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Catholic Education and the University question before 1897

Education at places like Douay was good in the eighteenth century, and all the Colleges re-established in England had high ideals. It shows in their libraries, and it shows in what we know of their studies, and the principles of their discipline: but let us remember that we are speaking of their aim, not necessarily of their achievement. Things were still so at the end of the century.

Fr Augustine Baines is an illustration. He was at school at Lamspringe, and was a prime mover in the rapid rise of Ampleforth (called College as early as 1814) before Waterloo; he was in effect headmaster. Being bright, and with a well-hung tongue, he rose, to the mission of Bath, to Coadjutor, to the Western District. And perceiving the need for a seminary and for a College, he set about setting one up. Never mind that the cautious Somerset minds of St Gregory’s would not play: the bishop’s silver tongue wrapped itself round the pliable hearts of the bright young men in Yorkshire, and suborned many of them to Prior Park. We need not concern ourselves with its particular history, but only take note that this was a good idea spoilt by insufficient attention to time and circumstance, and by the unscrupulous head-hunting methods employed to staff it. It is significant that the idea in some sense came out of Ampleforth: probably the experience so scared the survivors that, as a burnt child fears the fire, they drew back from anything intellectual for a long time. But not entirely: in the forties Anselm Cockshoot sent Shepherd and Bury to Parma, and was a keen supporter (if not initiator) of the Belmont project. And Hedley and Burge grew up in this atmosphere, so that when the time became ripe they could make the critical moves. It is curious, considering how little Ampleforth actually contributed to education for most of the nineteenth century, that Ampleforth bishops should have pushed higher education at both ends of it.

The second phase was something of a reaction: it swung the other way, for in the middle of the century Catholic leaders sensed that Oxford, once the essential seed-bed of Anglican Christianity, in perhaps a sort of enlightened Laudianism, which had given birth to the whole idea of the Oxford movement, which had made and formed the characters of Newman, Pusey, Keble, and a host of others, many of them later Catholics, and indeed including Manning himself, this Oxford had become rather a dried out shell of its former richness, in which the heirs of the enlightenment, the proselytes of scientific enquiry and confidence, the disciples at once of Wilberforce and Darwin, believed that they need not believe anything in particular, that good could be done, the poor improved, savages enlightened, the sick brought to health, and human happiness (and, we might add, wealth), in short, the whole world brought to salvation by British engineers, contractors and administrators, without the need to fall to one’s knees or to hear the Word of God: and in any case, who had written that?
Manning and his friends may have been right: but the dangers they feared may have been the wrong ones. At any rate, at their persuasion, a willing and anxious Rome issued a decree in 1867 to forbid Catholics to attend the Universities. This meant the Universities: it did not mean London, newly established in 1825, and used as support by Catholic colleges, led by Downside in 1838. They were first, but not the most successful: by 1842, the number included also Ushaw, Stonyhurst, Ware, Prior Park and Oscott.

If the bishops were anxious, and Rome severe, on the subject of the old Universities, they were keen from time to time to start a Catholic university or college, and this idea persisted in an uneven way until the twenties of this century, when it was overtaken by the rapid growth and expansion of the Catholic schools, and the general exodus of the Catholic body from its fortified keep.

Manning wrote an Easter Pastoral in 1885 on the whole question of sending youths to Oxford and Cambridge, 'which on the face of it would be untrue': they could simply get their degrees from London. And he had another anxiety, for 'the transfer of Catholic youth to the National Universities, would dwarf and stultify the growth and rising studies of all our Colleges, and thereby of the Catholic Church itself in England'. The Colleges would cease: 'They would be Colleges no longer, and if called Colleges by courtesy, they would be reduced to the level of public schools such as Harrow and Eton, Winchester and Rugby.'

More significant was Manning's scheme for a College in Kensington, which actually got going in 1873, although the real progenitor may have been Bishop Clifford, who revived Prior Park and attempted to continue in the direction first mapped out by Baines in the previous decade. There were various reasons why Kensington failed: it was not in itself a silly idea, as is shown by the number of Catholic Universities now thriving in France (for example, Angers, Belgium (Louvain) and the United States (Washington, St Louis etc). But the first Rector seems to have enjoyed little grasp of accounts; the seminaries and religious orders felt their own establishments threatened, and there was at this time a growing tension between the regulars and the bishops, in which the bishops eventually won on points with Roman Pontiffs of 1880. There was competition between colleges for pupils: finally, the lay leaders, that is the aristocracy and the Catholic landed gentry, whom Hedley later estimated to number about two hundred, had no educational vision except towards the social and career advantages of Oxford and Cambridge.

But there was a Loyal Opposition. It was not simply the landed Catholics who were after the social advantages of Oxford. There was a small but growing body of laymen, many themselves graduates, and for the most part — but not all — converts, who took the view that the Church was missing something, and by the end of the century the heads of the Catholic Colleges were meeting to tell each other that they agreed. An eager proponent, whose activities we can to some extent follow, was Grissell. Hartwell de la Garde Grissell was a convert graduate, who was born in 1839 and died in 1907. Hunter-Blair was his literary executor and retained quite a lot of his letters and papers relating to the affair. They were both involved in the Italian siege of Papal Rome in 1870; Hunter-Blair was a Papal stretcher-bearer: he records that the Papal army had no stretchers. Perhaps this is where their friendship began. Hunter-Blair is listed among the members of the Oxford University Catholic Society in 1883, when the Secretary was Clovis Bevenot, who later taught French at Birmingham University, and was the father of Fr Laurence Bevenot, the liturgical composer. It was Grissell and his friends who set up this group after the failure of the 1871 Catholic Colleges conference with the Bishops to have much effect on the question of access to the University (and to Cambridge: 'Ought we to have a Secretary for Cambridge?'). Curiously, this conference is not mentioned in the detailed history of the matter in Manning's Pastoral. The explanation sent out in 1871 said:
Johnson's encouragement (this view was quite widely held by responsible men, and was in fact the case), and saw clearly the need, and the opportunity, of a Mission: this is the origin of the Oxford and Cambridge chaplaincies, which to this day come under the hierarchy rather than (as in the other universities) the local Bishop.

not underrate the risks, as risks there are in the early stages of any new infusion of ideas. He viewed the matter as a question of concession rather than of policy, and in fact expressed considerable hesitation and caution, for he did it, and so it proved.

down the glacier was melting. With Rome, it is better to melt ice than to break of Hedley and Clifford among the bishops, cut any ice with Rome: but deep

supporter, and who was a Catholic who had found one way or another round the Roman (or Manning's) prohibition. It was Grissell who hired an expert to

unfortunately it is not clear from their letters who was a convert graduate

when the priests fell out with him, and he brought in Gentili and the early Rosminians, joined them and rose to be President at Ratcliffe.

It was Grissell and his friends who got up the Catholic Society: unfortunately it is not clear from their letters who was a convert graduate supporter, and who was a Catholic who had found one way or another round the Roman (or Manning's) prohibition. It was Grissell who hired an expert to prove that the Roman rule, in asserting that something was white, actually meant that it was black. The document is a long one, and is open to Dr Johnson'sópez, that 'That argument is wrong which requires many words to prove it right'. On the face of it, neither Grissell's arguments, nor the support of Hedley and Clifford among the bishops, cut any ice with Rome: but deep down the glacier was melting. With Rome, it is better to melt ice than to break it, and so it proved.

The final push was probably Hedley's. He did not favour a simple reversal of policy, and in fact expressed considerable hesitation and caution, for he did not underrate the risks, as risks there are in the early stages of any new infusion of ideas. He viewed the matter as a question of concession rather than encouragement (this view was quite widely held by responsible men, and was in fact the case), and saw clearly the need, and the opportunity, of a Mission: this is the origin of the Oxford and Cambridge chaplaincies, which to this day come under the hierarchy rather than (as in the other universities) the local Bishop.

He saw Catholic young men of about eighteen years of age as falling into three possible groups. First there were those who intended to proceed to the priesthood, or some form of religious life, at that time a high proportion, compared to anything we have seen since: for them there were the seminaries, or the Colleges abroad. Then there were those who intended to go into one of the professions or trades: for these, except perhaps for Medicine and Law, the
house, with twenty-four clerical Heads and one brave layman, an Inspector of Training Colleges. The problem they faced was a Royal Commission on Secondary Education, and in particular the requirements for the training of teachers: what were Catholic schools to do about it? Fr Purbrick SJ, say the Minutes,

pointed out the advantages of the old Universities... We should avail ourselves at once of the Universities for the training of our future teachers. The question we had to face was, which is the prevalent and acknowledged system in the country? Having ascertained that, ought we not to conform to ourselves to it?

and they passed unanimously a resolution, which called inter alia for the opening at the Universities houses under supervision, to which certain picked students may be sent by different Colleges, where they can take their degree and pass an exam in pedagogy.

Burge was so keen on the Conference that he seconded a resolution to make it at least an annual event, but with subtle cunning also seconded a motion that several others should sit upon the Committee. In the photograph of the second meeting four months later he is sitting next but one to the Cardinal, in the front row. Only Walmsley of Stonyhurst is nearer. When he retired (he had a break-down and left Ampleforth for the mission in 1898), Burge was kept on as an honorary member of the Conference for two or three years, and Prior (Abbot) Smith never played so large a part.

A feeling of inferiority was general. For instance, the Tablet of 11 September 1897 lists the seventeen boys from seven Catholic Colleges who obtained Oxford and Cambridge Higher Certificates, and compares these figures with those of the public schools:

<table>
<thead>
<tr>
<th>College</th>
<th>Boys</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stonyhurst</td>
<td>5</td>
</tr>
<tr>
<td>Downside</td>
<td>4</td>
</tr>
<tr>
<td>Old Hall</td>
<td>2</td>
</tr>
<tr>
<td>Beaumont</td>
<td>2</td>
</tr>
<tr>
<td>Oratory School</td>
<td>2</td>
</tr>
<tr>
<td>Ushaw College</td>
<td>1</td>
</tr>
<tr>
<td>Xaverians, Mayfield</td>
<td>1</td>
</tr>
<tr>
<td>Eton</td>
<td>59</td>
</tr>
<tr>
<td>Rugby</td>
<td>55</td>
</tr>
<tr>
<td>Uppingham</td>
<td>44</td>
</tr>
<tr>
<td>Harrow</td>
<td>43</td>
</tr>
</tbody>
</table>

There were also ten in the Jesuit novitiate, but this was considered not to count. Only Stonyhurst entered candidates for the Lower Certificate: one of them, one Richard Manners reached First Class in no less than six subjects. He is of local interest: two of his nephews are monks of Ampleforth (Fr Benet and Fr Anselm). The Tablet says,

It is apparently a favourite examination for the public schools... By the side of these figures our Catholic College results look small indeed, but it must of course be remembered how few the numbers in our schools are. This is the first year in which our own schools have sent up candidates in any number.

The plain fact is, we were waking up, and looking about us. And we were scared by what we saw.

It is clear that Burge was not having his ideas in isolation, and when he claimed in his letter to Justin McCann in 1926 that the idea of 'Our Oxford House' had come to him suddenly, and to him alone, he may not have realised the roots of his inspiration in the atmosphere of anxiety among all the Colleges. Where was the improvement in the teaching to come from, and (a second significant point), was not the weakness of Catholic schools in large part due to the wholly inadequate teaching in what passed for preparatory schools? Despite earlier rhetoric, among themselves these Heads seemed very willing to admit the deficiencies of Catholic schools, and very anxious to take steps. It is no accident that during the first years of the century all the Catholic 'independent' schools adopted every sort of practice and custom from the 'public' schools.

Our Oxford House

Writing thirty years later, Burge recalled the foundation thus:

I think that I alone was responsible for the move. It was 'borne in upon me' and I held back for some time, as I found no one in my entourage to support me. In fact I think it was a special light from above which made me persevere. I was very ill at the time and very depressed and the opposition was very strong. How I held on to the idea I can never explain.

It does not enter into the scope of your article to deal with the opposition to the enterprise, but the opposition was very widespread, both at home and abroad. One good Missioner at a public dinner prophesied that in 10 years after Oxford the Community at Ampleforth would be a mere handful.

After so long, he may have been simplifying.

Burge was a man of ability, of energy, and also a musician, being described by a contemporary concert review as 'a great vocalist', and appearing in programmes as a performer of Mozart piano concertos. He energised the Ampleforth community into building an entirely new monastery, in which they still live; he would have built more if funds had been equal to his plans. He presided over the founding of the Journal, and played a considerable part both in the debates then going on (one could reasonably say raging) on the reform and Constitutions of the English Benedictines, and in the more practical problems of the distribution of the numerous Benedictine missions (later to be called parishes) among the then three houses. There is no doubt about his ability, or his energy, or indeed his vision, but there was much opposition to each plan, some of it understandable, and there is some doubt about his capacity to ride storms, for he resigned as Prior only four months after he had set up the Oxford house. He moved to the Mission of St Austin's, Liverpool, and there worked in respected authority until his death in July 1929.

On 22 July 1897 there was a meeting of the monastic Council at Ampleforth: we read in the Minutes, that a House be established at Oxford for Juniors' studies:

The Tablet says,
Edmund was an ordained priest and monastic superior: he was not a Master.

From the University's point of view, the difficulty was that none of the four men was other than a mere student. It cut no ice in their system that Fr Richard Clarke SJ MA, a convert, obtained such a licence, and set up Clarke's Hall in 1896 for the Jesuits (later successively Pope's Hall, Plater's Hall, and from 1918 for undergraduate lodgings.

Catholics became worried: they thought the bridgehead was about to be overrun. Matthews wrote to Ampleforth:

There is unfortunately no record of the debate, and the next reference, equally laconic (but you are laconic when you have to write minutes in Latin) only appears for 12 June 1900, giving permission to enter a five-year lease on the house at 103 Woodstock Road. Six months later (23 Jan 1901) it was agreed that there was no question but that the venture should continue, but that there should be no expansion of the house or its numbers, at that time a Master and three undergraduates. It is evident that there was a question whether the Hall should expand, together with a characteristic counter-question, that it should be abandoned. Mission fathers, presumably of the more elderly sort, took the view that sending young men, especially if they had not yet had any monastic training, which was the case with the young Parker and the young Byrne in 1897, would be extremely dangerous to their vocations: one weighty father even went so far as to suggest that if the venture continued for ten years, there would be by then no monks left.

Nearer dangers threatened, for at first the University authorities were unable to see how the new venture could be fitted in to the existing scheme of things: regulations did not provide for such a contingency. A Master of Arts could obtain a licence to open a Private Hall, 'for the reception of students who shall be matriculated and admitted to all the privileges of the University without being required to be a member of any existing College or Hall, or of the Non-Collegiate body', but none of the first monks were MA. Fr Richard Clarke SJ MA, a convert, obtained such a licence, and set up Clarke's Hall in 1896 for the Jesuits (later successively Pope's Hall, Plater's Hall, and from 1918 permanently as Campion Hall).

It was in fact Fr Clarke who encouraged us to proceed with the venture, and helped us as the experienced pioneer — he had been, among other things, Fellow of St John's and a rowing Blue. All we could do, if the monks were to stay together as a community as monks should, was to rent a house and apply for admission to the Non-Collegiate Body (later St Catherine's Society). Thus Fr Edmund Matthews, Br Elphege Hind, William Byrne and Stanislaus Parker (who were merely postulants, just out of the school) arrived in early October 1897 at 103 Woodstock Road. This house is still in existence, opposite St Philip and James Church, and is now a guest-house. The present owner is St John's College.

The University's point of view, the difficulty was that none of the four men was other than a mere student. It cut no ice in their system that Fr Edmund was an ordained priest and monastic superior: he was not a Master. Moreover, the building was not an approved Lodging-House, and to complicate the issue, the Controller of Lodgings took the view that he could not negotiate directly with a student: it would be Contrary to the Usages. In the following spring the Delegacy wrote to say it could not extend the temporary permission beyond the end of the academic year.

Where could Ampleforth find a qualifying Master of Arts? Fortunately the community of Fort Augustus Abbey, although not at that time part of the English Benedictine Congregation, but perhaps remembering with gratitude the part played by Laurentian monks in their foundation, found a willing volunteer in Fr Oswald Hunter-Blair, MA of Magdalen. A slight compromise was necessary because previous residence was a requirement, but he was accepted as a fit person to preside over the Lodging-House in the meantime, and was able to set up as Master in October 1899. There was also the matter of the alterations to the house to bring it into line with the Delegation's regulations for undergraduate lodgings.

We may thus say that St Benet's was strictly speaking a monastic body before it was a University establishment, and ever since there has remained some duality, for the Master is the monastic superior (he has never had the title of Prior) and subject to the Abbot of Ampleforth, but he is also the Master of a constituent part of the University. (It might be added that a student at the Hall in 1960 calculated that the Master was then fulfilling no less than twenty-seven 'College' functions, from Master through Bursar, Chaplain, Sacristan, and Librarian, down to Porter, Head Gardener and Boiler-man. The job is not a sinecure.)

Hunter-Blair retired in 1908, by which time Fr Anselm Parker, one of the original four, had become MA and was available to be Master. The Hall became Parker's Hall, but by the time he gave place to Fr Justin McCann in...
1920, conditions had changed, and the Hall had by a new development in the University become a Permanent Private Hall, with the official title *Aula Sancti Benedicti*, St Benet's Hall. Under Hunter-Blair, Edmund Matthews (BA from 1901 – he was the first monk to take a degree in the University since the Reformation) had the general management of the Hall, and acted as Tutor, but he was recalled to Ampleforth as Headmaster (the first with that title) in 1903. He was followed by Fr Elphège Hind (to 1907), and Fr Aelred Dawson (to 1908); there seems to have been some discussion of the position at the Visitation Council held in the Abbey by President Gasquet in September 1907. Fr Anselm Parker took on both functions when he became Master, but Fr Cuthbert Almond, historian and first editor of the *Journal*, became monastic superior from 1909 to 1914, when Fr Anselm again took on all the functions. It is probable that in 1908 he was perhaps considered too junior.

The present buildings in St Giles was built on the site of some stables by one Samuel Collingwood about 1838, so they are accurately described as Victorian, and in the plural, for they are a pair. They were separately owned until Ampleforth acquired them. Collingwood lived in the southern one (then 39) and leased the other (then 38) to Dr Bliss, a lawyer. (The number for the whole was officially changed to 38 in 1953). On the death of Bliss, 38 was bought by Rev Richard Michell (for £1870); in September 1890 his widow leased the property for seven years to Marguerite de Leobardy and four others, of St Ursula's Convent in Stowmarket. Two of them had English names, three French: like the five monks who bought the houses in 1922, they probably used only their secular names, though ‘Marie Pie Bowyer’ sounds unconvincing. By September 1897 (by which time 103 up the road was becoming a monastic studium), Michell’s son, a Shropshire vicar, sold the house to the nuns for £3500. They financed this by mortgages from Charles Eyston and later from a French lady Alix Liebert, from Nitray in France, who came to live in the convent, but by 1920 she was living in Paris (31 rue de Tournan, VII). In 1909 she bought 39, that is the house on the south side, for St Ursula’s Convent in Stowmarket. Two of them had English names, three French: like the five monks who bought the houses in 1922, they probably used only their secular names, though ‘Marie Pie Bowyer’ sounds unconvincing.
It was soon reported that good relations had been established with the local community. Already the natives were showing great confidence in the missionaries. Though shy of working for some white men, the natives had been positively embarrassing to Br Leopold in their determination to work for him, so that some had almost refused to be sent away. 'Just treatment was already beginning to make its influence felt.' The Report goes on to say that 'we feel sure that under God a great work is destined to be done by such a splendid missionary body' and it was noted that a large cross had been erected on the top of a high hill overlooking the Mission Station, a modern replica of which is still in place today.

There was an immense amount of clearing away the bush to be done before land could be prepared for vegetables and other crops. 'In sudore vultus tui vesceris pane' were words, we are told, that often occurred to the monks. An enormous number of granite boulders, a feature of this part of the country, also had to be blasted and carried away. Baboons and monkeys as well as other animals such as leopards, not to mention the snakes, were another hazard as they are still to some extent today... Shortly after the fire had demolished their house, thieves broke in and carried off goods to the value of £20, a considerable sum then, quite apart from the difficulty of replacing the materials taken. One of the founders wrote in exasperation:

This is not the first time I have led the start of a mission but I have never before experienced such an accumulation of disasters at the outset. The one consolation we have is in gazing at the hill on whose summit the great white cross was erected and remembering that 'in CrUCE salvi'.

Within three years a Church had been built capable of holding a hundred people and above the altar were statues of the Sacred Heart, St Benedict and St Scholastica. Nearby was an iron building that looked like a large store but was in fact a 'primitive monastery' with schoolroom attached. By this time Fr Robert had gathered round him 'a small group of fervent and pious neophytes' who were 'absolutely devoted to the monks and would not leave them under any consideration'. A somewhat idealised picture reminiscent of the Acts of the Apostles is painted of those early days. The congregation is 'one big family with Fr Robert and the Brothers as its head and absolute harmony and mutual love and goodwill prevail'. 'This,' says the chronicler, Fr O’Neill, SJ, 'is to my mind the strongest guarantee of the success in store for the little mission.'

In 1920 Sisters of the Precious Blood first came up from Natal and were put in charge of the school. 'At Monte Cassino there is no cant about the dignity of labour, but all are taught by example as well as by precept that man is born to labour as the bird to fly and all work with a will. An appeal was made for a football or two: "send a football to Fr Bonaventura, Macheke, Mashonaland, and you will earn the gratitude and prayers of some very good and merry little fellows.'

By 1915, 170 had been baptised and there was a need for a larger Church. In fact the Trappists did not stay long at Monte Cassino and subsequently
A Jesuit priest, Fr Heribert Muller, confirmed this:

were already missions running schools, hospitals and parishes but there was a
felt need for a monastic community as a spiritual resource that would provide,

of preparation led to the decision by Chapter in August 1995 to proceed with
endeavour Abbot Patrick had been an enthusiastic supporter of the venture.

Cassino in the Old Monastery built by the Jesuits. This long and careful period
commitment could be made. The Precious Blood Sisters offered a site at Monte

Benedict and St Scholastica were retained at the back of the Church which had
previously been at the east end. The Constitutions of the Precious Blood
Sisters state at the very beginning 'Sacred Scripture is the basis of our li fe. The
way of life in our Congregation is imbued with Benedictine spirituality.'

The Invitation

It was in response to an invitation to Ampleforth from the Bishops' Conference
of the Catholic Church in Zimbabwe to found a monastery that a meticulous
feasibility study was made. This included visits by Fr Mark Butlin and Fr Henry
Wansbrough and by Fr, now Abbot, Timothy who was given the task at the
end of 1991 of asking all the awkward questions, a necessary task before any
commitment could be made. The Precious Blood Sisters offered a site at Monte
Cassino in the Old Monastery built by the Jesuits. This long and careful period
of preparation led to the decision by Chapter in August 1995 to proceed with
the making of the new foundation in Zimbabwe. Throughout the period of
enquiry Abbot Patrick had been an enthusiastic supporter of the venture.

Many priests, religious and lay people had also been enthusiastic at the
prospect of Benedictines once again having a presence in the country. There
were already missions running schools, hospitals and parishes but there was a
felt need for a monastic community as a spiritual resource that would provide,
as one priest wrote:

a centre of prayer of which we could become part for a while, where we
could have the Scriptures explained to us so that 'our hearts would burn
within us', where we could be gently and peacefully with God.

A Jesuit priest, Fr Heribert Muller, confirmed this:

A Benedictine community in this country will certainly enrich the Church
in Zimbabwe;... often I feel that the Church here is suffering from a
chronic lack of the real consequences of the living Word of God. Church
people are seen in huge vehicles, their houses in first-class shape and the
beautiful churches are often only half full. Values like silence, contemplative

Priests, especially diocesan priests, often face great difficulties and there is a
need for support and encouragement in a country where many spend a good
deal of time ministering to and burying victims of AIDS who are dying at the
rate of 500 a week at least. The Archbishop of Bulawayo, Henry Karlea, who
has worked as a bishop in the country for many years, wrote:

What we need is a spiritual oasis or what I call a spiritual sanatorium for
clergy and religious where they can find spiritual direction and renewal of
their priestly life.

Fr David Harold-Barr (OA), a Jesuit who has worked in the country for many
years, also wrote encouragingly. He had consulted Sister Veronique, the
foundress of a Poor Clare Community in Zambia and a 'sort of prophetess
Anna'. She advised: 'do not decide beforehand what your work will be. Come
and see what the gifts of the people are. Allow room for providence and do
not plan too much.'

About 10% of the country's 12 million inhabitants are Catholic, but morale

ways of prayer, liturgical prayer, hospitality, need to be strengthened. There
is certainly great potential among the people and there will be a response.

The purpose of this foundation is to introduce the monastic life of a
Benedictine monastery and make its ministry available to the Church in
Zimbabwe. Benedictine monks are dedicated to stability in community, the
common celebration of the divine Office daily, to lectio divina and to such
work as is consonant with these primary commitments so as to earn their
living and serve the Church through a ministry based on monastic
hospitality. In this way the monastery should become a centre of prayer for
all who visit it in their journey of faith.
Although there are a number of religious communities working in the country, some for many years, it was the first time in some years that an entirely new community had been invited in.

A contract was also signed with the Precious Blood Sisters concerning the use of their property. In fact, by the time of their arrival a new, much more suitable, building had providentially become available. This was a large L-shaped house which had been constructed with additions out of a former primary school. It had been intended for a farm manager who proved corrupt and was forced to flee (literally) in the middle of the night and has not been heard of since. The house has five monastic cells, one with en suite facilities, a calefactory, refectory, kitchen, parlour and a large room that is being used as a Chapel. While being adequate for our present immediate needs it is clear that we shall need more space in the foreseeable future together with a purpose-built Chapel.

It was also decided on this visit that in view of the importance of listening to the Word of God in Benedictine tradition and in Shona culture, which is essential an oral and aural tradition, the monastery would be known as the Monastery of Christ the Word. This designation has been widely appreciated locally and it is good to know that we share this name with the new Oratory in the monastery at Ampleforth.

The building which had become the monastery is set in its own grounds at a distance of about 300 metres from the main mission compound, where the school is located.

Fr Robert and Fr Barnabas arrived on 21 September together with Fr Bede Leach, the Abbey Procurator. Initially, they stayed in Harare arranging the purchase of the basic necessities as the building was entirely empty, as well as the importation of the vehicle – an Isuzu pick-up – from South Africa. Much of the furniture came from Daniko, a co-operative in Harare which employs handicapped people who are often forced into a life of begging in the African context. The attractive furniture is made from local pine at what by English standards must seem like very reasonable prices. It must be remembered, however, that local incomes are low – for example, at the ecclesiastical level the average mass stipend is the equivalent of about 75p, while an 8-day preached retreat might bring in £50. It is recognised that any monastery has eventually to be self-sufficient financially and ways of achieving this are being explored though it is recognised that any work must be of secondary importance to the reason we were invited to make the foundation – that is, to be a spiritual resource for the country and provide a monastic presence.

Of course, there was an enormous amount to do to get the house up and running. There was no hot water, for example, nor curtains for any of the many windows. Now the whole house has been simply but well equipped in a way that suits our needs very well. While the shops in Zimbabwe seem very well stocked compared with many African countries, finding the things needed still takes a lot of time and patience.
Guests
St Benedict says that a monastery is never without guests and there has been a continuous stream of visitors throughout the year for longer and shorter periods. Many need a place where they can come and be apart with the Lord to deepen their relationship with him in prayer, in reading the Scriptures and in understanding their faith. To help preserve the monastic identity a separate Guest house has been built which can take up to four guests and we also have access to further guest accommodation if needed in the Old Monastery. Fr Abbot blessed the new house during his September visit.

The building of the Guest house took longer than anticipated, as often happens in this continent where there is plenty of time. In fact, the contractor did not finish the job properly and this was done by the community.

Retreats
Already there have been a large number of retreats, both preached and individually directed, both on site and elsewhere, and Fr Robert has borne the brunt of this ministry in addition to all his numerous other responsibilities. It is envisaged that this work is likely to expand though it will need to be subsidised by other financially more profitable enterprises.

The community has been very warmly welcomed by all in the local Church who value our presence and are well aware of the need for it. Of course, there have been many new experiences and some frustrations. This is Africa – though it has to be said that Zimbabwe looks pretty prosperous compared with many other countries in the continent. In United Nations terms Zimbabwe is categorised with South American countries rather than African, at least in economic terms.

Aspirants
We were advised that there would be plenty of vocations. The problem would be sorting those that were genuine from those who were just looking for education or even a comfortable life. A vow of poverty here can mean for some a considerable increase in one’s standard of living as well as providing a security that is not available elsewhere. Already there have been a number of aspirants, including one from Zambia, who stayed with us for a few months. It is recognised, however, that we need to establish ourselves and acquire a deeper knowledge of the country before we are able to take in aspirants. Inculturation is the buzz word these days and to be able to do this we need to learn more of the indigenous culture and language. It has to be said too that some monastic values, eg celibacy and silence, challenge or even run counter to the local culture. In Africa, it has been said, a man is not a man until he has fathered a child.

Events
On St Patrick’s day, Archbishop Chakaipa formally blessed the monastery in the presence of Abbot Patrick, Fr Cuthbert Madden, Br Joseph Bowden and the resident community. The visiting monks were also here for the Solemn Profession of Br Colin which took place on the same day. He was ordained deacon by the Archbishop on St Benedict’s day, 11 July in the universal calendar, and was ordained priest at Ampleforth on 16 November.

Abbot Timothy visited the monastery for a week in September and will return in January next year. Other monks will also be visiting for longer and shorter periods to assist the new community. It is recognised that there needs to be a good deal of interaction between the community at Ampleforth and in Zimbabwe for the mutual benefit of both.

The Prior, Fr Robert Igo writes:
The Church in Zimbabwe is young and active and many of the young, along with those not so young, are in need of a place apart. They need to be encouraged to go deeper in their relationship with God in prayer, in reading of the scriptures and in understanding their faith. To join in the life of prayer and work of a stable community could do a lot to encourage others who live in often very poor and difficult situations. As Sr Redemprix, the Novice Mistress of the Precious Blood Sisters commented, the youth in Zimbabwe have a great hunger for God and there is a shortage of spiritual programmes for them. Fr Nigel Johnson, SJ, the Chaplain to Harare University also spoke of the thirst among young Zimbabweans for deepening their faith. There is a real danger from many fundamentalist groups who offer a quick fix solution to life’s problems and attempt to attract young Catholics away from the Church. In the country there are more than 130 churches.

There is no question that the foundation is eagerly awaited. It will take us time to enter into African ways of thinking. This is especially true in the process of discerning vocations. All the advice has been not to rush. We need to be generous, patient and flexible. Common sense must rule the day as well as an utter dependence on God.
I - What's Monastic?

What sort of things do we think are holy? The question seems silly and easy to answer at first. Obviously, God is holy, so whatever is to do with God and close to him and his will is holy too. This leads us naturally to think about such things as prayer, going to church, giving to charity, and other spiritual things. We might also say that acting justly has something to do with holiness, because then we are behaving as God would have us do. Similarly, if you ask a monk what it is about his life which is really, fundamentally worthwhile, he will most likely talk about the regular rhythm of prayer and the experience of serving each other in the community and being supported in turn. He might also mention the opportunities for apostolic works that exist for a community such as ours. None of this is wrong; all these things are holy and worthwhile. But if we concentrate on them alone, we miss out large parts of our lives. Most people spend most of the time working for their living, and working for and within their families. Religion gets squashed in on Sundays or after a hard day's work. We therefore divide our time into sacred and profane periods. Our daily lives can then seem an unfortunate necessity, with value only in so far as we happen to find our work fulfilling or enjoyable, and certainly have nothing holy about them at all. It is the suggestion of this article that this is a thoroughly un-Christian way of looking at things, and that the Rule of St Benedict, seen in the light of recent papal teaching, provides something of an antidote.

Let us then rephrase the question thus: What counts as a monastic practice? One thinks immediately of the Divine Office, the daily cycle of community prayer. St Benedict thinks this is so important that he calls it the 'work of God', or Opus Dei. 'Let nothing,' he says, 'be preferred to the Work of God,' and he structures the monastic day around this. With the growth in appreciation of the role of the Bible in Christian life, following the second Vatican Council, there has also been renewed interest in the prayerful reading of scripture, either alone or in common. It is given its old name, lectio divina, to distinguish it from more general purpose spiritual reading. It is these two practices which tend to dominate any description of the vocation of the monk. If one had to give a 'just a minute' account of monastic life, these would feature most prominently - at least to judge by contemporary monastic literature. However, St Benedict reserves his highest praise for something completely different, and perhaps surprising. In Chapter 48 of the Rule, he is making arrangement for the work of the monks. He begins the chapter with one of those remarks of his which have become proverbs. 'Idleness is the enemy of the soul.' We shall come back to what he means by this in a moment. He goes on to describe the timetable, and then to anticipate that some communities will be so small or poor that they will have to do quite a lot of work, including bringing in the harvest by themselves. At this daunting prospect he says, 'Let

them not be distressed . . . For when they live by the labour of their hands, as our fathers and apostles did, then they are really monks.' It is worth reflection that the only practice St Benedict explicitly commends as 'monastic' in the whole seventy-two chapters of the Rule is that the monks should earn their living.

There is a polemical purpose here. Monastic life tends to produce a variety of eccentricities. One such, which flourished for an understandably brief period in the Egyptian desert and parts of the Byzantine empire, was that of the akonimatoi, the 'sleepless ones'. These enthusiasts thought that the only way to fulfill the scriptural injunction to 'pray always' was to ensure that the night hours were not wasted in vain pursuits such as sleep. Instead they attempted to stay always awake, so as to devote themselves constantly to prayer. A variant was the organisation of a community into shifts so that prayer was always going on throughout the night. There was another tendency, much more resilient - indeed it is yet strong today - which held that monks should not interrupt their prayer for mundane occupations, and especially work. They should live on charity, and devote the whole day to prayer only. While the sleepless ones were obviously crazy, this latter group seem to have more going for them. Are not monks meant to be, primarily, men of prayer? Roughly contemporary, and not very far away from, St Benedict's foundation at Monte Cassino, another founder, Cassiodorus, was establishing a community of scholars, who were to spend their time in prayer and the revival of classical civilization; a kind of late Roman Sha Spi L. Cassiodorus' community certainly expresses a trend in Western monasticism. A more recent exemplar is the most authoritative commentary on the Rule in the modern period, that of the nineteenth century Abbot Delatte of Solesmes. In his commentary on chapter 48 he says:

There is nothing but good to be said of manual labour . . . It would seem that its first purpose is to reduce the body to subjection . . . Accidentally, too, it may be a means of humility, and its servile character may be repugnant to certain natures . . . However, it remains true that material toil has no efficacy of itself for the formation of an intelligent nature and less still for the development of the supernatural life. Of the two forms of life, the one servile, and the other liberal, with the intellect for its basis, it seems easy for us to recognise the absolute superiority of the second over the first.

Easy to recognise indeed, because the second is altogether easier. Delatte rightly brings out the repugnant nature of manual labour for a group of intellectuals. But also present, though unstated, in his words is the sense that work is somehow only an instrument for enabling monks to spend the rest of their time in prayer. Of itself, work - manual or otherwise - is not seen as a part of the spiritual life, but as a simple economic necessity, albeit one in which our noses may be rubbed for the sake of growth in humility and general spiritual benefit. And presumably, where work is not necessary, that is even better, because then the monks can devote themselves undistracted to the
things of God; or in the case of more active communities like that at Ampleforth, to apostolic work.

St Benedict meets this head on with his proverb that idleness is the enemy of the soul. It is the enemy because, for Benedict, monks who do not work will not pray well. Therefore, he says, 'the brother should have specified periods for manual labour as well as for prayerful reading.' If one looks closely at the arrangements for work at the different times of year, a surprising fact is discovered. St Benedict appears to suppress the office of Terce altogether, to allow more time for work in the summer months when there is more to do.

Most commentators gloss this rather embarrassing passage with the thought that perhaps the office was said in the fields, referring hopefully to a reference in chapter 50. But that is not what the Rule says. In any case it is significant that St Benedict in such a meticulous chapter should have forgotten about Terce. In other words, work is given a protected place in the monastic timetable, just as much as prayer and the Opus Dei, and as such is to have its specified periods. This is quite a radical position, if we consider that the number of masses in recent monastic journals devoted to the value of work can be counted on one hand. It is also a position of some theological depth, which St Benedict does not make explicit. To find out what is at stake, we have to reflect on some of that underpinning. For now, we can say this much; that the force of St Benedict's commendation of work is not simply that it is another good monastic practice along with the others. There is something about work, and especially manual work, which sums up the means and goals of monastic, and hence of Christian life. For then they are most like monks, when they are free of the enemy of the soul.

II — Toil and Trouble

The modern period has witnessed a degree of confusion about the purpose and value of work. In the ancient world, things were simpler. Greek culture, for example, thrived on the institution of slavery, which left a large leisureed class able to enjoy the delights of politics, the theatre and warfare. Such a way of organising society was not simply convenient; it actually reflected what were perceived as fundamental facts about human beings. It was not just the case that slaves were people who had fallen on hard times, or were the captives of vanquished enemies. People became slaves because they were that type of people, understood as almost a separate species. As Aristotle put it, 'The natural slave is one qualified to be, and therefore is, the property of another or who is only so far a human being as to understand reason without himself possessing it.' (Politics 1.5). As a result of this way of thinking, work becomes devalued, not just as much as prayer and the Opus Dei, and as such is to have its specified periods. This is quite a radical position, if we consider that the number of masses in recent monastic journals devoted to the value of work can be counted on one hand. It is also a position of some theological depth, which St Benedict does not make explicit. To find out what is at stake, we have to reflect on some of that underpinning. For now, we can say this much; that the force of St Benedict's commendation of work is not simply that it is another good monastic practice along with the others. There is something about work, and especially manual work, which sums up the means and goals of monastic, and hence of Christian life. For then they are most like monks, when they are free of the enemy of the soul.

The Sacred Congregation for Religious in Rome recognised this in a document of 1971 when, addressing the religious across the world who live under a vow of poverty, it states:

You will be able to understand the complaints of so many persons who are drawn into the implacable process of work for gain, of profit for enjoyment, and of consumption, which in its turn forces them to a labour which is sometimes inhuman. It will therefore be an essential aspect of your poverty to bear witness to the human meaning of work which is carried out in liberty of spirit and restored to its true nature as the source of sustenance and of service. (SCRST, Evangelica Testificatio)
What is it that lies at the root of these problems, that has made work a more deadly enemy of the soul than idleness? Perhaps it might be summed up in the word ‘alienation’. For a Marxist, the central injustice of the kind of liberal capitalist economy in which we live is that the workers, and thus the majority of the population, are alienated from both what is produced, and the means of production. What this means is that a worker, in exchange for the means of life, sells his labour to provide a product which has no bearing on his own life. To earn his bread, he makes things for other people, which he will never have for himself. The process of production is itself inhuman — long lines of machines and men engaged in tedious and unfulfilling tasks in a chain of mass production. What is more, all the power to change the situation is concentrated in the hands of the few who control the means of production; capital, and the ability to buy the labour of others. In other words, a small minority thrive on the dehumanised labour of the many. Most readers of this *Journal* might agree that suggestions of an alternative way of organising a complex industrial economy would tend to begin with romanticism and end in catastrophe, and point to the experiences of Eastern bloc countries as examples. But this is not to say that the Marxist has not put a finger on a problem.

The issue can be put simply. Some people have work which is obviously fulfilling. Take a doctor, for example. He spends his day either curing people or helping them to bear their suffering. At the same time he does much to support friends and relatives of the sick, and provides a genuine and real witness of love in society. His work contributes, and he sees the result. While most doctors would seek to diminish the rosy glow about their profession, it remains an example of what the Second Vatican Council had in mind when it said:

> To look instead at who is doing it. (Gaudium et Spes, 34)

The same could equally be said of teachers, social workers and many others. But again, if we look around at the majority, the prose seems a little purple. How does a man in a production line turning out, say, Range Rovers, contribute to the fulfilment in history of the divine plan? (Gaudium et Spes, 34)

Moreover, we believe by faith that through the homage of work offered to God, man is associated with the redemptive work of Jesus Christ, whose labour with his hands at Nazareth greatly ennobled the dignity of work. (Gaudium et Spes, 67)

How can this bear on the unemployed, the inhabitants of South American shanty towns, or those trapped in prostitution? Perhaps it seems that the Church’s approach to human work bears all the hallmarks of its sources in the capitalist minority who benefit from the whole terrible mess.

We therefore have two levels of alienation at the same time. On the one hand, people drudge away at something whose only direct bearing on their lives is that it provides them, if they are lucky, with the means to survive and raise equally wretched children. On the other hand, ‘the implacable process of work for gain’ can itself be dehumanising. People who do rotten jobs, or none at all, are easily seen as inferior; and easily see themselves as inferior. What is more, the unending experience of futility in the way one spends most of one’s time has its effect on one’s actual being. What we do does change what we are in ourselves. Mr Gradgrind was not created such; he made himself so. A contrast to this is the doctor or teacher, whose work is, at the level of ideal, an expression of their being, of their desire to be and do good; in non-secular terms, to be holy. But this is not the norm, and if we accept that the norm is in general quite the opposite, that the Church seems to be well out of step in what it teaches about the value of work, as has already been seen.

There is, however, a third level of alienation, which gives some clue to a way forward. It is a curious phenomenon of social history that at some point work became something that one went out to do. We talk of domestic work and so on, but it is not seen or treated as work in the same way as, say, ploughing a field or brokering a used car deal. The ‘traditional’ pattern of family life, where the housewife’s task was to make life possible and comfortable for the ‘breadwinner’ exemplifies this division. So does the monastic tendency to give house chores to juniors or paid staff, so as to free everyone else for ‘work’. The economic value of work in the home does not necessarily figure in national GDP figures. Should it? The trouble with the division is that we end up with a very artificial conception of what work is. It is seen as something which earns money from ‘outside’ or which benefits those outside the community — be it a monastery or a human family. Work is judged then according to what it brings in, whether to the family or to society as a whole. And so is the worker. But then all those things on which we cannot put a value; the devotion of a mother, the child washing up, or the family relaxing together, are taken as having no value, which is not true at all. What this implies is that the focus on what is done and for whom is misleading. We have to look instead at who is doing it.
III — The Work of God

However, if we wish to arrive at a Christian understanding of work, then we have to begin with the basic facts of the faith. The Pharisees above hit upon the vital question for understanding almost anything. Who is Jesus? Where does he come from? We have just seen how easily work can become bound up with judgements about status, and indeed about whether someone is human at all. By way of contrast, St Paul, in his letter to the Philippians, gives us a hymn about one who, though in the form of God, accepted the human state and became obedient even to the shameful death of a criminal. The Word has become flesh and dwelt among us. Everything is changed by this, including our work because:

- the one who, while being God, became like us in all things, devoted most of the years of his life to manual work at the carpenter’s bench. This circumstance in itself constitutes the most eloquent ‘Gospel of work’, showing that the basis for determining the value of work is not primarily the kind of work that is done but the fact that the one doing it is a person.

(Pope John Paul II, Laborem Exercens, 6)

In other words, human activity is valuable because it is done by human beings. To get the right view of work, we have to get the right view of humanity. This statement of John Paul II turns all that has been said above on its head. Instead of thinking of particular types of work as relatively admirable (astronaut, stockbroker, pop star) and others as degraded (dustman, farmhand, politician) we should think that each is being done by a human being, created and loved by God. If we really want to know what is valuable, then we should look at what Christ did. Having found him performing a simple and humble task, we have to ask more searching questions about our judgements of value.

Let us look again at what work is, seen in the context of God’s revelation in Christ. The Constitutions of the English Benedictines make the following pair of statements on the subject:

- Our monks are subject to the universal law of work and furthermore should give witness to poverty by earning their own living in accordance with the spirit of the Rule. (Declarations 44)

- Work is an essential part of the monastic and Christian life, it contributes to a monk’s personal and spiritual development and serves to build up the community in which he lives. (Del. 45)

Taken together, these give a good snapshot of the ambiguities of how Christians talk of work. On the one hand, the first creation account in Genesis, explicitly depicts God as working for six days to create the world; and implies that human work is a reflection of that divine toil. At a more mundane level, teenagers up and down the land are urged to find a career that will use their own particular talents and interests, in which they may hope to find some fulfillment. On the other hand, work is seen as a consequence of the Fall, as a part of the curse of Adam in the second chapter of Genesis. In an ideal world, one might not have to work — there would be plenty for everyone and it would all be for the asking. It is as a result of our sin that we have to live by the sweat of our brow. It is a universal law, under which we serve. One approach gives us the much-derided ‘work ethic’, while the other leaves little room for seeing value in anything we do. A corrective to such a way of thinking was given by the great nineteenth century pope, Leo XIII in the first of what has become a series of ‘social encyclicals’:

Even had man never fallen from a state of innocence, he would not have been wholly unoccupied; but that which would have been a free choice and his delight became afterwards compulsory, and the painful expiation of his disobedience. (Rerum Novarum, 14)

There are two important points made here. The first is that the problem is not work itself, but the way we regard it, and what has been made of it. We were, in the words of the Penny Catechism, made to ‘know, love and serve God in this world and the next’. It is not our power to act and work which has resulted in today’s sorry mess, but our tendency to use that power to do other things than know love and serve the God who gave it. The correct understanding of work is therefore not to be found in socio-economic analyses, but in an examination of the human condition itself. The second point is almost a quotation of the words of the Prologue to St Benedict’s Rule:

The labour of obedience will bring you back to Him from whom you had drifted through the sloth of disobedience . . . Seeking his workman in a multitude of people, the Lord calls out to him and lifts his voice. (Prologue 2, 14)

Even if Leo is not consciously echoing St Benedict, this is what he means by the phrase ‘painful expiation of disobedience’. The suggestion is that what we might be tempted to see as a necessary evil, or as a punishment is in fact a means, or the means, used by God for our salvation, and that of the society in which we live. There is an ascetical quality to work, in that it involves, often reluctant, effort. But the point is deeper than that, in ways made more explicit in the writings of our present pope, John Paul II.

We have already quoted his remark that the incarnation of the Word has given us a gospel of work, and that the first tenet of this gospel is that human work has value only, and precisely because, it is done by human beings. As such, it does not appear to matter what people do, so long as they are people. This then forms the basis for a morality of work, one asks what kinds of work dehumanise. Obvious examples are forced labour in chain gangs, and surgeons who perform abortions. But what is it that is so special about human beings? The first answer comes from the first Genesis creation account. The seven day pattern is designed to lead us to a climax; the culmination of God’s work is the creation of man in God’s image. God is depicted as one who works, and the man, or woman, who works expresses this fact of their nature. From this we gain the idea that human work has a very special value. It is not philosophically
necessary that humans should be active at all – we can imagine creatures, albeit rather boring ones, which show no sign of action or change. But that is not how we are made; we are human beings not just human beings — if you will pardon the phrase — because God is himself in creative action:

The word of God's revelation is profoundly marked by the fundamental truth that man, created in the image of God, shares by his work in the activity of the Creator and that, within the limits of his own human capabilities, man in a sense continues to develop that activity, and perfects it as he advances further in the whole of creation. (John Paul II, *Laborem Exercens*, 25)

But God does not just create. He also acts to save us from the consequences of our misuse of the divine power of activity which he has put within us. The key event of this salvific work is the life, death and resurrection of Jesus Christ. It is hard to take on board the significance of the incarnation; the doctrine that, in Christ, the second person of the Trinity has taken on our human nature. But it is this which means that the crucifixion is not just a sad mix-up, but the power of God to save us. Jesus’ life only has meaning because he was both God and man. As the early church fathers were fond of stressing, only God can save, and God only saves what he assumed in Christ; the whole human nature. But this is not a change in God, who is eternal. It is a change in us, the consequences of which are beyond description in human language. But one can try, and here is an attempt of Vatican II, again from *Gaudium et Spes*:

Human nature, by the very fact that it was assumed . . . in him, has been raised in us also to a dignity beyond compare. For, by his incarnation, he, the Son of God, has in a certain way united himself with each man. He worked with human hands, he thought with a human mind. He acted with a human will, and with a human heart he loved. (*Gaudium et Spes*, 22)

The thrust of this passage is to say that everything that Our Lord did in his life on earth has saving value; and this includes especially the work he did. Usually, one tends to see this as an example of humility and of humble service. Jesus was not only proclaimed but first and foremost fulfilled by His deeds the Gospel’, the word of Wisdom that had been entrusted to Him. (John Paul II, *Laborem Exercens*, 26; emphasis added). The fulfillment of the words of the gospel is our salvation; that is what the gospel is ‘good news’ about. Jesus working in Nazareth redeems our lives, because he redeems our work; that apparently pointless drudge is given eternal value because God bothered to do it. What is more, whatever humans do in their God-given capacity for action, can be grace bearing since it is done by human persons restored to the full image of God who took on himself their nature. Thus the Vatican Council can conclude, as already quoted:

Perhaps this seems too grand a vision of the daily round of the office or the factory. But we must bear in mind who is doing that daily grind; it is a human person in the image of God. It is this which gives it its value in God’s eyes, which is the only real value. But what about all those problems of the second section? Are we not in danger of expounding a utopian picture of fulfilling work against a background of deep suffering and experienced futility? It was, after all, Marx who pointed out how religion can function as the opiate of the masses, insulating them from present sufferings by reference to a better world. One can go on for ever about the glory of God in man, and still leave untouched the real human situation of misery and sin. It is necessary to make these high doctrines of creation and redemption touch our lives at the points of suffering. The foundation has already been laid, in Pope Leo’s talk of expiation. The present pope makes the point fully explicit:

The Christian finds in human work a small part of the Cross of Christ and accepts it in the same spirit of redemption in which Christ accepted his Cross for us . . . On the one hand, this confirms the unconditional value of the Cross in the spirituality of human work; on the other hand, the Cross which this toil constitutes reveals a new good springing from work itself, from work understood in depth and in all its aspects and never apart from work. (*Laborem Exercens*, 27)

To know what an authentically human life looks like, we have to look at Christ. The incarnation of the Son of God ended in the agony of Calvary. This is the central mystery of our redemption, that it comes through suffering and death. Just as significant as the life of God in Christ is the death of God in Christ. We have therefore to set against the apparently over-glossy picture of work as participation in God’s creative power the starker vision of work as part of the sufferings of the Body of Christ. It is this that we find reflected in the barren nature of so much social life and exchange. The whole creation is, as St Paul said, subjected to futility in Christ. The difference for the Christian worker is that he accepts his burden in the same spirit as Christ did. That spirit was one of saving love, and also of such faith in God that the issue of the death was resurrection. This is what the pope means by his reference to the ‘new good springing from work itself’. Sooner or later we have to confront the fact that Christians are meant to transform the society in which they live as yeast does the bread, and that this is done by participation in its woes; participation also in faith and in hope. A while ago, I hinted at a definition of work as that which we are reluctant to do. If we make this as broad as possible, it includes the unwelcome idleness of unemployment or destitution; unpleasant realities which God has taken to himself on the cross. As such, work is part of the
'labour of obedience' which brings us back to God, just as much as the daily round of prayer and liturgy.

