marry us, bring up our children and generally make life agreeable for us.

Essentially, we grew up to regard women as keepers of the home after marriage, and ourselves as the providers. It was ingrained into us that women could do certain things but not others . . . that they would be lost in the *real man's world* without our support . . . they could cook, sew and clean (which were not men's jobs); we men knew about politics and international affairs. We men read *The Times* or the *Telegraph* and they read the *Daily Mail*. Women were inferior at sports and we did not want them as members of our Clubs.

And remember, this was quite soon after a World War in which British women had shown conclusively that they could do anything that mattered at least as well as men. But males chose not to recognise that. At Tonbridge we believed that women *had* worked really hard during the war and done their best to cover for the men who had been called up. There was no admission that women had done anything as well as men and no appreciation at all of the women who had worn uniform.

When the Equal Opportunities Commission was set up in 1975, its task was the 'elimination of discrimination on the grounds of sex or marital status and to promote equality of opportunity between men and women generally'. It was made illegal to advertise for a male to fill a job and pressure was applied on industry and business to promote women and to pay them equally with men.

Sadly, prejudice against women remains strong. Many men now admit that women are more capable and school league tables point to the fact that females are *at least* as intelligent. More men cook and clean; some even stay at home to act as house fathers. But women barristers still find it difficult to get into chambers; in business there are few female chief executives or financial directors; and whereas women score (where they always scored) in the media, the arts, and medicine (there are now more women than men qualifying as doctors) they still do not have the top jobs in business. Women are sexually harassed in the work place (notably in the police and the armed forces) and are less well paid. There is still a long way to go to equality of opportunity.

Just as I did not meet a single non-public school boy before I left school and went to work, I had never met a black and indeed very few non-Brits. My personal knowledge of Indians and Chinese related to giving orders in the restaurants. I was aware that 'coloured' (the phrase in those days) people were good athletes, great jazz entertainers, and – it was rumoured – had private parts of extraordinary size and vigour.

At school we firmly believed that wogs began at Calais, that frogs and wops could never be trusted under any circumstances, that the boches (as we called the Germans, actually adopting a French word), having got home from fighting and murdering, never cleaned their teeth; and that yanks were ignorant, uncouth and had too much money.

As this was soon after a war that had totally dominated our young lives and the lives of our families, and we had been fed on propaganda, our view that Germans, Japanese and Italians, the conquered enemies of World War II, were beneath contempt is not surprising. But it coloured our whole view of foreigners.

We were envious of the Americans, who appeared to think that they had won the war, although we knew differently. Although the war left Britain exhausted, the United States was wealthy and we saw the fruits of the US Marshall Plan rebuilding Germany. Strangely, the Russians, who began the war as an enemy, but changed sides after Hitler attacked them in 1941, were regarded quite fondly. Maybe this was because they were more exotic than our European neighbours. In the 1950s they were 'ruskies' which sounds more friendly than wogs, wops, chinks, nips, yids, dagos, spics, boches, frogs and gippos, not to mention niggers, sambos, 'our dark skinned friends' and 'the yellow peril'!

I was taught French by a man who had never been to France and, short of being kidnapped, had no intention of doing so. His contempt for the Gauloise-puffing, frogs legs-eating, garlic-smelling Frenchmen, who had capitulated so quickly to the Germans during World War II, dominated my lessons.

No doubt attitudes at Tonbridge are very different nowadays, and I hope you will confirm that your opportunities to travel, largely denied to us then, combined with the end of Empire, the rise of the EC, and the explosion of information via the electronic media, have combined to break down your generation's contempt for 'Johnny Foreigner'. Today, surely, *it must be different*.

I know that since I left school all those years ago, there have been positive improvements in areas of prejudice where governments have been able to legislate. Only this week our government announced new laws to mitigate against racial violence. Certainly the setting up of the Equal Opportunities Commission and the Commission for Racial Equality have played an important part in mitigating prejudice and in education.

The legislation which followed the 1957 Wolfenden Report on Homosexual Offences and Prostitution, recommending that private homosexual acts between consenting adults should be legalised, ended a history of blackmail and extortion and paved the way for the Gay Rights movement.

Perhaps the older members of our increasingly grey society remain the most disadvantaged of those who are subject to prejudice. The Archive of the History of Advertising Trust, which I run and which is the largest in its field in the world, depends on the work of volunteers. Each day I see for myself the first class work of men and women, who cannot get jobs because they are over 45.

The experience, knowledge and confidence of older people should not be underestimated. Besides which, if they are working, we don't have to pay higher taxes to keep them in retirement. You will be 45 in about 28 years' time and perhaps that is something that you should think about. By then well over one-third of the whole population will have reached 60 and over, let alone just 45.

Although legislation mitigates against prejudice, it cannot rule people's hearts. This job of persuasion can only be done by each one of us speaking out. Unless we work at stopping it, policemen will continue to beat up blacks, and women will remain undervalued. Telling other people to stop is not easy or always popular.

Last year, near the town where I live in Suffolk, a girl had an epileptic fit at a teenage party. Some of the kids laughed at her and some began kicking her. A boy who intervened and told them to stop was seriously beaten up on his way home and had a broken bottle screwed into his face. I wish I could be certain that I would be as brave as that boy. He is a real role model, someone with the courage to defend the weak instead of, as I might have done, write a letter to *The Times*. The beating up of that boy is another example of peer pressure, combined with the fact that many fear the disabled because they are the unknown.

Most people fear the unknown. This can be AIDS victims, homeless beggars, blacks, Jews, Catholics, Protestants, even women, if you are a man. But as I said at the beginning, we have the advantage of a privileged education, which gives us at least a head start over others; we must therefore try to play our part, however insignificant we believe it to be, to rid this world of prejudice.

A Jew, Albert Einstein, said, *'Our task must be to free ourselves from prison by widening our circle of compassion to embrace all living creatures.'*

A black, Martin Luther King, said, *'We must learn to live together as brothers, or perish as fools.'*

The Koran says, *'A man's true wealth hereafter, is the good he does in this world to his fellow men.'*

Buddha said, *'Since, for each one of us, our own self is the most important, respect the self of your yellow man as you respect your own.'*

Jesus Christ said, *'Love one another.'*

At the heart of every great religion or philosophy is tolerance; but until it exists in the hearts of each one of us, as individuals, prejudice will reign.

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## ACTIVITIES

The following societies continue to meet but have decided not to contribute to this edition of the *Journal*.

Amnesty International	Chess Club	Photography Society
Arts Society	Geography Society	Poetry Society
Badminton Club	Mathematics Society	Wine Society
Basketball Club		AD

## BRIDGE CLUB

The Club continues to meet each week and, despite some rather erratic numbers in recent months, an increase in numbers of late bodes well for regular attendance in the future. The Club was well represented for the Yorkshire Contract Bridge Pairs Competition (T. Steuart-Feilding (A) and K. Anakwe (A)) where they came sixth and in the Yorkshire Teams Competition the school four qualified for the regional round but failed to qualify for the national final. The Beardmore-Gray Cup for the Inter-House Competition was won by Louis Mangin (T) and James Berry (T) for St Thomas's – a particularly satisfying result since it is the first time since the cup's presentation that it has returned to its house of origin.

Tom Steuart-Feilding (A)

## CIRCUS

After a full season of meetings in Autumn 1996, the Society had only a single meeting in the Spring 1997 term. Louis Watt (A) made a presentation to the Society on *The Land of the Pure: National Myth and National Reality in Pakistan*. Speaking just seventeen days before the Pakistan election on 3 February (a contest between Benito Butto, Nawar Sheriff and Imran Khan), he analysed the history and political currents of almost 50 years of independent Pakistan since Partition in 1947. Currently living in Pakistan, Louis was able to convey to the Society something of the complexities and colour of Pakistan life. After his initial presentation, there was a lively session of questions, chaired by the Society's Ringmaster, Barclay Macfarlane (W).

TFD

## CLASSICAL SOCIETY

In the Lent term the Classics Society joined forces with ACT to host the Actors of Dionysus in a performance of Euripides' *Electra*, an A level set text. The director had chosen the stark setting of wartime Greece for the play which, coupled with the howling weather outside the theatre, produced exactly the right sombre mood evoked by Euripides' disturbing psychological drama. The cast were rewarded for their efforts by a pleasingly large and

## ACTIVITIES

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attentive audience. In the Summer term, the main lecture was given by Dr Theresa Morgan of St John's College, Cambridge who addressed the Society on *Education in Ancient Greece*. She told us that as writing took over Greek culture by the middle of the fourth century, education was defined for the first time to include 'grammatika'. Furthermore, after the social upheaval caused by Philip of Macedon and his son Alexander the Great, Greek education served the cultural purpose of keeping Greeks aware of their distinctive identity. The lecture was nicely balanced between speaking and a fine collection of slides, clearly the result of years of research in the archives. The Society's thanks go to all who attended and particularly to A.J. Arthur (J), Secretary.

Owen Byrne (D)

## COMBINED CADET FORCE



The Lent term training was directed towards the field day. Once again we were assisted by cadets of Leeds University. O/Cdt Simon James ran an excellent course for the fourth and fifth year NCOs on mine warfare. First year cadets were busy in the local area shooting, orienteering, doing fieldcraft, and flying in a Chinook helicopter. The second year were out on the Saturday night doing a self reliance exercise on the North York Moors, and they moved in a Chinook helicopter on to the Catterick Training Area on the Monday for a tactics exercise. At the end of the day they returned to school in the helicopter. 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 1 Section commanded by UO Charles Robertson (E). The third year

visited the 1st Battalion Irish Guards at Pirbright, Surrey and took part in an excellent tactical exercise organised by Lt Mark Kendall (C90). The fourth year spent a day at the Infantry Training Centre Catterick. 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 to which a high resolution image is projected. We are extremely grateful to Wing Commander John Ponsobny (H73) and his crew for producing the Chinook helicopter and for making the field day the great success that it was. In May we were honoured to be inspected by the Supreme Allied Commander Atlantic Representative in Europe, Vice Admiral Michael Gretton UKNA (B63). He arrived by Gazelle helicopter accompanied by his ADC Flag Lieutenant Philip Sparke. He was received by a Guard of Honour under the command of UO Ivor Campbell - Davys (T) with Cpl Edward Fitzalan-Howard (J) as Right Guide, supported by the bugles, pipes and drums of the 1st Battalion The Royal Irish Regiment (by kind permission of Lieutenant Colonel J.C.W. Brooks, U Commanding Officer). The Guard rose to the occasion and looked smart and professional. In the afternoon Admiral Gretton watched the mine warfare demonstration (Leeds UOTC and fourth and fifth year NCOs), platoon attack (9 CTT and third year NCOs), weapon training, shooting and Lynx helicopter (second year/Guards of Honour), and the first year inter-section competition (Lt Robert Stewart/Fr Edward) on the rugby ground. He saw the RAF sections river crossing/obstacle course and tried out their flight simulator. At the prize giving UO Michael Pepper (D) received the Nulli Secundus and The Royal Irish Fusilier's Cup. L/Cpl Edward Hodges (W) received The Armour Memorial Prize. Major McLean gave Admiral Gretton a water colour by Sir David Goodall (W50) as a memento of his visit. In his address the Admiral was most generous in his praise, and it was clear that he was impressed by the cadets and the training. 2nd Lt Laurence Brennan (E91) accompanied the Admiral in the afternoon. Although that was the end of CCF parades for the term, there was an exercise the following day for the first year cadets. It was to give them an introduction to self reliance before they learn more serious skills next year. They enjoyed it and the weather was kind to them. We are grateful to Lt Col Peter Garbutt KRH (E72), who judged the Nulli Secundus competition together with Lt Col Peter Hingston Coldm Gds and Major Richard Robinson Royal Irish Regiment (T80). Congratulations go to Sgts James Bowes-Lyon (E), Tom Pembroke (E), and L/Cpl Edward Hodges (W), on passing their land command leadership course, and to Sgt Ben Collins (O) on passing his leadership course at the Cadet Training Centre Frimley Park.

VFMcL

## CAMP



Twelve cadets under Major McLean, Fr Edward, and RSM Morrow spent a week in Munster/Sennelager with the 1st Battalion Coldstream Guards. 2nd Lieutenant Hugo Elliott, the officer in charge of the visit, met us at Dusseldorf airport. We then moved by minibus to Oxford Barracks Munster where we were to be accommodated. The right note was struck at 0730 hrs on the first morning with reveille, followed by breakfast, and then one hour's potted sports/indoor assault course in the gymnasium. (Cadets must now have eaten prior to physical training.) Major William Tower, the officer commanding Number 1 Company, then gave a presentation on the role of the battalion in Germany, followed by a period of drill. The afternoon was spent on the Warrior Turret Trainer, watching the British Lions rugby match and a visit to the fair at the Hindenburgplatz. Sunday morning was occupied by Mass in the Cathedral. The cathedral as we know it today is predominantly a product of the 13th century but when entering it from the south one can see the destruction from the bombing raids of the Second World War. Of some interest to Ampleforth visitors is the burial chapel of Cardinal Clemens August von Galen. The afternoon was spent on a paper chase and drawing equipment for the exercise. On Monday morning bright and early the cadets were welcomed by the Commanding Officer Lt Colonel James Bucknall MBE and then moved by road to join the remainder of the Battalion at Sennelager. A tactical exercise then followed, covering patrolling techniques, living and cooking in the field, culminating in a dawn attack on the Tuesday morning. The cadets received first class instruction from L/Sgt Jones and L/Cpl Auty. After cleaning up, the

cadets saw the 51mm Mortar and Milan live firing. Four cadets saw an explosive device being prepared to destroy a mortar bomb which had failed to explode. At night they visited the firing range and saw the Warrior vehicles fire their 7.62mm chain gun and the 30mm cannon which was quite spectacular. Wednesday morning was spent visiting the Army veterinary centre. In the afternoon the cadets were taken across the training area in the Warrior Armoured Personnel Carrier and attended a presentation by the 153 Intelligence Company. At night they had to negotiate the night movement range which contained many obstacles and booby traps, which proved very popular. The final morning was spent moving back to Munster. We are most grateful to Lt Col James Bucknall and all his officers, NCOs and Guardsmen who were delightful and generous hosts. We were left with the impression of a happy and extremely capable battalion which it was a privilege to be allowed to visit.

VF McL.

*Rob Worthington (E) spent a five day course on parachuting with the Royal School of Artillery at Larkhill. Here is his account of his experience:*

*3,500 ft up, and about to jump out of a perfectly good plane . . .*

It all started as more of lip service than an actual intention to jump, but with the help of Major McLean and Colonel Barker, we were on Andover station in the pouring rain waiting to be taken to the Officers' Mess at the Royal School of Artillery, Larkhill. After two hours waiting, the bus arrived with our host officer, Lt Talbot King. It was hardly the best weather in the world for parachuting: low dark grey clouds, heavy rain, and a wind of about 20 knots – if only one of the above conditions were present, we would still not be able to parachute. This was my second visit to Larkhill (but first time parachuting), but to my companion, Under Officer Charlie Robertson (E97), this was all new ground.

We set off in the bus to arrive in the Mess about twenty minutes later. The Mess, a large, fairly old building with some modern extensions, was well fitted for the resident officers. Silverware in every corner and inset, cannons lining the steps to the dining room, dark red carpets and the Regimental Colours mounted with pride in the main entrance to the building. The Hall Porter took our bags and showed us to our rooms. Slightly off the main building, they were normally used for the young officers attending the School of Artillery. However, they were well equipped with kettles, telephones, armchairs and all that one could want. We changed into suits, and retired to the Messes' bar – everything at duty free prices. At 7.30 pm we went in to eat. The dining room was decorated with paintings of the Queen, old Colonels of the Regiment, and many of those who had received Battle Honours in the Regiment's long and impressive history. After dinner, we retreated to the bar, and were warned not to drink too much as we would be training the next day.

Sure enough, we were up by eight o'clock. Jacket and tie to breakfast, and then into track-suits ready to depart in our executive transport – a Bedford

truck. The Joint Services Parachute Centre was not on the Larkhill base, but at Netheravon, about twenty minutes away. When we arrived, the first thing that we did after jumping off the lorry was to look up at the sky. The rain was still coming down, the clouds as grey as ever, and the wind socks at right angles to their poles. Slightly disheartened, we were told not to worry as we had one and a half days' training to do before they would let us onto a plane that was going to land (hopefully) without us. We were taken out of the rain and into the bar where all of the staff were introduced along with the ground rules and the program for the five days – one and a half days' training; three and a half jumping. We were split up into our groups, and so began the first day of training. We drew our kit: one rig, a bright orange jump suit and a fluorescent yellow helmet. The purpose of these colours was so that the pilots of the planes knew that there were students plummeting, and therefore knew to steer well clear. The day's training consisted of knowing what the drop zone looks like from 3,500ft, the rig's characteristics and deployment, how to establish a stable position whilst exiting the aircraft, and many other aspects. Our day there finished at about 5 o'clock. We went back to the Mess for some tea, after which a game of five-a-side football had been arranged. Supper and then bed followed. Many prayers were said that night for better weather.

The second day: woke up, ran to the window – no such luck. Although dry, there was still a strong wind and low cloud. Today there was supposed to be the remaining half day's training and then, weather permitting, jumping in the afternoon. The half day's training went by quickly, involving what to do if your parachute did not open – hardly inspiration to jump. After completing the training we went back into the bar to wait to jump. The weather did not permit this. We went back to the Mess with heads hung, hoping there would be a break in the weather tomorrow. Tomorrow came but with no avail. The weather had far from improved, and had actually started to rain again. We went to the centre, and sat in the bar talking to the Red Devils (who were stationed there) and watched sky diving videos for eight hours. At one stage we were called forward and we were actually ready to board the plane when told to stand down as the wind had picked up. Back to the Mess and then to bed.

The next day was looking up. The clouds were higher and the wind was at about 5 knots – perfect weather. When we arrived we were told to get our kit on and line up ready for the final check of our equipment before we jumped. Charlie and I were in the first lift. There were no seats in the plane, so we sat on the floor and waited. We climbed in the plane, steadily looking at the altimeters on our wrists for the plane to reach 3,500 ft. The door opened and I adopted the position in the door. The word 'Go!' was accompanied with a rather large helping hand from the instructor. I was free-falling for about five or six seconds, more than enough, and my canopy opened above me. No problems. It took about three minutes to descend the remaining 2,500 ft, and we all landed hard but safely. We picked up our canopy from the ground and walked back. It takes an experienced instructor about ten minutes to pack the rig but it took us an hour and a half. After that, we were back up in the plane

for our second jump. This was probably the worst jump as we knew what we were doing, and we had packed our own rig. The plane door opened and we were off again. My packing worked and I was floating down safely. The landing was not quite so harsh this time. By the time that we had packed our rigs there was no time for a third jump – but there was always tomorrow.

