



STONYHURST ASSOCIATION NEWSLETTER

NEWSLETTER 300

AMDG

MARCH 2010





FRANCIS XAVIER SCHOLARSHIPS

The St Francis Xavier Award is a new scholarship being awarded for entry to Stonyhurst. These awards are available at 11+ and 13+ for up to 10 students who, in the opinion of the selection panel, are most likely to benefit from, and contribute to, life as full boarders in a Catholic boarding school. Assessments for the awards comprise written examinations and one or more interviews.

Applicants for the award are expected to be bright pupils who will fully participate in all aspects of boarding school life here at Stonyhurst. St Francis Xavier Award holders will automatically benefit from a fee remission of 20% and thereafter may also apply for a means-tested bursary, worth up to a further 50% off the full boarding fees.

The award is intended to foster the virtues of belief, ambition and hard work which Francis Xavier exemplified in pushing out the boundaries of the Christian faith. We believe that a Stonyhurst education can give young people a chance to emulate St Francis and become tenacious pioneers for the modern world.

If you have a child or know of a child who would be a potential St Francis Xavier candidate in 2011 then please do get in touch with our admissions department on 01254 827073/93 or email them at admissions@stonyhurst.ac.uk.



In addition to providing a full record of all the activities and achievements of the latest school year, each issue of The Stonyhurst Magazine contains the obituaries of around twenty OS as well as a number of fully illustrated articles on a wide range of topics, each with a Stonyhurst connection. In the 2009 edition, these include:

- The amazing story of how a small fragment of tartan in the museum has been adopted as the uniform for girls at SMH and in Lower Line (see cover picture).
- The two-hundred year history of the building known as Shirk and its recent complete refurbishment.
- The events leading up to Thomas Weld's generous gift of buildings and land in 1809.
- Part 1 of a two-part article on the cigarette cards that have featured either the College or its former pupils.

If you are not already a subscriber you can purchase a copy by sending a cheque for £10.00 (payable to 'Stonyhurst Magazine') to: The Editor, The Stonyhurst Magazine, Stonyhurst College, Clitheroe, Lancashire BB7 9PZ.

Cover: *Signing the Declaration of Independence, 4th July 1776, (oil on canvas) painted c. 1817 by John Trumbull (1756-1843). Charles Carroll is on the back cover, seated and turning around.*
Photo © Boltin Picture Library / The Bridgeman Art Library



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Stonyhurst College, Clitheroe
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Email: association@stonyhurst.ac.uk

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Editor: David Mercer
(d.mercer@stonyhurst.ac.uk)

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IN THIS ISSUE



Page 13: 2010 marks the 400th anniversary of the death of the College founder, Robert Parsons SJ, which will be celebrated on April 29th (see p. 12). Joe Egerton calls for a reassessment of his life and work.



Page 15: *The Special Relationship*

David Mercer investigates the close links between Stonyhurst and the original thirteen American states.



Page 21: *Mysteries of Light*

Anthony Eyre describes the stained glass windows of the Lady Chapel in St Patrick's Cathedral, the masterpiece of Paul Woodroffe OS



Page 25: *Seeing is Believing*

Hilary Moriarty, wife and mother of OS, writes about the unique resources offered by the Stonyhurst collections



DIARY OF EVENTS

Details will be published on the web site (www.stonyhurst.ac.uk/association.shtml);
email association@stonyhurst.ac.uk with any queries

March 11th

DUBLIN DINNER

President Barry O'Driscoll will attend an Association Dinner in Dublin on Thursday 11th March in the Kildare St and University Club at 7.30pm. Tickets are priced at €50. Please inform of any special diet at the time of booking. Please contact John Green, 00353 87 2592538, johntcg@eircom.net, Amber Hill, Kilpedder, Co. Wicklow, if interested. Spouses and guests are most welcome.

March 12th

JESUIT SCHOOLS CONCERT, ST IGNATIUS, LONDON

Massed choir of 300 voices, orchestra of pupils and teachers. 7.00pm at St Ignatius Church, Stamford Hill, London N15 6ND. Tickets £10 (concessions £5) on the door.

April 22nd

WESTMINSTER CATHEDRAL CHOIR AT STONYHURST

Westminster Cathedral Choir will once again perform a concert on Thursday 22nd April at 7.30pm in St Peter's Church. Entry will be by complimentary tickets which can be obtained from Katherine Walker on 01254 827093 or email at admissions@stonyhurst.ac.uk.

April 24th – 25th: see details on page 31

Sporting Weekend at the College

The annual Sporting Weekend will take place at the College, and there will be rugby, soccer, cricket, golf, hockey and netball played. If any OS would like to play in a team, then please contact the Wanderers' representatives whose details are below. On Saturday evening there will be a buffet supper in the Top Refectory, and all those who have played will be welcome to attend, along with the pupils and staff who have been involved.

Rugby:	Marco Vaghetti	vaghetti586@hotmail.com
Soccer:	Rob Eatough	robeatough@hotmail.com
Cricket:	Richard Drinkwater	richard@richarddrinkwater.co.uk
Golf:	Paul Harben	paul@harben.fslife.co.uk
Hockey & Netball:	Rachel Ward	rachellouiseward@yahoo.com

Richard Drinkwater will be co-ordinating the event and can be contacted at richard@richarddrinkwater.co.uk.

April 29th

PARSONS ANNIVERSARY

Mass and Social in Brixton. See page 12.

May 1st-2nd

1985 REUNION, STONYHURST

A reunion for those who left in 1985. To book email the Association Office or contact Victor Fauvelle at victorfauvelle@hotmail.co.uk

May 9th

ASSOCIATION AGM AND COMMITTEE MEETING

At the College on Sunday 9th May at 11.30am. Please note that the AGM Agenda and the Report and Accounts will now only be published on the website in accordance with the rules.

May 16th

STONYHURST PILGRIMAGE TRUST, TRUSTEES MEETING AND LOURDES REUNION, AT STONYHURST

May 28th

GREAT ACADEMIES CHAMPAGNE RECEPTION

June 26th

LOURDES TRAINING DAY IN LONDON

The Catholic Association is organising a Preparation Day for both experienced and new helpers, on Saturday 26th June in the Parish Hall of the English Martyrs Church, 142 Rodney Road, Walworth, London SW17 1RA. The morning session from 11.00am – 1.00pm will be for experienced helpers to review the previous year and collect ideas for this year. All new volunteers as helpers, are strongly encouraged to attend the afternoon session from 2.00pm – 5.30pm, which will provide information about the work involved in looking after assisted sick pilgrims. There will be an opportunity to complete all the necessary CRB forms at this time.

July 3rd

1984 REUNION LUNCH, STONYHURST

Lunch in the Cricket Pavilion, followed by a game of cricket, hopefully in the sunshine! If you would like to take part please contact Edward Macey-Dare at: emacedare@bcmw.co.uk

July 31st

FEAST OF ST IGNATIUS

Jesuit Alumni/ae Masses will be held at Farm Street and at St Wilfred's, Preston. Check the website for times.

August 20th – 27th

LOURDES PILGRIMAGE

October 9th/10th

1994 REUNION, STONYHURST

A reunion for 1994 OS. Please email the Association Office, or contact David Scott at david@dmscott.co.uk

December 15th

NORTH WEST CONVIVIUM

There will be a Carol Service in the College Chapel at 6.30pm followed by light refreshments in the Top Refectory.

CHAIRMAN'S REPORT

CHRISTOPHER PAGE

I HOPE, LIKE ME, YOU LOOK FORWARD TO the arrival of the Newsletter. It is always an extraordinarily fragrant *pot pourri* of articles, and this is no exception.

As always, it reflects our history. This time we go right back to our origins, with the 400th anniversary of the death of our founder, Fr Robert Parsons S.J., a shadowy figure about whom I hope we will learn more as the year progresses, and whose life and death we and the College will be celebrating in a number of ways. We have a provoking dissertation regarding the American Carrolls, in what we might call our "middle ages". That leads to Anthony Eyre's fascinating and beautifully illustrated article about Paul Woodroffe, literally illuminating Stonyhurst's links with New York through stained glass windows which have inspired our Pope amongst many others. As to our modern history, although I am not sure that two past Presidents and current President would like to be thought of as historic, it is good to see them represented in the team photographs of 50 Years Ago!

But the Newsletter also celebrates a living community. Births, deaths and marriages, snippets about peoples' careers and interests, all illustrate a thriving community, revolving around, derived from, or in some way associated with the College. It is interesting to have the comments of Mrs Moriarty, the wife and mother of OS, giving her up to date views and impressions of the College. She mentions the fact that there are girls as well as boys. For any of you who have not visited the College in the last decade, you will find other massive changes. The pupil body is made up of a greater mix than has probably ever previously been the case; day children and boarders, girls and boys, UK and non UK, Catholics and non Catholics, those staying for five or ten years and others only coming for a year or two. It poses current challenges for the College about which I hope over the next year we will hear more with their development plans. It also poses challenges for the Association in the future, which your Committee is grappling with.

Through all of these aspects there remains a golden thread, an unchang-

ing light, notwithstanding the changing circumstances; there is much in a modern Stonyhurst education which we would all find familiar, and which bears fruit in ways which would not surprise us. It is heartening to have just been to the 35th Poetry Banquet, which means that the children's holiday must be at least that old. Through the College website one can keep tabs on the all the different activities that are going on in the College; through this Newsletter we can see what members of the Association are up to in their adult lives.

A request: this is intended as a Newsletter, and for that to work, we do also need your news and your letters. Our Editor, David Mercer, does a wonderful job collating information about us all, but that is often done third hand. We are puzzled that we do not hear more from you directly, so the Committee is looking at ways of improving information flow through the use of the website, Facebook, year group representatives and regional contacts. Please contact the Association Office yourselves, send us your news, your thoughts and indeed any articles that you may think are of general interest.

