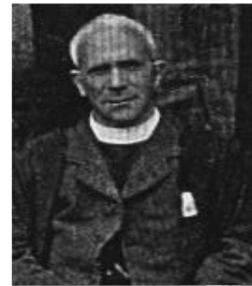
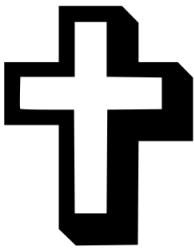


Lion Pride



Chapter 22 Religion in the Life of the School



Chapter 22

Religion in the Life of the School



A strong element in the founding years of the Charity School, but one that came to be eroded under pressure to broaden the curriculum with more, obviously useful content. William Price's intent was always going to face challenges as other types of Schooling emerged, but it was the ultimate closure in 1901 of the Charity School and its later re-opening in 1908 that resulted in the greatest changes as gradually, the School's performance was linked to published external examination results and, with a boarding element and the fielding of competitive games, its standing was subject to public comment and a need to attract fee-paying pupils to sustain itself. Oh Yes! The religion!? Formalities and oversight management continued to be within the established rites of the Church of England, but the prominence of religion in the routine life of the School was in a state of inexorable decline. It had its days as an examination subject, and there was a creditable story for the mostly pupil-led Christian Union. There have been several Old Priceans whose vocation was found in Holy Orders.

Principal Contents

In the Beginning

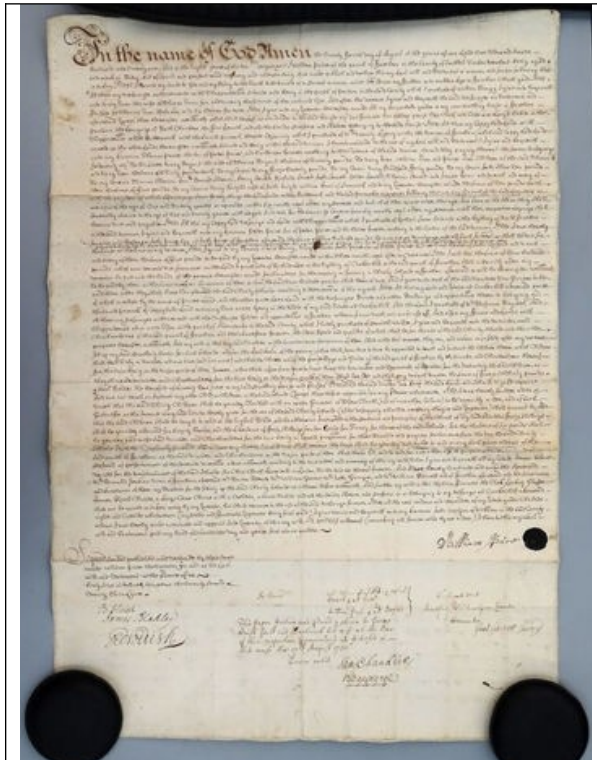
Priceans who have taken Holy Orders, and Teachers of R.E.

The Christian Union

A broader perspective: doing the right thing.

In the Beginning

The foundation of the School in 1721 and its opening in 1725 embodied religion within its Constitution:



The Will is written in "Secretary Hand", a style of handwriting used in the 18th Century for legal documents. To modern eyes, it's hard to read without practice, and laid out as without paragraphs or much punctuation, so the link at the bottom of this page is to a PDF transcript that's easier to read.

The original document is laid out in a legal format, i.e. as a long string of unpunctuated text. This transcription has paragraph breaks for clarity. A *purrock* is a dialect form of paddock or enclosure. A *thapputance* seems to be a (common) misspelling of appurtenance.

From a transcription of the Will:

... as soon as possible after my decease fitt up my said Dwelling house for such Schoole, and for the habitat[i]on of the person who shall from time to time be appointed to teach and Instruct the Children therein, which Children shall be Thirty in number att one time (and noe more) and shall be chosen ou[t] of the poore Boys and Girles of the said parish of Fareham *by the Minister and Churchwardens* thereof for the time being,

... and that *the said Children shall be taught to read in the English Bible, and be otherwise Instructed in the Doctrine and Principles of the Church of England*

c/o Paul Gover

The years 1725 – 1813 appear to be the period during which William Price's wishes were followed to the letter.

It seems the children did not stay at school for very long, perhaps two or three years. The ability to read the Bible and to know the principles of the Church of England was the sole mark of success.

There is an 1813 reference to girls being taken away from the School because there was no school mistress to teach needlework had been appointed. The inclusion of needlework as an addition to the curriculum is what Charles Evans describes as the first (Detectable) aberration from the William Price Will. It is likely that William Price would have objected to this change because it deprived girls from learning about their religion in the way he intended. The school continued to operate according to the requirements of Price's Will for many years. Those boys who succeeded in learning to read and

acquiring the appropriate knowledge of the principles of the Church were rewarded as they left with an expensive copy of the bible. Many doubtless went on to learn other skills and gain appropriate employment in the area.

c/o Dr. Charles Evans

In contrast to the high quality of production of reading material of the present day (2021), what faced the youngsters of the 18th and 19th century must have represented an enormous challenge. Availability of what, today, would be regarded as learning-support materials, was another two centuries away.

Probably in the face of competition with the growth of the National School movement, other matters entered into the curriculum: “The reading of the Bible and the teachings of the Church of England remained the principal objective but this was supplemented by dictation and the ability to spell accurately, understand basic forms of mathematics, geography, history and natural science and occasionally music.”



Jumping ahead to more recent times (1955 – 1962), my Experience of regular morning assemblies was of the traditional “hymn sandwich” type, that had been in place, probably since 1908 – a reading, prayer and a hymn content varied according to other circumstances, but that was how it turned out to be for a long time. Occasionally, competent pupil pianists would provide the accompaniment.

The essence of the occasions became influenced by other, group behavioural matters, with the bigger, bolder boys near the back having their own agenda, sufficient to dilute the religious impact. The assemblies satisfied the requirements of the 1944 Education Act in that they provided a collective act of daily worship, though quite how much worship was going on is anybody’s guess. Traditional, Anglican church-going was on the wane then and has continued to the extent that most teachers of the recent half century felt ill at ease in pretending to convey the central, faith message – the broader context for which is outside the scope of this Report.

That having been the case, In Eric Poyner at least, the School had a leader with a professed Anglican faith who no doubt maintained the morning assemblies until pupil numbers on roll made that a practical impossibility, as is now common to most Secondary Schools. No doubt the opening of the new Drama Hall in 1963/4 also created a good gathering place for large groups, whence, whole School assemblies might have had a rebirth.

An unheralded aspect of the value of these assemblies or gatherings arose from the chance for Staff, and pupil-leaders of all sorts of groupings to make announcements of, or reminders about events of note. The practise of addressing large groups, voice projection and consideration of what and how the message is to be delivered, were ideal foundations for later public speaking – skills still applicable in the current electronic communications age. The matter of a daily Bible reading also has relevance here, affecting mainly the members of the Vi Form, from amongst whom, the School Captain would have been an important manager

Obligations to the 1944 Act have troubled School managements to this day – inadequate facilities, disinclination of youth and Staff with changing attitudes, increased pressure on what the rest of the day’s / week’s curriculum should command. Some Schools have given-up on the religious component of large gatherings of pupils except where appropriate, using the meetings as suitable occasions to inform attenders of a broad range of School matters.

If the subject matter, and its teaching fit the descriptor of “Education” rather than “Instruction”, then there is arguably a place in the taught curriculum for such matter. When Instruction amounts to understanding building design features and aspects of dogma and ritual, that can be interesting in

the ways it reveals the differences in philosophy and practise. Adherents to a faith need to know what, how and when to do certain things but, an over-obsessive focus can rather cloud the special relationship between the divinity and the supplicants, especially when that need is part of a wider-range of pastoral responses sought. I much prefer “education”, well-delivered, and inclusive. That will require time to achieve desired ends, and is less susceptible to discursive means of dealing with the issues.