Tomorrow came, the weather slightly better than the previous day. We were off in our lorry as soon as we could, and as soon as we got there we were up in the plane. The third jump went well for me, although not so well for Charlie. Whilst landing, you are supposed to land into wind to slow you down. However, Charlie read the wind sock incorrectly and hit the ground rather hard, hurting his knees and ankles. He managed to continue though for the fourth and final jump. The fourth jump passed without incident, but we were far from bored with the experience and would happily do it again. Soon we were back on the train to Waterloo all in one piece. A thoroughly enjoyable week, and I highly recommend it to everyone.

C Sgt Rob Worthington (E)

## RAF

The Summer term was spent preparing for the annual inspection which thankfully went smoothly as usual with the RAF cadets being employed on activities in the field and in the classroom. The cadets built an assault course lead by Cadet Warrant Officer C. Potez, Flight Sergeant D. Newton and Sergeant K. Gullett and was enjoyed by all. I was particularly impressed with Cadet B. Villalobos who injured himself quite painfully on one of the obstacles just as the Vice Admiral was observing the course. Ben shook himself down, winced a couple of times and then got on with completing the course – thankfully no lasting damage. Other members of the section were under the direction of Sgt Wischik who led the activity on the computer flight simulator. This never fails to impress and as usual the inspecting team could not resist having a go and all of them were out-flown by the cadets! This year six of our cadets, Sergeant D. Ansell, Corporals T. Hill, J. Panchaud, T. Menier, E. Macdonogh and Cadet James Bradley, were asked to join the Guard of Honour and they acquitted themselves exceedingly well on what proved to be a hot and exhausting day. Flying at RAF Leeming had to be postponed owing to a major TACEVAL inspection there but we have been allocated an extra day next term.

PMJB

## SHOOTING

Forty-two schools took part in the Green Howards Country Life Small Bore Rifle Competition. The 1st eight were placed 10th overall and the 2nd eight 25th. We are still without the cadet target rifle (7.62mm) so once again the District and Bisley meetings had to be turned into a service rifle match using the cadet general purpose rifle (5.56mm), shot at 200 and 300 yards. Fourteen teams took part in the District meeting which we won, with our B team placed fourth and C team placed fifth. The Best Individual shot was won by



A.T. Christie (B), with E. Leung (T) placed third. A.T. Christie (B), E. Leung (T), F.Y. Ho (C), R.C.W. Scrope (E) and J.C.B. Black had success in the Pool Bull. We also won the Champion Contingent Trophy. The schools' meeting at Bisley took place during the third week of the Summer holidays. Fourteen boys took part; I am grateful to them and to their parents for their support. The results are as follows:

	<i>Position</i>	<i>Entries</i>
The Ashburton Shield	28th	46
Cadet Pairs	25th	33
Cadet Fours	13th	28
Marling	8th	30
Public Schools Snapshooting	15th	27
The Marlborough Cup	E. Leung (T) 48th	£1 774
The Wellington	A.T. Christie 34th	1583
	M.E. Pepper (D) 42	
	B.C.D.N. Bishop (E) 58th	
	All won silver spoons	
The North of England Cup	Ampleforth	

The Inter House Competition was won by St Aidan's, followed by St Dunstan's and St Cuthbert's. The Anderson Cup for the Highest Individual Score was won by O.C.A. Lamb (A).

At Exhibition a Father and Son Shooting Competition took place. Forty-four pairs took part. The trophy kindly donated by K.O. Pugh (E65) was won by T.M. Fitzalan-Howard (W70) and E.M. Fitzalan-Howard (J). I hope to make this competition an annual event.

VF McL

The Society has had several interesting and informative debates over the last two terms. The first meeting discussed the motion *This House believes that the National Lottery is the opium of the people*. This produced some lively and emotional speeches and some interesting questions and comments from the floor of the House, with the motion being finally carried. The second meeting centred on *This House calls for Home Rule for Northern Ireland*. This was a well attended debate with strongly held views being expressed from both sides of the House, before the motion was carried with a large majority. The third debate was on a more lighthearted topic – *This House believes computer games rot the mind*. The House was divided between those who obviously enjoyed computer games and thought that they benefitted them and those who had no interest in them and even considered them to be harmful. The motion was eventually narrowly defeated. The final meeting of the year discussed the legalisation of soft drugs in a very well argued and lively debate. Strong views were held by both sides of the House and many facts and arguments were put forward before the motion was comfortably carried. The society is indebted to the following speakers: P. Duncombe (O), M. Detre (A), J. Osborne (J), J. Townsend (O), G. Murphy (D), N. Leonard (O), E. Hickman (O), A. Morenes Bertran (O), P. Ogilvie (E), T. Hill (D).

MJM/PJM

#### SENIOR DEBATING SOCIETY

Once again the Senior Debating Society has played a popular part in school life. Numerous debates have been held in the last six months, both internally and externally. Anthony Clavel (O) made an excellent début performance, opposing the motion that *Justice has a shelf life* against two long-standing society members, Richard Sarll (T) and Ed Barlow (O). A more conventional motion on field sports was successfully opposed by Owen Byrne (D) and Alex Brennan (H). Owen Byrne (D) and Anthony Clavel's (O) performance in the Oxford Union school debating competition was very creditable indeed, winning their way to the finals day at Oxford. Jamie Paul (J) and Michael Squire (T) were unfortunately eliminated in the second round of the Cambridge Union competition. The society has been indebted to a number of people over the year, particularly to Terence Fane-Saunders (W66) of Chelgate who gave up his valuable time to speak most eloquently to the motion *This House believes democracy is a luxury it can ill afford* and to Father David, who from the opposite bench gave examples of his experiences in Burma to convince the house that some of the rights of democracy were a necessity we could ill dispense with. We are especially grateful to Dr T.H.F. Farrell (A47), Pro-Chancellor of Hull University, who came to judge the Inter-House Competition, a full fifty years after he had given the Society its distinctive bell. He awarded the prize to Tom Detre and Kevin Anakwe of St Aidan's. Thanks must also go to Hamish

Badenoch (O), the Society's secretary, whose commitment and help over the last three years has sparked much interest in the Society.

Michael Squire (T)

#### DUKE OF EDINBURGH'S AWARD

The number of boys involved in the Award during the past year reached 140. This level of demand has inevitably stretched the unit's resources. Boys often express an interest but sensibly decide to defer an application to join the scheme until a later year when their preferences and commitments are more settled. It is a distinct advantage to have already a skill or hobby, for example music, theatre, art, photography, debating or rifle shooting, and a sporting activity, usually at representative level, of which Ampleforth can offer many. Such activities can then often be assimilated into the boy's Award programme and allow him to work on two or more sections simultaneously.

The Award ceremony at Malton in May at which boys receive their Awards with other young people in the Ryedale area unfortunately had to be cancelled. We were pleased that Father Abbot was able to mark their success by presenting National Certificates at Exhibition. Bronze level: C. Banna (H), B. Collins (O), J. Perez Correa (W), T. de Lisle (O), S. Harle (C), D. Higgins (C), R. Hudson (O), C. McDermott (D), F. McHugh (B), G. Miller (J), L. Robertson (C) and J. Troughton (C). Silver level: O. Byrne (D), S. Christie (B), J. Lyle (B97), D. Newton (D), C. Ogilvie (E) and C. Robinson (E97). A. Law (J97) and P. Sidgwick (C97) distinguished themselves by gaining their Gold Awards whilst still at school. A. Biller (A97), P. Cane (A97), E. Ho (B97), F. Ho (C97), J. Molony (B97), M. Roskill (H97) and T. Tsang (B97) have completed all five sections. It is to be hoped that others in the large cohort of Gold participants who left the School in June will do likewise.

The Expedition Section has, as usual, been very busy. Training took place in the school and during several weekends throughout the Lent and Summer terms in the Yorkshire Dales and Moors. Two Gold groups and one Silver group undertook their ventures in the Howgills in July. It is many years since the unit last operated in this delightful area, so we were effectively breaking new ground. Some splendid routes were devised over varied and challenging terrain. The inclement weather that was expected did not materialise, and in fact walking conditions overall were ideal. In the spirit of the Award many campsites were on rough ground provided by well-disposed farmers. All the boys achieved their objectives admirably. The Silver group also managed a record early completion of their report, in the summer holidays. Gold group members were: J. Barnes (B), M. Bennetts (H), J. Dumbell (H), A. Horsley (H), N. McAleenan (H), R. Russell-Smith (H) and H. Varley (H); J. Agnew (J), O. Byrne (D), S. Christie (B), S. Evers (O), U. Igboaka (D), M. Pepper (D) and R. Worthington (E). Silver group members were: A. Deeney (H), D. Mullen (A), E. Richardson (C), L. Richardson (B), P. Thornton (B) and L. Watt (A). The three groups were assessed by members of the North York

Pennines Panel: Mr R. Greear (Bedale), Mr T. Christon (Carlton Miniott), Mr D. Foster (Northallerton) and Mr B. Clement (Leyburn). Dr Warren, Mr Gillespie and Dr Billett supervised the groups from a congenial base at Ingleton Youth Hostel. Several Bronze groups have received expedition training under the direction of Mr R. Carter. Two have successfully completed their assessments on the Moors with Mr Carter, assisted by Dr Billett.

Boys have followed a wide range of activities within the Physical Recreation and Skills Sections. Community Service placements, administered by Dr Allen, have been utilised fully at all levels of the Award: as classroom assistants in local schools, in the Cheshire Home at Alne, Malton Hospital, the Croft Market Garden, Nunnington Hall, and conservation work in the local churchyard and at the lakes. Unfortunately it has not been possible to sustain conservation work with the Forestry Commission this season. During the summer holidays a variety of Gold Residential Projects, which boys organise themselves, have been completed. These include assisting at Lourdes, crewing in sailing ships, working with young people, and language-based residential courses in the UK and abroad.

The Award unit relies on the help of a large number of adults in the training, guiding, assessment and transport of participants. We are grateful to them all, not least to parents for their encouragement of boys and support.

DFB

### ENGLISH SOCIETY

This year's highlight for the Society was undoubtedly the visit in May of the poet Les Murray. He was on a reading and broadcasting tour of England after winning the TS Eliot prize earlier in the year, poetry's equivalent of the Booker, though in fact he came to Ampleforth from Copenhagen, where the university has a department of Australian studies and Murray is 'subject matter'; he told us he had been working with his Danish translator. The lyrical and sometimes richly demotic poetry, puzzling at first on the page, needed no translation when read by the poet himself, and by the time he got to *The Quality of Sprawl*, already a favourite with English sets, his large and initially awestruck audience (he is a huge man in every sense) were laughing and enjoying the waterfall of language and invention. Not all the poems were funny; Murray is angry about a lot of things: bullying, the pressure to conform, the arrogance of intellectuals, atheists. He has also had some hard times, and many of the autobiographical poems are painful to hear. But he told us that the illness which nearly killed him last year (and about which he read a moving unpublished poem) has cured his depression, and certainly the overall impression of the reading was one of celebration: of art, of his family, of the physical world and of the glory of God, to whom he dedicates all his poetry. He is also an extremely nice man; though obviously tired, he put himself out on the two days he was here to meet and talk to boys, answering their questions about his poems, and signing copies of his books, and he gave a frank and

deeply thought interview for an article by Hamish Badenoch (O) and our secretary, Ed Barlow (O). He left for London to meet a French sculptor who was about to cast his large and magnificent bald head in bronze.

Sadly our original speaker for the Polidori Lecture this year had to cancel but we were delighted by the visit at short notice of Dr Ralph Pite of Liverpool University who set out to answer the topical question *How Green Were the Romantics?* His lecture was expertly tailored to his audience and intellectually challenging at the same time, and it was a marvellous stimulant for wide-ranging discussion on literary and contemporary topics, that went on late into the evening.

AC

### FACE-FAW

In the year to 31 August 1997, FACE-FAW provided aid totalling in the region of £11,000. Currently FACE-FAW has 22 projects – in Croatia, Bangladesh, Bosnia-Herzegovina, Burma, Kenya, Poland, Romania, Rwanda, the Sudan, and Uganda. The FACE-FAW Co-ordinating Group was Euan O'Sullivan (B) (Chairman), Barclay Macfarlane (W), Matthew Roskill (H), John Strick van Linschoten (O) and Martin Tomaszewski (T). Funds were raised through a variety of events. There were four fast days in the school, through which funds were provided for aid to New Kush refugee mission school in southern Sudan, for Rwandan refugees (CAFOD's East African Emergency Fund) and for Siret orphanage in northern Romania. Richard Hobbs (D) and Loughlin Kennedy (D) did a sponsored bungee jump in the holidays to help street children in Columbia, Siret and New Kush. St Cuthbert's and others raised considerable funds for the orphanage at Siret, responding generously following Miss Sarah Willcox's presentation in December 1996. Matthew Roskill organised a balloon race at Exhibition – the helium balloons were released at noon and must have then gone south, for they were sent back from map references along the M1 towards London, and the winning balloon landed on the same evening, after just over nine hours, at a village near Rouen in France. Limited edition prints of Ampleforth were sold by Benedict Bishop (E), Tom Pembroke (E) and Robert Worthington (E). A rock concert was held on 9 March, organised by Anthony Arthur (J), Jack Brockbank (B), Suzanne Dale, Matthew Fenton (E), Damian Massey (O), Mark Mollet (B), Richard Sarll (T), Christopher Sparke (A), David Tigg (J) and Thomas Todd (B). There was the marketing with much success of the 'Shac Top' by Christian Boyd (W), Tim Lyes (O) and William van Cutsem (E). An auction was organised by Raoul Fraser (B), James Molony (J), Hugh Murphy (J) and Martin Tomaszewski (T). Gregory Villalobos (C) organised the sale of T-shirts. In general, there was enthusiasm and generosity and for all this, COG was grateful.

Christopher Elmer (J96) helped in the Piarist school in Budapest in Summer 1997, Julien Horn (J96) worked with the Missionaries of Charity and amongst refugees in Zagreb in Summer 1997, and William Guest (W96), Piers

Hollier (H96), Christopher Quigley (B96) and Paul Thompson (A96) were in Santiago, Chile from March to September 1997, living with the Manquehue Community and helping in their schools. The activities of FACE-FAW were celebrated in a Lenten Sunday Mass.

TFD

### HISTORICAL BENCH

The Historical Bench moved into the modern period this season with talks from Prof John Derry of Newcastle University, Dr Bill Trythall of the University of York and Prof Hartmann Pogge von Standmann of University College, Oxford. Prof Derry began our lectures and talked about *Earl Grey: the man on the monument*. He focused on the importance of Grey in the passing of the 1832 Reform Act in the face of stiff opposition from both the King and from the Tory Party, especially in the House of Lords. Grey's personal commitment to parliamentary reform, which began early in his career, lapsed, revived at the end of the 1820s and then ended after the passage of the Act, was analysed and Prof Derry examined whether genuine or political consideration were uppermost in Grey's mind. Both seemed to be evident, but the belief that a small degree of moderate reform to admit men of property into the political Establishment would avoid the possibility of a revolution in Britain along the lines of that which had hit France in 1789 and 1830 was paramount. With most of the rest of Europe not introducing reform and being plagued by revolutions over the next two decades, it appears that Grey and the Whigs were correct in their thinking. As the issue is popular with A Level examiners, the Alcuin Room was packed with students anxious for the views of one of the country's leading experts on the period and they did not go away disappointed.

In the Summer term, the Historical Bench organised a special lecture in conjunction with the Spanish Society to commemorate the 60th anniversary of the bombing of Guernica by the German Luftwaffe during the Spanish Civil War. The talk, given by Dr Trythall, dealt with all the main issues and controversies, including why an example was made of Guernica and whether or not the Luftwaffe was mainly concerned with experimenting with its new bombers and with the psychology of civilian bombing. Again the talk was highly stimulating and gratifyingly well attended. A large group also greeted Prof von Standmann's lecture, on relations between Hitler and Stalin around the time of the Nazi-Soviet Pact. Professor von Standmann enlightened us with a probing analysis of the deeper aspects to Hitler and Stalin's thinking at that time. In particular he focused on the trading agreements which immediately followed the Pact. Stalin, who seemed quite content to allow extensive trade links with Nazi Germany, despite the fact that it was these which helped enable Germany to rearm ready for war against the Soviet Union, clearly underestimated Hitler. Stalin saw great gains to be made from the Pact, but almost fatally failed to appreciate the extent to which Hitler was driven by ideology and was prepared to break all pacts whenever it suited him.

At a time when the German economy was under enormous strain, it appears that, in the short term at least, Hitler was the one who profited most from the agreements with Russia. Thanks go to the President, Justin Bozzino (C), who leaves us to read History at Oriel College, Oxford, and Father Leo and Father Adrian for the characteristically generous hospitality afforded to our guests.

PTC

### AMPLEFORTH SCIENCE FORUM

There were two ASF lectures during the Lent term, the first of which was given by Mike and Wendy Gluyas on *Musical squares a demonstration of sound*. There was a sprightly atmosphere despite the lack of heating in the theatre on a cold January night. The second lecture was given by Dr Linda Bonnet from Leeds University on Biochemistry. A memorable moment from this lecture was when the topic of biochemistry and scents arose, upon which the large audience was requested to name certain scents, one of which was unfortunately a pair of sweaty socks! In the Summer term the drinking members of the school were united in being given the pleasure of attending a lecture on *Booze, Brain and Behaviour* by Dr Geoff Lowe. This was an amusing illustration of the scientific pros and cons of an alcoholic lifestyle. In the coming year the Science Forum hopes to build on its promising start.

Kevin Anakwe (A) &amp; Louis Warren (W)

### LIBRARY

The Library has kept up its tradition for versatility and has played host to debates, the Westminster Society, and perhaps more famously as the hustings for the school election in May. Australian poet, Les Murray paid a visit to the school and kept people entertained in the Library after his speech. He also very kindly signed several copies of his poetry for our collection.