However, I must emphasise again that the Association does not set out to be nostalgic, introverted or self-serving; we know that if it is to have any purpose, it must go beyond the bounds of a domestic, school relationship; we know that if we only love those that are close to us, we have not really begun. Our Church and our education demand that we look beyond those close relationships, that we transform our whole awareness into an understanding of the truth of community and communion which is the heartbeat of our faith and of this Association, treating all people, particularly the less privileged, as if they were within our family, speaking up for them, working for them, wherever and whenever we can.

So I commend to you the various articles within this Newsletter which show what our members have done in the past, and are doing in the present, but I also challenge you to consider what we should be doing in the future.

page@cotswoldwireless.co.uk

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CONGRATULATIONS

The Editor welcomes your news and contributions, which should be sent to him at d.mercer@stonyhurst.ac.uk

BIRTHS

Duarte Saldanha OS 97-2000 and his wife, Diana had a son, Lourenco Maria, on September 16th, 2008.

Sally and **Jeremy Nosedá OS 77-82** had twins, James Henry and Richard Charles, on 14th April, 2009. Their baptism took place on 13th February 2010 at the church of Our Lady and St Philip Neri, Kirtling, conducted by former College Chaplain, Fr James Campbell SJ.

Christopher Franke OS 88-93 and his wife, Claire had a son, Oscar John, on 3rd December 2009, brother to Sophia.

MARRIAGES

Marcus Stemmer-Baldwin OS 85-90 married Jennifer Workman on 10th October 2009 at the Church of the Immaculate Conception, Farm Street, Mayfair. Fr Michael O'Halloran SJ conducted the ceremony. **Luke Rawson OS 85-90** was best man and **Rupert Rawson OS 84-89** was in attendance.

After being called to the Bar in 1994, Marcus practised in London as a barrister until 2006 when he emigrated to the Cayman Islands where he continues to practise as an attorney at law.

Gemma Lenton-Smith OS 97-99 married Paul Williams on 12th September, 2009, at Fawley Court, Henley on Thames.



Right:

Duarte Saldanha OS 97-2000 was married to Diana Ruas in September 2007 in Sintra, Portugal.

Andrew Brinkley OS 92-00, **Ambrose Chiu OS 96-00**, **Luis Valls OS 97-98**, **Timothy Armitage OS 95-00**, **Christian Cordsmeyer OS 98-00**, **James Thompson OS 95-00**, **David Lindsay OS 95-00** and **Marco Petrucci OS 95-00** were in attendance.

Right: **Liam Aye Maung OS 87-01** was married to Helen Ferguson at St Michael's Church in Heighington, County Durham. **Jonathan Bletcher OS 96-01**, **Matthew Fegan OS 96-01**, **Khalil Kseib OS 96-01**, **James Maitland OS 96-01**, **Robert Eatough OS 96-01**, **Nicholas Moore OS 96-01** and **Rory Malone OS 96-01** were present.

Liam is currently studying at Liverpool School of Tropical Medicine and will then move to Sydney, Australia to work in Emergency Medicine with a view to doing humanitarian and disaster relief work.

On the 6th June last year **Timothy Drake OS 68-76** was married to Emma Bleasdale at Farm Street Church by Fr Michael Bossy SJ. Tim's twin brother **Kieron**, also **OS 68-76**, was best man, and guests included **Paul Hellegers OS 71-76**.

Simon Fell OS 92-99 married Pippa Grey (below and left) at Rayner's Farm, Whittlesford, Cambridge on 19th September 2009. Giving a blessing at the ceremony was Fr Geoff Wheaton SJ. Best Man was **Richard Birkhead OS 94-99** and ushers included: **Toby Lees OS 94-99**, **David Doran OS 82-87**, **Chris Ralling OS 91-99**, **Winton de St John-Pryce OS 94-99**, **Greg Taylor OS 94-99** and **Kevin Leong OS 96-99**. All looked splendid wearing their Lancashire red roses.



MALONE 100TH BIRTHDAY

The Malone family held a 100th birthday celebration for Mrs Edna Malone at the College recently (below). She used to visit the College regularly for Mass and later when her grandchildren, Alexander, Christopher and Rory attended SMH and the College, rarely missed a concert, prize giving or parents' meeting. Her son Professor Andrew Malone and his wife Kath have been Stonyhurst representatives in Hong Kong for many years.



Alexander OS 82-90 won academic and music scholarships to the College in 1985 and is now an orthopaedic surgeon in Christchurch, New Zealand. He is married to Charlotte and they have two children – Oscar born in 2008 and Chloe born in 2009.

Christopher 83-91 also won a scholarship and is now a Middle East partner in Monitor, an American Consultancy and



lives in Dubai. He is married to Amy and they have a daughter, Laila born in 2009.

Rory 92-2000 also won a scholarship, lives in London and has his own IT company.

Caroline attended St Mary's, Ascot.

The grandchildren performed a short concert of hymns and songs for her in the Boys' Chapel where Fr Wareing gave a blessing.

BENE MERENTI

John and **Rosalind Hartley (OS 47-53)** have been awarded the Bene Merenti medal by the Pope in recognition of their life-long service to the Catholic Church. They were presented with the medal at a special Mass in their local parish church of St Werburgh in Staffordshire.

IN MEMORIAM

News of the deaths of the following OS has been received since the last issue of the Newsletter.

Peter Burton Associate

John Jeffrey Walker OS 42-48

John Stuart Macpherson OS 57-63

Charles Edward Gee Associate

Michael James Peter Berkley OS 40-46

Thomas Lubienski OS 41-42

Kenneth Alan McCluskey OS 37-41

Cyril Francis Irwin OS 36-41

John Earley OS 47-56

Thomas Geoffrey Holt SJ OS 22-30

Peter Dawson OS 30-34

John Francis Desmond Aherne OS 34-37

Dr Peter Jackson Associate

Anthony Sacarello OS 58-64

Michael Guerdon Kennedy OS 68-70

Timothy James Patrick O'Callaghan OS 48-56

Charles James Bewlay OS 32-40

MAY THEY REST IN PEACE

Friends or relatives, who wish to write an obituary for the Stonyhurst Magazine, are invited to contact David Knight at the College (d.knight@stonyhurst.ac.uk).



CORRESPONDENCE & MISCELLANY



"The arrival of the latest Stonyhurst Magazine," writes **Anthony Fry OS 68-73**, "with a cover of pupils in a far greater state of cheery good humour than I ever remember as the winter months set in over Pendle [see inside front cover], prompts me to report what well may be a unique double – in becoming a member of the BBC Trust late in 2008, Stonyhurst alumni now hold positions both as Director General, **Mark Thompson OS 70-75**, and on the governing body of the UK's premier broadcaster and media corporation. With an apparently endless stream of controversies the benefits of a rigorous Jesuit education can be seen in many of the BBC debates!"

When not at the BBC Anthony is far from idle, being a senior partner in a US investment bank, Evercore, chairman of Dairy Crest, non-executive positions on boards including English National Opera and The Sixteen, "undoubtedly the world's leading choir performing the greatest works of early English choral music – it's definitely time the choir performed at Stonyhurst!" – perhaps he could introduce them to the music of Antoine Selosse SJ, Director of Music at St Omers (see last Newsletter)?

He remains a keen cricketer and in 2008, his club, the Armadillos, reopened Sheffield Park Cricket Ground in Sussex, a historic ground he recommends for a future Wanderers fixture.

Also in the media, **Chris Morris OS 72-80** was recently profiled by Claire Bolderson on Radio Four: in the last Newsletter we had news of his brother Tom, but in the near future Chris is the one who will be occupying the headlines. *Four Lions*, his first feature film premiered recently at the Sundance Film Festival, is to be released later this year, while April sees the publication of his biography: *Disgusting Bliss: The Brass Eye of Chris Morris*, by Lucian Randall (Simon & Schuster, ISBN 978-1847371386). *Four Lions* is likely to

have a stormy reception: it is a comic/satiric take on a group of bumbling English jihadists, who in their ludicrous attempts to build bombs reveal all too clearly their simple human frailties. (<http://warp.net/films/four-lions>).

Bolderson draws attention to Morris's Stonyhurst upbringing, and interestingly asks if the school was something against which he simply rebelled, or whether, more subtly, it provided "an environment in which an innately contrary sense of humour could thrive". **Simon Armour OS 72-80** contributed to the programme, recalling the scrapes Chris would get into with the many pranks he played, including one against the playground bully (who he?). Simon also recalled Chris joining him as bass guitarist and random vocalist in his group "The Exploding Hamsters".

Antoine Michon OS 76-77 wrote to tell us that he graduated at EM Lyon business school in 1987 where he also met his wife, Sophie. After Libreville in Gabon, they settled in Paris but then moved to Lille in 1994. They have a son, Victor (1988) and four daughters, Juliette (1991), Lucille (1993), Leopoldine (1997), and Raphaëlle (2000).

He now works in Lille for the French bank Caisse d'Epargne. He would like very much to have news from:

Christopher Atkin
John Law
Tony Lee

Two OS passed out at the Sovereign's Parade at Sandhurst in December: **Tim Fitzgerald OS 04** is taking up a commission in the Royal Logistics Corps, while **George Tyldesley OS 03** is going to the Mercian Regiment.

Congratulations to **Andrew Higham OS 69-76** who has now spent over 27 years working for the Foreign and Commonwealth Office, serving overseas in Singapore, Hong Kong, Cairo and more recently in Baghdad where he was awarded, by HM The Queen, the Iraq Reconstruction Service Medal.



