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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 (W87), 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 Scrope (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, Leicester and 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 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 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 ... Willesden in the side chapel of a large and bustling parish church (7 July). At Westminster Abbey (8 July) about a dozen pilgrims prayed at the Slipper Chapel of Our Lady of Walsingham — there were Angela and Jonathan Ellis (parents of Charles (E)) and David Corbould (BS5). 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 Eyton and Jack Eyton (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 Swanneyton 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 30 present; at Earl's in the school chapel; at Arundel Castle in a stunning Victorian Gothic family chapel, with Fr Bent joining the group; at Thirlestane Castle in a large drawing room with a 'fantastic paperwork ceiling'; at Swanneyton 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 (080), 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 (096)), through Cotswold lanes with grass growing in the middle, hastening towards Oxford and St Benet'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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ANTHONY MARETT-CROSBY OSB (087)

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 missioner, 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.

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 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 letters 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.

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-contained 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 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
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 Lerins, and from there moved on to Marseilles, Aix, Arles, Vienne, Lyons, Autun and the north. The final phase of their journey is not revealed by Gregory, but 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 Lerins, and from there moved on to Marseilles, Aix, Aixs, 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 Æthelberht

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, Æthelberht'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 Æthelberht 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 Æthelberht 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 Æthelberht; for he had married a Frankish princess named Bertha, the daughter of King Chilperic 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, Æthelberht's response was uncertain. He declared
something great had taken place.

In some senses, the chapter in which Bede records the conversion of Aethelbert and others of the kingdom of Kent is an anticlimax. There is no great oration from Augustine, no knock-down arguments which force the truth 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 confronted 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 tells him how he had sent a monk of his own monastery to England, of the bishops 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 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 of Bede's history as a letter is uncertain, though most historians accept that it is what Bede says it is, namely 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 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 Aethelberht. 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 true 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.

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 true heir of Augustine is indeed Cuthbert.
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 solving 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 fosters 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
deply 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 Catholic 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 you want to, and understand why' is, importantly, the approach taken by Pope John Paul II in his recent encyclical on morality, Veritatis Splendor.

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 Catholic’, my new friends said, ‘you shout Prodigal’. 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: that the passing of the old religion was regarded with something more than sentimental regret: there was an acute awareness of the loss of something, 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 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 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 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 which rights were asserted so shrilly could never be a community. Such Services Inspectorate about complaints in boarding schools. Addressed to each accommodation, the adoption of religious liberalism, characterised by Newman as the anti-dogmatic principle...

The Vatican Council, seminal in Catholic thought today, was rightly described as having the spirit of Newman breathing over it. The great themes...
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 R.M. How many houses at 15,000 R.M 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 centered 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 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 cooperate 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', wanted recently to demonstrate his approval of good schooling and his support for the government, 'Professional skill'...
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 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 un instructed, 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 encourages and enlivens Catholic belief, and presents a challenge to non-believers. The Catholic system, which we should stand, 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.

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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
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 conjurors 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)

1 Introduction
In the last Ampleforth Journal, John Marshall reviewed Jack Dominion – 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 Dominion 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 wedding, went to church regularly, didn’t use contraceptives and remained faithful to each other, then by definition their marriage should work. When 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 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.

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 fulfillment 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, 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 fulfillment. 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, 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 did. 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 divorces 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? Is it true, for example, that divorced women and men have a 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 relationship 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 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 relationship 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 of 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 on 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 lifelong 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
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
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
whether both ‘wishes 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 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 our 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.

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 fulfillment 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 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 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.

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.
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 Athletic 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 is well set before you move to the next’, and ‘Save work by taking 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 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 others were now by this means enjoying. He repeatedly said 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 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 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 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 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 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 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 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 of fear, and that his worst struggle was to escape from what he came to realise was a distortion of the Gospel.'
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 sacrism 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 shape, so that Christ will reward us, for it is all Christ's work, and he has done it already.

The reader to identify with the solution when he sees the problem as his own.

was impressed with his insistent, gentle homilies: so was, on some special occasion, a packed York Minster. 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.