This then bears on the question with which we began. To imagine that the only holy things are the nice things that seem religious—church services, people doing good, prayer, beautiful music and pictures—and especially work that manifestly fulfils the worker and benefits everyone else, is not simply to evacuate most of what we actually do of meaning and significance. It is to misunderstand the implications of the incarnation. God is present in ordinary secular realities because God lived those realities in Jesus as much as you or I live them today. But this means that they are holy and full of power to create and save. Idleness is the enemy of the soul because it springs from the conviction that God is not really found in those things that bore or hurt us. It prevents us accepting those burdens in the redeeming spirit of Christ. Hence Benedict commends as monastic the practice of not grumbling at the need to work. But it goes further than that. Suppose we widen the definition of work from being simply economically productive activity. The more general conception is of any human action; be it designing planes or washing dishes or brushing one's teeth. Each of these is an action by a human person, and as such each is holy, because each is in fact the work of God.

They all smiled politely when we said oh, The Carlton Lodge until they tried it themselves!

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MAKING A MONK OUT OF A SAINT: THE MONASTIC JOURNEY OF ST JEROME

ANTHONY MARETT-CROSBY OSB (O87)

If there is any single saint of the Western Church who has always suffered from a desperate image problem, it is surely St Jerome. In Christian art, he is pictured either as the tortured ascetic or as the tortured scholar, in each case accompanied usually by a confounded-looking lion. To add ecclesiastical approbation to his tortures, whether physical or literary, the observant viewer will commonly find a cardinal’s hat somewhere in the picture. In the hagiography of the Middle Ages, Jerome was revered as a miracle-worker, and also as the founder of a series of monastic orders during his lifetime. In modern scholarship and in the liturgy, he is remembered as the compiler of the Latin Bible that became known as the Vulgate, the man whose translation shaped — or deformed — Latin theology for many centuries. Though revered as one of the four Latin doctors since this title was granted him by Boniface VIII, in the minds of many Catholics, he is probably known most usually as the patron saint of the foul temper.

Jerome was indeed many of these things, but sanctity has been unkind to him. What is often omitted is that he was, throughout his life, first of all a seeker after God, and he called himself a monk. It was his journey as a monk, full of new starts, false dawns and disappointments, that shaped everything else that he did. His vast theological output, his letters and even his translation of the Bible, was shaped by the vicissitudes of his monastic journey. The story of Jerome’s search for God can be told with unusual clarity, because Jerome was a prolific writer of both tracts and letters. He himself admits that these were often written in a hurry, and we know that the Contra Vigilantium was written in a single night of bad temper. In such texts, Jerome reveals more about himself than he probably intended. In addition to this, many of his letters are directed at other ascetics, and aim to offer them sound advice for the betterment of their lives. His teaching on the spiritual life fluctuates violently because his own life was changing, and behind the advice to others one can glimpse something of his own experience.

That experience may be said to begin in the year 375, when the young Jerome left the haven of Aquileia for the Syrian desert. To put it simply, Jerome wanted to become a desert father, and this meant going either to Egypt, the home of the desert tradition, or to Palestine or Syria. By the end of the fourth century, there was in Egypt a well-established system of monasticism, both semi-eremitical and communal, and similar communities were springing up in Palestine. Syria was on the outer edge of the ascetic firmament, and it was from Syria that stories of the wildest forms of Christian asceticism emerged. In his guidebook to early monasticism in Syria, Bishop Theodoret of Cyrrhus describes a world populated by bright lights of ascetic extremism, men who in their desire to be alone with God adopted wondrous forms of life. In choosing Syria, Jerome was therefore choosing the hardest of the deserts, the one most
renowned for his ascetic fervour. It was to this rough world of Syriac asceticism that Jerome came, in the hope of finding the kind of life of utter dedication to God of which he had read.

His early letters from Chalcis are full of this hope. They are in some senses wonderful letters, inspired by the desire to seek God without reservation. He speaks of the ‘desert of Christ, burgeoning with flowers’, and he castigates his friend Heliodorus for abandoning his own ascetic vocation to return to his family. In language he would later come to regret, Jerome wrote to Heliodorus that ‘The battering ram of affliction, by which faith is undermined, must be beaten back by the wall of the Gospel’.

Such words could not have made easy reading for Heliodorus, but they reflect all the idealism with which Jerome undoubtedly travelled to Syria. He was leaving behind the world, and embracing a life that was closer to martyrdom than any other he knew. His last words to Heliodorus in this letter contain an appeal that encapsulate this sense of withdrawal. He asks him ‘what are you doing in the world, you who are greater than the world?’

For Jerome, the desire to live the life of an ascetic never disappeared, but his hopes of becoming a star of Syrian asceticism were soon dashed. Less than a year after penning these words to Heliodorus, Jerome is warning his friends that all is not well in Chalcis, that he is surrounded by heretics and that ‘the monks who live around me are voicing their opposition to me’. He never expands upon what this threat precisely was, for after this letter there is a long silence, a silence during which Jerome moved from one end of late antique civilisation to the other, from the desert of Syria to the capital of the world, Rome. Around 377, Jerome abandoned Syria, and five years later in 382 we find him in Rome, once again writing to his friends and confronting those he saw as opposed to him. Yet Chalcis was never forgotten, for it served as a hard knock, as a failure that he never forgot. At the end of his life, in one of the last letters of spiritual direction that he wrote, Jerome advised a friend not to rush into radical withdrawal from the world too quickly, because of the damage it could cause if it failed. This is advice surely drawn from his own experience in Syria.

The Jerome whom we meet in Rome is strikingly different from the eager ascetic in Chalcis. He is, in the first place, a priest probably having been ordained at Antioch soon after leaving the Syrian desert. Secondly, he had become the centre of a small group of urban ascetics, individuals who sought to live a life of withdrawal in the greatest city of the ancient world. Jerome was the acknowledged spiritual master of this group, and some of the greatest of his letters were written to the ascetic women of Rome.

Jerome's work of ascetic direction was, in these years, supported by his patron, Pope Damasus I. For at least some of the three years he spent in Rome, Jerome acted as some kind of secretary to Damasus, the origin of the tradition that was later to elevate him to the rank of cardinal. Not only was he secretary to Damasus, but he was apparently expected to succeed as Pope, though we have only Jerome's word that this was the case. Damasus was a complex, even a contradictory figure, whose public display of wealth ensured a certain immortality when it prompted the comment from the Roman Consul Prætextatus that 'if you make me Bishop of Rome, I will at once become a Christian'. Damasus' view of asceticism was also nuanced, in that he was attacked by some for his opposition to rigorous asceticism while at the same time supporting Jerome in his own writings.

Jerome's ascetic circle in Rome was dominated by high-born aristocratic ladies, who desired to live the ascetic life while remaining within the city. For them, there was to be no withdrawal to the desert, except perhaps as an internal desert that they created within their households and within their hearts. It was Jerome who provided the ascetic theology to enable this to happen, enabling them in his words to 'find within the tumult of the city the hermitage of the monk'. The tools of this spiritual craft were to be virginity, the careful choice of like-minded lady companions, fasting, poverty of dress and the practice of prayer, especially at the shrines of martyrs.

There is much of the radical of the desert father about Jerome's writing in this period. Though he never tells his disciples to flee the city, he encouraged them to stand out as signs of contradiction within the city. Almost everything that he advised them to do was in direct contrast to the usual norms of Roman life and the usual behaviour expected of aristocratic ladies. He wished them to be 'thin from fasting' and he exalted the example of one ascetic who had been 'cared of her dress, neglectful of her hair and content to eat only the coarsest food'. Another of his ascetic ladies, named Blaesilla, dressed no better than her maids, thereby stating with the clearest of all signs that she no longer regarded herself as bound by the normal laws of city display expected of a Roman matron.

The radicalism of this view of ascetic practice is matched by a radicalism of ascetic theology. Perhaps because of Jerome, there grew up in Rome a certain theological opposition to the life of renunciation, an opposition that taught that virgins, who were all of the same merit, and indeed that there was a fundamental unity shared by all baptised Christians. It challenged the assumption that fasting was necessarily more meritorious than receiving food with thanksgiving, and it challenged the belief that the practice of virginity was in imitation of the Blessed Virgin. These all reflect Jerome's own teaching, save that he never undermined the theology of Baptism. Certainly, he felt himself to be under attack, and in a tract written after he left Rome he answered many of these points with a vigorous defence of his Roman ascetic teaching. This tract is not a model of careful theological argument, and it provides incidental evidence that anti-ascetic teaching was popular in Rome. Its principal teacher, Jovinian, is chided as one who 'never lacks constant followers', and going on from this Jerome asks 'do you regard it as a mark of great wisdom if you have a following of many pigs, whom you are feeding only to provide pork in hell?'

Such remarks were hardly likely to convince a theologian of the value of asceticism, but they reveal the high stakes that were involved in the cross-currents of ascetical theology in these years. Jerome's teaching that Roman
ladies should reject all the customs of their class struck an ominous note as the Roman Empire collapsed, and it was in its own way quite as radical a theology of asceticism as that he had attempted to follow in Syria.

We know little of how Jerome himself pursued his ascetic ideals in his Roman period. His letters are so full of advice to others that he reveals little of himself. In one respect, however, they are surprising, because Jerome the priest was not slow to criticise the priests around him. At Chalcis, Jerome had certainly regarded the vocation of priesthood as quite different from, and also inferior to, that of the monk. Though he claimed to respect priesthood, he was able to write to Heliodorus that ‘if the pious batters of the brethren invite you into taking Holy Orders, I shall rejoice at your elevation and shall fear of fall’. At this time, he was unequivocal that ‘the status of a monk is one thing and that of the clergy another’. Though these words were written before his own ordination, it seems that at Rome this view was maintained, and there was little praise for the priests he saw around him. His constant fear is that the status of priesthood will lead to its becoming a means of social advancement, a way into the houses and lives of the great. The young radical, the nascent desert father, was still alive and well amidst the splendours of Rome.

There is every reason to believe that Jerome enjoyed some success in Rome. The ladies whose lives he guided found many who admired their way of life and wished to imitate it, and according to Jerome there were many who wished him to succeed Damasus to the chair of Peter. Had their wishes come to fruition, it is surely the case that the history of the Church would have been very different. But it did not come to pass, and the whole Roman experience ended for Jerome in apparent failure. Popular opposition, stemming from that rejection of public Roman values that he espoused, grew into a clamour, and it seems that unpopularity drove Jerome from Rome. Nor was he sorry to leave; writing from the ship that was to take him back to the East, he writes that ‘I am said to be an infamous turncoat, . . . one who lies and deceives’. Rome had become for him a city of evil, and he admits that ‘I was a fool in wishing to sing the Lord’s song in a strange land’. Later, he was to describe it as ‘the city of confusion’, to which he never returned. Indeed, from 385 until his death in 420 this great Latin doctor was never to come to the West again.

The two great failures of Jerome’s ascetic life, Chalcis and Rome, might have destroyed a lesser man. When he travelled from Rome to Bethlehem, he was indeed bitterly disappointed, and the community of ascetic women appeared to be facing ruin. He travelled to Bethlehem, where he found not only peace but also an established ascetic tradition that he could admire. The monks of the Holy Land had produced their own extremes of asceticism, but Jerome never ceased to praise the Christians of that land, where ‘all is simple and rustic’. Once established in his monastery in Bethlehem, he discovered a life of peace, and also discovered the value of community. In this respect, Bethlehem was very different to Rome and Chalcis, for in both places he had been on his own, whether as hermit or as teacher. Writing to a young monk of Toulouse, he offers advice that undoubtedly came from the heart when he writes ‘To have the society of holy men is to be preferred, so as not to be thrown altogether on your own resources’.

His letters of spiritual direction from Bethlehem reflect closely the change in his own life. He is much more ready to advise caution and moderation, and is of a critical kind of solitary life he had once espoused. He warns that ‘in loneliness pride quickly creeps upon a man’ and he recommends instead the value of living with others. With regard to ascetic practices he is similarly more nuanced, reminding Demetrias that ‘Fasting is not a complete virtue in itself but only a foundation’, warning her against any extreme fasting or abnormal abstinence. With regard to prayer, he suggests that the ascetic should be ‘aiming to please and instruct the soul rather than to lay a burden upon it’, and he recommends work as a cure for many monastic trials.

That there was an obvious contrast between this kind of moderation and the teaching he had earlier espoused was clear even to Jerome himself. While at Bethlehem, he took the opportunity to reflect upon his past life, and in particular upon his experiences in Chalcis. He described how the Syrian desert had ‘walled me in with its solitude’ and that he had only coped with the pressure of living alone by finding a teacher from whom he could learn Hebrew. It was a choice of subject that changed the world, for it was as a master of Latin, Greek and Hebrew that Jerome was able to construct is magisterial translation of the Scriptures. It is also an admission that provides a glimpse at another reason for his hurried departure from Syria not only the threat of heresy, but the overwhelming pressure of loneliness played its part.

It was also from Bethlehem that Jerome wrote his single most revealing statement on his monastic vocation. It comes in one of his more unattractive texts, innocuously named the Contra Vigilantium, a reply to a rather amorphous series of teachings put forward in the West by an otherwise unknown figure, Vigilantius. His teachings so annoyed Jerome that, in a single night of rage, he wrote the entire text, a text in which abuse is a more frequent weapon than subtle theological argument. In its course, he uses the example of his own vocation in defence of the ascetic ideal, and of his vocation he writes:

I confess my weakness. I would not fight in the hope of victory, lest some time or other I lose that victory. If I flee, I avoid the sword ... and I fly to make sure that I may not be overcome.

It is striking that Jerome starts with weakness. His letters from Chalcis and his advice to others while in Rome take as their foundation the cultivation of ascetic strength, what in a later century would be called heroic virtue. His praise for his own life in the desert is consciously redolent of this virtue, and Heliodorus is castigated precisely because he fails to live up to this. By the time Jerome came to write the Contra Vigilantium, his whole approach had changed, and he now conceived of his own vocation in terms not of heroism but of flight, flight from situations within which heroism might be required. That heroic endeavour is possible he does not deny, but he is adamant that such endeavour is not for him. Consciousness of weakness is thus the beginning of...
vocation, and it is because of that weakness that he flies to some place where the pressure of temptation will not be too great.

Thus at the end of his monastic journey, Jerome has turned his initial vocation on its head. He travelled to Chalcis because it was there that the great ascetic battles could take place, the kind of battles with which the lives of the great early ascetics are full. Towards the end of his life, Jerome recognises that such battles are not for him, and that his own vocation was more about the avoidance of temptation than about its confrontation. He conceives of his calling not as a headlong charge into conflict with the devil but as flight into a safe place, a place where he may pray and where temptation will not overwhelm him. As a consequence, he recognises that the extremism of his own early advice to others may have been misplaced, and that a more careful approach, and particularly an approach based on community living, is to be preferred. The clearest sign of this change is seen in his teaching on priesthood – the man who once taught that the monastic and priestly state are quite apart now tells Rusticus 'to live in your monastery that you may deserve to be a priest'.

Jerome can be written off in many ways. He had some unendearing qualities, notably his temerity and his preference for attacking the messenger rather than the message when he could not think of an adequate theological reply. There were many in his own time who admired his work but found the man behind the translation of the Bible to be unappealing and unimpressive. In the Middle Ages this side of his character was concealed, firstly behind a tradition of miracles and later behind the ecclesiastical apparatus that befitted a doctor of the Church. Yet none of these images of Jerome, however much truth they contain, capture the painful process of self-understanding which underlay the troubles of his life, the slow discovery of what his own vocation meant. He has none of the clarity of vocation which marked out St Anthony of Egypt and the early desert fathers. He does however exemplify another part of the monastic experience, in which the monastery is as much haven as battleground, a place for the weak as well as the strong. It is in this respect quite likely that St Jerome and St Benedict would have got on very well.
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COMMUNITY NOTES

1910

BERNARD BOYAN OSB 1997

Fr Bernard, who died at the age of 87 on 17 May 1997, was one of the great Ampleforth characters of his generation. But how difficult it is to write an appreciation of him that will enable anyone who didn’t know him to understand how so many apparent contradictions could have been combined in one man. Superficially he was impatient, brusque, intolerant and often infuriating. He was a man of boundless energy for whom nothing but the best was ever good enough. He was immensely hard-working, and would go to endless trouble to ensure that whatever he was planning should be perfect. He loved planning and organization. The route was always complicated and often littered with potential pitfalls. The potential often, inevitably, became actual, but the result in the end was almost always a triumph – particularly if it was a major exercise. But though he could be brusque and impatient he was also warm hearted and affectionate, and he had a large number of friends with whom he kept in constant touch and who valued his wisdom and judgment and who knew they could rely on his interest and concern for them and their welfare.

Fr Bernard was born on 11 March 1910. His father was a Surgeon Captain in the Royal Navy, his mother the younger daughter of a Major General. Fr Bernard was their only child, and from them both he inherited those characteristics which distinguished his personality. From his very able father he inherited his impatience and brusqueness; from his mother his warm heart and gift for sympathy and friendship. From them both he learned to love the faith and acquired his devotion to prayer and to the Church. From them both, too, he inherited his love of travel, love of music and the arts, his innate sense of good taste, his pride and loyalty – to family, to country, to Ampleforth, to his House, to friends, to whatever he was involved in.

At the age of nine he came to the Prep School, progressing from there to St Aidan's House, and then joined the Community in 1928. He was sent to St Benet’s Hall to read Physics and then returned to Ampleforth to do his Theology before being ordained Priest in 1937. He was commissioned into the Officers Training Corps. Service life was in his blood and he loved the courses with the Grenadier Guards. In the classroom he taught Physics and was known as Bunsen, famous for abortive experiments. With the outbreak of war he found himself appointed Senior Air Raid Warden, responsible for the blackout and firewatching. He was made priest in charge at Helmsley, and he made contact with the troops who were stationed around us.

In 1949 he was appointed Housemaster of St Oswald's House following the sudden death of the much loved and deeply revered Fr Stephen Marwood. It was a difficult act to follow, but Fr Bernard threw himself into it with his characteristic wholeheartedness and commitment, fiercely proud of 'the House' and its tradition. During this same period he was Adjutant in the CCE, in charge of the 'Army' class, Careers Master and teaching Physics. Between times he found scope for his love of organization and of music by taking boys
and staff to the concerts at the Leeds and York Festivals. In 1960 he took a party of 80 boys, old boys, wives, parents and friends to the Passion Play at Oberammergau, preceded by a week's holiday at Riva on Lake Garda with expeditions to Venice, Padua, Verona, the Dolomites. His attention to detail was minute and nothing was left to chance - although occasionally it did manage to get the upper hand.

At this period the new Church was being completed, during the course of which his mother was tragically run over and killed in Oxford. She left her estate to Ampleforth, and from that it was decided to build the magnificent Walker Organ in memory of his mother and father - designed by his greatest friend, Fr Richard Wright - and also the Crypt Chapel in honour of the English Martyrs. Fr Bernard supervised every detail - having the vestments specially made, choosing the Crucifix and candlesticks, the frontal, carpet, reredos and a specially composed and carved Latin inscription.

In 1964 Abbot Basil asked him to become the first Catholic Chaplain at the newly founded University of York. It was a daunting challenge, particularly since the University was avowedly non-religious. Characteristically he succeeded in acquiring the ideal and superbly placed former Rectory of Heslington as a Chaplaincy, much of it still furnished with his mother's furniture. He struck up a friendship with his Anglican counterpart the Vicar of Heslington as well as establishing excellent relationships with the University and not least its Vice-Chancellor, not to mention the friendships he made with undergraduates which were lifelong. But having set it all up he was asked to move again, this time to be Parish Priest of our Priory in Cardiff.

He moved there in 1970, with no normal parish experience, aged 60, and finding on his staff three retired parish priests, two of whom had taught him as a boy. It was not an easy time for any of them, particularly in the post Vatican II era. But as usual he made new friends, and when the time came for him to leave in 1977 he did so with sadness.

He was appointed the first Vicar for Religious for the Archdiocese of Liverpool. It was another daunting challenge, breaking new ground. He found himself responsible for 112 convents and about 1200 sisters in the Archdiocese with responsibility for them. His work was appreciated, by the Sisters certainly, but equally by Archbishop Worlock who came to value him and trust his wisdom and advice. So after five successful years as Vicar for Religious the Archbishop asked him, with the Abbot's approval, to stay on in the Diocese. He lived at the Cathedral, and joined the team of Hospital Chaplains. Every morning he would spend two or three hours in the Hospital, and reckoned that in his first year the team attended nearly 2000 people.

In 1987 came the Golden Jubilee of his priesthood which he celebrated with typical thoroughness. On Trinity Sunday over 200 of his close friends assembled in the Cathedral for a Mass of Thanksgiving presided over by the Archbishop, with the Choir and Orchestra singing a Mozart Mass de Trinitate, followed by lunch at the Chaplaincy, the meal prepared and brought by Joan Mulcahy from Ampleforth, and with Ampleforth monks as the waiters. A generous presentation then enabled him to set off on a world tour, to New Zealand via the United States, Australia, Hong Kong and Cyprus. Needless to say, wherever he went there were friends waiting to welcome him.

Life with Fr Bernard, as almost every one of his many friends would testify, was rarely less than complicated, and no account of his life would be complete without a few examples. How, for instance, he was once escorting the school train to London only to find it disappearing out of the station while he was still on the platform. How he once sent a Junior monk to the bus stop to tell it to wait till he had finished changing. How he would get his shoes mended in Gilling by Mr Suggitt when he was in Cardiff, or would come to York to the dentist when he was in Liverpool. How, on a snowy New Year's Day, he asked friends with whom he was going to have lunch in Glasgow to come and collect him from Dumfries!

In May 1988 Fr Bernard moved from Liverpool to our parish in Bamber Bridge where he joined his old friend Fr Edmund Hatton, and thence in 1990 to Parbold with Fr Michael Phillips. There he suffered the first of a series of strokes and returned to the Abbey for his final years. They were hard. It is difficult to think of anyone temperamentally less suited to having to endure the indignity of almost total dependence on others. It was not easy, but it was inspiring. He was a man of prayer, and in his last years his faith was transparent. His friends came in hordes to visit him. They had all had their heads bitten off at one time or another, but that never diminished their love or respect for him. They valued his gift of being a good listener, they valued his genuineness, his concern and his wisdom, and he, likewise, was touched and moved by their affection for him. May he rest in peace.
THE COMMUNITY

We congratulate the following who recently celebrated Jubilees: Fr Justin Caldwell (50 years in the habit), and Fr Maurus Green, Fr Francis Vidal and Fr Theodore Young (50 years of priesthood). The occasion was suitably marked at Chapter.

Many changes have taken place in the monastery. As a result of the election, Fr Cuthbert Madden was made Housemaster of St John’s, and Fr Gabriel Everitt took over the task of Head of Christian Theology. We have to call it that now, since the familiar term ‘Religious Studies’ has been entirely taken over in the academic world at large, where it means the study of nearly everything except Christian Theology.

After the August Chapter, Fr Abbot made a considerable number of moves in one. Fr George Corrie has become Prior and Assistant Novice-Master, Fr Benedict Webb Subprior. Fr Cassian Dickie is Master of Studies and Junior Master, Fr Xavier Ho Infirmarian.

Fr Kevin Hayden has become the principal Guestmaster, assisted by Fr Adrian Convery and Fr Francis Dobson and Fr Peter James. Arrangements for guests have been revised, with a view to making all our hospitality a single organisation, in order to make best use of accommodation and of our monks. No guestrooms remain in the monastery (the rooms are needed for the Community) and guests are accommodated in the Grange, Upper Building Guesthouse or Central Building as necessary. There has been a steady increase in this area with the arrival of Mr and Mrs Dollard last summer with a mission to develop this form of our pastoral work: they organise the administration and bookings. During this summer we have begun to see the effects, with up to 350 people staying at one time. As those who remained during the summer holiday period came to realise, our work has increased.

Fr Justin Arbery-Price takes on a double post, Director of Communication and Universities apostolate. In the latter task he will be helped by Br Anthony Maret-Crosby, Br Luke Beckett and Br Chad Boulton. Many of our vocations come from this area. Fr Anselm Cramer will be helping the Procurator in matters of Health & Safety, and planning for the Centenary celebrations in 2002.

Fr Damian made his Solemn Profession on Saturday 23 August. He is a Rotherham man (though born in Doncaster) and first came to us when he was at university in St Andrews, where he read Theology, and was received into the Church. He also became an experienced tennis coach, which was well received recently in the school. Four novices made their first Profession on 30 August, Br Sigebert Stamp, Br Kieran Monaghan, Br Columba Todd and Br Edwin Cook. Three are converts. Br Edwin was brought up under Fr Thomas Loughlin at Brindle. Br Sigebert came to us after working in a Catholic children’s home in Salford, Br Kieran from La Sainte Union in Southampton, where he was a contemporary Theology student with Br Julian, and Br Columba, a former chorister from Peterborough Cathedral, from St Benet’s Hall: he too is a theologian. Br Edwin, on the other hand, tried his hand at becoming an Australian, and worked for a number of years in — one might almost say as — a technical school in Western Samoa. (Travellers should head north east from New Zealand.) Three postulants were clothed on 6 September, Damian Jobbins as Br Sebastian, Fr Mark Fairhurst as Fr John, and Tom Black as Br Nathanael. Another postulant, Peter Valt, has come for some months from a seminary in Estonia.

There are changes on the parishes. Fr Hugh Lewis-Vivas has moved to Workington, where Fr Bonaventure Knollys is now Parish Priest. Fr Rupert Everest from there is taking over Ampleforth, to replace Fr Gerald Hughes who goes to Grassendale, where Fr Aled Burrows has taken Fr Benedict’s place. Fr Martin Haigh is returning to the monastery to help in the village: Grassendale marked the occasion with a special Mass and presentation on 21 September. Fr Stephen Wright has moved to Leyland, Fr Alberic Stacpoole back to the monastery to help with some of Osmotherley’s masses, and with Church History and local teaching work. Br Oliver Holmes has moved to Bamber Bridge for the year as their deacon.
In the Infirmary, Fr Philip Holdsworth experiences increasing difficulty in walking, but is still with help getting to choir. Fr Gregory O’Brien has had an operation and is still receiving treatment, but making good progress. Please pray for them.

Visitors to the monastery will find that the timetable has changed, after considerable but rapid discussion. Matins (6), Lauds (7.30), Vespers (6.30), supper (7.30) and Compline (9) are now on the same on every weekday of the year. Mass is at 9, except when the school is in session, when it is at 12.30: consequently the Midday Office will vary between 12.50 and 8.40. Liturgical experts will like to note that the second nocturn has been restored to Matins; it will now be much easier to know which week one is in. (It was put in suspension ad experimentum about twenty years ago.) The Litany of Our Lady has returned to Saturday evening, after Compline.

In Zimbabwe they have managed to receive 75 guests so far and have given numerous retreats. Several possible candidates for postulancy have appeared, but it is felt to be too early to undertake training yet. Fr Aelred visited them in May while he was staying with Anthony Fizke (H79) and his family. Fr Robert Igo, the prior, came over for Chapter and gave us a report. Fr Abbot went out in September to see for himself, and has asked Fr Maurus Green and Fr Theodore Young to visit the community for three months each (this is the maximum without a residence permit) during the winter.

On 23 September Abbot Patrick, recently returned from St Louis, blessed the new statue of St Benedict in the presence of the Community (who sang antiphons from St Benedict’s feastday). This stands just to the east of the south transept of the church, and shows St Benedict at a priedieu with arm outstretched in welcome towards the school buildings. It has been cast in bronze and is the work of the sculptress Judy Brown, who has been living here while she worked on it: she made the clay original in the west wing of the old Junior House, the building which was for a time (1956-61) our church. It is the gift of Mrs Leonora Wade, and is in memory of her brother Fr Julian Rochford.

Fr Placid Spearitt went out to Western Australia in 1983 to act as Prior Administrator of Holy Trinity Abbey, New Norcia, some eighty miles from Perth. At that community’s request, he was several times re-appointed, and earlier this year (29 January) they elected him as their Abbot. Since this monastery belongs to the Subto Congregation, like Ramsgate, Prinknash, Plascaran, Farnborough, in which Abbots are elected for life, Fr Placid must be held to have ‘transferred his stability’ to this Congregation in the community at New Norcia. That is why he is no longer listed as a monk of Ampleforth. Founded in 1846, New Norcia is not a large community. They were at one time the equivalent of a diocese, with a considerable mission area, but they now confine their work to the abbey and town of New Norcia, where they are held in no little esteem.

Sport continued to flourish. In the best Ampleforth tradition Joe Townley (T96) succeeded Mark Berry (T94) as Master of the Christ Church and Farley Hill Beagles, so that St Benet’s men have held this position in three out of four years. The boat, under the captaincy of Harry Brady (W95), achieved several bumps in the races — and some disastrous bumps into the bank during training — but still narrowly missed getting into a fixed division. On a more intellectual level Dominic Bristow (T96) was debating for the University, and Alex Anderson is the current President of the Newman Society.

At the beginning of the year work was completed on renewing the cloister (formerly the cycle-shed), and at the end of the year a major work on repairing the windows begun (scaffolding back and front) and on re-wiring the whole house. This will bring St Benet’s smartly into the twenty-first century. In the course of the year St Benet’s was host to several conferences, including two on scripture, one for diocesan clergy and another for enclosed monks and
Fr Henry was appointed to the Pontifical Biblical Commission and attended his first annual meeting in Rome, which lasted for a week. He continued to lecture in the university, up and down the country, and further afield at for a week at Seton Hall College in New Jersey. He also led his annual study-trip from the University to Jerusalem (including Br Oswald).

We give below a complete list of the Community:

**Community**

- Abbot Timothy Wright (T60)
- His Eminence Cardinal Basil Hume (D41), Archbishop of Westminster
- Bishop Ambrose Griffiths (A46), Bishop of Hexham & Newcastle
- Very Rev Fr George Corrie
- Rt Rev Abbot Patrick Barry (W35), Abbot of Lindisfarne
- Fr Benedict Webb (A38), Sub Prior
- Very Rev Fr Benet Perceval (W34), Cathedral Prior of Durham
- Very Rev Fr Dominic Milroy (W50), Cathedral Prior of Chester
- Fr Wilfrid Mackenzie (O30), Leyland
- Fr Vincent Wace (B33)
- Fr Leonard Jackson (W36), Parbold
- Fr Raymond Davies Bamber Bridge
- Fr Mauns Green (W38), Leyland
- Fr Francis Vidal (C38), Bamber Bridge
- Fr Philip Holdsworth (C39)
- Fr Martin Haigh (E40)
- Fr Theodore Young (D40), Knutsford
- Fr Edmund Hatton (O40), Warrick Bridge
- Fr Justin Caldwell (B47), Workington
- Fr Simon Trafford (O44)
- Fr Nicholas Walford
- Fr Augustine Measures (W45), Brindle
- Fr Aidan Gilman (A45), Osmotherley
- Fr Geoffrey Lynch (D44), Brindle
- Very Rev Fr Adrian Convery (O49), Bishop of Victoria for Religious
- Fr Gregory O'Brien
- Fr Herbert O'Brien
- Fr Rupert Everitt (E50)
- Fr Charles Macauley (D50), Easingwold
- Fr Mark Butlin (O49)
- Fr Michael Phillips (E52), Parbold
- Fr Gerald Hughes (C47), Grassendale, Liverpool
- Fr Edward Corbould (E51)
- Fr Cyril Brooks Leyland
- Fr Dunstan Adams
- Fr Henry Wansbrough (W53), Oxford
- Fr Asselmea (C54)
- Fr Anon Fr Piers Grant Ferris (O51), Brindle
- Fr Alban Crossley Kirkbymoorside
- Fr Stephen Wright (T56), Leyland
- Fr Gregory Carroll Workington
- Fr Gordon Beattie (D59), Lostock Hall
- Fr Alberic Staupoole (C49)
- Fr Aelred Burrows Grassendale, Liverpool
- Fr Leo Chamberlain (A58)
- Fr David Morland (H61), Burnie
- Jonathan Cotton (H60), Leyland
- Fr Felix Stephens (H61), Warrington
- Fr Bonaventure Knollys (C53), Workington
- Fr Matthew Burns (W38), Bamber Bridge
- Fr Edgar Miller (O61), Gilling
- Fr Richard Field (A59)
- Fr Francis Dobson (D57)
- Fr Christopher Graye (O65)
- Fr Justin Price
- Fr Alexander McCall
- Fr Christian Shore
- Fr Peter James (H69)
- Fr Cyprian Smith
- Fr Bernard Green Osmotherley
- Fr Terence Richardson (J72), Osmotherley,
- Fr Hugh Lewis-Vivas Workington
- Fr Beile Leach
- Fr Jeremy Siafra Gilling
- Fr Cuthbert Madden
- Fr James Callaghan
- Fr Bamabas Pham Zimbabwe
- Fr Paul Brown
- Fr Andrew McCaffrey Grassendale, Liverpool
- Fr William Wright (A82)
- Fr Raphael Jones
- Br Kentigern Hagan
- Fr Kevin Hayden
- Br Damian Humphries Collegeville
- Br Julian Baker
- Br Joseph Bowden
- Br Colin Barratt Zimbabwe
- Fr Paulinus Walsh
- Br Paschal Tran
- Br Sigeberth Stamp
- Br Kieran Monahan
- Br Columba Todd
- Br Edmund Cook
- Br Sebastian Jobbins
- Br John Fairhurst
- Br Nathanael Black

**Community Notes**

During July the English Benedictine General Chapter held its four-yearly meeting at Fort Augustus. Each monastery in the EBC (there are fourteen) sends its Abbot or Abbess and one elected Delegate. We hear that the Ampleforth Delegate, Fr Dominic, played no little part in the deliberations, and it is said that Fr Abbot was not altogether silent. Much of the matter is of a recurrent nature, but there was some important discussion about issues like the effects of new Charity laws, the problems of formation when new monks are from such varied starting-points, monks in holy orders, the Millennium and the Internet. Afterwards many of the Chapter Fathers made a pilgrimage to Iona.

**Past Journals**

The Abbey Archivist now has the custody of the entire stock of the Ampleforth Journal remaining printed before 1995. If anyone has examples of early or not-so-early past issues which are no longer wanted, he would be happy to add them to the archive. Alternatively, if anyone wants a back issue, it is worth inquiring: from the beginning to 1994, contact the Archivist (01439 766707); for copies published from 1995, the Centenary issue, contact the Secretary (766867).
Jefferson City (numerous trips over the years with Ed Kubiak), acting as serving respectively as prior and headmaster. Father Luke likes to tell how his judgement, while showing care for them and their families. He loved and English and his priestly experience mainly pastoral. He tells how the lay business and financial qualifications were nil, since his Oxford degree was in business manager, the other two founders, Fathers Columba and Timothy, a good time to appreciate his contribution to the growth of, the monastery he great deal to him.

Now that Abbot Luke has stepped out of his forty years in administration, it is a good time to appreciate his contribution to the growth of the monastery he helped to found. This self-effacing man has been so efficient in his undertakings that most of us take him for granted; he does not like attention drawn to himself, but it should be stated that the present success of the Abbey owes a great deal to him.

For the first twelve years of the Priory, Father Luke was the procurator, or business manager, the other two founders, Fathers Columba and Timothy, serving respectively as prior and headmaster. Father Luke likes to tell how his business and financial qualifications were nil, since his Oxford degree was in English and his priestly experience mainly pastoral. He tells how the lay founders of the monastery, under the wise guidance of Fred Switzer, Jr., took him under their wing and quickly explained how to bank or cash a check and write one. At the same time, local farmers and handymen like Joe Blank, Erwin Sellmerick and Fred Deal instructed him in the use of tractors, mowers and snowplows. The opening of the school with its renovation of existing buildings was a demanding challenge. Very soon buildings needed to be planned and contracted, and their construction supervised. Father Luke’s term as procurator saw the erection of key buildings: the monastery (1958), the gym (1958), the science wing (1959), and the church (1962). Pressures on the procurator were great, but Father Luke had a knack for developing deep friendships with all who worked on these buildings, relying on their advice and judgement, while showing care for them and their families. He loved and endeared himself to all he worked with.

Father Luke had great respect for the architect of the new buildings, Gyo Obata, and has always striven to keep the campus true to the HOK designs. He worked with Emil Frei and his son-in-law Bill Schickel on the interior appointments of the church, aiming always at simple dignity and integrity. At the same time he was resolving disputes in the kitchen, unplugging sewers, watering trees, paying bills, collecting tuitions, supervising (sometimes nagging) contractors, furnishing the monastery with army surplus from Jefferson City (numerous trips over the years with Ed Kubiak), as acting chaplain to the nuns at Maryville and giving spiritual talks and retreats to nearly every Benedictine monastery in the country. I remember one particular parched summer when he enlisted me to help drive oil drum loads of water to the young pin oaks between the church and Mason Road, saving them for the forest they have since become.

In addition to the pressures of establishing and paying for new facilities, there was a less obvious hardship. Since he did not, except at the very beginning, teach in the school, his work isolated him from the activities of the rest of the community. Talk at recreation centered on students and school events, whereas few in the community had any knowledge or experience of the procurator’s daily tasks. This partial isolation did not keep Father Luke from participating fully in community activities of prayer and service.

In June of 1967, Abbot Basil Hume appointed Father Luke superior of the Priory to replace the founding prior, Father Columba Cary-Elwes, whom he was calling back to England. At this point three things happened: two solemnly professed members left the community within a year, all fundraising responsibility devolved on the new prior, and as the most experienced monk in finances and facilities he never really gave up his duties as procurator.

The turmoil in the Church in the wake of the Second Vatican Council made his early years as prior a trial. The certainties with which he had grown up in his family and at Ampleforth were challenged. Traditional models of authority were questioned, even rejected. Committing himself to the collegial model developed in Vatican II, Prior Luke endeavored to win agreement rather than impose decisions. His theological studies had taken place in a time when even the junior monks at Ampleforth were heavily involved in school work with little time or energy for theology. And so it was a blessing when through Father Ian Pettit, the prayer group at Visitation Convent, and Father George Kosicki, CSB, Luke discovered the charismatic movement, which for the first time opened him the depths of Holy Scripture. Theunction of the Spirit came at a dry time and was to provide the energy for his spiritual leadership in the decades to come. Father Luke dedicated himself to attaining a deeper understanding of the Scriptures, taking years to work through magisterial commentaries like those of Raymond Brown on the Gospel of John and John Meier on the Gospel of Matthew.

The first two years of Father Luke’s priorship saw the erection of the junior school and high school buildings. In the 1980s were to follow the new monastery building, the activities center, and the renovation/expansion of the school dining room. But these buildings are not as significant as four other accomplishments of his time as superior.

In 1973 Father Luke guided the community to seek independence from its founding monastery of Ampleforth. This was an act of courage as the community was still small and vocations were uncertain, but a stepping out in faith was needed if the community was to grow. After July 1973, the Priory could no longer rely on manpower or financial help from Ampleforth. The community subsequently learned to think of itself as a family with roots here and a common responsibility for development, and in time vocations came. A sign of Luke’s commitment was his adoption of American citizenship.

The second major achievement came a few years later. While school tuition remained virtually unchanged in the 1960s, it became clear in the 1970s that the kind of education the Priory was pledged to give was going to become increasingly costly, beyond the capacities of many Catholic families to afford. To insure the financial stability of the school, an endowment was needed. In 1975 Father Luke undertook the sale of twenty seven acres along Highway 40,
which had been given to the monastery as an investment, with the proceeds to be the beginning of the endowment fund. The sale was contested for five years, but eventually the transaction was completed and the school began to have a source of income which could eventually supplement tuition, provide scholarships, and foster faculty development. Without the establishment of the endowment at this particular time, it is doubtful whether the school would have survived the pressures of inflation.

The third major step of Father Luke’s priorship was the decision to request abbatial status for the monastery. Over the years Prior Luke had come to believe that the normal mature status of a Benedictine monastery is that of an abbey. The Rule of Saint Benedict speaks of the superior as abbot, not as prior, and it seemed time for the monastery to reach that status of adulthood. The school was known and loved as ‘The Priory’, and its students and their families as ‘The Prior Family’. In typical British fashion a compromise was made, in which the school remained The Saint Louis Priory School and the monastery became The Abbey of Saint Mary and Saint Louis. At first glance only a change in name, but in fact the change has strengthened the community psychologically by putting an end the somewhat tentative, unfinished connotations of ‘priory’ and aligning us with the mainstream Benedictine tradition.

The fourth achievement of Father Luke is more spread out over time — namely, his enlisting of lay support for the monastery and its work. Already in the 1970s he brought into the community consultants like Father Conleth Overman, CP (who died this past June) to help us plan for the future, gently introducing us to the process of community goal-setting, which did not use to be a part of monastic life. A devoted finance council has given generous advice over twenty years. Professional planners from Monsanto, the American Association of Industrial Managers, and consulting firms helped us develop strategic plans for school and monastery in the 1980s. All these efforts culminated in a major reorganization of governance in the first two years after Father Luke’s election as first abbot of Saint Louis Abbey in 1989. The close relationship with our lay supporters over the years needed to be formalized in some way. The monks needed to tap into the wealth of resources and talent in our clientele if we were to face challenges of the future. At the same time there was a feeling that the monks ought to retain control of the school. Father Luke’s solution, worked out over two years, was the establishment of a twofold board: a board of trustees, owners of the school, consisting of the solemnly-professed monks; and a board of advisors who would meet regularly in committees and as a body to advise the abbot and trustees on the healthy development of the school. The solution is somewhat unique among monasteries and schools. The eager generosity of so many to serve on this board is a testimony to the love and trust which have always characterized the relationships between the founding monks and our friends.

Father Luke was a peacemaker who hated conflict. When the opportunity presented itself to welcome the parishioners of Saint Anselm Parish to the use of the Priory Church, Prior Luke with Monsignor Bob Slattery was determined that the common use of the church by parish, school and monastery should be harmonious rather than a cause of contention. This cooperation remains an ideal of the Abbey and a source of its strength. When Archbishop May telephoned one day to ask if the monastery would be willing to supply a pastor to replace Monsignor Slattery, Father Luke immediately accepted and at once named Father Timothy as pastor.

In writing this kind of appreciation or portrait, one feels the inadequacy of anything one says. What about the hospital visits; the burying of the dead and the consoling of the bereaved; the spiritual direction and counseling of monks, sisters, priests, and laypeople; the vacation ‘chaplaincies’ for the Mudds, the Bussmanns, the Murphys, the Haweses; the keeping up-to-date with spiritual articles and books; the letter writing (often at 3:00 am); the fasting at lunch, the compassionate ministry to monks in need, especially the sick (he called it ‘mother henning’); the effort to maintain a strong discipline of prayer, silence and obedience within the monastery as well as a gracious hospitality without; the bread-baking; the memorable Good Friday Stations of the Cross; the Masses for children. At one children’s Mass, Father Luke climbed a stepladder in his Snoopy vestment to illustrate the meaning of the Feast of the Ascension. All of these have been services readily and cheerfully performed, to the extent that Father Luke has taken almost no time for himself. A golf game once a year with Bob Kerwin, an occasional golf tournament on television on a Sunday afternoon, a few minutes of Erle Stanley Gardner before going to sleep — and of course the jogging, that lifeline to mental and physical health, including the annual Memorial Day races with Father Ralph, Louis Desloge, Deeds Fletcher and Bob Riegel. His calligraphy was a pleasurable activity, but always in the service of someone else. Father Luke’s service to the community has not ended with his ceasing to be superior, but I am limiting myself to his contributions in administration.

A monastery’s strength is its prayer, a priority shared by Prior Columba and Abbot Luke. Himself a daily example of prayer in the monastery chapel, Father Luke made sure that the monks valued the primacy of both private meditation and the Divine Office. Absence from Conventual Mass was not acceptable. The course he has taught to novices for over twenty years is a yearlong study of prayer. In the mid-1980s he established a monthly prayer vigil for vocations. He felt that the greatest service we could provide to the people of God was to bring their needs to the altar in daily intercession.

How to summarize such a career? Father Luke has given to the Saint Louis community extraordinary gifts of friendship, self-effacement, unremitting toil, shrewd judgment, and the constant search for the divine good pleasure. A pastor, a man of God, a model for us all — even more a model in that he has never tried to hide his flaws or inadequacies. His achievement is written in the edifice of this Abbey and family.
BOOK REVIEWS

**Benedictines in Oxford**

Henry Wansbrough and Anthony Maret-Crosby (eds.)

(Darton, Longman and Todd, London, 1997)

PROFESSOR T.M. CHARLES-EDWARDS (B62)

A passage at the beginning of the classic account of St Benedict given by Gregory the Great in his Dialogues is recalled by Cardinal Hume in the Introduction to this illuminating and scholarly collection of essays on the relationship between the Benedictines (and also Cistercians) and Oxford. The young Benedict is praised for fleeing from the schools of Rome to the monastic life: he was, so Gregory says, 'wisely unlearned'. In this astutely phrased passage, the pope highlights two antitheses: between monastic withdrawal and the city and between 'wisdom' and secular learning. What would Gregory the Great, or Benedict himself, have made of Richard Archebald, Bachelor and later Doctor of Theology, a monk of St Mary's Abbey Dublin, who is described by Jeremy Catto in his chapter on the Cistercians as 'residing for at least some time at Rewley Abbey [by the modern Oxford Station] and practising alchemy'?

Yet, although the medieval and modern university may often have been, and often remains, a place of disputatious verbiage, there is also that attitude to learning summed up in the University's motto, *Dominus illuminatio mea*, an attitude that is close to Gregory's wisdom and to the distinctively monastic attitude to learning described in Dom Jean Ledercq's classic *The Love of Learning and the Desire for God: A Study of Monastic Culture*. Moreover, today, in the contrast between 'worldly learning' and monastic contemplation, a university education was and is beneficial both to the individual monk and to his community. And, perhaps more than ever, Gregory's antitheses live on, in secular and more pedestrian mode, in the contrast between donnish attempts at busy efficiency and in several different ways. First, there was the question what studies should a monk pursue. One might suppose that the obvious answer was philosophy and theology; yet Henry Mayr-Harting shows that one of the things that already drew monks to Oxford in the twelfth century was law. It was a period when all men of business in charge of vulnerable communities increasingly needed lawyers. The biography of Abbot Samson of Bury St Edmunds gives a vivid account of a competent abbot busy tidying up the mess left by his less businesslike predecessor. Abbot Samson had been to the schools in Paris as had at least four other monks of Bury at the time of his election. True, law is not everyone's notion of the proper study of a spiritually minded monk; but perhaps philosophy was not always much better. Dom Alban Leotaud quotes a statute published by Thomas de la Mare, abbot of St Albans, in 1363, when he was president of the provincial chapter:

> Although wisdom blossoms in old people and old age is venerable, nevertheless their minds are less alert than the minds of the young and less attuned to philosophical study... Therefore we decree that in future old men and those advanced in years shall not be sent to the studium to study philosophy.

Since philosophy was part of the arts course, that is, the basic course of studies followed before one might progress to the higher, postgraduate, disciplines of law, medicine or theology, the (true) implication was that the university was a place for the young and probably unwise, an echo of Gregory the Great's distinction between *scientia* and *sapientia*.

Moreover, if a monk was to progress as far as the doctorate in theology, a summit reached by only a few, he had to stay at the university for a very long time, and, what was worse, it took serious money to keep a monk at the university. Although there was a papal decree that monasteries should send a Benedictine reform of the tenth century, that is, since the beginning of a true Benedictine order in England up to the Dissolution, there was an alliance, not an opposition, between monastery and town. Several cathedrals were served by monastic houses, among them Canterbury, whose cathedral priory built a dependent house in Oxford on the site of what is now Canterbury quadrangle in Christ Church. Some towns formed themselves around monastic communities, as at Durham, whose house of studies at Oxford (Durham College, the forerunner of Trinity College) was also used by monks of other monasteries in the province of York. One of the contrasts depicted by Gregory the Great, between monastic seclusion and the city, was far from being universally true by the time the universities emerged in the twelfth and early thirteenth centuries. As for the other antithesis, Gregory was thinking of the late representatives of that ancient system of education memorably criticized by St Augustine, an education established in its general outlines some centuries before the Christian era. It was not reasonable to apply the same implied criticism to a university established by the Church for the Church.

Yet, in spite of venerable tradition to the contrary, the tensions remained, and in several different ways. First, there was the question what studies should a monk pursue. One might suppose that the obvious answer was philosophy and theology; yet Henry Mayr-Harting shows that one of the things that already drew monks to Oxford in the twelfth century was law. It was a period when all men of business in charge of vulnerable communities increasingly needed lawyers. The biography of Abbot Samson of Bury St Edmunds gives a vivid account of a competent abbot busy tidying up the mess left by his less businesslike predecessor. Abbot Samson had been to the schools in Paris as had at least four other monks of Bury at the time of his election. True, law is not everyone's notion of the proper study of a spiritually minded monk; but perhaps philosophy was not always much better. Dom Alban Leotaud quotes a statute published by Thomas de la Mare, abbot of St Albans, in 1363, when he was president of the provincial chapter:

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Joan Greatrex observes that no Worcester or Coventry monk studied canon law. The situation seemed much more secure. True, there is the story about the great majority who did not go on to a higher degree. What the community gained was men who were as well educated as their non-monastic contemporaries — those clerics who were the bellwether of the church of Durham to become sufficiently proficient in Holy Scripture to deserve the degree of Doctor of Divinity. The best methods of studying Scripture were those taught at university; and a great monastery such as Durham could not deprive itself of the chance to have such expertise within its own community. Not to take this chance would be to accept that Benedictines, as the cathedral priories of Worcester and Norwich, may have exceeded the required quota, but the Cistercian monasteries were much less punctilious. To add to this difficulty, there was the sad experience that years spent at university could make a monk into a square peg in a round hole once he had returned to his community: for a Benedictine tradition that put so much weight on ready obedience — no murmuring — monks trained in disputation might not be an unmixed blessing.