The Librarians (following the fine example set them by Head Librarian J. Berry (T)) have performed admirably this year under rather strange circumstances and with increased usage of the Library. We are now undergoing a period of modernisation which includes a new computer management system which incorporates bar-codes to make access to the facilities easier. We look forward to welcoming Mrs Frances Guthrie as Librarian in September.

TM

### THE 42ND AMPLEFORTH PILGRIMAGE TO LOURDES

On this 42nd Ampleforth Pilgrimage to Lourdes from 11 to 18 July 1997, there were about 300 persons, including about 60 sick, mainly in Saint Marie Saint Frai sur Gave Hospital (once the Asile). This was the largest Ampleforth pilgrimage since it was founded in 1953. A major highlight was the Blessed Sacrament Procession on Sunday 13 July, when Abbot Timothy carried the Blessed



*At the Blessed Sacrament Procession in Lourdes on 13 July 1997, Abbot Timothy carries the monstrance. The canopy is being carried by (left to right) Adrian Mayer (J89), Richard Murphy (C59), John Gormley (W53) and Christopher Williams (currently W). Ampleforth led the procession, as it last did in 1963 when Abbot Basil carried the Blessed Sacrament.*

Sacrament, blessing the sick and all pilgrims and presiding over Benediction in the Square. The Ampleforth Pilgrimage walked at the front of the procession, the monks and priests robed. This was the first time Ampleforth had been so honoured since 1963 when Abbot Basil carried the Blessed Sacrament. Along with the entire Universal Church, Lourdes had begun a three year preparation for the Millennium, celebrating the Three Persons of the Trinity, beginning in 1997 with Jesus Christ. Thus the Blessed Sacrament Procession began each day with the blowing of trumpets, the Old Testament proclamation of a Jubilee, and the singing of the *Jubilatio*. At the International Mass in the St Pius X Basilica on Sunday, a Tamil pilgrimage danced a dance of offering as the gifts were brought to the altar and continued this dance at the *Per Ipsum* of the Mass. Each evening Fr Abbot spoke to the Pilgrimage. The Offices of the Church, morning and evening prayer of the Breviary, were said as part of the pilgrimage. There was the continuous exposition of the Blessed Sacrament on one day. The Mass of the Anointing of the Sick was on the final full day, a day of fierce rain, and so was transferred from the outdoors 'Cathedral of the Forest' up the mountain at St Pierre to a chapel of the Basilica of St Bernadette in the Domaine. There were many other high points: visiting the Grotto and the Baths, some going to

the Cachot, the Procession of the Rosary, and the gatherings of the evening in many different cafés, and especially the ward party. Over 40 men and women from the Pilgrimage worked in the Baths, sharing in that community of many nationalities in its prayer, availability and service – an extraordinary experience.

Amplefordians on the Pilgrimage were: Tom Aylott (E), Thomas Bowen-Wright (H), James Bowes Lyon (E), Christian Boyd (W), Ben Collins (O), Martin Davison (O), Thomas de Lisle (O), Charlie Froggatt (E), Richard Haywood-Farmer (C), Oliver Hurley (C), Kieran Gullett (O), Edward Molony (J), Hugh Murphy (J), Tom Pembroke (E), William Riley (J), Matthew Roskill (H), Christopher Williams (W), Joseph Wetherell (O), Robert Worthington (B), Martin Zwaans (W). Old Amplefordians on the Pilgrimage were: Anthony Angelo-Sparling (T59), Jack Arbuthnott (E96), Sir Anthony Bamford (D63), George Bamford (E96), Fr Wally Beale (JH53), Richard Bedingfeld (E93), Dr Robert Blake James (D57), Matthew Bowen-Wright (H95), Edward Caulfield (E75), Donall Cunningham (A45), Fr Jock Dalrymple (E76), David de Chazal (O66), Charlie des Forges (W92), Arnaud de Villegas (B96), John Dick (O77), Hugh Fattorini (052), Julian Fattorini (O94), John Flynn (H93), Philip Francis (H76), Jamie Gaynor (T73), John Gaynor (T70), Patrick Gaynor (D43), Anthony Gibson (O55), Ben Gibson (C86), Daniel Gibson (E93), John Gormley (W53), Dominic Leonard (W93), Patrick Leonard (B51), Hugh-Guy Lorrinan (H92), Edward Martin (J90), William Martin (J87), Adrian Mayer (J89), Alexander Mayer (B91), Damian Mayer (J87), James McBrien (O86), Gervase Milbourn (B96), Mark Moorhouse (B73), John Morton (C55), Dick Murphy (C89), John Murphy (C94), Lt Col Richard Murphy (C59), Peter Noble-Mathews (E42), Inigo Patternina Sunley (W86), Mark Pickthall (B76), Michael Pritchett (W87), Mark Shepherd (B63 – Chef de Brancadier), Tom Shepherd (H96), Paul Squire (T95), Richard Tams (J86), David Tate (E47), Charles Vaughan (C93), Edmund Vickers (B87), Michael Vickers (C41), Gerald Williams (D64), Paul Williams (T69) and Charles Wright (E78). Max von Habsburg-Lothringen (E92) and James McManus (T96) also joined the pilgrimage for a time.

Members of the community were: Fr Abbot (T60), Fr Richard ffield (A59) (The Pilgrimage Director), Fr Francis Vidal (C38), Fr Edward Corbould (E51), Fr Francis Dobson (D57), Fr Raphael Jones, Fr Cassian Dickie and Br Chad Boulton. Other priests were Fr Walter Beale (JH53), Fr Patrick Bluert (Middlesbrough Diocese), Fr Leo Gorman (New York) and Fr Jock Dalrymple (Edinburgh Diocese and E76).

#### THE AMPLEFORTH STAGE GROUP

The 16th Ampleforth Stage group was in Lourdes from 29 June to 8 July 1997. It consisted of Nicholas Adamson (J97), Edmund Dilger (O94), Rupert Finch (W97), Julien Horne (J96), Jamie Hornby (J95), Dominic Poloniecki (H97),



Matthew Roskill (H97), Killian Sinnott (J), John Strick van Linschoten (O97) and Fr Francis, along with four monks: Br Julian, Br Joseph, Fr Paulinus and Br Paschal.

#### SOME OTHER LOURDES PILGRIMS

Fr George Corrie (Fr Prior designate) assisted with the Day Pilgrimage organisation in Lourdes. Michael Kenworthy Browne (W54) is the English member of the Council of the Hospitalité de Notre Dame de Lourdes. In addition to those mentioned earlier, stages were done by John Dick (O77), Nicholas Kenworthy Browne (E90, his third stage, with the Oxford and Cambridge Pilgrimage), and Philip Francis (H76). Myles Pink (D90) is Chef de Brancadier of the Westminster Archdiocese Pilgrimage, and one of his assistant leaders was Alexander Hickman (D90). John Martin (H97) worked as a brancadier on the Portsmouth Diocese Pilgrimage. TFD

#### SAINT ALBAN CENTRE

A busy Easter and Summer programme saw Ampleforth Sport in full swing with the addition of two new staff members, Mark Dunnill as Duty Manager and Sports Coach and Juliana Lim who provides administrative support to Ampleforth Sport. We had the pleasure of welcoming Durham, Yorkshire, Northamptonshire and Leicester CCCs for their pre-season training. We also had visits from Halifax RLFC, West Hartlepool RUFC, Great Britain Students Rugby League, the FA U15 Northeast Region, U12 and U15 Cricket Festival, the Civil Service, not forgetting annual visitors hosted by the monastic community and the school.

Meanwhile, SAC has relaunched its pool party bookings for the local community, which has proved very popular. In addition, a number of charity tennis tournaments were held over the summer months along with several junior area tetrathlons being staged at SAC. Dave Legge, the school's swimming coordinator, ran a sprint course which was so well received that a further course is to be held at Christmas. A week-long National Pool Lifeguard Award Course run by SAC was also well attended, by both members of staff and the public, and it is envisaged that another course will be held next year. A Saturday Soccer Club for local children was launched and the team has been enrolled in the Ryedale Junior League for the coming season. The club kicked off with a friendly tournament involving three other local teams, with the Ampleforth Challenge Cup won by Thirsk and our team placed a creditable third.

With the assistance of Gardner Merchant we staged our first corporate hospitality event for Smiths Gore, the international chartered surveyors, on abbey grounds. With the cooperation of Gilling Castle Golf Course, the groundsman, Gardner Merchant staff and good weather, the event was a resounding success. The cricket and rugby courses were well attended both at Easter and Summer, with more courses to be held at Christmas.

## MUSIC and THEATRE

### MUSIC

#### SCHOLA CANTORUM

The Autumn term had seen the introduction of a number of boys into the Schola and during the course of the term the choir had settled down well. This allowed new music to be introduced in the New Year. Palestrina's Mass *Aeterna Christi munera* was added to the general repertoire as were settings of *Tantum Ergo* by Bruckner and *Haec dies* by Sheppard. Some of the new music reflected the forthcoming penitential season: *Ne irascaris, Domine* and *Civitas sancti tui*, (William Byrd), *Prayer to Jesus* (R.R. Terry) and *O vos omnes* (Pablo Casals) were included in the Lenten Meditation and Simon Wright played appropriate seasonal music by Dupré, Bach and Brahms between the choral items.

### EXHIBITION

The department's contribution to Exhibition began with Friday Choral Mass, a votive mass of St Benedict. Suitably celebratory music was played on the organ by Simon Wright before and after Mass including the *Tocatta in F* by JS Bach and the *Sonata No 1 in D minor (Final)* by Alexandre Guilmant. The Ordinary of the Mass was sung to Mozart's setting in D and the Schola provided three unaccompanied motets at communion: Bruckner's *Tantum ergo*, a version of *O sacrum convivium* set for tenors and basses by Victoria and the tranquil setting of *In Pace* by William Blitheman. The format of the Exhibition Concert has become standardised over the years. As a curtain raiser the Concert Band played arrangements of *Blue Tango* and *Tiger Rag*. This was followed by the first of the evening's violin concertos, Bach's *E major*, in which Tom Rose (T) was the soloist. Players drawn from the Pro Musica provided the accompaniment and had, in the most part, been rehearsed by Tom himself – a notable achievement. The Pro Musica's contributions are always eagerly awaited. This time the audience was treated to two contrasting works, the *Little Suite for Strings* by Carl Neilson and Mozart's *Divertimento in D*. As always there was evidence of this group's detailed rehearsal, nowhere less than in the ebullient and demanding final Presto movement. The second half of this concert was devoted to the College Orchestra. Mozart's Overture *Die Entführung aus dem Serail* was followed by Henryk Wieniawski's virtuosic *violin concerto No 2 in D minor*. Nicholas Wright (J) gave full romantic treatment to the solo role, proving himself entirely at home with the style and the music's demanding technical requirements. The concert concluded with three movements from Massenet's Ballet Suite *Le Cid*. The programme was rapturously received by the large and appreciative audience.

The past year has been an extremely busy and fruitful one for the Society. With a highly musical first year arriving in September 1996, we gained many new members, and the number of concert trips and concerts reached an all-time high. The year commenced with the celebration of the previous term's immensely successful Helmsley Meeting House concert. The money we had raised went towards an informal evening of refreshments, thoroughly enjoyed by all. This was followed by usual AMS activities: frequent visits to concerts in York, including Peter Donohoe's dazzling performance of Tchaikovsky's *Piano Concerto* with the City of York Guildhall Orchestra, and fortnightly Schola Room concerts on Sunday mornings. Some of the year's highlights included our annual concert in the Helmsley Meeting House and the Society's visit to Opera North's production of Wagner's *Tamhåuser* in Leeds. While the tenor in the title role, Jeffrey Lawton, was not up to our expectations, the chorus was of an exceptional calibre. We were glad to welcome among our party Matron Dewe-Matthews, who, along with the whole party, thoroughly enjoyed the evening.

The Society's next main venture was the annual Helmsley Meeting House Concert, a surprisingly large undertaking, organised by Eamonn O'Dwyer (T), and David Pearce (W). The eclectic programme included performances of pieces by Schubert, Mozart and Messiaen. Kwan-Yu Lam's (C) rendition of Ottokar Nováček's *Perpetuum Mobile* for violin was very well received, as was the *Nyctante du Malabar*, from *L'Horloge de Flore* by Jean Françaix, played by Eamonn O'Dwyer on the oboe. The concert was particularly well attended thanks to highly organised publicity by the Meeting House's administrator, Mrs Jean Kershaw. In celebration of such a successful evening, the society relaxed the following evening with an *al fresco* barbecued supper, expertly prepared by the resident gastronome, David Pearce. Salads and sweets were kindly provided by Mr and Mrs Wilding, Mr and Mrs Pattison (Music School secretary and her husband), Miss Fox, and Mrs Leary. An impromptu cabaret performance was also given by a very jovial James Arthur (D) and Mr Dore.

The AMS Committee

## EXHIBITION PLAY 1997

*Forty Years On*  
Upstairs Theatre

Alan Bennett  
May 1997

Headmaster: *I am told that what we are to see is neither comedy nor tragedy, but a mixture of both. And that's a jolly good opportunity for you, parents included, to keep your wits about you so as to tell the one from the other. In those parts that are funny, and in those parts only, I shall expect you to laugh. And in other parts, er, the reverse. And intelligently. For what we are about to see, may the Lord make us truly thankful.*

If there is such a thing as an 'Exhibition Play' *Forty Years On* was certainly it. Audiences at Ampleforth have been used to a meaty diet of great European drama from Aristophanes through Shakespeare to John Arden, and rightly expect the play to be a showcase for the best of the College's dramatic talent, exams permitting. No-one this year, however, would have been disturbed by pigs' entrails or the reek of joss-sticks: there were no alienation effects at work in the Ampleforth College Theatre, only laughter at the all-too familiar, and at times, er, the reverse. *Forty Years On* is a play about putting on a speech day play in a declining and unfashionable boarding school emblematically named Albion House. The result is not entirely a cosy and complacent experience: for all the pomp and circumstance of the National Anthem and a sentimental medley of Edwardian music, this is a play which reflects the satirical spirit of 1968, when it was first produced. It concludes with a fierce attack on the failures and moral spinelessness of The Breed, those who assume they rule Britain by birthright, which gained a new relevance in May 1997, so soon after the landslide victory of Tony Blair and New Labour, to the mortification of those who still cling to such regressive myths.

This was a fine performance with acting of great promise, a convincing design and concept and an entirely appropriate sense of occasion. There were faults: this was a very young cast and they seemed a little under-rehearsed and ill at ease at times, while the cutting of a sprawling and over-ambitious play did justice to its humour, but made its political and intellectual ambitions all the more incoherent. An offspring of *Beyond the Fringe*, the play is perhaps too much at once. It is not only the funniest of many public school dramas, focussing on the transition c1968 from the unctuous and religiose Headmaster (a sentimental bully played by John Gielgud in the first production) to the cynical and urbane housemaster Franklin, who might indeed find authority 'a leaden cope'. It is also a series of brilliantly satirical and slyly subversive portmanteau parodies and pastiches, within the framework of the mock-school play *Speak for England*, *Arthur* which range from Oscar Wilde through Max Beerbohm and the Bloomsbury set to John Buchan and Dornford Yates via *1066 and All That*. These sketches undercut some cherished national myths

from 1900 to 1939 with that wit and perverse eccentricity incapable of taking itself too seriously which is perhaps England's most distinctive contribution to twentieth-century culture. But there is also, in the scenes set between 1939 and 1945 which form a running commentary on the play-within-a-play, a political attack on the 'jaded lobster' of inter-war Toryism, the appeasement and xenophobia of Little England.

It is perhaps impossible to do justice to all the play's ambitions: it was Alan Bennett's first play, and he has since learnt to hone his material, most notably in the TV play *A Question of Attribution* and *The Madness of King George*, both the Exhibition Play in 1993 and recently filmed starring old Amplefordians Rupert Everett (W75) and Julian Wadham (A76). This performance perhaps emphasised the comic and sentimental, in a series of hilarious and sometimes moving cameos, at the expense of satire and historical sweep. However, it touched at times, and especially at its close, on the questions of national identity and destiny which the play is intended to raise, and provided an offbeat history of the century – 'a memoir of the life and times of two nice people in a world we have lost'.

Best of all, unsurprisingly, were many of the school scenes. As in *How to be Topp*, the masters were funnier and more familiar than the boys: the large part of the Headmaster was performed with distinction by Ed Davis, who made this pompous and blinkered character almost likeable in his self-delusions, despite a delivery which was too menacing and unvaried. This was a notably mature performance by a second-year boy. Franklin was the suave and remarkably self-confident Jeremy Agnew, making his first appearance in a school production: like Molesworth, he clearly knows the enemy and its characteristic traits. Michael Squire was the campily hopeless young beak Tempest, and Tom Detre the unloved and superannuated chalkie whose classroom technique owed so little to progressive teaching methods: 'You are a stupid boy, Rumbold, but by God you're a consistent one.' The funniest boys were Hugo Brady and Luc Delany, the two halves of a memorable and uncontainable pantomime Lady Ottoline Morrell, who kept popping out in all directions. They were closely followed by Henry Hudson, victim of the notorious Confirmation class and a bravura defence barrister in the mock-trial of Neville Chamberlain for the Rape of Czechoslovakia. This highlight also starred Peter Westmacott as Mr Justice Cocklecarrot.

Gag follows pun in these sketch scenes with such rapidity that it is hard for actors, let alone audience, to do justice to such richly ludicrous fare. Generally, I felt punchlines needed more highlighting and inflections more careful preparation and distinction. One actor who certainly didn't miss a trick was Henry Weston-Davies, hilarious as Matron and Czechoslovakia alike, but most memorable as Bennett's Lady Bracknell: 'all women dress like their mothers, that is their tragedy. No man ever does, that is his'. Her Oedipal solution to the problem of unattached sons of unmarried mothers struck Brady with appropriate horror.

Less successful were the difficult Claridges scenes which link these

sketches, although Chris Wade was a wonderful Nurse, with a banal proverb for every occasion. Ed Forsythe tried manfully but missed the bitter ironies of his Harold Nicholson character, leading us to ignore Bennett's suggestion that the myth of Edwardian England was largely a fictional construct. Perhaps such myths are more enduring than history, as the clever counterpointing of haunting recollections of the English Country House with the gunfire of Flanders field at the centre of the play might remind us. If a little of the fierceness of Bennett's attack on the bankruptcy of the English pastoral myth was lost, the Headmaster/Franklin scenes refocused our attention on how we interpret the 'burden of the past'. Robert Hollas' Head of School held the scenes together with reliability and authority, superb props and imaginative staging sustained our attention throughout.