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 reordered 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 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 love, and his apostles twelve,
He taughte, but first he folwed it him-selue.

MAC
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 Infirmary and teaches scripture to the novices.
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 go 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 yawning 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 response 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 liturgy 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 roles.

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 lifetime. 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 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...
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 subsequently welcomed in public and given the appropriate books. And that, when infants were also baptised, this was a practice derived from New Testament times were baptised as believers upon a profession of faith, therefore believers’ baptism is the norm theologically... (B.15, ii).

CTBO makes an interesting historical point. ‘...the churches who describe her initiation: she was interviewed privately by two members of the Society who then reported to the monthly meeting. The candidate was 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 subsequently welcomed in public and given the appropriate books. And that, when infants were also baptised, this was a practice derived from New Testament times were baptised as believers upon a profession of faith, therefore believers’ baptism is the norm theologically... (B.15, ii).

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).
Authoritative 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 on 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 see, as central control. The Catholic Church, in contrast, believes 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 made 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 argues 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 Catholic 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.
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
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 Abbott’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, quantity surveyor, structural engineer, services engineers and kitchen designers (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 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 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 achievable 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 reserving 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, 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

1 Martin Stancliffe Architects, 2 Bare Learning & Bare (West), 3 Ove Arup & Partners, 4 Ove Arup & Partners, 5 Lockhart Design Services, 6 William Birch Ltd
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
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 Bn Scots Guards
(Ski Bn). 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 Bn 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 rugby 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 Gibbey 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 1923; 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 months before his death, at the Gilbey family retreat in June 1995. 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 (045 — now Meggido) and built for himself a modern house with a wonderful view over the sea. He was always a devout Catholic.

CHRISTOPHER JOHN YONGE

born 3 November 1931 Kenya; St Mary's School, Nairobi (Holy Ghost Fathers); St Aidan's House 1946-50; Kenya Regiment; Kenya Lands Department; died 21 June 1996 Nairobi

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 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: '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 Oram, by his cousin Richard Dawson (C50) and by his brother in Nátal, 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, Camusdarach 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 captain 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-three-quarter 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); Miestock University; Foreign Office — serving in Berlin, South Africa, Prague, Switzerland, Singapore and Vienna; married Désie (from Holland) 1971, two children (Gabriella and Hugo); a cousin of Fr Martin Haigh and a friend of Tom Lundup (A95); died 23 September 1996
Henry Nevile 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 Nevile’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 R.I.P), 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 Nevile 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 country, 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 livertyman of the Farmer’s Company and its Master in 1991. He was a representative with the Country 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, Matanana Thornton and Peter, and 13 grandchildren); died 29 October 1996 Canada
RICHARD ROWE

born 23 May 1957; St Bede’s House 1971-75; much ill; 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 Rockford 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 (O32 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 three sons, Peter (T64) (his wife Sarah is the daughter of Edward Dobson (O31 died 1972)); and Stephen (H65), and a daughter. Grandsons at Ampleforth have been Robert Leach (D92) and Mark Leach (currently D). Great nephews at Ampleforth are Luke Mason (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.

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 overly 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 Horsefair. 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 (034 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
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.

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 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 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 Wurdeworth, 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 woodsleter. 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 GRISWOOD CBE

born 8 February 1906; left Ampleforth 1924; Worcester College, Oxford; actor,
BBC executive and author; Fortune 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 Buris and
René Hague, Eric Gill’s son-in-law. He was intrepid enough to spend his
honeymoon at Pigots, Gilly’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 imitation to be Pope. At Oxford in the 1920s, while he was at Worcester, Theodor Komisarevsky 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 lambswool on Children’s Hour ‘uncles and aunts’. Grisewood became successful as a BBC repertory actor, working with Peggy Ashcroft, Johan 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 coffee at Grisewood, who realised he was meant to respond ‘Goul’. He knew too that Reith would correct him by pronouncing the word ‘Gool’. ‘Gool, goolia’ 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 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 T.S. 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 Salvator 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’, central as it was on the great classical repertory of literature and music. His 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 emotional temperature of the entourage of Gill.
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, Smuggler (1967), where GK Chesterton meets John Le Carre. 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.
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
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 Cheltenham 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