Why then did English Benedictines expend time, money and manpower to secure for their communities monks educated at university? The long-term answer is not the interest in legal studies shown in the twelfth century. As Barrie Dobson points out, in his chapter on Durham and Canterbury Colleges, at Durham College monks were not permitted to study canon law, while, though their brethren at Canterbury College had no such restriction, the great majority of those who went on to a higher degree did so in theology; similarly, Joan Greatrex observes that no Worcester or Coventry monk studied canon law. Not all took a degree, let alone went as far as a doctorate of divinity (without exemptions, that took, as James Campbell notes, seventeen years), but a doctorate was the summit towards which many could climb even if few were to arrive. Moreover, it mattered to the community. This is best illustrated by the reaction, quoted by Barrie Dobson, of the Bishop of Durham on hearing, in 1311, of Geoffrey de Haxby’s inception in theology, the first Durham monk to reach the summit: ‘it has hitherto been unknown for any member of the church of Durham to become sufficiently proficient in Holy Scripture to deserve the degree of Doctor of Divinity’. The best methods of studying Scripture were those taught at university; and a great monastery such as Durham could not deprive itself of the chance to have such expertise within its own community. Not to take this chance would be to accept that Benedictines were intellectually second-rate. As for the great majority who did not go on to a higher degree, what the community gained was men who were as well educated as their non-monastic contemporaries — those clerics who were the administrators of the medieval Church.

The early history of the Benedictines at medieval Oxford was, necessarily, mostly one of anxious financial expedient, personal and institutional difficulties, and false starts. By the early sixteenth century, however, the situation seemed much more secure. True, there is the story about the foundation of Corpus Christi, mentioned in two chapters in the book, that Hugh Oldham, bishop of Winchester and co-founder is said to have advised Richard Fox, bishop of Winchester, against founding an Oxford college for his cathedral priory, St Swithin’s, on the lines laid out by Durham and Canterbury Colleges. There are, however, strong grounds for suspecting the truth of the story, which is frequently quoted against the Benedictines of the early sixteenth century. It goes back to Richard Hooker’s uncle, John, who was chamberlain of Exeter and a contributor to Holinshed’s Chronicles, but the words attributed to Oldham are likely to be an invention designed, after the Dissolution of the Monasteries, and probably after the accession of Elizabeth, to give an anti-monastic colour to the foundation. Oldham is supposed to have said to Fox: ‘What, my lord, shall we build houses and provide livelihoods for a company of bousing monks, whose end and fall we ourselves may live to see; no, no, it is more meet a great deal that we should have care to provide for the increase of learning, and for such as who by their learning shall do good in the church and commonwealth’. If Oldham expressed such sentiments, they are unlikely to have appealed to Fox who published, on 22 January 1517, only weeks before he sealed the Charter of Foundation on 1 March, a translation of the Rule of St Benedict for the benefit of the ‘devout, religious women’ of his diocese. Yet, if Oldham’s supposed words are highly suspect, the financial value of his contribution (£4,000) is not, and is likely to have been a precondition for the much increased scale of the foundation. The much more probable explanation of Fox’s change of mind is that, with Oldham’s help, he could now do something for all the dioceses over which he had presided and not just for Winchester.

There were, however, difficulties faced by scholar-monks at this period. An example justifiably given extended treatment in a splendid chapter by one of the editors, Bar Anthony Maret-Crosby, is that of Robert Joseph, monk of Evesham and former student of Gloucester College (forerunner of Worcester). The difficulty in giving humanist learning a home within the medieval curriculum of the University was also faced by Fox in founding Corpus Christi. As the later achievements of the Maurists were to demonstrate, there was no reason in the long run why a greater emphasis on patristic at the expense of scholastic theology should have made the scholarly life more difficult for Benedictines. In the short term, however, humanism could be an unsettling development. A lot, as always, depended on personalities and the ability of a community to cohere. That seems to be the principal problem for late-medieval university monks, whether back at home in their monasteries, as in Joseph’s case, or at Oxford. Jeremy Catto’s impression of the surprisingly independent lives led by the inhabitants of the Cistercian St Bernard’s College (forerunner of St John’s) is striking.

The more fragile connections between Benedictine monasticism and the University between the Dissolution and Emancipation are covered in two chapters, by Dom Philip Jebb and Dom Geoffrey Scott. The story here is necessarily an amalgam, of former Oxford men now professed as Benedictines on the continent, of Oxford interest in Benedictine scholarship, such as that of the Maurists, and of Benedictines working as priests in or close to Oxford.

When St Benet’s Hall was founded, in the wake of the return of Catholics to the universities of Oxford and Cambridge, the concerns were not the same as those which prompted the foundation of the medieval houses for monks. What is interesting is that they have become more similar in the last generation, now that it is acceptable on all sides for Catholics to study and to teach in the Faculty of Theology. What prompted change in 1897 were two needs: those of
wealthy and aristocratic Catholics to send their sons to Oxford and Cambridge and those of the schools that aimed to provide the best secondary education for Catholics to have graduates as their teaching staff. The background to this can be appreciated by using college registers of old members to compare the relationship between Oxford and Cambridge, on the one hand, and, on the other, the teaching profession. The comparison can be made at two periods: first, between the mid-nineteenth-century reform of the universities and the First World War and, secondly, since 1960. The proportion of graduates going into teaching has dramatically declined. In 1897, therefore, the most successful schools — not just public schools but such institutions as Manchester Grammar School or King Edward’s School Birmingham — recruited their teachers from Oxford and Cambridge just as they sent their able pupils to the universities. School and university were tied together by this two-way traffic, more so than in the last generation; and this linking regularly extended to close connections between particular schools and colleges. If such schools as Ampleforth were to offer an education comparable with that provided by Manchester Grammar School or Rugby or Shrewsbury, monks had to go to university. As with the medieval Durham Priory, not to take this step, whatever its particular difficulties and dangers, would have been to accept a second-rate status.

What is in some ways paradoxical is that it was the secularization of the University in the nineteenth century that made it easier for Catholics and thus for Benedictines to return. The University known by Newman, the University as it existed before the reforms of the 1850s, remained to a large extent what the medieval University had been, an arm of the Church. Since that church was now the Church of England, there was nothing unreasonable about the requirement that those entering the University should publicly subscribe to the Thirty-Nine Articles. The ecclesiastical character of the University was thus an obstacle to the entry of both Catholics and Dissenters. As reform is often a polite mode of expropriation, so in the nineteenth century Oxford ceased to be an institution primarily designed to educate the clergy and became an institution that educated a governing class. Much more silently than at the Dissolution of the Monasteries, the State had effectively made off with the property given for the good of the Church. And since Emancipation had enabled Catholics to play a part in the government of country and empire, it was only reasonable that they should be permitted to receive the university education that would fit them for that task.

The return of the Benedictines to Oxford seems, in retrospect, appropriate, even necessary. The fun of the real story, however, is just how uncertain and how difficult it could be at the time. Part of this impression of uncertainness is due to the success of successive Masters of St Benet’s Hall, three of whom are remembered in the last section of the book. In addition to the day-to-day work of running an academic institution, they also made particular intellectual contributions, such as Fr Gerard Sitwell’s work on medieval English mystics and Fr James Forbes’s lectures on porcelain, which I remember with gratitude, having attended them, not really out of any deep interest in porcelain, but partly because of family connections with the Potteries and partly because of the pleasure of hearing him talk about beautiful objects with humour, aesthetic delight and affection. I also remember Fr James, when School Guestmaster, at tea in my parents’ house at Ampleforth, on one occasion together with Fr William Price, then Headmaster and the present Cardinal Archbishop of Westminster, then housemaster of St Bede’s. The conversation turned to the question — it may well have been posed for a medieval disputition — whether ambition was admissible in a monk. The future Cardinal thought not; the Headmaster, a former lawyer, made distinctions; the future Master of St Benet’s defended the propriety of monastic ambition with vigour.

_Benedictines in Oxford_ is a splendidly edited book — and also unusually pleasantly produced (Fr James’s capacity for aesthetic delight would have been most gratifying). Anyone with an interest in the long history of the English Benedictines will be deeply grateful to the two editors, one the present Master, and their team.

Mark Dilworth, _Scottish Monasteries in the Late Middle Ages_ (Edinburgh University Press 1995)

ANTHONY MARETT-CROSSBY OSB (O87)

Compared with the extent of published work on the medieval monasteries of England, studies of Scottish monks in the Middle Ages are altogether rarer. The student of _English_ monasticism in this period could indeed be forgiven for thinking that _Scottish_ monks hardly existed at all, for this is not far from the view that apparently prevailed in the medieval English General Chapters. In the extensive records of those Chapters, Scotland only exists at all as an excuse, a reason for priors of Durham to miss the Chapter on account of the danger posed by manauding Scots. It may be that the medieval English monks themselves would have benefited from more knowledge of their northern neighbours.

Abbot Dilworth’s slim volume does not claim to fill the gap completely, for it is not a full study of _Scottish_ monasticism. Rather, it presents an overview of the communities and of the life as lived by the medieval Scots monks. Upon the basis of scholarly research, he opens to the more general reader a window onto this neglected part of the medieval church.

Within the _Scottish_ monastic world, there were of course many features that united it with the monasteries of medieval Europe, and even with the English monasteries that paid little attention to their northern neighbours. It was the case that the observance of the canonical hours, the saying of the Divine Office, lay at the centre of the purpose of the monasteries, and it was as ‘those who pray’ that the monks justified their existence. Equally familiar is the picture painted by Abbot Dilworth of monasteries incorporated into the feudal system. The _Scottish_ monasteries owned perhaps a quarter of all the land in
that kingdom, and the abbots were therefore major players in the political and social structure of the age. It comes as no surprise to read of medieval Scottish abbots as office-bearers, as men of political and economic influence. Monasteries were involved in the dispensing of justice, with learning and with giving of aid to those in need. Equally familiar to the student of monasticism is the close relation that existed between Scottish monasteries and their kings. It was in the monasteries that most royal ceremonies were carried out, and it was the monasteries that acted as the last resting place for the dead of the royal family.

Another theme emphasised by Dilworth that unites the Scottish monasteries with those of all of medieval Europe is the role they played in the devotional life of their country. This is seen especially in the connection between monasteries and sanctity, for the acquisition of the remains of a great saint ensured for the monasteries both spiritual prestige and the income that came from a successful cult. For Iona there was the glory of St Columba, for Dunfermline there was St Margaret, for Whithorn St Ninian, for Scone St Fergus. Many of the principal monasteries of Scotland were there hallowed by the tradition of sanctity, and some of the saints they venerated came even from south of the border. At the monastery of Arbroath, the monks venerated not a Scottish saint but the relics of Thomas Becket.

All these similarities between the Scottish monastic experience and that of the rest of the medieval world are well described by Dilworth, but it is the differences that truly interest him. In some respects, the monasteries were very different from elsewhere, if only because of the unique mixture of orders that had settled there. Unlike England or most of continental Europe, the dominant monastic influence was not that of mainstream Benedictine or Cluniac houses. In contrast, it was the twelfth century orders that predominated, especially the Cistercians and abbeys of Tironesian origin. This latter reform was very rare outside of France, and their presence and that of the Valliscaulian order amply illustrate the impact of French monastic reforms upon Scotland. Equally important were the Augustinians, who did not follow the Rule of St Benedict, but who, in almost all respects, lived a life very similar to that of the monks. None of these orders were unique to Scotland, but the mix — and the lack of a single dominant tradition — mark it out from its neighbours.

Another evident difference that separated Scottish monasticism from that of England at least was the frequent appearance of commendatory abbots. In discussing this phenomenon, Dilworth offers a clear and concise definition of one of the most persistently misunderstood parts of the medieval church. He explains that a commendatory abbot was a non-monk, entrusted with the duties of a monastic superior and granted the title of abbot. The tradition of making such appointments spread widely over medieval Europe, though it was completely absent in England, and its negative impact upon the spiritual, moral and economic life of the monasteries has been much documented. Dilworth offers a valuable corrective to the normal view of such abbots, emphasising that in Scotland at least no layman was ever appointed to a commendatory abbacy, and almost all of those appointed were unmarried priests or deacons. He adds moreover that a non-monastic abbot could be of benefit to the monastery, if only because he could bring to a troubled community outside financial assistance. In Scotland, the commendatory system did not bring with it the wholesale spoilation of property that was a hallmark of the continent. It is also worth noting that, at the end of the Middle Ages, one third of Scottish monasteries still elected their own superior, often from within the community.

The commendatory system was not an English problem — cathedral monasteries were. This peculiar institution, originating in the tenth century monastic form of St Dunstan and his companions, tied monks to the great cathedrals of England, with bishops as abbots and priors as effective leaders of the community. Dilworth argues that the absence of cathedral priories was something that made Scottish monasticism very different from that of England, a conclusion which undoubtedly reflects the limited impact of Norman churchmen upon Scotland. Nevertheless, it is worth noting that from the late fifteenth century the cathedral monastery system was extended into Scotland, beginning with Iona in 1498 and extended to Tain in 1530 and Beauty in 1531. Some of the wealthiest monasteries had in fact always been cathedral monasteries, especially Dunfermline, St Andrews and Whithorn, and it may be that, in this respect alone, the distinction between Scottish and English monasticism has been overdrawn.

Nevertheless, the basic point in Dilworth’s account is well made. Scottish monasticism was a distinct experience, dependent neither on England nor on France. That uniqueness is seen at its clearest in the Reformation, and Abbot Dilworth ends his overview of the monasteries with a brief examination of their fate during the tumult of the sixteenth century. It is here that the special and separate history of Scottish monks, implied throughout much of the book, is at its most evident, for though in 1560 Protestantism became the religion of Scotland, the monks of that kingdom experienced few of the depredations suffered by their colleagues south of the border. There was very little violence offered to the monks, and nothing comparable to the Dissolution in England. Indeed, no practical measures were taken against incumbents, and communities were therefore able to carry on, living at least in some respects the life they had always lived. They were not able to take novices, nor were they able to celebrate the Office in public, but that apart the monasteries continued much as they had before. The last medieval Scottish monk died in 1618, nearly ninety years after the dissolution of the greater English houses.

As a volume which seeks to present an over-arching view of monastic communities, emphasising lifestyle and ethos rather than administration and detail, Dilworth’s study of medieval Scottish monasticism is a stimulating introduction to the subject. In the preface, Dilworth declares his intention of writing a fuller account of Scottish monastic life with more attention to such details. While such a volume would be undoubtedly welcomed by scholars, the general reader with an interest in this unique monastic world need look no further than the present volume.
Journel (1946) had long ago vanished from the shelves. That indispensable last John Moschus' collection of anecdotes concerning the deeds and sayings of journey through an entirely Christian Middle East — in the 630s the armies of sometimes amusing, sometimes moving. The travels of Moschus and Sophronius comprise one strand in Dalrymple's work; more recent events form Syria, Lebanon and Israel, to El Kharga in Egypt, a forlorn outpost in the another. For just as Moschus and his companion were among the last people to a bleak picture indeed, particularly of the plight of the Syrian orthodox in the Monastery of Iviron on Mount Athos, where he succeeds in examining a manuscript of Moschus' work, Dalrymple makes his way through Turkey, monasteries, were at some point visited also by Moschus himself and his travelling companion Sophronius (the future patriarch of Jerusalem), in the late sixth and early seventh centuries. Dalrymple's journey is thus as much into the past as the present: his text is peppered with anecdotes from Moschus, sometimes amusing, sometimes moving. The travels of Moschus and Sophronius comprise one strand in Dalrymple's work; more recent events form another. For just as Moschus and his companion were among the last people to journey through an entirely Christian Middle East — in the 630s the armies of Islam put an end to Roman control of Egypt, Palestine and Syria for ever — so Dalrymple finds himself to be one of the last witnesses of the Christian communities which have survived in this region to the present day. He presents a bleak picture indeed, particularly of the plight of the Syrian orthodox in eastern Turkey, as well as of the Christian communities in Israel and Egypt. Everywhere, it appears, there has been a drastic fall in numbers, as Christian minorities throughout the region flock to the West; only the old are left, from whom Dalrymple is able to gather tales of Istanbul, Beirut and Alexandria as they used to be. A few exceptions to this steady decrease in numbers stand out: the monastery of St Antony in Egypt, perhaps the earliest centre of monasticism, still flourishes, while in Syria, apparently uniquely in the Middle East, the Christians enjoy relative freedom from discrimination.

In an era which has given birth to a remarkable proliferation of travel writers (it remains a puzzle as to why one meets so few of them either at home or abroad), Dalrymple clearly stands out. His style is engaging, his digressions both learned and apposite, and his descriptions lucid. He also succeeds in encountering, by accident and design, a succession of remarkable characters, ranging from the Druze leader Walid Jumblatt and Robert Fisk in Beirut to the charming Fr. Theophanes of the monastery of Mar Saba on the West Bank; the views of this monk make for particularly instructive reading, and particularly those concerning the Day of Judgement. On that day, he affirms, a horde of heretics will be swept down the River of Blood, and 'at the head of the damned will be a troop composed of all the Popes of Rome, followed by their deputies, the Vice-President... . . .' (p.280).

The overall impression gained from Dalrymple's travels is a melancholy one. Not only are the Christian communities, which have survived for nearly two thousand years, being whirled away in places such as Jerusalem and Antakya (Antioch), but the whole Middle East appears to be succumbing to rising ethnic and religious intolerance. Co-operation, or at the least peaceful co-existence, among Muslim and Christian communities is being steadily eroded; once cosmopolitan cities, such as Alexandria and Istanbul, are now almost entirely ethnically homogeneous. Exceptions remain, and are the subject of particular attention from Dalrymple; one of the main roles remaining to Christian shrines in the region, for instance, seems to consist in fulfilling the desire of Muslim parents to have children. The sense of rising religions or nationalist intolerance is striking, particularly in the efforts of governments to suppress all traces of earlier races (for instance in the removal or destruction of Armenian monuments in Turkey). Although it is of little comfort, it is well to note that such hostilities between religions and races is not new to the region: J.G. Taylor, the British consul at Diyarbakir in the 1860s, observed in his travels east of the city some early Islamic tombstones which were being re-used by Armenians living there. As he states himself, 'I thought it best to leave them [the Armenians] in their ignorance, as without doubt the latter [the Armenians] would have desecrated every grave in the place did they know that on each stone the formula of their faith, together with a verse from the Koran, were inscribed.' (Proceedings of the Royal Geographic Society 35 [1865], p.28).

It may be opportune to raise a few comments of a more detailed nature here. Dalrymple's book boasts a useful glossary and a good index, but it is desperately short of maps. The same very general map of the entire Middle East is reproduced, rather unambitiously, both at the front and at the end of the book. The reader will therefore search in vain for any of the smaller places mentioned anywhere in the text. A second general problem is the lack of references: Dalrymple frequently has cause to cite not only Moschus himself, but many other sources, ancient and modern, but never provides any indication of where precisely they originate. Although the work is not intended to be a scholarly monograph, it would not be without precedent for a travel book to
contain references, either in the form of footnotes or endnotes. Occasionally Dalrymple’s historical accuracy wavers: there were, for instance, no Goths threatening the Roman empire in the late sixth century (p.13); they had been almost completely annihilated in Italy by Justinian. The bloody mosaics of Constantinople, so vividly evoked by Dalrymple, should not necessarily lead to speculation on how violent society must have been in the late sixth century (p.42): wealthy Romans had always had a taste for the macabre, no less in peaceful times than in troubled. He also misunderstands an anecdote concerning Apollonius of Tyana (p.66). This pagan holy man, when returning to the Roman empire from a journey to the East, was asked by the customs officer whether he had anything to declare. He replied that he had Sophrosyne (temperance), Dikaiosyne (justice) etc., which the unfortunate official took as the names of girls (Vit. Apollon. 1.20). Amida (present day Diyarbakir in eastern Turkey) was captured by the Sasanian Persians in A.D. 503 not 502 (p.79); and not 8000 but 80,000 people were massacred there according to the ancient sources. More seriously, Mohammed was ‘touring the Levant’ not c.500 but c.600, and the Emperor Leo III was ordering the destruction of icons not fifty years after 594/5, but one hundred and fifty years later (p.234). Justinian’s unpopular praetorian prefect John the Cappadocian was not known as ‘The Scissors’ (p.446); this nickname, which derives from a tendency to cut off the sides of coins to gain the excess gold or silver while retaining the value of the coin, was in fact applied to a certain Alexander. Another of Justinian’s rapacious tax-collectors, John, earned the intriguing epithet Maxilloplumacius (‘embroidered curtain-jaw’).

These are minor quibbles. Dalrymple’s work is a pleasure to read, and highly informative. It can certainly bear comparison with the well-known writings of Patrick Leigh Fermor. Indeed, it is interesting to compare the difference in tone between Leigh Fermor’s two books on his journey from London to Constantinople (A Time of Gifts, Between the Wood and the Water, both published by Penguin in the 1980’s) and Dalrymple’s. What stands out from Leigh Fermor is just how much of the old Europe survived up to the 1930s — the ancient aristocracies, the old castles, the amazing patchwork of peoples; it is a joy to realise how much was left, even if it is blunted by a knowledge of what took place subsequently. But Dalrymple’s work, concerning the Middle East today, surprises rather by how little is left, and how quickly what remains is disappearing. One final note may be of interest. Dalrymple is not the only Old Amplefordian to have written a book concerning travels in the Middle East in the recent past: in 1992 Nigel Ryan, working with Dr James Howard-Johnston, published an excellent and amusing account of their visits to eastern Turkey entitled The Scholar and The Gypsy: Two Journeys to Turkey, Past and Present (published by Sinclair-Stevenson; ISBN 1-85619-133-8).

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OLD AMPLEFORDIAN NEWS

OBITUARIES

DENIS GREENWOOD

born 4 July 1909; left Ampleforth 1926; RAF; family antique dealers business; married Mary Fielding Smith about 1947; died 20 December 1996

On leaving Ampleforth in 1926, he joined the family antique business in Stonegate in York and also in Harrogate, and remained with them to the end of his life. In the war he was in the RAF His brother was Kenneth (OA).

IAN GARNET MACLAREN DFC TD

born 24 August 1915 Toon; St Wilfrid’s House September 1928-December 1932; Glasgow University; business; RAF; married Annette Birtwistle 1947 (three sons and one daughter); died 16 February 1997 at his home in the Gatehouse of Fleet

Ian Maclaren was brought up in West Kilbride, and there he learnt to enjoy golf, fishing, shooting and other country pursuits. His great aunt was Dame Laurentia McLaughlin, the famous Abbess of Stanbrook: her correspondence with George Bernard Shaw formed the basis of the successful West End play Best of Friends. He remembered being held by a nurse, at the age of two, in front of a window of an aeroplane, which was being flown by his cousin Fred Maclaren, who had been an aerial observer at one of the British Army’s last cavalry charges at the Battle of Huj in Palestine in 1917.

He went to prep school in 1923 and was a founder member of St Wilfrid’s, boasting that he had been selected for the house cricket team when the house had only eleven members. Leaving in 1932, he went to Glasgow University where his father had been a professor. He served as an engineering apprentice before joining the old established family firm of Robert Maclaren and Company which manufactured thermostats in Glasgow.

He joined the TA as a gunner in August 1939. He transferred to the RAF in 1941, flying Blenheim light bombers: he was awarded an immediate DFC for action during the final attempted German breakout at Kesserine Pass in Tunisia. By following a railway line under very low clouds in foul weather his was one of only a few aircraft that got through and carried out several attacks. On returning to base, where a gunner found that his own parachute had been shredded off his back by the intense AA fire, he reamed his aircraft for a second sortie.

Unfortunately this was thwarted by a malfunction ten minutes from target. For this action the squadron was signalled commendations by ‘Monty’ and Air Marshall Tedder and received a visit from General Alexander to express
stood unsuccessfully in the first Strathclyde Regional Council Elections in 1973 before moving to New Galloway in 1975. There he became treasurer of the local branch of Age Concern, including instigating a day centre. He wrote the constitution for the Community Council. His home and gardens were opened to Cornwall, where he became a partner (1993 senior partner) of a solicitors' firm. He was Clerk to the Commissioners of Taxes in Launceston, and for 27 years Coroner for North and East Cornwall. He retired in 1994. He was seven feet tall, a quiet, shy and modest person who liked reading, gardening and his dogs. He is remembered for the sensitive way he would listen to the difficulties of others and for the advice he gave. He and Elizabeth had a very happy marriage of over 54 years; they had four children (the eldest Mark died in 1984 aged 40 of cancer) and eight grandchildren.

GEORGE HENRY STL NORTHEY MBE

born 5 December 1918 Maidenhead; St Bede's House 1932-36; army 1938-49; solicitor 1950; married Elizabeth Walters 19 December 1942; died 21 February 1997

After leaving Ampleforth in 1936, George Northey took solicitors' articles for 18 months. In 1938 he became a 2nd Lieutenant in the 60th Kings Royal Rifle Corps, serving first at the HQ of the regiment at Kings Cross. Promoted to major, he did much staff work in Wiltshire, at the School of Military Administration in the Border country and after the war for about three years in the War Office with the Judge Advocate General's Department in Eaton Square, before leaving the army in 1949 to return to his law studies. After qualifying as a solicitor in 1950, he worked first in Maidenhead, then Windsor, and in 1951 he and Elizabeth went to Cornwall, where he became a partner (1993 senior partner) of a solicitors' firm. He was Clerk to the Commissioners of Taxes in Launceston, and for 27 years Coroner for North and East Cornwall. He retired in 1994. He was seven feet tall, a quiet, shy and modest person who liked reading, gardening and his dogs. He is remembered for the sensitive way he would listen to the difficulties of others and for the advice he gave. He and Elizabeth had a very happy marriage of over 54 years; they had four children (the eldest Mark died in 1984 aged 40 of cancer) and eight grandchildren.

EDMUND HUGH BARTON

born 20 April 1936 Lancashire; Gilling Castle 1944-48; Junior House 1948-50; St Bede's House 1954; cricketer, businessman; married Barbara Bradley 1963; died 9 March 1997

Edmund Barton was the only son of Henry Barton (B27) and Joan Latham, and he was the brother to Angela. At Ampleforth he was preceded by his grandfather, father and five uncles – Hugh (OA1918), Robert (A29), Francis (Fr Hilary) (B32), Laurence (B38) and Oswald (B40). Twelve younger cousins were also at Ampleforth.

Edmund was a keen and talented cricketer, representing his house and OACC many times, a sport that brought him much happiness when he joined his father and uncle Robert at Preston Cricket Club. Most of Edmund's working life was spent in engineering. In May 1969 he married Barbara and they had one son, Nicholas. Edmund's priority was his family, and happily he lived to see...
Nicholas settled in London in his chosen career of graphic design. He became a member of the 1st XI and later played for the OAFC, being a passionate cricketer. After Ampleforth he worked for several years with Kendall Milne in Manchester, and was later a representative for several engineering companies. He was a notably gifted carpenter and had a great love and knowledge of antiques. He and Barbara loved the outdoor life, especially walking in the Lake District and tending their garden.

Throughout his life, Edmund constantly returned to Ampleforth, frequently taking relatives and friends to proudly show them the ongoing changes to Abbey and School. His respect and love for the Benedictines was second only to that of his family. Taken ill at work, he died suddenly. Edmund's Requiem Mass at St Joseph's, Brindle was concelebrated by Fr Geoffrey Lynch, Fr Piers Grant Ferris and Fr Leonard Jackson.

GEORGE ANTONY HOWARD
born 10 July 1934; junior House and St Wilfrid's House April 1948-July 1953; national service Royal Sussex Regiment 1953-55; chartered accountant; married first Gillian Harvey 1 September 1962 (divorced 16 October 1970); married second Biddy Hamiston 20 April 1974; died 14 March 1997

After being articled and qualifying as a chartered accountant with a medium-sized city firm Nevill, Honey Gardner from 1955 to 1960, Antony worked firstly in the profession with Cooper and Lybrand for three years from 1960 to 1963, and then for 24 years until 1987 he worked in industry. He was assistant to the financial director of Kearney and Trecker, a machine tool company (1963-66), financial director of Gala Cosmetic Group (1966-71), group financial controller of Spillers (1971-76), European financial director of a US film equipment company, Bell and Howell (1976-86) and group financial director of an office automation company, Wordpix (1987). In later years and in semi-retirement, he helped set up local NHS trusts. He had two sons: James (O83) and William (W95). His brother is Michael Howard (T51). He was a keen golfer and gardener.

ALASTAIR HWAF CHISHOLM OF CHISHOLM
born 5 October 1920 Trinidad; Fort Augustus Abbey School; Junior House 1932-34; St Oswald's House 1934-39; University College, London; 32nd Chief of the Clan Chisholm; farmer; married Rosemary 1955; died 3 April 1997 Bury St Edmunds

Alistair Chisholm was born in Trinidad, where his father was a police officer and his grandfather owned estates. He and his younger brother Ruari were brought up in their early years on the Cantray Estate, near Inverness, where his father died in 1929. At Ampleforth he was a fine athlete and cricketer. After leaving Ampleforth in 1939, he went to University College, London and had intended to become a doctor. Evacuated to Bangor University, he decided to enlist in the Seaforth Highlanders, his grandfather's old regiment, and he served with the regiment in India and in the Burma campaign. He succeeded his grandfather Roderick as Chief of the Clan Chisholm in 1942.

After the war, he bought a farm at Saxmundham in East Suffolk, where he met his wife. In 1956 he and Rosemary moved to a farm at Beckrow near Bury St Edmunds, where they lived in a rented cottage until, in April 1958, they bought Silver Willows Farm. They had one son, Hamish, who succeeds as 33rd Clan Chief, and four daughters, Susan, Teresa, Claire and Lucy. Alastair and Rosemary made many trips to Canada, especially Nova Scotia where many Chisholms had emigrated, and to the United States. He enjoyed life on the farm and is remembered for his qualities as husband and father. One of the greatest influences of his life was his aunt Mairi Chisholm of Chisholm, a veteran of the first world war who held the Military Cross and Croix de Guerre for her nursing services on the western front. He had epilepsy since 1977 and had a serious stomach operation in 1992.

WILLIAM BENEDICT FEENY
born 22 November 1913; Junior House 1926-28; St Aidan's House 1928-32; farmer, soldier and brewer; married Peggy Scanlan 1948; died 2 May 1997

Bill Feeny came of a family with many close links to Ampleforth. His uncle Fr Basil Feeny was an Ampleforth monk. Bill's brother was Peter (OA1942), his step-son is Michael Scanlan (A55) and his step-grandchild is Patrick Scanlan (B82). In 1908 Bill's grandfather Peter Feeny (OA) gave a large sum to build a theatre at Ampleforth, in fact virtually gave the theatre because it was after his donation that the community decided to go ahead with the present theatre ('Ampleforth Journal' Autumn 1996 — '125 years of theatre at Ampleforth 1814-1999').

After Ampleforth Bill Feeny studied engineering. Then, in the years before the war, he farmed a pedigree herd of dairy shorthorn cattle near Peterborough, but when there was no-one to represent the family in Threlfall's, the family brewery, he sold the farm and moved to work at the brewery in Liverpool. In the second world war he served in the army as a major, spending much time in India. After the war, and after some time of ill health, he married a war widow, Peggy Scanlan: they had no children. He continued with the brewery until it was taken over by Whitbread's in about 1969. In the 1970s he went into business making barrels for the home-brewing industry. Bill and Peggy retired to Wales and then in the early 1980s Peggy's declining health led them to live in Lanzarote in the Canary Islands. They returned to Britain in April 1994, going to live at Maes Mynan Nursing Home in Mold. Peggy died in July 1996. Following her death, Bill made regular visits to Michael (his step-son) and Pat Scanlan in Bangor, enjoying watching the
wild life — he had always been a fisherman and a lover of country pursuits. Bill was at Mass at Easter 1997, but his health deteriorated after that, and he was anointed early on 2 May 1997.

PATRICK J. HEAGERTY

born 6 October 1929; Avisford 1939-42; St Oswald's House 1942-47; Neuchatel University 1947; Wadham College, Oxford 1948-51; called to the Bar from the Middle Temple; seminary at St Edmund's, Ware; died 2 May 1997

His brother James writes: In about 1984, Patrick had on his farm found a goose and a drake that both seemed to fancy one another. In due course mother goose laid an egg and had a most unusual offspring, something between a goose and a duck, in fact a ‘guck’. This caused enormous interest and reporters from all the national press arrived on the farm — hence the photograph of Patrick holding his ‘guck’.

After reading for the Bar, he worked for several years in his father’s business as a property developer, and then decided to enter the priesthood. However, he contracted tuberculosis as a teenager and Hodgkin’s disease, and then suffered from severe heart problems. Continued bad health made it impossible for him to go on with his vocation or to contemplate any other career, despite his strength of mind and keen intellect. He spent his summers at his beautiful farmhouse in Sussex, where he farmed seriously in cattle, and his winters in South Africa at the house which he inherited from his parents by the sea at Hermanus.

Bouts of illness did not stop him from enjoying himself or from being the sort of person who was immediately consulted by anyone in trouble, from all walks of life. His house at Hermanus was visited almost every day by needy Africans, who knew they were sure of finding help. He contributed to numerous charities all over the world, including the building of a church in Romania. At his funeral, his own parish priest described him as ‘the perfect parishioner’. A man of strong and steady faith, he visited Lourdes — health permitting — nearly every year from 1960 onwards, to serve as a branardier. In an address at his funeral, an old friend from Oxford days Lord Nolan (C46) recalled Patrick’s wonderful sense of fun and wry humour, saying: ‘He was one of the wittiest and funniest people I have ever known and his wit was never unkind and often at his own expense’. He was a man who did not like to be alone, and he adored family life, finding enormous pleasure in the company of the children of his brother James (O50).

His obituary in the Hermanus Times cannot be bettered: ‘A deeply religious man, Patrick loved people, old and young alike. His greatest desire was for people to be happy. And he did whatever he could to bring happiness. His many friends and acquaintances in Hermanus will remember Patrick for his guileless smile and infectious enthusiasm; likewise, the poor and underprivileged — also church and charity — for his boundless generosity. Patrick was one of those rare men who retained the charm of youth to the end.’ He died in his sleep, in hospital, during a routine check-up.

Desmond Seward (E54)

Lord Nolan spoke at his funeral, including the following: ‘In his early thirties, Patrick decided to study for the priesthood at St Edmund’s, Ware. He would have made an excellent priest. I say this not because of the strength of his religious belief, which illuminated the whole of his life, but because of his sympathetic and understanding nature. He had a remarkable gift of directness, which I have seen him exercise time and again with people he has just met and people of all ages. He seemed to know what was really important for them, to be able to go straight for it. There are many people from all walks of life whom he helped and influenced, and with whom he could share the joy and hope which his faith gave him.’
Thomas P Turnbull DFC

born 28 May 1923; Aislaby Hall, Yorkshire; Junior House 1934-36; St Dunstan's House 1936-41; RAF 1940-44; Oxford University (archeology); Lloyds Member from 1949; RAAF 1949-57; married Mary Pratt 1951; died 2 May 1997.

In the mid-1950s, as a result of an experiment, Thomas Turnbull started farming turkeys as a hobby, and this rapidly grew into a sizeable business, rivalling that of the emerging Bernard Matthews. However, after seeing his stock decimated by the dreaded fowl pest, he did not have the heart to carry on. In the 1950s he formed an underwriting syndicate at Lloyds and continued at Lloyds until retiring progressively in the late 1980s. In recent years, he and Mary spent much time each year at his seaside pied-a-terre on the Cote d'Azur. He was a keen skier. Thomas and Mary had seven children, including three at Ampleforth: Thomas (D70, died 1975), James (D71), Nigel (D73). Cousins included Edward Bagshawe (OA1921, RIP), George Bagshawe (OA1922, died 1994) and Wilfrid Bagshawe (OA1923, died 1961), and of the following generations, Nicholas Bagshawe (son of Wilfrid, T63) and James Bagshawe (O92).

John Francis Harold Kearney

born 22 February 1920; Junior House 1931-32; St Wilfrid's House 1932-38; Peterhouse, Cambridge 1938-41; RAF Signals 1941-45; Air Ministry 1945-47; LMS and later BR 1947-81; married Sheila Snellgrove 1953 (one son and two daughters); died 3 May 1997.

John Kearney, earlier known as Francis, was happiest at Ampleforth in his final year when Fr Columba became housemaster of St Wilfrid's. He remembered him with affectionate respect and always kept in touch. Fr Leonard was a great friend: for a year in St Wilfrid's, they shared the Tower Room next to the water tank.

After Ampleforth he gained a scholarship to Peterhouse, Cambridge, reading mathematics and later adding physics. In 1941, he joined the RAF, working in radio communications, firstly in England and later in Belgium, becoming involved in the Ardenne campaign. At the end of the war he worked as a civil servant for two years in the Air Ministry. In September 1947 he joined LMS, a decision he never regretted, and stayed with BR until retirement in 1981, initially in traffic management and later in management development. In the 11 years from 1953 he moved successively from London to Yorkshire, Fife, Sheffield, Chester, Glasgow and back to London, settling from 1964 to 1988 at Gerrards Cross.

In 1953 he married the sister of a friend from his Peterhouse days, Sheila Snellgrove, and after retirement they travelled around the world, if possible by train. They went from the Hook of Holland to Hong Kong on the Trans-Siberian railway, across Canada, around India and Europe, and finally travelled the Old Silk Road to China. He had been a keen rower at Peterhouse, but in general he was not a sportsman. His interests were varied: geology, brewing, maps, carpentry, bookbinding and music. He helped his wife's nephew produce many of the Golden Eye regional guides, researching and writing the text. At Gerrards Cross he ran the 'Furniture Market' which raised funds for the Church and charities. After retirement to Gloucestershire he was always active: secretary of the village committee, a Cotswold footpath warden, a driver for Cotswold Voluntary Service (he was driving people to hospital only a week before being admitted himself). He followed Sheila in gaining a certificate from the Institute of Advanced Motorists and was always supportive of her work as a speech therapist and for the Catholic Women's League. He was knowledgeable about many things (calling it unjustly 'a ragbag mind'). He tried to keep up with modern technology, learning to use and to programme his computer. Shy and reserved, he was a generous and loving father and devoted husband.

Martin Ryan

born 10 April 1944; Alderwasley Hall Preparatory School; St Bede's House January 1958-July 1961; lawyer and businessman; married Trisha Dobson 1970; died suddenly 24 May 1997.

Gawen Ryan (B66) writes: My brother, Martin, was, like me, one of the 'crop' of boys from Alderwasley Hall Prep School who passed through Ampleforth in the '50s and '60s. He took a full and active part in the life of the school. Martin loved Ampleforth, and all the people (both boys and monks) he met there. He was immensely proud of his Ampleforth background. A couple of years ago I took him to the Manchester Hot Pot, which he had not been able to attend for many years, as he lived in the south. He really enjoyed the evening and met up with several of the people he used to see when he used to attend in the early 70s. Martin was in St Bede's when Fr Basil was housemaster, and he and Trisha were so pleased that Fr Basil was able to conduct their wedding, ably assisted by Jock Beattie. Fr Basil baptised their first daughter Charlotte in 1974, maintaining the connection with Ampleforth and especially Fr Basil.

After leaving school, Martin had a spell in the law, working firstly with
our late father, and then with me, but then he decided that industry was for him. He worked at Jaguar in the days of Sir William Lyons, and, later, was a director of Hovercraft and Westland Helicopters.

As Martin made progress through his career in industry, he and Trisha moved round the country, having homes at various times in Sussex, the Isle of Wight, Dorset, and latterly, in Northamptonshire. The places they bought were usually characterful houses in need of restoration, and he and Trisha invested great energy and excitement in the building works, producing some beautiful homes as the end product. Apart from his family and his home, Martin's abiding passion was cars and things mechanical in general. In his spare time he was heavily involved with the 'classic' sports cars of the '50s and '60s, and especially Jaguars. He nearly always had an E type or an XIC tucked away in the garage or a barn somewhere for his 'playdays'. He dabbled in historic motor racing where he sometimes entered under the pseudonym of 'Harry Flatters' because he knew that Trisha would worry if she saw his name on a programme. My son Philip (B95), who was Martin's godson, summed him up thus: 'Uncle Martin did not just live life, he took by the scruff of the neck and gave it a good shaking'. We shall all miss this larger than life character, especially Trisha and his three daughters, Charlotte, Lucy and Olivia, to whom go our love and prayers.

GEORGE LAMBOR

born 12 April 1927 Nowy Sacz, Poland; St Wilfrid's House January 1941-July 1944; antique dealer and collector; married Margaret Palliser 1952 (two sons, one daughter); married Florangel Serrano de Arocha 1982; died 16 June 1997 Hove

The following is reprinted with permission from The Independent, dated 24 June 1997: While fascination with the ancient past is common enough, few show the dedication of George Lambor. In 1981 a return trip to his native Poland included a visit to Biskupin, where archaeologists had uncovered an Iron Age lakeside village. To inform the general public an exhibition had opened which, of illicit dealings levelled at some of the trade. In 1981, he founded ADA, the Antiques Dealers Association, which laid down rigid conditions for the conduct of business. For six years he was its secretary and subsequently a committee member. He also initiated a campaign to establish a register of antiquities in private hands. Besides confirming provenance – itself a deterrent to illegality – by ensuring that the whereabouts of a given antiquity was known at any time, it would aid serious research. At the same time he wanted to persuade museums to make far more of their collections accessible, as well as providing facilities for all students, including non-professional ones. All formed part of another of his major preoccupations – that of bringing together the often antagonistic parties involved in antiquities. In 1991 he founded ALG, the Antiquities Liaison Group, as a forum for academic and amateur bodies. A combination of apathy and self-interest frustrated progress.

From the mid-eighties Lambor had been considering launching an antiquities magazine, not only for collectors, but for all interested in the ancient world. In the autumn of 1986 he made an attempt with Agora Magazine, aimed at customers of his Brighton gallery. Its inception was enthusiastic enough to prove he had found a gap in the market and in February 1987, renamed Ancient, it was launched. It now sells not only in Britain, but in many other parts of the world. With its last issue it broke into the American market and it is poised to break into Australia, where it already has a number of subscribers. With Lambor's death questions hang over its future, but there is hope that it will continue.
At Ampleforth, Henry Caley was Master of Beagles in 1961, and was a keen shot and good cross country runner. At Exhibition about 1959, he was helping to park the cars when he met the sister of Philip Gould (H61), Margaret, when she accidentally ran the wheels of the car she was driving over his toes — and seven years later they married. Margaret and Henry had two sons, Francis (C89) and Damian (C93). He spent all his life, from 1961 until his death, farming at Flinton near Hull. He was a keen fisherman and shot, and connoisseur of red wine. After a day’s fishing on the Dee in Scotland, he died of a heart attack in his sleep.

GEORGE BARRASS POTTS

George Potts was the son of a Northumberland farmer, who died when he was five. His mother remarried Major Jarrett, who was superintendent of hotels in the North Eastern Railways. At Ampleforth he was captain of rugby and gained the school record for 440 yards. His time at Cambridge was curtailed by the war, and he was commissioned in the 2nd Royal Horse Artillery. He was evacuated at Dunkirk, being mentioned in dispatches. Later he served against the Italians in the Western desert, being wounded and captured by the Italians and interned. In September 1943, he escaped from Northern Italy to Switzerland where he remained for a year until he was repatriated in late 1944. Soon after this, his step-father had a chance encounter on a railway journey to Aberdeen with Sir Hugh Wontner, managing director of the Savoy Hotel. The obituary in The Daily Telegraph (26 July 1997) noted that his ‘knowledge of wine, particularly that of France and Germany, was profound’. He was welcomed at the great vineyards with respect. His composition of wine lists was recognised by his peers in the hospitality industry as one of the finest in the world.

ROBERT HORN

Robert, Bob or Bobby Horn was the third of four brothers: the elder two Jack (B28) and Noel (B30) were founder members of St Bede’s where Robert followed them from the Junior House. An exceptional scholar and possessing a gentle nature, nevertheless he volunteered and boxed for his house. He left Ampleforth at sixteen and took an arts degree at Glasgow. In 1936 his father died, the family split up and he went to live with and care for an aunt. She died in 1942 and he was called up in the Royal Corps of Signals. He landed in Normandy four days after D Day and was wounded in the battle of Caen. Repatriated to a hospital in Dundee, he rejoined his unit and was in the Netherlands on VE Day. Demobilised in 1946, he trained as a teacher and from 1949 taught in a large Glasgow primary school, retiring in 1978 as a deputy head. In the early 1950s he was asked by Douglas Brown (A32, RIP) to join him at a prep school in Hampshire. He visited the school but decided that his place was with his state school pupils in what was a disadvantaged part of Glasgow. A highly erudite man, his whole life was of humble service. He had many outside interests, most of them either in the Church or directed towards the Church. He made successful amateur films, directed plays, researched the life of St John Ogilvie and was a proficient photographer. For many years, until two months before his death, when he had difficulty getting about, he used to visit five local schools from which his parish, Holy Cross, was drawn, taking all the first communion and confirmation children, whether from his or other parishes. He was a member ofHospitalite de Notre Dame de Lourdes, returning every year from the early fifties until 1991, and making his consecration as a

Simpson’s in the Strand. The obituary in The Daily Telegraph (26 July 1997) noted that his ‘knowledge of wine, particularly that of France and Germany, was profound’. He was welcomed at the great vineyards with respect. His composition of wine lists was recognised by his peers in the hospitality industry as one of the finest in the world.

On retirement in 1984, George moved to Clare in Suffolk and became Chairman of Nethergate Wines, supplying wine to Oxford and Cambridge colleges. He was Master of the Worshipful Company of Distillers in 1979-80 and in 1974 President of the Savoy Gastronomes.

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Titular Member in 1981. He returned to Lourdes in 1996 for his eightieth birthday, arriving there on the Feast of the Assumption (as shown in the photograph, wearing his Hospitalite silver medal).

He was a frequent visitor to his brother Noel's family in London and was a devoted uncle to his nephews and nieces in Glasgow and London, including John (B58) and David (069), who, in turn, were devoted to him. James Granstrom (B93) and Julien Horn (J96) were great nephews; he visited them at Ampleforth and it was a joy to him that just days before his death Julien had completed a third stage with the Hospitalite in Lourdes.

From 1946 Robert was an active member of his parish; for many years and until his death he served as sacristan, yet always keeping a low profile. He would have been surprised that on a July Monday 500 came to his funeral Mass, with six priests concelebrating. He often wondered if he might have become a priest. His life was one of service.

**MAJOR MF BILL SEDGWICK**

born 4 November 1917 India; St Wilfrid's House 1931-36; army 1938-about 1950; in Kenya and South Africa 1947-97 (farming); married Jill Denton 1940; died 8 August 1997 South Africa

Bill's life was a full and devout one. He was born in India in 1917, the son of an officer of the Indian Civil Service and was sent to school in England at the age of six. He joined Ampleforth as a member of St Wilfrid's House in its first location in the Old House on the site of the present central building. With the rest of the house he moved for his last two years and a term into the new St Wilfrid's on Bolton Bank. The experience of attending the school was to stay throughout his life. It was during this period that he acquired the nickname 'Bill' from the popular book then current, titled Sapper Bill. Bill wanted at that time to be a sapper, and the name stuck for over 50 years. He was active in all areas of school life and was a particularly keen sportsman.

Bill attended the Royal Infantry College, Woolwich, from where he graduated in 1938. Bill's army career was thrown into high gear by Hitler's invasion of Poland. He served throughout World War two, at Dunkirk and later in Italy, by the end of the war attaining the rank of major. In 1940, Bill married Jill Denton; they had three daughters and a son, Bill junior (W74).

In 1947, life offered the Sedgwick family a new set of challenges. Bill transferred to the King's African Rifles in Kenya and later left the army, and bought a farm in the Kenyan Highlands. In 1963, the Sedgwicks moved to South Africa, where Bill led a full and satisfying life. He farmed in Natal for over 20 years and during his retirement travelled extensively with Jill through the length and breadth of Southern Africa with their caravan. He was a keen polo player, sailor and motorcycle rider (often on a 1941 Harley-Davidson). Bill visited England only twice after the war, a testament to his love and commitment to Africa.

**LORD TRIMLESTOWN**

Anthony Edward Barnewall born 1930; St Edward's House 1945; Irish Guards 1946-48; naval architect with Jack Jones 1949-53; European sales executive, P and O Shipping 1965-74; succeeded his father as Lord Trimlestown 1990; married Jill; died 19 August 1997 Michigan USA

**HUNTLY MALCOM OXLEY**

born 25 September 1946; St John's House 1963; A levels privately 1963-64; St Bartholomew's Hospital, London (medicine) 1964-66; stockbroker at Scrimgeour's 1966-68; kibbutz in Israel 1968-70; farming 1970-97; killed in a car accident 30 August 1997

Huntly Oxley was the elder brother of Nigel Oxley (B55) and the uncle of James Oxley (A89), William Oxley (A92), Andrew Oxley (A93), Julian Murray (H76) and Angus Murray (B81). At Ampleforth he was a keen boxer and cross country runner. After Ampleforth, he spent six years trying successively medicine at Bart's, stockbroking in the City and living on a kibbutz in Israel, and then retired into farming and, in particular, organic farming. He was a founder member of an organic farming association. In the 1990s he had a run a notably successful organic farming company, importing organic food from Israel, Belgium and elsewhere, and selling it in London, with 14,000 customers. He was killed at 2 am on the A417 six miles north of Cirencester when a van swerved across onto his side of the road and hit him head-on. He had planned to attend an Old Boys' Cross Country Dinner in London just 13 days after his death. He and Sally had two lovely children, Helen and Robbie, and he was a very loving father.
PHILIP EDMUND ROBINS

born 3 January 1928 Edgbaston; Gilling Castle; St Edward's House 1941 to December 1945; army 1948-53; business in Malaya 1953-55; Rhodesian and Nyasaland Staff Corps 1956-67; accountancy administration in Rugby 1967-97; married Audrey Flude 1958; died 9 September 1997 Rugby

After Ampleforth, Philip Robins did his national service between 1948 and 1950, and then decided to join the regular army; he went to Sandhurst and then served in Germany and Egypt, leaving in 1953. Between 1953 and 1955, he worked in Malaya in an export-import business, but he disliked the work and the climate. From 1956 to 1967, he served in the Rhodesian and Nyasaland Staff Corps, firstly (1956-62) in Salisbury (now Harare) in Southern Rhodesia, and then (1962-64) at Ndola in Northern Rhodesia. After Northern Rhodesia became independent as Zambia in 1964, he transferred to the Zambian army (1964-67). He had married Audrey Flude in Salisbury Catholic Cathedral in 1958, and they had one daughter, born in 1959. Retiring from the Zambian army because of ill health in 1967, Philip and Audrey returned to England, settling in Rugby for the next 30 years, and there he did accountancy administrative work. Philip was a faithful Catholic, working for his parish in Rugby, and founding the parish St Vincent de Paul Society. He loved reading and listening to music, and has been described by a friend as 'a loving and gentle man'. He always retained much fondness for Ampleforth, visiting there every few years. He had for many years suffered from osteoarthritis, and had gone into hospital for an operation when he died suddenly.