David Rogers/Getty Images

Left: Saracens scrum half **Kevin Barrett OS 93-98** described himself as “very privileged” as well as “really excited” to be appointed captain of England’s Rugby Sevens team for the Emirates Airline IRB Sevens series. These began in December with the first two of eight tournaments in Dubai and South Africa; in Dubai England won their pool, beating Kenya, Russia and the USA. They then beat Argentina in the Cup quarter-final, before losing the semi-final 19-28 to Samoa.

In South Africa, England won their pool, but lost 19-22 to New Zealand; they then beat Australia and won the Plate beating South Africa 21-7.

Sean Kennedy OS 99-03, now working as a Parliamentary Assistant to Lord Alton, has written of his experiences as a volunteer working in the new parish of Todonyang on Lake Turkana, on the Northern Kenyan border with Ethiopia. The great challenge facing the people of Todonyang comes from a history of violent relations with the neighbouring Ethiopian tribe, the Dassenech:

“The Turkana and the Dassenech have been fighting forever... the root cause is the lack of necessities for life. Sheep-rustling, fighting over grazing pastures, fishing grounds and nets etc has led to out-and-out vengeance expeditions.”

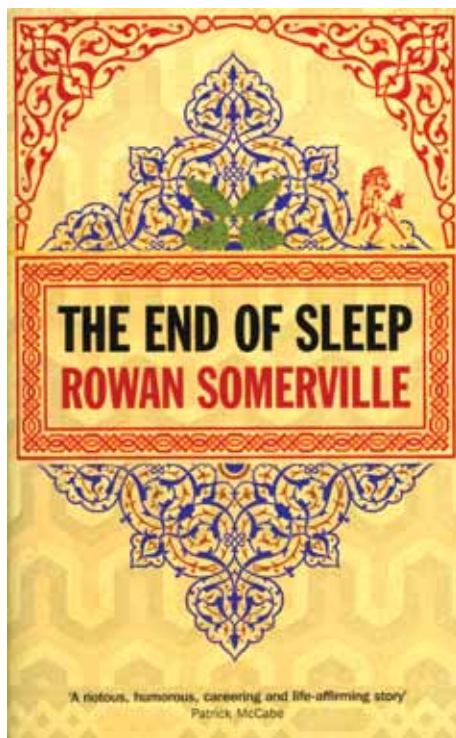
Fr Steven Ochieng, the parish priest, worked hard to establish a peaceful environment in which infrastructure, health, education and workplace projects began to thrive, and he could extend the area of his pastoral work.

“Sadly, this peace was not to last as in late 2008, the Dassenech killed three Turkana fishermen after a dispute. This triggered punitive killings and cold-blooded ambushes... So far more than sixty people have lost their lives in this continuing crisis – which threatens the stability of the region and could imperil the many gains which have been made in recent years...”

The much reduced local population – 1,000 from 5,000 – has taken refuge in the mission compound, a desperate measure as Fr Steven points out: “a fence can give a false sense of security. It would not be difficult for a determined group of insurgents to penetrate and perpetrate a massacre.”

And this quite apart from the appalling health hazards caused by overcrowding. Sean Kennedy can be contacted by telephone, +44 (0) 7919 334 952, or email: kennedysm@parliament.uk.

Rowan Somerville OS 80-86 has mixed memories of his Stonyhurst years: “The best day of my life (at that time) was when I left... Nevertheless, I was fortunate to encounter some amazing teachers.” His book *The End of Sleep* (Weidenfeld & Nicolson, ISBN 9780297853688) was described as a “high-octane, clamorous first novel” by Patrick McCabe. It recounts the picaresque and comic adventures of an Irishman in Cairo, a delightful mix of cultures. Beth Jones wrote in the *Sunday Telegraph*: “Everything about Somerville’s debut made me hungry... above all hungry for whatever this author chooses to serve up next”. She has not long to wait: his second novel, *The Shape of Her*, is due out this summer.



Congratulations to **Simon Head OS 89-94** (above, with his wife Sarah and their first child Sam), who in September will take up the headship of Moreton Hall Preparatory School. After reading classics at Cambridge and a short service commission in the Green Jackets he went into education, taking up his first post at Dulwich College Preparatory School; currently he is Deputy Head at St John’s Beaumont.

Simon joins at least two other OS who are currently preparatory school heads: **Larry Crouch OS 69-74**, at SMH, and **Mark O’Donnell OS 72-73**, at Alleen’s Junior School, Dulwich.

Meanwhile **Hamish Reid OS 04** has been undertaking the *Teach First* programme, which he describes as “very challenging but rewarding”; set up in 2002 *Teach First* seeks to help “top graduates become excellent teachers in challenged schools” (www.teachfirst.org.uk). We hope to bring more news of this in the next *Newsletter*: Hamish is keen to promote the programme to OS.

Hamish is not alone in his year to have gone into teaching: **Edmund Page** and **Lucy Williams** are both currently in teacher training.



Roddy has just sunk into a chair and now his host is waving Chateau Palmer in front of him. Well I say! Not every day one is offered such a tiptop treat, I mean surely a chap can make an exception? But Avril is hissing over his shoulder that Lent means Lent, and there’s only a week to go and he’s been a jolly good boy, so no falling at the final fence.

Roddy has bitterly regretted giving up the booze ever since noon on Ash Wednesday, normally the time for a cracking G&T and a session with the Racing Post. He said to Avril, who’s also forsworn naughty beverages in solidarity, that surely it would be alright just to give up wine, not jolly old spirits? That would be just the one nourishing gin and a little whisky in the evening?

Avril was adamant: all or nothing. She has hidden the bottles Away from Temptation. Roddy said that he distinctly remembered from school that one got a bit of a breather on Sundays, that Sundays were neutral territory, and one couldn’t be expected to have the roast beef of Old England without dignifying it with a claret. Avril opined that she doubted Stonyhurst, a byword for Catholic brutality, was so morally lax as to allow the boys to sin by default on Sundays.

Then there was the matter of Biffy Plumpre’s 70th birthday party. ‘Avril, surely we have to be a bit celebratory? Oldest friend, our best man, not going to be 70 again, always has damn good wine – it’s our duty to imbibe his hospitality.’ Avril was thin lipped on this one. ‘Well,’ she said with a disapproving sniff, ‘it’ll be the slippery slope. Next you’ll be gulping bordeaux on Wednesdays because you’ve got halfway through the week, and savaging the sancerre on Fridays because it’s the weekend. Where will it all end?’

Roddy is hopeful Lent will end very soon; he’s sick of ginger beer, waving the Chateau Palmer away in favour of Chateau Tap is going to break his heart, and other people’s winery breath smells ghastly when one’s not drinking. ‘Avril, why don’t you go and police your mother for a few days?’

The Lenten Sacrifice, by Victoria Mather
Drawing by Sue Macartney-Snape

This item from the *Daily Telegraph* on the mortification of flesh during Lent, raised the question of when is Lent not Lent. A birthday during this period surely carries a dispensation, otherwise it can never be celebrated? Sundays too must be considered to be exempt because otherwise Lent adds up to more than forty days? I have tried to find out the established custom at Stonyhurst without success although Christopher Page is fairly certain that Sundays were not counted as Lent at Hodder c. 1967.

Does anyone know what has been ancient custom and practice at Stonyhurst? Email the Editor on d.mercer@stonyhurst.ac.uk.

EYSTON VINTAGE CAR WEEKEND

10th–12th September

George Eyston (below, in an MG Magic Midget, 1932) came to Hodder in 1907 and was there for one year. But this was the only school he ever attended (it’s the only one he lists in his autobiography) and he was otherwise home educated.

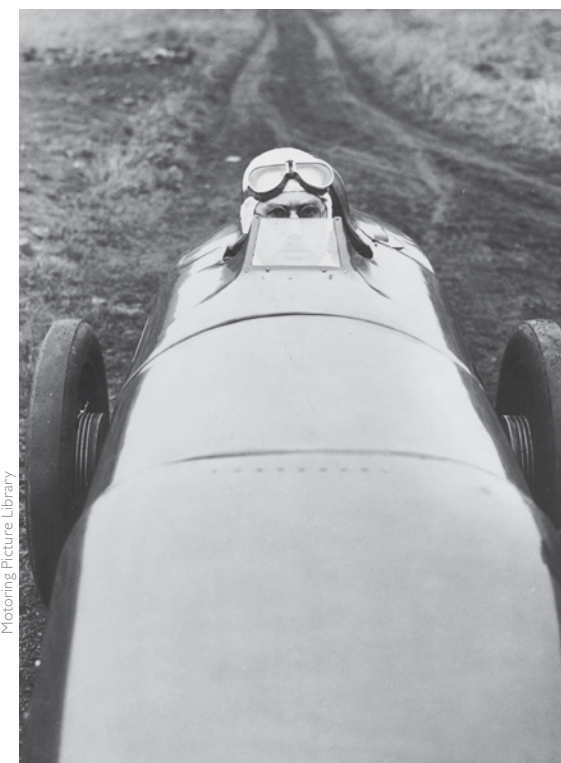
In 1937 he broke Sir Malcolm Campbell’s Land Speed Record with ‘Thunderbolt’ at a speed of 312 mph. In 1938, he raised it to 357 mph, but lost the record to his rival John Cobb in 1939 (369 mph). He had plans to return to Utah the following year but war intervened.

He was holder of over two hundred world and international records and is the most prolific record breaker of all time. David Knight, Stonyhurst Magazine Editor, has amassed a large collection of Eyston memorabilia which is now in the College archives.