The play's conclusion is hauntingly sombre. Who really does speak for England? The Breed, or the Labour Party? Establishment or people? 'There is no faith in Chamberlain' chorus the schoolboys, but, as in Powell and Pressburger's *The Life and Death of Colonel Blimp*, we also mourn the passing of the ideal of the English gentleman. The play's last moments were movingly staged, to the sound of 'Sunset':

*To let. A valuable site at the cross-roads of the world. At present on offer to European clients. Outlying portions of the estate already disposed of to sitting tenants. Of some historical and period interest. Some alterations and improvements necessary.*

Cast: *Headmaster*: Edward Davis (T); *Franklin*: Jeremy Agnew (J); *Tempest*: Michael Squire (T); *Matron*: Henry Weston-Davies (J); *Head Boy*: Robert Hollas (T); *Hugh*: Edward Forsythe (T); *Moggy*: Bryan-Christopher Abbott (A); *Nurse*: Chris Wade (A); *Mr Wetherbottom*: Tom Detre (A); *Boys of Albion House*: Robert Bond (W), Hugo Brady (W), Sandy Christie (B), Luc Delany (W), Henry Hudson (O), Felix Macdonogh (T), William Osler (W), Laurence Richardson (B), Peter Westmacott (T), Nick Young (W).

*Green Room*: *Stage Manager*: Tom Chappell (B); *Lighting Manager*: Louis Watt (A); *Lighting Assistants*: Laurence Richardson (B), Luke Poloniecki (H); *Sound Manager*: Martijn Zwaans (W); *Props Manager*: Jacob Eltz (B); *Costume*: Paul Benton (T), Bryan-Christopher Abbott (A); *Assistant Stage Managers*: Robert Bond (W), Ben Villalobos (C), Harry Pearce (D), Tom Stanley (W), Remi Thompson (J), James Gaynor (T), Robert Hollas (T); *Programme and Publicity*: Louis Watt (A), Andrew Lau (A).

Theatre Laureates: James Ayres (B), Robert King (T), David Steuart-Fotheringham (E), Tom Chappell (B), Louis Warren (W), Martijn Zwaans (W).

*The Birthday Party*Harold Pinter  
Lent 1997

This was an excellent production of a very unpleasant play, all the more unpleasant for the brilliance of Harold Pinter's youthful writing. Those who had some idea of what was coming will have been struck by the piercing irony of Louis Armstrong's *What a wonderful world* as we took our seats for a performance of high tension and impressive dramatic quality: An unappealing but not apparently wicked young man has been living for months in a seaside boarding house. Two sinister characters from the outside world arrive, bully him into gibbering collapse, and take him away. What, if anything, the wretched Stanley has done to incur his fate is never made clear; nor is the nature of the 'organisation' the two thugs seem, some of the time, to represent. The boarding house owners, Mr and Mrs Boles, harmless to a fault, and a hardly less harmless girl, Lulu, are implicated, through sheer stupidity, in a horror they understand as little as the audience does which is, perhaps, part of the play's point.

Pinter obviously meant the play's collisions of tone – the futile goodheartedness of the Boles', the casual lies obscuring Stanley's past, the practised brutality of Goldberg and McCann – to set each other off constructively, perhaps with the suggestion that terrifying menace may always irrupt into the most banal English circumstances. In the upshot, however, there is an incoherence in the play which takes the edge even off its cruelty, by isolating the almost ritualised bullying of Stanley in a general atmosphere of comic realism that makes it seem simply implausible.

The powerful influence of *Waiting for Godot*, first performed in England a couple of years before this play, both makes and breaks Pinter's text. Without Pozzo, no Goldberg, with his sentimental platitudes 'Culture? Don't talk to me about culture . . . Say no more!' thinly disguising his apparently motiveless cruelty. The vituperative double act with which Goldberg and McCann twice grind Stanley down is a sadistic transposition of the verbal games Vladimir and Estragon play when there is nothing better to do 'While we're waiting,' 'Waiting for what?' (which is an exchange from *The Birthday Party*). And the most shocking moment in the Pinter play, the snapping of Stanley's spectacles, without which he is helpless, has the same kind of impact as the stamping on Lucky's hat, without which he can neither think nor speak. To the theatrical force of all this, Pinter adds his own ear for the ludicrous triteness of domestic conversation, and his sense of threat, particularly in the carefully observed charm of the crooked Goldberg. But nothing in *Waiting for Godot* seems implausible, because no realistic framework is even sketched – and the solidarity of Vladimir and Estragon's long dependence on each other prevails over Pozzo's cruelty, as nothing in Pinter's play can begin to balance the triumph of Goldberg and McCann.

It is difficult to imagine the play being better acted by schoolboys than it was in this precisely directed production. Goldberg (Tom Chappell) and McCann (Louis Warren) were chilling in their ruthlessness, Chappell's Goldberg particularly terrifying in his quick swerves from apparent warmth to icy destructiveness. Tom Stanley's Lulu and Raoul Fraser's Mr Boles were well-judged, confident contributions (Fraser seeming perhaps a little too up-market for Mrs Boles's husband). Sandy Christie made a great deal of the difficult central role of Stanley, both speaking and moving with a wholly convincing, long-drawn-out loss of grip. And Eamonn O'Dwyer followed last term's fine Claudius with a funny, touching Mrs Boles, so perfectly caught as to seem, sometimes, to have strayed into this nightmare from a different play altogether – as Pinter no doubt intended. The set was exquisitely naff in every detail (a struggle this must have been, for a Green Room brought up on the flawless taste of recent productions) and the whole evening was presented with the high standard of professionalism we have come to expect from the present management of ACT.

Cast: *Mrs Boles*: E. O'Dwyer (T); *Pete Boles*: R. Fraser (B); *Stanley Webber*: A. Christie (B); *Lulu*: T. Stanley (W); *Goldberg*: T. Chappell (B); *McCann*: L. Warren (W) *Director*: Mark Pedroz; *Asst Director*: L. Warren (W); *Programme Design*: J. Osborne (D); *Photography*: T. Farley (B).

Green Room: *Stage Manager*: M. Zwaans (W); *Deputy Stage Manager*: J. Eltz (B); *A.S.M.s*: Robert Bond (W), J. Gaynor (T), R. Hudson (O), T. Stanley (W), L. Warren (W), T. Chappell (B); *Senior Carpenter*: R. King (T); *Lighting Designer*: L. Poloniecki (H); *Lighting Assistants*: L. Watt (A), L. Richardson (B); *Sound Manager*: M. Zwaans (W); *Sound Assistant*: L. Delany (W); *Props Manager*: R. Hollas (T); *Costume*: Miss Houlihane; *Wardrobe Assistants*: P. Benton (T), B. Abbott (A).

LW

## SPORT: LENT TERM

### RUGBY: THE A XV

#### AMPLEFORTH 20 HARROGATE COLTS 27

Perhaps expectations were too high, for this was a most disappointing game. True, Harrogate were a much bigger side who had unusual pace in two gifted half-backs and they soon led by a try scored from a penalty a few metres from the line. Melling replied with a penalty a few minutes later and the School expected to take the lead when another penalty was awarded in front of the posts. Inexplicably the XV refused the offer and paid a heavy forfeit. The ball was thrown forward almost at the moment of scoring, Harrogate took advantage, belted the ball away downfield in a rapid counter and crossed for their second try a moment later. Almost immediately they scored again, once more from their own 22. On this occasion, Ampleforth won fast rucked ball, swung it rapidly left and a gap opened in the midfield. Sadly, lack of confidence led to an inept kick which was fielded by the Harrogate fly-half who simply ran round the entire team and scored at the other end. Now the match had been made difficult to win, but in the second half there was a noticeable shift of gear. Lyes came in on the right wing and scored immediately, a try beautifully converted by Melling. When he added a penalty and converted a penalty try to negate a pressure try scored by Harrogate, the score became 22-20. But the crucial moment came as Harrogate kicked off and failed to reach the ten metre line. Ampleforth chose the scrum but a complicated move caused yet another knock-on. Harrogate kicked to the corner from the ensuing scrum and their scrum-half had the final word as a defensive error let him in for the softest of tries.

#### AMPLEFORTH 17 MIDDLESBROUGH COLTS 10

The XV, losing the toss, were made to play with the wind in the half and they had a splendid start, excellent handling providing a try as Dumbell turned the ball back inside to Melling. The team continued to attack, although their handling became much less certain and several chances were thrown away. Enough pressure was exerted, however, for Melling to kick three penalties, one of which was a marvellous effort from near the ten metre line and close to touch. But was 14-0 at half-time enough in those conditions? Middlesbrough, using their big forwards, exerted pressure in their turn, firstly kicking a penalty and then being awarded a penalty try as the School killed the ball in their efforts to stop a score. The XV now regained the initiative but, again, poor handling destroyed a number of chances and Melling missed a penalty before putting the school seven points clear with another from in front of the posts. A desperate Middlesbrough were kept out by efficient line-out work from the forwards and some excellent work by the half-backs.

## SPORT

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1st VII

Back Row: B. Collins (O), J. Melling (J), P. McKeogh (W),  
R. Farr (T), J. Dumbell (H)  
Front Row: J. Wetherell (J), T. Bowen Wright (H), L. Kennedy (D),  
T. Rose (T), E. Porter (H)

#### AMPLEFORTH 55 HARTLEPOOL ROVERS COLTS 0

For the second week in succession, a stiffish' westerly made good rugby difficult but the opposition was this time not as stern as that of the two preceding matches. Indeed it was soon clear that the School forwards had more pace, more power and better ball-winning capacity than the opposing pack, and the backs were too fast for their opponents. If it took the XV too long to recognize this and play with confidence, they made up for it by the end, scoring a host of excellent tries in the process. Three came in the first half from Emerson, Melling and McKeogh, the last two of whom played superbly. Melling showed that, if he gains a yard more pace and if he can play with that same confidence against better players, he will go far. McKeogh is in a rich vein of form and is leading the pack by example and with much enthusiasm and skill. The second half saw the score move more rapidly from 21 to 55 points and it was good to see the backs passing so much more accurately. Melling with two more, McKeogh with another, Emerson and Lyes gained their reward while Igboaka, backing up the giant Higgins, scored to mark his fine game.

## MOUNT ST MARY'S SEVENS

In rather a bigger tournament than Mount St Mary's had ever had before, the seven showed outstanding spirit and resilience. In their group of four they were drawn first against Wimbledon College, whose reputation was brought to nought by an encouraging display of smooth sevens by the school team. This had already been one of the high points of the day when they played against Trent. Here a hard-tackling aggressive defence rattled the seven who made more mistakes in a minute than they had in all the previous game. 12-7 down at half-time they saved themselves at the bell by a try under the posts which Melling had started. He missed the kick, mentally kicked himself and thereafter his conversions and restarts were almost perfect. The third group game against Widnes Sixth Form College was won easily, a victory underpinned by a clear dominance in the set scrums. So, too, was the quarter-final in which Pocklington were despatched on a wet pitch. The semi-final against Trent was as closely-contested as the first game had been. Their aggressive tackling in the first half did not allow the team a moment's respite and the seven found it all hard work up the hill and against the strong wind. 12-0 down at half-time, the seven changed gear; pressurizing their opponents by the power of their tackling, they took all the possession, played all the rugby and overhauled their opponents, scoring three tries in a significant victory. Denstone, the other finalists, looked to be genuinely quick with two or three players who were faster than any player in the Ampleforth side. But the team had possession for long periods and that was sufficient to see them home in the end. Nevertheless Denstone scored first, a kindly bounce proving too much for the defender. Brilliant last ditch tackling by Denstone could not stop the seven from scoring in the corner for Melling to convert with a wonderful kick from the touchline. And after half-time, McKeogh, whose work-rate was outstanding, scored under the posts for the team to lead 14-5. But Denstone reacted strongly, scoring twice in as many minutes to lead 15-14. Kennedy now had his say; picking up the kick-off, he ran seventy-five yards, handing off three faster opponents to score under the posts. Regaining possession, he sensibly tried a drop goal. When it missed, the final whistle blew.

Results:	Group	v Wimbledon College	Won	24-0
		v Trent College	Drawn	12-12
		v Widnes V1th Form College	Won	40-7
	Quarter-final	v Pocklington	Won	33-5
	Semi-final	v Trent	Won	19-12
	Final	v Denstone	Won	21-15

## HYMERS SEVENS

The School were drawn in a group with Mount St Mary's, Pocklington and Hymers B team, who had to replace St Peter's. It had been clear on the preceding Sunday that Mount were a good ball-winning and hard-tackling side and so it turned out in this first match. True, the seven looked as though they

were still mentally on the bus for much of the match, but in the end pulled clear by the odd try in five. The other two group matches did not tax the seven too much; this was perhaps just as well because, in spite of the easy victories, they continued to look leaden-footed and lethargic. But that was not the case in the semi-final. Once again they moved up a gear, knew too much and were too fast for Ashville and ran away to an easy victory. To their surprise, Woodhouse Grove had defeated Mount St Mary's in the other semi-final and apparently had some pace available. In the event the seven did not let them use it, scoring their first try within seconds as Woodhouse were driven backwards by the ferocity of the tackling. Another try immediately before half-time and one immediately after killed the game and although Woodhouse Grove bravely responded with a try to make it 21-7, the School eased away to score two more tries to finish an encouraging tournament.

Results:	Group	v Mount St Mary's	Won	19-12
		v Hymers B	Won	40-0
		v Pocklington	Won	35-14
	Semi-final	v Ashville	Won	34-0
	Final	v Woodhouse Grove	Won	35-7

## AMPLEFORTH SEVENS

After the euphoria of winning two successive tournaments, it was bitterly disappointing to see the seven play so badly in the first of the group matches against St Edward's, Liverpool. They had little to offer except some frightful handling and went down without overly taxing the opposition. It was an uncharacteristic display. They recovered from this setback with a comfortable win against Ashville and then played well against Newcastle, who had just beaten St Edward's to win 17-5. The winners and runners-up in the group then depended on the result of the final match between the School and Mount St Mary's. Mount led almost from the kick-off but Dumbell scored an excellent try to level the scores by half-time. A good penalty move in the second half saw Melling put the school ahead 14-7 but an inability to win their own ball in the set scrum cost the seven dear and they gave away two tries in this way to lose 14-19.

Results:	Group	v St Edward's, Liverpool	Lost	7-24
		v Ashville	Won	40-5
		v Newcastle RGS	Won	17-5
		v Mount St Mary's	Lost	14-19

Meanwhile the second seven were having a good time in a somewhat easier group. Although they lost their first game v Hymers 7-21, they had no problem with St Peter's and demolished Read School, supporting these wins with an even better one against Oakham. This put them through to the semi-final against the winners of Group A, St Edward's. In this game they played

outstandingly well and only lost narrowly by a conversion. As St Edward's were to go on to win the final, this represented a real success.

Results:	Group	v Hymers	Lost	7-21
		v St Peter's	Won	21-5
		v Read School	Won	36-14
		v Oakham	Won	17-7
	Semi-final	v St Edward's, Liverpool	Lost	12-14

The team was: M.J. Emerson (W), U.I. Yusufu (C), T.B. Foster (H), J.J. Wetherell (J), R.U. de la Sota (H) (Capt), E.D. Hodges (W), B.J. Collins (O). Also played: O.P. Hurley (C), P.A. Rafferty (H).

### STONYHURST SEVENS

On balance this was a highly satisfactory day. The least pleasing aspect of it was, of course, the sad injuries incurred by Bowen-Wright in a rough game with St Mary's, Crosby which meant that he would be unable to play in the National Sevens. Dumbell was moved to the wing and Wetherell was brought in at scrum-half, where he played extremely well. The team moved through their group and two more games, scoring a lot of points in the process, the game against Merchant Taylor's, Crosby being a particular success. This victory took the team to a semi-final against Stonyhurst. The first few minutes of this game were a disaster: two mistakes when in possession yielding first a set scrum and then a loose ball, from both of which the Stonyhurst fly-half scored. 12-0 down, the team had to react quickly. This they did through Rose, who caused havoc with a powerful run on the right which forced Stonyhurst to defend desperately in their 22 until Wetherell squirmed over under the posts. After half-time, Rose scored to put the school in front but from the kick-off, Stonyhurst were allowed to break through the defensive line to re-establish their lead. They seemed to have the game won as they pinned the seven deep in their own 22 but first an overlap was worked only for the final pass to be dropped and seconds later an even more clear-cut chance occurred. Farr's mazy running created a three to one overlap at halfway. The pass was delayed a fraction of a second too long and the easiest try of the day spurned. It was an irritating way to end after a successful and encouraging day.

Results:	Group	v Lancaster and Morecambe	Won	49-0
		v Hymers	Won	31-7
	Third round	v St Mary's, Crosby	Won	33-0
	Quarter-final	v Merchant Taylor's, Crosby	Won	28-12
	Semi-final	v Stonyhurst	Lost	14-19

### ROSSLYN PARK NATIONAL SEVENS

Bowen-Wright's dislocated shoulder had a far greater influence on events than had been imagined after the good day at the Stonyhurst sevens. How the seven missed his brand of enthusiasm, his work-rate, his confidence to go for a gap and his speed! It was not that Wetherell played badly; indeed he was one of the few to play to his normal level, but the rest looked tired and had little appetite for the games. The aggressive tackling on which this team had based their game was strangely absent and, in the very first game against Sharnbrook, it let them down to the tune of 14 points and the team were lucky to escape in the second half by scoring three tries. It was too much to hope that they would get away with it a second time and sure enough they lost to the eventual group winners by three tries to two. There was a spark in the next game against the weakest team in the group but the final match, admittedly when the group winners were already known, saw a complete abandonment of all they had striven to learn: seven men chasing the ball from side to side across the field, so unsure were they that a tackle would be made! It was humiliating to see a side of their capabilities performing in such a way. It was also mystifying.