FR DEREK ROCHEFORD

born 1 December 1924; St Bede's House September 1938 to July 1942; Royal Navy; studied at Wonersh seminary; ordained 1952; priest in the Archdiocese of Southwark, in parishes at Haywards Heath (1952-56), Coulsdon (1956-60), East Grinstead (1960-61), St George's Cathedral, Southwark (1962-69); staff of St John's School, Purley 1961-62, 1969-1997; died 15 September 1997 Morden

Derek Francis Rochford was the son of Walter (OA1915), the grandson of Thomas Rochford (1849-1901) and great grandson of Michael Rochford (1819-83), and through his great grandfather Michael was related to all Ampleforth Rochfords, Burnfords, Masseys, Leeches and an Addington.

After service in the Royal Navy and seminary at St John's Seminary, Wonersh, he was ordained in 1952, and then served in four parishes over 16 years, from 1952 until 1961 and 1962 until 1969. But for almost the last thirty years of his life, Derek served on the staff of John Fisher School, Purley, firstly for just one year in 1961 to 1962, and from 1969 onwards. The obituary circulated in the Archdiocese of Southwark describes these years as follows: 'He devoted himself to the work of education in the school for the rest of his priestly life and he had a particular gift for talking about spiritual matters with young people. He was very much loved and respected by the pupils during his spell of nearly thirty years at the school, witnessed by the fact that so many of them became his personal friends after leaving school, and he was in constant demand for their weddings and family baptisms.'

Gerald M. Drummond
Sir Michael Maxwell-Scott
Michael G.P. Chisholm
H. Denis F. Greenwood
George H.St.L. Northey
Edmund H. Barton
G Antony Howard
Alistair H.W.A.E Chisholm of Chisholm

DEATHS

29 December 1988
29 November 1989
24 March 1993
20 December 1996
21 February 1997
9 March 1997
14 March 1997
4 April 1997
2 May 1997
2 May 1997
5 May 1997
17 May 1997
24 May 1997
16 June 1997
27 June 1997
29 June 1997
22 July 1997
8 August 1997
19 August 1997
30 August 1997
9 September 1997
15 September 1997

BIRTHS

1996
12 Jan Anna and Stephen Dunne (O77) a son, Edward
30 Jan Wallawan and Frank Nosworthy (J74) a daughter, Felicity
12 Feb Samantha and David Drabble (A82) a daughter, Catherine
22 Feb Emma and Mark Russell (T78) a daughter, Anna Frances
9 Mar Emily and Giles Bates (E81) a daughter, Dominica Ruby
28 Mar Clare and Richard Chapman (T72) a daughter, Ciara Eileen
11 Apr Victoria and Michael Brooks (B85) a daughter, Annabel Lucy
THE AMPLEFORTH JOURNAL

OLD AMPLEFORDIAN NEWS

Kitty and Harry Crossley (A81) a daughter, Barnaby Horace

Hilary and Michael Dick (O83) a daughter, Judy Meriel

Leslie Berger and Robert Wisse (E78) a son, Jonathan Louis

Claire and Frans van den Berg (O62) a daughter, Alice Louise

Marie and Michael Gilmartin (B80) a son, Christopher Hugh

Amanda and Robert Toone (C86) a daughter, Emmanuelle

Michelle and Nick van den Berg (A79) a son, Benjamin Anton

Angelica and Edmund Carterell (E85) a daughter, Archie

Clyde and Joanna Lennon (née Gray) (O76) a daughter, Thea Victoria

Mandy and Matthew Auty (A89) a daughter, Charlotte Mary

Tracey and Julian Barber (O73) a daughter, Laurence Ironwry

Catherine and Peter Langdale (T74) a son, Thomas Marmaduke James

Suzanne and Timothy Boulton (B76) a daughter, Phoebe Sian

Jane and Gregory Pender (J78) a daughter, Martha Jane

Camilla and Julian Mash (H79) a son, Harry Edmund Vere

Michelle and Andrew McKenzie Smith (B80) a daughter, Emma Frances

Louisa and Richard Nevill (E66) a son, Charles Janion

Maurice and John Rylands (A73) a son, Hugh Bernard Joseph

Nolka and Christopher Palengat (E79) a daughter, Olivia Grace

Caroline and Stephen Rosenviole (O64) a daughter, Sophia Elizabeth

Olivia and William Dalrymple (E83) a son, Sam Hew Tantallon

Kate and Peter Hugh Smith (E87) a daughter, Zara Lily

Valli and John Murray Brown (B74) a daughter, Cecilia Outhie Maud

Lizzie and Anthony Loring (T72) a son, Thomas

Sue and Robin Burden (D76) a daughter, Millie Francesca

Marie and Tom Fattorini (O78) a daughter, Anna Lucia

Martha and Damien Byrne Hill (T85) a son, William

Wendy and Simon Davy (D83) a son, Thomas James Bernard

Jane and Tim Williams (T75) a daughter, Fleur Emma

Victoria and Richard Morris (H76) a son, Benjamin

Shirley and Julian Wadhams (A76) a son, Samuel Nicholas

Natasha and Cyril Kinsky (E71) a son, Maximilian Andrew Francis

Fanny and Colin Lees-Millais (C75) a daughter, Emily

Lucy and Ian Sasse (T79) a daughter, Eleanor Rosalind Derington (died 6 August 1997)

Kay and John O’Moore (H80) a daughter, Kathryn Sarah

Isobel and Philip Howard (C78) a daughter, Cécile Delphine Aurore

Louisa and Ian Dembinski (D81) a daughter, Mariella

Sarah and John Lennon (D78) a son, Hugo Patrick

Rachel and Nicholas Blackledge (E78) a son, Benedict

Tamara and Andrew Shirley (W84) a son, Henry Benedict John

Fevronia and John Micklethwait (O80) a son, Richard Thomas

Sarah and William Allardice (D79) a daughter, Clara Daphne

Sarah and Paul Horsley (T69) a daughter, Emily Mary

Michelle and Angus MacDonald (O77) a daughter, Jane

Nicola and Stephen Henderson (A78) a son, Matthew George

Jessica and Jonathan Stobart (W79) a daughter, Jemima Frances

Michele and John Kevill (D81) a son, John Archie Pasqua

Clare and Nick Read (B84) a son, Hugo Justin Philip

Philippa and Robin Dalglish (O71) a son, Benedek Philip Reid

Aline and Daniel Jeffreson (B83) a daughter, Juliette Marie Brigitte Elisabeth

Sophie and James Hyslop (H83) a daughter, Eloise Felicity

Beetle and Patrick Graves (A79) a son, Louis Sebastian

Sylvia and Paul Im Thurn (O82) a daughter, Catherine Daisy

Juliet and William Petrie (O83) a daughter, Honor

Amanda and Richard Palengat (W83) a daughter, Lucinda Elizabeth

Lucinda and Christopher Rose (O78) a son, William Montague

Fiona and John Shipley (T82) a son, Hugo John

Hanna and James Nolan (T78) a son, James Gisbert Huibert

Catherine and Simon Halliday (T80) a son, Edward Christopher Rhodes

Sarah and Jonathan Mather (J78) a son, James Vincent Paul

Anna and William O’Kelly (C77) a daughter, Alexandra Kate

Emma and Dominic Dowley (A76) a daughter, Tatiana Flora Elizabeth

Perrine and Hugh Elwes (O81) a son, Charlie Richard Jeremy

Rosanna and James Patmore (B84) a daughter, Georgina Mary

Beth and Thomas Gilbey (T90) a son, Frederick Hugh

Emma and James Codrington (W84) a son, Humphrey Alexander

Elisabeth and Timothy Gillow (T78) a son, Charles

Pippa and William Dore (D82) a daughter, Abigail Chloe Louise

Kate and Christopher Braithwaite (T77) a son, Henry Campbell Tarleton

Annette and Julian Newall (O78) a son, Henry Thomas Mussen ‘Harry’

Julia and Jonathan Brown (J80) a son, Benedict Anthony

Jane and Gregory Pender (O81) a daughter, Martha Jane

James

Victoria

Victoria

Maurice

Suzanne

Mandy

Lucas

Maurice

Marie

Marie

Sue

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Octa...
8 Sept  Gena and James Carr-Jones (W80) a son, Christopher Seleye
8 Sept  Laura and Simon Jameson (T77) a son, Hugh
8 Sept  Kyria Josephine and James Sewell (B79) a son, Joshua Timothy
14 Sept  Julie and Anthony Bull (D88) a son, David

FORTHCOMING MARRIAGES

James Allen (D83) to Victoria Welch
Martin Appleyard (O85) to Annie Costreave
Alexander Ballinger (B85) to Abigail Willis
Charles Barker Benfield (E72) to Jane Peberdy
Robert Bianchi (D88) to Amanda Watson
Hugh Blake-James (H90) to Isabelle Lauzeral
William Bestock (H86) to Elizabeth Jane Catriona Mackay
William Browne (G88) to Kate Habbershaw
Tim Curry (H87) to Charlotte Large
James Daly (E83) to Alex Wright
Sebastian Davey (H74) to Sarah Scriven
Merlin Dormer (O82) to Sarah Hudson
Mark Dunhill (D79) to Catriona Alexandra Maugter
Adrian Dunn (E79) to Karin Cheung
Andrew Fattorini (O86) to Teresa Bolla
Charles Fenwick (W63) to Sara Nickerson
Thomas Gaisford (C90) to Charlotte Conyngham Greene
Anthony Gray (C74) to Cleo Hodgkinson
Arthur Hindmarch (B83) to Victoria Noel
Stephen Kenny (D81) to Aida Cable
Cousin Peter Kraskin (C80) to Anna Moleworth-St Aubyn
David Lowe (H91) to Claire Toddy
Adrian Mayer (I89) to Janey Williams
Daniel Morland (T83) to Kate Trinder
Charles Morris (O87) to Rebecca Holmes
Patrick Nicoll (O85) to Amabel Arbib
Hon Edward Noel (O78) to Sarah Yeats-Brown
Charles O’Malley (D85) to Joanna Willbraham
Hugh Roberson (W84) to Naomi Henrietta Sambrook-Smith
Charles Robinson (T81) to Jackie Boles
Thomas Shillington (F90) to Polly Kennedy
James Stuart-Smith (A77) to Meredith d’Arcy
Henry Umney (C87) to Catherine Paris
Jeremy Wynne (T82) to Karen Lewis
Patrick Young (B82) to Danielle Wenlock

OLD AMPLEFORDIAN NEWS

MARRIAGES

1995
5 Dec  Simon Beck (E83) to Verena Kerr (Kingswolden, Herts)
13 Dec  Duncan Cumynghame-Robertson (E68) to Anne-Luce Bre (Marseille)
15 Dec  Matthew Avent (A89) to Mandy Green (Nottingham)

1996
27 Apr  Simon Kibble (D82) to Jane Powell-Tuck (Leamington Spa)
 3 Aug  Graham Sellers (K86) to Nicola Jenkins (St Mary’s, Vapton)
 7 Sept  Hugh Bailey (E75) to Beth Ogilvie (St Mary’s, Caicogan)
 7 Sept  Tom Wright (T87) to Lucinda Jane Hodgson (St Saviour’s, St Andrews)
 5 Oct  Christopher Noble (H89) to Barbara Nagy (Budapest)
 19 Oct  Simon B offer (B84) to Janet Lora Nolan (St Joseph’s, Southport)
 21 Dec  Edward Perry (C80) to Karen Tansley (Oswestry, Shropshire)
 21 Dec  Christopher Twomey (C77) to Kathleen Teresa Corr (Westminster Cathedral)
 28 Dec  John Sharpely (W82) to Nicola Blinkhorn (St Michael & All Angels, Broadway)

1997
8 Jan  Stephen Heywood (E68) to Lucy Paton (Norwich Cathedral)
11 Jan  Francis von Halsburg (E85) to Teresa Carloa (Braemar, Aberdeenshire)
 23 Feb  Timothy Spence (H84) to Jane Topper (Stapleford Park, Leicestershire)
 1 Mar  Hon Andrew Jolliffe (O86) to Diana Tear (Our Lady Star of the Sea and St Maughold, Ramsey, Isle of Man)
 5 Apr  Alison Cuming (O86) to Peter Ian Armitage (Ampleforth Abbey)
 5 Apr  David Lee (E81) to Karen Rabett (St Nicholas’s, Deaston)
19 Apr  William Gibbs (I89) to Ashley Hurren (St Francis of Assisi, Notting Hill Gate)
 19 Apr  Charles Hattrell (E77) to Joanna Laidlaw (St Mary the Virgin, Turville, Oxon)
 26 Apr  Mark Roberts (E77) to Queenie Copping (Ampleforth Abbey)
 3 May  Francis Clayton (D78) to Dorian Ashton (Skye)
31 May  Alastair Cuming (O86) to Victoria Helen Avern (Sacred Heart, Petworth)
 7 June  Jonathan Courey (C78) to Mary Curley (Douai Abbey)
14 June  William Burnard (D86) to Aisling Mullin (St Etheldreda’s, Ely Place, London)
14 June  Declan McKeon (A85) to Julie Fisher (St Patrick’s, Drumbeg, Belfast)
SEPTEMBER 1996: ST EDWARD’S 1986 LEAVERS

The entire year met over a weekend at a country cottage and were joined by Fr. Simon Jackson, Simon McKeown, Kevin Miller, Christopher Mullen, Peter Edward. Eleven out 13 of those who left St Hugh’s in 1986 met with Fr. Christian in Houston, USA, Bill Bostock, Stephen Chittenden, Jonathan Cornwell, Simon Jackson, Simon McKeown, Kevin Miller, Christopher Mullen, Peter Nesbit, Richard Osborne, Lucien Smith, Tom Burnford and Dominic Lefebvre were unable to come. Tom Burnford works as a layman as Director of Religious Education in a parish in Maryland, USA, and could not be absent.

2 MARCH 1997: AMPLEFORTH SEVENS

A lunch was held for Old Amplefordians in the Guest Room.

27 MARCH TO 1 APRIL 1997: HOLY WEEK AND EASTER 1997

On Holy Thursday, two days after the election of Abbot Timothy Wright as 7th Abbot of Ampleforth, about 400 retreatants came to Ampleforth, and these were increased by many visitors for the ceremonies of Holy Week. Abbot Timothy presided. Fr. Jeremy Sierda gave retreat conferences. Amplefordians present were: 1937: Dr Brian Hill (A)* (and his son Kieran, not an Old Boy); 1938: Kenneth Roseveing (O)*; 1940: Sir Kenneth Bradshaw KCB (D)*; 1941: Peter Reid (A)*, Michael Vickers (C)*; 1942: Maj General Desmond Mangham CB (O)*, Peter Noble–Matthews (E)*, Miles Reid (D)*; 1943: Pat Gaynor (D)*; 1945: Donall Cunningham (A); 1946: Dr Alan Porter (E)*; 1947: Richard Dunn MBE (W)*, Frans van den Berg (O)*; 1949: Alex Paul (D)*; 1950: Tom Fattorini (O)*, Sir David Goodall GCMG (W)*, Guy Neely (E)*; 1951: Martin Morland CMG (T)*; 1952: James Dunn (W)*; 1953: Laci Nester-Smith (W)*; 1955: John Morris (D)*; 1956: Mike Cafferata (E)*, Kevin Ryan (O)*; 1958: Peter Kasapian (T)*, 1959: Anthony Harris (O); 1961: Robin Andrews (O)*; 1962: Dr Anthony du Vivier (A)*; 1963: Robert Badenoch (O); 1966: David de Chazal (O)*; 1969: Michael Hallinan (C); 1979: Tim Naylor (A); 1984: Peter Verdin (J)*; 1985: Dominic Carter (D)*, Peter Gosling (C)*, James Hart Dyke (C)*, Julian McNamara (H)*; 1986: Jonathan Cornwell (H)*, James McBrien (O)*, Christopher Mullen (H)*; 1987: Mark Andrews (E), Colm Corbally (O)*, Damian Mayer (J)*, Michael Pritchett (W)*; 1988: John Goodall (E); 1989: Paul Braly (D)*, Adrian Mayer (J)*, Colm le Duc (T); 1990: Anthony Corbett (J), Rowan McBrien (H)*; 1991: Ali Mayer (J)*; 1992: Gavin Marken (H), Martin Mullin (B); 1993: Dominic Leonard (W)*; 1994: Hugh Young (T)*, Rupert Lewis (W); 1995: Patrick Badenoch (O), Luke Massey (D)*; 1996: Dominic Braly (D); currently in school: Hamish Badenoch (O), James Edwards (T), Christopher Marken (H), Ben Nicholson (D). (Those marked with an asterisk were on the published retreat list; others attended at times.)

25 APRIL 1997: BIENNIAL DUBLIN DINNER

The dinner at the Stephen’s Green Club was preceded by Mass at the University Church celebrated by Fr. Edward (ES). The attendance of 67 included 39 Old Boys as follows: 1936: Geoffrey Dean (E); 1937: Clem Ryan (C); 1940: Frank O’Reilly (C), Thady Ryan (D); 1943: James Nolan (C); 1945: George West (A); 1948: James Daly (A); 1949: Wallase Beatty (A), Brian O’Connor (A); 1950: Larry Martin (T), John Sugrue (D); 1951: Fr. Edward Corbould (E), Michael Dillon (T), Patrick Leonard (B); 1952: John Beatty (O); 1953: Giles Fitzherbert (B); 1955: David Dillon (T), Peter Peart (C); 1957: Simon (Peter) Leonard (B); 1958: Pip Ryan (A); 1959: Patrick Davey (E); 1960: John C Ryan (O); 1963: Michael Ryan (A); 1965: Abbot Christopher Dillon OSB, Abbot of Glenstal (W); 1968: Charles Carroll (E); 1969: Philip Ryan (C); 1971: Martin Blake (O); 1972: Anthony Fitzgerald (E); 1973: Mark Perry–Knox–Gore (H); 1975: Patrick Daly (A); 1976: Alphonse Quirke (H); 1977: Simon Williams (O); 1981: Richard Beatty (T); 1988: Julian Beatty (B), Joe Leonard (T); 1990: Robert Leonard (T); 1993: Dominic Leonard (W).
30 April 1997: Edinburgh Supper Party
Fr Abbot said Mass and spoke briefly to welcome Amplefordians and thank those who organised this occasion — especially Raymond Anakwe (A93), Simon Scott (T58), John George (C48) and Stuart Carney (A91) (not present, as he was on call in the hospital). According to the records of Raymond Anakwe, the following came (or were recorded as intending to come): 1948: John George (C), Kintyre Pursuivant of Arms; 1950: Michael Maxwell Stuart (B), John Havard (A); 1951: Fr Edward Corbould (E); 1957: Fr Francis Dobson (D); 1958: Dr Peter McCann (A), The Hon Simon Scott (T); 1967: Kenneth Williams (E); 1971: Timothy Myles (B); 1976: Christopher Copping (J), Andrew Lochhead (D); 1977: Peter MacDonald (O); 1978: Charles Plowden (C); 1982: Mark Barton (W); 1992: Alistair Crabbe (E), Jim Jenkins (J), James O'Connell (O); 1993: Raymond Anakwe (A), William Cochrane (E), Charles Coghlan (T), Christophe Jungels Winkler (B); 1994: Charles Carney (C), Edmund Dilger (O), Toby Greig (J), Christian Hammerbeck (J), Jonjo Hollins (D), John Murphy (C), John-Paul Pitt (T), Nicholas von Westenholz (E); 1995: Jamie Hornby (J), Roarie Scarisbrick (O — arriving to join everyone late in the evening), Richard Thorniley Walker (E), Nicholas van Cutsem (E), John Vaughan (B), Alex Foshay (W), Will Worsley (E); 1996: Giles Furze (O).

10 May 1997: 30th Rome Pasta Pot
John Morris (D55) writes: This time round it is a joy to report that we have reached our 30th Rome 'Pasta Pot'. This took place at the customary time on the second Saturday in May. The Mass was presided over in the Sodality Chapel of the Church of the Gesu through the kindness of Fr Joe Barrett (C30). There were 15 guests, of whom six were Old Amplefordians and one was a member of the community studying at Sant'Anselmo. Those present included Fr Joe Barrett SJ (C30), Fr Andrew Bertie (E47), Louis (T64) and Kate Marcellin Rice, Fr Raphael Jones, John (O50) and Margaret Vincent, Sister Amadeus, Mg Charlie Burns (chief archivist, Vatican Library), Professor Anthony Jennings (E72) and Cinzia Jennings, John Morris (D55).

11 May 1997: OA Mass and Luncheon in Birmingham
Timothy Ryan (D65) arranged a Mass and then luncheon in Birmingham. Fr Anselm and Fr Francis attended. About 30 Old Amplefordians were present.

18 June 1997: OA Mass and Luncheon in London
Fr Dominic celebrated Mass at St Mary's, Cadogan Street, and there was a supper party afterwards.

11 to 18 July 1997: Ampleforth Pilgrimage to Lourdes (Reported elsewhere in this Journal)

27 and 28 September 1997: Old Amplefordian Golfing Society weekend at Ampleforth
Those attending were: 1943: Hugh Strode (C); 1944: Fr Simon (O); 1951: Fr Edward (E); 1954: Captain Michael O'Kelly (C), Dr Pat O'Brien (A); 1958: Major Charles Jackson (C); 1959: Anthony Angelo-Sparring (T); 1961: John Gibbs (KSG); Anthony Angelo-Sparring (T); 1962: Michael Edwards (O); 1966: David de Chazal (O); 1967: Nigel Judd (B); 1976: Anthony Carroll (E), Simon Hardy (D); 1977: William Frewen (W), Dr Chris Healy (B); 1978: Martin Hatrrell (E); 1979: Guy Henderson (A); 1982: Ian Henderson (A); 1984: William Beardmore-Grey (T); 1985: Mark Whitaker (J); 1993: Hugh Jackson (T). As over the last four years, the dinner was held at Ampleforth, with Fr Leo welcoming the Society.
**General Election, 1 May 1997**

Electoral results for Ampleforth.

**Elected to Parliament**

-MICHAEL ANCRAM (W62) Devizes — Conservative
  

-JOHN PA BURNETT (B63) Devon East and Torridge — Liberal Democrat
  
  College of Law, London; farmer and cattle breeder; Devon Cattle Breeders Society — member of Council; Royal Marine Commandos; candidate in this seat in 1987; sons are Robert (D96) and George (currently D).

-JOHN HOME ROBERTSON (B65) East Lothian — Labour
  
  West of Scotland College of Agriculture; farmer; Berwickshire District Council 1974-78; Borders Health Board 1975-76; MP Berwick and East Lothian 1978-83; MP East Lothian 1983 onwards; Scottish Affairs Select Committee 1979-83; Chair Scottish group of Labour MPs 1982-83; Lab Scottish Whip 1983-84; Labour Opposition spokesman on food, agricultural and rural affairs 1983-92; Defence Select Committee 1990-97; appointed as Parliamentary Private Secretary to Mr Jack Cunningham, Secretary of State, Ministry of Agriculture, Fisheries and Food 1997.

-Candidates not elected

-ANGUS FRASER (W85) Carlisle — Referendum Party

-SEBASTIAN LESLIE (B72) Angus — Conservative

-CHRISTOPHER MOWBRAY (W59) Tweeddale, Ettrick and Lauderdale — Referendum Party

-PETER SCROPE (C61) Darlington — Conservative

-ROBERT TOONE (C86) Leeds North West — Pro Life Alliance

-Candidates not elected

-ANGUS FRASER (W85) Carlisle — Referendum Party

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-CHRISTOPHER MOWBRAY (W59), noted as a candidate above, is chairman of TRC Financial Services, a company which specialises in providing start-up finance in the United Kingdom and internationally. He organised a Champion Tour Tennis three year tournament in Shanghai.

-Other election news

-JACK ARBUTNOTT (E96) helped John Burnett in Devon East and Torridge.

-CHRISTOPHER ELMER (J96) worked in the election with David Alton (the former Liberal Democratic MP) and the Christian Democratic Party.

-Old Amplefordian News

-NICHOLAS JOHN (W93) was the agent for the Liberal Democrats in North Norfolk.

-EDWARD O’MALLEY (D96) worked as a ‘gopher’ (advance man) on Mr Major’s election tour and was a researcher at the Wirral by-election.

-THOMAS O’MALLEY (D87), working for Conservative Central Office, monitored the Labour Party and attended the Prime Minister’s daily morning press briefings.

-MICHAEL PRITCHETT (W87) arranged to put on the Internet the TV Party Political broadcast of the Pro Life Alliance, which had been slightly cut by the broadcasters.

-RICHARD SCROPE (E95) helped Peter Scope in Darlington.

-ROBERT TOONE (C86) produced the Pro Life Alliance radio political broadcast on 25 April 1997.

-Ordinations

-PAUL FLETCHER SJ (D78) was ordained to the priesthood by Archbishop Patrick Kelly in the Cathedral of Christ the King, Liverpool on 21 June 1997. Fr Paul is now at the Loyola Spirituality Centre at Prescot. The Catholic Pictorial (29 June 1997) noted that Paul is profoundly deaf, and said he was only the second such person to be ordained as a priest. Fr Cyril, who had first met Paul aged 10, was present at the ordination and describes how many in the congregation were deaf, with about 40 signing the language of the deaf. During the Eucharistic Prayer, Archbishop Kelly was signing the words as he spoke them.

-BR ANTHONY MARETT-CROSBY (O87) was ordained to the diaconate with five others (see community notes) at the Abbey Church at Ampleforth, 10 August 1997 (Feast of St Laurence, Patron of Ampleforth) by Bishop Ambrose Griffiths of Hexham and Newcastle (A50).

-Appointments in Government and Opposition

-MICHAEL ANCRAM (W62) was appointed on 21 June 1997 by William Hague as Opposition Spokesman on Constitution Affairs (with overall responsibility on Scottish and Welsh issues) and, as such, a member of the Shadow Cabinet. Michael Ancram was reported by political commentators as playing a significant role in the leadership campaign of William Hague in June 1997.

-JOHN HOME ROBERTSON (B65) — Parliamentary Private Secretary to Mr Jack Cunningham, Secretary of State, Ministry of Agriculture, Fisheries and Food 1997.

-Appointment and Awards

-MAX DE GAYNESFORD (T86) — Fellow and Tutor in Philosophy at Lincoln College, Oxford — October 1997.

-DR MICHAEL KENWORTHY-BROWNE (W54) was elected a Fellow of the Royal Society of Physicians in May 1997. This is the highest accolade of a physician, and is an unusual honour for someone in general practice. Michael has been for...
two or so years the English representative on the Council of the Hospitalite de Notre Dame de Lourdes. He has been much involved in the opening of the new Sue Ryder Centre in Lourdes, opened by Cardinal Basil in June 1997.

JOHN MARSHALL (D55) – Chairman of North Yorkshire County Council, 1997-98 – 21 May 1997 (Fr Benet is his chaplain).

PROFESSOR SEAN SELLARS (O55) was in 1996 awarded The Association of Medicine of South Africa Merit Award for Outstanding Services to Otolaryngology in South Africa. He has been a Professor of Surgery at the University of Cape Town since 1981. In 1997 he was awarded an Honorary Fellowship of the Royal College of Surgeons in Ireland.

Retirement

MAJOR SIR SHANE BLEWITT GOVO (A53) retired in July 1996 after nine years as Keeper of the Privy Purse, Treasurer to the Queen, and Receiver General of the Duchy of Lancaster.

Army

DAVID KENNY (J90) – 1st Battalion The Royal Irish Regiment, currently at Catterick.

CHRIS LAYDEN (J92) is currently undergoing RAF basic fast jet pilot training, based at Linton-on-Ouse, North Yorkshire.

CHARLES PLATT (B85) – promoted to Major; commanding training company at army training regiment Glencorse.

BEN RYAN (J90) – Royal Dragoon Guards – will go on Bosnia-Hercegovina tour in December 1997, now finishing as a troop leader with a month in Canada. Last year he was in Belfast.

PETER TOWNLEY (T91) – commissioned in Blues and Royals, 8 August 1997.

Business

MARK ANDREWS (C87) works in London in sports marketing for an American firm, Advantage. He is charge of marketing the 1999 cricket World Cup in England.

TOM BEARDMORE-GRAY (T92) – Regional Financial Controller, Consumer Marketing Division of De Beers in London.

ROBERT BISHOP (D76) lives and works in Norway.

TIM BLASDALE (A81) works as a directional drilling engineer for Anadroke Schlumberger, and is a directional drilling engineer in the exploration and development of oil fields in the North Sea, Central Europe and USA.

ROBERT BUCHAN (E86) is manager/owner of MT Bar in Lilley Road, SW6.

JAMES CAMPBELL (B75) is a director of a family design business. He is a District Councillor and a JP for Oxfordshire.

DAVID CASADO (A89) has obtained a Junior Executive position in General Re-Insurance (Europe) plc, and currently works in the City. In 1995 David was awarded a rugby Blue, playing in the winning Cambridge side. Also in 1995, he was awarded a post graduate place at Cambridge, reading first History and later writing a thesis on the Falklands War. Subsequently in 1996, he was awarded his Master of Philosophy Degree (International Relations) at Cambridge. After leaving St Aidan’s House (Head of House 1989), he read Modern Languages and Latin American Studies at Newcastle (1991-94) – and whilst there played in the Newcastle Gosforth 1st XV.

JAMES CODRINGTON (W84) is with Morgan Grenfell Asset Management. Between 1994 and 1996 he worked with Lazard Brothers, and was in the Coldstream Guards between 1988 and 1994.

ANTHONY CORBETT (T90) is with JP Morgan in London.

MARC CORBETT (J92) works in Hong Kong, playing rugby with the Hong Kong rugby club.

JONATHAN CORNWELL (H86) is a publisher in Madrid, working throughout Southern Europe.

PETER CRAVEN (W71) is a Senior Project Engineer with Ove Arup and Partners, Ireland.

DAVID CRIDLAND (W92) is a network engineer for Internet company, Cerbernet, in London.

HARRY CROSSLEY (A81) started his own business as a charcoal burner in March 1997.

CHARLES DAGLISH (A70) is a recruitment consultant at Merlin Resources.

LOUIS DAVID (JH75) is a systems engineer with Portable Welders Ltd (Nov 1996).

MARTIN DAVIS (H61) has been appointed a partner in the Cheltenham office of Charles Russell, the solicitors (1 Sept 1997).

JEREMY DEEDES (W73) set up his own investment management business in 1996, with offices in Easingwold in North Yorkshire and in London.

AIDAN DOHERTY (W86) is Agriculture Manager, Hinton Poultry Ltd (Nov 1996).

DAVID DRABBLE (A82) – design engineer at Innovative Technology Ltd, Oldham, and consultative engineer with Custom Solutions.

MARTIN FATTORINI (O80) is with a Japanese bank in Switzerland.

EAMON HAMILTON (A90) joined the family business in July 1997 as marketing director.

ANDREW HANSON (E70) is Chief Executive, KRW Group.

COLIN HAVARD (A53) is a computer consultant for a company in St Louis – working for companies such as Monsanto, Rakson Purina and McDonnell-
Douglas. His company design and build computer systems. He writes in an e-mail (2 April 1997): 'I enjoy it because it's rather like being paid to solve crossword puzzles — challenging but fun'. He writes that he and his wife Mary Ellen, and children Mark (age 15) and Michael (12) 'live in a 70-year old house on a tree-lined street in an older suburb, not far from Anthony Garnett (O49)'. A regular visitor to St Louis Abbey, he visited Ampleforth for a few days in 1995. JAMES HOLMES (A93) is an IT consultant with Norwich Union Insurance (appt 29 July 1997). He gained a 2.1 in June 1997 in Mechanical Engineering.

TERENCE KEYS (A77) is Executive Director, Morgan Stanley Asia (appt June 1997). JAMES HOLMES (A93) is an IT consultant with Norwich Union Insurance (appt 29 July 1997). He gained a 2.1 in June 1997 in Mechanical Engineering.

THOMAS HOWARD (082) works in Budapest — Managing Director, Zedex KFT (stationery and office suppliers in Hungary).

JONATHAN MATHER OM is a chartered surveyor and development consultant. JONATHAN MATHER OM works in Budapest — Managing Director, Zedex KFT (stationery and office suppliers in Hungary).

TIN MCSWINEY (C69) is Executive Assistant to the Chairman — Saga Group (appt March 1997).

DOMINIC MOIR (A77) is a partner and auctioneer with Allsop and Co in Soho Square.

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VISCOUNT TAMWORTH (B71) is a director of an investment management company. Robert is a chartered accountant. He and Susannah live in Ashbourne in Derbyshire and have three children.

FRANK THOMPSON (A84) is in charge of Economics and Business Studies at St Mary's Catholic School, Astley, Wigan. His wife, Tara, is Deputy Editor of The Catholic Times.

CARL STITT (D65) is Finance Director, Online Education Ltd (appt March 1997). Online Education provide tertiary education as a distributor of UK and Australian university degrees via the Internet.

EDWARDS LIGHTBLURN (B34) is a founder member of a mediation service — Centre for Dispute Resolution. He is a lawyer. (His uncle was Fr Gervase Knowles, and his cousins Fr Mark Knowles and Fr Justin Caldwell. The Lightburn family have been at Ampleforth since the 1890s.)

IAN LOWIS (B61) is director for Scotland of the British Heart Foundation (appt July 1996).


JONATHAN MATHER (T78) is a chartered surveyor and development consultant.

TIN MCSWINEY (C69) is Executive Assistant to the Chairman — Saga Group (appt March 1997).

DAVID MITCHELL (E83) is an investment surveyor, Baring, Honstant and Saunders; he is an Associate Director with this company.

DUNCAN MOIR (A77) is a partner and auctioneer with Allsop and Co in Soho Square.

DOMINIC MOORHEAD (A81) is head of Manufacturing Finance (Pharmaceuticals) at F Hoffman-La Roche AG in Basel, Switzerland (appt 1 Jan 1997). After graduating with BSc Hon in chemistry in 1984, Dominic became a chartered accountant in 1987.

NICHOLAS NORTH (061) has retired from the army and is now Deputy Bursar, Cranleigh School.

CHRIS PALENGAT (E79) is head of client services with an advertising agency.

SEBASTIAN PETTI (W81) has been Technical Manager of the Brewhouse Theatre in Taunton for almost two years. He writes: 'Although this is very much a full time job, I have still managed to pursue my main interest — lighting design. This part of my work has covered plays, musicals, operas and ballets. Two of these productions (Journey's End and Maria Marten and the Red Barn) have won awards for lighting design. Other freelance work has included set designs for various companies and I have just started work on designing the sets for Humperdinck's Hansel and Gretel which is to be the inaugural production for South West Opera in 1999. Another exciting development is that I have been asked to go to Gothenburg Opera House (the newest and most technically advanced opera house in Europe) to design lighting for a new ballet. It is hoped that this production will be given by the Ballet Company in Tulsa, Arizona'. Sebastian would be keen to hear from OAs working in the technical aspects of theatre.

JEREMY PHEPPS (T60) — Managing Director, Network Security Management Ltd, Dover Street, London (appt June 1997).

MAJOR ANTHONY POWELL (O63) — Managing Director, Newton Fund Managers.

NICHOLAS NORTH (061) has retired from the army and is now Deputy Bursar, Cranleigh School.

NICK READ (J84) — Purchasing Manager, Aldi Guigh and Co Ltd (appt 1 Jan 97).

REV NICK REYNOLDS (D61) is an international marketing consultant. He was ordained to the Permanent Diaconate on 23 June 1995.

DAVID SEAGON (A88) — Managing Director, JW Seagon and Co Ltd in Nairobi (financial consultants and advisers in Kenya).

WILLIAM SHARPLEY (W84) — National Account Manager, Moet and Chandon (London) Ltd.


DR PAUL STEPHENSON (A80) is on the Editorial Board of Asthma in General Practice and on the Steering Committee GPs in Asthma Group. He recently presented two papers at the American Thoracic Society in San Francisco.

CARL STITT (D65) — Finance Director, Online Education Ltd (appt March 1997). Online Education provide tertiary education as a distributor of UK and Australian university degrees via the Internet.
EDWARD STURRUP (D58) founded a travel firm, Tour Trends, in September 1995 in USA. Known as the Tour Receptive Operator, he organises tours in the New England area, Eastern Canada and Nova Scotia, and others such as Washington DC, New York and Williamsburg. In 1998, he will send groups to France for the World Cup.

JONATHAN SWIFT (H85) – Sales Manager, Monotype Typography Ltd (appt 1997).

TOM TURNER (T88) has e-mailed the following news: 'Since I last saw you at Slack my life has changed. I no longer teach in a high school... I now work at a computer software company doing public relations. I continue to teach 10 hours a week at the local prison where I try to help Hispanic inmates achieve their school diploma. I have also started one of the first youth teams in New Hampshire. All OAs are welcome.'

PHILIP VICKERS (C47) is Director of Cold War Relief Agency, and is National Director and Co-Founder of the National Council for Christian Standards in London. He lives in St Germain-des-Pres, France and is currently researching SOE clandestine activities in France in World War II. He is the author of The Mufldorf Mystery (1995) and Frescadle and other Poems (1995).

ROBERT WISE (E78) is a self employed agricultural and environmental public affairs consultant, trading as Robert Wise Associates. He lives in Sudbury in Suffolk.

RICHARD WORSLEY (E61) is Director of The Carnegie Third Age Programme. A letter from him in The Times (12 March 1997) discussed the debate on the merits of public or private pensions.

GREGVILLE WORTHINGTON (H82) is a Trustee of Henry Moore Sculpture Trust and a Director of Catterick Racecourse Company. He lives in Richmond in North Yorkshire.

GMG Brands – merger of Grand Metropolitan and Guinness

GEORGE BULL (C54) thought of the idea of the largest merger on record in Britain, between Grand Metropolitan and Guinness, announced at breakfast time on Monday 12 May 1997. As The Daily Telegraph Business News noted on 13 May 1997 – 'The idea for yesterday's merger came from George Bull, Grand Met's chairman, over dinner with Mr Greener (Chairman of Guinness since 1992) at Duke's Hotel in London a month ago. "I popped the question to him that perhaps the time was right to consider a merger between our two companies" Mr Bull said. "He replied that he had been thinking along the same lines". The new merged company, GMG Brands, will rank as sixth largest food and drink company in the world, just behind Nestle and Unilever. Alasdair Murray wrote in The Times (13 May 1997): 'At a stroke and with impressively little warning given the number of parties involved in preparing the deal, the two companies have revolutionised the global spirits and food market, George Bull became chairman of Grand Metropolitan in 1996. The Times noted that his consensual management style has been contrasted with the tough regime of his predecessor, Lord Sheppard of Didgemere. After being commissioned in the Coldstream Guards, George Bull went to an advertising and marketing school, and was then a salesman with International Distillers and Vintners, or rather its forerunner companies. He worked in the Grand Met organisation, becoming Chief Executive, and then in 1996 Chairman, after what The Times described as 'bloody successive battles'. George Bull remains joint chairman until his retirement, due in 1998.

Books, Television, Journalism, Art

PATRICK FRENCH (I84) has written Liberty or Death: India's Journey to Independence and Division (Harper and Collins July 1997). Reviewing it in The Daily Telegraph, Philip Ziegler wrote that 'French has tackled a subject of extreme complexity calling for scholarship, sobriety and considerable analytical powers. He has achieved almost complete success'. This is his third book, following Younghusband: The Last Great Imperial Adventurer and The Life of Henry Norman.

SIR DAVID GOODALL (W50)'s book Remembering India (1997) contains 51 of his watercolours of India, published to celebrate 50 years of Indian Independence. Published by Prudential Insurance, the Chairman of Prudential writes in a Sponsors Preface of this 'beautiful album of watercolours'. The High Commissioner for India in the United Kingdom, His Excellency Dr LM Singhvi writes that Sir David 'makes his paintings speak to us conversationally, intimatey, convivially, in a friendly and winsome way, without hyperbole'. Dr Singhvi writes that the 51 watercolours are chosen to represent 50 years of Indian Independence, and one 'as a good wish and symbolic prayer for the bright future of growth and resurgence for India'. Plate number one is of the British Commissioner's Residence in New Delhi, where David and Morwenna resided when he was High Commissioner from 1987 to 1991 – as Sir David writes 'one of the very few two storey bungalows (in India, not a contradiction in terms), included in the original plans for the New Delhi'. Each plate is accompanied by a text, written by Sir David.

pronounced his death sentence by walking into the camp. Extracts from his book were read on Newsnight on 20 August 1997, and then Joe took part in a discussion on the programme about morality on the mountains. The book was discussed in a long feature article in The Daily Telegraph Weekend on 9 August 1997.

JWO ZALUSKI (E57) is a musicologist, having retired from teaching. The most recent book of Iwo and Pamela Zaluski was Chopin's Poland (Peter Owen 1996) which was described in the BBC Music Journal: 'A highly readable study, this time concentrating on the composer's childhood and youth. The Zaluskis are pianist-musicians themselves and their account of Chopin's musical education is correspondingly thorough. Their musical commentary is fresh, clear and informative'. Iwo and Pamela's other recent books are The Scottish Autumn of Frederick Chopin (1994), Mozart's Europe: The Early Journeys (1993). Books being written and expected this year and next year are Young Liszt and Mozart in Italy. They have also written books for children - Music Through the Ages and How the World Makes Music.

Television and Journalism

PETER BERGEN (W80) has been promoted within CNN to Supervisory Producer for CNN, Washington DC, covering Special Assignment and Impact documentaries. Peter has worked for CNN TV since 1984, and from 1984 to 1990 worked with ABC TV in New York. He won the Emmy Award for CNN's Terrorism documentary, The Edward R. Murrow Award for TV Journalism, and several 'ACE' awards for TV documentaries (eg Cocaine Kingdom, Downsizing the Dream).

IAN BIRRELL (J80) - Executive Editor Daily Mail. He has been Deputy Editor Sunday Express, and News Editor of News Review of The Sunday Times.

LAWRENCE DALLACCO (T89) joined The Times rugby team on 22 September 1997. In The Times (20 September 1997), David Hands, presenting an extensive portrait of Lawrence, wrote of his years at Ampleforth. 'What struck me most about Ampleforth (of two turning points in his life) 'came when, as a 13-year-old, his parents sent him (travelling alone) to Ampleforth and he found himself amid that splendid Yorkshire isolation, looking down the valley over a sea of rugby pitches'. Describing these years, The Times article said: 'Ampleforth had its flame. He played wing and fly half before he shot up to 6ft 4in and switched to No 8. He played in an outstanding first XV alongside the likes of Richard Booth and Patrick Bingham, backs who toured Australia with England Schools in 1988. Success in the national schools sevens at Roehampton in 1989, when Ampleforth won the open and the festival tournaments, were cherished, but it was a murky Wednesday evening that he found himself playing for North of England schools against Middlesex...'

ANGUS LOUGHRAN (O85) was reported in The Daily Telegraph Programme Guide on 9 August 1997 as follows: 'Angus Loughran - Statto, the man in

Books

WILLIAM HAMILTON DALRYMPLE (E83) (in addition to items mentioned above) has written From the Holy Mountain: a journey in the shadows of Byzantium (1997). This describes a journey made in the summer and autumn of 1994 through eastern Turkey, Beirut, the West Bank and southern Egypt. It is reviewed elsewhere in this journal by Geoffrey Greatrex (O86).

LUKE JENNINGS (E71) is writing his third novel, due to be published in Spring 1998. His first two novels were Beach Candy (Hutchinson 1993) and Atlantic (Hutchinson 1995).


NICHOLAS RODGER (W67) has written The Safeguard of the Sea: A Naval History of Britain. The first of three volumes covering the years 660 to 1649 was published in August (Harper Collins £25, 691 pages). Reviewing it in *The Times* 2 on 14 August 1997, Admiral Sir Jock Slater, First Sea Lord and Chief of the Naval Staff, wrote that 'the quality of this book is all the more significant for, strange as it may seem . . ., no similar history has apparently been attempted since . . . 1900'. Sir Jock Slater describes Nicholas Rodger as 'one of Britain's foremost naval historians' and the book as combining 'impressively detailed research with breadth of perception'. In *The Sunday Times* on 24 August 1997, Alan Judd wrote that the book 'teems with insights, and is brimful with a thoroughness and unanswerable authority'.


KEVIN SHILLINGTON (C62) is a freelance historian of Africa. His books include Ghana and the Rawlings Factor (1992), History of Africa (1989, revised 1995), Jugumath: Prime Minister of Mauritius (1991), History of Southern Africa (1986), and *The Colonisation of the Southern Tswana* (1986),

JOE SIMPSON (A78) has written Dark Shadows Falling (published 21 August 1997, Jonathan Cape £15.99), in which he discusses the collapse of a noble moral code that once lay at the heart of mountaineering. He mentions instances when climbers were left to die on Everest. Thus in 1992 an Indian climber Raymond Jacob, after reaching the South Col, collapsed in the snow 25 yards from the camp of a Dutch expedition, and although he was seen to wave his hand, none of the Dutch team went to his rescue: he died the next morning ('It made no sense to try to rescue him' said the expedition leader). In May 1996 a search party found an American, Weathers, lying face down in the snow, but left him: eight hours later Weathers confounded those who had
Jeremy McDermott (H85) is Deputy Editor of Emirates News, Abu Dhabi.

Chris Twomey (C77) is a freelance television journalist.

Art

Simon Brett (H60) has been involved in three exhibitions this year – (1) Beautiful Books: Fifty Years of the Folio Society, the British Library in the King's Library at the British Museum, 30 Jan–27 April 1997; (2) Diploma Works from the Royal Society of Painter-Printmakers, in the Friends Room of The Royal Academy, 4–10 March 1997; (3) The Contemporary Print Show, Concourse Gallery, Barbican Centre, London, 18 April–10 May 1997. In 1996, Simon had a solo exhibition at Watermill Theatre, Newbury. He is Editorial Adviser, Printmaking Today.

Films

Mark Burns (W53) lives in Los Angeles, making, producing and acting in films. He has recently had the leading role in a short film Talking to Marilyn. He plays cricket for Beverley Hills and Hollywood Cricket Club, a legendary club started many years ago by C. Aubrey Smith – David Niven and other stars have played for it.

Tom Waller (A92) was producer and director of a film, Monk Dawson. The film is expected to be released in February 1998. It was launched at the Cannes Film Festival in May 1997, and at that time was featured at length in The Independent and The Times. It was later shown at the Edinburgh Film Festival in August 1997, and was selected for the closing gala film of the Leeds International Film Festival, showing on 31 October 1997. Monk Dawson is a film adaptation of Piers Paul Read (W57)'s novel Monk Dawson published in 1969. It was filmed on location in Holy Island, in Ushaw College (the seminary near Durham), Leeds (used for filming Belfast street scenes in IRA set and to be filmed in West Cork), and then (on 1 Sept 1997) they walked down the Mall amidst the crowds mourning Princess Diana, Tom meeting a friend from TV school amidst the rows of TV crews.

Acting

Philip Noel (177) continues his Ampleforth acting career, as he told us on the telephone. The City Diary of The Daily Telegraph (7 April 1997) had a photograph of Philip in a rehearsal, in a piece headed 'From Lloyd's revue to Wilde comedy'. The text read: ‘Fresh from his triumphs at the Lloyd's of London revue, members agent Philip Noel treads the boards for charity at the Britten Theatre in London's South Kensington again this week in Oscar Wilde's comedy Lady Windermere's Fan’. The article describes Philip as a 'self-confessed frustrated actor' (he plays Lord Augustus Lorton).

At Random

Richard Bedingfeld (E94) wrote a letter to The Editor of The Times (5 April 1997) about the excommunication of the Sri Lankan priest, Father Tissa Balasuriya, defending the Catholic hierarchy for its defence of 'the divinely revealed truth', and affirming the Catholic Church's duty to the faithful to defend such truth. Richard studies English at Manchester University.

James Elliott (E88) has helped to start a charity to help educate children in South Africa, the Harry Birrell Scholarship Trust. It was in a West London pub on Guy Fawkes Night of 1996 that the idea for this charity was conceived by a South African, Stephen Sparrow, and he mentioned this idea to his Oxford friend James Elliott. James had spent a year teaching in Johannesburg on graduating from Oxford. So, on 17 May 1997, James and other members of the charity helped to organise a rugby match for this charity, British Classic XV v Oxbridge Classic XV, at Iffley Road in Oxford. The teams included a number of international players. In the introduction to the rugby programme, Stephen Sparrow writes 'South Africa, as we all know, is entering a crucial stage in its history. It has broken free from the shackles of apartheid and now looks forward with hope to a bright future. What the country does, however, needs is bright young men and women to help form its future.' The charity takes its name from Harry Birrell, who played first class cricket and rugby alongside MJK Smith and Colin Cowdrey.

Sean Farrell (D85) has been assistant organist at Ely Cathedral since September 1996, and is also school organist and organ tutor at King's School, Ely. He directs his own chamber choir, the Ely Consort. Between 1991 and 1996 he was assistant organist at Wakefield-Cathedral. He has given concerts throughout the country, and appeared in regular broadcasts from Wakefield.

The London Marathon – 13 March 1997: Alexander Hickman (D90), Myles Pink (D90), James Willcox (E86), Hugh Young (D90), Crispin Vitoria (C92) and Henry Vyner Brookes (C90) were amongst those who ran in the marathon. James Elliott (E88) was managing a team in the marathon.
MAJOR PETER LAUGHTEN (C41) was awarded in March 1997 the Papal Award of a Pro Ecclesia et Pontificie medal for the services to his parish of Sacred Heart in Petworth, Sussex. He had organised the centenary celebrations of the parish in June 1996. He told the local newspaper 'I felt I was awarded the medal on behalf of the parish'. The Parish Priest, Canon Francis Collins, said: 'He made a tremendous contribution to the parish with humility and within a framework of comradeship and good humour'. He has been Chairman of the Parish Council.