To celebrate his achievements we would like to hold a touring weekend based at Stonyhurst on 10th/12th September, for all old car or motor racing enthusiasts. We have some expressions of interest already:-

David Knight 1937 Morris 8 two seater tourer; **Ron Strasser OS 55** 1959 XK150 DHC; **Peter Horgan OS 62** 1956 Bentley MK6; **Christopher Page OS 76** 1954 Riley 1.5 litre; **Michael Joseph OS 59** 1933 Alvis Speed 20. Julian Hindle, 1930 Lagonda 3 litre Tourer, a member of VSCC and the Preston and Vintage Car Club, has offered his help.

For information please contact Michael Joseph: michael@kenmoregroup.co.uk



Motoring Picture Library

The article by Matt Betts on the Catholic Association (CA) in the last Newsletter prompted John Green OS 68-76 to research the history of the Dublin Cemeteries Committee, of which he is currently Chair.

This will be published in the next Stonyhurst Magazine, and here John writes to introduce the background:

“The Committee, which emerged directly from the CA, runs Glasnevin Cemetery, which was purchased by the CA in 1832, shortly after Catholic Emancipation. My research led me to discover that Stonyhurst had a far greater role in the CA campaign than I had realised: the three leading founders of the CA, Daniel O’Connell, Richard Lalor Shiel and Thomas Wyse, all attended the College in Liege; the latter two finished their schooling at Stonyhurst.

On November 11th last in Glasnevin Cemetery, in an historic event which was well covered in the Irish Press, I, as Chairman, thanked the Commonwealth War Graves Commission for erecting their headstones on four hitherto unmarked graves of Irishmen who had died in the World Wars whilst serving in the British Army (the *Magazine* article will explain in greater detail why the issue of those Irish men and women who served in the two World Wars has been unresolved). The joint work of the two organisations, non judgemental, non political as they both are, and the events of that day, had particular resonance for Stonyhurst, reflected in the story of my two OS soldier Uncles, Joe Jackman VC and Kensey Green. That the former is buried in the CWGC cemetery in Tobruk, and the latter now rests in Glasnevin, provided a perfect symmetry for the day.

In the article I postulate further about Stonyhurst, its origins and its old boys. I conclude that a brief look at our famous old boys proves that both Stonyhurst and OS are not easily branded or stereotyped. Whether it is at the time of the Jesuit Martyrs, the American War of Independence or the First World War, you find OS running counter to the mainstream expectation.

So the purpose of this prologue to the full article is :

- 1: To encourage your readers to reconsider the purpose behind Stonyhurst’s foundation (in St Omer);
- 2: To reflect as to why they or their relations were sent to Stonyhurst;
- 3: To encourage debate in this Newsletter on Stonyhurst’s role today “Lest we forget”; and finally
- 4: To encourage any OS who find themselves in Dublin after March 31st 2010 to visit the new Glasnevin Museum, which will tell the story of why the Cemetery was founded, how it works, and the story of the people buried there. It will be a state of the art, interactive, interpretative centre, which will we hope ensure a sustainable future for the Cemetery for the next 100 years, and which encapsulates a part of Stonyhurst’s own special heritage.”

johntcg@eircom.net

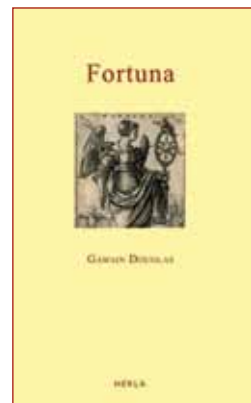


Above: John Green looks on as Alan Meale MP and CWGC unveils the first headstone

...and finally:

Whilst the fact that Oscar Wilde’s son **Vyvyan Holland** was educated at Stonyhurst is well known, the College’s connection with the family of “Bosie”, Lord Alfred Douglas, is not: his great-nephew **Lord Gawain Douglas OS** was at the College from 1957-61.

After Stonyhurst Gawain studied piano at the Royal Academy of Music, where he met his future wife, Nicolette; they married in 1971 and raised a family of six in Kent.



He has been energetic in restoring the reputation of his great-uncle as a poet, acting his part in the documentary biopic *Two Lives* (2002) opposite Vyvyan’s son Merlin Holland, playing the part of his grandfather. A collection of Gawain’s poetry, *Fortuna*, has recently been published by Alma Books under their Herla imprint (ISBN: 9781846880889).

REUNIONS AND CONVIVIA

WINE TASTING & AUCTION

On 9th July Westminster Cathedral Hall became the setting for a fund-raising event for the diocesan pilgrimage to Lourdes as over a hundred people gathered for a wine-tasting. It was surely no coincidence then that, where wine and good causes met, plenty of OS were present. The evening was hosted by Father Michael Dunne (former LG playroom master and English teacher) with the very generous co-operation of Giles Burke-Gaffney (OS89-94) of Justerini and Brooks, the Mayfair wine merchants.

Giles was the wine tutor for the evening and took us diligently through the tasting of ten varieties of wine from all across the globe. His picturesque descriptions of the locale, soil quality and climate which produced the grapes used in each sample stimulated our taste buds before a drop of the liquid had even crossed our lips.

Once the tasting was over we all had the opportunity to drink in-situ, treated to a splendid buffet supper with plenty of wine available for consumption therewith. After dessert an auction commenced with the star lot being a set of sketches by the Polish artist Feliks Topolski, each sketch depicting a scene from the enthronement, in 1979, of Pope



Above, left to right: Winton de St John-Pryce OS 94-99, Richard Birkheard OS 94-99, Fr Michael Dunne, Simon Fell OS 94-99, David Doran OS 94-99, Toby Lees OS 94-99, Michael Dennison OS 95-00, Gudmund Bernitz OS 97-99, Charles D'Arcy-Irvine, Nick Bousfield OS 95-00 and Chris Ralling OS 94-99.

John Paul II. An OS conglomerate, with one random non-OS guest (who is to be thanked, but may have felt rather duped when he learned of the intention for the final home of the prints), was hastily formed to bid for this lot and triumphed. Rather than have a division of spoils and separating the sketches (as each of the

bidders sadly acknowledged their lack of a home of sufficient grandeur to display 10 sketches at one time) it was decided that the College would be a fitting home for them, and they have been passed on to Jan Graffius, the College curator, to display as seen fit.

toby.lees@hammonds.com

LONDON CONVIVIAM

The London Convivium took place on 14 October 2009 at the Church of the Immaculate Conception Mayfair. There was an excellent turn-out and we were also pleased to welcome several alumni of St George’s College, Harare and one of St Ignatius, Riverview. The Mass was concelebrated by Fr Billy Hewitt SJ OS 41-50, and Fr Matthew Power SJ OS 69-79. The Headmaster, Andrew Johnson, gave the reading. It was a votive mass of the Holy Trinity, with a remembrance of those Jesuit OS who had offered up their lives in the service of Christ, but were not as well remembered as they had not been martyred. In particular we learnt much about Fr Robert Parsons, the founder of the College. 2010 sees the 400th anniversary of his death; he was one of the most important organisers of the Mission to England from the Continent by the Jesuits and the Superior of St Edmund Campion, for whom the College has a special devotion. [See Joe Egerton’s article in this Newsletter]. We also remembered Frs Geoffrey Holt SJ OS 22-30 and John Grummitt SJ OS 44-47 recently passed away. Fittingly Joe Egerton OS 65-69 organised music and hymns known to have been used by Fr Parsons, which were sung with traditional vim and vigour, right down to the final verse of *Sit Laus Altissimo*.

Once whistles had been wetted sufficiently in the church hall, the Headmaster gave news of the College, and thanked the Association for its support. Toby Lees OS 94-99 said a few words on behalf of the Association and gave an unusual suggestion for where people might like to head once landlords had ushered them out into the night: Westminster Cathedral, where the relics of St Therese of Lisieux were on display in an all-night vigil being organised by a former teacher of the College, now turned diocesan priest, Fr Michael Dunne. And indeed at midnight, outside the Cathedral, a Jesuit alumni was spotted eating curried chips; fortunately there were other OS to be found on the inside. The final speech by Anthony Eyre OS 70-74 gave news of the suffering and floods in Pannur, India; a collection was taken to go towards the Jesuits’ work in helping those affected so badly.

Thanks are due to Beverley Sillitoe for organising the catering, Joe Egerton for serving at Mass and organising the music and choir, the choir of Corpus Christi, Brixton, for its splendid singing, and to Frs Billy and Matthew for celebrating the Mass. Finally our thanks to Fr William Pearsall SJ, parish priest of Farm Street, for use of the parish church and hall.

400 YEARS AGO

April 29th

A Celebration of the College Founder, Robert Parsons

To mark the 400th anniversary of the death of Robert Parsons, there will be a celebration of his life and work, including a Votive Mass of the St Omers Martyrs at Corpus Christi Church, Brixton Hill (11 Trent Road, London SW2 5BJ; ten minutes walk, two minutes bus from Brixton Underground (Victoria Line); free car parking) on Thursday 29th April, starting at 18.40. There will be a social afterwards.

Those who have been to recent London events, for which Brixton has provided a choir, will know what a high standard of music we can expect. Fr John Twist SJ, the College Chaplain, will be among those participating. So we urge all OS in the area to make an effort to attend and to bring friends. Please contact Joe Egerton for further details at:

joe@ignacity.info.

50 YEARS AGO



Above: *The First Eleven*

C Moran N Drake-Lee JW Hicks N Hollis J Giles E Gonsalves
M Hruska B O'Driscoll W Cash C Corbett R Kirby

Above right: *The Tennis Team*

M Belderbos B O'Driscoll

F Isola G Restano M Cassar-Torregiani (absent P Rigby)

Below: Air Chief Marshal Sir Hubert Patch, KCB, CBE, OS 1919, at the General Inspection



The redoubtable Fr Francis Vavasour leaves Stonyhurst. He made many improvements to the estate and put the financial affairs of the College in good order. Amongst other things, he was responsible for the iron gates in the gatehouse, the elegant bus shelter at Stonyhurst Road end and moving the almshouses from Kemple End to Hurst Green and was widely regarded as an astute man of business.