Results:	Group	v Sharnbrook	Won	21-14
		v Hampton GS	Lost	14-21
		v Newcastle-under-Lyme	Won	54-14
		v City of London Freemen	Lost	10-26

JGW

### CROSS-COUNTRY

The season promised well with four members of last year's successful side. In the event we only achieved moderate success, due largely to a series of injuries. However, in Raoul Fraser (B) the team had a runner of outstanding ability who won all but one of the races including the Midland and Northern Independent Schools' meeting. Christopher Sparke (A) captained the side and ran well when he was not suffering from injury. Seymour Patisson (D) was the third old colour from last year and ran outstandingly well. The middle order of Anthony Arthur (J), Richard Haywood Farmer (C), Mark Sheridan-Johnson (W) and Michael Pepper (D) were all thoroughly competent but needed that little bit extra if the team was to be really strong, but three of them will be back next year. Oliver Brodrick-Ward (A), Barclay Macfarlane (W), William Heneage (E) (still a junior), and on one occasion Frederick Dormeuil (O) made up the remaining place.

The season began with a match against the Old Amplefordians, organized by Adrian Myers and Oliver Heath. Fifteen old boys ran but were just beaten. Toby Gibson finished second to Raoul Fraser, but Robert Rigby once again was in the first three home with Malcolm Forsythe (who left the school in 1972) finishing fifth. We went on to beat Durham and Barnard Castle easily. At last, after three abortive attempts, we made the journey to East Anglia to run



1st VIII

Back: A.J. Arthur (J), B. MacFarland (W), M.A. Pepper (D),  
O.W. Brodrick-Ward (A), R.E. Haywood-Farmer (C)  
Middle: R.A.J. Fraser (B), C.J. Sparke (A), R.A.S. Pattison (D)  
Front: F.M. Sheridan-Johnson (W), F.P. Dormeuil (O)

against Norwich and three other schools. Although we just finished second to Norwich, Raoul Fraser had the satisfaction of beating their school record by eleven seconds. Sedbergh away is always a formidable fixture and we lost 46-32 although Fraser won and Pattison was third. We then lost to Welbeck (who also won our Invitation Meeting) but defeated Nottingham HS. The last run of the term was the Midland and Northern Independent Schools' meeting held this year at Durham. We did well to finish sixth, but the highlight was the individual victory of Raoul Fraser. To win he had to defeat among others E. Jaines of Durham who is a current England under-19 international and who had beaten him earlier in the season. It developed into a tremendous race on a demanding course and at the finish Fraser won by two hundred yards. It was a wonderful way to finish the season.

1st VIII: C.J. Sparke (A) (Capt.), \*A.J. Arthur (J), \*O.J.W. Brodrick-Ward (A), \*R.A.J. Fraser (B), F.P. Dormeuil (O), \*R.E. Haywood-Farmer (C), W.J.M.F. Heneage (E), \*B.J.A. Macfarlane (W), \*R.A.S. Pattison (D), \*M.E. Pepper (D), \*F.M. Sheridan Johnson (W). \*denotes Colours  
2nd VIII: J.H. Arthur (D), G.A.J. Burnett (D), C.W.A. Evans-Freke (E), T.F. Healy (D), T.W.A.

Mackie (T), T.P. Pembroke (E), J. Perez Correa (W), A.J. Sherbrooke (W), J.W. Tarleton (C), J.S. Zemen (D).

## Results:

1st VIII v Old Amplefordians Won 48-38  
1 Fraser, 2 T. Gibson (OA), 3 R. Rigby (OA), 4 Pattison, 5 M. Forsythe (OA), 6 Sparke, 7 D. Graham (OA), 8 Haywood-Farmer, 9 Sheridan-Johnson, 10 Pepper, 11 A. Myers (OA), 12 Arthur, 13 Brodrick-Ward, 14 A. Pike (OA), 15 D. Graham (OA), 16 W. Cochrane (OA), 17 T. Clarke (OA), 18 C. Copping (OA), 19 P. Thomas (OA), 20 A. Hickman (OA), 21 H.Young (OA), 22 S. Lovegrove (OA)

v Durham & Barnard Castle: 1st Ampleforth 33, 2nd Durham 57, 3rd Barnard Castle 100

2 Fraser, 4 Sparke, 5 Arthur, 6 Pattison, 7 Haywood-Farmer, 9 Pepper, 10 Brodrick-Ward, 11 Heneage

v Norwich, Ipswich, Framlingham & RHS Ipswich: 1st Norwich 46, 2nd Ampleforth 59, 3rd Ipswich 102, 4th RHS 157

1 Fraser, 3 Pattison, 8 Haywood-Farmer, 14 Arthur, 16 Sparke, 17 Pepper, 20 Macfarlane, 21 Brodrick-Ward

v Sedbergh Lost 32-46

1 Fraser, 4 Pattison, 8 Arthur, 10 Haywood-Farmer, 11 Sheridan-Johnson, 12 Pepper, 14 Sparke, 16 Macfarlane

v Welbeck & Nottingham HS: 1st Welbeck 47, 2nd Ampleforth 59, 3rd Nottingham 69

1 Fraser, 3 Pattison, 8 Sparke, 13 Arthur, 15 Haywood-Farmer, 19 Pepper, 21 Sheridan-Johnson, 22 Macfarlane

Ampleforth Invitation Meeting: Placed 2nd (out of 9) 1 Fraser, 2 Pattison, 4 Sparke, 19 Pepper, 22 Dormeuil, 24 Arthur, 26 Sheridan-Johnson, 29 Haywood-Farmer

Midland & Northern Independent Schools Championships at Durham: Placed 6th (out of 19) 1 Fraser, 23 Pattison, 53 Sparke, 57 Sheridan-Johnson, 58 Pepper, 72 Haywood-Farmer, 92 Brodrick-Ward, 97 Macfarlane

2nd VIII v Durham Won 53-30  
v Sedbergh Lost 30-50  
v Welbeck Lost 22-65

## Inter-House Cross-Country Races:

## Senior

1st	St Dunstan's 321	Individual	1 R.A.J. Fraser (B) (23 mins 53 secs)
2nd	St Oswald's 417		2 R.A.S. Pattison (D)
3rd	St Cuthbert's 418		3 C.J. Sparke (A)



## Junior A

1st	St Hugh's	218
2nd	St Edward's	228
3rd	St Cuthbert's	238

## Individual

1 E.A. Forsythe (T)
(20 mins 53 secs)
2 W.J.M.F. Heneage (E)
3 I.D. Robertson (C)

## Junior B

1st	St Edward's	60
2nd	St Wilfrid's	96
3rd	St Dunstan's	97

## Individual

1 P.J. Wightman (D)
(18 mins 49 secs)
2 O.T.A.L. Roberts (J)
3 B.J.E. Higgins (H)

MEC

## 1ST XI HOCKEY

P7 W4 L2 D1

This was a skilful and, for the most part, successful XI. Within the limitations of their facilities and coaching, the hockey players of Ampleforth did well. Hockey at Ampleforth has now reached a stage where there can be a fair degree of confidence that certain schools will be defeated. Until hockey is played by all age groups, however, Ampleforth will always struggle against Scarborough College and, without regular access to an astro-turf pitch, the gulf between Ampleforth and Yarm School will be unbridgeable. The XI was able to defeat Ashville College, St Peter's School 2nd XI, Sedbergh and Barnard Castle. The match with Read's School was drawn.

In defence, Shepherd (A) made considerable progress as a goal-keeper. In front of him, Martin (M), Walsh (A), Poloniecki (H) and Lyon-Dean (D) all played with laudable commitment and an increasing level of skill.

The mid-field was consistently impressive. The captain, King (T), led by example. He capitalized on his technical accomplishments with an exceptional willingness to work. He was ably supported in the centre of the field by the equally committed Crowther (D). On the flanks, Potez (O) and Edwards (E) played with skill and flair.

The attack was dominated by the hard-running and power of Johnston Stewart (D). He was the team's leading scorer and played well. He was ably assisted by the intelligent running and selfless support play of Finch (W). The squad was reinforced by the efforts of the utility players, Pace (T), Molony (J), Telford (A) and Evers (O).

## SQUASH

This has been another most enjoyable season. The spirit and attitude of the teams representing the school have been as good as ever; indeed the set was fortunate to have in the 1st V two players not only of exceptional ability and but also two such pleasant and inspirational characters. Tom Sherbrooke (E) and Chris Shillington (E) have given excellent service to the school in squash and fully deserve their excellent individual records. In fact one of the lasting memories of the season has to be the difficult decisions to be made each Friday

afternoon on team selection; not, as one might imagine, who should play but rather in which order to play our top two players – they were, and always have been, difficult to separate in ability, the task made no easier by the fact that they are such good friends. Their example to the younger players in the set was outstanding; the whole set benefited from their presence and we all owe them a debt of gratitude.

The 1st V had a successful season. It was one of the youngest teams we have had for some time; below the top two players they all came from the GCSE year. As has already been noted, the top two players performed exceptionally well: Tom Sherbrooke (E) improved rapidly in the last year to become a formidable opponent, covering the whole court and adding new shots to his repertoire. Chris Shillington (E) used all of his natural talent and was difficult to beat; most opponents found it difficult to read his drop shots and his ability to play shots at the last possible moment. Paul Prichard (D), already appointed as captain for next season, continued to improve; coming into the 1st V at number three is no easy matter and yet he managed to win more than half of his matches, a creditable feat. He also has great natural talent and he will find the challenge of playing at number one next season demanding. At number four Nassif Elhaji was a much improved player from his previous experience in the U15 team; he is still rather impatient on court but his range of shots is now wide enough for him to be confident against most opponents at this level. Bobby Christie (H) played regularly at number five and shared with his captain the honour of the best individual record; he won 11 out of the 15 matches he played. Increased mobility on court should make him into an even better player next year.

After a shaky start in the autumn term, when the inexperience of the younger players showed, the 1st V managed to win their last six matches, four of those by the margin of 5-0. Close matches against Barnard Castle, Stonyhurst and Leeds were lost 3-2 in the first term but, in the case of the first two, the result was overturned in the second term. The match against Leeds was one of our three matches in the national Schools' Squash Competition, now run on a regional basis; a victory over Greenhead College and a defeat to a strong Woodhouse Grove school were our other fixtures. It is pleasing to report that we are planning to build on this successful season with new fixtures next season against Woodhouse Grove and Bootham.

In contrast to the senior team, the U15 team had a disappointing season, managing to win only one of their eight matches. The fact that fixtures are difficult to find at this level, and that only strong teams will arrange fixtures, is no excuse; there were disappointing performances and, more serious, an inability in some players to progress to a higher level of play. The exception here, as with the 1st V, was at the top of the order. In Arthur Landon (E) and Tom Dollard (D) we have two fine prospects for the future; they both won over half their matches and made excellent progress and should be challenging for places in the 1st V next season. The rest of the team should look at their excellent example when assessing their commitment and work-rate.

The contribution of this year's captain, Tom Sherbrooke (E), has been enormous and the set is grateful for his efforts. Ably supported by the rest of his team, he has set a fine example to younger players both on and off the court. He was playing squash right to the end, well after the season had finished; he takes our best wishes for the future. Brian Kingsley has continued to work hard with the squash sets, fitting us into his tight schedule and outside commitments; we are grateful for his expertise and commitment.

In spite of the difficulties in finding fixtures for the U15 team, it is pleasing to report that this season saw the greatest number of matches for many years. We put out teams at five levels, the equivalent of one for each year in the school; we hope to retain these fixtures in the future and encourage more squash playing by our boys. **In this regard, I would be grateful for any information on Old Boys who have played representative squash after leaving Ampleforth; it is hoped to include such information in a future Journal report and, at the same time, arrange a fixture for our 1st V against the Old Boys. Any offers of help in organizing this match would be gratefully received.**

A well contested House Competition saw victories for St Bede's against St Edward's in the Seniors and a victory for St Edward's against St Dunstan's in the Juniors. This competition continues to be popular with the boys, ensuring as it does the participation of a high proportion of squash players in the school. In rather one-sided finals of the Open Competitions, Tom Sherbrooke (E) and Arthur Landon won the Senior and Junior titles respectively, confirming them as the outstanding prospects of their year groups.

KJD

## BASKETBALL

U18: P4 W3 L1      U16: P1 W0 L1      U15: P3 W3 L0  
1997 saw a continued growth of interest in basketball with over 30 players involved full time at three age groups during the Lent term. An influx of new boys to the school strengthened teams at all levels but, despite this, the quality of play and teamwork was not as good as in the previous year. Although the results at all levels were very creditable, this must be balanced against the fact that the opposition was, for the most part, from schools without basketball tradition or expertise. If playing standards are to improve, a more demanding programme of fixtures is essential.

Although five players had represented U18 team in the 1996 season, their collective experience was limited and so this was a rebuilding year. Borja Herrera (J) had the difficult task of leading the team, despite having had little experience of U18 basketball himself. He handled the job creditably. Kevin Anakwe (A), Diego Mesa Betes (A) and Toju Kpere-Daibo provided the rebounding power, but as none were comfortable passers of the ball, our interior offence lacked subtlety. Ben Rohrman (C) and Kelvin Ng (C) brought much needed quality at both ends of the court but were often guilty of

trying to do too much themselves. The remaining places in the team were taken at various times by Grant Denny (J), Rodrigo Joliver (H), Stephen Lee (O), Kelvin Wong (T), Edward Maddicott (H) and Mai Rongraung (C).

The team started nervously in the first fixture of the season against a much taller Durham side. There was little movement on offence and no boxing out on defence. Durham were able to pick up rebounds from low percentage outside shots and also scored several unopposed lay-ups as Ampleforth failed to get back in transition. However, the opposition were unable to establish a significant lead and after half time Ampleforth took control, thanks mainly to the individual contributions of Rohrman and Ng and, once ahead, the team played with increasing confidence. A similar pattern followed in the match at Sedbergh. Ampleforth looked devoid of attacking ideas for the first quarter of the game but, once Kpere-Daibo and Anakwe had found their touch under the basket, Sedbergh were put under too much pressure. Fast break baskets from Rohrman and contributions from Herrera, Ng and Mesa Betes ensured an emphatic victory. The game against Stonyhurst proved to be an altogether more demanding fixture but by now there were signs that the team was starting to gel. Kpere-Daibo was in inspired form on the defensive boards and the team showed far more determination, despite some sloppy defending in one-versus-one situations. In contrast, the final match of the term against Bradford was a disappointment. After three wins the team mistakenly assumed that victory was a foregone conclusion, but they were unable to shake off a determined Bradford side and sloppy passing kept the scoreline close. Despite this, Ampleforth were ahead with three minutes of the match remaining but then showed their lack of experience by turning the ball over on two occasions, allowing Bradford to score with close range shots. We eventually lost by four points. This was a disappointing end to the season but an important lesson for the players involved.

One of the best games of the season was the U16 fixture against Bootham. The lead changed hands on eight occasions in a match which the more composed team was always likely to win. With several Ampleforth players in foul trouble, their frustrations boiled over in the second half and Bootham were able to regroup and control the final few minutes of the match.

The U15 team was unstoppable! With Raphael Wu (O) and Antonio Morenes Bertran (O) we had a big height advantage. Wu showed a great shooting touch while Oliver Odner (B) and Alex Lee (O) handled the ball competently and added an outside shooting threat. Durham and Sedbergh were simply swamped, but a more competitive Stonyhurst side brought the best out of the team in their final game of the season. The other players who represented the U15 team were Daniel Chiu (B), Andrew Kim (C) and Cyril Lau (C).

AST

## GOLF

Four matches were played in the Autumn and all were won. Barnard Castle 2-1, OAGS 3-2, Sand Moor  $2\frac{1}{2}$ - $1\frac{1}{2}$ , and Brough 2-1. These were particularly good results, and especially the win against Sand Moor – the best we have achieved against them before was a half. Rupert Finch (W) was captain and led from the front with some excellent golf, but he was lucky to have the support of other very good players: Piers Cartwright-Taylor (W) the only other old colour, Charles Ellis (E), James Balmer (W), Rupert Tussaud (E), Gavin Camacho (C) and Jeffrey Hughes (C) who were all most reliable and had many good wins. There were encouraging signs of talent among younger golfers: James Tussaud (E) played against the OAGS and also in a junior match against Brough in which three first year boys also took part: James Faulkner (E), John Whittaker (J) and Simon Lukas (E).

There were the usual two competitions during the term. First the 18 hole stroke play for the Vardon Trophy. Rupert Finch won with 12 over par, with Charles Ellis one stroke behind and Peter Edwards and Robert Russell-Smith two strokes further back. The Whedbee prizes, which Dick Whedbee (O44) gives each year and the competition for which goes on all the term, were as generous as usual. The winner of a Callaway Big Bertha no 3 wood was Gavin Camacho, Charles Ellis won a set of Proquip waterproofs, and Piers Cartwright-Taylor got a Wilson lightweight bag. Nine other boys won prizes of three or six golf balls. We are most grateful to Dick for the way he encourages the school golf with these prizes.

SPT

## SPORT: SUMMER TERM

## CRICKET

## 1ST XI

Batting (Qualification 150 Runs)

	Innings	Not outs	Runs	P12 W2 L2 D7 A1		
				Highest Innings	100's	Average
M. Wilkie	11	1	462	93*	—	46.20
A.G.M Jenkins	11	2	296	78	—	32.89
G.M. Denny	11	0	301	53	—	27.36
P.E.D. Cartwright-Taylor	11	0	243	60	—	22.09

\* Not out

Bowling (Qualification 15 wickets)

	Overs	Maidens	Runs	Wickets	Best Average	
					Best	Bowl
H.F.P Murphy	150.2	24	509	19	3-52	26.79
C.G.S. Shillington	153.4	17	588	21	5-47	28.00

I have been involved in 1st XI cricket at Ampleforth for more than 10 years and naturally the weather has played a large part in the cricket the School has been able to play. However, this year has been the worst year for weather that I can remember. The School has been blighted with awful luck with the climate and has lost a total of five games due to the rain. This was not the end of the story, because the team lost countless training days throughout the season, which hindered the flow of the team's progress considerably.

Having said that, the XI was a genuine team in every sense of the word. They covered all three years of the senior end of the School. There were no particular 'stars' but all the team played a major role in the success of the side. They all enjoyed their cricket and, what is more important, they all enjoyed playing together, whether they were challenging the MCC or practising in the drizzle. They worked hard and listened to advice. Although they may not have been the most talented XI the School has ever seen, they more than compensated for this with their enthusiasm and spirit.