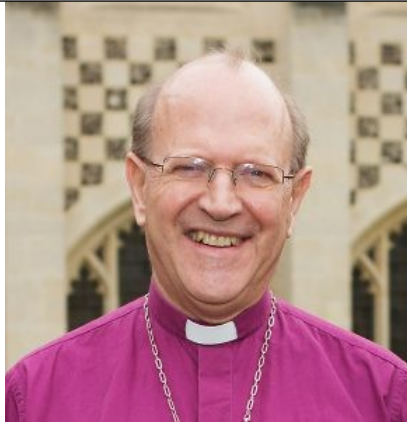
Priceans who have taken Holy Orders, and Teachers of R.E.:

Bard , Revd Canon Christopher,		Anglican Minister. Died 2007
Bayliss , Revd Tom		Congregationalist / United Reformed Church Minister
Braham , Revd Dr. Ernest	1943-1945 Wartime teacher of Biology.	Vicar of Newtown.
Glyn-Howell , Alan	Teacher of R.E.	
Hair , James	Pupil 1960- - 1967	
Hamper , R.J./ R.A.?		Theology at Oxford
Hancock , Rt. Revd Bishop Peter,	1966-1973	Retired ,2021.
Harcourt , Miss	Teacher of R.I., 1941 ish. - 1942	
Harcus , Father Reginald.	Teacher of R.E.	Anglican Minister
Hibberd , Revd Brian		Anglican Minister
Hoar , Revd Ronald William Cecil		President of the Methodist Conference
Hobbs , Revd Jim		
Howe , Mr (aka Sennacherib, or later, Isaiah)	1945 ish : "Isaiah", allegedly because one eye was higher than the other. Taught R.I. Slightly shabby appearance, but well liked. (David Roberts) My class was always rather afraid of his temper, but he would easily get led off the syllabus and I remember a lot of fun times with him. (Kester Roberts)	
James , Dr. Digby L.	1966 - 1968	Pastor, Quinta Independent Evangelical Church, Oswestry
Johnson , Revd Richard Oliver	1908 – 1951. Teacher of lots of things, games coach.	Died 1951
Kenway , Revd Dr. Ian , B.Sc., B.A., Ph.D	- Feb. 2023	
Kenway , Revd Bob	-	Rector of Calne, 1997 - 2022
Kilford , Roy	1949 – 1957.	Anglican Minister, Ordained 1984
Lee , Martin		B.Theol., Lampeter College
Mollard , P.W.	1954 – 1966. Teacher of R.E. & Latin.	Founder of the School Sailing Club * successes.
Mortimer , Revd Richard		Vicar of Christ Church, Cross Road, Dartford. Retd. 2017

Mundy , Revd T.W.	Teacher.	
Pook , Revd Richard	1941-47	Anglican Minister. Ordained in Canada. 1988. Dies 2022.
Royds-Jones , Revd Edward Melville	1935 – 1972. Teacher of Maths and Physics	Anglican Minister.
Seely , Rt. Revd Lord Bishop Martin Alan	1965 -1972	Diocese of St. Edmundsbury and Ipswich
Spencer , Revd Peter Roy	- 2022	Anglican Minister
Vine , Revd Geoffrey	1951 - 1958	

Any more detail on these, or other names would be appreciated.

See **Gazetteer, Part 2** for a fuller account of these Old Priceans, listed alphabetically



*The Rt. Reverend Lord Bishop Martin Seeley,
Bishop of St. Edmundsbury and Ipswich*



*The Rt. Reverend Bishop Peter Hancock,
Bishop of Bath and Wells (retired)*



Revd Geoffrey Vine



Revd Ronald William Hoar



Revd Canon Chris Bard



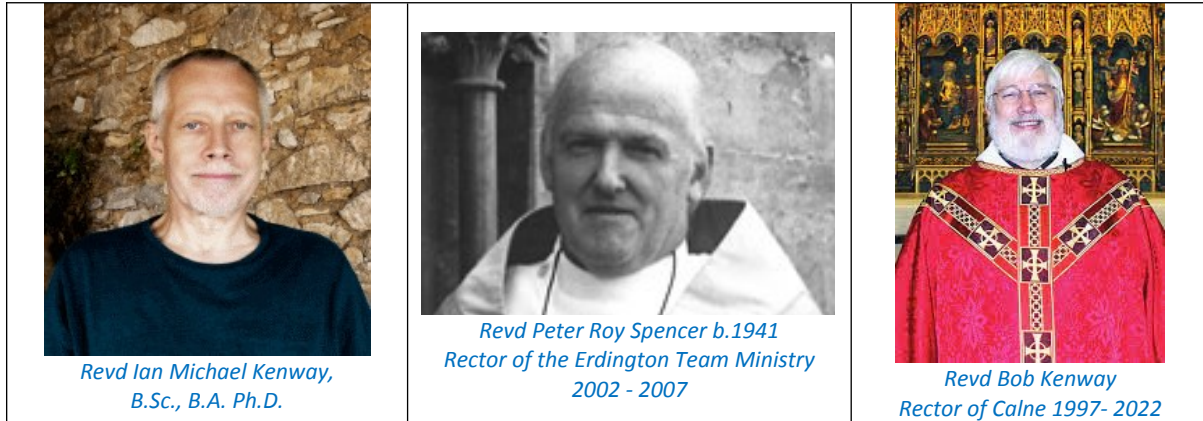
Revd T.W. Mundy



Revd Edward (Ted) Melville Royds Jones



Revd R. Oliver Johnson



Christian Union (reporters to the Lion)

1961	N. Bailey, J. Packman
1962	N. Bailey, J. Packman
1963	N. Bailey, J. Packman
1964	P.Stubbings
1965	P.Stubbings
1967	S.G.Eyles
1971	D.Couchman, R.Mortimer, M. Seeley, Messrs. A Glyn-Howell & Ellis
1972	P.Hancock, M.Lloyd, J.Ayrton
1973	M. Lloyd, M.Long, J.Ayrton
1974	Mr A.Glyn-Howell
1975	Mary Pike
1976	Phillip Walters

The William Price Tercentenary Celebration, 22nd May, 2022



The Parish Church of Sts. Peter & Paul had long been the focal point of Price’s religious observance, and so it was appropriate that it should accommodate the Commemorative Service for this WP300 celebratory weekend, courtesy of the incumbent, Father Roger Jackson S.S.C.

The Society of Old Priceans uses the Church each year to commemorate the bequest in his Will, of funds that facilitated the set-up of the original

Charity School in 1725, and through later investments by the William Price Charity Trustees, income that is used to further support education in the Fareham area today.

That brief Commemorative Service at the Tomb was enacted by two Old Priceans, The Rt. Revd Lord Bishop Martin Seeley, and the Rt. Revd Bishop Peter Hancock, to a congregation of approximately 40.

Their presence was also central to the Commemorative Service later, in the Church, and Bishop Peter also said the familiar opening Grace at the start of the lunch:

*Benedictus, Benedicat, per Jesum Christum
Dominum Nostrum, Amen*

This version of the Latin Grace is literally translated as: *The blessed one may He bless through Jesus Christ our Lord, Amen*, and loosely translated as: *May the blessed one bless [us/this meal] through Jesus Christ our Lord, Amen.*

It is said prior to the meal at formal and celebratory dinners.



**The Rt. Revd Bishop Peter Hancock
and
The Rt. Revd Lord Bishop Martin Seeley**

Opening Organ Voluntary

Welcome and Introduction: [The Reverend Roger Jackson,](#)
[Vicar of St Peter and St Paul](#)

Opening Prayer

O Lord, our heavenly Father, almighty and everlasting God, who hast safely brought us to the beginning of this day; defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord, **Amen**

Gelasian Sacramentary (Eighth Century AD)
Book of Common Prayer: Morning Prayer

Hymn: Glorious Things of Thee are Spoken,
Hymn 362 in New English Hymnal
Tune – Abbot’s Leigh by CV Taylor

First Reading: 1 Corinthians 13

To be read by [Patrick Nobes, Honourable President of the Society](#)

Second Reading: Ecclesiasticus Chapter 44 verses 1-15

To be ready by [Phillip Reynolds, Chairman of the Society](#)

Hymn: Praise my soul the king of heaven,
Hymn 436 in New English Hymnal
Tune - Lauda Anima - written by John Goss who was born in High St Fareham

Address: The Rt Reverend Martin Seeley, [Lord Bishop of St Edmundsbury and Ipswich](#)
Head Boy of Price’s School, 1971-72

Intercessions: Led by [Michael Peagram,](#)
[Hon. Secretary and Fellow of the Society](#)

To include: A prayer of thanksgiving for Price’s School; prayers for Fareham and its civic life, its schools and college; prayers for those who died whilst at the school or soon afterwards and in times of conflict; prayers for the world.

The General Thanksgiving: to be said by all:

Almighty God, Father of all mercies, we your unworthy servants give you humble thanks for all your goodness and loving kindness to us and to all whom you have made. We bless you for our creation, preservation, and all the blessings of this life; but above all for your immeasurable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory.

And, we pray, give us such an awareness of your mercies, that with truly thankful hearts we may show forth your praise, not only with our lips, but in our lives, by giving up ourselves to your service, and by walking before you in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be honour and glory throughout all ages. Amen.

Hymn: Lord dismiss us with thy blessing
Tune: Westminster Abbey

Lord, dismiss us with thy blessing;
fill our hearts with joy and peace.
Let us each, your love possessing,
triumph in redeeming grace.
O refresh us, O refresh us,
trav'ling through this wilderness.

Thanks we give and adoration
for the gospel's joyful sound:
may the fruits of your salvation
in our hearts and lives abound!
Ever faithful, ever faithful
to your truth may we be found.

So whene'er the signal's given
us from earth to call away,
borne on angels' wings to heaven,
glad the summons to obey,
may we ever, may we ever
reign with Christ in endless day.

The Blessing: [The Rt Revd Peter Hancock, Retired Bishop of Bath and Wells](#)
Head Boy of Price's School, 1972-73

Go forth into the world in peace; Be of good courage; Hold fast that which is good; Render to no man evil for evil; Strengthen the faint-hearted; Support the weak; Help the afflicted; Honour all men; Love and serve the Lord, Rejoicing in the power of the Holy Spirit.