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 Sydney 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 obituary in The Times (7 February 1997) is reprinted with permission below:

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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 art 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, nee 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 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
John C.M. Tucker
Sir Henry Nevile KCVO
Peter M.M. Thornton
Richard P. Rowe
Lt Col Lionel R.H.G. Leach MC JP DL
Fr Ian Petit OSB
Michael H. Vernon
John H. Phelan
Louis Hayes
W Dayrell Gallwey
Miles P.T. O'Reilly
John C. Lockwood
Harman Grisewood CBE
Dr Denis B. Reynolds
Laurence E. Barton
Lois G. Pattie
John H. Phelan
Louis Hayes
Coyle Leonard Leach
W Dayrell Gallwey
Miles P.T. O'Reilly
John C. Lockwood
Harman Grisewood CBE
Dr Denis B. Reynolds
Laurence E. Barton
Lois G. Pattie

Non OA but members of the Ampleforth Society:
Fr Christopher Topping OSB
Dr Denis Macadorey

BIRTHS

6 Oct  Fiz and Mark Mangham (E80) a son, Harry
7 Oct  Susan and Jonathan Harwood (C80) a daughter, Isabel Susan Penny
8 Oct  Julia and Ernest Pirkle (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  Phillips and Anthony Coghlan (J69) a son, Patrick Christopher George
29 Oct  Gigi and Patrick Blumer (A84) a daughter, Emily 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 Derenz
12 Dec  Caroline and Patrick Corkery (T78) a daughter, Elizabeth Jane
12 Dec  Sarah and Adrian Scope (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 (I83) a daughter, Josephine Mary
20 Dec  Paloma and Damian Fraser (O83) a daughter, Ana Sofia

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 Hornby-Strickland (C74) a daughter, Katherine 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 (S82) 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

2000
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 (C81) a daughter, Alexandra May
20 Jan  Louisa and Jonathan Elwes (T67) a daughter, Isabella Caroline
21 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

OLD AMPLEFORDIAN NEWS
**FORTHCOMING MARRIAGES**

Charles Anderson (O77) to Sophie Coghill
Mark Bridgeman (E86) to Lucía Hawkes
Anthony Brown (B84) to Susanna Baird
Charles Carr-Jones (W83) to Zoë Tomkins
Anthony Chandler (B83) to Mary Josephine Moran
Alastair Cumming (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 (B89) to Ashley Hurlen
Alexander Gordon (J88) to Sophia Banerji
Charles Hattrell (E77) to Joanna Laidlaw
Gareth Helm (C86) to Kirsty Maunder
Hon Andrew Jolliffe (J86) to Diana Teare
Edward Mangles (B85) to Jil 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, Blains 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 (B83) 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)

1997
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)

1998
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), Martus Hattrell (E78), Dr Chris Healy (B77), Guy Henderson (A78), Dr Kevin Henderson (047), Major Charles Jackson (C58), Hugh Jackson (T85), Edward Kitson (E85), Tim Myles (B71), Glen Oglivie (E66), Captain Michael O'Kelly (C45), Dr Christopher Perie (W47), Pat Sheehan (D49), Damian Stalder (T81), Edward Williams (A79), Fr Adrian, Fr Ian (who was to die a month later), Fr Edward, Fr Simon, Fr Timothy, Fr Francis.

5 October 1996: Sedbergh 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 Edwards (O)*; 1965: Marc Robertson (C)*; 1984: Simon Tyrrell (A)*; 1987: Ben Beadmore-Gray (T); 1991: David McDonaghall (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 Buscall (W), Scott McQueston (O)*; 1995: Alex Bean (C)*, Matthew Bowen Wright (H), Alexander Foskay (W)*, Marcus de Guingand (A)*, David Johnston Stewart (D)*, Hugh McLachlin Rice (J)*, Hugo Nisbett (J)*, Robert Pitt (T)*, Robert Record (C)*, Dominic Savage (D), Nicholas van Cutsen (B)*, John Vaughan (B)*; 1996: Imogen Carter*, William Hobbs (J)*, David Jackson (J)*, Tom Pinfold (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 Anakew;
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


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).