The batting of the XI was strong, as the fact that the XI was only bowled out twice will testify. They were led from the front by the two openers G. Denny (J) and M. Wilkie (C). Denny gave the XI a genuine security, as he has the ability to make all bowlers look ordinary. Although he didn't eventually score as heavily as he would have liked, he was part of many important opening stands, six of 45 or more, which launched the XI batting with a superb basis. He is a fine batsman, and one from whom I hope we will see the Cricketer Cup benefiting. His partner, Wilkie, had a magnificent season. Right from the Worktop game on the opening day of the season, when he scored a glorious 93\*, he grew in confidence. He took full advantage of the experience and support of Denny and finished with one of the highest averages that any Amplefordian has achieved, scoring 462 from 11 innings at an average of 46.20. The XI will see a lot of his batting in the following two years.

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## 1ST XI

Back Row: R. Hobbs (D), P. Cartwright-Taylor (W), L. Kennedy (D), M. Wilkie (C), H. Murphy (J),  
E. Johnston Stewart (D), S. Harle (C)

Front Row: A. Jenkins (J), G. Denny (J), T. Lyes (O), N. Zoltowski (H), C. Shillington (E).

P. Cartwright-Taylor made the no 3 slot his own. He is a player with talent, but has previously struggled to score heavily as his shot selection has often let him down. He worked hard on this and achieved his goal as he played two innings of controlled mature batting.

A. Jenkins (J), at 4, batted with both elegance and power. He was particularly effective against seam bowling, where his straight driving was a delight to watch. He thought a lot more about his cricket this year and thoroughly deserved to be awarded his full School colours.

The middle order never quite managed to dominate the opposition's bowling but, nevertheless, each made useful contributions. L. Kennedy's (D) fine innings against the Old Boys gave a good view of what he was capable of and he supported batsmen in full flow on many occasions. S. Harle (C) showed promise in several innings before sacrificing his wicket for the cause. E. Johnston Stewart (D), who made the XI late in the season, also showed promise for next year. R. Hobbs (D), as well as keeping wicket admirably, added useful runs and never seemed to be overawed by a situation, no matter how tense it became. He managed to hold the late middle order together on many an occasion.

The bowlers helped the batsman out admirably with the bat. There was a feeling of *déjà vu* when C. Shillington (E) and N. Zoltowski (H) batted the side safely to a draw in the last game of the season, as they had done last year against Blundell's.

The bowlers toiled valiantly. The XI never quite managed to recover from tragically losing the services of T. Lyes (O), who had formed a super partnership with Zoltowski as an opening pair. His late in-swing bowling was really beginning to penetrate batting sides when he broke his leg. Zoltowski bowled with a great deal of heart and courage; he was regularly used by Denny in tense situations and was seldom found wanting. He deserved to have better figures and certainly bowled better than they suggest.

Jenkins filled the void that Lyes left and bowled well in some games, but it was asking a lot to have him opening the bowling. Wilkie's bowling improved and, with hindsight, should probably have had more work to do.

The two spinners worked hard throughout and it was a joy to watch H. Murphy's off spin working in tandem with Shillington's leg spin. Both players had good and bad days, but both bounced back after disappointments to claim good figures again. Shillington was the leading wicket taker with 21 wickets. The regular rain intervals hindered them more than most, as they kept having to re-find rhythm, something that is so essential to the art of spin bowling.

The XI fielded well. They, like many sides before, yielded to lapses in concentration at times but fought back courageously when they had faltered. There were high points, such as Harle's superb slip catching, and Zoltowski's staggering caught and bowled in the tense climax to the Durham game to name but two.

The XI were led by G. Denny. The wonderful team spirit is down to his friendly but firm leadership. He is a positive leader and always believed that the



### 1ST XI

Back Row: R. Hobbs (D), P. Cartwright-Taylor (W), L. Kennedy (D), M. Wilkie (C), H. Murphy (J),  
E. Johnston Stewart (D), S. Harle (C)  
Front Row: A. Jenkins (J), G. Denny (J), T. Lyes (O), N. Zoltowski (H), C. Shillington (E).

side could win. He drove the team to try and achieve positive cricket and, had they not been so hindered by the weather, they would have achieved more positive results. He was a marvellous ambassador for the School both on and off the field. He was ably assisted by Shillington as vice-captain.

It was a frustrating season, but one in which some high class cricket was played, and one which was enjoyed. Indeed, that spirit of fun and adventure showed by this side should overflow into the next few seasons at 1st XI level.

GDT

#### AMPLEFORTH drew with WORKSOP

Having been lulled into a false sense of security by three practices in balmy heat on the match ground square, the XI returned back to earth to face the normal conditions for the start of an English cricket season – a biting wind and an overcast sky. This was definitely a 'three sweater day'. Undeterred, the season did get under way, with Denny winning his first toss and inserting his hosts. Zoltowski and Lyes immediately set the tone of the day as they bowled straight and full in length. Lyes' first over saw him beat the Worksop left handed opener twice outside the off stump until he achieved the edge he had been looking for and had him caught behind by Hobbs. The rest of the bowlers continued to bowl accurately and well, which bears testimony to the quality of the Worksop batting as they played confidently and extremely straight to build a good score. The XI never gave in and kept attacking their hosts, and there were several periods of fascinating cricket as bat and ball struggled for supremacy. Despite sterling work in the field by the School and by Murphy and Zoltowski with the ball, the Worksop batsmen did achieve the upper hand and were able to declare at 253-7 after 61 overs. A score of this size, from what was to be a lot less overs, was always going to prove a huge mountain to climb, especially on the first day of the season. However, Denny and Wilkie began in a positive manner. Denny immediately showed an assurance and maturity in his play which rubbed off quickly on Wilkie and the two played the pace of Worksop well and punished any loose deliveries savagely. When Denny fell, Cartwright-Taylor continued the good work with Wilkie, and the School reached 55-1 at tea. Wilkie went from strength to strength after tea and with support from Cartwright-Taylor (25) and Jenkins, who scored a magnificent 48 full of aggressive driving, he reached a superb 93 not out to guide the school to a creditable 197-3 at the close.

Worksop 253-7 dec (Moore 90, Harvey 72, Murphy 3-52)

Ampleforth 197-3 (Wilkie 93\*, Jenkins 48)

#### AMPLEFORTH drew with EMERITI

The Emeriti team that had a strong 'Amplefordian' flavour won the toss and elected to bat first on a cool morning. The School began slowly and their guests managed to reach 63-1. At this point Denny brought on Shillington and Murphy, and the two began to slow down the runs and also began to make inroads into the visitors' batsmen. This continued until P. Fisher (Headmaster

of Mount St Mary's) and F. Fitzherbert (C72) came together. At this point the XI began to lose their way again as the two put on a marvellous stand of 103 before Fitzherbert fell to Murphy. The Emeriti finally declared at 215, when Fr Edward Corbould was run out on his welcome return to the match ground. The School were given another solid start by Denny and Wilkie of 53, but against the guile of the Emeriti slow spin bowlers, the School were never able to dominate and the game finished as a tame draw.

Emeriti 215-9 dec (F. Fitzherbert 50, P. Fisher 49, H. Murphy 3-77, C. Shillington 3-46)

Ampleforth 172-5 (Wilkie 68)

#### AMPLEFORTH drew with DURHAM

On a day when all games at Ampleforth had to be called off because of the rain, the School travelled to Durham half expecting the threatening clouds to play a major role in the game ahead. The School were asked to bat on a wicket which was helpful to the seam bowlers. Denny and Wilkie showed marvellous temperaments to weather the onslaught of the Durham attack and managed to take the School to 87 before Wilkie fell. Denny completed his 50 before he was also out. Jenkins drove forcibly, with help from Cartwright-Taylor, and Harle scored 50 to push the school score to 200-8 dec. The declaration set Durham a difficult task but, on a fast scoring ground, was well within their grasp if they batted well. The School made a superb start as Zoltowski and Lyes claimed early wickets to reduce the Durham team to 43-3 and, when Zoltowski then had the Durham captain caught behind, the XI were in command. However, the Durham batsmen then began to take control. The eleven appeared to be losing the game when Denny brought Lyes and Zoltowski back to the attack and the team fought back hard to stop the batsmen running away with the game. The match reached a thrilling finale as Durham needed 14 to win from the last two overs. The composure of the two bowlers and the fielders was outstanding. They stopped the home team from winning as they fell 4 runs short and in fact, if catches had been held, the School could well have won the game.

Ampleforth 200-7 dec (Denny 53, Jenkins 53)

Durham 197-6 (Beals 61\*, Wides 72, Zoltowski 4-56)

#### AMPLEFORTH beat STONYHURST by 7 wickets

This was a game dominated by the School from the moment that Lyes claimed his first wicket in the second over of the day. Lyes bowled with control and swung the ball late into the right handed batsmen, and troubled all the Stonyhurst batsmen. He eventually finished with the fine figures of 5-33 from 16 overs. He was supported admirably by his fielders, notably Harle who took two fine catches at 1st slip. The visitors rallied before lunch to steady their innings, but the School made sure they did not score heavily after lunch and bowled them out for 154. Yet again Denny and Wilkie put on another 50 opening partnership and when Denny fell with the score at 76, the side was

well on the way to victory. Wilkie steered the XI all but home as he made another impressive 70.

Stonyhurst 154 (Slater 56, Wallis 67, Lyes 5-33)  
Ampleforth 155-3 (Wilkie 70)

#### SEDBERGH v AMPLEFORTH

Match abandoned after 40 overs

Having lost the Saints match to the weather, it was a disappointment that this game eventually fell foul of the weather as well. The School asked their hosts to bat and made an early breakthrough as Zoltowski captured the important first wicket. However, the Sedbergh innings then turned rather tame. The School bowlers bowled with accuracy, but without the necessary penetration on a rather low and slow wicket to take wickets. The batsmen, on the other hand, could not build up the pace of their innings, faced with the accuracy of particularly Murphy and Shillington. The game was slipping into a tame affair, with Sedbergh 80-1 from 40 overs, when the torrential rain brought the game to an early end.

#### AMPLEFORTH drew with MCC

As befits tradition in this game, the XI asked the opposition to bat first. The XI were to see some superb batting from two familiar opening bats, R. Wilson (H92) and O. Mathias (C93). Both players batted with genuine flair. Mathias, in particular, batted with power and control. They put on 122 in quick time, when both fell to outstanding stumpings by Hobbs from the bowling of Murphy and Wilkie. The XI then regrouped and fought tenaciously to work their way back into the game. This they manfully did as Murphy bowled quite beautifully to finish with the outstanding figures of 2-63 from 25 overs. Together with the support of the fielders and the bowling of Wilkie, Denny managed to restrict the MCC to 220 from 62 overs. This total seemed all the bigger as Denny fell for 0. Cartwright-Taylor joined Wilkie, and the two settled the situation until tea and then set about the MCC attack to increase the scoring rate. They batted with maturity and put on 115 to put the side in with a real chance of victory. Unfortunately both players were then run out and the XI were never able to maintain their momentum. Denny tried to go for the target by changing the batting order, but his gamble did not come off and the XI fell short of the target after a creditable attempt, finishing on 180-8 from 47 overs.

MCC 220-3 dec (Mathias 65, Wilson 53)  
Ampleforth 180-8 (Wilkie 63, Cartwright-Taylor)

#### AMPLEFORTH drew with OACC

The Saturday game of the Exhibition weekend has for years been an exciting affair, with the School having mainly the best of things. This year was probably the best game of the season in terms of quality. The Old Boys brought the strongest side that had been assembled at School for some time. The quality of the side showed itself immediately as first H. Lucas (E95) and then Hirst (A96) and F. Stafford (C72) batted with confidence. The XI never gave in to this

assault and Murphy in particular succeeded in claiming 3 wickets. The XI stuck manfully to their task in the field and the Old Boys were restricted to 196-6. The School were looking for their usual good start, but this was not to happen as, for the first time, Wilkie was dismissed cheaply. The XI fought creditably against the penetrative Old Boys' attack. It was a joy to see N. Derbyshire (J88) running in to bowl quickly against the boys. The contest between Denny and Derbyshire was fascinating. However Denny fell to Freeland (J94), and it looked as though the Old Boys were to be too strong for the School, but Kennedy had other ideas and he took the attack to the opposition. He ferociously drove the ball to the boundary to race to a pugnacious 50. At this stage the XI had a chance of victory. Unfortunately though, no sooner had Kennedy reached his 50 than he lost his wicket and with that wicket went the School's hope of victory. A creditable draw for both sides and a wonderful advert for Ampleforth cricket both at School and Old Boy level.

OACC 196-6 dec (H. Lucas 84, Murphy 3-53)  
Ampleforth 143-7 (Kennedy 50)

#### AMPLEFORTH lost to OACC by 54 runs

Once again a determined Old Boys side batted first and, after the XI's first two early break successes, began to build an impressive total. The school fought manfully in the field but, despite a fine spell of bowling from Shillington (3-32), the Old Boys built an impressive score of 219-9 dec. The XI had plenty of time to achieve their target, but were unable to produce the base from which to attack such a total. A devastating opening spell from Porter and Derbyshire reduced the School to 45-4, a position from which they were not able to recover. It was a disappointing batting display by the XI, with the exception of a fine individual innings by Jenkins, who maintained respectability for the School with his 78.

OACC 219-9 dec (Derbyshire 72, Shillington 3-32)  
Ampleforth 165 (Jenkins 78)

#### AMPLEFORTH drew with ST PETER'S

On a day of brilliant sunshine at St Peter's, not for the first time in the history of the fixture the game was dominated by the bat. The XI struggled to control the St Peter's innings, as they made the most of a good batting surface and a fast outfield. The bowlers were never able to break into the home side's batting line up and despite a marvellous spell of bowling from Zoltowski, who toiled tirelessly without any real reward, the home side built the massive score of 273-3 dec. The XI were going to need two players to score big innings if they were to achieve this stiff task. In the event Wilkie and Denny batted beautifully and began to threaten the total, before two stumpings saw both players fall. The rest of the team batted well, but were never in a position to win the game and so the game limped to a tame draw.

St Peter's 272-3 (Dougherty 87, Kay 62)  
Ampleforth 188-7 (Wilkie 45, Denny 33)

AMPLEFORTH beat POCKLINGTON by 3 wickets. Accurate bowling forced Pocklington on to the back foot from the start. Despite this, in the morning session it looked as though the XI were not going to be able to bowl their opponents out. However they remained patient and were rewarded when they began to take wickets as lunch approached, so much so that the XI reduced them to 120-6. Pocklington then fought back, mainly in the guise of Mitchell, who scored a fluent 41\*, batting at no 8. The XI were a little disappointed to let their guests score as many as 184; however, through Shillington and his 5-56, they had bowled them out, leaving plenty of time to score the runs. In their reply Denny and Wilkie scored freely, Denny in particular dominating the attack with some beautiful straight driving. He played three glorious drives through mid on for 4 in successive overs, and looked as though he was going to bring the game to an early conclusion, when he played across the line to be trapped LBW. The XI made heavy work of scoring the runs. Nevertheless, a good innings from Johnston-Stewart in his first game of the season and a spirited effort from Murphy and Hobbs saw the XI home with 3 wickets to spare.

Pocklington 184 (Mitchell 41\*, Shillington 5-56)  
Ampleforth 185-7 (Denny 41)

AMPLEFORTH lost to YORKSHIRE GENTLEMEN by 3 wickets. Having been inserted by the Yorkshire Gents, the XI had the worst possible start as they lost Wilkie to a fine leg side catch by the wicket keeper in this second over. Denny and Cartwright-Taylor repaired the damage though, and put on a solid partnership of 72, before Denny fell. Cartwright-Taylor continued to bat with real grace and reached his second 50 of the season. However the rest of the XI couldn't build the score around this, and the XI rather disappointingly finished on 164 ao. The XI bowled well in defending this rather low total, but were unable to stop the strong batting line up of the Yorkshire Gents from reaching their target. The fielders backed up the bowlers and helped Shillington pick up another haul of 5 wickets.

Ampleforth 164 (Cartwright-Taylor 55, Denny 44)  
Yorkshire Gents 165-7 (Lukas 52, Shillington 5-47)

AMPLEFORTH drew with the ANTIPODEANS. The XI were pleased to entertain the Antipodeans from New South Wales, who were a selected side from Australia and were to prove to be a stiff test for the School. The visitors batted first and adapted to the English conditions quickly, batting beautifully against some tight bowling that was backed up by good fielding. Nevertheless the XI were given a lesson of how to punish any short pitched deliveries. The Australians managed 240 before they declared, leaving the XI a tempting target. Denny fell early and was followed by Jenkins and Cartwright-Taylor. Wilkie was then joined by Harle and the two of them batted with maturity, picking the right balls to hit, and began to launch an assault on the tourists' total. Harle showed a refreshingly positive approach to

his batting and was beginning to pose a lot questions to the Antipodean captain when he lost his wicket. He was sadly followed by Wilkie, and the XI lost their way. Consequently the XI limped their way home, Zoltowski and Shillington batting the game to draw.

Antipodeans 240-9 dec (Betts 65 )  
Ampleforth 146-9 (Wilkie 41)

GDT

## 2ND XI

P7 W5 L0 D2 C3

This was an exceptionally strong XI. It went through the season unbeaten, winning five games, and having the better of its drawn matches. The side was well-led by Rupert Finch (W). He established a splendid team spirit and proved an astute tactician. He handled his attack imaginatively and supported his bowlers with well-set, usually attacking, fields.

The batting was invariably given a sound start by Finch and Brennan (E). Finch's play was characterized by the power of his driving. The highlight of his season was a match winning 90 against a strong Old Amplefordians side. Brennan emerged as a batsman of class, able to play a wide range of shots and to master the difficult wickets encountered away from Ampleforth.

The regular middle order of Johnston Stewart (D), Mallory (C) and Edwards (E) all played with skill, enterprise and considerable success. They were ably supported by Melling (J), who drifted in and out of the 1st XI.

West (H) and Leach (O) gave glimpses of some promise as batsmen but they were seldom given opportunities to shine because of the strength of the higher order batting.