And the peace of God which passeth all understanding keep our hearts and minds in the knowledge and love of God and of his son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be amongst us and remain with us always. **Amen**

Closing Voluntary

A retiring collection will be taken to be given to the Naomi Hospice

Voices of Past Times

Ray Paice

I was at Price's School from 1969 to 1974 and Prices College from 1974 to 1976 and my younger brother was at Prices School two years behind me - I was in the very first cohort at the new college so I can provide some information on your question about assemblies during the period 1974-76.

As students of the new Price's College we were assigned into small, mixed, tutorial groups and assigned a group tutor and room - my group tutor was Jeff Kerley(?) - anyway, we didn't have assembly as such but would meet as a group in our room for notices, to share experiences and generally socialise. I recall that it felt very strange to be on first-name terms with everyone, including tutors, at least initially.

The last years of Price's School pupils did have a conventional assembly.

There was an informal gathering of the College students for morning tea/coffee in the main hall - I recall that was well-attended and with lots of social engagement. Talking of social engagement, do you have the college discos on your radar? **Ed: "No, They have never been mentioned in anything I have read"**

I hope that helps in some small way.

David Hall 1973 –

Sat 19/02/2022 20:27

Alan Glynn Howell, Hywel(buzz) Ellis, Ernie (duck) Mollard were the staff involved in R.E. in my time as a pupil. What a thankless task.

When I joined the teaching staff in 1973, nothing had changed. Formal assemblies each day with a lesson read by a Prefect and Eric Poyner's short prayer etc.

On Friday, form teachers were expected to hold a form assembly with the Lord's Prayer as a minimum. Eric gave me a copy of School Worship which I still have but this was beginning to die out as life changed for everybody.

Eric Poyner was a genuine believer but I guess in the minority as the years passed. I held him in the highest esteem even if my beliefs were different.

He always spoke highly of Peter Hancock and his church career.

In the 6th form College I don't recall any formal 1944 education act requirement for religious activity but there was a Christian union run by Derek Feber, Vice Principal who also held a belief.

David Hall

These reflections of **Patrick Nobes** cover the teaching of R.I. and relate also to the nature of Assemblies

We were taught R.I. by a Miss Harcourt when we were in 2A. Can't remember what happened in 3A, but by the time we were higher up the school she had left. Whether she was a genuine full-time appointment or (more likely) a wartime fill in, like a number of other ladies who tried to teach us, I don't know. She was very devout, obviously from a good family and probably girls' public school. A sweet and caring woman, who was unmannerly treated by many. (I don't think you would want to put in any anecdotes, but Brian and I remember a few about her lessons. (None to be proud of!) She knew her stuff, and also offered to sign us up to one of the religious societies that issued tracts at regular intervals with weeks' readings and prayers. She was poorly dressed, but I think it likely she gave her money away for Christian uses.

Later, after the war, Mr Howe appeared. I think he had served in the navy. He followed the tough stance of Thacker etc. and brooked no nonsense. We all took RE. at School Cert (O level). He knew his subject, but whether his degree was in theology, or indeed whether he had a degree, I don't remember. He was rather more enlightened than many in his approach, and encouraged discussion. He taught up to Subsid A Level, when required. I don't know who else did Subsid RI at A, except John Nisbet, who was in 2nd Year 6th when I went into the 6th. Because of timetable constraints he and I were taught together. His set book was Romans. Mine were the epistles of James, Peter, and John. We sat with great reference tomes in front of us (one by a Bishop Gore) and every time something of particular interest or difficulty arose, our job was to look the verse up in these commentaries and read out what was written by the scholars. (Don't know how much of this Mr Howe knew before we started!)

Anyhow, both Nisbet and I got A's in the A level Subsid R.I. exams, John once and twice for me. So Howe's method worked v well. Out of the classroom he was also enlightened; he taught Christopher Shaddock and me to drive in his car with a preselector gear change. (He must have had two cars at different times, as the one most will remember was a small black Austin or Morris and was called Sennacherib's Cylinder, which demonstrated Price's 6th form humour at its best, and a knowledge of both the Bible and ancient history. Sennacherib was adopted as Mr Howe's nickname.

His wife was reckoned the most attractive of the staff wives, and she was as hospitable as Mr Howe, for, true to his enlightened views, he took Shaddock and me to his country cottage home where, in the garden, we were treated to a bread, cheese and cider picnic lunch by the two of them. (Yes, alcohol!! I'm sure GAA would not have approved.) No other member of staff ever invited anybody, as far as I know, though HRT took the then 2nd Yr 6th Arts Oxbridge entrants in his car to Oxford. All five of the 2nd Year 6A applicants of that year got into Oxbridge!

Morning assemblies for the whole school, every day of the year, were taken almost exclusively by GAA. I can remember ROJ taking the assembly on the odd occasion when GAA was not there, and I think but I'm not sure, that Mr J Shaddock may have taken assembly once. (Of course, there was always a cleric on the staff, as part of the school's foundation agreement, but I don't remember ever Revd Royds Jones taking assembly.) ROJ could, of course, have gone into the church as he was a Rev. (I suppose he read Greats i.e. Classics, at Keble, but it was a College strong in its church connections and background, of course, and he may have read theology, for which he would have needed Latin and Greek to a level well, about A level - though he never taught anything above A level Subsid Latin - and a bit of Greek to Foster off the timetable.

Assembly prayers were almost exclusively taken from the BCP Morning Prayer, and most of us could still recite for you the....."*who has safely brought us to the beginning of this day.....*" and other prayers from that service, though that was the one GAA most frequently used. ROJ would always use Cardinal Newman's "*the busy world is hushed...*" evening prayer. Both these prayers are incorporated in the short service of wreath laying on the Founder's tomb each year.

Order of Assembly Service: 1.GAA prayer.2. A reading chosen by and read by a prefect, with no prior consultation or agreement, unless one went to Mr Howe for some advice or ideas. So Foster went up on to the dais where the lectern stood and GAA sat and read:- "*Jesus wept*" - just the two word shortest verse in the NT- and went down again! 3. A hymn from A and M - a fairly wide range of hymns. One of the gifts of the school was to send us away with some beautiful prayers known by heart, and a good array of the best hymns. (ROJ would always choose "*How bright these glorious spirits shine/Whence all their bright array?*") 4. We all joined in the Lord's Prayer. 5. GAA final blessing. (On the last day of term, he would always use "*Go forth into the world in peace, be of good.....*" again as used in the Founder's Memorial Service.)

VBWs, **HPP**

Alan Glynne Howell

The other devout staff member who taught us was Alan Glynne-Howell. Part Welsh, part Burmese/Indian and incredibly over-qualified to teach us to whom he referred as "the great unwashed", he was known to the boys rather unkindly as Ghengis or occasionally Cyclops. He was not a well man, being practically blind in one eye and having various heart ailments. He was a regular worshipper at either Trinity or St Columba's, I'm not sure which. He taught us English and Latin but I believe was also qualified to teach RE and Geography.

After I left Price's he invited me to tea at his home; Earl Grey without milk and dainty scones. His wife Tessa was a delightful lady, although being of Indian descent, she was very much "in the background" and lived to the ripe old age of 100.

I was most honoured to be asked to sign one of his poems "Other Men's Sons" which was a lament at not having children of his own (although there had been a rumour that he may have had a son who was killed in a mountaineering accident).

In our time at Price's there was still a morning assembly every day with a hymn and Bible reading. I seem to recall this stopped when it became Price's College. Nader Fekri as an Iranian and presumed Muslim, who is coming to speak at the lunch in May was excused the religious part of assembly and had to wait outside the hall until the general notices were being announced. I seem to remember that this may also have applied to Catholics like Rudi Kohnert but after 50 years I may be wrong on this.

Enough musings from me.

Mark Knight

Roy Kilford

Dear David - what a task you have got into!

When I was at Price's I was not religious at all. My memories of the about the assemblies were the same as yours - hymns, yes we used to change the words of some of them, the giving out of colours, and notices, but I do not remember any readings.

Another old Pricean was ordained – Peter Spencer. He used to live Hedge End and with 6 others we used to catch the bus to Fareham, which used to take about 45 minutes, meaning we had to rush to get to assembly at 9-00 am!

As I recall, we attended RE lessons up to perhaps the fifth form and then we could choose whether we wished to continue with them later. As I failed my GCE RE exam by one point I did not wish to continue with them. The alternative lessons, were taken by the Latin teacher, (Mr Mollard?) and we spent a lot of time talking about his experience in the RAF, flying Sunderland flying boats. Much more interesting!

I was ordained 27 years after leaving school in 1984 and then had to take school assemblies. I enjoyed the Primary school ones but less so with those at secondary ones.

The themes for these assemblies were often set by the local authorities and were usually about working together and being kind and helpful etc. But in one school the head teacher and I worked out a scheme about the Christian faith which involved activities for every class. The theme was the Last Supper, so one class looked into bread and other into wine, another into how it was the Jewish practice to break the bread and pass it round as sign of hospitality. Finally the senior classes looked at why what Jesus did was so different and so important. This was all brought together in an Easter end of term assembly in Church attended by parents and was really wonderful. We also used to do special things for other major Christian festival, often in the church rather than at school. The children seemed to enjoy these and learnt a lot about the Christian faith.