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
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.F. 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 Craighhead 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 MCKLETHEWAITE (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 1985 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 (B88) 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 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, tongs, and fruit carts — a cultural blend of tribes and races fill the bazaars — hooded bearded Afghans with ridiculously large turbans, Chitralis in their pork-pie hats, skinned nomads wearing water chaps, 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 varied 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 Valpocciella'.

THOMAS PAKENHAM (E51) has written *Meeting with Remarkable Trees* (Weidenfeld 1996), presenting portraits of 66 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 this volume 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 Heinrich Handel-Mazzetti's *A Botanical Pioneer in South West China* (Alpine Garden Society Publications Ltd, AGS Centre, Avon Bank, Pershore, Worcestershire 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 he 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 Ampelofordians — 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 really rewarding comments about the missionaries he met in China'.

**Rugby representative honours 1997**


**Environmental pressure group activity**

J-B LOUVEAUX (B90) was the subject of a feature in *The Independent* (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 Herzegovina 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
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

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

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-Hercegovina) and after that, SFOR (Stabilisation Force, following the Datum Agreement). David O’Kelly and Tom Gaynor are based in Croat territory at Jace – David is C Company O/C 1 Grenadier Guards. Ian Buchanan and Adam Fairbrother are based in Serb territory at Mrkinje Grad – Ian as A Co 1 Company Leader, and Adam No 2 Platoon Leader. James Porter is at HQ in Gorni 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 see criminals, but not to seek them. These five drove south from Northern Bosnia 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

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long way 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 Marra 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

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 by “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.

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nor any food but 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. I left it 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 Nyala. 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 International 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.

MARKUS 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 Run, 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 (O83) – 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 Herzegovina. He is to supervise the municipal elections due in the summer of 1997. Previously he has worked in Bosnia-Herzegovina with Terre des Hommes and Save the Children.

RIAN 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.


ROXY 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, Boule 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 Sherborne.

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 TUXTTON (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.

Cats have it all, why shouldn't my children have a little bit of enjoyment'.

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.'

Chernobyl and living in a hut in Lancashire

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O.A News on the Internet: 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.)
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 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 model. Madeleine and Enid became not only close friends, but close neighbours at Gilling.

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
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 a 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.

When the Schola was launched, it was a delight to them that Matthew should be a foundation member, with Edmund a 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.

Edmund 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 . . .

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

SCHOOL STAFF 1996

September

Headmaster  Fr Leo Chamberlain MA History
Deputy Master  Fr Timothy Wright MA, BD
Second Master  Mr J.F. Hampshire BEd Biology
Third Master  Fr Richard field 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 History
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 Politics, Religious Studies

HOUSEMASTERS

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

MONASTIC COMMUNITY

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

THE SCHOOL

LAY STAFF

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

SCHOOL OFFICIALS

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

MONITORS

St Aidan's
St Bede's
St Cuthbert's
St Dunstan's
St Edward's
St Hugh's
St John's
St Oswald's
St Thomas's
St Wilfrid's

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. Kiper-Dabo (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. 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), E.P. Dormeull (O), I.E. Campbell-Davies (T)

*Part time

The following boys joined the School in September 1996:


From the Junior School:

J.C. Anderson (O), H.P. Benton (T), M.-A. Buske (D), M.T. Caterall (T), R. Cortes (T), J.C. Carter (H), A. de Sarria (O), M.R. Devlin (J), E.A. Dobson (C), D. Fernandez Orts (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), R. 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. Thompson (J), J.W.J. Townsend (O), F. Verardi (B), P.M. Westmacott (T), J. Whittaker (J), D.W.C. zu Lowenstein (C).