The strength of the bowling was in its pace attack. Camacho (C) impressed with his use of the new ball. His left-arm seam and swing bowling was always accurate and, in helpful conditions, effective. His commitment and capacity for hard-work were impressive. He was ably supported by the equally committed Troughton (C) and his right arm in-swing bowling. Troughton was less accurate, but unfailingly hostile, and was able to produce the odd unplayable ball; once with sufficient power to shatter a stump. Leach and Lyon-Dean (D) were able supporters of the opening attack, with Leach's nagging accuracy bringing a good haul of wickets. The leg-spin of Edwards and off-spin of Mallory could be rather expensive, but both took wickets and played their part in turning games.

The fielding, catching and ground fielding, was, for the most part, good. Johnston-Stewart set the standard with his wicket-keeping. His encouragement of his team-mates kept fielders alert and typified the excellent spirit in which the XI played its cricket.

PWG



## 3RD XI

P5 W5 D0 L0 A2

The 3rd XI had a remarkably successful season with five straight wins, four against school opposition. Over 20 boys represented the 3rd XI at some stage or other; it would have been easy to put out two 3rd XI sides if opposition of suitable quality could have been found. Players who might normally have expected to represent the 2nd XI found it equally difficult to force themselves into the 3rd XI.

May proved to be a wet and miserable month. The 3rd XI played a practice match against Ampleforth Village in heavy drizzle and semi-darkness; the games against Sedbergh and Yarm were both abandoned. However, the match against Stonyhurst was played with Ampleforth securing a comfortable victory after Hugo Varley (H) had mesmerised the opposition batsmen with his leg breaks, taking 5 for 30. Ampleforth reached the modest total of 61 for the loss of 2 wickets with Jeff Hughes (C) scoring 37 not out. Against Ashville College the bowlers again did the damage. Damien Mullen (A) and Chris Sparke (A), who bowled deceptively fast yorkers when his radar was working, were too much for the Ashville batsmen and a total of 107 appeared easy to overhaul. However, the top order stuttered against an accurate Ashville attack and at 30 for 4 the game could have slipped away. Henry Rowan-Robinson (T) then made the bowling look innocuous with a cultured 64 not out and no more wickets were lost in reaching the required target.

The match against Barnard Castle was easily the tightest of the season. Ampleforth batted first and made 172 for 9, with major contributions coming from Charlie Naughten (E) and Tom Joyce (A). Barnard Castle chased valiantly but were never able to put a large partnership together. They were eventually bowled out for 163 with Greg Villalobos (C) taking 5 wickets. The best individual batting performance of the season came against Pocklington. Ed Maddicott (H) scored an excellent 118 not out and was well supported by Patrick Tolhurst (C) (56), allowing Ampleforth to declare at 215 for 4. Pocklington were then dismissed for 86 after the deadly accurate bowling of James Bowes-Lyon (E) has sent back the top four batsmen. A return fixture against the Village XI saw the a tightly contested match eventually go their way of the School.

Sam Walsh (A) captained the XI with style; he was never short of resources and was therefore able to set attacking fields for his bowlers and demand rapid runs from his batsmen. As usual, some mighty hitting took place in practices and matches and numerous balls were lost in the adjacent field. Although the 3rd XI pavilion continues to fall into a greater state of disrepair, the standard of cricket is in as healthy a state as ever.

AST

## U15 COLTS

P8 W6 D2 A2 C3

This was a highly promising season – six wins, and the upper hand in two draws, with the rain wrecking the rest. It was an enthusiastic side, disappointed at the cancellation of our London tour which would have proved a fantastic test. The highlights included Nesbit's (H) 6 to win a thriller against Worksop, knocking off 202 in 28 overs to defeat Barnard Castle as Phillips (C) and Landon (E) shared an opening partnership of 150, Phillips and Tussaud (E) effortlessly dominating the St Peter's attack, Ansell (O) hitting 70 out of 85 in boundaries to destroy Pocklington and failing to by just one wicket to bowl out a strong Cumbrian Schools side. Stonyhurst and Newcastle were summarily despatched, and Ashville left us too few overs to prevent a full draw.

We won all our matches batting second as, once again, many sides underestimated the ease of scoring on the small U15 ground. In fact so dominant was our batting that we received a third fewer overs than we bowled. At times our bowling could look pedestrian, lacking both pace and finger spin and over-reliant on two individuals. At times also the fielding was laboured, though many worked overtime to bring about a noticeable improvement.

Ansell led by example, a brilliant fielder, a surprisingly useful bowler and a batsman of devastating potential. As a captain he shared his predecessor's reluctance to risk losing in order to win, and occasionally let the opposition off the hook, but no-one could have cared more about his responsibilities. Tussaud is a genuine all-rounder, with 22 wickets and over 250 runs, a natural slip with an acute cricket brain. In some ways his bowling rather trailed his batting, and he will need discipline and imagination to maintain both fronts. Phillips' batting was calm and mature, minimising danger in defence, in attack maximising reward. His average of 60 shows how well he paced himself. His bowling remains undecided; he began bowling accurate medium paces, was persuaded to attempt the quick stuff but would prefer to try off spin. Landon, completing the quartet that scored 75% of the runs, was particularly effective through the leg side.

Horsfield (D) and Forsythe (T) will be disappointed with their use of their admittedly few opportunities they were given and poor Mulvihill (A), Hudson (O), Whitmarsh (W) and Davison (O) hardly got a bat. Nesbit and Kennedy (D) opened the bowling (as well as providing agricultural bating vignettes). Kennedy needed to be hit to the boundary or on the body to bring out his aggression. Nesbit improved dramatically, his away swing and real determination bringing 17 wickets. Mulvihill needs to develop constancy in his potentially unplayable fast leg breaks. The most whole hearted effort came from Whitmarsh, whose commitment and courage as a keeper could not be faulted. Perhaps sometimes he uses his body instead of his hands but that tidiness will come with confidence.

Played: \*Ansell (O), Phillips (C), Landon (E), \*Tussaud (E), Horsfield (D), Forsythe (T), Hudson (O), Davison (O), Mulvihill (A), \*Nesbit (H), Kennedy (D), \*Whitmarsh (W). BCB

## U14 COLTS

P10 W4 L0 D4 A2

This was a particularly strong under 14 colts team. It was a well balanced side – there was not a weakness in any department. An important feature was the opening partnership of Stanley (W) and Gretton (J). Both players scored well over 300 runs each and both batted in the main with control and maturity. They produced a number of impressive partnerships, none more so than against Stonyhurst where they put on 192 (Stanley being caught on the boundary just four short of his century). Gretton also captained the side with quiet authority and was quick to learn some of the more subtle arts involved. But it was not a two man batting show. Seven other players managed to get over 35 in an innings at some stage in the season, and a number of players contributed usefully, often at critical times – McAllister-Jones (A), Johnston Stewart (D), Rotherham (T), Mosey (H), Swann (J), Harle (C), Faulkner (E) and Leslie (E) all produced important innings. The strength of the batting is shown in that no team managed to bowl us out.

The bowling was also strong. Here Stanley featured again with some telling leg-spin which produced 28 wickets. However, the most devastating spell of the year came from the powerful Mosey who took 8 for 23 to win the Stonyhurst match. Harle shared the new ball with Mosey and produced some good performances, especially his 5 for 22 against Worksop. Rotherham bowled a sound medium pace with a touch of away swing and Faulkner made good progress with his off spin. The fielding was generally good and much was owed to the high standards of the wicket-keeper Radcliffe (and who will forget his three catches and a stumping whilst standing up to the wicket during Mosey's spell at Stonyhurst?). Swann deserves particular mention for his enthusiastic and effective patrol of the outfield.

There were some disappointments. The two matches abandoned to rain to start with, and especially the Sedbergh game which looked to be between two evenly matched sides. Another was the number of games which should have been won but were not for lack of a wicket or two. Worksop, Cumbrian Schools, Hymers and St Peter's should all have been victories for Ampleforth but they all managed to hang on for the draw. The side seemed to lack the killer instinct required to finish them off.

However, there was much to celebrate, most especially a team which thoroughly enjoyed playing the game together and who produced, individually and collectively, some delightful cricket.

Team: T. Stanley (W), P. Gretton (J), W. Leslie (E), M. Rotherham (T), A. Radcliffe (H), R. Harle (C), S. Mosey (H), M. McAllister-Jones (A), C. Johnston Stewart (D), L. Swann (J), J. Faulkner (E).

HCC

## 1ST V1

P5 W4 L1

This year's first six were expected to be reasonably strong, with four players returning. Paul Larner (D) captained the side and formed a strong first pairing with the vice captain Euan O'Sullivan (B). Both players were in their third year of representing the first six. It was hoped that they would set the standards for all to aim towards and would win all of their rubbers. They progressed well throughout last year and it was hoped that they could mature into a good second pair. A third pairing would have to be formed from inexperienced players. The season opened with a home fixture against Stonyhurst. The first pair won all of their rubbers easily. The second pairing also won all their rubbers. The newly formed third pairing of Domingo Hornmaeche (J), who had risen from a successful second six, and Christopher Larner (D) who had captained last year's successful under 15s team did not gel together instantly; however, it was clear that these two talented players could form a solid third pairing. They managed to win one of their three rubbers. The team had a comfortable 7-2 victory.

The second fixture against Bradford GS is traditionally our most difficult. We knew that they had a young side which was strong and well established. We were going to have to play exceptionally well to win. We played the same six players who had been successful against Stonyhurst. The first round matches against equal pairing are the most important. To win a match you must be ahead after the first round. The first pair only managed a draw against Bradford's first pair, which was disappointing given that they had won the first set and seemed to be in control of the rubber. The second pairing lost a close rubber, as did the third pair. It was going to be difficult to win the match at this point as we knew that we were not strong enough to win a rubber where one of our pairings had to play a higher pairing of the opposition. This fact resulted in the first pair losing a rubber to Bradford's second pairing. In the end, Bradford were deserving winners although the scoreline flattered them somewhat.

The middle part of our season was completely lost. The matches at QEGS, Sedbergh and Hymers were lost to the rain and Newcastle were unable to raise a side. The only tennis played during this period was the Northern Schools Tennis Championships which were held at Bolton and had to be played through in the rain. Larner and O'Sullivan had a good day. As the tournament progressed they continued to raise the standard of their play. They had a bye in the first round and therefore had a long wait until they had the chance to play the first pairing of RGS Lancaster. They successfully negotiated this match, winning 10-3. In the third round they comprehensively defeated Dixons CTC 10-0. In the quarter finals, we drew last year's winners, Turton HS. The tournament moved to a singles format in the quarter finals. Paul Larner played at first singles against a good player and was losing quite heavily when the skies opened. The loss in time meant that the tournament, if it was to

be completed, would have to be restricted to the earlier doubles format. This was a good omen as the last time that this happened Ampleforth won the tournament. This was a close match which Turton seemed to have had in their grasp when they led 8-6, however, with some inspired play the Ampleforth pairing charged back to win four games in quick succession to take the match 10-8. Each year there tends to be one outstanding pairing who are a class above all the others. In the semi-finals, we were to play the outstanding pairing in this tournament. Tynemouth had two very good players who were playing National League tennis. To their credit, Paul and Euan played their best tennis of the year. They made their opponents work for every point. However, they lost the match 3-10 with most games going to deuce. They were gracious in defeat, recognising the quality of their opponents. Tynemouth progressed into the final, which they won easily. They commented that the semi-final match against Ampleforth had been their most difficult match.

St Peters was our next school match; the only change in the team being Lude von Salm-Hoogenstraeten (O) coming in to partner Dominic Crowther as Oliver Hurley was away from school. He had made the most progress of all of the players. The lack of matches had given us the time to have more practices and all the players were now hitting top form. The first and second pairing both played well and won all of their matches, both losing only four games from four sets of tennis. The third pairing played well and, from having drawn their first rubber against their opposite numbers, they managed to defeat St Peter's first and second pairing.

Hurley returned for the Pocklington match and Mark Leach (D) came into the third pair as both Hormaeche and von Salm were unavailable. The first two pairs again proved too strong for their opponents, each winning all of their respective rubbers. The third pair also had a successful day, winning 1.5 points out of a possible 3 points.

We travelled to Bolton late in the season, with some players having already left the school following their external examinations. O'Sullivan captained the team for the day and partnered von Salm; Alfonso Garcia de Leaniz (D) came in to partner Chris Larner. The team was still far too strong for Bolton and ran out 8-1 winners.

First six tennis colours were awarded to Dominic Crowther, Oliver Hurley and Domingo Hormaeche.

Next year, Crowther, Hurley, Chris Larner and von Salm should form the backbone of the side. Each will need to raise the standard of their play as they will each move up a pairing. The challenge is for those in the second six and those from the under 15's to make the transition to first six players.

We now have six first rate tennis courts. We are also starting the resurfacing of the Brickfield courts. In the near future, we will have the best facilities in the North of England.

It is hoped that we can welcome back an Old Boys team for a fixture in the summer of 1998. Any Old Boy interested in playing should initially contact Mr D. Willis.

Results: 1st VI	v Stonyhurst	W	7-2
	v Bradford GS	L	2.5-6.5
	v Sedbergh	Rained off	
	v QEGS	Rained off	
	v Hymers	Rained off	
	v St Peters	W	8.5-0.5
	v Pocklington	W	7-2
	v Bolton	W	8-1

#### School Tennis Competitions:

House Tennis Winners:	St Dunstan's
Senior Singles Champion:	P. Larner (D)
Senior Doubles Cup:	P. Larner (D) & E. O'Sullivan (B)
Junior Singles Champion:	F. Chambers (B)

**PARENT & SON DOUBLES COMPETITION** The first parent and son tennis competition took place on a wonderfully warm Exhibition Saturday. There were ten doubles pairings contesting the competition. In the top half of the draw, the Bradleys managed a good 10-3 win against the Nohl-Osers in the first round before going down heavily in the next round to the Crowthers by the score of 10-0. The Sinnotts were made to work hard. They defeated the Cruickshanks in the first round and then managed to squeeze past the Morettis 10-8 to set up a semi final against the Crowthers. This match was very tight indeed and in the end was decided on a tie break. The Sinnotts played the better tie break and deservedly progressed into the final. In the lower half of the draw the Montiers won a close fought match with the Rows to set up a semi-final meeting with the Chambers who had comprehensively defeated a good Poloniecki pairing 10-0. The Chambers proved too strong for the Montiers and progressed into the final again without losing a game. In the final the Sinnotts, tired from a long and testing day, suffered the same fate as all of the others who faced the Chambers and lost without securing a single game. The competition was enjoyed by all who took part and proved a keen spectator attraction. Next year, we hope to see even more pairings entering the competition.

DW

#### 2ND VI

The 1997 season has been a most successful one for the Second VI team, with comprehensive away wins over Durham's First VI, Pocklington and Bolton School, and equally convincing home wins over Bootham's First VI, St Peter's School, Stonyhurst and Bradford Grammar. The home match against Sedbergh was unfortunately called off after an hour due to a torrential downpour which devastated all our fixtures that day. This success was built around a solid team nucleus of James Dumbell (H), Nick Adamson (J), Alfonso Garcia de Leaniz (D), Mark Leach (D), Dominic Poloniecki (H) and Robert King (T), Domingo Hormaeche (J) having been promoted to the First VI. Ludi von

Salm (O) also played when not required by the First VI, with Killian Sinnott (J) also in the squad and ready to play whenever needed. The team played well as a unit and, with the extra bonuses of the top courts to practice on and Br Damian on the coaching team, each player steadily developed his technique and tactics as the term progressed. In particular it was pleasing to note a more positive and ambitious approach, incorporating more serve and volleying, whilst at the same time not irresponsibly throwing caution entirely to the wind. Particular thanks must go to Nick Adamson, Dominic Poloniecki and Robert King who played reliably and who leave us this year, but they leave behind a healthy crop of talented up and coming tennis players such as Fred Dormeuil (O), Hugo Pace (T), Tom Road (J), Paul French (J), Rob Russell-Smith (H).

Results:	2nd VI	v Durham First VI	W	7-2
		v Stonyhurst	W	7.5-1.5
		v Bradford	W	7-2
		v Bootham	W	8.5-0.5
		v St Peter's	W	8-1
		v Pocklington	W	7-2
		v Bolton	W	8-1

School Colours were awarded to: N. Adamson, J. Dumbell, R. King, D. Poloniecki, M. Leach, L. von Salm, A. Garcia de Leaniz.

PTC

## UNDER 15

We had a well established team following their previous success at Under 14 level, but unfortunately had to wait awhile to play because of various cancellations and defaults. Freddie Chambers led the team with enthusiasm and ability and always by example. He was happy to play in the second pair in order to provide the correct blend of doubles pairs for us to field what we saw as our strongest side. Will Heneage (E) partnered Luke O'Sullivan (B) in a successful first pairing. They became stronger as the term progressed and were always a handful for the opposition. Henry Foster (H) eventually settled into the second pairing with Freddie Chambers (B) and they played some excellent tennis at times, although they also had their disappointments. We always seem able to put a strong third pair into the field and this year was certainly no exception. Dalglish (J) and Russell (H) were an outstanding third pair - regular partners for some time, they worked well together, each encouraging the other when things were not going well (rarely!) and both trying to play good quality doubles at all times. The second team had a successful time and were mostly too strong for the opposition. Both sides were excellent ambassadors for the school and all very good company to be with.

Results:	A Team	v Bradford GS 'A'	W	9-0
		v St Peter's	W	7.5-1.5
		v Pocklington	W	8.5-0.5

## SPORT

B Team	v Bolton School	W	6.5-2.5
	v Durham	W	7-2
	v Bradford GS	W	8.5-0.5

Under 15 Tournament: F. Chambers (B) (bt L. O'Sullivan (B))  
Plate Tournament: P. Costelloe (D) (bt L. Horsley (H))

The following boys represented the school: F. Chambers (B) (Captain)\*, W. Heneage\* (E), L. O'Sullivan\* (B), H. Foster\* (H), A. Dalglish\* (J), O. Russell\* (H), B. Christie (H), J. Panchaud (C), T. Hill (D), P. Costelloe (D), J. Bradley (H), A. Symington (E), C. Lau (C), A. Hulme (D). (\*colours awarded)  
CGHB

## UNDER 14

U14 'A' P4 W1 L3  
U14 'B' P2 W1 L1

After many years of unbroken success at this level, the results of the set this season appear disappointing. However it took some time to establish our strongest six, trying more players than usual before achieving a balance in the team with pairs who wanted to play together and who complemented each other on court. Added to this our traditional opponents were strong this year, especially in the number one pairing. It was often the case that matches were lost after heavy defeats against the no 1 pair and then poor performances against weaker pairs. In other words each match must be played on its own merits, regardless of the opposition. But there were also stirring performances in some close matches. At no1 pair we finally settled for E. Chambers (O) and B. Higgins (H); they have a good understanding and show enthusiasm but need to be more consistent. The no 2 position was the most problematic; through injury and other commitments we were not able to play a regular pairing and this often showed in the results. However J. Cozon (H), C. Brenninkmeyer (H) and N. Richmond (A) are all promising players and should improve to play with distinction at a higher level. The discovery of the season was the pairing of D. Thompson (B) and P. Wightman (D); their record against some of the higher pairs was impressive, often in the face of overall defeat for the team. The 'B' team matches are a welcome addition to the fixture list and enabled some promising players to gain match experience.