Richard Mortimer

After leaving Price's I read for a degree at Warwick which led me to spend a year in Burgundy teaching English as an "*assistant Anglais*". I returned and during my final year I candidated for the URC ministry. I was ultimately accepted and sent to Manchester for training. I then worked in one form of ministry or another for the next thirty-eight and a half years:

Eight years in Newcastle upon Tyne in an inner suburb, hospital chaplaincy and planting a church on a new housing estate,

Sixteen years in East Anglia in Ipswich, the Norfolk Broads and a regional post covering East Norfolk and North Suffolk,

Ten years in United Reformed Church House in Bloomsbury, London , first running ecumenical relations and links with churches in Europe, particularly Germany, then latterly serving as Deputy General Secretary, and a final pastorate in East London.

I retired at the end of 2017 and now live on the North Wirral coast of Liverpool Bay.

From: RBC PENSIONERS' NETWORK BRITISH COLUMBIA (JANUARY, 2008)

Revd RICHARD H. POOK (DICK)

The busy Reverend Richard Pook, Anglican Priest – better known to his old banking buddies as Dick Pook. Dick has served there as a non-stipendiary Priest assistant for the past fifteen years and in a similar capacity previously at St. George's, Winnipeg, (where he was also a hospital chaplain.)

The following are extracts of their conversation which took place over a glass or two of wine. (We trust it was not purloined from the Sacristy!)

P/P Tell me first about your bank career Dick, and then what got you interested in the ministry?

DP Well, banking was great and mostly enjoyable. I served in twelve locations spread through Ontario, BC, The Bahamas, Montreal Head Office and Winnipeg, and in twenty-one different capacities.

As for my present avocation, I didn't have an epiphany if that is what you are wondering. It was just a long slow process. I think it began at the age of about four when, for want of a babysitter, my mother took me to the funeral of a neighbor. As the casket was being wheeled down the aisle I jumped up on the pew and exclaimed in a good stage voice, which I am apt to use even now when I forget my traveling mike, "Mummy, look at all the flowers on the wheelbarrow!"

Seriously though, I have a great deal to be thankful for in life, and this is the way I have found to give something I believe to be beyond useful back to the community.

P/P Where was that early childhood?

DP I was born in the South of England. After WW2 my parents, sister and I immigrated to Canada and settled in Brampton, Ontario.

P/P I understand that it was thirteen years later, when you were Assistant Manager at Victoria Main Branch, that you met Frances on a blind date.

DP I don't know where you picked that up, but it is almost true. It has been a wonderful forty-three years; we have four beautiful daughters and four grandsons.

P/P Don't tell me you worked in Hong Kong!

DP No, but I wanted to.

P/P You retired in Winnipeg?

DP Yes, from the District Law Department. While there I also studied Theology at St. John's College, U of M. evenings and weekends. In 1987 I was ordained a Deacon and the next year a Priest. It was time to go! The bank didn't have many clergy on the payroll or a suitable job description. I like to say my last transfer was from the "Law and the Profits" to the "Law and the Prophets".

P/P And then what?

DP As one might expect it has been officiating, preaching, baptisms, marriages, burials and visiting. A lot like banking really, dealing with people in times of joy, sadness, hope and expectation.

Unfortunately I have had to slow down because of my encounter with cancer a couple of years ago and the need for radiation and radical neck surgery. But there are still lots of things I want to do and 1001 banking tales yet to be told.

Mrs Beverley J. Oldfield (Ed: A former reaching colleague of mine. A Salvationist)

I arrived at Marlwood School (South Gloucestershire) as Head of RE & PSE in 1992. My roles were added to so that by the time I left 20 years later, I was also leading on many areas of the Pastoral curriculum, all of the enrichment areas of the school, citizenship as well, all of the school sex & relationships / drug education. I had passed over the Head of RE to accommodate the other roles.)

I remember many discussions with the senior leadership team on the matter of “assembling together”, particularly with Headmaster Ken Williams on the 1944 Act as it stands (still) .. how could it be more meaningfully interpreted?

My view, for what it's worth & many other RE teachers I know (and I was part of the old Avon gang meeting up regularly as I did in South Glos too) is that the '44 Act is outdated / wrong for the reason that you can't make students 'worship' (!) You can ask them to think about something that is poignant or of relevance to their lives which can be very meaningful & can have a terrific effect on the school itself too (or Year group). Margaret Goldring was excellent at this. Ken & SLT had problems with logistics re-the Act on the 'daily' act of Most schools would in fact unless v small, or have a v large gathering facility.

The assistant Heads of Year who, under me, had responsibility for delivery of PSE in their Year group, and I also liaised with each of them constantly to see if they needed inset for their team of tutors (from County) - often did, & ultimately OFSTED observed lessons as did SLT & that the content was always appropriate for the student needs (as well as delivery), methodology often praised too.

Certainly living in Wales as I do, and speaking to a couple of Heads of RE here, their opinion is the same as I heard in the early 90s in the old Avon & then South Glos.

One school has daily notices 'per Year group' on an interactive white board which we read to them & then a thought* for the day ~ with a word attached too (for tutors to discuss with them). That's obviously on the days they aren't gathering for an assembly which tends to happen once or sometimes x2 week (obviously Covid has hit & it's just getting back to normal.)

The second school I go to is like Marlwood in the old days & only 800 in size. They do very similar to the above, but after I'd liaised with Head of a Welsh Bacalaureate, she's added 'true tube' onto the white boards for all staff, so they do the same as school one, but follow the calendar on there & have wonderful ideas for 'thought for the day' & with video clips as well to see. This woman is married to a vicar but totally understands that as RE teachers, we may have all kinds of beliefs, non-beliefs, students who might be questioning what they believe, (in a classroom) & so you cannot MAKE them worship – we can encourage them to think though.

Her thoughts for the day are excellent as a consequence & the Head is pleased with how the school is responding. That school does manage to get each Year group into a hall x 2, again only just post Covid.

I definitely remember an interfaith forum which must've been part of the old Avon days Mark Williamson may have had overall responsibility for it; he certainly wrote part of the original Avon syllabus for RE. We met regularly on the Gloucester Road at the teachers' centre which was part of Bishop Road primary school & regularly met with people of other faiths or none to discuss issues such as these and how could we implement the new curriculum. The Avon RE syllabus was a very small document (on purpose), Mark wanted to hear about our experiences & how 'faith mattered' in school settings. As you can imagine the Gloucester Road was very multicultural, as it is today. That syllabus is still as relevant I think because today it's 'learning from' & 'learning about' religion & in just the same way.

Rt Revd Lord Bishop Martin A. Seeley

Sat 05/02/2022 19:23

Dear David

On your point about the “Doctrine and Principles of the Church of England”, I think I would want to focus on ethos rather than specific practices, although the practice is part of the ethos. When Pete and I were at Price’s the Christian nature of the school was embodied in the head, Eric Poyner, who set the tone and was a consistent witness to the Christian faith in his actions as well as his words. He was known, for example, among the boys for being fair – I would say, just – and in many of our contemporaries’ minds that was connected, even if not expressed, with his Christian faith. He always – if I remember – took the daily assembly, and I presume chose the reading and the hymn (we all were given miniature “Hymns Ancient and Modern” and he would give a short reflection from time to time. Sometimes there were visiting speakers though they rarely impressed (never, in my memory). The tenor and tone was set by him. He had some views that were hard to understand – guitars were forbidden, I think, in school. But his Christian presence was the biggest factor in the school’s Christian ethos. In fact, in my time, I think every head boy was a Christian, and certainly in my case I was not an obvious choice and various worthier candidates were overlooked to find a Christian one.

Statutory RE was certainly provided, but its quality was patchy. Most memorably, Hywel Ellis’ regularly had us learn passages of Scripture in class and the first person to recite the passage without a mistake received 2s 6d. This didn’t strike any of us, Christian or not, as a particularly Christian way of approaching RE. However, the class instinctively, and without conversation or comment, responded to this situation in an extraordinarily Christian way – by everyone sitting tight so that the person whom people quietly assumed was the most hard-up had a chance to recite and win the prize. That is fixed in my memory!

I think that the situation is more challenging today, with a society that is much more explicitly secular. However, I think that in church schools the same principle applies, that it is the pervading ethos that is most significant in conveying Christian values and embodying the Gospel.

Happy to produce more for you if you wish, but I want to make sure I actually send this to you so will stop now.

Best wishes

+Martin

Martin Seeley, Bishop of St Edmundsbury and Ipswich

From: [Rt. Revd Peter Hancock](#)

Date: Monday, 24 January 2022 at 21:36

[Subject: Re: Price's School!](#)

Dear David,

Thanks again for your email. I am sorry to be slow in responding but will send thoughts on RE and Collective Worship when I have collected my thoughts.

However, in response to your other questions:

I did lead the Christian Union in 1972 - 73 with Lloyd and Ayrton.

Alan Glynn-Howell was not ordained but taught me RE and English to O level and Latin in my first year. I was told he was qualified to teach history, geography and art as well, and I think he was somewhat disappointed that he was not used more widely across the curriculum.

Other RE teachers that I had were: Revd Hibbard (spelling?) who I think was a Methodist, and the local vicar from St Peter and St Paul Fareham who came in occasionally when I was in the lower School.