The following boys left the School in December 1996:

St Aidan's
St Bede's
St Cuthbert's
St Hugh's
St John's
St Thomas's

The School

The following boys joined the School in September 1996:


From the Junior School:

J.C. Anderson (O), H.P. Benton (T), M.-A. Buske (D), M.T. Caterall (T), R. Cortes (T), J.C. Carter (H), A. de Sarria (O), M.R. Devlin (J), E.A. Dobson (C), D. Fernandez Orts (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), R. 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. Thompson (J), J.W.J. Townsend (O), F. Verardi (B), P.M. Westmacott (T), J. Whittaker (J), D.W.C. zu Lowenstein (C).

The following boys left the School in December 1996:

St Aidan's
St Bede's
St Cuthbert's
St Hugh's
St John's
St Thomas's

E Dupire, P.T. Odor, Z. Szilagyi
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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
B.H. 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

MUSIC SCHOLARSHIP MAJOR AWARD

P.J. Massey  Ampleforth College Junior School

HEADMASTER'S LECTURES


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.

Friday 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 judgment 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 the future of rugby in the new broadcasting and people. He used the riches of language and the poetry of a kaleidoscope of values. There was much about music and rugby and way it had been gathered.

THE SCHOOL

1995 LEAVERS

Ainscough W.F. (D) Manchester University History
Badenoch P.R. (O) Bristol University Economics
Baron P.M. (W) UMIST Management Studies
Bel D.G.S. (E) Manchester University Ancient History/Archaeology
Blake James R.E. (H) Newcastle University History
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
Crabbe P.C. (T) Edinburgh University Psychology & Philosophy
de Guingand M.A. (A) Newcastle University Economics & Social Policy
Dere P.J.H. (A) London University, King's French with Applied Computing
Dove J.A. (T) West of England University Politics
Flynn T.P.G. (H) Oxford University, Merton Classical
Fosha J.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 Management
Holmes J.M. (A) Newcastle University Medicine
Hombly 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.G. (T) Edinburgh University Economic & Social History
Johnson W.A.G. (B) Royal Agricultural College, Cirencester Diploma in Land Management
Johnson E.A.G. (B) Reading University, RAC Cirencester Rural Land Management

1996 LEAVERS

Aguire A. (J) Portsmouth University European Management
Binna S.R. (H) Reading University English
Bell A.D. (O) Edinburgh University Chemical Engineering
Bernardo H.K. (A) West of England University Psychology
Blackwell H.J.B. (E) Manchester University History
Brady D.J. (D) Oxford University, St Benet's English
Camilleri G. (C) Bristol University Medicine
Carmeg E.W. (C) St Andrews University Chemistry
Cassidy J.P.C. (H) Edinburgh University Law
de Macedo J. (B) Berkley College of Art & Design ND Photography
de Villegas A.G. (B) European Business School European Business Administration
Dickin T.C.R. (B) Manchester University European Studies & French
Espostio R. (A) Nottingham Trent University European Economics
Finucane D.F. (A) Trinity & All Saints College Media & Cultural Studies
Forza G. (O) Edinburgh University Architecture
Gallaher D.J. (B) Oxford Brookes University Economics & Philosophy
Halsam-fox A.P. (W) Chelsea College of Art Foundation Course
Hemingway J.A. (H) Exeter University German
Hollingworth C.T. (H) Manchester University Actuarial Science
Holman P.J. (E) Exeter University Medicine
Loynes J.A. (D) Oxford Brookes University Politics
Lucas H.R.P. (E) Durham University Education
Malin A. (B) Royal Agricultural College, Cirencester Diploma in Land Management
Marcellin-Rice H.B.A. (J) Oxford Brookes University Languages for Business
McDermott N.R. (D) London University, Kings Business Management
Miranda D. (H) Oxford Brookes University Politics & Economics
Noel H.R.A. (E) Reading University, Cirencester Rural Land Management
Pin R.A.P. (T) Heriot Watt University Economics
Roberts A.J. (J) Oxford University, New English & French Law
Ryan P.M. (B) Manchester University English & French Law
Savage J. (D) Newcastle University Biology
Sanlan J.P.F. (O) Warwick University History
Scandrick C.R. (O) St Andrews University History of Art
Siddalls O. (C) Heriot 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
Stott van Eischoten C.J. (O) London University, Imperial Civil Engineering
Stuckland C.E.S. (E) Newcastle University Archaeology
Thomley-Walker R.J. (E) Newcastle University International Business
van Curen N.P.G. (E) Edinburgh University Environmental Archaeology
Vaughn J.P. (B) Durham University Architecture
Walsh T.E.L. (A) Oxford Brookes University Land Management
Wawyn T.J. (W) Durham University English & Drama
Worsley W.A. (E) Edinburgh University Architectural History
Wyvell E.P.A. (E) Newcastle University Countryside Management