Old Amplefordian Cricket Club 1997 Season

Season: played 21, won 7, lost 8, drawn 6, abandoned 4 (Tour: won 1, lost 3, drawn 4)

Cricketer Cup: 1st Round. OACC 185-6 dec (D O'Kelly 68*). Uppingham Rovers 186-4. Lost by 6 wickets
OACC 130 (M Low 41). Hampstead 131-4 (N Derbyshire 2-39). Lost by 6 wickets
Guards 184-8 dec. OACC 142-8 (G Codrington 57*). Drawn
OACC 165-8 dec (F O'Connor 59, R Wilson 51). Old Wimbledonians 136 (F O'Connor 5-30, S Pilkington 4-39). Won by 29 runs
OACC 196-6 dec (H Lucas 81). Ampleforth 1st XI 147-7 (A Freeland 2-31). Drawn
OACC 164-9 dec (T Walsh 60). Ampleforth 2nd XI 165-4. Lost by 6 wickets
OACC 219-9 (N Derbyshire 72, Br Chad 49). Ampleforth 1st XI 165 (D Churton 3-43, J Porter 3-16). Won by 54 runs
OACC 188-5 dec (D O'Kelly 106). Yorkshire Gentlemen 189-2. Lost by 8 wickets
Shrewsbury Saracens 207-4 dec (F O'Connor 2-37). OACC 210-4 (N Hadcock 62*, J Elliot 52). Won by 6 wickets
Felsted Robins 175 (D Churton 5-52). OACC 177-6 (M Hadcock 57*, H Hickman 49). Won by 4 wickets
St Moritz 253-7 dec (R Wilson 3-57). OACC 254-8 (R Wilson 56, T Codrington 46). Won by 2 wickets
Emeriti 66-4 (T Pinsent 2-8). Drawn. Rain *
OACC 87 Cryptics 91-0. Lost by 10 wickets
Bluemantles 224-4 dec. OACC 183-9 (T Scrope 61). Drawn
Old Rossallians 265-7 dec (T Pinsent 3-51). OACC 5-2. Drawn. Rain
OACC 239-6 dec (J Acton 64, E Brennan 41*, M Hirst 39*). Grannies 228-9 (F O'Connor 5-48, T Pinsent 3-33). Drawn
OACC 233-8 dec (T Scrope 82, F O'Connor 52). Free Foresters 234-5 (T Pinsent 2-29). Lost by 5 wickets

The 1997 Season: The results for the year were average, with continuing failure to reach the second round of the Cricketer Cup a disappointment. This is a transitional phase, during which a new generation of club members are emerging as the main contributors both on and off the field to replace a number of key members. Although there is great enthusiasm in the club and it is rarely difficult for a match manager to raise a side, the cricket often lacks the collective will to perform at or above potential, that marks out the more successful periods the club has enjoyed. The lead has to come from match managers and key players. The result will be more enjoyable cricket. Special thanks are due to; the Headmaster and the Guestmaster for the OACC weekend; Miles Wright and Caroline and Adrian Brennan for the tour; Dominic Harrison for captaining the Cricketer Cup side; Tom Scrope for tour management; Martin Hattrell for the fixtures list; Ray Tidweg for the finances; and Mr B for his off the field administration and support.

Future OA events

LONDON: May. Fr Francis 01439 766797
EDINBURGH: May. Fr Francis 01439 766797
OFFICIALS

Head Monitor
H.A. Badenoch (O)

Deputy Head Monitor
P.T. Sidgwick (C)

Monitors
St Aidan’s
D.A.R. Grahame, D.T. Mullen, S.J.L. Walsh

St Bede’s
E.R.H. O’Sullivan, A.D.I. Macdonald

St Cuthbert’s
J.J. Bozzino

St Dunstan’s
P.L. Larner, G.J. Massey

St Edward’s
C.W.D. Ellis, M.R.P. Fenton, C.D.I. Robertson

St Hugh’s
E.D.J. Porter, T.D. Bowen Wright

St John’s
J.E. Molony, G.M. Denny

St Oswald’s
E.F. Barlow, J.K. Thackray

St Thomas’s
T.W. Rose, J.D. Edwards

St Wilfrid’s
B.J.A. Macfarlane, C.R.H. Finch

GAMES CAPTAINS

Rugby
T.W. Rose (T)

Squash
T.J. Sherbrooke (E)

Cross Country
C.J. Sparke (A)

Swimming
G.J. Massey (D)

Golf
C.R.H. Finch (W)

Athletics
T.S. Kpere-Daibo (C)

Cricket
G.M. Denny (J)

Hockey
R.S. King (T)

Tennis
P.N. Larner (D)

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

Bookshop
M.J. Asquith (O), H.A. Badenoch (O), M.L. Delany (W), T.P.E. Detre (A), P.K. Duncombe (O), R.A.J. Fraser (B), J.M.J. Horsfield (D), T.J. Menier (T), C.M. Ogilvie (E), P.M. Ogilvie (E), A.J. Osborne (J), J.H. Strick van Linschoten (O), H.P.S. Thompson (O), J.W.J. Townsend (O).

Stationery Shop
I.E. Campbell-Davys (T), F.P. Dormeurl (O), G.J. Villalobos (C), S.J.L. Walsh (A)

The following boys left the school in 1997:

March
C.F. Bianchi (J), J. Montes (C), C.D.C. Obank (J), K.L.A. So (D), D.A. Thorburn-Muirhead (O).

June
St Aidan’s

St Bede’s

St Cuthbert’s

St Dunstan’s

St Edward’s

St Hugh’s

St John’s
St Oswald's

St Thomas's

St Wilfrid's

The following boys joined the school in 1997:

February
R.P.J.-M. Frerebeau (T), R.J.P.M. de Warenghien (B).

April

CONFIRMATION 1997

Forty-eight boys received the Sacrament of Confirmation in the Abbey Church at the Sunday Mass on Sunday 5 May 1997, the sacrament being administered by Bishop Kevin O'Brien, the Auxiliary Bishop of Middlesbrough. The boys had been preparing for Confirmation since October 1996, mostly in groups led by senior boys in their houses. As a final act of preparation two nights before the confirmation (3 May 97), the confirmandi had gone on pilgrimage to the shrine of Our Lady of Mount Grace above Osmotherley, climbing the hill praying the rosary, and making a scriptural meditation before the celebration of Mass — and listening to the violin playing of Edward Forsythe.

Those who were confirmed were: David Ansell (O), Benjamin Bangham (O), Peter Barrett (T), George Burnett-Armstrong (H), Freddie Chambers (B), Edmond T Del C-Nisbett (D), Robin Davies (D), Edward Davis (T), Daniel Davison (O), Igor de la Sota (H), Mark Detre (A), Thomas Dollard (D), Peter de Guingand (A), Oliver Fattoneri (O), Henry Foster (H), Charles Evans-Freke (E), Edward Forsythe (T), Edward Gilbey (T), Nicholas Hayles (C), William Heenage (E), Thomas Hill (D), Joshua Horsfield (D), Luke Horsley (H), Christian Katz (B), Patrick Kennedy (D), Oliver Lamb (A), Arthur Landen (E), Thomas Leeming (H), Thomas Mackie (T), Felix MacDonaugh (T), Andrew McMahon (J), Simon McAleenan (H), Alexander Mcansland (B), Thomas Menier (T), Matthew Nesbitt (H), Benedict Nicholson (D), Peter Ogilvie (E), James Osborne (J), Laurence Richardson (B), Christopher Riggs (A), Liam Robertson (C), John Shields (J), Mark Spanner (J), Constantin Spitzey (H), Peter Thornton (B), Ned Ward Fincham (W), Louis Watt (A), Nicholas Young (W). (Jozef Mulvihill (O) was confirmed in his home parish.)

HEADMASTER'S LECTURES
16th Season: 1996-1997

Friday 24 January 1997: Professor E.V. Ebsworth, Vice Chancellor and Warden, University of Durham. 'Time, timescales and eternity: universities in the modern world'. Professor Ebsworth spoke of a variety of ideas linked by the idea of time and timescales. He said that almost all reality had its timescales. Thus the movement of matter in the universe, the seasons, the five years between British general elections, the workings of a university, all have their different timescales and times. He linked science, politics and university life. Speaking as a scientist, Professor Ebsworth ranged widely in his illustration of his theme.

Professor Ebsworth has been Vice Chancellor and Warden of Durham University since 1990. He was the Crum Brown Professor of Chemistry at Edinburgh University for 23 years from 1967 to 1990.

Friday 31 January 1997: Field Marshal Sir Peter Inge GCB, Chief of the Defence Staff. 'No easy choices and no soft options for defence: the use of military force in the changing world'. Sir Peter spoke challengingly of the political and military issues and prospects that have followed the ending of the Cold War and the collapse of communism in the Soviet Union and the ending of the Soviet Union. He discussed the Western intervention in Bosnia-Hercegovina and in Croatia, the issues of ethnic cleansing, the operation of SFOR in post Datum Bosnia, and the future possibilities for the former Yugoslavia. Sir Peter considered the challenges ahead for defence as political and military realities change. There were many questions which he answered with much humour, clarity and force.

Sir Peter Inge has been visiting Ampleforth since about 1970, coming first with the Green Howards to help with the CCE. From 1994 until a few weeks after this lecture, Sir Peter was Chief of the Defence Staff, that is the military head of all British defence forces, the co-ordinator of army, navy and air force and the link between ministers and the defence forces.

Friday 21 February 1997: Mr Mark Tully, 'India and the West'. Mark Tully spoke of values and balance in the contemporary world. Although Mark Tully has spent much of his life in India (he was flying back there the next day), and India and its life and history were often spoken about in this talk, India was not the subject of the talk. Entitled India and the West, Mark Tully spoke of the extremes which did not work, such as much of the teaching of Gandhi, the atmosphere of the Today programme on Radio 4, the election party battle in
Britain, and so on. There were gentle reminders in some of his phrases of what had led him to leave the BBC and what he sees as their changing values. (He still of course broadcasts on the BBC, but he does not work for them.) Mark Tully had started his talk by speaking of his love of India. Yet he emphasised he was not an Indian and not a Hindu.

Mark Tully was India and South East Asia Correspondent of the BBC from 1964 to 1994. Since 1994, he has been a freelance journalist and broadcaster. In December 1996, he presented a three part BBC1 series 'Lives of Jesus' (also published as a book). His books include Mrs Gandhi's Last Battle, From Raj to Rajiv, No Full Stop to India, The Heart of India. And often at 6.10 am on Sunday morning on Radio 4 he can be heard analysing a theme with much rich illustration. He was to recall to us in his lecture that he had once been an Anglican ordination candidate, but the bishop had decided that he was keener on the pub than the pulpit. (Shortly after this, he had worked for a housing association, and it was at this time he had visited Ampleforth, clearly remembering and describing Fr James Forbes as Guestmaster. Shortly afterwards he became a journalist in the New Delhi office of the BBC.)

Friday 14 March 1997: The Lord Armstrong of Ilminster. 'The ship of state: a view from the engine room'. Lord Armstrong began by explaining the role of the Cabinet Office and of the Secretary of the Cabinet. Emphasising that Britain has constitutionally a system of Cabinet Government, not Presidential Government, and that Cabinet Ministers are 'explicitly collectively responsible for the policies and actions of the Government of which they are members', Lord Armstrong then presented an historical analysis of the development of these concepts from the nineteenth century to the late twentieth century. He said the classic statement of collective responsibility had been enunciated by the third Lord Salisbury in 1878, with these words: 'I am defending a great constitutional principle when I say, for all that passes in a Cabinet, each member of it who does not resign is absolutely and irretrievably responsible, and he has no right afterwards to say that he agreed in one case to a compromise, while in another he was persuaded by one of his colleagues. It is only on the principle that absolute responsibility is taken by every member of the Cabinet who, after a decision is arrived at, remains a member of it, that the joint responsibility of Ministers to Parliament can be upheld and one of the most essential principles of Parliamentary responsibility established'. After quoting these words of Lord Salisbury, Lord Armstrong described the development of Cabinet Government. In referring to the Westland crisis, he said: 'One member of the Cabinet felt, rightly or wrongly, that his colleagues had not the opportunities to give sufficient consideration to a possible alternative to that decision which he himself preferred, and continued despite the Cabinet's decision, and in breach of his collective responsibility, to write, speak and act publicly in support of the alternative policy which was inconsistent with that decision' (notice, he did not mention Heseltine's name - he was also a former Headmaster's Lecturer, in November 1987). When questions began, the Head Monitor, Hamish Badenoch (O), immediately asked about the phrase Lord Armstrong had used at the time of the Spycatcher case in an Australian court - 'Being economical with the truth' - and he gave a full account of the issues of this case and the history of the phrase, going back to Sir Edmund Burke and before that St Thomas Aquinas. (One of the lecture titles he had offered us was 'On being economical with the truth').

Lord Armstrong, then Sir Robert Armstrong, was Secretary to the Cabinet from 1979 to 1987. As Secretary to the Cabinet, Sir Robert was involved in political events during Mrs Thatcher's first eight years as PM, notably Westland, GCHQ, Ponting and Spycatcher. Peter Hennessy (himself in November 1990 a Headmaster's Lecturer) has written of Sir Robert as 'the manager of great men' as private secretary to Roy Jenkins, Edward Heath and Harold Wilson. In all, Lord Armstrong was a civil servant from 1950 to 1987. He was Head of the Home Civil Service 1981-83 (joint Head 1981-83), and from 1979 Secretary of the Cabinet. Retired from the Civil Service, Lord Armstrong is now Chairman of Biotechnology Investments Ltd and a director of a number of companies.

During his lecture, Lord Armstrong recalled that as Secretary of the Cabinet he was asked by Mrs Thatcher 'to lead the team of British officials to negotiate the Anglo-Irish Agreement of 1985', he noted that it was my good fortune to have as my principal colleague in that team Sir David Goodall' (Sir David (WSO) was in the audience).

EXHIBITION PRIZES

INDEPENDENT PROJECTS AND ESSAYS

SENIOR: ALPHA

Raoul A.J. Fraser
(B) The relationship between industrial countries and the developing world (Mr Brennan)

Thomas B. Chappell
(B) HIV: the AIDS Virus and the Immune System (Mr Motley)

James J.S. Tate
(T) Gene expression in Prokaryotes (Mr Motley)

Luke W.B. Ramsden
(A) Write and Readability or a Playwright's Struggle (Mr Carter)

Owen B. Byrne and Simon M. Evers
(D) A contemporary translation of Euripides' Medea (Fr David)

Michael J. Squire
(T) Billy Budd: a production (Miss Houlihane)

David A.R. Grahame
(A) Were the German people willing executioners of the Holocaust? (Mr Galliver)

Anthony C. Clavel
(O) Autobiographical poems (Mr Pedroz)

Marcus A. Winchik
(O) A cure for Alzheimer's disease (Fr Cathbert)

Paul R. French
(J) Ludwig II and Wagner's Ideal (Mr Weare)

Thomas V.L. Byrne
(O) Breathing Liquid (Fr Christian)
THE AMPLEFORTH JOURNAL

SENIOR: BETA I
Nicholas T.F. Hornby (H) Henry Moore and Barbara Hepworth (Mr Motley)
H. Matthew Bennetts (H) What does the future hold for the Brazilian favelas? (Mr Brennan)
Christopher N.A.F. Heneage (E) Cervical cancer (Fr Cuthbert)
Thomas P. Pembroke (E) Will tuberculosis return to be the killer it once was? (Fr Cuthbert)
Robert C. Worthington (E) Diseases of the blood (Fr Cuthbert)
Edward P. Stanley-Carey (W) What is Rapid Eye Movement and its role in sleep? (Mr Smith)
Alexander M.P.M. Brennan (H) The unification of Italy (Mr Eagles)
Kevin O. Anakwe (A) Man and malaria (Fr Cuthbert)
Kevin O. Anakwe (A) Lost causes: a story about psychology (Mr Carter)
Michael J. Squire (T) To what extent may Tacitus be criticised with reference to the terms of modern history? (Mr Doe)
Kieran L.C. Westley (H) To what extent did the nature of warfare contribute to America's failure to win the Vietnam War? (Mr Galliver)
Marcus A. Wischik (O) Greening the Red Planet (Dr Billett)
Thomas P.E. Detre (A) Leaving Home (Mr Pedroz)
Thomas A.W. Farley (B) The Greenhouse Effect (Mr Smith)
Christopher J. Wade (A) MDMA: harmless 'ecstasy' or deadly drug? (Fr Christian)
Justin J. Barnes (B) Stress and the adrenal gland (Fr Christian)
Edward S. Richardson (C) Satellites on Springs (Mr Elliot)

SENIOR: BETA II
David M.A. Newton (D) The shark as 'apex predator' (Mr Hampshire)
Louis S.J. Warren (W) The effects and dangers of paracetamol and aspirin (Fr Cuthbert)
John E. Borrett (D) The stomatognathic system in Mammals (Fr Christian)
T. Kieran L.P. Gullett (O) An examination of the drug treatment of HIV and its related infections (Fr Christian)

JUNIOR: ALPHA
Matthew R. Devlin (J) Did the Jews offer Hitler any resistance? (Mr Galliver)
James M. Osborne (J) Who really killed JF Kennedy? (Mr Connor)
Benjamin J. Robjohn (J) The IRA: are their demands reasonable? (Dr Peterburs)

JUNIOR: BETA I
Tristan Lezama-Leguizamon (J) Is there life on other planets? (Mr Motley)
William T. Weston (C) Is it safe for me to eat beef? (Mr Motley)
B. Inwook Kim (J) What were the consequences of the Korean War? (Mr Galliver)
Oliver C.A. Lamb (A) A computer demonstration of Boyle's Law (Dr Warren)
Thomas P. Leenning (H) Do angels have a role in society? (Dr Peterburs)
Alistair C. Roberts (H) The great Barrier Reef: does it have a future? (Mr McKell)
Andrew M. Symington (E) Tourism at what price? (Mr McKell)
Robin M. Davies (D) Against all odds: the Persian Wars (Miss Houlihane)
Robert C. Bond (W) Did the average Russian citizen benefit from 75 years of Communism? (Mr Connor)
Benedict J.C. Carlisle (O) Why Washington? (Mr Connor)
Matthew J. Gilbert (J) Does the NHS have a future? (Br Chad)
Mark N.B. Detre (A) Murder at the Old Vicarage (Miss Fox)
Peter J. Massey (D) Variations on Greensleeves (Miss Fox)
Thomas V.A. Dollard (D) Sonatina in the Rain (Miss Fox)
Patrick J. Wightman (D) The End for All: a short story (Mr Pedroz)

JUNIOR: BETA II
John R. Cutler (H) How did the SAS become famous through the Iranian Embassy siege? (Dr Eagles)
Peter M. Grettan (J) Who fought in the main battles of the English Civil War and what happened during each of them? (Dr Eagles)
Benjamin J.E. Higgins (H) Nigeria (Mr McKell)
Yip-Kan Kwok (J) Is the Handover of Hong Kong to China a good thing? (Mr Connor)
Luke A.P. Horsley (H) Digestion (Mr Smith)

HEADMASTER'S LECTURES ESSAY PRIZES
Alexis S. Biller (A) Julian D. Lentaigne (H)
David A.R. Graham (A) Matthew W. Rodskill (H)

HEADMASTER'S AND MILROY FUND
Grants have been awarded to:
Peter T. Sidwick (C) Robert S. King (T)
ELWES PRIZES

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

Thomas J. Davis (H)
For an outstanding contribution to a variety of activities in the fields of communication, Arts and school media. He has given years of continuous service to the Cinema Box, and as Librarian to the Schola Cantorum, as correspondent, type-setter and eventually Editor of the *Ampleforth News*, as Theatre Publicity Manager responsible for the design and setting of programmes and of weekly posters for ACK and AFS. The Departments of Geography and Modern Languages have also benefited from his editorial and type-setting skills in the production of magazines, and in this his last year at school he has founded 'The Other One', a new VI Form film society for which he has done the research and promotion single-handedly. His skills in IT have been acknowledged both in his House, where he was responsible for setting up the computer room, and in the school, where he is a Computer Room Monitor. His willing assistance to other boys in all these activities is praiseworthy. He has had to struggle with his academic work throughout his career, and has become now an example to others. The school has benefited enormously from his generous, loyal and constant commitment to its wider life and it would be unnatural not to recognise this today.

Julian D. Lentaigne (H)
For his total commitment to both academic and extra-curricular life. He has displayed energetic enthusiasm in activities ranging from House games to the making of school videos; from work as a correspondent on the *Ampleforth News* to competitive debating at both Junior and Senior levels, the House Bridge team, the School Chess team, and three years membership of the Combined Cadet Force in which he has been promoted Lance-Corporal. Earlier this year he took the Media-100 prize for the best video news item. It will perhaps be for his contribution to the Theatre that he will be most remembered. He has acted in seven main productions, taking significant roles in four of them, and has made an important contribution to the success of two House plays in the biennial inter-House competition. Along the way he has pursued five A level subjects, won a Gold Medal in the National Mathematics Challenge and collected an offer of a place to read Natural Sciences at Gonville & Caius College, Cambridge.

Thomas W.A. Mackie (T)
For an outstanding all-round contribution. He has given his all to everything he undertakes. His involvement in school Games has been commendable for many years, and indeed courageous as he took the disappointment of injury with all the common-sense and calmness one has come to associate with him. He was one of two boys involved in the design of the climbing-wall and worked for two years to bring that project to fruition. The Outdoor Activities Group, of which he is Secretary, has greatly benefited from his active encouragement and leadership by example of other boys, and for his unquestionable reliability and organisational talents. The integrity of his response to the demands of academic work has been apparent throughout his school career, and he has continued to work in single-minded pursuit of his A level goals in the VI Form.

ARMY SCHOLARSHIP Robert C. Worthington (E)

SPECIAL PRIZES

Scholarship Bowl
- St Bede's House
- St Hugh's House
- St Oswald's House

Philip's Theatre Bowl
- Hamish A. Badenoch (O)
- Edward F. Barlow (O)

Grossmith Jelley Acting Prize
- Edward F. Barlow (O)

House Play Competitions:
- Production Cup
- Louis J. Watt
  - Best Design & Concept
  - St Thomas's
  - Michael J. Squire

Emann C. O'Dwyer
- Best Actor
  - Edward A.C. Davis (T)
  - Alexander T. Christie (B)
  - Thomas W. Rose (T)

Hugh Milbourn Magic Lantern
- Alexander T. Christie (B)
- Thomas W. Rose (T)

Detre Music Prize
- Thomas B. Road (J)

McGomigal Music Prize
- Peter T. Sidgwick (C)

Choral Prize
- Toby G. Whitmarsh (W)

Conrad Martin Music Prize
- Hamish A. Badenoch (O)

Quirke Debating Prize
- Michael J. Squire

Inter-House Debating Cup
- St Aidan's House
- Kevin 0. Anakwe
- Thomas E. Detre

Inter-House Chess Trophy
- St Bede's
- Louis L. Mangin
- James E. Berry

Inter-House Bridge Trophy
- St Thomas's House
- Louis L. Mangin
- Keith M. Chiu

Science Special Prizes:
- Joseph H. Beckett (O)

(Beardmore-Gray Trophy)
- Louis L. Mangin
- James E. Berry
- Keith M. Chiu
BERNARD SUNLEY CENTRE PRIZES

<table>
<thead>
<tr>
<th>Prize</th>
<th>Winners</th>
</tr>
</thead>
<tbody>
<tr>
<td>Herald Trophy</td>
<td>Samuel R. Allerton (C)</td>
</tr>
<tr>
<td>Gaynor Trophy for Photography</td>
<td>Guy Massey (D)</td>
</tr>
<tr>
<td>Michael Barton Photography Bowl</td>
<td>Adrian J Havelock (T)</td>
</tr>
<tr>
<td>Spence Photography Bowl</td>
<td>George H. A. Bamford (E)</td>
</tr>
<tr>
<td>Tignarius Trophy</td>
<td>Charles D. Robertson (E)</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Herald Trophy</td>
<td>Guy Massey (D)</td>
</tr>
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<td>Spence Photography Bowl</td>
<td>George H. A. Bamford (E)</td>
</tr>
<tr>
<td>Tignarius Trophy</td>
<td>Charles D. Robertson (E)</td>
</tr>
</tbody>
</table>

The following prizes are awarded for work done in a boy's own time, independent of that done for examinations.

<table>
<thead>
<tr>
<th>Prize</th>
<th>Winners</th>
</tr>
</thead>
<tbody>
<tr>
<td>UVI Shooting Team Shelter</td>
<td>A. Filip Y.-W. Ho (C)</td>
</tr>
<tr>
<td>UVI Art Folio</td>
<td>John A.P. Holroyd (E)</td>
</tr>
<tr>
<td>UVI Art Folio</td>
<td>Andrew G. Riddell-Carre (E)</td>
</tr>
<tr>
<td>UVI Art Folio</td>
<td>Harry E.R. Orton (B)</td>
</tr>
<tr>
<td>UVI Boot Cleaning System</td>
<td>Richard A.S. Pattinson (D)</td>
</tr>
<tr>
<td>UVI Furniture &amp; Walking Aid</td>
<td>James K. Thackray (O)</td>
</tr>
<tr>
<td>UVI Art Folio</td>
<td>David P. Tigg (J)</td>
</tr>
<tr>
<td>MVI Art Folio</td>
<td>Jack B. Brockbank (B)</td>
</tr>
<tr>
<td>MVI Special Need Seating</td>
<td>Charles A. Ellis (O)</td>
</tr>
<tr>
<td>MVI Bath Shut-off Valve</td>
<td>Nicholas T. Hornby (J)</td>
</tr>
<tr>
<td>MVI Electronic Cricket Stumps</td>
<td>C.W. Stephen Lee (O)</td>
</tr>
<tr>
<td>MVI Electronic Cricket Stumps</td>
<td>Gregory J. Villalobos (C)</td>
</tr>
<tr>
<td>MVI Electronic Cricket Stumps</td>
<td>Mark Wilkie (C)</td>
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<tr>
<td>MVI Electronic Cricket Stumps</td>
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<td>MVI Electronic Cricket Stumps</td>
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<tr>
<td>MVI Electronic Cricket Stumps</td>
<td></td>
</tr>
<tr>
<td>REMOVE Art Folio</td>
<td>George H. Bamford (E)</td>
</tr>
<tr>
<td>REMOVE Art Folio</td>
<td>Christian E. McDermott (D)</td>
</tr>
<tr>
<td>REMOVE Art Folio</td>
<td>Fergus P. McHugh (B)</td>
</tr>
<tr>
<td>REMOVE Art Folio</td>
<td>S. Mai Rongrung (C)</td>
</tr>
<tr>
<td>REMOVE Art Folio</td>
<td>Richard C. Scrope (E)</td>
</tr>
<tr>
<td>YTH FORM Art Folio</td>
<td>Daniel J. Davison (O)</td>
</tr>
<tr>
<td>YTH FORM Art Folio</td>
<td>Michael L. Delany (W)</td>
</tr>
<tr>
<td>YTH FORM Art Folio</td>
<td>Max C. Dickinson (W)</td>
</tr>
<tr>
<td>YTH FORM Art Folio</td>
<td>Yan S.C. Laurenson (D)</td>
</tr>
<tr>
<td>YTH FORM Art Folio</td>
<td>Christian B.S. Katz (B)</td>
</tr>
</tbody>
</table>

IVTH FORM

<table>
<thead>
<tr>
<th>Prize</th>
<th>Winners</th>
</tr>
</thead>
<tbody>
<tr>
<td>Homer P. Benton</td>
<td>(T) Art Folio Alpha</td>
</tr>
<tr>
<td>Jonathan Black</td>
<td>(H) Art Folio Alpha</td>
</tr>
<tr>
<td>Edward C.P. Chambers</td>
<td>(O) Wooden Container Beta 1</td>
</tr>
<tr>
<td>Alejandro de Sarriera</td>
<td>(O) Art Folio Alpha</td>
</tr>
<tr>
<td>Peter G.K. Jourdier</td>
<td>(B) Art Folio Alpha</td>
</tr>
<tr>
<td>Peter G.K. Jourdier</td>
<td>(B) Turned Aluminium Box Alpha</td>
</tr>
<tr>
<td>George R.F. Murphy</td>
<td>(D) Turned Wood/Cutlery Alpha</td>
</tr>
<tr>
<td>Harry T.M. Pearce</td>
<td>(D) Oak Nesting Box Beta 1</td>
</tr>
<tr>
<td>William T. Weston</td>
<td>(C) Art Folio Alpha</td>
</tr>
</tbody>
</table>

THE DUKE OF EDINBURGH'S GOLD AWARD

<table>
<thead>
<tr>
<th>Prize</th>
<th>Winners</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexis S. Biller</td>
<td>(A) James E. Molony (J)</td>
</tr>
<tr>
<td>Patrick S. Cane</td>
<td>(A) Matthew W. Roskill (H)</td>
</tr>
<tr>
<td>Edward Ho</td>
<td>(B) Peter T. Sidgwick (C)</td>
</tr>
<tr>
<td>Filip Y.-W. Ho</td>
<td>(C) Thomas H. Tsang (B)</td>
</tr>
<tr>
<td>Alexander M. Law</td>
<td>(J)</td>
</tr>
</tbody>
</table>

MATHMATICS COMPETITION

Sharpe Intermediate UK Schools Mathematical Competition 1997: Gold Certificates

B.Inwook Kim (J) (Best performance in the School)
H.K.William Kong (T)
Peter M. Westmacott (T)
John-Frederick Panchaud (C)
Andrew Lau (A)
Andrew C.D. Burton (C)
Joshua M.J. Horsfield (D)
Nicholas P.D. Leonard (O)
Peter J. Massey (D)
Matthew R. Devlin (J)
Charles H. Clive (B)
Matthew T. Rotherham (T)

In addition B. Inwook Kim, H.K. William Kong and Peter M. Westmacott took part in the second invitation round of the competition.
Athletics
Senior Inter House Challenge Cup
St John's House
James E. Molony
Junior Inter House Challenge Cup
St Hugh's House
John X. Martin

Cross-Country
Senior Inter House Challenge Cup
St Dunstan's House
Richard A. Pattisson
Junior 'A' Inter House Challenge Cup
St Hugh's House
Nicholas P. Zolowski
Junior 'B' Inter House Challenge Cup
St Edward's House
John A. Holroyd

Golf
Fattorini Cup
St. Edward's House
Christopher G. Shillington

Rugby Football
Senior Inter-House Challenge Cup
(Chamberlain Cup) St Hugh's House
E.D. Porter
Junior Inter-House Challenge Cup
St Hugh's House
E.D. Porter
The League (Lowis Cup) St Cuthbert's House
U.I. Yusufu

Swimming
The Inter-House Challenge Cup
St Hugh's House
Ramon U. de la Sota

Squash Rackets
The Ginone & Unsworth Cup (Senior Inter-House Squash) St Bede's House
Euan R. O'Sullivan
The Railing Cup (Junior Inter-House Squash) St Edward's House
C.G. Shillington

The Headmaster's Sports Cup
Edward D. J. Porter (H)
Edward has been a very committed participant in all aspects of school sport. He has been an example to all boys in his attitude towards sport. Whether it be 1st XV rugby or House sport, his effort and support for his team mates have been exemplary. He has shown a genuine interest in all the School and House competitions and was regularly seen supporting and helping junior boys in their sporting activities. He has been a marvellous ambassador for School in the manner in which he has conducted himself both on and off the field. In all his sport he has put the team, the School or the House first, and has performed with determination and distinction.

SUMMER TERM 1996 CUP AND PRIZEWINNERS

Cricket
Downey Cup for the best cricketer
Grant M. Denny (J)
Younghusband Cup for the best bowler
Thomas E. Pinsent (C)
Best Cricketer Under 15 Colts
Mark Wilkie (C)
Senior Inter-House Cricket Cup
St John's House
St Cuthbert's House
St John's House
Junior Inter-House Cricket Cup
Summer Games Cup

Tennis
Doubles Cup
Andrew Mallia (D) & Jonathan Wong (I)
Singles Cup
Andrew Mallia (D)
Under 15 Singles Cup
Florian Dupire (A)
Inter-House Tennis Cup
St Dunstan's House

Squash Rackets
The Ginone & Unsworth Cup (Senior Inter-House Squash) St Bede's House
Euan R. O'Sullivan
The Railing Cup (Junior Inter-House Squash) St Edward's House
C.G. Shillington

Hockey
The Harris Bowl for six-a-side
Not played

Soccer
Inter House Senior
St John's House
Inter House Junior
St John's House

Swimming
Inter House Swimming Cup
St Hugh's House
Individual All Rounder
Tom F. Shepherd (H)
Senior Freestyle (100m)
Guy J. Massey (D)
1.11.13
TROPHIES FOR AUTUMN TERM 1996 & LENT TERM 1997

**Athletics**

Senior Inter House Challenge Cup: St John's
Junior Inter House Challenge Cup: St Hugh's

Best Athlete set 1
- R.A. Horth (J)

Best Athlete set 2
- A.G. Jenkins (J)

Best Athlete set 3
- C.J. Spark (A)

Best Athlete set 4
- R.A.S. Pattison (D)

Best Athlete set 5
- R.A.S. Pattison (D)

Senior Division set 1
- R.A. Horth (J)
- A.G. Jenkins (J)
- C.J. Spark (A)
- R.A.S. Pattison (D)
- R.A.S. Pattison (D)
- T.P. Telford (A)
- T. Kepere-Daibo (C)
- J.X. Martin (H)

Senior Division set 2
- R.A. Horth (J)
- A.G. Jenkins (J)
- C.J. Spark (A)
- R.A.S. Pattison (D)
- R.A.S. Pattison (D)
- T.P. Telford (A)
- T. Kepere-Daibo (C)
- J.X. Martin (H)
- J.X. Martin (H)
- D.T. Gallagher (B)
- T.R. De Lisle (O)
- D.T. Gallagher (B)
- EP. Dormeaul (O)
- R.E. Haywood-Farmer (C)
- J.N. Gilbey (W)
- G.M. Shepherd (A)
- H.F. Murphy (I)
- J.C. Dumbell (H)

**Rugby Football**

Senior Inter House Cup: St Hugh's
Junior Inter House Cup: St Hugh's
The League Cup: St Cuthbert's

Senior Sevens: St Hugh's
Junior Sevens: St Cuthbert's

**Cross Country**

Senior Inter House Cup: St Thomas'
Junior 'A' Inter House Cup: St Hugh's
Junior 'B' Inter House Cup: St Edward's
Senior Individual Cup: R.A. Fraser (B)
Junior 'A' Individual Cup: E.A. Forsythe (T)
Junior 'B' Individual Cup: P.J. Wightman (D)

**Squash Rackets**

Senior Individual
- T.J. Sherbrooke (E)
- A.T. Landon (E)

Under 16:
- St Bede's
- St Edward's

**Golf**

Vardoe Trophy: Lent Term 1996: C.R.H. Finch (W)
Whedbee Prize: M.P. Camacho (C)
LAURENCE McKELL left Ampleforth at the end of the year to take up a head of department's post at Stonyhurst after three years working as an assistant teacher of geography. He will be remembered as a hard working and committed professional who gave of his time unselfishly in the pursuit of his duties.

He had studied geography at Glasgow university before going on to two years' further study and work experience at Miami University, Ohio. On his return to this country he obtained his first teaching post at the Latymer School in London where he spent two years teaching geography to all age and ability ranges. Although he remembered the time spent in London with fondness, particularly as his fiancée worked in a nearby school, as a Scot he yearned to come north.

He quickly settled into the routine of the Ampleforth day and, as an assistant Housemaster in St John's, arguably the night as well! His no nonsense yet good humoured style of teaching meant that he proved to be an effective classroom teacher and established a good rapport with his pupils. I particularly valued his help with the organisation and running of field trips; he could be relied upon as a safe pair of hands in any situation. At the end of his first year he married Helen and they bought a house in the village. Their daughter Catriona was born a year later.

Most colleagues will remember him for the many social events he instigated as Common Room Steward, a role transformed in his occupancy of the job. Most noticeable of these was the annual homage paid to Robert Burns down at the White Swan on dark, snowy, January evenings. Although the poetry escaped the interest of most, it added to the overall atmosphere, along with the haggis and copious supplies of whisky.

We all wish him well in his new school and although Stonyhurst is no further north than Ampleforth, it is more accessible to the M6 and hence his beloved Glasgow.

CATHHERINE FOX joined the English Department at short notice in September of last year, though she was no stranger to the place, having spent two years here as a sixth former before going on to Cambridge to read for an English degree. She spent a year in the department, teaching middle and upper school sets with great enthusiasm and success; her cheerful and determined approach, as well as her literary expertise, earned her the respect and friendship of those she taught and worked with. She was an equally energetic presence in the music school, as a horn player helping to run brass groups, and on at least one occasion singing settings of their A level texts to her English class! In spite of her talents as a teacher however, her real ambitions lie with singing, and she leaves us to take up a place at the Guildhall School of Music in London. We look forward to hearing that glorious voice filling the spaces of the Royal Albert Hall before too long.

PB

RICHARD WEST joined the music department as our postgraduate student teacher for the academic year 1996/97. He came to us from Durham University where not only had he secured an excellent degree but had taken part in a wide variety of performances as a singer and instrumentalist. During his time with us he taught class music in the upper school, gave piano lessons and coached boys for theory and aural examinations. He was involved with extra curricula music making, took house Mass rehearsals and sectional rehearsals of the Schola Cantorum and Wind Band. Richard left us to take up a place on the PGCE course at Cambridge University.

IDL

We congratulate Pippa and William Dore on the birth of Abigail Chloe Louise, a sister for Emily. Dr Robin Eagles was welcomed in April to the History Department to replace Dr Gerard McCoy who has entered the Irish civil service. Robin completed his doctorate in eighteenth century Anglo-French history at Oxford and stayed on briefly as a part-time tutor in the university. Colleagues who left at the end of the Summer term received our customary farewell: Fr David Morland (Classics), Laurence McKell (Geography, Common Room Steward), Catherine Fox (English), Richard West (Music) and Jerome Simmoneau (French language assistant). The Common Room also send their good wishes to John Fletcher and Paul King (Art) who left at this time.

FR DAVID first joined the teaching staff in 1972 and has been Head of Classics for over ten years. He was a stringent teacher of the Classical languages and a stalwart defender of a Classical education. An intrepid adventurer, he led several groups on trips to Greece, Rome, Italy and Sicily. Chief among his concerns was the welfare of his students and colleagues, who will greatly miss his advice and companionship.

DFB
We are all delighted to see you to celebrate the work and progress of your sons. We have made some small changes in the timetable for Exhibition in response to your comments, and there are some pleasant innovations. There will be, this year, a demonstration parachute jump by the Prince of Wales Own Regiment of Yorkshire at the Junior School on the First XI cricket field at 4.30 this afternoon, so I hope that will draw you all to the Garden Party. Also this afternoon, as well as the cricket match, there will be a tennis match for boys and parents, a good way of celebrating the three new high standard courts which have been laid down this term, and a shooting competition for fathers and sons. Tomorrow, you may notice a film camera crew. We are co-operating with a venture to make a film for television about the Catholic tradition in England; you are entirely at liberty to keep right out of their way, but I think you will find they are discreet and friendly.

I have some reason this year to lay some special emphasis on the contribution that women have made to this very male establishment, and I want particularly to welcome the mothers who are willing to entrust us with their sons, and especially to thank them for the perennially optimistic view of the youthful male part of humankind which mothers take. And not just mothers. I am privileged to know a number of distinguished women teachers, both here and elsewhere. Boys, they have told me, are essentially simple creatures, sometimes lazy, but straightforward, not bearing grudges, not usually currying favour or making plots. As for girls, they tell me, well, men are well advised to stay clear of the little minxes; it needs a strong woman to cope. (I must add that I don’t quite agree about that: the very few girls I have taught have been splendid.)

Tales of brutal boys have recently rather denoted these ideas. The awful story of the attack on an Austrian tourist by boys barely into their teens has been followed by equally terrible stories, and most recently the reported gang rape of a girl by a group of nine and ten year old boys. You may have read Libby Purves in The Times about all this in an article significantly headed ‘Boys need watching’. She was pointing to the ways in which boys can so easily go wrong: the delightful child practising his violin turns in an instant into a little fiend creating mayhem all round him. A friend telephoned her when she had a son: ‘Congratulations’, said the friend, ‘I like to hear about other people having boys. I somehow feel the load is being spread.’ She was talking about ordinary boys, not damaged ones — and we have lots of ordinary boys here.

The young men . . . had terrific manners, especially to the ladies present: Just seen to have confidence, and the walls of the castle of civilisation must not rock steady direction and correction by grown-ups. The grown up world must be brief them closely: we ask them to be themselves. Young old boys are often quoted to me as the reason for a new family coming to see Ampleforth for the first time, and when I see them at the informal occasions now happily multiplied by Fr Francis, I can see why. For myself, I have taught boys — clever ones and less clever ones — and, let us admit it, one or two distinguished girls, history now for quite a long time; and I am glad indeed to have spent so many years in this way. Thanks to them, rather than me, there is still an engaging freshness about the encounter. There is also cheerfulness: altogether, this is a good place to be.

So was Libby Purves right to worry about boys? She was surely right to point to the uncertainties and want of confidence so often apparent today in the direction of all children, not just of boys. She was right to worry about the temptations and evils of society today. She was right to point to the need for steady direction and correction by grown-ups. The grown up world must be seen to have confidence, and the walls of the castle of civilisation must not rock at each assault. All this is necessary if we are to have good and gracious young men of whom we can be proud, as we see around us, and we must not forget it is our joint enterprise, an enterprise of parents and school.

If indeed, as I believe, we are together achieving something special, it is not just because we say ‘no’ to nonsense and ill-doing. Lots of people want instinctively to do that, but they do not always know how. No wonder: public and private morality today is so often based on feeling and emotion — and when the ghastly facts are placed before us, as in the recent attempt of the pro-life election campaign to screen a film showing abortion in all its pain and
horror, the television authorities who cheerfully permit the screening of violence and sexual depravity piously refuse it as in bad taste. I am reminded of CS Lewis’ devastating assault upon utilitarian morality in his lectures on the Abolition of Man some fifty years ago. ‘We laugh at honour’, he wrote, ‘and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful.’ But we look to a Way beyond emotion or feeling. It is the way of Virtue which is given to us, as we believe, by Him who created our world good.

We have tried to say something about this in a new mission statement which will be printed at the front of the next edition of the Parents’ Handbook. We have provided you with copies this morning. It is a reminder to ourselves of what we say in the new prospectus we want to achieve. I hope you will read it and think about it, because it asks something of you as well as of us. We believe that we share with you in your mission to bring up your sons; that is why we offer a Christian community in which we may be joined for the rest of our lives; and that our first task is to invite the boys to a self-disciplined life of faith and virtue.

Other things follow, including the striving for academic excellence. As you all know, there is a broad range of ability at Ampleforth, and there always has been. I said something about that in a letter to The Times last autumn which has been much quoted: but I myself was merely quoting a very well known Ampleforth story when I said that the lowest form may turn out to be the employers of the scholars. Not so long ago, such boys would not have been expected to pass academic examinations. But last summer, our weakest group of A level candidates, the boys in Upper Sixth E, averaged 4 UCAS points for each of their A level subjects. Many of them got the grades they needed for their entry to Higher Education. We can fairly claim that the lowest form is doing pretty well now. So is the highest. Let me remind you of where we were not very long ago: our average A and B grades at A level in the eighties stood at 41%, and in the same period the same grades at GCSE stood at 42%. Now, for the third year running, we have had well over 50% of our A level candidates getting grades A or B on average; and after our GCSE results leapt to 75% A and B in 1995, they were bettered last year with over 80%. We are, to use an outdated metaphor, punching above our weight: with 14 offers of places at Oxford or Cambridge, we are doing better than many more selective schools. Our standard remains high — but we need more candidates. Secondly, we, like other HMC schools, will enter all our entrants for the next baseline testing next autumn. This will provide some objective measure of ability against which to test our GCSE results. We believe it will demonstrate our achievements with every ability group.

Your support has been invaluable in the achievement of these advances, which have gone along with a vibrant extra-curricular life in the school. So has the support of someone else who is not here today. I refer to Abbot Patrick. I heard his first speech as Headmaster at my first Exhibition as a monk-teacher in 1964, and his declaration that we were not moulders of character, but ministers of grace. I have followed and appreciated ever since his clear-minded, wise and charitable vision, ever seeking excellence in all things and founded upon a profound faith. It was always his ideal that the College as well as the Abbey should be truly a school of the Lord’s service, as St Benedict taught. If we in the school have done good things under his abbacy, I can hardly say how much has been owed to his steadfast support.

We in the Community have usually worked together for very long periods, and, in spite of all the ordinary human strains, have tried to support each other. I hope this sense of continuity is a strength in a monastic school, and a security for parents. I can hardly remember a time in my life when I did not know Abbot Timothy’s generous spirit, rather too generous on some occasions in fact — as I when I followed his leadership with a group of boys on holiday to Italy, and found myself digging out a Romanesque pavement from the detritus of a century in an ancient and happily recolonised monastery. Good comes out of everything, however: it was there I learnt the elements of the cooking of pasta. The school, and not least myself, have owed a lot over more important things to Abbot Timothy over the last few years, and his knowledge now of our triumphs and our trials is a boon.

So the school welcomes Abbot Timothy. In Fr Cuthbert, St John’s has a more than worthy successor, and we are fortunate indeed to have someone of the calibre of Fr Gabriel to take over the vital department of Christian Theology, now staffed by a number of specialists, monastic and lay, of outstanding expertise. I do not forget all our other devoted teachers, especially the members of the College Committee on whom I depend so much, but I must make some particular references. Ian Lovat carries a heavy burden most gracefully now as Director of Studies, and our recent advances in science have been owed to his work here — and hoping that someone else will make sure that we celebrate Burns night. Fr David, sadly, is to retire from the Classics Department. His distinction of mind and scholarly teaching has done much for Classics at Ampleforth, and has provided his staff with a high standard to
emulate. In many schools, the overcrowded curriculum has brought with it the virtual death of Classics. That has not happened here, and the steady flow of boys to Oxford and Cambridge in Classics is a sign of health. He is owed good, and I speak as a consumer. Most of the time, the Guest Room has the same food as the refectories. We have preserved the daily meal for Houses as small enough by the standards of profit making industry, but sufficient for better used than for years, and its extension is desirable.

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I hope it will be seen now that another lesser, but still valuable tradition has been safeguarded within Martin Standcliffe's brilliant adaptation of the Upper Building to feed the whole school. Our staffing difficulties were such that development had to be undertaken at heavy cost, over £2.4m from the Community's resources. I will not disguise from you that there have been difficulties in getting used to so radical a change in our habits, not least because of late changes in mind by the planning authorities which meant that vital pieces of equipment have only just been installed. But the standard of food is good, and I speak as a consumer. Most of the time, the Guest Room has the same food as the refectories. We have preserved the daily meal for Houses as Houses, and there are evident advantages in the new arrangement. We owe a great deal to Patricia Edwards and a hard working staff.

Our new arrangements for refectories have made possible another change. If you cast an eye at the Big Study, which is now a magnificent desert, you may reflect on the enormous gain in having all the personal study areas now in the Houses, for the first time. I have ideas about the Big Study: the Library is now better used than for years, and its extension is desirable.

The work on the Upper Building has temporarily exhausted our available funds: it would be irresponsible to dispense with all capital, and our capital cover is around the lower limit suggested as prudent by the Charity commissioners. It is essential that the school continue to operate at a surplus, small enough by the standards of profit making industry, but sufficient for development. Our fees must continue to track the rise of salaries rather than headline inflation rates, and now that parents are benefiting from over £5m investment by the Community in our schools over the last five years or so, I hope it will be understood if there is an element in the fee to provide for further essential development, which must include structural renovation of the Old College Building and St Aidan's House, as well as the remodelling of Bolton House and a new Science Building. That is what the school needs, and I only mention the biggest schemes: but our lifeblood is the Community, and the needs of the Abbey are evident to all of us concerned with the management of our affairs.

Boarding schools are bound to be expensive, as my rather defensive reference to fees indicates — and I think this is one thing which you understand even better than I do. They are also regarded now by many as strange and eccentric. Echoes of cold showers, and echoes also of nice things, dorm feasts and the like, come down to us in rather a muddle. So often, the weary clichés of the past are still recycled in the press by the malignant or inadequate. HMC
should have charitable status. It would be complicated indeed so to define getting them here; but don't ask me when I'm getting one. I go for walks.

I am always asked about our numbers. I am glad to tell you that this term there is not a spare bed available on our sixth form galleries – we are using every space. Our registrations for sixth form entry next term are standing, and at the moment, about double the level of any of the last four years. But a large year group will leave, and the Remove is smaller, so there is still some room for more. 13+ entry is still below the desired level, and it is respectable and future registrations, especially for 1998, continue to strengthen markedly. This means that the much heralded demise of the Assisted Places scheme will only affect us marginally. I committed us to it last September knowing the Labour party's views, and did so on principle. We will have some more Assisted Place boys this September, and I am glad to say that in published answers to questions, the new government appears to be committed to seeing all pupils through to the end of their schooling in schools like ours, even those at our Junior School. It remains to be seen whether they will attempt to squeeze us by providing lower than inflation increases of funding for our places. But I do hope that they will, if they are serious about partnership for all, stop talking about 'subsidising' independent education. The fact is that every child on an assisted place is in receipt of a bursary from their school, because the assisted place fee agreed for each school stands below the normal day fee. It is we who are subsidising government, and we are glad to do so in order to increase access to good schools for those who want them. It is unfortunate that at the head of every recent agenda for new spending on education by government, it is claimed that the end of the Assisted Places scheme will provide the cash. I will not bore you with figures, but the Labour government knows as well as we do that the sums will not add up. Nor should it be forgotten, or swept aside amid talk of social divisiveness that you, the parents, are mostly paying fees out of income after tax. It seems to me that in exercising your right to choose the best education for your child, you are making a greater sacrifice than the Prime Minister.