You ask about OP's who have gone into print. The most famous is Robert Goddard who was 66 - 73 , my contemporary at school and at Cambridge. If you look at his Wikipedia post you will see just how successful he is as an author. You might like to contact him directly - or I have his address if you would like me to write on your behalf.

I think Kevin Blundell (spelling?) may have produced some folk records. He was very talented. But I don't think they were mainstream or commercial.

Sorry - can't think of anyone else who meets your criteria.

Warm best wishes,
+Peter

[Rt. Revd Peter Hancock](#)

Sat 19/02/2022 11:45

[Church of England Vision for Education-2016](#)

Dear David,

Further to my earlier email I now add a few further thoughts.

First I support what +Martin said about a focus on ethos rather than doctrine. It is often the ethos of Church Schools which makes them distinctive and is that which undergirds and reinforces the other aspects of the curriculum and the school.

I attach a link to the Bath and Wells Multi Academy Trust (separate email), which gives a flavour of what the Diocesan Academy Trust offers and values. The videos give a pupil perspective on how they perceive their own education. In Bath and Wells we had 185 Church schools and it was a privilege as Bishop to engage with them and support their work. A significant number were small primary schools, often in rural areas, where previous Vicars and Churchwardens had provided a school and often a school house for the Headteacher in order to provide Christian education for children who otherwise might have been unable to access any schooling. A significant number of Church schools are also in areas of what we might now call 'socially-deprived' areas. Once again it was an initiative, often by the local church, to educate, nurture and better the employment opportunities of deprived children.

As you will know Church Schools retain their distinctiveness, even in areas of predominantly other faiths, and places at them are often sought after.

It is hard sometimes to clearly identify what the outcomes are from their Christian basis, but it is often in an ethos which includes concern for the environment, a focus on values and the respect given to all people. These may well be shared with State Schools but they are highlighted and fundamental to the whole life of the school. Martin evidenced that when he wrote about the Headteacher we had, Eric Poyner, being fair or 'just'.

Several of our Church Schools in Bath and Wells are now part of wider academies, run by 'secular' trusts. In my experience these other Academies have not only welcomed the inclusion of Church Schools but have looked to them to contribute their Christian values and ethos across all schools within the Academy.

Many of our diocesan church schools had chaplains and pupil chaplains and the other academies often sought to develop these resources.

I also attach the Church of England Vision for Education. It is an inspiring document and in part answers your question about where the legacy of schools such as Price's has gone.

I particularly commend the Introduction by Nigel Genders and the executive summary on the distinctiveness of 'generosity' as fundamental to vision and values.

The Appendix is well worth looking at and you may find the statistics and history of interest. It illustrates the way that the principles enshrined by William Price's generation have flowed on into our own times.

I hope this is helpful and wish you well in seeking to record and capture some of what was intended and enshrined in William Price's bequest.

With warm greetings,

+Peter

Dear David,

The link is below and a few thoughts on the questions and issues you raised.

[Bath and Wells Multi Academy Trust - Home \(bwmat.org.uk\)](http://bwmat.org.uk)

This email to be read alongside my other one.

Best wishes,

+Peter

Price's School was established in 1721 by a bequest of William Price whose will decreed that

*... the said Children shall be taught to read in the English Bible,
and be otherwise Instructed in the Doctrine and Principles of the Church of England*

One question you have posed is: 'If the 1944 Education Act was to be re-written what pragmatic solution might there be?'

We have moved on so far from this now that it seems irrelevant to look backwards. Clearly different dioceses have different make-ups of schools, Voluntary Aided or Voluntary Controlled, reflecting local views at the time. Each however was seeking to best serve the local communities and the original aim of church schools which was inclusive education for the poor and vulnerable who would otherwise be unlikely to access education in any form. The greatest loss was that many secondary schools became community rather than maintaining a CE distinction.

Our view ahead is still very challenging with academisation across the state system where CE Schools amount to some 25% of national provision. It looks like there will be further moves to full academisation and the potential for CE Schools to play a key part in this is key as we have, following 1944, our 25% representation yet this expands to 75% of the smaller, rural schools. CE influence on education within vulnerable communities has been significant and this has been clearly demonstrated during the pandemic as church schools have been key in supporting children and families in the most challenging circumstances.

You also wanted to know what the churches have said and done in regard to the implementation of the 1944 Act and is asking whether there is any 'agreed syllabus for RE'

Each Local Authority is expected to have and maintain an agreed syllabus for RE. This is the responsibility of the Local Authority area SACRE (Standing Advisory Council on Religious Education) an independent body that considers the provision of RE and reviews the locally agreed syllabus for RE. That RE is not in the National Curriculum (NC) can be viewed as a positive in that it exists for all schools regardless of any changes to the national curriculum. It is a key tool to support religious literacy as well as laying a foundation for understanding, tolerance and respect.

I attach a [link](#) for Bethel, speaking, in the Link above.

The majority of CE schools are primary schools following the 1944 Act! This loss of schools is something the Faith Denominations are keen to avoid in any future legislation.

Pupil voice is key and accessing pupil voice at all ages is so important, to hear what the views are of young people – worries and concerns as well as potential and positives.

The SIAMS (Statutory Inspection of Anglican and Methodist Schools) schedule actually expects to see children and young people asking 'big' questions about faith and beliefs, showing courageous advocacy, living out values – all underpinned by a bible passage or verse. It also expects leadership at all levels to be guided by the vision and values, evident in its outworking and impact.

With collective worship it is also best practice to see children and young people heavily involved in planning, preparing, leading as well as participating.

RE is inspected specifically and reported separately within VA schools, and not distinctly but as part of the wider inspection in VC schools.

It has been interesting recently, since resumption in November, to see OFSTED reports attributing many CE?

Revd Reg. Marcus

I have very fond memories of both Alan Glynn-Howell and the Revd Reg. Marcus. The former for his erudition and dry sense of humour, and the latter for his kindness and trying to teach me Russian during lunch times!

.... As for the latter, he wrote me a lovely reference when I applied to become a kibbutz before going off to Uni, with which I didn't go ahead.

.... As for being excused RE, it was because I was an atheist, but Eric Poyner refused to believe such a thing, so my dad had to come in and say that we were Zoroastrians. So Rudi and I were excused not only the non-secular bits of assembly but also RE, though required to sit at the back of lessons, we employed the time usefully playing hangman, battleships, boxes, and categories, etc. So time well spent. To this day, I am a wiz at most pen and paper games, easily beating many, if not most seven-year-olds.

All the best, **Nader Fekri**

Revd Ronald William Cecil Hoar

Taking a Trip Down Memory Lane



“The Daily Act of Collective Worship” required of U.K. Schools by the 1944 Education Act was honoured more in its absences than by its implementation. The effect of this situation was that most Secondary Schools were breaking the Law daily!

But that was a situation beyond the capacity of Schools to correct. In simple terms, pupils who were not of the Anglican faith could decline to participate and thus were excused attendance. If there was a grouping of any size, it was within a School’s right / obligation to make arrangements with relevant clergy / leaders for a competent person to attend and lead a gathering in such an act.

There are a lot of other, relevant factors to take into account if that happened. Is there a room available, undisturbed, for an adequate period of time? Is the person leading, suitable, in a safeguarding sense (a modern concern)? Would such an occasion be regulated by appropriate authorities, i.e. is there a curriculum for the purpose? And, in their turn, what if there are dissenters of that faith?

Consider the task of making arrangements for a variety of faiths in a multi-ethnic area, and you will see the nightmare that such situations could cause. It is easy to imagine how such situations could generate problems. This whole situation has certainly grown in scale since the days of the closure of the Price’s School phase.

The other issue is one of space. Most Schools do not have a Hall with enough space to accommodate large gatherings, even if homogenous in their make-up. The Hall at Price’s School was of a good size in the early days but as numbers grew towards 400 boys, over-crowding increased and with it various inappropriate behaviours could be hidden amongst the packed rows of larger boys at the rear of the Hall. And, by modern standards of safety, that number of persons juxtaposed would probably have contravened fire safety regulations. A workable part-solution to that might be for there to be collective acts scheduled on different days each week, with pupils in other House or Year groups being organised in some way by teachers delivering something on an agreed programme.

A further concern was the declining numbers of teachers able and willing to take a lead in such events. An agnostic teacher being asked / expected to lead a class in an act of worship is a non-starter, for there was always an opt-out for teachers with conscience issues. The pupils would recognise the anomaly and question its purpose.

Even where there was a capacity for a whole Year group to gather say, on a once a week basis, the relevant pastoral staff would not necessarily feel comfortable with the role of religious observance and certainly not to be aware of all relevant protocols. This might all sum to the decline of School delivery on the requirements of the 1944 Act and thus put the Schools in routine breach of the Law.

Denominational Schools with appropriate leadership can sometimes steer clear through such problems, maybe by being smaller in numbers, and having sufficient committed teaching staff so that religious observance does not become a problem. It seldom is in Primary Schools. It is interesting too, that Parents of a particular faith, or none, will choose for their child, admission to a specific faith School on the grounds of a more purposeful set off aims and a better, more disciplined atmosphere and learning environment.