HIGHER EDUCATION ENTRANTS OCTOBER 1996

Aberdeen University English
Aberdeen University History
Actuarial Science
Adenunzio 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 broadcast...
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 appointed assistant librarian at Ripon College Cuddesdon, the Anglican employers he was able to impress sufficiently to overcome such ageism.

At a time of life when most of us are unattractive propositions to new appointed assistant librarian at Ripon College Cuddesdon, the Anglican 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.

He worked 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 capacity, care and knowledge of the outdoors were linked to his love of the outdoors to his knowledge of natural history, especially that of the valley.

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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 Roban.

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.
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.

DBB
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 Cinema. 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
A SHORT HISTORY OF CATHOLICISM IN CRAVEN

LIMITED EDITION

AVAILABLE AT SELECTED BOOKSHOPS or by post from St. Stephen's, Castle View Terrace, Skipton, North Yorkshire BD23 1NT.

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On 17 November 1996, Jeronimo Perez Correra (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 Subcommandante Marcos, leader of the present guerilla 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, Escrick, 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 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.

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 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 Bann 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.

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 V1th 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
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

15 Bde SAAM, 1996

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 uninformative 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

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), R. Roskill (H), J. Shields (J) and W. Sinclair (H). Silver level: J. Barnes (B), T. Chappell (B), D. Crowther (D), R. Fraser (B), P. Lamer (D), D. Massey (D), M. Pepper (D) and T. Strange (B). Gold level: C. Berry (T96), E. Carnegy (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.

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.

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 Tomaszeski (T). FACE-FAW currently has projects in Bangladesh, Sudan, Uganda, Kenya and, in Eastern Europe, Ukraine, Bosnia-Hercegovina, Croatia, Romania and Poland. Wood-burning stoves are being provided to the Bihac area in a scheme organised through Fra’ Mathew 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 Striek van Linschoten (O95).

On 3 November 1996, Miss Sarah Willcox (0A87) 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 Rasza) 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
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 telephonic 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 work filming all the usual rugby matches, the Junior play and general library footage related to school development. Its most ambitious project was the 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, Steve 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).

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.

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-Hercegovina. 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 (H95), John Hughes (O95), Fr Edward (E51), Fr Francis (D57). In addition, there were Sheila Spencer (the aunt of Thyrza 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-Hercegovina: Major Ian Buchanan (A), Major David O'Kelly (C81), Lt James Porter (E84), Lt Adam Fairbrother (J90) and 2nd Lt Tom Gaynor (D92).

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

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 Dominikanerkirche. 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 concert was televised by satellite British Forces channel on which some of the boys were interviewed at the end of the performance.

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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: Jonny 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 (J), Uzoma Igboaka (D), Eamonn O'Dwyer (T) 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.

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 Virginall 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.
INSTRUMENTAL MUSIC

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 (Giselle). Nielsens’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 (ACS), 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.

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 both staff and students 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 only harm it further into its meaning. In this production the setting of the play is reminiscent of a modern boardroom drama. The battles 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 throne 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 overwhelmed 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 Rosenkrantz and Guildenstern — used, abused, cast aside. Gertrude (Eleanor Fletcher) portrays poise rather than passion. She would much rather be playing bridge than feeling Claudius' damned 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 verse 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 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.

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); Ambassadors: James Gaynor (T).