I hope that after Mr Blunkett's U turn some time ago that the threat of VAT on fees is gone for ever. Such an imposition would be unique in Europe, and unjustly unfair. There are other vague remarks from the Labour Party about charitable status. This is a deep and fascinating subject, a life time's study, almost, for a specialist lawyer, and I am not a specialist. But I know hogwash when I see it, and it is hogwash to suggest that charitable status is only deserved when facilities are shared. We are glad to share facilities in all sorts of ways – in this St Alban Centre, and on the golf course, for a start. That is not the point. Education itself, when it is not run for personal profit, is a charitable object, and in our case, the school is run for a religious object, which also is charitable. There is a strong case to suggest that all schools, including maintained schools, should have charitable status. It would be complicated indeed so to define charity law as to exclude education, and it is not the one or two rich foundations which should be taken as typical but the many much more modestly funded trusts, which includes ours. Modestly funded as we are, we give away more than the tax exemptions for charity bring to us, and we can reasonably claim that excellence in education is a contribution to the common good which should be recognised by any government – particularly so as at A level, over 40% of candidates with three A grades are from independent schools.

We are not engaging in sterile and unconstructive opposition. Mr Blunkett has written a letter to all Head Teachers, saying that he is committed to what works, not for the enactment of political dogma. I welcome that letter. Let me make it plain that I would seek to co-operate with government on educational matters for the sake of the common good in any way that we can. We are welcoming a small number of teachers in training to the school in the next academic year, and I am sure we will be the gainers from the presence of more young and dedicated people, as well as giving them the chance to start their careers in a supportive community. You need have no fears for your sons' interests: all will be, as the phrase now is, thoroughly mentored. Young teachers, monastic and lay, joining the staff in the last year or two have undertaken professional training with our help, and this is an extension of a process with which we are familiar.

We are co-operating over training with Trinity and All Saints, a Catholic College of Education, and we are considering other links with universities. I would like to find ways of extending our commitment, especially by helping teachers who want to specialise in religious education, which is nationally recognised as a subject with a teacher shortage. I have been concerned to defend the worth of Catholic education in various forums during this last year, and the supply of committed Catholic teachers must be important to us all. But we also want to make sure there are Catholic schools, independent and maintained, for them to teach in, and we must speak together to defend and explain Catholic attitudes in education. I have come to the conclusion that what we are doing is increasingly misunderstood. In many good schools now, including independent schools, religion is regarded simply as a worthy and voluntary option for Sundays, not in fact very important in the daily life of the school, and certainly not to be given any particular priority on the curriculum. That is why some well known independent schools are happy to try to recruit Catholics by offering such Sunday exceptions, or, in a few cases, by arranging for a chaplaincy. So we must speak of what we are.

Always we return to this Catholic, which is universal: vision; an education in faith and virtue is about the whole of life and death, and is a vision for us all, not just for a few selected ones. It is a vision which goes beyond the simple teaching of morality. It is this vision which must stand behind our attempts to guide the young, and it is truly needed now. Parents can sometimes feel very much alone in struggling with responsibilities and problems of their growing children. There is an Italian saying which speaks to our need. Hillary Clinton most famously used the phrase, but that makes it none the worse. It takes, they
said, a whole village to bring up a child. I know what is meant: it means support for parents under pressure, a way of looking at life where there is broad agreement and active support. The recent statement on values by the School Curriculum and Assessment Authority went some way to express broad agreement, even if it was too unspecific for our purposes. But active support is another thing in the world at large; all too often, heroic and unsupported efforts are being made by idealistic people. Here, however, we do have a village, where all can work together, and you are part of it.

I read recently a most delightful book, the war diary of a distinguished old English lady. The story was extraordinary, but it was the foreword that struck me. Lady Ranfurly quoted Oscar Wilde, and in an anniversary year, it is right to remember and say a prayer for that witty and sad figure, who died after being received into the Catholic Church for the very good reason that it was a place for sinners: 'We are all in the gutter, but some of us are looking at the stars'. And then she wrote of growing up, the business I have been speaking of. She spoke of the people that had helped her, just as all of us can easily remember now those who helped us in our growing up. Now, she said, she was in her eighties and in the departure lounge, but, certainly, still growing up. Of a sudden I realised again what all of us know, a secret we keep too often from our young. We are none of us properly grown up, nor will we ever be in this life, but not all of us know it. We must hear again and again to the teaching of St Benedict, who invites us to a school of the Lord's service, of which the entrance must be somewhat narrow and difficult; and to the hope of St Paul for all Christians, that we may all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.
Trinity and All Saints University College, Leeds

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Prejudice
Michael Cudlipp has been a civil servant, businessman, broadcaster, journalist and adviser. He was an Under Secretary in the Northern Ireland Office, as a consultant on Public Relations. He studied race relations in the USA under US State Department sponsorship. In the 1970s he was Director of Information of the National Enterprise Board. He was Director of Information with the Thompson Organisation. He has been News Editor and Assistant Editor of The Times. He has worked as gossip writer, feature writer and in editorial roles on a variety of newspapers. He was Chief Editor of London Broadcasting Company. Since 1987, he has been Vice President of the Chichester Theatre Trust. He was the son and nephew of significant post-war journalists – Percy Cudlipp was his father and Hugh Cudlipp (Lord Cudlipp) was his uncle.

When Mr Cudlipp spoke to the Upper VI on 3 October 1997, he was introduced by Paul Cruickshank (W). Paul Cruickshank noted Michael Cudlipp’s enthusiasm for rugby football and was about to add ‘Welsh rugby football’, but our guest already interjected this correction.

I should warn you that at the last Headmaster’s Lecture I attended I was ejected from the hall. Admittedly, this was over 45 years ago; I had intervened because I thought the speaker was talking rubbish. I was ordered by the headmaster to leave the hall and escorted out by two school prefects. I hope this won’t happen to me today, but if anyone thinks that I am talking rubbish, I can hardly complain if I am interrupted.

Prejudice is as insidious as it is hateful. It grips each one of us whether we want to admit it or not. Prejudice, despite strong legislation against it in this country and elsewhere, remains a problem that will never be conquered by laws alone. It will only be defeated by individuals, especially educated and privileged individuals like us.

No human being, whether Jew, Moslem, black, female, aged, infirm, or homeless, should be threatened, maltreated or disadvantaged.

We can’t all be Mother Theresa, ministering to the dying in the gutters of Calcutta. We can’t all hug AIDS patients, hold lepers close, and walk through mine fields, like Diana, Princess of Wales. But we can use our education and our influence in many proactive ways.

Some of you may become rich, powerful, or both. But regardless, you will still be influential. Your education has seen to that. You will be looked up to and your opinion will be sought. You therefore (as do we all) have your part to play in this war.

I define prejudice as ‘an irrational attitude of hostility directed against an individual, a group, a race, or their supposed characteristics’. My particular concerns are those prejudices absorbed as a child and polished by peer pressure. The traditional hatred of Jews, of Catholics (or Protestants, Sikhs, Hindus and
Moslems, for that matter). Our feeling of class superiority; the innate male belief that women are second class, our heterosexual lack of understanding for homosexuals, our inability to empathise with the elderly, our fear (and sometimes even loathing) of the mentally disabled.

Prejudice takes many forms. Tonight I am going to look at racial intolerance (against blacks and Jews), religious bigotry (Catholics and Protestants), continuing male insecurity regarding women, and our inability to utilise the talents of older members of our greying society. I will also ask how much progress has been made since I left school 45 years ago by telling you what we believed as individuals, so that you can brief me on how — if at all — they correlate with your views. In general terms, we believed that we were superior to every other race, colour and creed. We were taught to dislike some Protestants in Northern Ireland maintain that Catholics smell; the late generations of poor education. But not always. For example dislike, intense similar myths. Take smell. Whites in Alabama have told me that ‘nigras' smell; 128 THE AMPELFORTH JOURNAL

Smell is central and common to prejudice and I cannot explain it. It seems to me to reflect antagonism towards the alien neighbour. Both American whites from the Southern states and Ulster Protestants have tried to persuade me at length that Catholics smell, and the Protestants who believe that blacks smell, echo a belief that is found in other races also, and I assume reflects antagonism towards the alien neighbour. Both American whites from the Southern states and Ulster Protestants have tried to persuade me at length that it is so. I was also told by men that this alien smell is an aphrodisiac against which their white and Protestant women, respectively, had to be protected. Smell is central and common to prejudice and I cannot explain it. It seems totally irrational. But it is a belief that is passed on from generation to generation.

I said that racial and religious prejudices were remarkably similar. Both are driven by rabble-rousing zealots, nurtured by poverty and matured by generations of poor education. But not always. For example dislike, intense dislike and even hatred of Jews flourishes in prosperous communities in many countries of the world. Examples from my experiences are golf clubs, both here and in North America (‘never let a Jew join — they take over').

What about the senior member of the British golf club, who likes to meet new applicants to ‘check out their handicap'? Jews were not admitted when I first joined. I was invited by the US State Department to study race relations in that country, but before I flew off they gave me a warning (which in itself illustrates a quite different prejudice). I was told that I must not get off the plane wearing suede shoes. If I did, Immigration would label me as a homosexual or a communist and refuse me entry. Having survived that hurdle (my suede shoes hidden away in my suitcase), and begun my research, I found that as so often elsewhere, where there is racial or religious prejudice, poverty and unemployment fan the flames. Poor, ill-educated whites, with little to separate them from the blacks except the supposedly superior colour of their skins, a passport to enter places the blacks could not, resented and feared the US federal policy of advancement.
If you have been brought up to believe that blacks are next to animals, this is hardly surprising. I found it easier to penetrate the black churches than to talk to the (for the most part) poor white small-holders; as a result, at the end of a six-month tour, most of my American friends were either black Baptists or white communists. The black churches were full of hope and very brave; but if you want to get a good idea of what life was like for the average black US farm worker in the States at that time read Harper Lee’s novel *To Kill a Mockingbird*, which became a great and authentic movie.

In the United States, much was achieved in a very few years and we in Britain have greatly benefited from the US experience. The laws enforced during the Kennedy and Johnson administrations were of real value as an example, here in Britain when the Commission for Racial Equality was set up under the Race Relations Act of 1976 ‘to work towards the elimination of discrimination and promote equal opportunity and good relations between different racial groups’.

In 1963 at a civil rights march in Washington DC, Martin Luther King made a speech with which some of you may be familiar: ‘I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood... I have a dream that my four little children will one day live in a nation where they will not be judged by the colour of their skin but by their character.’

Now, 25 years later, leaders of the black American community are reviewing progress. This has been immense since King’s assassination in 1968. Blacks are able to use the same facilities as whites and are protected by stringent laws which, for the most part, are enforced. Blacks and whites do indeed sit down at the same table (though maybe not always in Georgia). But there remains a vast number of semi-illiterate, non-voting blacks, living in poverty, often outside the relief system. The result is burgeoning drugs and violence. Fear and prejudice are still there in abundance.

Today, anti-black prejudice in the US is more subtle. Blacks are not paid as much as whites in identical jobs; there are few black directors of major public companies; too few black officers are promoted to the higher ranks of the armed forces; schools, hospitals and public housing are poorer in black areas. And the black ghettos remain. But as they strive to improve this situation, the new generation of American protesters will not need to use the civil rights marches of King’s time. The success of those marches forced the adoption of the laws which now underwrite equality. The new battlefield of today’s protesters is the courts.

The US position is to some extent reflected in Britain today. I am old enough to remember when there were very few blacks here and the only Asians of Indian origin ran Indian and Pakistani restaurants. The influx of West Indian immigrants began in the 1950s, welcomed into this country when British public services, faced with a shortage of labour, recruited in the Caribbean. They came here, to their mother country, believing that the streets of England were paved with gold. Instead they found a cold climate and a rude awakening from an increasingly unwelcoming populace.

The Indian Asians began arriving in the 1960s, many following Kenya’s independence in 1963. This was when the Asian-owned corner shop became a feature. These shops stayed open longer, and they prospered. Many of the first generation of Indian Asians to be born here entered the professions, the law, medicine, accountancy. But they showed a marked reluctance (as they still do) to join the police and the army. Asians are only now beginning to enter Parliament.

British Asians have not emerged as a major assimilation ‘problem’ for the white community. This may be because they are self-sufficient and family oriented. They get on with their lives and are law abiding. Therefore, although substantial areas, particularly in the Midlands and in parts of east and north London, are strongly Asian, there has been comparatively little racial trouble. It is even possible that the fact Britons are the biggest curry eaters outside the Indian subcontinent has something to do with it – that and a sentimental regard for India lingering on from the British Raj. Whether the strong stirrings of Moslem fundamentalism produce a more demanding Asian society remains to be seen.

As always, blacks (in this case the West Indians) have had a harder time. The first immigration controls were introduced into Britain in 1962 and there is no doubt that they were aimed at non-whites. In 1968, a distinguished Conservative MP, former Treasury Minister and classicist, Mr Enoch Powell, made a sensational and intemperate speech, warning about excessive immigration: ‘As I look ahead I am filled with foreboding. Like the Roman, I seem to see the River Tiber foaming with much blood.’

Powell was attacked as a racist, which he is not, and was deeply embarrassed at finding himself at that time a hero of British fascists. His argument was that the coloured population of this country was rapidly becoming of a size that would overwhelm the native Britons, leading to death and destruction. From time to time there have been serious riots, especially involving subsequent generations of West Indian blacks, but so far Powell’s thesis is not proven; nor do I think it will be. But we do have black and Asian ghettos; and the blacks have problems the Asians do not.

West Indian blacks in Britain have not prospered. They have not risen in the civil service or in business, and as a rule have not found success in the professions. Too many remain the cleaners, the hotel porters and kitchen staff; too many do the menial jobs.

Although the second and subsequent generations have assimilated the English regional accents of the areas where they grew up, they themselves have not been assimilated. West Indian blacks have trouble with the police; more blacks are picked up for questioning; go to prison on remand and after sentence, than whites. More blacks are detained in asylums through less caring treatment; and the industrial tribunals are full of blacks whose lives have been made a misery in all kinds of jobs, but sadly in the police and armed forces also.
The only areas where blacks really thrive are in the traditional ones where they are tolerated – sport and entertainment. Even here they find it harder to get work; and black soccer players suffer the racial taunts of the fans, who like the way they play, but don’t like them. (By the way, I wonder what will happen when British blacks, inspired by Tiger Woods, start applying to join golf clubs. Will they find it easier to get in than Jews?)

I would like to consider religious discrimination in the context of Northern Ireland. I was fortunate enough to be invited by the Northern Ireland Office to work there for a period as an under-secretary and saw it at first hand. I have been an Anglican since 1991, but when I went to NIO I was not a member of any church and had not been baptised as a child; this made me more useful because I could cross community borders. I also knew both the North and the Republic very well through my previous work as a journalist.

What first struck me were the similarities between racial and religious intolerance: fear for the future, violence, peer pressure, the handing down of classical myths, unemployment, poor education – they all played a part. The situation was summed up for me by a visit to the then British government - I would like to consider religious discrimination in the context of Northern Ireland. I was fortunate enough to be invited by the Northern Ireland Office to work there for a period as an under-secretary and saw it at first hand. I have been an Anglican since 1991, but when I went to NIO I was not a member of any church and had not been baptised as a child; this made me more useful because I could cross community borders. I also knew both the North and the Republic very well through my previous work as a journalist.

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As I walked around the yard with the Secretary of State, it was obvious that no attempt had been made by the defiant Protestant workers to cover up that situation. Seemingly every few yards were ‘shrines’ to King Billy (William of Orange), with triumphalist banners and paintings displayed above, turning them into places almost of worship. Graffiti was everywhere – anti-nationalist and anti-Catholic slogans: gratuitous advice to the Holy Father about where to put his umbrella – that kind of thing; plus repeated ‘God Save the Queen’s’ and the sinister fist of the Red Hand of Ulster, a Protestant murder squad, one of the equivalents to the Provos. There were no nationalist slogans and when I asked one of the shop stewards to arrange for me to meet some Catholic workers, he told me with a very straight face that they did not know the religion of their union members.

I said the attitude of the Protestant workers was defiant because the declared policy of successive British governments was (and is) to make the employment of Catholics more even handed. They knew perfectly well that government threats – for example to cut off subsidies to the shipyard – were groundless. If that happened, supporters of the Reverend Ian Paisley would be on the streets within the hour.

Religious prejudice in Northern Ireland is a special case because it is overshadowed by the nationalist desire for a united Ireland. But blind religious hatred is there – the hatred which makes a group of Protestant women castrate and kick an innocent Catholic man to death in a garage behind the Shankill Road. Catholics and Protestants are guilty of group psychopathic crimes. You can find similar examples in some mainland cities, where the context of union does not arise.

Religious and race hatred exists in every country, in every religion, within ever coloured group, within every creed. Christians may hate each other, but so do Moslems. Jews hate each other as well as hating Palestinians. Palestinians hate each other also. Think about the Sikhs, Hindus, Christians and Moslems in India, the burning trains, the temple massacres. What about the former Yugoslavia – the Serbs, Moslems and Croats. What about tribal problems in Africa, the persecution of Christians in the Sudan, the suppression of orthodox Moslems in Algeria, of the Dalai Lama and the Tibetans by the Chinese; think about the recent history of Iraq and Iran, the struggle for power in Afghanistan and so on.

Anti-semitism is common to nearly every country. Likewise, nearly every country in the world hates and fears immigrants with different coloured skins, different languages, different smells, if you like. Immigrants are fine when they are few and there are dirty jobs to be done. Then, suddenly they settle and have children; then they constitute a threat. The Germans and the Turks, the Italians and the Somalis, the French and the Algerians, the British and the West Indians and Asians.

An important element in prejudice is peer pressure. Peer pressure makes a small group snigger at an anti-Semitic joke; peer pressure encouraged those women who kicked the Catholic man to death in Belfast. In the US, when blacks are lynched or set upon by dogs, when their churches are burned down by the Klan, peer pressure inspired by prejudicial rage is at work. Frustration, poverty, a lack of hope for the future leads inevitably to a search for scapegoats: ‘String up the black bastard;’ ‘Kill the Fenian scumbag’. These actions give a feeling of achievement to groups who believe they are under threat. If everybody wants to do it, it must be right.

The prejudicial attitudes of private school leavers prevalent when I left school in 1952, 45 years ago, are worth reviewing so that you can judge for yourself how much your views and the views of your peers have moved on, as I hope they have.

From the age of seven, until I was 18, I went to private boarding schools and although I emerged from Tonbridge (a secular, single sex boarding school) with a reasonable education, I also emerged with a foolish prejudice, nurtured by some teachers and my peers, that those people – almost all people – who were not privately educated, were inferior to me.
When I was at Tonbridge there was no fraternisation with boys who lived locally (known as ‘oiks’), indeed fraternisation was expressly forbidden. We knew we were superior and that they (the great unwashed) were born to serve us. We would get our commissions in National Service (the compulsory military service of that time), they would not; we were more intelligent than they; they would have too many children; we would have to pay high taxes to support them — for their children’s schooling, to maintain their health, and for their old age. From time to time there were even fights between school and town boys. I wonder if that has ever happened at Ampleforth?

When I left school I had not met socially, one person who had not been privately educated. It was not until I began work as a trainee reporter on a newspaper in South Wales, where nearly all my colleagues had left school at 16 and almost none had been privately educated (in other words they were all, in theory, oiks), that I discovered you did not have to go to a fee paying school to be intelligent, civilised, humorous and, indeed, patient, kind and understanding to the likes of me.

The first, and one of the greatest kindnesses that anyone has ever done me, happened just after my arrival. I was out with a senior colleague learning the ropes, when I had an epileptic fit. In those days, had my employers found out that I was epileptic, I would almost certainly have been sacked. But my new colleague took me to hospital, waited until I came round and my memory returned, took me back to the office and covered for me. I've been an epileptic now for 50 years, but it is only relatively recently that I have been able to admit my disability because (if I may say so) of grotesque and misleading prejudice. Did you know, for example, that epileptics have the evil eye? I must say, there are times when I wish that was true!

Working on newspapers, I realised that much of what I had been brought up to believe was rubbish. What mattered was each individual. What did not matter was what your father did, where you went to school, which university you attended, and certainly not whether you spoke what was called BBC English.

At Tonbridge, the only advantage the ‘oiks’ had over us — a pretty short-term one, we knew in our hearts — was that they had access to girls. For us inmates at a single-sex school, girls remained an enigma. We suffered from penis envy when we fantasised about the supposed freedoms of our oiky neighbours, whereas we Tonbridgians depended upon the once-a-year summer term School Dance (with a tentative grope in the darkness behind the cricket pavilion, if we were lucky), or on dancing lessons (fox trots, quick steps and so on) with angular, boney, moustached females (specially elected, it was said, for their unattractiveness), and the very rare, scented letters from girls met in the holidays.

Thus our attitude to women was established. These mysterious creatures were either totally respectable like mothers and sisters, or glamorous, like film stars and the occasional house matron (I don't think Tonbridge had a single female teacher at that time).

Outside the family, women inhabited a forbidden world and for this reason we saw them either as goddesses or as prostitutes. Some (the sisters of the oiks, no doubt) were in the world to submit to our bodily desires. The remainder, a very select group indeed, would marry us, bring up our children and generally make life agreeable for us.

Essentially, we grew up to regard women as keepers of the home after marriage, and ourselves as the providers. It was ingrained into us that women could do certain things but not others . . . that they would be lost in the real man's world without our support . . . they could cook, sew and clean (which were not men's jobs); we men knew about politics and international affairs. We men read The Times or the Telegraph and they read the Daily Mail. Women were inferior at sports and we did not want them as members of our Clubs.

And remember, this was quite soon after a World War in which British women had shown conclusively that they could do anything that mattered at least as well as men. But men chose not to recognise that. At Tonbridge we believed that women had worked really hard during the war and done their best to cover for the men who had been called up. There was no admission that women had done anything as well as men and no appreciation at all of the women who had worn uniform.

When the Equal Opportunities Commission was set up in 1975, its task was the ‘elimination of discrimination on the grounds of sex or marital status and to promote equality of opportunity between men and women generally’. It was made illegal to advertise for a male to fill a job and pressure was applied on industry and business to promote women and to pay them equally with men.

Sadly, prejudice against women remains strong. Many men now admit that women are more capable and school league tables point to the fact that females are at least as intelligent. More men cook and clean; some even stay at home to act as house fathers. But women barristers still find it difficult to get into chambers; in business there are few female chief executives or financial directors; and whereas women score (where they always scored) in the media, the arts, and medicine (there are now more women than men qualifying as doctors) they still do not have the top jobs in business. Women are sexually harassed in the work place (notably in the police and the armed forces) and are less well paid. There is still a long way to go to equality of opportunity.

Just as I did not meet a single non-public school boy before I left school and went to work, I had never met a black and indeed very few non-Brits. My personal knowledge of Indians and Chinese related to giving orders in the restaurants. I was aware that ‘coloured’ (the phrase in those days) people were good athletes, great jazz entertainers, and — it was rumoured — had private parts and the occasional house matron (I don't think Tonbridge had a single female teacher at that time).
As this was soon after a war that had totally dominated our young lives and the lives of our families, and we had been fed on propaganda, our view that Germans, Japanese and Italians, the conquered enemies of World War II, were beneath contempt is not surprising. But it coloured our whole view of foreigners.

We were envious of the Americans, who appeared to think that they had won the war, although we knew differently. Although the war left Britain exhausted, the United States was wealthy and we saw the fruits of the US Marshall Plan rebuilding Germany. Strangely, the Russians, who began the war as an enemy, but changed sides after Hitler attacked them in 1941, were regarded quite fondly. Maybe this was because they were more exotic than our European neighbours. In the 1950s they were 'ruskies' which sounds more friendly than wogs, chinks, nips, yids, dagos, spics, boches, frogs and gippos, not to mention niggers, sambos, 'our dark skinned friends' and 'the yellow peril'!

I was taught French by a man who had never been to France and, short of being kidnapped, had no intention of doing so. His contempt for the Gauloise-puffing, frogs legs-eating, garlic-smelling Frenchmen, who had capitulated so quickly to the Germans during World War II, dominated my lessons.

No doubt attitudes at Tonbridge are very different nowadays, and I hope you will confirm that your opportunities to travel, largely denied to us then, combined with the end of Empire, the rise of the EC, and the explosion of information via the electronic media, have combined to break down your generation's contempt for 'Johnny Foreigner'. Today, surely, it must be different.

I know that since I left school all those years ago, there have been positive improvements in areas of prejudice where governments have been able to legislate. Only this week our government announced new laws to mitigate against racial violence. Certainly the setting up of the Equal Opportunities Commission and the Commission for Racial Equality have played an important part in mitigating prejudice and in education.

The legislation which followed the 1957 Wolfenden Report on Homosexual Offences and Prostitution, recommending that private homosexual acts between consenting adults should be legalised, ended a history of blackmail and extortion and paved the way for the Gay Rights movement.

Perhaps the older members of our increasingly grey society remain the most disadvantaged of those who are subject to prejudice. The Archive of the History of Advertising Trust, which I run and which is the largest in its field in the world, depends on the work of volunteers. Each day I see for myself the first class work of men and women, who cannot get jobs because they are over 45. The experience, knowledge and confidence of older people should not be underestimated. Besides which, if they are working, we don't have to pay higher taxes to keep them in retirement. You will be 45 in about 28 years' time and perhaps that is something you should think about. By then well over one-third of the whole population will have reached 60 and over, let alone just 45.

Although legislation mitigates against prejudice, it cannot rule people's hearts. This job of persuasion can only be done by each one of us speaking out. Unless we work at stopping it, policemen will continue to beat up blacks, and women will remain undervalued. Telling other people to stop is not easy or always popular.

Last year, near the town where I live in Suffolk, a girl had an epileptic fit at a teenage party. Some of the kids laughed at her and some began kicking her. A boy who intervened and told them to stop was seriously beaten up on his way home and had a broken bottle screwed into his face. I wish I could be certain that I would be as brave as that boy. He is a real role model, someone with the courage to defend the weak instead of, as I might have done, write a letter to The Times. The beating up of that boy is another example of peer pressure, combined with the fact that many fear the disabled because they are the unknown.

Most people fear the unknown. This can be AIDS victims, homeless beggars, blacks, Jews, Catholics, Protestants, even women, if you are a man. But as I said at the beginning, we have the advantage of a privileged education, which gives us at least a head start over others; we must therefore try to play our part, however insignificant we believe it to be, to rid this world of prejudice.

A Jew, Albert Einstein, said, 'Our task must be to free ourselves from prison by widening our circle of compassion to embrace all living creatures.'

A black, Martin Luther King, said, 'We must learn to live together as brothers, or perish as fools.'

The Koran says, 'A man's true wealth hereafter, is the good he does in this world to his fellow men.'

Buddha said, 'Since, for each one of us, our own self is the most important, respect the self of your fellow man as you respect your own.'

Jesus Christ said, 'Love one another.'

At the heart of every great religion or philosophy is tolerance; but until it exists in the hearts of each one of us, as individuals, prejudice will reign.

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ACTIVITIES

The following societies continue to meet but have decided not to contribute to this edition of the Journal:

Amnesty International Chess Club
Arts Society Geography Society
Badminton Club Mathematics Society
Basketball Club Al)

BRIDGE CLUB

The Club continues to meet each week and, despite some rather erratic numbers in recent months, an increase in numbers of late bodes well for regular attendance in the future. The Club was well represented for the Yorkshire Contract Bridge Pairs Competition (T. Steuart-Feilding (A) and K. Anakwe (A)) where they came sixth and in the Yorkshire Teams Competition the school four qualified for the regional round but failed to qualify for the national final. The Beadmore-Gray Cup for the Inter-House Competition was won by Louis Mangin (T) and James Berry (T) for St Thomas’s – a particularly satisfying result since it is the first time since the cup’s presentation that it has returned to its house of origin.

Tom Steuart-Feilding (A)

CIRCUS

After a full season of meetings in Autumn 1996, the Society had only a single meeting in the Spring 1997 term. Louis Watt (A) made a presentation to the Society on The Land of the Pure: National Myth and National Reality in Pakistan. Speaking just seventeen days before the Pakistan election on 3 February (a contest between Benito Butto, Nawar Sheriff and Imran Khan), he analysed the history and political currents of almost 50 years of independent Pakistan since Partition in 1947. Currently living in Pakistan, Louis was able to convey to the Society something of the complexities and colour of Pakistan life. After his initial presentation, there was a lively session of questions, chaired by the Society’s Ringmaster, Barclay Macfarlane (W).

TMD

CLASSICAL SOCIETY

In the Lent term the Classics Society joined forces with ACT to host the Actors of Dionysus in a performance of Euripides’ Electra, an A level set text. The director had chosen the stark setting of wartime Greece for the play which, coupled with the howling weather outside the theatre, produced exactly the right somber mood evoked by Euripides’ disturbing psychological drama. The cast were rewarded for their efforts by a pleasingly large and attentive audience. In the Summer term, the main lecture was given by Dr Theresa Morgan of St John’s College, Cambridge who addressed the Society on Education in Ancient Greece. She told us that as writing took over Greek culture by the middle of the fourth century, education was defined for the first time to include ‘grammatika’. Furthermore, after the social upheaval caused by Philip of Macedon and his son Alexander the Great, Greek education served the cultural purpose of keeping Greeks aware of their distinctive identity. The lecture was nicely balanced between speaking and a fine collection of slides, clearly the result of years of research in the archives. The Society’s thanks go to all who attended and particularly to A.J. Arthur (J), Secretary.

Owen Byrne (D)

COMBINED CADET FORCE

The Lent term training was directed towards the field day. Once again we were assisted by cadets of Leeds University. O/Cdt Simon James ran an excellent course for the fourth and fifth year NCOs on mine warfare. First year cadets were busy in the local area shooting, orienteering, doing fieldcraft, and flying in a Chinook helicopter. The second year were out on the Saturday night doing a self reliance exercise on the North York Moors, and they moved in a Chinook helicopter on to the Catterick Training Area on the Monday for a tactics exercise. At the end of the day they returned to school in the helicopter. Both of these exercises were part of the competition for the Irish Guards Cup which was completed by a drill competition a week later. The cup was won by No 1 Section commanded by UO Charles Robertson (E). The third year
visited the 1st Battalion Irish Guards at Pirbright, Surrey and took part in an excellent tactical exercise organised by Lt Mark Kendall (C90). The fourth year spent a day at the Infantry Training Centre Catterick. The programme included assault course, command tasks and bayonet fighting. They also used the Small Arms Trainer (SAT), a computer based simulation which uses SA 80 and LSW to fire a laser at a screen to which a high resolution image is projected. We are extremely grateful to Wing Commander John Ponsonby (T73) and his crew for producing the Chinook helicopter and for making the field day the great success that it was. In May we were honoured to be inspected by the Supreme Allied Commander Atlantic Representative in Europe, Vice Admiral Michael Grotton UKNA (B63). He arrived by Gazelle helicopter accompanied by his ADC Flag Lieutenant Philip Sparke. He was received by a Guard of Honour under the command of UO Ivor Campbell – Davys (T) with Cpl Edward Fitzalan-Howard (J) as Right Guide, supported by the bugles, pipes and drums of the 1st Battalion The Royal Irish Regiment (by kind permission of Lieutenant Colonel J.C.W. Brooks, U Commanding Officer). The Guard rose to the occasion and looked smart and professional. In the afternoon Admiral Grotton watched the mine warfare demonstration (Leeds UOTC and fourth and fifth year NCOs), platoon attack (9 CTT and third year NCOs), weapon training, shooting and Lynx helicopter (second year/Guards of Honour), and the first year inter-section competition (Lt Robert Stewart/Fr Edward) on the rugby ground. He saw the RAF sections river crossing/obstacle course and tried out their flight simulator. At the prize giving UO Michael Pepper (D) received the Null Secundus and The Royal Irish Fusilier’s Cup. L/Cpl Edward Hodges (W) received The Armour Memorial Prize. Major McLean gave Admiral Grotton a water colour by Sir David Goodall (W50) as a memento of his visit. In his address the Admiral was most generous in his praise, and it was clear that he was impressed by the cadets and the training. 2nd Lt Laurence Brennan (E91) accompanied the Admiral in the afternoon. Although that was the end of CCF parades for the term, there was an exercise the following day for the first year cadets. It was to give them an introduction to self reliance before they learn more serious skills next year. They enjoyed it and the weather was kind to them. We are grateful to Lt Col Peter Garbutt KRH (E72) who judged the Nulli Secundus competition together with Lt Col Peter Kingston Goldin Gds and Major Richard Robinson Royal Irish Regiment (T80). Congratulations go to Sgts James Bowes-Lyon (E), Tom Pembroke (E), and L/Cpl Edward Hodges (W), on passing their land command leadership course, and to Sgt Ben Collins (O) on passing his leadership course at the Cadet Training Centre Frimley Park.

VFMcL

Twelve cadets under Major McLean, Fr Edward, and RSM Morrow spent a week in Munster/Sennelager with the 1st Battalion Coldstream Guards. 2nd Lieutenant Hugo Elliot, the officer in charge of the visit, met us at Dusseldorf airport. We then moved by minibus to Oxford Barracks Munster where we were to be accommodated. The right note was struck at 0730 hrs on the first morning with reveille, followed by breakfast, and then one hour’s potted sports/indoor assault course in the gymnasium. (Cadets must now have eaten prior to physical training.) Major William Tower, the officer commanding Number 1 Company, then gave a presentation on the role of the battalion in Germany, followed by a period of drill. The afternoon was spent on the Warrior Turret Trainer, watching the British Lions rugby match and a visit to the fair at the Hindenburgplatz. Sunday morning was occupied by Mass in the Cathedral. The cathedral as we know it today is predominantly a product of the 13th century but when entering it from the south one can see the destruction from the bombing raids of the Second World War. Of some interest to Ampleforth visitors is the burial chapel of Cardinal Clemens August von Galen. The afternoon was spent on a paper chase and drawing equipment for the exercise. On Monday morning bright and early the cadets were welcomed by the Commanding Officer Lt Colonel James Bucknall MBE and then moved by road to join the remainder of the Battalion at Sennelager. A tactical exercise then followed, covering patrolling techniques, living and cooking in the field, culminating in a dawn attack on the Tuesday morning. The cadets received first class instruction from L/Sgt Jones and L/Cpl Auty. After cleaning up, the
cadets saw the 51mm Mortar and Milan live firing. Four cadets saw an explosive device being prepared to destroy a mortar bomb which had failed to explode. At night they visited the firing range and saw the Warrior vehicles fire their 7.62mm chain gun and the 30mm cannon which was quite spectacular.

Wednesday morning was spent visiting the Army veterinary centre. In the afternoon the cadets were taken across the training area in the Warrior Armoured Personnel Carrier and attended a presentation by the 153 Intelligence Company. At night they had to negotiate the night movement range which contained many obstacles and booby traps, which proved very popular. The final morning was spent moving back to Munster. We are most grateful to Lt Col James Bucknall and all his officers, NCOs and Guardsmen who were delightful and generous hosts. We were left with the impression of a happy and extremely capable battalion which it was a privilege to be allowed to visit.

VF McL.

Rob Worthington (E) spent a five day course on parachuting with the Royal School of Artillery at Larkhill. Here is his account of his experience:

3,500 ft up, and about to jump out of a perfectly good plane . . .

It all started as more of lip service than an actual intention to jump, but with the help of Major McLean and Colonel Barker, we were on Andover station in the pouring rain waiting to be taken to the Officers’ Mess at the Royal School of Artillery, Larkhill. After two hours waiting, the bus arrived with our host officer, Lt Talbot King. It was hardly the best weather in the afternoon the cadets were taken across the training area in the Warrior Armoured Personnel Carrier and attended a presentation by the 153 Intelligence Company. At night they had to negotiate the night movement range which contained many obstacles and booby traps, which proved very popular. The final morning was spent moving back to Munster. We are most grateful to Lt Col James Bucknall and all his officers, NCOs and Guardsmen who were delightful and generous hosts. We were left with the impression of a happy and extremely capable battalion which it was a privilege to be allowed to visit.

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VF McL.
for our second jump. This was probably the worst jump as we knew what we were doing, and we had packed our own rig. The plane door opened and we were off again. My packing worked and I was floating down safely. The landing was not quite so hard this time. By the time that we had packed our rigs there was no time for a third jump - but there was always tomorrow.

Tomorrow came, the weather slightly better than the previous day. We were off in our lorry as soon as we could, and as soon as we got there we were up in the plane. The third jump went well for me, although not so well for Charlie. Whilst landing, you are supposed to land into wind to slow you down. However, Charlie read the wind sock incorrectly and hit the ground rather hard, hurting his knees and ankles. He managed to continue through for the fourth and final jump. The fourth jump passed without incident, but we were far from bored with the experience and would happily do it again. Soon we were back on the train to Waterloo all in one piece. A thoroughly enjoyable week, and I highly recommend it to everyone.

C Sgt Rob Worthington (E)

RAF
The Summer term was spent preparing for the annual inspection which thankfully went smoothly as usual with the RAF cadets being employed on activities in the field and in the classroom. The cadets built an assault course lead by Cadet Warrant Officer C. Potez, Flight Sergeant D. Newton and Sergeant K. Gullett and was enjoyed by all. I was particularly impressed with Cadet B. Villalobos who injured himself quite painfully on one of the obstacles just as the Vice Admiral was observing the course. Ben shook himself down, winced a couple of times and then got on with completing the course - thankfully no lasting damage. Other members of the section were under the direction of Sgt Wischik who led the activity on the computer flight simulator. This never fails to impress and as usual the inspecting team could not resist having a go and all of them were out-flown by the cadets! This year six of our cadets, Sergeant D. Ansell, Corporals T. Hill, J. Panchaud, T. Menier, E. Macdonogh and Cadet James Bradley, were asked to join the Guard of Honour and they acquitted themselves exceedingly well on what proved to be a hot and exhausting day. Flying at RAF Leeming had to be postponed owing to a major TACEVAL inspection there but we have been allocated an extra day next term.

PMJB

SHOOTING
Forty-two schools took part in the Green Howards Country Life Small Bore Rifle Competition. The 1st eight were placed 10th overall and the 2nd eight 25th. We are still without the cadet target rifle (7.62mm) so once again the District and Bisley meetings had to be turned into a service rifle match using the cadet general purpose rifle (5.56mm), shot at 200 and 300 yards. Fourteen teams took part in the District meeting which we won, with our B team placed fourth and C team placed fifth. The Best Individual shot was won by A.T. Christie (B), with E. Leung (T) placed third. A.T. Christie (B), E. Leung (T), E.Y. Ho (C), R.C.W. Scrope (E) and J.C.B. Black had success in the Pool Bull. We also won the Champion Contingent Trophy. The schools' meeting at Bisley took place during the third week of the Summer holidays. Fourteen boys took part; I am grateful to them and to their parents for their support. The results are as follows:

<table>
<thead>
<tr>
<th>Competition</th>
<th>Position</th>
<th>Entries</th>
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<tbody>
<tr>
<td>The Ashburton Shield</td>
<td>28th</td>
<td>46</td>
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<tr>
<td>Cadet Pairs</td>
<td>25th</td>
<td>33</td>
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<tr>
<td>Cadet Fours</td>
<td>13th</td>
<td>28</td>
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<tr>
<td>Marling</td>
<td>8th</td>
<td>36</td>
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<tr>
<td>Public: Schools Snapshooting</td>
<td>15th</td>
<td>27</td>
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<tr>
<td>The Marlborough Cup</td>
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<td>The Wellington</td>
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<tr>
<td>The South of England Cup</td>
<td>E. Leung (T) 48th</td>
<td>774</td>
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<tr>
<td></td>
<td>A.T. Christie 34th</td>
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<td></td>
<td>M.E. Pepper (D) 42</td>
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<td></td>
<td>B.C.D.N. Bishop (E) 58th</td>
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<td></td>
<td>All won silver spoons</td>
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</tbody>
</table>

The Inter House Competition was won by St Aidan's, followed by St Dunstan's and St Cuthbert's. The Anderson Cup for the Highest Individual Score was won by O.C.A. Lamb (A).

At Exhibition a Father and Son Shooting Competition took place. Forty-four pairs took part. The trophy kindly donated by K.O. Pugh (E65) was won by T.M. Fitzalan-Howard (W70) and E.M. Fitzalan-Howard (J). I hope to make this competition an annual event.

VF McL
**JUNIOR DEBATING SOCIETY**

The Society has had several interesting and informative debates over the last two terms. The first meeting discussed the motion *This House believes that the National Lottery is the opium of the people*. This produced some lively and emotional speeches and some interesting questions and comments from the floor of the House, with the motion being finally carried. The second meeting centred on *This House calls for Home Rule for Northern Ireland*. This was a well-attended debate with strongly held views being expressed from both sides of the House, before the motion was carried with a large majority. The third debate was on a more light-hearted topic — *This House believes computer games rot the mind*. The House was divided between those who obviously enjoyed computer games and thought that they benefitted them and those who had no interest in them and even considered them to be harmful. The motion was eventually narrowly defeated. The final meeting of the year discussed the legalisation of soft drugs in a very well argued and lively debate. Strong views were held by both sides of the House and many facts and arguments were put forward before the motion was comfortably carried. The society is indebted to the following speakers: P. Duncombe (O), M. Detre (A), J. Osborne (J), J. Townsend (O), G. Murphy (D), N. Leonard (O), E. Hickman (O), A. Morenes Bertran (O), P. Ogilvie (E), T. Hill (D).

**SENIOR DEBATING SOCIETY**

Once again the Senior Debating Society has played a popular part in school life. Numerous debates have been held in the last six months, both internally and externally. Anthony Clavel (O) made an excellent début performance, opposing the motion that *justice has a shelf life* against two long-standing society members, Richard Sarill (T) and Ed Barlow (O). A more conventional motion on field sports was successfully opposed by Owen Byrne (D) and Alex Brennan (H). Owen Byrne (D) and Anthony Clavel’s (O) performance in the Oxford Union school debating competition was very creditable indeed, winning their way to the finals day at Oxford. Jamie Paul (J) and Michael Squire (T) were unfortunately eliminated in the second round of the Cambridge Union competition. The Society has been indebted to a number of people over the year, particularly to Terence Fane-Saunders (W66) of Chelgate who gave up his valuable time to speak most eloquently to the motion *This House believes democracy is a luxury it can ill afford* and to Father David, who from the opposite bench gave examples of his experiences in Burma to convince the house that some of the rights of democracy were a necessity we could ill dispense with. We are especially grateful to Dr T.H.F. Farrell (A47), Pro-Chancellor of Hull University, who came to judge the Inter-House Competition, a full fifty years after he had given the Society its distinctive bell. He awarded the prize to Tom Detre and Kevin Anakwe of St Aidan’s. Thanks must also go to Hamish Badenoch (O), the Society’s secretary, whose commitment and help over the last three years has sparked much interest in the Society.

**DUKE OF EDINBURGH’S AWARD**

The number of boys involved in the Award during the past year reached 140. This level of demand has inevitably stretched the unit’s resources. Boys often express an interest but sensibly decide to defer an application to join the scheme until a later year when their preferences and commitments are more settled. It is a distinct advantage to have already a skill or hobby, for example music, theatre, art, photography, debating or rifle shooting, and a sporting activity, usually at representative level, of which Ampleforth can offer many. Such activities can then often be assimilated into the boy’s Award programme and allow him to work on two or more sections simultaneously.

The Award ceremony at Malton in May at which boys receive their Awards with other young people in the Ryedale area unfortunately had to be cancelled. We were pleased that Father Abbot was able to mark their success by presenting National Certificates at Exhibition. Bronze level: C. Banna (H), B. Collins (O), J. Perez Correa (W), T. de Lisle (O), S. Harle (C), D. Higgins (C), R. Hudson (O), C. McDermott (D), E. McHugh (B), G. Miller (J), L. Robertson (C) and J. Troughton (C). Silver level: O. Byrne (D), S. Christie (B), J. Lyle (B97), D. Newton (D), C. Ogilvie (E) and C. Robinson (E97). A. Law (J97) and P. Sidgwick (C97) distinguished themselves by gaining their Gold Awards whilst still at school. A. Biller (A97), P. Cane (A97), E. Ho (B97), F. Ho (C97), J. Molony (B97), M. Roskill (H97) and T. Tsang (B97) have completed all five sections. It is to be hoped that others in the large cohort of Gold participants who left the School in June will do likewise.

The Expedition Section has, as usual, been very busy. Training took place in the school and during several weekends throughout the Lent and Summer terms in the Yorkshire Dales and Moors. Two Gold groups and one Silver group undertook their ventures in the Howgills in July. It is many years since the unit last operated in this delightful area, so we were effectively breaking new ground. Some splendid routes were devised over varied and challenging terrain. The inclement weather that was expected did not materialise, and in fact walking conditions overall were ideal. In the spirit of the Award many campsites were on rough ground provided by well-disposed farmers. All the boys achieved their objectives admirably. The Silver group also managed a record early completion of their report, in the summer holidays. Gold group members were: A. Deeney (H), D. Mullen (A), E. Richardson (C), L. Richardson (B), P. Thornton (B) and L. Watt (A). The three groups were assessed by members of the North York
Penrines Panel: Mr R. Greear (Bedale), Mr T. Christon (Carlton Miniore), Mr D. Foster (Northallerton) and Mr B. Clement (Leyburn). Dr Warren, Mr Gillespie and Dr Billett supervised the groups from a congenial base at Ingleton Youth Hostel. Several Bronze groups have received expedition training under the direction of Mr R. Carter. Two have successfully completed their assessments on the Moors with Mr Carter, assisted by Dr Billett.

Boys have followed a wide range of activities within the Physical Recreation and Skills Sections. Community Service placements, administered by Dr Allen, have been utilised fully at all levels of the Award: as classroom assistants in local schools, in the Cheshire Home at Alne, Malton Hospital, the Croft Market Garden, Nunthorpe Hall, and conservation work in the local churchyard and at the lakes. Unfortunately it has not been possible to sustain conservation work with the Forestry Commission this season. During the summer holidays a variety of Gold Residential Projects, which boys organise themselves, have been completed. These include assisting at Lourdes, crewing in sailing ships, working with young people, and language-based residential courses in the UK and abroad.

The Award unit relies on the help of a large number of adults in the training, guiding, assessment and transport of participants. We are grateful to them all, not least to parents for their encouragement of boys and support.

ENGLISH SOCIETY

This year's highlight for the Society was undoubtedly the visit in May of the poet Les Murray. He was on a reading and broadcasting tour of England after winning the TS Eliot prize earlier in the year, poetry's equivalent of the Booker, though in fact he came to Ampleforth from Copenhagen, where the university has a department of Australian studies and Murray is 'subject matter'; he told us he had been working with his Danish translator. The lyrical and sometimes richly demotic poetry, puzzling at first on the page, needed no translation when read by the poet himself, and by the time he got to The Quality of Sprawl, already a favourite with English sets, his large and initially awestruck audience (he is a huge man in every sense) were laughing and enjoying the waterfall of language and invention. Not all the poems were funny; Murray is angry about a lot of things: bullying, the pressure to conform, the arrogance of intellectuals, atheists. He has also had some hard times, and many of the autobiographical poems are painful to hear. But he told us that the illness which nearly killed him last year (and about which he read a moving unpublished poem) has cured his depression, and certainly the overall impression of the reading was one of celebration: of art, of his family, of the physical world and of the glory of God, to whom he dedicates all his poetry. He is also an extremely nice man; though obviously tired, he put himself out about his poems, and signing copies of his books, and he gave a frank and deeply thought interview for an article by Hamish Badenoch (O) and our secretary, Ed Barlow (O). He left for London to meet a French sculptor who was about to cast his large and magnificent bald head in bronze.

Sadly our original speaker for the Polidori Lecture this year had to cancel but we were delighted by the visit at short notice of Dr Ralph Pite of Liverpool University who set out to answer the topical question How Green Were the Romantics? His lecture was expertly tailored to his audience and intellectually challenging at the same time, and it was a marvellous stimulant for wide-ranging discussion on literary and contemporary topics, that went on late into the evening.

FACE-FAW

In the year to 31 August 1997, FACE-FAW provided aid totalling in the region of £11,000. Currently FACE-FAW has 22 projects — in Croatia, Bangladesh, Bosnia-Hercegovina, Burma, Kenya, Poland, Romania, Rwanda, the Sudan, and Uganda. The FACE-FAW Co-Ordinating Group was Euan O'Sullivan (B) (Chairman), Barclay MacFarlane (W), Matthew Roskill (H), John Strick van Linschoten (O) and Martin Tomaszewski (T). Funds were raised through a variety of events. There were four fast days in the school, through which funds were provided for aid to New Kush refugee mission school in southern Sudan, for Rwandan refugees (CAFOD's East African Emergency Fund) and for Siret orphanage in northern Romania. Richard Hobbs (D) and Loughlin Kennedy (D) did a sponsored bungee jump in the holidays to help street children in Columbia, Siret and New Kush. St Cuthbert's and others raised considerable funds for the orphanage at Siret, responding generously following Miss Sarah Willcox's presentation in December 1996. Matthew Roskill organised a balloon race at Exhibition: the helium balloons were released at noon and must have then gone south, for they were sent back from map references along the Mi towards London, and the winning balloon landed on the same evening, after just over nine hours, at a village near Rouen in France. Limited edition prints of Ampleforth were sold by Benedict Bishop (E), Tom Pembroke (E) and Robert Worthington (E). A rock concert was held on 9 March, organised by Anthony Arthur (J), Jack Brockbank (B), Suzanne Dale, Matthew Fenton (E), Damian Massey (O), Mark Mollet (B), Richard Sall (T), Christopher Sparkes (A), David Tigg (J) and Thomas Todd (B). There was the marketing with much success of the 'Shac Top' by Christian Boyd (W), Tim Lyes (O) and William van Cutsem (E). An auction was organised by Ratoel Fraser (B), James Monlyony (J), Hugh Murphy (J) and Martin Tomaszewski (T). Gregory Villalobos (C) organised the sale of T-shirts. In general, there was enthusiasm and generosity and for all this, COG was grateful.

Christopher Elmer (J96) helped in the Piarist school in Budapest in Summer 1997, Julien Horn (J96) worked with the Missionaries of Charity and amongst refugees in Zagreb in Summer 1997, and William Guest (W96), Piers
Hollier (H96), Christopher Quigley (B96) and Paul Thompson (A96) were in Santiago, Chile from March to September 1997, living with the Manquehue Community and helping in their schools. The activities of FACE-FAW were celebrated in a Lenten Sunday Mass.