So, even in my times, the Collective Act of Worship was on the decline. Words in the submission by a former teaching colleague of mine, in a different School – Mrs. Oldfield, acknowledge the other powerful influence, i.e. that of the reality of “worship”. Pack ‘em in, pile ‘em high” as the Walmart saying goes, but you can’t control the thinking, let alone assure of relevant devotional thoughts.

And so, with time, the morning Assembly lost its momentum, became a burden in Schools and was blown off course. Something had to be done, and that became the impetus for the development of a pastoral curriculum for Schools – a new enterprise for teachers seeking to make their mark in a career, a pathway that didn't use to exist. Cynical this might sound, but it happened. It happened but at much the same time, educationalists put their mind to matters related to aspects of personal and social education (P.S.E.) not then in any syllabus. A new drift was underway that was educational, became structured and essentially benevolent across all categories of young minds.

At its peak emerged a new kind of quasi-religious, liberal pastoral curriculum, to be delivered via re-structured time slots that had at its heart, content that was to inform minds and open channels of thought and consideration for all social categories, and ethnic groups. The morning assemblies, weekly probably would have content designed to inform and demand consideration. These gatherings would have content related to that of the smaller "Form or Tutor Group" groupings that were common features of the start of the School day. Essentially, these start-of-day groupings were convenient administrative occasions to deliver notices, post School team results and promote School or House or Year activities, opportunities to boost a sense of corporate identity. Barely a thought of religion. The success of these occasions was less difficult to ensure, but always subject to the vagaries of School transport off-loading their passengers in good time!

As with many organised social events, the successful outcome depended much on the commitment of the group leaders. Teachers of R.E., History, English Literature etc., would be better able to make good of such a curricular requirement, with a wider spectrum of personal educational input. Others might just have a view to what is happening in a general social, economic and political context in the wider world and make good capital of that, It all consumed time and energy to plan and develop – easy for some, but a major distraction for others who, even with goodwill, felt a higher order need to spend time developing their personal, subject-related obligations.

David Goldring

In the Sixth Form College:

By Ray Paice

As students of the new Price's College we were assigned into small, mixed, tutorial groups and assigned a group tutor and room - my group tutor was Jeff Kerley(?) - anyway, we didn't have assembly as such but would meet as a group in our room for notices, to share experiences and generally socialise. I recall that it felt very strange to be on first-name terms with everyone, including tutors, at least initially.

The last years of Price's School pupils did have a conventional assembly.

There was an informal gathering of the college students for morning tea/coffee in the main hall - I recall that was well-attended and with lots of social engagement

Extracts from Peter Watkins' Price's College: 1974 – 1984

In the Price's College years, ending 1975 -1985, at "A" level, there was an uninterrupted succession of entries for Religious Studies, as follows: 2, 2,5,6,5,5,8,13,13,12,6,6, an average of 7 per year, with an interesting growth phase near to the end. So, from that perspective, a concern for faith-related education had not been lost and, although "O" level course uptake data are not available, there would have been a reasonable demand for the subject to have produced the appetite for these "A" level numbers. The notable increase in demand, hints at a new, popular and successful teacher

After the secondary reorganisation of 1974, Price's Sixth Form College was set up with a pastoral care system of 3 senior tutors, each in charge of one-third of the student body and with responsibility for leading and coordinating the work of a team of group tutors. The groups were always mixed in terms of schools of origin, course being followed and age.

With hindsight it has become clear that such systems have tended to lead to a divorce between the curriculum, and guidance and development work. The ten years of the College's existence have seen the gradual process of bridging together again and integrating teaching and student care.

During the early years of the College, while the buildings still housed boys of Price's Grammar School, a pattern of tutorial work for sixth form students emerged slowly from the conventional "school" pattern. Initially, students attended two religious assemblies weekly, plus three tutor group meetings in which tutors were asked to engage students in activities of an improving nature. There were dovetailed with the assemblies held for the Main School (remaining School-intake years). As the curriculum broadened and as the student intake became more genuinely comprehensive the tutorial system responded to new needs and demands.

From the beginning in allocating students to tutor groups senior tutors had taken particular care to allocate to tutors with special skills and experience any student with known personal, social or academic need. ...

At the same time, students were expressing the opinion that they no longer found the existing pattern of the College assembly relevant or helpful. As a result it was decided to hold tutor section meetings once a week for each tutor section. These took the form of talks on a variety of topics by outside speakers, or staff or occasionally students but they were inconsistent in quality and became increasingly difficult to sustain successfully.

"Active tutorial work", i.e. personal and group work related much more closely to the curriculum and was beginning to be researched and tried both locally and nationally. Some staff showed considerable interest in extending it within the College tutorial system. Large meetings of tutorial sections were abandoned in favour of active tutorial workgroups.

The College was facing yet another change of purpose in the early 1980s, looking towards its reincarnation as a vocational Tertiary College status. There was at least a 2-year period of planning and preparation, detailed in the Peter Watkins Report. As with the same need for the previous School – College reorganisation, little of the working was publicly evident, though the pressure on Staff would have been immense, for a variety of reasons.

To conclude this WP300 theme that emerged from recognising the central vision in William Price's Will, it is important to acknowledge that at this final, impending educational cross-roads, there was not only active input, but substantial consideration and consultation on the matter of how best to propel that key service to support students' needs that started back in 1721 as :

*"the said Children shall be taught to read in the English Bible,
and be otherwise Instructed in the Doctrine and Principles of the Church of England"*

The essentially religious framework has evolved and become related to the needs of life in the modern world and that is witnessed in the thoughts given to providing adequately for them through the work of a modern, College Chaplaincy:

Chaplaincy at Fareham College was on the Agenda for this project, but there was nothing by way of a response from the College, on any matters. Looking forward over the horizon into the incarnation of yet another type of Schooling that was to be totally independent of the William Price legacy – the Fareham (tertiary) College, with a mainly vocational focus. Details of this on pp 75-77 of Peter Watkins' Price's College Report 1974-84.

Doing the right thing

The cultural side of life in an organisation will do much to add breadth to a pupil's experience but in the sense that much of such experience is outside of organised activity, i.e. not within the curriculum, there are those who are exposed to its subtle influences, and many others who are not.

Home, family, local and national community influences also have a bearing, of course. The extracurricular life, reported elsewhere is thus very important.

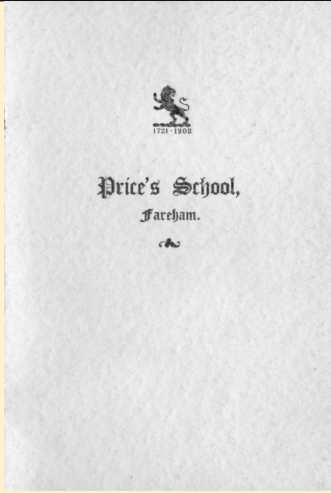
For a variety of reasons, schools also organise other extracurricular events that have significance to many, though not necessarily to all. Some of these are formal, others less so, some designed to be entertaining and enjoyable, others more seriously focussed. But, beyond the narrower confines of curricular provision, each type of event, like tesserae in a mosaic or pieces in a jigsaw, each contributes something(s) unique to the growing individual.

Rather than describe the value of each of these "extras", be they events, ceremonies, of an individual or group kind, I leave it to you to discern how the various inclusions in the table below have added to the culture and value system of the School and College...

Doing the right thing is very much part of the general ethos of any School College. That much is embodied in the strictures relating to almost all aspects of "work" within the domain of each subject taught. Much a pupil or student's life however will be beyond the confines of the various subject disciplines, for there is always a lot of social interaction, before, after and during school. Much of that will be between pupils and teachers, or just older of younger pupils, and then there is the matter of outside of hours situations.

That is just on a daily basis, so what about the evenings, weekends and holidays, away from the confines of observed, and consequential behaviours? Kids have to learn how to function without breaking bounds or upsetting others. They also need a longer term perspective and strategy to enable them a trouble-free experience. As they get older, they will benefit more if they build a treasury of tokens and memorabilia of these happenings, the better for retrospection to be well-informed. Things having been done properly, that should be a valued experience.

		
<p>Setting an excellent example in terms of quality of presentation, this may well be the first “event” publication, in 1909! An example not often followed in later years.</p>	<p>Often a somewhat unmemorable occasion, nonetheless important to make folk realise there were significant events of note in earlier days</p>	<p>The School, or Old Boys’ Association has always been conscious of the ultimate sacrifice made by many, on whose legacy we rest in modern times.</p>
		
<p>A formal accounting to the public, of the School’s performance during the previous year, with an invited guest to hand out prizes to successful pupils, and a speech.</p>	<p>In “good” years when there is a coincidence of good pupil performers, skills are often tested with challenging pieces, for soloists or groups.</p>	<p>Economising on effort, dual-purpose occasions sometimes work well, with musical contributions lightening the formality of Speech Night</p>



The School Prospectus! No date!
Tells all that needs to be known, and that is before pupils join the School! Sets the moral framework for best productivity



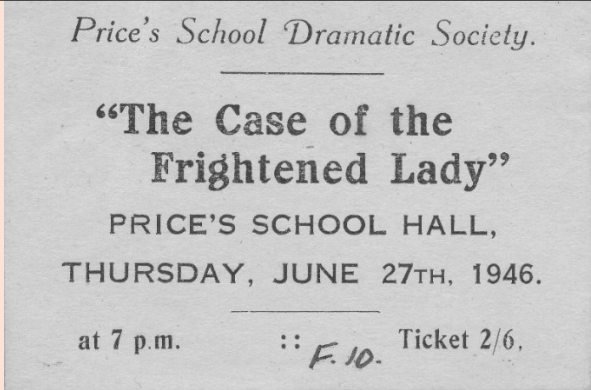
Alfie May, groundsman. One of the unsung heroes of the School. No warm classroom for him on a mid-winter's day – well, actually, there was the boiler room – his domain!