Green Room: Stage Manager: James Ayres (B); Deputy Stage Manager: Tom Chappell (B); Senior Carpenter: Rob King (T); Lighting Designer: Luke Polonecki (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 Stuart Forthingham (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 Childrey (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

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 seniors 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
showed the depth and imaginative management of the ACT Wardrobe. The set a striking impression, colourfully supported by excellent costumes which was perhaps the most ambitious yet seen in the Downstairs Theatre, rapidly and ingeniously conceived and realised by Tom Chappell's team through skilful recycling of existing structures:

symbolised in Moby Dick. Much admired by W.H. Auden and Thomas Mann, who particularly clear diction) by Felix Macdonagh, as Billy Budd, 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 story. 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 prisons but naive 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. The brilliance of the libretto has accompanied the action of this production. The brilliance of the libretto has embraced the action of this production. The brilliance of the libretto has

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emerged and developed 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 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 prisons but naive 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:
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); Kinsale: 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 Polishcki (H); Lighting Assistants: Louis Watson (A); Lawrence Richardson (B); Sound Manager: Martin 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 Chadley (B), Paul Benton (T), Louis Warren (W), James Ayres (B); Programme design: Tom Davis (H)

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RUGBY UNION

P13  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. The problem was that he played with much disconnection 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
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 McAlennon whose curious lethargy and hesitancy could not hide his class and who, in the final match at Whitchurch, 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 wholehearted 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 wholehearted 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 and 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).


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 unselfish 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 captaining by an excellent season.


* = colours

The following also played: T. Mackie (T), R. Farr (T), U. Igboaka (D), A. Jenkis (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, rock, 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 kicks 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 rack 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 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; if 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 Igbouka 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 break 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 Hymen 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
WHITGIFT 13 AMPLEFORTH 15

16 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 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 stern defence in which Yusufu was once again outstanding, his main supporters being Harle and the back row.

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 wonderfully exciting game in which all thirty boys did themselves credit.

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
new scrum half was continually penalised for feeding. It was only late on in the game and after asking the referee for clarification that it realised that he was being punished for standing too close to his own front row before putting the ball into the scrum half. 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 scrum half 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 Hurley (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 and were 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 Hurley (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.

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 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 D 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), L. Jeffrey (C)*, J. Strick van Linschoten (O)*, T. Road (J)*, B. Collins (O), T. de Lisle (O)*, H. Rowan-Robinson (T)*, M. Davidson (O), T. Lyes (O).

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

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. Marin (H)*, N. Zoltowski (H)*, J. Troughton (C).

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 I/XI 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. Marin (H)*, N. Zoltowski (H)*, J. Troughton (C).

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

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 a 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 15-0 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. Bozzeino (C), K. Iaffar (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), E. 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).

RUGBY UNION 169

LRL

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 Hymen's 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 Hymens 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 firmly 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 role 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 (0) 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 worked hard, showing good tactical awareness. Entwisde'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 Hymer's
  - 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).

This was a modest season for the U14 Colts; it is usual 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 Hymer's were bigger and better sides, and it is doubtful whether there is a 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 Hymer's
  - L 14-31
- v Pocklington
  - W 51-2

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).
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.

We welcomed the following boys to the school in September 1996:


The following boys left the school in December 1996:

I. Abascal, J. Codorniu.

We welcomed the following boys to the school in December 1996:

J. Abascal, 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 serenaded 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 boats 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 (Jonny 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 Surges 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 Faure'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 *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.'
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 playing 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 Ignatio 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 lace 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.

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 1st, 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 the team, 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 Khoz worked hard on particularly 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.

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.

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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
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 gorgeous or pass. These waterfalls, and the surrounding scenery with the blue mist 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 vertical cliffs; Diego Fernandez scoring a wonderful try.

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’.

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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 Perths 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.

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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 Manly, 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—joeyes in pouches, smoking 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 Rockford 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 Wilferforce (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 (A 63) 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 (Y61). 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 manipulated 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 Horse Fair. 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 thrilled in the unforgettable atmosphere of the old house. It is no surprise that he hunted 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...