A new activity is introduced to the College – fell walking, which means ‘having walked up a mountain, one is too modest to say that one climbed it’. The Magazine describes a visit to the Achille Ratti Hut in Langdale (www.achille-ratti-climbing-club.co.uk) and an impressive collection of ‘conquests’.

The papers show pictures of Vernon Walters OS with his boss President Eisenhower enjoying a joke with the Pope. (see page 19)

P I Bell OS 08, J D Cronin OS 30 and C Curran OS 18 are elected or re-elected to the House of Commons.

Hodder is paid a surprise visit by an Old Boy – Vice-Admiral Thebaud of the United States Navy.

Horse-power finally vanishes from the Stonyhurst estate. The last three horses are disposed of, having spent the last three months grazing peacefully in Paradise.

A PERFECT REFORMATION

JOE EGERTON



STONYHURST DOES NOT HAVE A FOUNDER'S DAY – our equivalent is Campion's day, when we celebrate the martyrdom of Edmund Campion on 1 December 1581. Although the school at St Omers was founded a decade later by his superior on the Jesuit Mission, Robert Parsons, generations of boys and girls have passed through Stonyhurst knowing nothing about their founder. Why this reticence?

Parsons has traditionally been regarded as something of an embarrassment by the Catholic Church and even his own confreres in the Society of Jesus. Evelyn Waugh, in his great biography of Campion, described Parsons as the exemplar of the sinister Jesuit of popular imagination. In his day, he was the most hated man in England. In 1690, eighty years after his death, an Anglican clergyman called Gee obtained one of very few copies of a manuscript he had left at his death and published it under the title ‘The Jesuit's Memorial for the Intended Reformation of England under their first Popish Prince’. Gee declared that in publishing it ‘I am doing a greater service to the Protestant interest against Popery than anything I was able to do [in the reign of James II]’. Imagine if Lord Mandelson were to publish a speech of Neville Chamberlain to convince the voters of the wickedness of David Cameron! That the regime should have seen publishing Parsons as effective propaganda demonstrates the extent to which he was the embodiment of the Catholic challenge.

A long overdue re-appraisal of Parsons is under way. We will see more of this in the coming year, with articles in *Thinking Faith* (www.thinkingfaith.org) and a celebration in London at Corpus Christi, Brixton on 29th April, to which all OS are warmly invited as well as other events. [See page 5]

Parsons was a remarkable political philosopher – perhaps one should say political theologian. Although what in the seventeenth and eighteenth century became the most anti-papist country in Europe would never acknowledge its indebtedness to a Jesuit, it was ultimately his ideas, not those of his opponents, that triumphed and created the vigorous, prosperous self confident Parliamentary democracy of the mid twentieth century. He is an example of what Keynes wrote:

The ideas of economists and political philosophers, both when they are right and when they are wrong, are more powerful than is commonly understood. Indeed the world is ruled by little else.

The Conference on the Next Succession, which Parsons maintained was a collaborative effort, developed a theory of constitutional government that challenged Tudor absolutism. Unlike his contemporary Suarez, Parsons argued that not only was temporal power bestowed by the people on the king, but that the people could take that power back if the safety of the people depended on it or if the king broke the coronation oath. The great example of this was the deposition of Richard II in 1399. This was anathema to Elizabeth – when Essex (to whom *The Conference* was dedicated) was on trial for treason after his rebellion, he ran the defence ‘we're all at it’, and specifically accused Robert Cecil, the chief minister, of having read *The Conference*. Today we would be outraged were we to be denied general elections.

*This year sees the commemoration of the
400th anniversary of the death of the Founder*

of the College, Robert Parsons SJ

(24 June 1546, Nether Stowey, Somerset —

15 April 1610, Rome: see left top).

Joe Egerton, OS 65-69,

argues the case for a reassessment of this

sometimes controversial figure

The Memorial for the Perfect Reformation of England set out Parsons’ ideas for the political and social reform of the English nation. Parsons proposed that there should be a grammar – that is secondary – school in every town. Free secondary education was not achieved until the Butler Education Act of 1944. He proposed a fifty percent increase in university places – not achieved until the nineteenth century. He proposed laws to protect married women’s property – something not achieved until the nineteenth century. He proposed overhauling the criminal justice system to give defendants effective rights. He proposed the abolition of the Rotten Boroughs – accepted in principle in 1832. He proposed the establishment of a loyal opposition in the Commons and the creation of a Business Committee to control the allocation of time in the Commons, something still fought over today. To finance his reforms he proposed to tax those who had taken possession of the abbey lands after the dissolution of the monasteries – the Cavendishes (later Dukes of Devonshire), the Russells (Dukes of Bedford) and the Thynnes (Marquises of Bath), a policy eventually pushed through Parliament in 1910 by Lloyd George and Asquith. This was indeed a radical agenda – one that inevitably provoked the opposition of every powerful vested interest in England. Little wonder they hated its author.

Parsons is remarkably easy to read – when asked to suggest a recusant author, the great Tudor historian A L Rowse said ‘try Parsons’. *The Conference* has a good claim to be the best book on political philosophy in English between More’s *Utopia* and Hobbes’ *Leviathan*. *Leviathan* is not just a great philosophical work – it is a great example of the English language, communicating the passion of its author. Modern commentators concentrate on the political and philosophical content, in which Hobbes crosses swords with Parsons’ doctrines on civil society, largely dismissing the theological content that is a large part of the original. It is these sections that respond to Parsons’ arguments in *The Conference* and *The Memorial* on the relationship between religion and politics – while Parsons maintained that religion was crucial, and that the Papacy owed its authority directly to God because it was instituted by Christ himself, Hobbes argued that all power, including spiritual power, rested with the sovereign. The sovereign had,

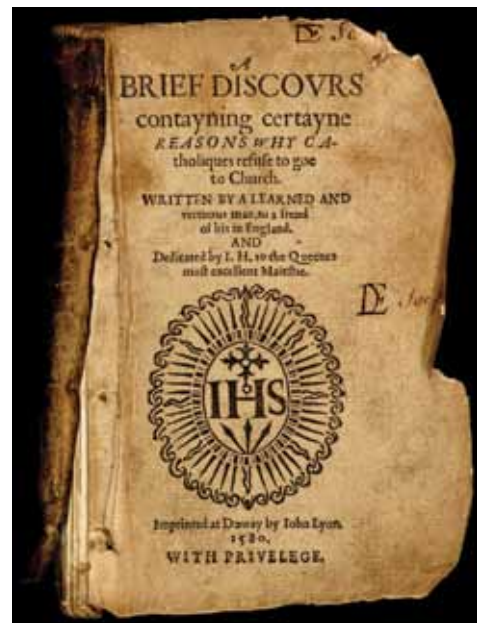
according to Hobbes, the authority to interpret even the word of God, although he could delegate that power to anyone (including the Pope). We owe to Parsons the structure of *Leviathan*. We may also owe to him *Leviathan*’s literary brilliance – animosity towards the Jesuit may well have driven Hobbes to excel himself.

Leviathan is not the only major work of literature shaped by Parsons. In *Coningsby*, Disraeli appears as Sidonia, a philosopher-banker really an amalgam of Disraeli and the Rothschilds. Sidonia tells of his education – from a Jesuit called Rebello. *Coningsby*, *Sybil* and *Tancred* follow Parsons in numerous respects, especially in the treatment of the monasteries but more generally in the historical account of the evolution of the English Parliament. We even find Parsons’ attack on the English legal system reproduced. Benjamin Disraeli’s father, Isaac D’Israeli, owned one of the greatest private libraries in Europe containing the more important works on religion under the Stuarts; there is a reference to what must be *The Conference* in Isaac’s short book on religion under James I. Rebello was Parsons – not in the flesh or a ghost, but in books in a library. The idea of England divided into two nations is pure Parsons – so it is plausible that the founder of Stonyhurst was ultimately responsible the most famous phrase in English politics: ONE NATION.

The task in celebrating Parsons is not one of looking to the past – it is to look at what we today should try to do to carry forward the projects that he saw and we still see as essential to the well being of England – and perhaps few are more pressing than restoring the standing of Parliament by making it work not as a rubber stamp for the executive but an effective check.

joe@ignacity.info

Above right: *A Brief Discours, contayning certayne reasons why Catholiques refuse to goe to Church*. One of Parsons’ many works, written anonymously and published in Douai in 1580. (Stonyhurst Collections)



THE SPECIAL RELATIONSHIP

DAVID MERCER

POLITICIANS ARE QUICK to point out the supposed identity of interest and common purpose shared by Britain and America. It was not always so but it is now nearly two centuries since they last came to blows. United (or divided) by a common language and heritage, if not culture, and, having been military allies for almost a century, it would be strange if they did not have much in common.

Within this tradition however, Stonyhurst has one of its own.

There was a time when the sons of Catholic gentlemen were sent to the English College at St Omers, (later, Bruges and Liege) for an education denied them at home by the anti-Catholic penal laws. Many of those who happened to be resident in the New World also went to the College and for the same reasons. To reach Europe in their case entailed not a little danger, considerable inconvenience and even more expense. It is ironic that the ban on Catholic education in America actually provided for a better one on the Continent of Europe. The old boys of the English College were regarded as highly educated by their Protestant contemporaries who held them in some esteem. With public office closed to them, many entered the priesthood; of the hundred and thirty boys from Maryland, there were forty-three Jesuit and three secular vocations and they laid the foundations for the Catholic Church in America. It is worth mentioning that many of their sisters made the same difficult voyages to Europe for their education and in the eighteenth century thirty-three women entered European orders, another fifteen did the same in America.