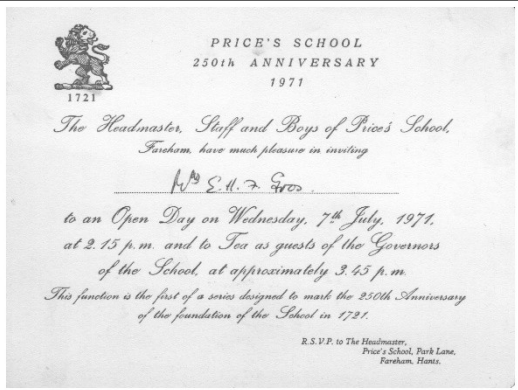
The formal record of personnel. None to be forgotten.
We lead. You follow. We advise, you respond.



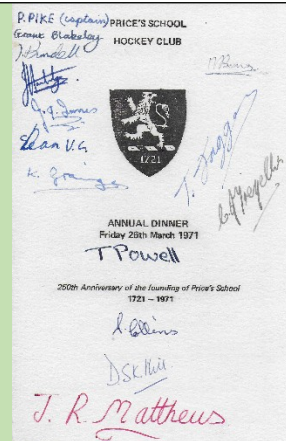
For the record, on less formal occasions, when good-hearted effort brings forth exceptional response for the benefit of others. A group of fundraisers acknowledged.



The visible, on-stage performers are always there because of the less visible work of so many before, during and after the occasion

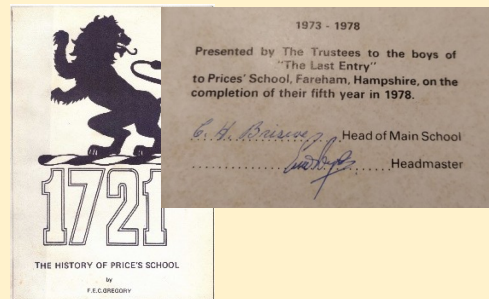


On the occasion of the 250th Anniversary of the School, Guests were dignified with a proper, and good, formal Invitation.



Being a part of a team / group and wearing the right kit identifies you as a member of a select group, with shared responsibilities.

Souvenirs of special events can remain as long-term treasures in your memory, here signed by teammates.



Membership of a music group means accepting the discipline of the performance and to fit-in with others, similarly committed.

When a leader or in command, there are proper ways of respecting the work and products of others. Making a gesture is important!

One day, going to my form, late as usual, I came across a lady, who only lasted one term, weeping in the corridor & resolving herself to face her class. I sallied into her room & made the best speech I ever made in my life. It only lasted about two minutes but, I tell you the truth, it was superb. I gave that class my opinion of its origins, its present condition & its predictable future. Then suddenly I realised that I could not maintain that level for another sentence, so I marched out as precipitately as I had entered. When she left she thanked me and said I had given her peace for almost a week. I still feel proud when I think of that.
Which provides an admirable precedent for shutting up now.
#P.R.T.



The consequence of the right thing to do is likely to have a lasting effect, good for the self-esteem.

If a uniform is a condition of belonging, then wear it with pride, and respect it.
c/o Peter Gilbert



Some things go with the job, and even if it is not to your taste, there will always be some unseen benefits.



Those who would be different or can't avoid messing-about, or whose circumstances dictate, will always be remembered thus, with evidence such as this. Credit the 26! And try to understand the other view!



Tim Rowe represented UK in Optimist Regattas '69,'70

In Memoriam
of all the other, greater majority of past pupils unrecorded and unheralded as such, who tried hard, did their bit, were good friends to others and left no stain when the departed from School, or College.

Those who function well as individuals, maybe out of School, do add quality to the overall experience for the benefit of all and acclaim from the community should be their reward.



FRONT: MRS AND MR BRADLEY DURING THEIR RETIREMENT AT "WHITE CANONS", CATSFIELD
REAR: L. TO R.
J. E. HURDEN, 1918-26
H. de M. WELLBOURNE, 1919-22
E. G. WHITE, 1920-25.
Many Old Priceans visited the Bradleys after they retired in 1934. Photo c. 1938

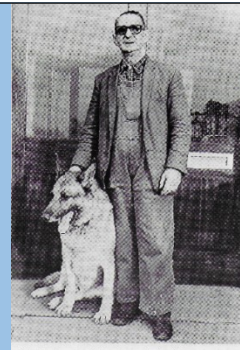
Keeping in touch after leaving is very important. For your own sake, but also for the organisation. This shows present folk something of the importance attached in both directions, from past shared experiences.



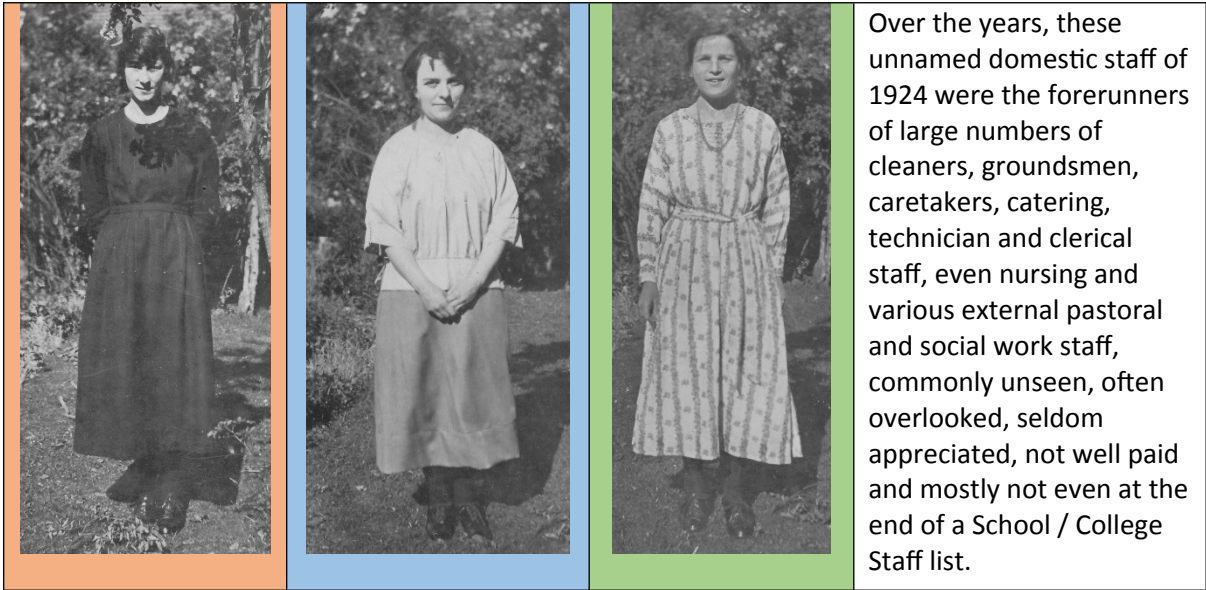
R.E. Beattie (1910-12), aged 86, visiting from Ontario in 1984, in the last year of Price's College



Roy Daysh – pupil, teacher, hoarder of archive material of great present value. Former RAF Sqn. Ldr. See Gazetteer, Part 2.



Caretaker, Peter Crossman, an ex RAF WO1, went far beyond the call of his duty, contributing greatly to the development of the swimming pool.



If asked about the most important animal in an Indian Jungle, the likely answer would be the Tiger. Wrong – tigers might be wiped out, but the jungle will not alter much at all. However, look beneath your feet and wonder at the evidence of fungal activity, and the myriads of springtails, woodlice, worms and slugs – it is these, decomposers* , and more, which are the answer to the question

And so it is and always has been for the ancillary Staff. Let the organisation try to flourish without them! *That is not to suggest these ladies could ever be confused as decomposers!



Summary The aforementioned “Prize” is the realisation that there were so many ways available to you, in School or College, or in adulthood, that would have given you an enriched life had you been involved. You might have chosen some from a different set of opportunities, and had a fulfilling time, as have I, in preparing this testimony to William Price, Timber Merchant of Fareham, and all others whose efforts have made local education the better for it.

Rev. James Hair



Part of my childhood was spent in Portchester, attending the old Wicor School and the Church of the Ascension in White Hart Lane.

After training for ministry at St Stephen's House, Oxford, I was ordained deacon in 1972 and priest in 1973, serving my title in the parish of St John, Fishponds, Bristol. My parish ministry has been at Fishponds, Bushey (Hertfordshire) Shanklin and Lake (Isle of Wight) and then Totton (Southampton). Until recently I've been helping out at St Michael and All Angels, Paulsgrove, but have now returned to my roots at St Mary's.