HISTORICAL BENCH

The Historical Bench moved into the modern period this season with talks from Prof John Derry of Newcastle University, Dr Bill Trythall of the University of York and Prof Hartmann Pogge von Standmann of University College, Oxford. Prof Derry began our lectures and talked about Earl Grey: the man on the monument. He focused on the importance of Grey in the passing of the 1832 Reform Act in the face of stiff opposition from both the King and from the Tory Party, especially in the House of Lords. Grey's personal commitment to parliamentary reform, which began early in his career, lapsed, revived at the end of the 1820s and then ended after the passage of the Act, was analysed and Prof Derry examined whether genuine or political consideration were uppermost in Grey's mind. Both seemed to be evident, but the belief that a small degree of moderate reform to admit men of property into the political Establishment would avoid the possibility of a revolution in Britain along the lines of that which had hit France in 1789 and 1830 was paramount. With most of the rest of Europe not introducing reform and being plagued by revolutions over the next two decades, it appears that Grey and the Whigs were correct in their thinking. As the issue is popular with A Level examiners, the Alcuin Room was packed with students anxious for the views of one of the country's leading experts on the period and they did not go away disappointed.

In the Summer term, the Historical Bench organised a special lecture in conjunction with the Spanish Society to commemorate the 60th anniversary of the bombing of Guernica by the German Luftwaffe during the Spanish Civil War. The talk, given by Dr Trythall, dealt with all the main issues and controversies, including why an example was made of Guernica and whether or not the Luftwaffe was mainly concerned with experimenting with its new bombers and with the psychology of civilian bombing. Again the talk was highly stimulating and gratifyingly well attended. A large group also greeted Prof von Standmann's lecture, on relations between Hitler and Stalin around the time of the Nazi-Soviet Pact. Professor von Standmann enlightened us with a probing analysis of the deeper aspects to Hitler and Stalin's thinking at that time. In particular he focused on the trading agreements which immediately followed the Pact. Stalin, who seemed quite content to allow extensive trade links with Nazi Germany, despite the fact that it was these which helped enable Germany to rearm ready for war against the Soviet Union, clearly underestimated Hitler. Stalin saw great gains to be made from the Pact, but almost fatally failed to appreciate the extent to which Hitler was driven by ideology and was prepared to break all pacts whenever it suited him.

The talk was when the topic of biochemical and scents arose, upon which the large audience was requested to name certain scents, one of which was unfortunately a pair of sweaty socks! In the Summer term the drinking members of the school were united in being given the pleasure of attending a lecture on Booze, Brain and Behaviour by Dr Geoff Lowe. This was an amusing illustration of the scientific pros and cons of an alcoholic lifestyle. In the coming year the Science Forum hopes to build on its promising start.

Kevin Anakwe (A) & Louis Warren (W)

LIBRARY

The Library has kept up its tradition for versatility and has played host to debates, the Westminster Society, and perhaps more famously as the hustings for the school election in May. Australian poet, Les Murray paid a visit to the school and kept people entertained in the Library after his speech. He also very kindly signed several copies of his poetry for our collection.

The Librarians (following the fine example set them by Head Librarian J. Berry (T)) have performed admirably this year under rather strange circumstances and with increased usage of the Library. We are now undergoing a period of modernisation which includes a new computer management system which incorporates bar-codes to make access to the facilities easier. We look forward to welcoming Mrs Frances Guthrie as Librarian in September.

The 42nd AMPLEFORTH PILGRIMAGE TO LOURDES

On this 42nd Ampleforth Pilgrimage to Lourdes from 11 to 18 July 1997, there were about 300 persons, including about 60 sick, mainly in Saint Marie de Lourdes. From the Asile. This was the largest Ampleforth pilgrimage since it was founded in 1953. A major highlight was the Blessed Sacrament Procession on Sunday 13 July, when Abbot Timothy carried the Blessed
At the Blessed Sacrament Procession in Lourdes on 13 July 1997, Abbot Timothy carries the monstrance. The canopy is being carried by (left to right) Adrian Mayer (J89), Richard Murphy (C59), John Gormley (W53) and Christopher Williams (currently W). Ampleforth led the procession, as it last did in 1963 when Abbot Basil carried the Blessed Sacrament.

At the Blessed Sacrament Procession in Lourdes on 13 July 1997, Abbot Timothy carries the monstrance. The canopy is being carried by (left to right) Adrian Mayer (J89), Richard Murphy (C59), John Gormley (W53) and Christopher Williams (currently W). Ampleforth led the procession, as it last did in 1963 when Abbot Basil carried the Blessed Sacrament.

Sacrament, blessing the sick and all pilgrims and presiding over Benediction in the Square. The Ampleforth Pilgrimage walked at the front of the procession, the monks and priests robed. This was the first time Ampleforth had been so honoured since 1963 when Abbot Basil carried the Blessed Sacrament. Along with the entire Universal Church, Lourdes had begun a three year preparation for the Millennium, celebrating the Three Persons of the Trinity, beginning in 1997 with Jesus Christ. Thus the Blessed Sacrament Procession began each day with the blowing of trumpets, the Old Testament proclamation of a Jubilee, and the singing of the Jubilatio. At the International Mass in the St Pius X Basilica on Sunday, a Tamil pilgrimage danced a dance of offering as the gifts were brought to the altar and continued this dance at the Per Ipsum of the Mass. Each evening Fr Abbot spoke to the Pilgrimage. The Offices of the Church, morning and evening prayer of the Breviary, were said as part of the pilgrimage. There was the continuous exposition of the Blessed Sacrament on one day. The Mass of the Anointing of the Sick was on the final full day, a day of fierce rain, and so was transferred from the outdoors 'Cathedral of the Forest' up the mountain at St Pierre to a chapel of the Basilica of St Bernadette in the Domaine. There were many other high points: visiting the Grotto, the Procession of the Rosary, and the gatherings of the evening in many different cafés, and especially the ward party. Over 40 men and women from the Pilgrimage worked in the Baths, sharing in that community of many nationalities in its prayer, availability and service – an extraordinary experience.

Amplefordians on the Pilgrimage were: Tom Aylott (E), Thomas Bowen-Wright (H), James Bowes Lyon (E), Christian Boyd (W), Ben Collins (O), Martin Davison (O), Thomas de Lisle (O), Charlie Froggatt (E), Richard Haywood-Farmer (C), Oliver Hudson (C), Kieran Gullett (O), Edward Molony (J), Hugh Murphy (J), Tom Pembroke (E), William Riley (J), Matthew Roskill (H), Christopher Williams (W), Joseph Wetherell (O), Robert Worthington (B), Martin Zwaans (W), Old Amplefordians on the Pilgrimage were: Anthony Angelo-Sparring (T59), Jack Arbuthnott (E96), Sir Anthony Bamford (D63), George Bamford (E96), Fr Wally Beale (H53), Richard Bedingfield (E93), Dr Robert Blake James (D57), Matthew Bowen-Wright (H95), Edward Caulfield (E75), Donald Cunningham (A45), Fr Jock Dalrymple (E76), David de Chazal (O66), Charlie des Forges (W92), Arnaud de Villegeois (B96), John Dick (B97), Hugh Fattorini (B52), Julian Fattorini (O94), John Flynn (H93), Philip Francis (H76), Jamie Gaynor (T73), John Gaynor (T70), Patrick Gaynor (D43), Anthony Gibson (O55), Ben Gibson (C86), Daniel Gibson (E93), John Gormley (W53), Dominic Leonard (W93), Patrick Leonard (B54), Hugh-Guy Lorrain (H92), Edward Martin (J90), William Martin (B87), Adrian Mayer (B91), Alexander Mayer (B91), Damian Mayer (B87), James McBrien (O86), Gervase Milburn (B96), Mark Moorhouse (B73), John Morton (C55), Dick Murphy (C89), John Murphy (C94), Lt Col Richard Murphy (C59), Peter Noble-Mathews (E42), Inigo Patternina Sunley (W86), Mark Pickthall (B76), Michael Patchett (W97), Mark Shepherd (B63 - Chef de Brancadier), Tom Shepherd (H96), Paul Squire (T55), Richard Tams (B6), David Tate (E47), Charles Vaughan (C93), Edmund Vickers (B87), Michael Vickers (C41), Gerald Williams (D64), Paul Williams (T69) and Charles Wright (E78). Max von Habsburg-Lothringen (E92) and James McManus (T96) also joined the pilgrimage for a time.

Members of the community were: Fr Abbot (T60), Fr Richard ff ield (A59) (The Pilgrimage Director), Fr Francis Vitali (C38), Fr Edward Corbould (E51), Fr Francis Dobson (D57), Fr Raphael Jones, Fr Cassian Dickie and Br Chad Boulton. Other priests were: Fr Walter Beale (H53), Fr Patrick Bluett (Middlesbrough Diocese), Fr Leo Gormin (New York) and Fr Jock Dalrymple (Edinburgh Diocese and E76).

THE AMPLEFORTH STAGE GROUP

The 16th Ampleforth Stage group was in Lourdes from 29 June to 8 July 1997. It consisted of Nicholas Adamson (J97), Edmund Dilger (O94), Rupert Finch (W97), Julian Horne (J96), Jamie Hornby (H95), Dominik Polonecki (H97),
junior area tetrathlons being staged at SAC. Dave Legge, the school's swimming
A busy Easter and Summer programme saw Ampleforth Sport in full swing
Ampleforth Sport. We had the pleasure of welcoming Durham, Yorkshire.
and Sports Coach and Juliana Lim who provides administrative support to
community and the school.

Meanwhile, SAC has relaunched its pool party bookings for the local
community, which has proved very popular. In addition, a number of charity
tennis tournaments were held over the summer months along with several
junior area tetrathlons being staged at SAC. Dave Legge, the school's swimming
coordinator, ran a sprint course which was so well received that a further
course is be held at Christmas. A week-long National Pool Lifeguard Award
course run by SAC was also well attended, by both members of staff and the
TAFT
SAINT ALBAN CENTRE

A busy Easter and Summer programme saw Ampleforth Sport in full swing
with the addition of two new staff members, Mark Dunnill as Duty Manager
and Sports Coach and Juliana Lim who provides administrative support to
Ampleforth Sport. We had the pleasure of welcoming Durham, Yorkshire,
Northamptonshire and Leicester CCCs for their pre-season training. We also
had visits from Halifax RLFC, West Hartlepool RUFC, Great Britain Students
Rugby League, the FA U15 Northeast Region, U12 and U15 Cricket Festival,
the Civil Service, not forgetting annual visitors hosted by the monastic
organisation in Lourdes. Michael Kenworthy Browne (W54) is the English
member of the Council of the Hospitalité de Notre Dame de Lourdes.
In addition to those mentioned earlier, stages were done by John Dick (O77),
Nicholas Kenworthy Browne (E90, his third stage, with the Oxford and
Cambridge Pilgrimage), and Philip Francis (H76). Myles Pink (D90) is Chef
de Brancadier of the Westminster Archdiocese Pilgrimage, and one of his
assistant leaders was Alexander Hickman (D90). John Martin (H97) worked as
a brancadier on the Portsmouth Diocese Pilgrimage.

SOME OTHER LOURDES PILGRIMS
Fr George Corrie (Fr Prior designate) assisted with the Day Pilgrimage
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course is be held at Christmas. A week-long National Pool Lifeguard Award
course run by SAC was also well attended, by both members of staff and the
public, and it is envisaged that another course will be held next year. A Saturday
hospitality event for Smiths Gore, the international chartered surveyors, on

The department's contribution to Exhibition began with Friday Choral Mass, a
votive mass of St Benedict. Suitably celebratory music was played on the organ
by Simon Wright before and after Mass including the Toccata in F by JS Bach
and the Sonata No 1 in D minor (Final) by Alexandre Guilmant. The Ordinary
of the Mass was sung to Mozart's setting in D and the Schola provided three
unaccompanied motets at communion: Bruckner's Tantum Ergo, a version of O
sacram convivium set for tenors and basses by Victoria and the tranquil setting of
In Pace by William Blithemann. The format of the Exhibition Concert has
become standardised over the years. As a curtain raiser the Concert Band
played arrangements of Blue Tango and Tiger Rag. This was followed by the first
of the evening's violin concertos, Bach's E major, in which Tom Rose (T) was
the soloist. Players drawn from the Pro Musica provided the accompaniment
and had, in the most part, been rehearsed by Tom himself — a notable
achievement. The Pro Musica's contributions are always eagerly awaited. This
time the audience was treated to two contrasting works, the Little Suite for
Strings by Carl Nielsen and Mozart's Divertimento in D. As always there was
evidence of this group's detailed rehearsal, nowhere less than in the ebullient
and demanding final Presto movement. The second half of this concert was
dedicated to the College Orchestra. Mozart's Overture Die Entführung aus dem
Serail was followed by Henryk Wieniawski's virtuosic violin concerto No 2 in D
minor. Nicholas Wright (J) gave full romantic treatment to the solo role,
proving himself entirely at home with the style and the music's demanding
technical requirements. The concert concluded with three movements from
Massenet's Ballet Suite Le Cid. The programme was rapturously received by the
large and appreciative audience.

Matthew Roskill (H97), Killian Sinnott (J), John Strick van Linschoten (O97)
and Fr Francis, along with four monks: Br Julian, Br Joseph, Fr Paulinus and Br
Paschal.

EXHIBITION

The Autumn term had seen the introduction of a number of boys into the
Schola and during the course of the term the choir had settled down well. This
allowed new music to be introduced in the New Year. Palestrina's Mass
Aeterna Christi munera was added to the general repertoire as were settings of Tantum
Ergo by Bruckner and Haece dies by Sheppard. Some of the new music reflected the
forthcoming penitential season: Ne inissant, Domine and Civitas sancti tui,
(William Byrd), Prayer to Jesus (RR Terry) and O vos omnes (Pablo Casals) were
included in the Lenten Meditation and Simon Wright played appropriate
seasonal music by Dupré, Bach and Brahms between the choral items.

SCHOLA CANTORUM

MUSIC

MUSIC and THEATRE

In the Autumn term there were two performances of the Exhibition Concerts.
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MUSIC and THEATRE
The past year has been an extremely busy and fruitful one for the Society. With a highly musical first year arriving in September 1996, we gained many new members, and the number of concert trips and concerts reached an all-time high. The year commenced with the celebration of the previous term's immensely successful Helmsley Meeting House concert. The money we had raised went towards an informal evening of refreshments, thoroughly enjoyed by all. This was followed by usual AMS activities: frequent visits to concerts in York, including Peter Donohoe's dazzling performance of Tchaikovsky's Piano Concerto with the City of York Guildhall Orchestra, and fortnightly Schola Room concerts on Sunday mornings. Some of the year's highlights included our annual concert in the Helmsley Meeting House and the Society's visit to Opera North's production of Wagner's Tannhäuser in Leeds. While the tenor in the title role, Jeffrey Lawton, was not up to our expectations, the chorus was of an exceptional calibre. We were glad to welcome among our party Matron Dewe-Matthews, who, along with the whole party, thoroughly enjoyed the evening.

The Society's next main venture was the annual Helmsley Meeting House Concert, a surprisingly large undertaking, organised by Eamonn O'Dwyer (T), and David Pearce (W). The eclectic programme included performances of pieces by Schubert, Mozart and Messiaen. Kwan-Yu Lam's (C) rendition of Ottokar Nováček's Perpetuum Mobile for violin was very well received, as was the Nyctante du Malabar, from L'Horloge de Flore by Jean Francaix, played by Eamonn O'Dwyer on the oboe. The concert was particularly well attended thanks to highly organised publicity by the Meeting House's administrator, Mrs Jean Kershaw. In celebration of such a successful evening, the society relaxed the following evening with an alfresco barbecued supper, expertly prepared by the resident gastronome, David Pearce. Salads and sweets were kindly provided by Mr and Mrs Wilding, Mr and Mrs Pattison (Music School secretary and her husband), Miss Fox, and Mrs Leary. An impromptu cabaret performance was also given by a very jovial James Arthur (D) and Mr Dore.

The AMS Committee

THEATRE

EXHIBITION PLAY 1997

Forty Years On
Upstairs Theatre

Alan Bennett
May 1997

Headmaster: I am told that what we are to see is neither comedy nor tragedy, but a mixture of both. And that's a jolly good opportunity for you, parents included, to keep your wits about you so as to tell the one from the other. In those parts that are funny, and in those parts only, I shall expect you to laugh. And in other parts, er, the reverse. And intelligently. For what we are about to see, may the Lord make us truly thankful.

If there is such a thing as an 'Exhibition Play' Forty Years On was certainly it. Audiences at Ampleforth have been used to a meaty diet of great European drama from Aristophanes through Shakespeare to John Arden, and rightly expect the play to be a showcase for the best of the College's dramatic talent, exams permitting. No-one this year, however, would have been disturbed by pigs' entrails or the reek of joss-sticks: there were no alienation effects at work in the Ampleforth College Theatre, only laughter at the all-too familiar, and at times, er, the reverse. Forty Years On is a play about putting on a speech day play in a declining and unfashionable boarding school emblematically named Albion House. The result is not entirely a cosy and complacent experience: for all the pomp and circumstance of the National Anthem and a sentimental medley of Edwardian music, this is a play which reflects the satirical spirit of 1968, when it was first produced. It concludes with a fierce attack on the failures and moral spinelessness of The Breed, those who assume they rule Britain by birthright, which gained a new relevance in May 1997, so soon after the landslide victory of Tony Blair and New Labour, to the mortification of those who still cling to such regressive myths.

This was a fine performance with acting of great promise, a convincing design and concept and an entirely appropriate sense of occasion. There were faults: this was a very young cast and they seemed a little under-rehearsed and ill at ease at times, while the cutting of a sprawling and over-ambitious play did justice to its humour, but made its political and intellectual ambitions all the more incoherent. An offspring of Beyond the Fringe, the play is perhaps too much at once. It is not only the funniest of many public school dramas, focussing on the transition c1968 from the anachronistic and religious Headmaster (a sentimental bully played by John Gielgud in the first production) to the cynical and urbane housemaster Franklin, who might indeed find authority 'a leaden cope'. It is also a series of brilliantly satirical and slyly subversive portraits, parodying and pastiches, within the framework of the mock-school play Speak for England, Arthur which range from Oscar Wilde through Max Beerbohm and the Bloomsbury set to John Buchan and Dornford Yates via 1066 and All That. These sketches undercut some cherished national myths.
from 1900 to 1939 with that wit and perverse eccentricity incapable of taking itself too seriously which is perhaps England's most distinctive contribution to twentieth-century culture. But there is also, in the scenes set between 1939 and 1945 which form a running commentary on the play-within-a-play, a political attack on the 'jaded lobster' of inter-war Toryism, the appeasement and xenophobia of Little England.

It is perhaps impossible to do justice to all the play's ambitions: it was Alan Bennett's first play, and he has since learnt to hone his material, most notably in the TV play A Question of Attribution and The Madness of King George, both the Exhibition Play in 1993 and recently filmed starring old Amplefordians Rupert Everett (W75) and Julian Wadham (A76). This performance perhaps emphasised the comic and sentimental, in a series of hilarious and sometimes moving cameos, at the expense of satire and historical sweep. However, it touched at times, and especially at its close, on the questions of national identity and destiny which the play is intended to raise, and provided an offbeat history of the century — 'a memoir of the life and times of two nice people in a world we have lost'.

Best of all, unsurprisingly, were many of the school scenes. As in How to be Topp, the masters were funnier and more familiar than the boys: the large part of the Headmaster was performed with distinction by Ed Davis, who made this pompous and blinkered character almost likeable in his self-delusions, despite a delivery which was too menacing and unvaried. This was a notably mature performance by a second-year boy. Franklin was the suave and remarkably self-confident Jeremy Agnew, making his first appearance in a school production: like Molesworth, he clearly knows the enemy and its characteristic traits. Michael Squire was the camply hopeless young beak Tempest, and Tom Detre the unloved and superannuated chalkie whose classroom technique owed so little to progressive teaching methods: 'You are a stupid boy, Rumbold, but by God you're a consistent one.' The funniest boys were Hugo Brady and Luc Delany, the two halves of a memorable and uncontrollable pantomime Lady

Gag follows pun in these sketch scenes with such rapidity that it is hard for actors, let alone audience, to do justice to such richly ludicrous fare. Generally, I felt punchlines needed more highlighting and inflections more careful preparation and distinction. One actor who certainly didn't miss a trick was Henry Weston-Davies, hilarious as Matron and Czechoslovakia alike, but most memorable as Bennett's Lady Bracknell: 'all women dress like their mothers, that is their tragedy. No man ever does, that is his'. Her Oedipal solution to the problem of unattached sons of unmarried mothers struck Brady with appropriate horror.

Less successful were the difficult Claridges scenes which link these sketches, although Chris Wade was a wonderful Nursie, with a banal proverb for every occasion. Ed Forsythe tried manfully but missed the bitter ironies of his Harold Nicholson character, leading us to ignore Bennett's suggestion that the myth of Edwardian England was largely a fictional construct. Perhaps such myths are more enduring than history, as the clever counterpointing of haunting recollections of the English Country House with the gunfire of Flanders field at the centre of the play might remind us. If a little of the fierceness of Bennett's attack on the bankruptcy of the English pastoral myth was lost, the Headmaster/Franklin scenes refocussed our attention on how we interpret the 'burden of the past'. Robert Hollas' Head of School held the scenes together with reliability and authority, superb props and imaginative staging sustained our attention throughout.

The play's conclusion is hauntingly sombre. Who really does speak for England? The Breed, or the Labour Party? Establishment or people? 'There is no faith in Chamberlain' chorus the schoolboys, but, as in Powell and Pressburger's The Life and Death of Colonel Blimp, we also mourn the passing of the ideal of the English gentleman. The play's last moments were movingly staged, to the sound of 'Sunset':

To let. A valuable site at the cross-roads of the world. At present on offer to European clients. Outlying portions of the estate already disposed of to sitting tenants. Of some historical and period interest. Some alterations and improvements necessary.

Cast: Headmaster: Edward Davis (T); Franklin: Jeremy Agnew (J); Tempest: Michael Squire (T); Matron: Henry Weston-Davies (J); Head Boy: Robert Hollas (T); Hugh: Edward Forsythe (T); Moggy: Bryan-Christopher Abbott (A); Nursie: Chris Wade (A); Mr Wetherbottom: Tom Detre (A); Boys of Albion House: Robert Bond (W), Hugo Brady (W), Sandy Christie (B), Luc Delany (W), Henry Hudson (O), Felix Macdonough (T), William Osler (W), Laurence Richardson (B); Peter Westmacott (T), Nick Young (W).

Green Room: Stage Manager: Tom Chappell (B); Lighting Manager: Louis Watt (A); Lighting Assistants: Laurence Richardson (B); Luke Polonecki (H); Sound Manager: Martijn Zwaans (W); Props Manager: Jacob Eltz (B); Costume: Paul Benton (T), Bryan-Christopher Abbott (A); Assistant Stage Managers: Robert Bond (W), Ben Villalobos (C), Harry Pearce (D), Tom Stanley (W), Remi Thompson (J), James Gynor (T), Robert Hollas (T); Programme and Publicity: Louis Watt (A), Andrew Lau (A).

Theatre Laureates: James Ayres (B), Robert King (T), David Steuart-Fothringham (E), Tom Chappell (B), Louis Warren (W), Martijn Zwaans (W).
This was an excellent production of a very unpleasant play, all the more unpleasant for the brilliance of Harold Pinter's youthful writing. Those who had some idea of what was coming will have been struck by the piercing irony of Louis Armstrong's *What a wonderful world* as we took our seats for a performance of high tension and impressive dramatic quality: An unappealing but not apparently wicked young man has been living for months in a seaside boarding house. Two sinister characters from the outside world arrive, bully him into gibbering collapse, and take him away. What, if anything, the wretched Stanley has done to incur his fate is never made clear; nor is the nature of the 'organisation' the two thugs seem, some of the time, to represent. The boarding house owners, Mr and Mrs Boles, harmless to a fault, and a hardly less harmless girl, Lulu, are implicated, through sheer stupidity, in a horror they understand as little as the audience does which is, perhaps, part of the play's point.

Pinter obviously meant the play's collisions of tone — the futile goodheartedness of the Boles', the casual lies obscuring Stanley's past, the practised brutality of Goldberg and McCann — to set each other off constructively, perhaps with the suggestion that terrifying menace may always irrupt into the most banal English circumstances. In the upshot, however, there is an incoherence in the play which takes the edge even off its cruelty, by isolating the almost ritualised bullying of Stanley in a general atmosphere of comic realism that makes it seem simply implausible.

The powerful influence of *Waiting for Godot*, first performed in England a couple of years before this play, both makes and breaks Pinter's text. Without Pozzo, no Goldberg, with his sentimental platitudes 'Culture? Don't talk to me about culture . . . Say no more!' thinly disguising his apparently motiveless cruelty. The vituperative double act with which Goldberg and McCann twice grind Stanley down is a sadistic transposition of the verbal games Vladimir and Estragon play when there is nothing better to do 'While we're waiting,' 'Waiting for what?' (which is an exchange from *The Birthday Party*). And the most shocking moment in the Pinter play, the snapping of Stanley's spectacles, without which he is helpless, has the same kind of impact as the stamping on Lucky's hat, without which he can neither think nor speak — To the theatrical force of all this, Pinter adds his own ear for the ludicrous triteness of domestic conversation, and his sense of threat, particularly in the carefully observed charm of the crooked Goldberg. But nothing in *Waiting for Godot* seems implausible, because no realistic framework is even sketched — and the solidarity of Vladimir and Estragon's long dependence on each other prevails over Pozzo's cruelty, as nothing in Pinter's play can begin to balance the triumph of Goldberg and McCann.
SPORT: LENT TERM

RUGBY: THE A XV

AMPLEFORTH 20 HARROGATE COLTS 27

Perhaps expectations were too high, for this was a most disappointing game. True, Harrogate were a much bigger side who had unusual pace in two gifted half-backs and they soon led by a try scored from a penalty a few metres from the line. Melling replied with a penalty a few minutes later and the School expected to take the lead when another penalty was awarded in front of the posts. Inexplicably the XV refused the offer and paid a heavy forfeit. The ball was thrown forward almost at the moment of scoring, Harrogate took advantage, belted the ball away downfield in a rapid counter and crossed for their second try a moment later. Almost immediately they scored again, once more from their own 22. On this occasion, Ampleforth won fast rucked ball, swung it rapidly left and a gap opened in the midfield. Sadly, lack of confidence led to an inept kick which was fielded by the Harrogate fly-half who simply ran round the entire team and scored at the other end. Now the match had been made difficult to win, but in the second half there was a noticeable shift of gear. Lyes came in on the right wing and scored immediately, a try beautifully converted by Melling. When he added a penalty and converted a penalty try to negate a pressure try scored by Harrogate, the score became 22-20. But the crucial moment came as Harrogate kicked off and failed to reach the ten metre line. Ampleforth chose the scrum but a complicated move caused yet another knock-on. Harrogate kicked to the corner from the ensuing scrum and their scrum-half had the final word as a defensive error let him in for the softest of tries.

AMPLEFORTH 17 MIDDLESBROUGH COLTS 10

The XV, losing the toss, were made to play with the wind in the half and they had a splendid start, excellent handling providing a try as Dumbell turned the ball back inside to Melling. The team continued to attack, although their handling became much less certain and several chances were thrown away. Enough pressure was exerted, however, for Melling to kick three penalties, one of which was a marvellous effort from near the ten metre line and close to touch. But was 14-0 at half-time enough in those conditions? Middlesbrough, using their big forwards, exerted pressure in their turn, firstly kicking a penalty and then being awarded a penalty try as the School killed the ball in their efforts to stop a score. The XV now regained the initiative but, again, poor handling destroyed a number of chances and Melling missed a penalty before putting the school seven points clear with another from in front of the posts. A desperate Middlesbrough were kept out by efficient line-out work from the forwards and some excellent work by the half-backs.

AMPLEFORTH 55 HARTLEPOOL ROVERS COLTS 0

For the second week in succession, a stiffish' westerly made good rugby difficult but the opposition was this time not as stern as that of the two preceding matches. Indeed it was soon clear that the School forwards had more pace, more power and better ball-winning capacity than the opposing pack, and the backs were too fast for their opponents. If it took the XV too long to recognize this and play with confidence, they made up for it by the end, scoring a host of excellent tries in the process. Three came in the first half from Emerson, Melling and McKeogh, the last two of whom played superbly. Melling showed that, if he gains a yard more pace and if he can play with that same confidence against better players, he will go far. McKeogh is in a rich vein of form and is leading the pack by example and with much enthusiasm and skill. The second half saw the score move more rapidly from 21 to 55 points and it was good to see the backs passing so much more accurately. Melling with two more, McKeogh with another, Emerson and Lyes gained their reward while Igboaka, backing up the giant Higgins, scored to mark his fine game.
In rather a bigger tournament than Mount St Mary's had ever had before, the seven showed outstanding spirit and resilience. In their group of four they were drawn first against Wimbledon College, whose reputation was brought to nought by an encouraging display of smooth sevens by the school team. This had already been one of the high points of the day when they played against Trent. Here a hard-tackling aggressive defence rattled the seven who made more mistakes in a minute than they had in all the previous game. 12-7 down at half-time they saved themselves at the bell by a try under the posts which Melling had started. He missed the kick, mentally kicked himself and thereafter his conversions and restarts were almost perfect. The third group game against Widnes Sixth Form College was won easily, a victory underpinned by a clear dominance in the set scrums. So, too, was the quarter-final in which Pocklington were despatched on a wet pitch. The semi-final against Trent was as closely-contested as the first game had been. Their aggressive tackling in the first half did not allow the team a moment's respite and the seven found it all hard work up the hill and against the strong wind. 12-0 down at half-time, the seven changed gear; pressurizing their opponents by the power of their tackling, they took all the possession, played all the rugby and overhauled their opponents, scoring three tries in a significant victory. Denstone, the other finalists, looked to be genuinely quick with two or three players who were faster than any player in the Ampleforth side. But the team had possession for long periods and that was sufficient to see them home in the end. Nevertheless Denstone scored first, a kindly bounce proving too much for the defender. Brilliant last ditch tackling by Denstone could not stop the seven from scoring in the corner for Melling to convert with a wonderful kick from the touchline. And after half-time, McKeogh, whose work-rate was outstanding, scored under the posts for the team to lead 14-5. But Denstone reacted strongly, scoring twice in as many minutes to lead 21-7, the School eased away to score two more tries to finish an encouraging tournament.

Results: Group v Wimbledon College 24-0 v Trent College Drawn v Widnes Sixth Form College 40-7 Quarter-final v Pocklington 33-3 Semi-final v Trent 19-12 Final v Denstone 21-15

Meanwhile the second seven were having a good time in a somewhat easier group. Although they lost their first game v Hymers 7-21, they had no problem with St Peter's and demolished Read School, supporting these wins with an even better one against Oakham. This put them through to the semi-final against the winners of Group A, St Edward's. In this game they played were still mentally on the bus for much of the match, but in the end pulled clear by the odd try in five. The other two group matches did not tax the seven too much; this was perhaps just as well because, in spite of the easy victories, they continued to look leaden-footed and lethargic. But that was not the case in the semi-final. Once again they moved up a gear, knew too much and were too fast for Ashville and ran away to an easy victory. To their surprise, Woodhouse Grove had defeated Mount St Mary's in the other semi-final and apparently had some pace available. In the event the seven did not let them use it, scoring their first try within seconds as Woodhouse Grove were driven backwards by the ferocity of the tackling. Another try immediately before half-time and one immediately after killed the game and although Woodhouse Grove bravely responded with a try to make it 21-7, the School eased away to score two more tries to finish an encouraging tournament.

Results: Group v Mount St Mary's Won 19-12 v Hymers B Won 40-0 v Pocklington Won 35-14 Semi-final v Ashville Won 34-0 Final v Woodhouse Grove Won 35-7

Meanwhile the second seven were having a good time in a somewhat easier group. Although they lost their first game v Hymers 7-21, they had no problem with St Peter's and demolished Read School, supporting these wins with an even better one against Oakham. This put them through to the semi-final against the winners of Group A, St Edward's. In this game they played were still mentally on the bus for much of the match, but in the end pulled clear by the odd try in five. The other two group matches did not tax the seven too much; this was perhaps just as well because, in spite of the easy victories, they continued to look leaden-footed and lethargic. But that was not the case in the semi-final. Once again they moved up a gear, knew too much and were too fast for Ashville and ran away to an easy victory. To their surprise, Woodhouse Grove had defeated Mount St Mary's in the other semi-final and apparently had some pace available. In the event the seven did not let them use it, scoring their first try within seconds as Woodhouse Grove were driven backwards by the ferocity of the tackling. Another try immediately before half-time and one immediately after killed the game and although Woodhouse Grove bravely responded with a try to make it 21-7, the School eased away to score two more tries to finish an encouraging tournament.
outstandingly well and only lost narrowly by a conversion. As St Edward’s were to go on to win the final, this represented a real success.

Results: Group
- v Hymers: Lost 7-21
- v St Peter’s: Won 21-5
- v Read School: Won 36-14
- v Oakham: Won 17-7

Semi-final: v St Edward’s, Liverpool: Lost 12-14

The team was: M.J. Emerson (W), U.I. Yusufu (C), T.B. Foster (H), J.J. Wetherell (J), R.U. de la Sota (H) (Capt), E.D. Hodges (W), B.J.Collins (O). Also played: O.P. Hurley (C), P.A. Rafferty (H).

STONYHURST SEVENS

On balance this was a highly satisfactory day. The least pleasing aspect of it was, of course, the sad injuries incurred by Bowen-Wright in a rough game with St Mary’s, Crosby which meant that he would be unable to play in the National Sevens. Dumbell was moved to the wing and Wetherell was brought in at scrum-half, where he played extremely well. The team moved through their group and two more games, scoring a lot of points in the process, the game against Merchant Taylor’s, Crosby being a particular success. This victory took the team to a semi-final against Stonyhurst. The first few minutes of this game were a disaster: two mistakes when in possession yielding first a set scrum and then a loose ball, from both of which the Stonyhurst fly-half scored. 12-0 down, the team had to react quickly. This they did through Rose, who caused havoc with a powerful run on the right which forced Stonyhurst to defend desperately in their 22 until Wetherell squirmed over under the posts. After half-time, Rose scored to put the school in front but from the kick-off, Stonyhurst were allowed to break through the defensive line to re-establish their lead. It was an irritating way to end after a successful and encouraging day.

Results: Group
- v Sharnbrook: Won 21-14
- v Hampton GS: Lost 14-21
- v Newcastle-under-Lyme: Won 54-14
- v City of London Freemens: Lost 10-26

ROSSLYN PARK NATIONAL SEVENS

Bowen-Wright’s dislocated shoulder had a far greater influence on events than had been imagined after the good day at the Stonyhurst sevens. How the seven missed his brand of enthusiasm, his work-rate, his confidence to go for a gap and his speed! It was not that Wetherell played badly; indeed he was one of the few to play to his normal level, but the rest looked tired and had little appetite for the games. The aggressive tackling on which this team had based their game was strangely absent and, in the very first game against Sharnbrook, it let them down to the tune of 14 points and the team were lucky to escape in the second half by scoring three tries. It was too much to hope that they would get away with it a second time and sure enough they lost to the eventual group winners by three tries to two. There was a spark in the next game against the weakest team in the group but the final match, admittedly when the group winners were already known, saw a complete abandonment of all they had striven to learn: seven men chasing the ball from side to side across the field, so unsure were they that a tackle would be made! It was humiliating to see a side of their capabilities performing in such a way. It was also mystifying.

Results: Group
- v Sharnbrook: Won 21-14
- v Hampton GS: Lost 14-21
- v Newcastle-under-Lyme: Won 54-14
- v City of London Freemens: Lost 10-26

CROSS-COUNTRY

The season promised well with four members of last year’s successful side. In the event we only achieved moderate success, due largely to a series of injuries. However, in Raoul Fraser (B) the team had a runner of outstanding ability who won all but one of the races including the Midland and Northern Independent Schools’ meeting. Christopher Sparke (A) captained the side and ran well when he was not suffering from injury. Seymour Pattison (D) was the third old colour from last year and ran outstandingly well. The middle order of Anthony Arthur (J), Richard Haywood Farmer (C), Mark Sheridan-Johnson (W) and Michael Pepper (D) were all thoroughly competent but needed that little bit extra if the team was to be really strong, but three of them will be back next year. Oliver Brodrick-Ward (A), Barclay Macfarlane (W), William Heneage (E) (still a junior), and on one occasion Frederick Dormeuil (O) made up the remaining place.

The season began with a match against the Old Amplefordians, organized by Adrian Myers and Oliver Heath. Fifteen old boys ran but were just beaten. Toby Gibson finished second to Raoul Fraser, but Robert Rigby once again was in the first three home with Malcolm Forsythe (who left the school in 1972) finishing fifth. We went on to beat Durham and Barnard Castle easily. At last, after three abortive attempts, we made the journey to East Anglia to run...
against Norwich and three other schools. Although we just finished second to Norwich, Raoul Fraser had the satisfaction of beating their school record by eleven seconds. Sedbergh away is always a formidable fixture and we lost 46-32 although Fraser won and Pattisson was third. We then lost to Welbeck (who also won our Invitation Meeting) but defeated Nottingham HS. The last run of the term was the Midland and Northern Independent Schools' meeting held this year at Durham. We did well to finish sixth, but the highlight was the individual victory of Raoul Fraser. To win he had to defeat among others E. James of Durham who is a current England under-19 international and who had beaten him earlier in the season. It developed into a tremendous race on a demanding course and at the finish Fraser won by two hundred yards. It was a wonderful way to finish the season.

1st VIII: CJ. Sparke (A) (Capt.), *AJ. Arthur (B), *O.W. Brodrick-Ward (A), *R.E. Haywood-Farmer (C), R.A.J. Fraser (B), F.P. Dormeuil (O)


Results:
1st VIII v Old Amplefordians: Won 48-38

v Durham & Barnard Castle: 1st Ampleforth 33, 2nd Durham 57, 3rd Barnard Castle 100
2 Fraser, 4 Sparke, 5 Arthur, 6 Pattisson, 7 Haywood-Farmer, 9 Pepper, 10 Brodrick-Ward, 11 Heneage

v Norwich, Ipswich, Framlingham & RHS Ipswich: 1st Norwich 46, 2nd Ampleforth 59, 3rd Ipswich 102, 4th RHS 157
1 Fraser, 3 Pattisson, 8 Haywood-Farmer, 14 Arthur, 16 Sparke, 17 Pepper, 20 Mcfarlane, 21 Brodrick-Ward

v Sedbergh: Lost 32-46
1 Fraser, 4 Pattisson, 8 Arthur, 10 Haywood-Farmer, 11 Sheridan-Johnson, 12 Pepper, 14 Sparke, 16 Macfarlane

v Welbeck & Nottingham HS: 1st Welbeck 47, 2nd Ampleforth 59, 3rd Nottingham 69
1 Fraser, 3 Pattisson, 8 Sparke, 13 Arthur, 15 Haywood-Farmer, 19 Pepper, 21 Sheridan-Johnson, 22 Macfarlane

Ampleforth Invitation Meeting: Placed 2nd (out of 9) 1 Fraser, 2 Pattisson, 4 Sparke, 19 Pepper, 22 Dormeuil, 24 Arthur, 26 Sheridan-Johnson, 29 Haywood-Farmer

Midland & Northern Independent Schools Championships at Durham: Placed 6th (out of 19) 1 Fraser, 23 Pattisson, 53 Sparke, 57 Sheridan-Johnson, 58 Pepper, 72 Haywood-Farmer, 92 Brodrick-Ward, 97 Macfarlane

2nd VIII v Durham: Won 53-30
2nd VIII v Sedbergh: Lost 30-50
v Welbeck: Lost 22-65

Inter-House Cross-Country Races:

Senior
1st St Dunstan's 321
1 R.A.J. Fraser (B) (23 mins 53 secs)
2nd St Oswald's 417
2 R.A.S. Pattisson (D)
3rd St Cuthbert's 418
3 C.J. Sparke (A)
Junior A
1st  St Hugh's  218
2nd  St Edward's  228
3rd  St Cadmich's  238

Individual  1 E.A. Forsythe (T) (29 mins 53 secs)
2 W.J.M.F. Heneage (E) (18 mins 49 secs)
3 L.D. Robertson (C)

Junior B
1st  St Edward's  60
2nd  St Wilfrid's  96
3rd  St Dunstan's  97

Individual  1 P.J. Wighman (D) (18 mins 49 secs)
2 O.T.A.L. Roberts (J)
3 B.J.E. Higgins (H)

1ST XI HOCKEY

This was a skillful and, for the most part, successful XI. Within the limitations of their facilities and coaching, the hockey players of Ampleforth did well. Hockey at Ampleforth has now reached a stage where there can be a fair degree of confidence that certain schools will be defeated. Until hockey is played by all age groups, however, Ampleforth will always struggle against Scarborough College and, without regular access to an astro-turf pitch, the gulf between Ampleforth and Yarm School will be unbridgeable. The XI was able to defeat Ashville College, St Peter's School 2nd XI, Sedbergh and Barnard Castle. The match with Read's School was drawn.

In defence, Shepherd (A) made considerable progress as a goal-keeper. In front of him, Martin (M), Walsh (A), Poloniecki (H) and Lyon-Dean (D) all played with laudable commitment and an increasing level of skill.

The mid-field was consistently impressive. The captain, King (T), led by example. He capitalized on his technical accomplishments with an exceptional willingness to work. He was ably supported in the centre of the field by the equally committed Crowther (D). On the flanks, Potez (O) and Edwards (E) played with skill and flair.

The attack was dominated by the hard-running and power of Johnston Stewart (D). He was the team's leading scorer and played well. He was ably assisted by the intelligent running and selfless support play of Finch (W). The squad was reinforced by the efforts of the utility players, Pace (T), Molony (J), Telford (A) and Evers (O).

SQUASH

This has been another most enjoyable season. The spirit and attitude of the teams representing the school have been as good as ever; indeed the set was fortunate to have in the 1st V two players not only of exceptional ability but also two such pleasant and inspirational characters. Tom Sherbrooke (E) and Chris Shillington (E) have given excellent service to the school in squash and fully deserve their excellent individual records. In fact one of the lasting memories of the season has to be the difficult decisions to be made each Friday afternoon on team selection; not, as one might imagine, who should play but rather in which order to play our top two players — they were, and always have been, difficult to separate in ability; the task made no easier by the fact that they are such good friends. Their example to the younger players in the set was outstanding; the whole set benefited from their presence and we all owe them a debt of gratitude.

The 1st V had a successful season. It was one of the youngest teams we have had for some time; below the top two players they all came from the GCSE year. As has already been noted, the top two players performed exceptionally well; Tom Sherbrooke (E) improved rapidly in the last year to become a formidable opponent, covering the whole court and adding new shots to his repertoire. Chris Shillington (E) used all of his natural talent and was difficult to beat; most opponents found it difficult to read his drop shots and his ability to play shots at the last possible moment. Paul Prichard (D), already appointed as captain for next season, continued to improve; coming into the 1st V at number three is no easy matter and yet he managed to win more than half of his matches, a creditable feat. He also has great natural talent and he will find the challenge of playing at number one next season demanding. As number four Nassif Elhajj was a much improved player from his previous experience in the U15 team; he is still rather impatient on court but his range of shots is wide enough for him to be confident against most opponents at this level. Bobby Christie (H) played regularly at number five and shared with his captain the honour of the best individual record; he won 11 out of the 15 matches he played. Increased mobility on court should make him into an even better player next year.

After a shaky start in the autumn term, when the inexperience of the younger players showed, the 1st V managed to win their last six matches, four of those by the margin of 5-0. Close matches against Barnard Castle, Stonyhurst and Leeds were lost 3-2 in the first term but, in the case of the first two, the result was overturned in the second term. The match against Leeds was one of our three matches in the National Schools' Squash Competition, now run on a regional basis; a victory over Greenhead College and a defeat to a strong Woodhouse Grove school were our other fixtures. It is pleasing to report that we are planning to build on this successful season with new fixtures next season against Woodhouse Grove and Bootham.

In contrast to the senior team, the U15 team had a disappointing season, managing to win only one of their eight matches. The fact that fixtures are difficult to find at this level, and that only strong teams will arrange fixtures, is no excuse; there were disappointing performances and, more serious, an inability in some players to progress to a higher level of play. The exception here, as with the 1st V, was at the top of the order. In Arthur Landon (E) and Tom Dollard (D) we have two fine prospects for the future; they both won over half their matches and made excellent progress and should be challenging for places in the 1st V next season. The rest of the team should look at their excellent example when assessing their commitment and work-rate.
The contribution of this year's captain, Tom Sherbrooke (E), has been enormous and the set is grateful for his efforts. Ably supported by the rest of his team, he has set a fine example to younger players both on and off the court. He was playing square right to the end, well after the season had finished; he takes our best wishes for the future. Brian Kingsley has continued to work hard with the squash sets, fitting us into his tight schedule and outside commitments; we are grateful for his expertise and commitment.

In spite of the difficulties in finding fixtures for the U15 team, it is pleasing to report that this season saw the greatest number of matches for many years. We put out teams at five levels, the equivalent of one for each year in the school; we hope to retain these fixtures in the future and encourage more squash playing by our boys. In this regard, I would be grateful for any information on Old Boys who have played representative squash after leaving Ampleforth; it is hoped to include such information in a future Journal report and, at the same time, arrange a fixture for our 1st V against the Old Boys. Any offers of help in organizing this match would be gratefully received.

A well contested House Competition saw victories for St Bede's against St Edward's in the Seniors and a victory for St Edward's against St Dunstan's in the Juniors. This competition continues to be popular with the boys, ensuring as it does the participation of a high proportion of squash players in the school. In rather one-sided finals of the Open Competitions, Tom Sherbrooke (E) and Arthur Landon won the Senior and Junior titles respectively, confirming them as the outstanding prospects of their year groups.

KJD

BASKETBALL

U18: P4 W3 L1  U16: P1 W0 L1  U15: P3 W3 L0

1997 saw a continued growth of interest in basketball with over 30 players involved full time at three age groups during the Lent term. An influx of new boys to the school strengthened teams at all levels but, despite this, the quality of play and teamwork was not as good as in the previous year. Although the results at all levels were very creditable, this must be balanced against the fact that the opposition was, for the most part, from schools without basketball of play and teamwork was not as good as in the previous year. Although the results at all levels were very creditable, this must be balanced against the fact that the opposition was, for the most part, from schools without basketball

One of the best games of the season was the U16 fixture against Bootham. The lead changed hands on eight occasions in a match which the more composed team was always likely to win. With several Ampleforth players in foul trouble, their frustrations boiled over in the second half and Bootham were able to regroup and control the final few minutes of the match.

The U15 team was unstoppable! With Raphael Wu (O) and Antonio Morenes Bertran (O) we had a big height advantage. Wu showed a great shooting touch while Oliver Ordner (B) and Alex Lee (O) handled the ball competently and added an outside shooting threat. Durham and Sedbergh were simply swamped, but a more competitive Stonyhurst side brought the best out of the team in their final game of the season. The other players who represented the U15 team were Daniel Chiu (B), Andrew Kim (C) and Cyril Lau (C).
Four matches were played in the Autumn and all were won. Barnard Castle 2–1, OAGS 3–2, Sand Moor 21/2–11/2, and Brough 2–1. These were particularly good results, and especially the win against Sand Moor — the best we have achieved against them before was a half. Rupert Finch (W) was captain and led from the front with some excellent golf, but he was lucky to have the support of other very good players: Piers Cartwright-Taylor (W) the only other old colour, Charles Ellis (E), James Balmer (W), Rupert Tussaud (E), Gavin Camacho (C) and Jeffrey Hughes (C) who were all most reliable and had many good wins. There were encouraging signs of talent among younger golfers: James Tussaud (E) played against the OAGS and also in a junior match against Brough in which three first year boys also took part; James Faulkner (E), John Whittaker (J) and Simon Lukas (E).

There were the usual two competitions during the term. First the 18 hole stroke play for the Vardon Trophy. Rupert Finch won with 12 over par, with Charles Ellis one stroke behind and Peter Edwards and Robert Russell-Smith two strokes further back. The Whedbee prizes, which Dick Whedbee (044) gives each year and the competition for which goes on all the term, were as generous as usual. The winner of a Callaway Big Bertha no 3 wood was Gavin Camacho, Charles Ellis won a set of Proquip waterproofs, and Piers Cartwright-Taylor got a Wilson lightweight bag. Nine other boys won prizes of three or six golf balls. We are most grateful to Dick for the way he encourages the school golf with these prizes.

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I have been involved in 1st XI cricket at Ampleforth for more than 10 years and naturally the weather has played a large part in the cricket the School has been able to play. However, this year has been the worst year for weather that I can remember. The School has been blighted with awful luck with the climate and has lost a total of five games due to the rain. This was not the end of the story, because the team lost countless training days throughout the season, which hindered the flow of the team's progress considerably.

Having said that, the XI was a genuine team in every sense of the word. They covered all three years of the senior end of the School. There were no particular 'stars' but all the team played a major role in the success of the side. They all enjoyed their cricket and, what is more important, they all enjoyed playing together, whether they were challenging the MCC or practising in the drizzle. They worked hard and listened to advice. Although they may not have been the most talented XI the School has ever seen, they more than compensated for this with their enthusiasm and spirit.

The batting of the XI was strong, as the fact that the XI was only bowled out twice will testify. They were led from the front by the two openers G. Denny (J) and M. Wilkie (C). Denny gave the XI a genuine security, as he has the ability to make all bowlers look ordinary. Although he didn't eventually score as heavily as he would have liked, he was part of many important opening stands, six of 45 or more, which launched the XI batting with a superb basis. He is a fine batsman, and one from whom I hope we will see the Cricketer Cup benefiting. His partner, Wilkie, had a magnificent season. Right from the Worksop game on the opening day of the season, when he scored a glorious 93*, he grew in confidence. He took full advantage of the experience and support of Denny and finished with one of the highest averages that any Amplefordian has achieved, scoring 462 from 11 innings at an average of 46.20. The XI will see a lot of his batting in the following two years.
P. Cartwright-Taylor made the no 3 slot his own. He is a player with talent, but has previously struggled to score heavily as his shot selection has often let him down. He worked hard on this and achieved his goal as he played two innings of controlled mature batting.

A. Jenkins, at 4, batted with both elegance and power. He was particularly effective against seam bowling, where his straight driving was a delight to watch. He thought a lot more about his cricket this year and thoroughly deserved to be awarded his full School colours.