Most of the ‘Americans’ at the English College came from the colony of Maryland, founded in 1632 by the Catholic peer, George Calvert, 1st Lord Baltimore, as a refuge from religious persecution for all denominations. Unfortunately this desirable arrangement did not continue. Politics and toleration in Maryland, tended to follow the position in the mother country, England, and Catholic education was effectively banned for most of the colony’s existence.

However the New World inevitably gave new opportunities and greater freedoms, soon to be boosted by the Revolution and independence; ironically what was founded as the English College went on to produce some outstanding Americans.

AMERICANS AT THE ENGLISH COLLEGE

The Calvert family were alumni of the English College at St Omers and so was the first chaplain to the colony, Fr Andrew White SJ and so a connection between America and the English College was established from the start. This persisted even after the War of Independence until changes of attitude on both sides of the Atlantic made it no longer necessary. The time when the relaxation of the penal laws enabled the English College to come home and settle at Stonyhurst, also saw emancipation in the new United States and the establishment of the college at Georgetown by Bishop John Carroll SJ. Both British and Americans could now enjoy (albeit with discretion) a Jesuit education on their native soil.

Above right: Charles Carroll of Carrollton (1737-1832), by Thomas Sully (1783-1872), 1834.



Maryland State Archives

St Omers played
a significant part in the fortunes of the
young Catholic church in America
and the Thirteen States,
supplying one signatory of the
Declaration of Independence and the
first American Catholic Bishop

Besides the Calverts who sent eight boys, other Maryland families sending sons to the English College included the Boarmans (six), Brents (two), Digges (nine), Semmes (four), Neales (eleven), Sewalls (five), Brookes (thirteen) and Carrolls (ten). Not all were wealthy, at least in the early days and the Boarmans started as trappers and pioneers but as the colony prospered, so did they, moving up the social scale. The Carrolls however arrived in good circumstances and with the right connections. They soon became the richest people in America.

The Brent family of two brothers and two sisters arrived in 1638. The elder brother became a famous frontiersman and American Indian fighter although this did not stop him marrying a Piscataway princess in the hope of inheriting Indian lands.

The first Brooke was a former Anglican parson and came to the colony with a wife and ten grown-up children, twenty-eight servants and a pack of foxhounds.

The first Neale was a bold sea-captain and confidential agent of Charles I. Four generations later, Leonard Neale was to become the second Archbishop of Baltimore.

William Digges lived just across the Potomac from George Washington and would carry him across in an ornate barge rowed by oarsmen arranged in a uniform of check shirts and black velvet caps, according to the writer W. Irving.

Digges' son, Thomas, was a double agent in the War of Independence, 'rooted in depravity' according to John Carroll SJ, and found it expedient to live abroad. He wrote a tearful romance, 'The Adventures of Alonzo', reputed to be the first American novel.

The Catholics were only few in number even in Maryland but because their official and social isolation had left them with few distractions they devoted more time and attention to their affairs. They intermarried, taking pains to keep their wealth intact, but they made conversions in the same way. When the American Revolution broke out - sweeping away the penal laws and offering tolerance - they were willing and eager to play their part in a public life previously denied to them. Their standing in the community and their wealth ensured a welcome in the corridors of power and they were able to make a significant contribution to the birth of their new nation.

John Carroll SJ, 1st American Bishop



John Carroll: statue outside Georgetown University

and 1st Archbishop of Baltimore, was the cousin of Charles Carroll of Carrollton with whom he went to St Omers. They were to be taught by their uncle and John returned from studying and teaching in Europe in 1774 as the movement for independence was growing. Before and after the Revolution, the Church was in disarray with only twenty four priests, no churches or schools and supposedly administered from London. Complaining to the Pope about this, Carroll found himself in charge of the Church in America. In 1789, he was consecrated bishop at Thomas Weld's chapel in Lulworth whilst on a visit to England. He had nurtured an ambition, which he soon realised, of founding an academy in Georgetown near the new capital on the Potomac. It was open to all denominations and embraced (for those days), a very wide curriculum. This was to become eventually the famous Georgetown University and the first student arrived in 1791 before the building was finished. The nearby Trinity Church was started about the



same time and was closely associated with the University.

Charles Carroll of Carrollton left St Omers in 1754 and spent a year with French Jesuits at Rheims before going to the College Louis-le-Grand in Paris and then studying law at Bourges and London. He returned finally to Maryland in 1764 and was given the manor of Carrollton by his father.

He came back to America very much a continental gentleman: his prejudices and tastes were those of French and English high society and he found the more egalitarian overtones back home offensive and threatening. He was disdainful of democracy, despising colonial politics, although he identified in principle with the growing opposition to Great Britain.

Anti-Catholic prejudice was on the wane and although no Catholics had any political experience and had never held public office, this was a time of opportunity and they were caught up in the tide of events. The quarrel with Britain was mainly about taxation but Britain intended to extend the boundary of Canada at the expense of the colonies and ironically grant civil and religious toleration to Catholics. Carroll's part at first was unofficial but his influence was growing and in 1776 he was asked to accompany Benjamin Franklin and his cousin, the future Archbishop of Baltimore, to Canada seeking support for revolution. Although this attempt was not successful, it increased his prestige and after reporting to Congress and meeting General Washington, Carroll and his colleague Samuel Chase persuaded the Maryland Convention to change their minds and support the move for independence, which the Convention had already rejected, fearful of the civil unrest caused by it. Charles Carroll was then elected as a representative to the Continental Congress who appointed him to the Board of War. On 2nd August, 1776, he and others signed the Declaration of Independence.

Charles Carroll was elected to the first United States Senate before serving on the Maryland Senate until 1800. Among his achievements are starting the first American banks. Coming out of retirement, he helped create the first American carrier railroad, the Baltimore and Ohio, in 1827. Like his father, he was hard nosed and even once refused to lend money to his friend President

Left: graffiti on a St Omers' textbook by John and Charles Carroll



Left: Washington wintering at Valley Forge, 1777-8

cause? There were fifty-five others besides him and all the names were kept secret for six months to guard against British reprisals.

Charles Carroll of Carrollton

Carroll's importance goes beyond the Declaration of Independence. George Washington claimed that he virtually financed the revolution personally and he certainly supported Washington recognising the General's qualities of tenacity and courage. As a member of the war committee, Carroll spent three months at Valley Forge and saw Washington turn a demoralised and ill-equipped rabble into a disciplined army capable of defeating the enemy. It was mainly Carroll who persuaded Congress to keep General Washington on when they wanted to sack him.

Washington believed that he only had to survive with his army intact until the other side gave up. He was right. He didn't win a major battle but, (with a little help from the French), he did win the war, which eventually fizzled out and the British went home. But without Charles Carroll, would this have happened?

Further, the wealth and political 'clout' of the Carrolls and other Catholic families derived very much from the superior education they received in Europe and which was widely recognised by the other supporters of American Independence. The English College was at least in part, responsible for Charles Carroll being what he was, so could it be the English College we should thank for the United States of America?

Washington. He would always demand collateral for loans and despite his patriotism, when the British burnt the White House during the War of 1812, he actually owned stock in the Royal Navy. When he finally arranged power of attorney at the age of 91, he insisted on an escape clause in case he wasn't satisfied.

Despite having a rebel for a grandfather, Carroll's granddaughters married rather well. They went to England where they became known as the 'American Graces' because of their charm and beauty and married into the English peerage. One became the wife of the Marquess Wellesley, brother of the Duke of Wellington, and the Vicereine of Ireland, the country from which her great-great-grandfather had fled as a pauper. She was also a favourite of the Duke who was then Prime Minister. This turn of events emboldened her grandfather to complain about Great Britain's treatment of Catholics and might just have influenced the course of the Catholic Emancipation Act of 1829. Curiously the sister-in-law of Charles Carroll's other daughter was married for a time to Napoleon's brother so that he contrived to connect by marriage, both the victor and the vanquished of Waterloo.

In later life Carroll was a president of the American Colonisation Society whose purpose was to free slaves and resettle them back in Africa. He and others who framed the Constitution recognised the anomaly of their 'peculiar institution'. 'Why keep alive the question of slavery' he said 'it is admitted by all to be a great evil' and tried without success to get slavery abolished in Maryland.

Charles Carroll of Carrollton, still a

fine horseman into his eighties, died at the age of ninety-five, held in universal esteem and twelve states named counties after him. He was buried at Doughoregan Manor, Ellicott City. The manor was his home for most of his life and his descendants are still there - 'Only God, the Indians and the Carrolls have owned this land'.

He is remembered mainly for being a 'signer' of the Declaration of Independence (see cover) and the only Catholic to do so. The declaration itself raised the standard of rebellion, informing the world what they were about and is rightly regarded as the icon of the American Revolution. Signing it was an immense personal commitment but an act of treason to the British Crown. As the richest man in America, Charles Carroll had the most to lose but as a Catholic, he had much to gain. Emancipation was still far off under King George but in the newly 'independent' colonies, it was an accomplished fact. But, was his signature so vital to the



Right: Doughoregan Manor, home of Charles Carroll

When the French Revolution broke out in 1789, the English College was situated in Liège in the Austrian Netherlands enjoying the protection of the Prince-Bishop. During the wars against the Revolution, the city changed hands several times between the Imperial Austrian armies and the French revolutionary forces so life was difficult and dangerous especially for some of the students. Those who were French were ordered home under pain of being treated as aliens and forfeiting their property but since they tended to be of the nobility, there were other risks. One Old Boy turned up as an ardent revolutionary and ADC to General Dumouriez when the French took the city in 1792. But when he was sent back to Paris with dispatches, he was guillotined as an aristocrat and in place of his commander who was (rightly), suspected of being about to change sides. During this occupation, the invaders behaved correctly according to Charles Carroll's son who was there, but there was no guarantee and when Britain and France went to war, making many of the students enemy aliens, it was obviously time to go.