I worked for a time as a nursing assistant at Knowle Psychiatric hospital, and during my curacy did occasional cover for the chaplain at Glenside Psychiatric hospital. An interest in psychology led me to think about the connections between religious experience, mental health and also mental ill health. This came together when I became a mental health chaplain for the NHS in 1997. It

was a steep learning curve but I had found my niche, working in acute, rehab, secure units, community teams and also Gosport War Memorial Hospital.

Spiritually and theologically I can locate my ancestors and soul friends. My roots are in the Catholic Reformed tradition of the Anglican Church: Richard Hooker, Jeremy Taylor, George Herbert, John Donne; and in the twentieth century Eric Mascall and Austin Farrar.



St. Mary's Church, in the grounds of Portchester Castle

Another stream has been the influence of *Via Negativa*: (a philosophical approach to theology which asserts that no finite concepts or attributes can be adequately used of God, but only negative terms) – Cloud of Unknowing, John Main and John Freeman., the Desert Fathers going back to Abbott Anthony. Writers on the edge of the Roman Catholic Church: Ronald Rolheiser, Richard Rohr, Bede Griffiths and Thomas Merton.

The result has been an oddball, deeply committed to Jesus through the Sacraments, Daily Office and contemplation. This resulted in my becoming an Oblate member of the Benedictine monastery of Our Lady and St John in Alton Abbey.

As I say, a quirky odd ball and a work in process (as we all are, Praise God!)

Dr. Ian Michael Kenway

It took a long, tortuous and imaginative search to track down Ian Kenway, the prompt for which was his many contributions of poetry to the School's Lion magazine. For no other reason than the sheer persistence of the lad to get his work published, credit had to be given – his contributions having the same worth and value as were the many mentions of other, successful sports team players. Ian rests as a significant member of our School Community.

It was with sadness that I learned from him, of his diagnosis of late stage cancer, and of his ordination as an Anglican priest. It was the pastoral thread in my life that led me to a link with the

then retired Bishop Peter Hancock, with whom there was time left for Ian to have some pastoral support. I feel proud of that link, even though it was close to his demise, and in spite of the fact that I had never met him.

Trying to trace him, and aspects of his Ministry, brought me the realisation that there was a brother also who had become ordained – Revd Bob Kenway



Nationality: British

Born: 13 May 1952, Fareham, Hampshire, England, UK

Married to Wilgress Audrey Sealey Kenway (née Case) in June 1978 until her death in March 2017

Education

1986

Awarded Ph.D. by the University of Bristol for my dissertation *Rationality, Judgment and Certainty* (1974-76)

Trained for the ordained ministry at the College of the Resurrection, Mirfield (deaconed 1976, priested 1977)

1971-74

Read Theology (with Philosophy options) at the [University of Leeds](#). Awarded BA Hons Class II(i) degree.

1970-71

Read Electrical Engineering at the [University of Bristol](#)

1963-69

Educated at [Price's School](#), Fareham, Hampshire

- Three A-levels (Mathematics, Further Mathematics and Physics)
- Completed course in computer programming (FORTRAN II) organised by school in conjunction with Southampton College of Technology
- Use of English Examination
- Eight O levels (English, Maths, Physics, Chemistry, Biology, Latin, French, and R.E.)

Current Position Held

2013 - Director: Centre for the Information Ethics and Public Policy (CIEPP)

The Centre for Information Ethics and Public Policy (CIEPP) is a not-for-profit organisation exclusively committed to the following three Objects:

1. to promote the study of information ethics as a fundamental domain of ethical inquiry;
2. to monitor and assess the societal and economic impacts of public policy on the development and use of information and communication technologies; and
3. to undertake or commission quality research, teaching and publishing activities or projects consistent with Objects 1 & 2.

2004-2019 Honorary Research Fellow in Ethics and ICT at [Cardiff University](#)

Member of the Autism Spectrum People and Religion Research Group ([ASPARRG](#)) (2007-2012)

Previous Positions Held

2002-13 Director: Centre for the International Study of Cyber-ethics and Human Rights

1982-88 Priest-in-Charge of St Mary and St John, Shaw Hill, Alum Rock, Birmingham

1979-81 Curate at St Stephen's, Southmead, Bristol

1976-79 Curate at St Peter's, Hillfields within Coventry East Team Ministry and Parish

Other Ministerial Appointments

- Archbishop of Canterbury's Chaplain to the Church House, Westminster (1989-93)
- Chaplain General to the [Community of St John the Divine](#) (1991-99)
- College of the Resurrection, Mirfield (Senior Student, 1975-76)

Publications

Ian has been a prolific author of Papers on ethics and cyber issues.

Revd Robert (Bob) Andrew Kenway

b.1956 Rector at Calne for 25 years prior to retirement in July 2022.

Brother of Ian Kenway



St Mary the Virgin Church, Calne



Sir, — In his article “Are the bishops really listening to Leavers?” ([Comment, 20 September](#)), the Revd Sam Norton makes an important point about the importance of listening. He clearly doubts, however, that the bishops are listening to Leavers, and considers that their open letter published in August demonstrates this. He complains that any attempt to discern what “lies behind the vote for Brexit” is “to disparage the desire for Brexit in and of itself, and thus is an exercise of disempowerment”.

There is an inherent difficulty in “talking about the vote for Brexit” as though the 17.4-plus million votes can be characterised in such a univocal way. The same is equally true of the 16-plus million who voted Remain. In my conversations with people who voted either Leave or Remain, I’ve discovered that they did so for a wide range of reasons. Mr Norton implies that the bishops have reduced the debate to matters of economics and in saying that the Church must listen to the poor, he seems to indicate that the “Brexit vote” is essentially a working-class vote or a vote of the poor. Recent analysis from the LSE of the profile of those who voted Leave indicates that they comprised mainly what Theresa May termed “the squeezed middle”.

There is, undoubtedly, a need for national reconciliation; but reconciliation can take place only on the basis of truth-seeking. Over the past four years, we have been living through an ugly culture war of Leave and Remain presented as a zero-sum game. However Brexit pans out over the coming months, the crucial truth is that Leavers and Remainers need each other for the flourishing of this nation. And we can flourish as a nation only if we do so working alongside all other nations at a time when a *real* existential crisis confronts us all, i.e. the effects of climate change, etc.

As the Archbishop of Canterbury put it in this year’s annual William Temple Foundation lecture, “As Christians, we must recognise that it is not in our independence but in our interdependence that our strength and humanity is found.”

BOB KENWAY

Peter Roy Spencer

On 17 August, the Revd Peter Roy Spencer: Team Vicar in the Coventry East Team Ministry (1977-90); Chaplain of John Taylor Hospice, Birmingham (1990-2007); Vicar of St Barnabas's, Erdington (1990-2002); Team Rector in the Erdington Team Ministry (2002-07); aged 81.

Martin Austin

His words:

First of all we did meet and have a chat on the lawned area near to the Marwell Hotel's front door. So it was me with whom you "had a long and enjoyable conversation, outside, on the Saturday afternoon."

I note that I also studied at Loughborough University of Technology (as it was called when I was there in the early 1980's). I did a "thick" sandwich BSc course in civil engineering and graduated in 1984 before entering the design consultancy world of the construction industry. On the way I also did an MBA at Henley Business School.

As for my Christian Faith this developed during my time at Prices and was severely tested when my younger brother died after crossing the road and being hit by a motorbike. My faith in Jesus and the love of the church around our family carried us at this very sad time. Everywhere I have travelled to work I have sorted out the local Christian church to join with them to worship together - even in Qatar!

We have made Manchester our home for 30 years and are part of an evangelical church in the south of the City. I am not strictly a Street pastor but I fully support what they do in practically showing God's love for every person who has been forced to live on the street through their personal circumstances.

My faith in Jesus is central to my life and is the cornerstone of how I try to live it to this day.

Chapter sequence in the Lion Pride

Chapter No.	Title	Pages	File Size (KB)
1	The Cultural Life of the School	43	6630
2	Introduction	11	4030
3	Boarding and up to 1949	44	21,285
4	The Buildings	47	136,380
5	The 50s, 60s and 70s.	56	7,236
6	Extracurricular Life of the School	45	7,230
7	The Charity School and the Family Price	50	3,901
8	The Cadet Force	62	21,452
9	Price's Sixth Form College	82	55,700
10	The Major Sports: Football, Hockey and Cricket 1 st XIs	76	7,388
11	Price's Timeline	13	1,492
12	The Price's (9 th Fareham) Scout Troop	65	57,545
13	Minor Sports	112	43,857
14	The Library	21	14,578
15	Athletics and the Steeplechase	26	3,769
16	Spirit of Adventure	45	19,214
17	Academic Performance	66	12,925
18	The Lion Magazine and Other Publications	46	12,925
19	Price's Creators	142	30,009
20	The Old Priceans	76	17,703
21	The Tercentenary Celebrations	53	40,099
22	Religion in the Life of the School.	36	11,634
23	A Portrait of William Price	13	2,500
24	Closing Thoughts	11	23,214