The middle order never quite managed to dominate the opposition’s bowling but, nevertheless, each made useful contributions. L. Kennedy’s (D) fine innings against the Old Boys gave a good view of what he was capable of and he supported batsmen in full flow on many occasions. S. Harle (C) showed promise in several innings before sacrificing his wicket for the cause. E. Johnston Stewart (D), who made the XI late in the season, also showed promise for next year. R. Hobbs (D), as well as keeping wicket admirably, added useful runs and never seemed to be overawed by a situation, no matter how tense it became. He managed to hold the late middle order together on many an occasion.

The bowlers helped the batsman out admirably with the bat. There was a feeling of déjà vu when C. Shillington (E) and N. Zoltowski (H) batted the side safely to a draw in the last game of the season, as they had done last year against Blundell’s.

The bowlers toiled valiantly. The XI never quite managed to recover from tragically losing the services of T. Lyes (O), who had formed a super partnership with Zoltowski as an opening pair. His late in-swing bowling was really beginning to penetrate batting sides when he broke his leg. Zoltowski bowled with a great deal of heart and courage; he was regularly used by Denny in tense situations and was seldom found wanting. He deserved to have better figures and certainly bowled better than they suggest.

Jenkins filled the void that Lyes left and bowled well in some games, but it was asking a lot to have him opening the bowling. W. Denny’s bowling improved and, with hindsight, should probably have had more work to do.

The two spinners worked hard throughout and it was a joy to watch H. Murphy’s off spin working in tandem with Shillington’s leg spin. Both players had good and bad days, but both bounced back after disappointments to claim good figures again. Shillington was the leading wicket taker with 21 wickets.

The XI fielded well. They, like many sides before, yielded to lapses in concentration at times but fought back courageously when they had faltered. There were high points, such as Harle’s superb slip catching and Zoltowski’s staggering caught and bowled in the tense climax to the Durham game to name but two.

The XI were led by G. Denny. The wonderful team spirit is down to his friendly but firm leadership. He is a positive leader and always believed that the
1ST XI

Back Row: R. Hobbs (D), P. Cartwright-Taylor (W), L. Kennedy (D), M. Wilkie (C), H. Murphy (J), E. Johnston Stewart (D), S. Harle (C)

Front Row: A. Jenkins (J), G. Denny (J), T. Lyes (O), N. Zoltowski (H), C. Shillington (E)
side could win. He drove the team to try and achieve positive cricket and, had they not been so hindered by the weather, they would have achieved more positive results. He was a marvellous ambassador for the School both on and off the field. He was ably assisted by Shillington as vice-captain.

It was a frustrating season, but one in which some high class cricket was played, and one which was enjoyed. Indeed, that spirit of fun and adventure showed by this side should overflow into the next few seasons at 1st XI level.

AMPLEFORTH drew with WORKSOP

Having been lulled into a false sense of security by three practices in balmy heat on the match ground square, the XI returned back to earth to face the normal conditions for the start of an English cricket season – a biting wind and an overcast sky. This was definitely a ‘three sweater day’. Undeterred, the season did get under way, with Denny winning his first toss and inserting his hosts. Zoltowski and Lyes immediately set the tone of the day as they bowled straight and full in length. Lyes’ first over saw him beat the Worksop left handed opener twice outside the off stump until he achieved the edge he had been looking for and had him caught behind by Hobbs. The rest of the bowlers continued to bowl accurately and well, which bears testimony to the quality of the Worksop batting as they played confidently and extremely straight to build a good score. The XI never gave in and kept attacking their hosts, and there were several periods of fascinating cricket as bat and ball struggled for supremacy. Despite sterling work in the field by the School and by Murphy and Zoltowski with the ball, the Worksop batsmen did achieve the upper hand and were able to declare at 253-7 after 61 overs. A score of this size, from what was to be a lot less overs, was always going to prove a huge mountain to climb, especially on a fast scoring ground, was well within their grasp if they batted well. The School made a superb start as Zoltowski and Lyes claimed early wickets to reduce the Durham team to 43-3 and, when Zoltowski then had the Durham captain caught behind, the XI were in command. However, the Durham batsmen then began to take control. The eleven appeared to be losing the game when Denny brought Lyes and Carter Wright back to the attack and the team fought back hard to stop the batsmen running away with the game. The match reached a thrilling finale as Durham needed 14 to win from the last two overs. The composure of the two bowlers and the fielders was outstanding. They stopped the home team from winning as they fell 4 runs short and in fact, if catches had been held, the School could well have won the game.

AMPLEFORTH drew with DURHAM

On a day when all games at Ampleforth had to be called off because of the rain, the School travelled to Durham half expecting the threatening clouds to play a major role in the game ahead. The School were asked to bat on a wicket which was helpful to the seam bowlers. Denny and Wilkie showed marvellous temperaments to weather the onslaught of the Durham attack and managed to take the School to 87 before Wilkie fell. Denny completed his 50 before he was also out. Jenkins drove forcibly, with help from Cartwright-Taylor, and Harle scored 50 to push the school score to 200-8 dec. The declaration set Durham a difficult task but, on a fast scoring ground, was well within their grasp if they batted well. The School made a superb start as Zoltowski and Lyes claimed early wickets to reduce the Durham team to 43-3 and, when Zoltowski then had the Durham captain caught behind, the XI were in command. However, the Durham batsmen then began to take control. The eleven appeared to be losing the game when Denny brought Lyes and Zoltowski back to the attack and the team fought back hard to stop the batsmen running away with the game. The match reached a thrilling finale as Durham needed 14 to win from the last two overs. The composure of the two bowlers and the fielders was outstanding. They stopped the home team from winning as they fell 4 runs short and in fact, if catches had been held, the School could well have won the game.

AMPLEFORTH drew with EMERITI

The Emeriti team that had a strong ‘Amplefordian’ flavour won the toss and elected to bat first on a cool morning. The School began slowly and their guests managed to reach 63-1. At this point Denny brought on Shillington and Murphy, and the two began to slow down the runs and also began to make inroads into the visitors’ batsmen. This continued until P. Fisher (Headmaster of Mount St Mary’s) and F. Fitzherbert (C72) came together. At this point the XI began to lose their way again as the two put on a marvellous stand of 103 before Fitzherbert fell to Murphy. The Emeriti finally declared at 215, when Fr Edward Corbould was run out on his welcome return to the match ground. The School were given another solid start by Denny and Wilkie of 53, but against the guile of the Emeriti slow spin bowlers, the School were never able to dominate and the game finished as a tame draw.


Ampleforth 172-5 (Wilkie 68)

AMPLEFORTH beat STONYHURST by 7 wickets

This was a game dominated by the School from the moment that Lyes claimed his first wicket in the second over of the day. Lyes bowled with control and swung the ball late into the right handed batsmen, and troubled all the Stonyhurst batsmen. He eventually finished with the fine figures of 5-33 from 16 overs. He was supported admirably by his fielders, notably Harle who took two fine catches at 1st slip. The visitors rallied before lunch to steady their innings, but the School made sure they did not score heavily after lunch and bowled them out for 154. Yet again Denny and Wilkie put on another 50 opening partnership and when Denny fell with the score at 76, the side was
well on the way to victory. Wilkie steered the XI all but home as he made another impressive 70.

Stonyhurst 154 (Slater 56, Wallis 67, Lyes 5-33)
Ampleforth 155-3 (Wilkie 70)

SEDBERGH v AMPLEFORTH
Match abandoned after 40 overs

Having lost the Saints match to the weather, it was a disappointment that this game eventually fell foul of the weather as well. The School asked their hosts to bat and made an early breakthrough as Zoltowski captured the important first wicket. However, the Sedbergh innings then turned rather tame. The School bowlers bowled with accuracy, but without the necessary penetration on a rather low and slow wicket to take wickets. The batsmen, on the other hand, could not build up the pace of their innings, faced with the accuracy of particularly Murphy and Shillington. The game was slipping into a tame affair, with Sedbergh 80-1 from 40 overs, when the torrential rain brought the game to an early end.

AMPLEFORTH drew with MCC

As befits tradition in this game, the XI asked the opposition to bat first. The XI were to see some superb batting from two familiar opening bats, R. Wilson (H92) and O. Mathias (C93). Both players batted with genuine flair. Mathias, in particular, batted with power and control. They put on 122 in quick time, when both fell to outstanding stumpings by Hobbs from the bowling of Murphy and Wilkie. The XI then regrouped and fought tenaciously to work their way back into the game. This they manfully did as Murphy bowled quite beautifully to finish with the outstanding figures of 2-63 from 25 overs. Together with the support of the fielders and the bowling of Wilkie, Denny managed to restrict the MCC to 220 from 62 overs. This total seemed all the bigger as Denny fell for 0. Cartwright-Taylor joined Wilkie, and the two settled the situation until tea and then set about the MCC attack to increase the scoring rate. They batted with maturity and put on 115 to put the side in with a real chance of victory. Unfortunately both players were then run out and the XI were never able to maintain their momentum. Denny tried to go for the target by changing the batting order, but his gamble did not come off and the XI fell short of the target after a creditable attempt, finishing on 180-8 from 47 overs.

MCC 220-3 dec (Mathias 65, Wilson 53)
Ampleforth 180-8 (Wilkie 63, Cartwright-Taylor)

AMPLEFORTH drew with OACC

On a day of brilliant sunshine at St Peter's, not for the first time in the history of the fixture the game was dominated by the bat. The XI struggled to control the St Peter's innings, as they made the most of a good batting surface and a fast outfield. The bowlers were never able to break into the home side's batting line up and despite a marvellous spell of bowling from Zoltowski, who toiled tirelessly without any real reward, the home side built the massive score of 273-3 dec. The XI were going to need two players to score big innings if they were to achieve this stiff task. In the event Wilkie and Denny batted beautifully and began to threaten the total, before two stumpings saw both players fall. The rest of the team batted well, but were never in a position to win the game and so the game limped to a tame draw.

St Peter's 273-3 (Dougherty 87, Kay 62)
Ampleforth 188-7 (Wilkie 45, Deny 33)

AMPLEFORTH lost to OACC by 54 runs

Once again a determined Old Boys side batted first and, after the XI's first two early break successes, began to build an impressive total. The school fought manfully in the field but, despite a fine spell of bowling from Shillington (3-32), the Old Boys built an impressive score of 219-9 dec. The XI had plenty of time to achieve their target, but were unable to produce the base from which to attack such a total. A devastating opening spell from Porter and Derbyshire reduced the School to 45-4, a position from which they were not able to recover. It was a disappointing batting display by the XI, with the exception of a fine individual innings by Jenkins, who maintained respectability for the School with his 78.

OACC 219-9 dec (H. Lucas 84, Murphy 3-53)
Ampleforth 165 (Jenkins 78)

AMPLEFORTH drew with ST PETER'S

The Saturday game of the Exhibition weekend has for years been an exciting affair, with the School having mainly the best of things. This year was probably the best game of the season in terms of quality. The Old Boys brought the strongest side that had been assembled at School for some time. The quality of the side showed itself immediately as first H. Lucas (E95) and then Ifford (A96) and E. Stafford (C72) batted with confidence. The XI never gave in to this assault and Murphy in particular succeeded in claiming 3 wickets. The XI struck manfully to their task in the field and the Old Boys were restricted to 196-6. The School were looking for their usual good start, but this was not to happen as, for the first time, Wilkie was dismissed cheaply. The XI fought credibly against the penetrative Old Boys' attack. It was a joy to see N. Derbyshire (J88) running in to bowl quickly against the boys. The contest between Denny and Derbyshire was fascinating. However Denny fell to Freeland (J94), and it looked as though the Old Boys were to be too strong for the School, but Kennedy had other ideas and he took the attack to the opposition. He ferociously drove the ball to the boundary to race to a pugnacious 50. At this stage the XI had a chance of victory. Unfortunately though, no sooner had Kennedy reached his 50 than he lost his wicket and with that wicket went the School's hope of victory. A creditable draw for both sides and a wonderful advert for Ampleforth cricket both at School and Old Boy level.

OACC 196-6 dec (H. Lucas 84, Murphy 3-53)
Ampleforth 143-7 (Kennedy 50)

AMPLEFORTH lost to OACC by 54 runs

Once again a determined Old Boys side batted first and, after the XI's first two early break successes, began to build an impressive total. The school fought manfully in the field but, despite a fine spell of bowling from Shillington (3-32), the Old Boys built an impressive score of 219-9 dec. The XI had plenty of time to achieve their target, but were unable to produce the base from which to attack such a total. A devastating opening spell from Porter and Derbyshire reduced the School to 45-4, a position from which they were not able to recover. It was a disappointing batting display by the XI, with the exception of a fine individual innings by Jenkins, who maintained respectability for the School with his 78.

OACC 219-9 dec (Derbyshire 72, Shillington 3-32)
Ampleforth 165 (Jenkins 78)

AMPLEFORTH drew with ST PETER'S

On a day of brilliant sunshine at St Peter's, not for the first time in the history of the fixture the game was dominated by the bat. The XI struggled to control the St Peter's innings, as they made the most of a good batting surface and a fast outfield. The bowlers were never able to break into the home side's batting line up and despite a marvellous spell of bowling from Zoltowski, who toiled tirelessly without any real reward, the home side built the massive score of 273-3 dec. The XI were going to need two players to score big innings if they were to achieve this stiff task. In the event Wilkie and Denny batted beautifully and began to threaten the total, before two stumpings saw both players fall. The rest of the team batted well, but were never in a position to win the game and so the game limped to a tame draw.

St Peter's 272-3 (Dougherty 87, Kay 62)
Ampleforth 188-7 (Wilkie 45, Deny 33)
AMPLEFORTH have POCKLINGTON by 3 wickets

Accurate bowling forced Pocklington on to the back foot from the start. Despite this, in the morning session it looked as though the XI were not going to be able to bowl their opponents out. However they remained patient and were rewarded when they began to take wickets as lunch approached, so much so that the XI reduced them to 120-6. Pocklington then fought back, mainly in the guise of Mitchell, who scored a fluent 41*, batting at no. 8. The XI were a little disappointed to let their guest score as many as 184; however, through Shillington and his 5-56, they had bowled them out, leaving plenty of time to score the runs. In their reply Denny and Wilkie scored freely, Denny in particular dominating the attack with some beautiful straight driving. He played three glorious drives through mid on for 4 in successive overs, and looked as though he was going to bring the game to an early conclusion, when he played across the line to be trapped LBW. The XI made heavy work of scoring the runs. Nevertheless, a good innings from Johnston-Stewart in his first game of the season and a spirited effort from Murphy and Hobbs saw the XI home with 3 wickets to spare.

AMPLEFORTH lost to YORKSHIRE GENTLEMEN by 3 wickets

Having been inserted by the Yorkshire Gents, the XI had the worst possible start as they lost Wilkie to a fine leg side catch by the wicket keeper in this second over. Denny and Cartwright-Taylor repaired the damage though, and put on a solid partnership of 72, before Denny fell. Cartwright-Taylor continued to bat with real grace and reached his second 50 of the season. Nevertheless, a good innings from Johnston-Stewart in his first game of the season and a spirited effort from Murphy and Hobbs saw the XI home with 3 wickets to spare.

AMPLEFORTH drew with the ANTIPODEANS

The XI were pleased to entertain the Antipodeans from New South Wales, who were a selected side from Australia and were to prove to be a stiff test for the School. The visitors batted first and adapted to the English conditions quickly, batting beautifully against some tight bowling that was backed up by good fielding. Nevertheless the XI were given a lesson of how to punish any short pitched deliveries. The Australians managed 240 before they declared, leaving the XI a tempting target. Denny fell early and was followed by Jenkins and Cartwright-Taylor. Wilkie was then joined by Harle and the two of them batted with maturity, picking the right balls to hit, and began to launch an assault on the tourists’ total. Harle showed a refreshingly positive approach to his batting and was beginning to pose a lot questions to the Antipodean captain when he lost his wicket. He was sadly followed by Wilkie, and the XI lost their way. Consequently the XI limped their way home, Zoltowski and Shillington batting the game to draw.

Antipodeans 240-9 dec (Betts 65*)

польf 146-9 (Wilkie 41)

2ND XI

This was an exceptionally strong XI. It went through the season unbeaten, winning five games, and having the better of its drawn matches. The side was well-led by Rupert Finch (W). He established a splendid team spirit and proved an astute tactician. He handled his attack imaginatively and supported his bowlers with well-set, usually attacking, fields.

The batting was invariably given a sound start by Finch and Brennan (E). Finch’s play was characterized by the power of his driving. The highlight of his season was a match winning 90 against a strong Old Amplefordians side. Brennan emerged as a batsman of class, able to play a wide range of shots and to master the difficult wickets encountered away from Ampleforth.

The regular middle order of Johnston Stewart (D), Mallory (C) and Edwards (E) all played with skill, enterprise and considerable success. They were ably supported by Melling (J), who drifted in and out of the 1st XI.

West (H) and Leach (O) gave glimpses of some promise as batsmen but they were seldom given opportunities to shine because of the strength of the higher order batting.

The strength of the bowling was in its pace attack. Camacho (C) impressed with his use of the new ball. His left-arm seam and swing bowling was always accurate and, in helpful conditions, effective. His commitment and capacity for hard-work were impressive. He was ably supported by the equally committed Troughton (C) and his right arm in-swing bowling. Troughton was less accurate, but unfailingly hostile, and was able to produce the odd unplayable ball; once with sufficient power to shatter a stump. Leach and Lynden-Dean (D) were able supporters of the opening attack, with Leach’s nagging accuracy bringing a good haul of wickets. The leg-spin of Edwards and off-spin of Mallory could be rather expensive, but both took wickets and played their part in turning games.

The fielding, catching and ground fielding, was, for the most part, good. Johnston-Stewart set the standard with his wicket-keeping. His encouragement of his team-mates kept fielders alert and typified the excellent spirit in which the XI played its cricket.

PWG
3RD XI

The 3rd XI had a remarkably successful season with five straight wins, four against school opposition. Over 20 boys represented the 3rd XI at some stage or other; it would have been easy to put out two 3rd XI sides if opposition of suitable quality could have been found. Players who might normally have expected to represent the 2nd XI found it equally difficult to force themselves into the 3rd XI.

May proved to be a wet and miserable month. The 3rd XI played a practice match against Ampleforth Village in heavy drizzle and semi-darkness; the games against Sedbergh and Yarm were both abandoned. However, the match against Stonyhurst was played with Ampleforth securing a comfortable victory after Hugo Varley (H) had mesmerised the opposition batsmen with his leg breaks, taking 5 for 30. Ampleforth reached the modest total of 61 for the loss of 2 wickets with Jeff Hughes (C) scoring 37 not out. Against Ashville College the bowlers again did the damage. Damien Mullen (A) and Chris Sparke (A), who bowled deceptively fast yorkers when his radar was working, were too much for the Ashville batsmen and a total of 107 appeared easy to overhaul. However, the top order stuttered against an accurate Ashville attack and at 30 for 4 the game could have slipped away. Henry Rowan-Robinson (T) then made the bowling look innocuous with a cultured 64 not out and no more wickets were lost in reaching the required target.

The match against Barnard Castle was easily the tightest of the season. Ampleforth batted first and made 172 for 9, with major contributions coming from Charlie Naughten (E) and Tom Joyce (A). Barnard Castle chased valiantly but were never able to put a large partnership together. They were eventually bowled out for 163 with Greg Villalobos (C) taking 5 wickets. The best individual batting performance of the season came against Pocklington. Ed Maddicott (H) scored an excellent 118 not out and was well supported by Patrick Tolhurst (C) (56), allowing Ampleforth to declare at 215 for 4. Pocklington were then dismissed for 86 after the deadly accurate bowling of James Bowes-Lyon (E) has sent back the top four batsmen. A return fixture against the Village XI saw the a tightly contested match eventually go the way of the School.

Sam Walsh (A) captained the XI with style; he was never short of resources and was therefore able to set attacking fields for his bowlers and demand rapid runs from his batsmen. As usual, some mighty hitting took place in practices and matches and numerous balls were lost in the adjacent field. Although the 3rd XI pavilion continues to fall into a greater state of disrepair, the standard of cricket is in as healthy a state as ever.

AST

U15 COLTS

This was a highly promising season — six wins, and the upper hand in two draws, with the rain wrecking the rest. It was an enthusiastic side, disappointed at the cancellation of our London tour which would have proved a fantastic test. The highlights included Nesbit’s (H) 6 to win a thriller against Worksop, knocking off 202 in 28 overs to defeat Barnard Castle as Phillips (C) and Landon (E) shared an opening partnership of 150, Phillips and Tussaud (E) effortlessly dominating the St Peter’s attack, Ansell (O) hitting 70 out of 85 in boundaries to destroy Pocklington and failing to by just one wicket to bowl out a strong Cumbrian Schools side. Stonyhurst and Newcastle were summarily despatched, and Ashville left us too few overs to prevent a full draw.

We won all our matches batting second as, once again, many sides underestimated the ease of scoring on the small U15 ground. In fact so dominant was our batting that we received a third fewer overs than we bowled. At times our bowling could look pedestrian, lacking both pace and finger spin and over-reliant on two individuals. At times also the fielding was laboured, though many worked overtime to bring about a noticeable improvement.

Ansell led by example, a brilliant fielder, a surprisingly useful bowler and a batsman of devastating potential. As a captain he shared his predecessor’s reluctance to risk losing in order to win, and occasionally let the opposition off the hook, but no-one could have cared more about his responsibilities. Tussaud is a genuine all-rounder, with 22 wickets and over 250 runs, a natural slip with an acute cricket brain. In some ways his bowling rather trailed his batting, and he will need discipline and imagination to maintain both fronts. Phillips’ batting was calm and mature, minimising danger in defence, in attack maximising reward. His average of 60 shows how well he paced himself. His bowling remains undecided: he began bowling accurate medium paces, was persuaded to attempt the quick stuff but would prefer to try off spin. Landon, completing the quartet that scored 75% of the runs, was particularly effective through the leg side.

Horsfield (D) and Forsythe (T) will be disappointed with their use of their admittedly few opportunities they were given and poor Mulvihill (A), Hudson (O), Whitmarsh (W) and Davison (O) hardly got a bat. Nesbit and Kennedy (D) opened the bowling (as well as providing agricultural batting vignettes). Kennedy needed to be hit to the boundary or on the body to bring out his aggression. Nesbit improved dramatically, his away swing and real determination bringing 17 wickets. Mulvihill needs to develop constancy in his potentially unplayable fast leg breaks. The most whole hearted effort came from Whitmarsh, whose commitment and courage as a keeper could not be faulted. Perhaps sometimes he uses his hands instead of his hands but that tidiness will come with confidence.

Played: *Ansell (O), Phillips (C), Landon (E),*Tussaud (E), Horsfield (D), Forsythe (T), Hudson (O), Davison (O), Mulvihill (A), *Nesbit (H), Kennedy (D), *Whitmarsh (W).
U14 COLTS

This was a particularly strong under 14 colts team. It was a well balanced side – there was not a weakness in any department. An important feature was the opening partnership of Stanley (W) and Gretton (J). Both players scored well over 300 runs each and both batted in the main with control and maturity. They produced a number of impressive partnerships, none more so than against Stonyhurst where they put on 192 (Stanley being caught on the boundary just four short of his century). Gretton also captained the side with quiet authority and was quick to learn some of the more subtle arts involved. But it was not a two man batting show. Seven other players managed to get over 35 in an innings at some stage in the season, and a number of players contributed usefully, often at critical times – McAllister-Jones (A), Johnston Stewart (D), Rotherham (T), Mosey (H), Swann (J), Harle (C), Faulkner (E) and Leslie (E) all produced important innings. The strength of the batting is shown in that no team managed to bowl us out.

The bowling was also strong. Here Stanley featured again with some telling leg-spin which produced 28 wickets. However, the most devastating spell of the year came from the powerful Mosey who took 8 for 23 to win the Stonyhurst match. Harle shared the new ball with Mosey and produced some good performances, especially his 5 for 22 against Worksop. Rotherham bowled a sound medium pace with a touch of away swing and Faulkner made good progress with his off spin. The fielding was generally good and much was owed to the high standards of the wicket-keeper Radcliffe (and who will forget his three catches and a stumping whilst standing up to the wicket during Mosey’s spell at Stonyhurst?). Swann deserves particular mention for his enthusiastic and effective patrol of the outfield.

There were some disappointments. The two matches abandoned to rain to start with, and especially the Sedbergh game which looked to be between two evenly matched sides. Another was the number of games which should have been won but were not for lack of a wicket or two. Worksop, Cumbrian Schools, Hymers and St Peter’s should all have been victories for Ampleforth but they all managed to hang on for the draw. The side seemed to lack the killer instinct required to finish them off.

However, there was much to celebrate, most especially a team which thoroughly enjoyed playing the game together and who produced, individually and collectively, some delightful cricket.

Team: T. Stanley (W), P. Gretton (J), W. Leslie (E), M. Rotherham (T), A. Radcliffe (H), R. Harle (C), S. Mosey (H), M. McAllister-Jones (A), C. Johnston Stewart (D), L. Swann (J), J. Faulkner (E).

HCC

SPORT

TENNIS

1ST V1

This year’s first six were expected to be reasonably strong, with four players returning. Paul Lamer (D) captained the side and formed a strong first pairing with the vice captain Euan O’Sullivan (B). Both players were in their third year of representing the first six. It was hoped that they would set the standards for all to aim towards and would win all of their matches. Dominic Crowther (D) and Oliver Hurley (C) were the third pairing last year. They progressed well throughout last year and it was hoped that they could mature into a good second pair. A third pairing would have to be formed from inexperienced players. The season opened with a home fixture against Stonyhurst. The first pair won all of their rubbers easily. The second pairing also won all their rubbers. The newly formed third pairing of Domingo Horneche (J), who had risen from a successful second six, and Christopher Larter (D) who had captained last year’s successful under 15s team did not gel together instantly; however, it was clear that these two talented players could form a solid third pairing. They managed to win one of their three rubbers. The team had a comfortable 7-2 victory.

The second fixture against Bradford GS is traditionally our most difficult. We knew that they had a young side which was strong and well established. We were going to have to play exceptionally well to win. We played the same six players who had been successful against Stonyhurst. The first round matches against equal pairing are the most important. To win a match you must be ahead after the first round. The first pair only managed a draw against Bradford’s first pair, which was disappointing given that they had won the first set and seemed to be in control of the rubber. The second pairing lost a close rubber, as did the third pair. In was going to be difficult to win the match at this point as we knew that we were not strong enough to win a rubber where one of our pairings had to play a higher pairing of the opposition. This fact resulted in the first pair losing a rubber to Bradford’s second pairing. In the end, Bradford were deserving winners although the scoreline flattered them somewhat.

The middle part of our season was completely lost. The matches at QEGS, Sedbergh and Hymers were lost to the rain and Newcastle were unable to raise a side. The only tennis played during this period was the Northern Schools Tennis Championships which were held at Bolton and had to be played through in the rain. Lamer and O’Sullivan had a good day. As the tournament progressed they continued to raise the standard of their play. They had a bye in the first round and therefore had a long wait until they had the chance to play the first pairing of RGS Lancaster. They successfully negotiated this match, winning 10-3. In the third round they comprehensively defeated Dixons CTC 10-0. In the quarter finals, we drew last year’s winners, Turton HS. The tournament moved to a singles format in the quarter finals. Paul Lamer played at first singles against a good player and was losing quite heavily when the skies opened. The loss in time meant that the tournament, if it was to
be completed, would have to be restricted to the earlier doubles format. This was a good omen as the last time that this happened Ampleforth won the tournament. This was a close match which Turton seemed to have had in their grasp when they led 8-6, however, with some inspired play the Ampleforth pairing charged back to win four games in quick succession to take the match 10-8. Each year there tends to be one outstanding pairing who are a class above all the others. In the semi-finals, we were to play the outstanding pairing in this tournament. Tynemouth had two very good players who were playing National League tennis. To their credit, Paul and Euan played their best tennis of the year. They made their opponents work for every point. However, they lost the match 3-10 with most games going to deuce. They were gracious in defeat, recognising the quality of their opponents. Tynemouth progressed into the final, which they won easily. They commented that the semi-final match against Ampleforth had been their most difficult match.

St Peters was our next school match; the only change in the team being Lude von Salm-Hoogenstraeten (O) coming in to partner Dominic Crowther as Oliver Hurley was away from school. He had made the most progress of all of the players. The lack of matches had given us the time to have more practices and all the players were now hitting top form. The first and second pairing both played well and won all of their matches, both losing only four games from four sets of tennis. The third pairing played well and, from having drawn their first rubber against their opposite numbers, they managed to defeat St Peter’s first and second pairing.

Hurley returned for the Pocklington match and Mark Leach (D) came into the third pair as both Hormaeche and von Salm were unavailable. The first two pairs again proved too strong for their opponents, each winning all of their respective rubbers. The third pair also had a successful day, winning 1.5 points out of a possible 3 points. We travelled to Bolton late in the season, with some players having already left the school following their external examinations. O’Sullivan captained the team for the day and partnered von Salm; Alfonso Garcia de Leaniz (D) came in to partner Chris Lamer. The team was still far too strong for Bolton and ran out 8-1 winners.

First six tennis colours were awarded to Dominic Crowther, Oliver Hurley and Domingo Hormaeche. Next year, Crowther, Hurley, Chris Lamer and von Salm should form the backbone of the side. Each will need to raise the standard of their play as they will each move up a pairing. The challenge is for those in the second six and those from the under 15’s to make the transition to first six players.

We now have six first rate tennis courts. We are also starting the resurfacing of the Brickfield courts. In the near future, we will have the best facilities in the North of England.

It is hoped that we can welcome back an Old Boys team for a fixture in the summer of 1998. Any Old Boy interested in playing should initially contact Mr D. Willis.

### Results

<table>
<thead>
<tr>
<th>Team</th>
<th>Opponent</th>
<th>Score</th>
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<tbody>
<tr>
<td>1st VI</td>
<td>v Stonyhurst</td>
<td>W 7-2</td>
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<tr>
<td></td>
<td>v Bradford GS</td>
<td>L 2.5-6.5</td>
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<td></td>
<td>v Sedbergh</td>
<td>Rained off</td>
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<td>v QEGS</td>
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<td>v Hyners</td>
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<td>v St Peters</td>
<td>W 8.5-0.5</td>
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<td>v Pocklington</td>
<td>W 7-2</td>
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<td>v Bolton</td>
<td>W 8-1</td>
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### School Tennis Competition

**House Tennis Winners:** St Dunstan’s
**Senior Singles Champion:** P. Lamer (D)
**Senior Doubles Cup:** P. Lamer (D) & E. O’Sullivan (B)
**Junior Singles Champion:** F. Chambers (B)

**PARENT & SON DOUBLES COMPETITION**

The first parent and son tennis competition took place on a wonderfully warm Exhibition Saturday. There were ten doubles pairings contesting the competition. In the top half of the draw, the Bradleys managed a good 10-3 win against the Nohl-Overys in the first round before going down heavily in the next round to the Crowthers by the score of 10-0. The Sinnotts were made to work hard. They defeated the Cruickshanks in the first round and then managed to squeeze past the Moretti 10-8 to set up a semi-final against the Crowthers. This match was very tight indeed and in the end was decided on a tie break. The Sinnotts played the better tie break and deservedly progressed into the final. In the lower half of the draw the Montiers won a close fought match with the Rows to set up a semi-final meeting with the Chambers who had comprehensively defeated a good Poloniecki pairing 10-0. The Chambers proved too strong for the Montiers and progressed into the final again without losing a game. In the final the Sinnotts, tired from a long and testing day, suffered the same fate as all of the others who faced the Chambers and lost without securing a single game. The competition was enjoyed by all who took part and proved a keen spectator attraction. Next year, we hope to see even more pairings entering the competition.

**2ND VI**

The 1997 season has been a most successful one for the Second VI team, with comprehensive away wins over Durham’s First VI, Pocklington and Bolton School, and equally convincing home wins over Bootham’s First VI, St Peter’s School, Stonyhurst and Bradford Grammar. The home match against Sedbergh was unfortunately called off after an hour due to a torrential downpour which devastated all our fixtures that day. This success was built around a solid team nucleus of James Dumbell (T), Nick Adamson (J), Alfonso Garcia de Leaniz (D), Mark Leach (D), Dominic Poloniecki (H) and Robert King (T), Domingo Hormaeche (J) having been promoted to the First VI. Ludi von...
Salm (O) also played when not required by the First VI, with Killian Sinnott (J) also in the squad and ready to play whenever needed. The team played well as a unit and, with the extra bonuses of the top courts to practice on and Br Damian on the coaching team, each player steadily developed his technique and tactics as the term progressed. In particular it was pleasing to note a more positive and ambitious approach, incorporating more serve and volleying, whilst at the same time not irresponsibly throwing caution entirely to the wind. Particular thanks must go to Nick Adamson, Dominic Poloniecki and Robert King who played reliably and who leave us this year, but they leave behind a healthy crop of talented up and coming tennis players such as Fred Dormeuil (O), Hugo Pace (T), Tom Road (J), Paul French (J), Rob Russell-Smith (H).

Results:
- 2nd VI v Durham First VI: W 7-2
- v Stonyhurst: W 7-2
- v Bradford: W 7-2
- v Bootham: W 8-1
- v St Peter’s: W 8-1
- v Pocklington: W 7-2
- v Bolton: W 8-1

School Colours were awarded to: N. Adamson, J. Dumbell, R. King, D. Poloniecki, M. Leach, L. von Salm, A. Garcia de Leaniz.

UNDER 15
We had a well established team following their previous success at Under 14 level, but unfortunately had to wait awhile to play because of various cancellations and defaults. Freddie Chambers led the team with enthusiasm and ability and always by example. He was happy to play in the second pair in order to provide the correct blend of doubles pairs for us to field what we saw as our strongest side. Will Heneage (E) partnered Luke O’Sullivan (B) in a successful first pairing. They became stronger as the term progressed and were always a handful for the opposition. Henry Foster (H) eventually settled into the second pairing with Freddie Chambers (B) and they played some excellent tennis at times, although they also had their disappointments. We always seem able to put a strong third pair into the field and this year was certainly no exception. Dalglash (J) and Russell (H) were an outstanding third pair – regular partners for some time, they worked well together, each encouraging the other when things were not going well (rarely!) and both trying to play-good quality doubles at all times. The second team had a successful time and were mostly too strong for the opposition. Both sides were excellent ambassadors for the school and all very good company to be with.

Results:
- A Team v Bradford GS ‘A’: W 9-4
- v St Peter’s: W 7-5-1-5
- v Pocklington: W 8-5-0-5

The following boys represented the school: E. Chambers (B) (Captain)*, W. Heneage* (E), L. O’Sullivan* (B), H. Foster* (H), A. Dalglash* (J), O. Russell* (H), B. Christie (H), J. Panchaud (C), T. Hill (D), P. Costelloe (D), J. Bradley (H), A. Symington (E), C. Lau (C), A. Hulme (D). (*colours awarded)

CGHB

UNDER 14
After many years of unbroken success at this level, the results of the set this season appear disappointing. However, it took some time to establish our strongest six, trying more players than usual before achieving a balance in the team with pairs who wanted to play together and who complemented each other on court. Added to this our traditional opponents were strong this year, especially in the number one pairing. It was often the case that matches were lost after heavy defeats against the no 1 pair and then poor performances against weaker pairs. In other words each match must be played on its own merits, regardless of the opposition. But there were also stirring performances in some close matches. At no 1 pair we finally settled for E. Chambers (O) and B. Higgins (H); they have a good understanding and show enthusiasm but need to be more consistent. The no 2 position was the most problematic; through injury and other commitments we were not able to play a regular pairing and this often showed in the results. However, J. Cozon (H), C. Brenninkmeyer (H) and N. Richmond (A) are all promising players and should improve to play with distinction at a higher level. The discovery of the season was the pairing of D. Thompson (B) and P. Wightman (D); their record against some of the higher pairs was impressive, often in the face of overall defeat for the team. The ‘B’ team matches are a welcome addition to the fixture list and enabled some promising players to gain match experience.

Colours were awarded to E. Chambers (O).

The following boys played for the U14 VI: E. Chambers (O), B. Higgins (H), D. Thompson (B), P. Wightman (D), J. Cozon (H), N. Richmond (A), C. Brenninkmeyer (H), P. Jourdier (B), D. zu Lowenstein (C).

Results:
- v Bradford GS: L 3-6
- v St Peter’s: W 5-4
- v Pocklington: L 2-7
- v Bolton: L 4-5
The following boys played for the U14 ‘B’ VI: S. Lukas (E), M. Buske (D), A. Row (T), H. Pearce (D), A. Roberts (H).

Results:

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<th></th>
<th>v Durham</th>
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<th>v Bradford GS</th>
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KJD

SWIMMING

The swimming team competed in nine fixtures against other schools and the record of won three and lost six gives a fair representation of the overall team performance. Leeds GS, RGS Newcastle and Barnard Castle School continue to be strong, especially at the younger age groups where their ability to utilize the talents of club swimming usually wins the day. We welcomed Trent College again to Ampleforth, and though the distance between the schools means considerable travelling time, the competition on the day was enjoyed by all.

G. Massey (D) captained the team commendably, with reliable support from his vice-captain Paddy Cane (A). Both set fine examples in the training pool, aided in team selection and gave generous support throughout. In addition to Massey and Cane, the other leaver was J. Edwards (T).

This group of seniors ended the season with five wins and four losses. The seniors between them had a broad spread of talent across the strokes and medleys, both individual and relay, were often completed very competitively. D. Cahill (W) and M. Bennetts (H) also swam well.

At intermediate age group (U16), the season was ended with a record of won seven and lost two. K. Westly (H), J. Hughes (C), W. Osler (W), E. Davies (T), C. Ellis (O) and C. Wade (A) all made progress and A. Lau (A), in particular, established a series of comfortable wins. Overall the intermediates were successful when against strong schools.

The junior age group (U14) finished the season with one win and seven losses. Numbers in this group were a problem: with commitments to other sports, many could not swim. J. Cozon (H), W. Russell (H) and J. Atkinson (C) provided the mainstay of the team at this level, with A. Lee (O), P. Cook Anderson (D) and A. McMahon (J).

The competition was great at this year's John Parry's relays, but seniors and juniors both strove hard to beat Leeds GS and Durham in the several events.

Only one school record was broken this year and that was accomplished by A. Lau (A) in the senior 50m breast-stroke. He broke the previous record by D. McFarland (W90) in 1990 of 34.61 with a new time of 33.40.

The regular coaching of Dave Legge continued this year, concentrating on planned sets of distance and sprint work to build up race fitness. The intermediates, in particular, benefited from this.

The House 50's swimming competition was won convincingly by St Hugh's, with St Oswald's fighting hard with St Aidan's, St Cuthbert's and St Thomas's to win second place.

ATHLETICS

This was a good season for the Athletics teams. The seniors were second in the Northern Independent Schools championships out of a twelve school entry. They won all of their school matches against Durham, Stonyhurst, Pocklington, Bradford and Mount St Mary. While points were won by a few individual 'stars' it remains true that the seniors won all their matches because of our ability to produce athletes capable of at least second or third. R. Farr (T), B. Collins (O), J. Strick van Linschoten (O), R. Haywood-Farmer (C), E. Higgins (C), C. Froggart (E) and R. Fraser (B) did not win often but each amassed a large number of points for us over the season. The weather was partially against us in that our match at Sedbergh was abandoned after only two races and our invitation took place in some heavy showers. Nevertheless J. Martin (H) continued to produce some good wins in the long jump and triple jump. T. Keperdaiboo continued the Ampleforth tradition of having a winner in the 100 metres and as team captain took an enthusiastic pride in the success of the team. After a period of injury T. Telford (A) was reliable in providing victory in the hurdles. Our relay team (from T. Keperdaiboo (C), B. Collins (O), R. Horth (J), T. Telford (A), N. McAleenan (H), R. Farr (T)) could usually provide us with full points though at 46 secs they were not the quickest we have had. D. Gallagher (B) was the most consistent of our throwers while T. De Lisle (O) was an example in his commitment and desire to improve his javelin throwing even though his best came at the beginning of the season.

The outstanding performance was L. de la Sota becoming the independent school national champion at 100 metres in July. His time of 11.3 secs. was not his fastest but was achieved in difficult weather with water on the track etc. A promising U17 squad showed their pace with wins against all the above except Stonyhurst and coming fifth in the Northern. L. Robertson (C) may have been the most improved athlete (400m), but H. Weston-Davies, who just made it into the team, illustrated how boys can show tremendous development when they go for it. D. Ikwauee (C) and S. McAleenan (H) in the throwing events.

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<tr>
<th>SPORT</th>
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<td>SENIOR</td>
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<td>Durham</td>
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<td>Ashville</td>
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<td>Sedbergh</td>
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<td>Stonyhurst</td>
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<td>Barnard Castle</td>
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<td>Newcastle RGS</td>
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<td>Bradford GS</td>
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<td>Durham</td>
<td>Lost</td>
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<tr>
<td>Trent</td>
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MTB
and T. Foster (H) and K. McCausland (B) could all be strong at senior level eventually. The prize for tenacity and determination, however, would go to A. Burton (C), not a natural middle distance man but one who will succeed somewhere on the athletics field; a great contributor, as was S. Still (W). It remains true, however, that as with the seniors, success depends on the contribution of every one of those listed below, but also those who don’t make the team but may do in the future.

Team from: T. Kepere-Daibo (C) Capt. R. Horth (J), T. Telford (A), N. McAleenan (H), G. Igboaka (D), R. Farr (T), R. Haywood-Farmer (C), R. Fraser (B), C. Froggart (E), J. Strick van Linschoten (O), B. Collins (O), J. Martin (H), R. Farr (T), D. Gallagher (B), E. Higgins (C), T. de Lisle (O), P. Ho (C), I. de la Sota (H), M. Horrocks, L. Robertson (C), S. McAleenan (H), T. Anderson (C), K. McCausland (B), A. Burton (C), H. Lukas (O), T. Foster (H), P. Orrell (J), E. Sexton (J), D. Ikweuke (C), A. Burton (C), T. Anderson (C), P. Orrell (J), H. Weston-Davies (A), S. Still (W).

PTM/JGW

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ARUP
Staff departures and arrivals
Three more students from down under joined us this year: Simon Needham and Aaron Hardcastle from Canberra, and Timothy Peacocke from Silverstream, New Zealand.

Mary Ross resigned as Assistant Matron at the end of the Lent term, to return to her mother in Inverness. In the summer term, we appointed Ellen Holroyd, a parishioner from Easingwold, to the same post.

In the Lent term, we bade farewell to Tommy Welford who had worked at the Castle as maintenance man for all of his working life. His devotion and cheerful service were legendary, and many monks, staff and boys owe him a debt of gratitude and affection. Alec Young, the Gardener, also retired after 17 years of faithful work.

OFFICIALS AND NEWCOMERS

Head Monitor
Alexander Strick van Linschoten

Monitors
Robert Furze, Jonty Morris, Thomas Davies, Nick Arthachinda, Joshua Robertson, James Hewitt

Deans
Benjamin McAleenan (Day Dean), Jerry Chinapha, Benjamin Delaney, Richard Heathcote, Dominic McCann, James Prichard, Hugo Deed

Assistant Deans
Charles Donoghue, Charles Murphy, Benjamin Dixon

Abbot of Byland
Jonty Morris

Abbot of Fountains
Thomas Davies

Abbot of Rievaulx
Nick Arthachinda

Abbot of Rievaulx
Richard Heathcote

Captains of Cricket
James Hewitt, James Prichard

Captains of Cross Country
Dominic Berner, Joshua Robertson

Captain of Hockey
Anthony Bulger


 Lent Term

This term we completely upgraded our IT provision, with 20 colour 486s, the monochrome 386s being repositioned in the classrooms where they are all networked to the main server.

The top two years went to London to see the Earth Sciences Exhibition at the Natural History Museum. We took in Starlight Express in the afternoon. The whole trip was easily and comfortably achieved in a single day by rail. There was a further trip to Darlington to see Shakespeare’s The Tempest.

The Scouts won the Ryedale District Junior and Senior Cross Country Competition.

Our annual two day retreat took place immediately after the half term break, right at the beginning of Lent, and was rounded off with our Punch.

Mrs Dean, Mr Sketchley, Mrs Perry and Mr Leslie took a group of boys to Normandy at the end of term. They visited Bayeaux to see the tapestry and Arranmore for the museum of the D-Day landings. They saw a Calvados distillery and the great castle at Falaise, the home of William the Conqueror. On Palm Sunday the group took part in the liturgy at St. Michel.

Summer Term

Robert Furze and Alexander Strick won Music Scholarships to the Upper School, and James Hewitt gained a Minor Academic Scholarship.

The whole school and several parents engaged in a sponsored walk from Osmotherley to Sutton Bank, a distance of about 13 miles. This raised over £1,800 for the Charity known as ‘Let the Children Live’ which supports the unwanted street children of Colombia.

In the National Maths competition 13 boys won bronze awards, 13 more won the silver, and six gained the much coveted gold awards. Of these Joseph Wong scored so highly that he was invited to enter the Olympiad, the next stage of the competition. He is the third boy to be distinguished in this way in the last four years.

The first year went on a Geography and History field trip to Hadrian’s Wall. The second and third year did exploratory Geography work in Teesside, Duncombe Park and Castle Howard, and spent a day at an Outward Bound Centre.

For Exhibition, Mrs Attar put on a play of the Scarlet Pimpernel, in which almost every member of the school appeared in one form or another, whether as angry peasants, soldiers or a razzamatazz musical invitation to the Gilling Ball.

We once more took part in the IAPS National Golf Championship at Stonyhurst. We failed to defend the championship which we won last year, but came an honourable second, just six points behind the winners. Chris Murphy, Jamie Vickers and Txomin Martin all won individual prizes.
The new term usually means back to square one, and so it proved. We started with a less than convincing performance against a very spirited Aysgarth side. The loss of Ignacio Abascal created a vacuum which was filled by Chris Murphy; this was the most positive thing to come out of this game. St John's is a big school with a reputation for good rugby, James Prichard, Francis Townsend and Ben Allerton made sure they were never allowed to perform, and with a really powerful performance from our forwards, we very much dominated the game. Nick Arthachinda making good use of the opportunities presented to him. Flushed with this success and the fact that we had beaten St Olave's before Christmas, it appeared that we thought we only had to set foot on the pitch and all would be well. St Olave's had other ideas. They hassled and pressurised and we were not able to maintain our composure. However, Matthew Phillips showed what a good scrum half he is, coming in as replacement and the difference not being noticed. At the end of the day, even playing badly, we lost narrowly. This mistake was never repeated. Against Hymers we performed well, Peter Donnelly showing just how much he had learnt. Jerry Chinapha showed that he was just as capable in an attacking role as we had become used to with his defence. We were working well towards our big encounter with Mowden, who were taking all before them. The confidence that we were good enough to take anyone on was there. It was therefore disappointing that Mowden had to call it off, injuries and illness preventing them from being able to put out a team. A hastily arranged game against Ripon Grammar School gave everyone a wonderful opportunity to show off their skills, and that they did with a truly remarkable quality performance – Txomin Martin giving us a glimpse of what the future may hold. And so to the last game: we were not going to win the match, faced with such a formidable total. Chris Murphy batted very positively and scored 15 in very quick time, but was unlucky to be caught one handed off a slower delivery at point. Robertson batted well for his 14 but Hewitt and Mulvihill played extremely well to secure the draw.

The Exhibition game against the fathers ended in a draw, although the coach nearly lost the fathers the game by spooning the last ball of the match to mid on. Fortunately the fielder dropped it and the draw was achieved. We then had a run of three poor results, losing to Malshes, St Martin's and Aysgarth. Against Malshes we were chasing 140, and after Chris Murphy was brilliantly caught, and Hewitt unlucky to be caught playing fractionally early off a short ball, we were hanging on for a draw. Mulvihill again batted extremely well, and in so doing, lost seven partners at the other end with the last wicket falling 4 overs from safety.

In a 25 overs match against St Martin's we scored 155, this after being 90 for 0 wickets off 11 overs. Chris Murphy (68) and Hewitt (31 not out) were the main scorers, and I thought we had more than enough runs on the board. Alas, through some poor bowling and fielding, we allowed St Martin's to win by 5 wickets. St Martin's thoroughly deserved their victory through some very positive batting. Against Aysgarth we were bowled out for 90 and this was due to some poor batting rather than any demons bowling. Chris Murphy scored 39 and Allerton 15. To our credit we bowled well and Aysgarth struggled to 94 for 8. Allerton bowled superbly well and took 3 for 19 off 11 overs. He was well supported by Heathcote and if we had scored twenty more runs we would have won the game.
We talked about our disappointing performances and put them behind us in readiness for the Worsley Cup, which was the following day. We were drawn in the strongest group along with St Olave's, St Martin's and Terrington. In our first game against St Olave's we won on the last ball of the match, due to the honesty of a St Olave's fielder who signalled that he had touched the boundary line in fielding the ball. We then beat Terrington and St Martin's to win our group, and a semi final match against Howsham. We had a comfortable win to set up a final against St Olave's—a rematch of the classic final of four years ago, which we won. St Olave's scored 75 off 10 overs and Chris Murphy was the pick of the bowlers with 3 for 9 off his 2 overs. An excellent spell in any circumstances and especially in a final. When we batted we lost Chris Murphy, Davies, Hewitt and Mulvihill with very few runs on the board and I feared the worst. However, Robertson played a very brave innings and led the recovery with 19 very valuable runs. When he was joined by Charles Murphy we were down and out and the prospects did not look promising. Charles has struggled to get bat on ball but he decided to show the coach that he was up to the challenge. He blasted 23 runs by hitting through the line, and took us to within 4 runs of victory when he was cruelly run out by a team mate. With 4 wanted off 10 balls, chaos set in and Arthacinda ran himself out, Prichard ran out Heathcote and very nearly ran out Melling. Indeed Melling would have been out by 5 metres had the keeper not broken the bails without the ball in his hand. This left Melling facing 2 balls with one wanted to win. As Melling faced up to the penultimate ball, no doubt full of confidence, the poor bowler delivered a wide and the Cup was ours again.

The whole team deserve the highest praise for the standard of cricket they played throughout the day and they thoroughly deserved their success. The captain James Hewitt was exceptional in his handling of the side and rightly won the man of the tournament award.

Results:
- v Red House won by 5 wickets
- v Yarm abandoned due to rain
- v Bramcote drawn
- v Malsis lost by 60 runs
- v St Martin's lost by 5 wickets
- v Aysgarth lost by 2 wickets
- v Terrington abandoned due to rain
- v St Olave's abandoned due to rain
- v Bow won by 7 wickets
- Worsley Cup Final against St Olave's won by 1 wicket