Some went home, some went to Maastricht, en route for Stonyhurst but it seems the Americans did not have the same need to rush and probably could not leave at very short notice. William Matthews did not go back until 1800 and then became the first priest to be ordained in America

AMERICANS AT STONYHURST

The foundation of Georgetown College (above right) and the migration to Stonyhurst did not completely sever the transatlantic connection. One of the priests who accompanied the migration from Liège to Stonyhurst, Fr Joseph Semmes was an American and another, Fr Nicholas Sewall was rector twice in the early nineteenth century, before becoming English Provincial. In the nineteenth century some of those who came from America to Stonyhurst were continuing their family tradition, attending the English College at St Omers or Bruges or Liège and now Stonyhurst. The Carrolls maintained this practice with Charles Carroll McTavish, Charles Carroll's great great-grandson (sponsored by his aunt, Lady Wellesley) arriving in 1869 and Philip Carroll, another descendant, coming



here from 1896-97 into Philosophers, after attending Georgetown College. The last Carroll came in the 1930s.

Apart from these old English College families, about sixty new names appeared over the next fifty years. Some achieved fame and possibly fortune and that they were proud of their alma mater is evident because a century ago they founded the Stonyhurst Association of America with the following members, mainly from the original thirteen states.

Melchior Beltzhoover, Philip S Birch, Geo. Benziger, Xavier Benziger, W. E. Byles, Philip Carroll, Daniel Devlin, J. F. Devlin, Philip Devlin, Rev. Fr. Wm. Devlin, Sidney Finlay, Cecil Finlay, Peter Fogarty, Herbert Harrison, Dr. E. L. Keyes, Jas P Lee, Thos S. Lee, Louis Montant, C.R. Stapleton, Alan Sterne, Tooke Straker, Jos. Thompson, Francis Woodlock and C. P. Montagu.

Relatively few Americans now feel the need to cross the Atlantic for their education. In fact the traffic is mainly the other way and many non-American OS are resident in the US. We are always happy to see both kinds at reunions and other events and they always seem to be especially pleased to come back to Stonyhurst.

SOME OTHER AMERICAN OS

Thomas Francis Meagher OS 1839-43 was not strictly speaking an American. He was an Irish rebel and only a reluctant OS. His refusal to play his trumpet and celebrate an English victory at the Waterloo Day ceremony caused it to be cancelled. His father was a Westminster MP and probably sent him to Stonyhurst to quell his nationalism although it had the opposite effect and when he returned

to Ireland he soon became involved in Irish politics with the Young Irelanders. After an abortive rebellion, he and others were found guilty of treason and sentenced to be hanged, drawn and quartered but this was commuted to transportation to Tasmania from where he escaped to the US. There he was lionised as an Irish patriot, practised law and married well. When the Civil War broke out, he raised a brigade of Irish on the Union side and fought with distinction in the early stages. Afterwards he was appointed acting governor of Montana Territory presiding over a controversial regime and making as many enemies as friends. One night in July 1867, on a visit to Fort Benton on the Missouri, he disappeared from a riverboat and was never seen again – a mysterious end to a most colourful character, Irish patriot and legend of the American West.

A recent book, *Redemption Falls*, ISBN 9780436205699, by Joseph O'Connor gives a fictionalised and rather lurid account of his doings under the name of O'Keefe, the *nom de plume* used by Meagher when writing for *Harpers Magazine*.

George Herbert Walker OS 1890-92 came into Philosophers to complete his education, from St Louis, Missouri, along with his cousin Philip Scanlon. His father had built up a hugely successful dry goods business in St Louis but the family originally hailed from Maryland. After two years at Stonyhurst where he followed the usual gentlemanly courses and pursuits, he returned to America, taking up polo and then entering the golfing world, where he was instrumental in founding the competition which bears his name. He left the family firm to found G H Walker Investment Corp. and became a world class financier.

His descendants include two US presidents, George H W Bush and George W Bush. The 'W' in both names stands for 'Walker'.

George H W Bush, the senior, was invited by Giles Mercer to become a member of the Stonyhurst Golf Club in recognition of his grandfather and said:

'I would be proud to be listed as an honorary member of Stonyhurst Park Golf Club in consideration of my grandfather's contribution to golf... it would be my pleasure to get to Stonyhurst someday. We are a very close family and my Grandfather Walker was wonderful to me and my brothers and sister. We take great pride in the fact that he was the donor of the Walker Cup... Incidentally, General Vernon Walters, a most distinguished American, is a good friend of mine.'

Another grandson, William H T Bush still lives in St Louis and was Chairman of the Jesuit St Louis University there. His daughter was educated at Georgetown. He recently wrote saying:

'My grandfather, Bert Walker, had a great competitive drive in sports and business which he taught to his sons and daughters. They in turn passed this training on to their kids. I think his time at Stonyhurst complimented his parental training, and probably refined it as well.'

The Walker Cup Competition embodies his philosophy better than any other legacy of his. Great competition between friendly people on an international scale.

'Great Stuff' as he used to say... may 2010 be Stonyhurst's best year ever'.

*Lt-Gen Vernon 'Dick' Walters OS 28-31, warrior, linguist, intelligence officer, ambassador extraordinary and fixer par excellence, was a man usually of the shadows and the dark side. When asked about his calling he said 'The average American thinks it (intelligence) is not very clean, not very American and the Founding Fathers wouldn't like it' and then went on to describe how Benjamin Franklin as Postmaster for North America would open British Mail whilst probably not knowing that his own valet and secretary, were agents for the British.

He enlisted in the army in 1941, was soon commissioned and rapidly promoted as his talents were recognised. He met almost every world leader and de Gaulle and Eisenhower were both present at his promotion ceremony to Colonel. He served every president after World War II except Carter and was President Reagan's most trusted envoy. As military attaché in France, he smuggled Kissinger



Above: Lt-Gen Vernon 'Dick' Walters OS 28-31 with Headmaster Dr Giles Mercer at Stonyhurst, 1994

into Paris 15 times for secret negotiations with the North Vietnamese and he is reputed to have prowled the back streets of the city in a beret and shabby raincoat for a first hand look at student rioters. He was a man of his age and the Cold War. Little happened in those years on the international stage, of which he was not a part and he knew all the characters in the play. 'Anyone who says flattery doesn't work, has never had any' he once said and he claimed that you could get anything done in Washington if you let someone else take the credit. He was sent on his last job, ambassador to Germany then on the point of reunification, by President George Bush.

In 1991, he was invited to the White House to receive the Presidential Medal of Freedom and took his sister along. The Secret Service would not let them in because they had no knowledge of her despite the fact that he had been the Deputy Director of the CIA.

Walters came to the College because his grandmother was related to the Rector, Father O'Connor and he found that he loved Stonyhurst. He last visited the College for the centenary celebrations in 1994, and then hosted a Centenaries Appeal Reception at the Officers' Club in Washington. Peter Adams, his nephew who lived with him after retirement and who accompanied him on many of his forays told me that he also loved cats, was a Catenian and Knight of Malta and collected subway maps of which he had probably the world's largest collection.

He wrote *Silent Missions* ISBN 978 0385 135009 and *The Mighty and the Meek* ISBN 1903608031.

Henry Flory OS 19-28 was born in

Wales but the family soon moved to India during the heyday of the Raj and after World War I returned to England to settle in Shropshire. Henry was sent to Hodder and then the College becoming a contemporary of Fr Freddie Turner. He did no science but plenty of Mathematics and he excelled at rugby and boxing and finished as RSM in the OTC. Intending a career in the Indian Civil Service, he went up to Oxford but soon realised that his prospects in India were diminishing and he left for America, working with investment firms in the difficult climate of the 1930s. There he helped found the Boston Rugby Club, enjoyed sailing, studied astro-navigation and learnt to fly.

In 1939 he was drafted into the British Consulate but then volunteered to ferry aircraft across to Europe, in those days a fairly dangerous business and he served until 1945. In the process he pioneered long distance routes, requiring precise navigation and laid the foundations for post-war long distance air line travel. By the war's end, Henry was one of Ferry Command's longest serving members, had flown over most of the world's oceans and all the continents except Antarctica and was one of only a handful to do this. His autobiography, *Rich Mixture, Fine Pitch* ISBN 0963895729 describes his experiences.

He returned to the investment business after 1945 and eventually became a gentleman farmer and racehorse owner. Always a generous benefactor of the College, he supported his two grandsons, Seamus and Henry, who were brilliant musicians, at SMH.

Christopher Newton-Carter OS 65-68 died in the World Trade Center tragedy in 2001. He was described as a 'wonderfully warm and friendly man, always ready to help in any way he could.' His teacher, Peter Hardwick said he was 'uncommonly lively, quick and happy'

Before going to America, he was a regular brancardier with the Lourdes Pilgrimage and on his last one, he was accompanied by Susan whom he married in 1992.

In his eulogy at the memorial service, it was said 'Chris possessed tremendous love for his family and friends. By his nature, he was gentle, caring and sensitive and he regularly combined this with his calmness and sense of humour to help family and friends with their issues and troubles...

Chris had two other great loves, for the United States and for his mother country, England. He retained the proper

behaviour of an English gentleman. He loved to travel back to England to visit people and to just do some sightseeing. But his home, his heart and his soul-mate were here now and he enjoyed being an American....’