Colours were awarded to E. Chambers (O).

The following boys played for the U14 VI: E. Chambers (O), B. Higgins (H), D. Thompson (B), P. Wightman (D), J. Cozon (H), N. Richmond (A), C. Brenninkmeyer (H), P. Jourdiere (B), D. zu Lowenstein (C).

Results:	v Bradford GS	L	3-6
	v St Peter's	W	5-4
	v Pocklington	L	2-7
	v Bolton	L	4-5

The following boys played for the U14 'B' VI: S. Lukas (E), M. Buske (D), A. Row (T), H. Pearce (D), A. Roberts (H).

Results:	v Durham	W	5-4
	v Bradford GS	L	2.5-6.5

KJD

## SWIMMING

The swimming team competed in nine fixtures against other schools and the record of won three and lost six gives a fair representation of the overall team performance. Leeds GS, RGS Newcastle and Barnard Castle School continue to be strong, especially at the younger age groups where their ability to utilize the talents of club swimming usually wins the day. We welcomed Trent College again to Ampleforth, and though the distance between the schools means considerable travelling time, the competition on the day was enjoyed by all.

G. Massey (D) captained the team commendably, with reliable support from his vice-captain Paddy Cane (A). Both set fine examples in the training pool, aided in team selection and gave generous support throughout. In addition to Massey and Cane, the other leaver was J. Edwards (T).

This group of seniors ended the season with five wins and four losses. The seniors between them had a broad spread of talent across the strokes and medleys, both individual and relay, were often completed very competitively. D. Cahill (W) and M. Bennetts (H) also swam well.

At intermediate age group (U16), the season was ended with a record of won seven and lost two. K. Westly (H), J. Hughes (C), W. Osler (W), E. Davies (T), C. Ellis (O) and C. Wade (A) all made progress and A. Lau (A), in particular, established a series of comfortable wins. Overall the intermediates were successful when against strong schools.

The junior age group (U14) finished the season with one win and seven losses. Numbers in this group were a problem: with commitments to other sports, many could not swim. J. Cozon (H), W. Russell (H) and J. Atkinson (C) provided the mainstay of the team at this level, with A. Lee (O), P. Cook Anderson (D) and A. McMahon (J).

The competition was great at this year's John Parry's relays, but seniors and juniors both strove hard to beat Leeds GS and Durham in the several events.

Only one school record was broken this year and that was accomplished by A. Lau (A) in the senior 50m breast-stroke. He broke the previous record by D. McFarland (W90) in 1990 of 34.61 with a new time of 33.40.

The regular coaching of Dave Legge continued this year, concentrating on planned sets of distance and sprint work to build up race fitness. The intermediates, in particular, benefited from this.

The House 50's swimming competition was won convincingly by St Hugh's, with St Oswald's fighting hard with St Aidan's, St Cuthbert's and St Thomas's to win second place.

## SPORT

	RESULT	SENIOR	U16	U14
Durham	Won	Won	Won	Lost
Ashville	Lost	Lost	Lost	Won
Sedbergh	Won	Won	Won	Lost
Stonyhurst	Won	Won	Won	Lost
Barnard Castle	Lost	Lost	Won	Lost
Newcastle RGS	Lost	Won	Lost	Lost
Bradford GS	Lost	Lost	Won	Lost
Durham	Lost	Lost	Won	Lost
Trent	Lost	Lost	Won	Lost

## MTB

## ATHLETICS

P6 W4 L1 C1

This was a good season for the Athletics teams. The seniors were second in the Northern Independent Schools championships out of a twelve school entry. They won all of their school matches against Durham, Stonyhurst, Pocklington, Bradford and Mount St Mary. While points were won by a few individual 'stars' it remains true that the seniors won all their matches because of our ability to produce athletes capable of at least second or third. R. Farr (T), B. Collins (O), J. Strick van Linschoten (O), R. Haywood-Farmer (C), E. Higgins (C), C. Froggart (E) and R. Fraser (B) did not win often but each amassed a large number of points for us over the season. The weather was partially against us in that our match at Sedbergh was abandoned after only two races and our invitation took place in some heavy showers. Nevertheless J. Martin (H) continued to produce some good wins in the long jump and triple jump. T. Kepere-Daibo continued the Ampleforth tradition of having a winner in the 100 metres and as team captain took an enthusiastic pride in the success of the team. After a period of injury T. Telford (A) was reliable in providing victory in the hurdles. Our relay team (from T. Kepere-Daibo (C), B. Collins (O), R. Horth (J), T. Telford (A), N. McAleenan (H), R. Farr (T)) could usually provide us with full points though at 46 secs they were not the quickest we have had. D. Gallagher (B) was the most consistent of our throwers while T. de Lisle (O) was an example in his commitment and desire to improve his javelin throwing even though his best came at the beginning of the season.

The outstanding performance was I. de la Sota becoming the independent school national champion at 100 metres in July. His time of 11.3 secs. was not his fastest but was achieved in difficult weather with water on the track etc. A promising U17 squad showed their paces with wins against all the above except Stonyhurst and coming fifth in the Northerns. L. Robertson (C) may have been the most improved athlete (400m), but H. Weston-Davies, who just made it into the team, illustrated how boys can show tremendous development when they go for it. D. Ikwueke (C) and S. McAleenan (H) in the throwing events

and T. Foster (H) and K. McCausland (B) could all be strong at senior level eventually. The prize for tenacity and determination, however, would go to A. Burton (C), not a natural middle distance man but one who will succeed somewhere on the athletics field; a great contributor, as was S. Still (W). It remains true, however, that as with the seniors, success depends on the contribution of every one of those listed below, but also those who don't make the team but may do in the future.

Team from: T. Kepere-Daibo (C) Capt. R. Horth (J), T. Telford (A), N. McAleenan (H), G. Igboaka (D), R. Farr (T), R. Haywood-Farmer (C), R. Fraser (B), C. Froggart (E), J. Strick van Linschoten (O), B. Collins (O), J. Martin (H), R. Farr (T), D. Gallagher (B), E. Higgins (C), T. de Lisle (O), P. Ho (C), I. de la Sota (H), M. Horrocks, L. Robertson (C), S. McAleenan (H), T. Anderson (C), K. McCausland (B), A. Burton (C), H. Lukas (O), T. Foster (H), P. Orrell (J), E. Sexton (J), D. Ikweuke (C), A. Burton (C), T. Anderson (C), P. Orrell (J), H. Weston-Davies (A), S. Still (W).

PTM/JGW

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Students: Mr Aaron Hardcastle, Mr Tim Peacocke, Mr Simon Needham

### *Administration*

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

### *Matron's staff*

Mrs S. Heaton RGN, SCM	Matron
Mrs D. Wilson	Housemother
Mrs Amanda Gresham	Housemother
Mrs F. Wragge	Linen Room
Mrs R. Wardon	Linen Room

*Staff departures and arrivals*

Three more students from down under joined us this year: Simon Needham and Aaron Hardcastle from Canberra, and Timothy Peacocke from Silverstream, New Zealand.

Mary Ross resigned as Assistant Matron at the end of the Lent term, to return to her mother in Inverness. In the summer term, we appointed Ellen Holroyd, a parishioner from Easingwold, to the same post.

In the Lent term, we bade farewell to Tommy Welford who had worked at the Castle as maintenance man for all of his working life. His devotion and cheerful service were legendary, and many monks, staff and boys owe him a debt of gratitude and affection. Alec Young, the Gardener, also retired after 17 years of faithful work.

## OFFICIALS AND NEWCOMERS

<i>Head Monitor</i>	Alexander Strick van Linschoten
<i>Monitors</i>	Robert Furze, Jonty Morris, Thomas Davies, Nick Arthachinda, Joshua Robertson, James Hewitt
<i>Deans</i>	Benjamin McAleenan (Day Dean), Jerry Chinapha, Benjamin Delaney, Richard Heathcote, Dominic McCann, James Prichard, Hugo Deed
<i>Assistant Deans</i>	Charles Donoghue, Charles Murphy, Benjamin Dixon
<i>Abbot of Byland</i>	Jonty Morris
<i>Abbot of Fountains</i>	Thomas Davies
<i>Abbot of Jervaulx</i>	Nick Arthachinda
<i>Abbot of Rievaulx</i>	Richard Heathcote
<i>Captains of Cricket</i>	James Hewitt, James Prichard
<i>Captains of Cross Country</i>	Dominic Berner, Joshua Robertson
<i>Captain of Hockey</i>	Anthony Bulger

We welcomed M.H.Y. Swann and P. zu Oettingen-Wallerstein into the school in January 1997, and T. Tiyaphorn in April 1997.

## DIARY

*Lent Term*

This term we completely upgraded our IT provision, with 20 colour 486s, the monochrome 386s being repositioned in the classrooms where they are all networked to the main server.

The top two years went to London to see the Earth Sciences Exhibition at the Natural History Museum. We took in *Starlight Express* in the afternoon. The whole trip was easily and comfortably achieved in a single day by rail. There was a further trip to Darlington to see Shakespeare's *The Tempest*.

The Scouts won the Ryedale District Junior and Senior Cross Country Competition.

Our annual two day retreat took place immediately after the half term break, right at the beginning of Lent, and was rounded off with our Punch.

Mrs Dean, Mr Sketchley, Mrs Perry and Mr Leslie took a group of boys to Normandy at the end of term. They visited Bayeux to see the tapestry and Arramanche for the museum of the D-Day landings. They saw a Calvados distillery and the great castle at Falaise, the home of William the Conqueror. On Palm Sunday the group took part in the liturgy at M. Saint Michel.

*Summer Term*

Robert Furze and Alexander Strick won Music Scholarships to the Upper School, and James Hewitt gained a Minor Academic Scholarship.

The whole school and several parents engaged in a sponsored walk from Osmotherley to Sutton Bank, a distance of about 13 miles. This raised over £1,800 for the Charity known as 'Let the Children Live' which supports the unwanted street children of Colombia.

In the National Maths competition 13 boys won bronze awards, 13 more won the silver, and six gained the much coveted gold awards. Of these Joseph Wong scored so highly that he was invited to enter the Olympiad, the next stage of the competition. He is the third boy to be distinguished in this way in the last four years.

The first year went on a Geography and History field trip to Hadrian's Wall. The second and third year did exploratory Geography work in Teesside, Duncombe Park and Castle Howard, and spent a day at an Outward Bound Centre.

For Exhibition, Mrs Attar put on a play of the *Scarlet Pimpernel*, in which almost every member of the school appeared in one form or another, whether as angry peasants, soldiers or a razzamatazz musical invitation to the Gilling Ball.

We once more took part in the IAPS National Golf Championship at Stonyhurst. We failed to defend the championship which we won last year, but came an honourable second, just six points behind the winners. Chris Murphy, Jamie Vickers and Txomin Martin all won individual prizes.



## 1ST XV

The new term usually means back to square one, and so it proved. We started with a less than convincing performance against a very spirited Aysgarth side. The loss of Ignatio Abascal created a vacuum which was filled by Chris Murphy; this was the most positive thing to come out of this game. St John's is a big school with reputation for good rugby. James Prichard, Francis Townsend and Ben Allerton made sure they were never allowed to perform and, with a really powerful performance from our forwards, we very much dominated the game, Nick Arthachinda making good use of the opportunities presented to him. Flushed with this success and the fact that we had beaten St Olave's before Christmas, it appeared that we thought we only had to set foot on the pitch and all would be well. St Olave's had other ideas. They hassled and pressurised and we were not able to maintain our composure. However Matthew Phillips showed what a good scrum half he is, coming in as replacement and the difference not being noticed. At the end of the day, even playing badly, we lost narrowly. This mistake was never repeated. Against Hymers we performed well, Peter Donnelly showing just how much he had learnt. Jerry Chinapha showed that he was just as capable in an attacking rôle as we had become used to with his defence. We were working well towards our big encounter with Mowden, who were taking all before them. The confidence that we were good enough to take anyone on was there. It was therefore disappointing that Mowden had to call it off, injuries and illness preventing them from being able to put out a team. A hastily arranged game against Ripon Grammar School gave everyone a wonderful opportunity to show off their skills, and that they did with a truly remarkable quality performance – Txomin Martin giving us a glimpse of what the future may hold? And so to the last game: we were altogether too big and strong for Prior Park so, not for the first time, many of the boys found themselves on the sideline. It is difficult to improve if you are not involved – such are the problems of having such a powerful unit. James Hewitt was outstanding, scoring three tries in great style. Tom Davies showed – not for the first time – that he could pull the strings and run the game. This was made easier by Francis Townsend giving him a good service from all phases of play. The front five was completely reorganised to make it a better game and still we kept control, with Anthony Bulger showing what we knew he was capable of and Nick Arthachinda producing the incisive running we have come to accept as normal. It was a good way to finish a very successful and enjoyable season.

Anthony Bulger was awarded his colours at the end of the season.

## P15 W13 L2

## 1ST XI

As the season began, the coach had high expectations of the team. The opening bats Chris Murphy and Tom Davies have a lot of potential and the captain Hewitt, who bats at 3, is a class batsman. John Paul Mulvihill and Josh Robertson are also very capable batsmen, with the ability to play straight, and in Charles Murphy and Ben Allerton we have two potential big hitters. The bowling attack looked to be well balanced with Richard Heathcote, Allerton and Hewitt the pacemen and Chris Murphy and Mulvihill able to bowl leg spin. If this attack fails we also have Davies and Charles Murphy to bowl. James Prichard established himself as wicket keeper and Nick Arthachinda and Jonathan Melling filled the two remaining places.

Our first game saw us beat Red House, Cleveland, by 5 wickets with Heathcote and Allerton bowling extremely well to bowl the visitors out for 47. Chris Murphy then hit a quick 32 not out to win the game. Yarm, our next visitors, were 26 for 5 when the heavens opened, Allerton and Heathcote again bowling well. Bramcote provided the opposition for our next match and they batted extremely well, scoring 170 for only 2 wickets. With the exception of Mulvihill, we did not bowl well and Hewitt, recovering from a knee operation, was not able to bowl. It was obvious from the start of our innings that we were not going to win the match, faced with such a formidable total. Chris Murphy batted very positively and scored 15 in very quick time, but was unlucky to be caught one handed off a slower delivery at point. Robertson batted well for his 14 but Hewitt and Mulvihill played extremely well to secure the draw.

The Exhibition game against the fathers ended in a draw, although the coach nearly lost the fathers the game by spooning the last ball of the match to mid on. Fortunately the fielder dropped it and the draw was achieved.

We then had a run of three poor results, losing to Malsis, St Martin's and Aysgarth. Against Malsis we were chasing 140, and after Chris Murphy was brilliantly caught, and Hewitt unlucky to be caught playing fractionally early off a short ball, we were hanging on for a draw. Mulvihill again batted extremely well, and in so doing, lost seven partners at the other end with the last wicket falling 4 overs from safety.

In a 25 overs match against St Martin's we scored 155, this after being 90 for 0 wickets off 11 overs. Chris Murphy (68) and Hewitt (31 not out) were the main scorers, and I thought we had more than enough runs on the board. Alas, through some poor bowling and fielding, we allowed St Martin's to win by 5 wickets. St Martin's thoroughly deserved their victory through some very positive batting. Against Aysgarth we were bowled out for 90 and this was due to some poor batting rather than any demon bowling. Chris Murphy scored 39 and Allerton 15. To our credit we bowled well and Aysgarth struggled to 94 for 8. Allerton bowled superbly well and took 3 for 19 off 11 overs. He was well supported by Heathcote and if we had scored twenty more runs we would have won the game.

We talked about our disappointing performances and put them behind us in readiness for the Worsley Cup, which was the following day. We were drawn in the strongest group along with St Olave's, St Martin's and Terrington. In our first game against St Olave's we won on the last ball of the match, due to the honesty of a St Olave's fielder who signalled that he had touched the boundary line in fielding the ball. We then beat Terrington and St Martin's to win our group, and a semi final match against Howsham. We had a comfortable win to set up a final against St Olave's – a rematch of the classic final of four years ago, which we won. St Olave's scored 75 off 10 overs and Chris Murphy was the pick of the bowlers with 3 for 9 off his 2 overs. An excellent spell in any circumstances and especially in a final. When we batted we lost Chris Murphy, Davies, Hewitt and Mulvihill with very few runs on the board and I feared the worst. However, Robertson played a very brave innings and led the recovery with 19 very valuable runs. When he was joined by Charles Murphy we were down and out and the prospects did not look promising. Charles has struggled to get bat on ball but he decided to show the coach that he was up to the challenge. He blasted 23 runs by hitting through the line, and took us to within 4 runs of victory when he was cruelly run out by a team mate. With 4 wanted off 10 balls, chaos set in and Arthacinda ran himself out, Prichard ran out Heathcote and very nearly ran out Melling. Indeed Melling would have been out by 5 metres had the keeper not broken the bails without the ball in his hand. This left Melling facing 2 balls with one wanted to win. As Melling faced up to the penultimate ball, no doubt full of confidence, the poor bowler delivered a wide and the Cup was ours again.

The whole team deserve the highest praise for the standard of cricket they played throughout the day and they thoroughly deserved their success. The captain James Hewitt was exceptional in his handling of the side and rightly won the man of the tournament award.

Results: v Red House	won by 5 wickets
v Yarm	abandoned due to rain
v Bramcote	drawn
v Malsis	lost by 60 runs
v St Martin's	lost by 5 wickets
v Aysgarth	lost by 2 wickets
v Terrington	abandoned due to rain
v St Olave's	abandoned due to rain
v Bow	won by 7 wickets
Worsley Cup Final against St Olave's	won by 1 wicket