SOME PRESENT-DAY OS IN
THE THIRTEEN STATES

Adrian Roche OS 69-74 graduated in Business Studies from Bristol Polytechnic and went as a marketing trainee to Cadbury Schweppes. He spent the last 20 years in the toy business beginning with Fisher Price and then with The First Years, a Boston based infant products company. His wife and three daughters moved to Cohasset, Masssachusetts, in 1994. The two eldest daughters went to Jesuit universities: Anna graduated from Georgetown and Katie graduated from the College of the Holy Cross. His youngest daughter is at university in Ohio and his wife Sarah is a Botanical illustrator and teaches at Wellesley College in Boston.

Most of the last ten years, they have taken a group of teenage children to the Appalachian region of the USA to rebuild homes. He says this is a desperately poor, forgotten part of the US and the first time they went there they were shocked and couldn’t believe that this was a part of the richest country in the world!

They live just south of Boston ‘on the ocean’ in a place famous in Jesuit circles because of the Society’s beautiful vacation house right on the water.

Dr David Campbell OS 60-66 son of an Irish Catholic mother and an Ulster Protestant father took A levels in Upper Syntax and left in November, 1966, having enjoyed a very successful Stonyhurst career. He took a job as Hospital Steward on a mail ship sailing from Liverpool to Nigeria and on his first trip after a hurricane, had to deal with two deaths and a birth. Then the Biafran War broke out and there was a coup in Sierra Leone.

He then went to Clare College, Cambridge. Vacation work in America convinced him that was the place to be so after finishing his medical degree, he applied for positions. Interviewing him was a prominent Boston Catholic and friend of A L D’Abreu, President of the Stonyhurst Association. He got the job.

After completing his training, he met and married his wife, Janet who was a nurse; they had three children and settled happily to life in New England

where he became an enthusiastic soccer coach.

A chance invitation to lecture on the complications of diabetes in Vietnam led to him organising a multi specialty team of volunteers to go and teach local physicians there on a regular basis and so was appointed Visiting Professor of the University of Ho Chi Minh City.

Music and singing became interests more recently, sometimes involving tours abroad. Their children have now left the nest and he says that life is now much easier although he starts his day at 7am! He enjoys his clinics more than ever and has no plans at the moment for retirement.

Chris Grech OS 71-76 came from Malta and graduated at Liverpool University in Architecture. He went to America in 1994 to teach at the University of Michigan and then returned to the UK to work with a leading engineering consultancy.

Seeking the intellectual independence of an academic position, he returned to the US and the University of North Carolina. Later he transferred to Washington as Associate Professor and director of the newly established Master of Science in Sustainable Design Program at the School of Architecture and Planning at the Catholic University of America. His aspirations are to encourage future generations of American architects to design buildings which consume less energy and non-renewable resources.

His extracurricular interests focus on Maltese history in the nineteenth century. Since the rigours of academia require technical publications in his specialised field, he balances those requirements by carrying out research which he hopes will result in a full length biography of Field Marshal Sir John Lintorn Arabin Simmons RE, Governor of Malta between 1884 and 1888 whose personal archive he has been reassembling over the past six years.

Mark Hussey OS 65-74 graduated in English from Leeds, before going on to take a PhD at Nottingham University. He moved to America and holds a Professorship at Pace University in Manhattan, specialising in Victorian and twentieth century literature, with particular emphasis on women’s literature: he has published work on Virginia Woolf’s writing. He is married to Evelyn and they have two children, a boy, Xavier and a girl, Miranda.

Matthew Hanley OS 83-88 currently has the Chair of Emergency Medicine in Lynchburg, Virginia and his department treats 100,000 patients annually. He is also a founding partner in a consulting firm focusing on improving quality outcomes and revenue management in Emergency Departments and describes himself as Board certified Emergency Medicine Physician.

He is an American by birth but was raised in Saudi Arabia and after Stonyhurst went back to the US for University and Medical School. Except for a sister in London, all his family are in America.

He is married to Aline, whom he describes as a social worker by trade, but now a homemaker and a hero, and they have four children: Ella (7), Gillian (5), Carter (3) and Sylvia (1½). He said it was absolutely crazy but tremendous fun.

Most of his time is spent on the children but occasionally he manages to participate in some triathlons and cycling. As a 40th birthday celebration, he planned to go to Europe to watch the Tour de France and cycle in the Alps and Pyrenees.

Conor Hill OS 94-99 was born in Arizona but his family came to Ascot in 1991 where he and his three brothers were enrolled at St John’s, Beaumont because his father was educated by Jesuits in Canada and then at Georgetown University. After Beaumont, Conor and his three brothers came to Stonyhurst: **James OS 1997, Joseph (SJ) OS 2000 and Patrick 2002.** On leaving the College in 1999, Conor went the Franciscan University in Ohio to study Humanities and then moved to Washington DC in 2002 to do a Masters in Theology at the Catholic University of America and began a PhD there in 2005. He has a close connection with the Jesuits in DC, giving lectures and coaching rugby at Gonzaga High School and is a parishioner of the Holy Trinity Church in Georgetown. He and his wife Charity live just a few blocks from Georgetown University. They have a two year old daughter Sophia who was baptised at Holy Trinity in 2008.

His brother Joseph is with the Jesuits in the New Orleans province.

d.mercer@stonyhurst.ac.uk

MYSTERIES OF LIGHT

ANTHONY EYRE

THE GREATEST SINGLE – AND most striking – monument that links Stonyhurst with the thirteen states can be found in New York, in the Lady Chapel of St Patrick’s Cathedral. Entering the Cathedral your eye will travel down the length of the great building, beyond the high altar meeting “a mysterious maze of arches and columns and vaults, continuing the perspective beyond until it is lost in the dimness of the interior, through which at the end of the vista glow the mysteries of faith in flaming jewels of light”: the nine massive stained glass windows of the Lady Chapel, with a further six in the side chapels of St Michael and St Louis on one side, and St Elizabeth to the other, portraying the Mysteries of the Rosary. This huge cycle, “probably the largest commission for stained glass ever given to an English artist by an overseas church”, is the work of Paul Woodroffe, OS 1892.

Woodroffe (1875-1954) was born in India, where his father was a judge in the Madras Civil Service. At Stonyhurst he showed himself to be academically able and artistically talented, winning prizes for drawing. He planned a military career, but a shortage of places at Woolwich caused an abrupt change

of direction, and in February 1893 he enrolled at the Slade in London.

From this point Woodroffe’s career as an artist was fixed, travelling down two paths: he worked as a book illustrator, his first two books being collections of nursery rhymes set to music by Joseph Moorat, a Downside boy who married his sister Lillian. He also embarked on a career as a stained glass artist, training under Christopher Whall, and in 1900 completed his first commission for St John’s Catholic Church in Alton, Staffordshire. He set up his stained glass studio in Chipping Campden, drawn to the Arts and Crafts community there, and in 1907 married Dorothy Lynch-Staunton, daughter of a prominent local Catholic family.

Woodroffe belonged to a small circle of OS who followed similar careers in the wider world of Arts and Crafts: Bernard Newdigate OS 1889, scholar and typographer; Joseph Thorp OS 1891, whose varied career started in the Jesuit novitiate before going through phases as printer, advertiser, playwright, art critic, social reformer and finally theatre reviewer for *Punch*. The youngest was also the first to die: Raymund Binns OS 1901, killed on the Western Front in July 1916. Whilst not coming from the same Playroom year their careers constantly crossed: when Thorp was struggling after leaving the novitiate, Newdigate introduced him to printing; and Thorp in turn introduced Newdigate to CH St John Hornby, bringing about the friendly takeover of Newdigate’s Arden Press by WH Smith. Newdigate and Woodroffe often collaborated in book projects, and Binns received his training in Woodroffe’s studio. They often returned to Stonyhurst, leaving their mark in one way or another: Binns’ designs of the College coat of arms still decorate the “hoodies” worn by pupils; Newdigate printed for the College, Thorp returned to speak there, and with Woodroffe the three of them funded the Arden Prize, given to pupils for their achievements in the Arts and Crafts.

However Woodroffe is pre-eminent in having left his mark at Stonyhurst, literally: in the Sodality Chapel, amongst his windows there, you can see his self-portrait in the guise of St Edmund Campion. His window of *The Adoration of the Shepherds* in the chapel was recently used by the College as a Christmas card. The character of the heart of the College, the main staircase and the Top Refectory, is largely created by Woodroffe: it is bathed in the rich light of his armorial windows, escutcheons boldly executed in deep colours, fixed forever in the subconscious memory of many OS.



St Patrick’s Cathedral was built by Archbishop John Hughes of New York, who laid the cornerstone in a ceremony held on the Feast of the Assumption in 1858, in front of a crowd estimated to number 100,000; thus, even as an idea rather than as a reality, St Patrick’s established itself as a focal point for the New York community, Catholic and beyond, a role emphasised in recent years by the services held there after 9/11. This sense of church as community, of the building as a metaphor, lay behind the choice of its Gothic style, being the most spiritual expression of the aspiration of



Right: Woodroffe working on the Lady Chapel designs, and left his self-portrait as St Edmund Campion in the Sodality Chapel, shown with St Francis Borgia.



Jeremy Hill Collection



Arthur Femenella

the building; as William Morris said of Westminster Abbey, 'built by the hands of the people for the hearts of the people'. Pope Benedict XVI expanded this idea when he spoke in the Mass he celebrated at St Patrick's (April 19, 2008): *'The unity of a Gothic cathedral, we know, is not the static unity of a classical temple, but a unity born of the dynamic tension of diverse forces which impel the architecture upward, pointing it to heaven. Here too, we can see a symbol of the Church's unity, which is the unity - as Saint Paul has told us - of a living body composed of many different members, each with its own role and purpose.'*

The Cathedral was opened in 1879 in a New York whose Catholic community was growing in stature and confidence: in the following year the city's first Catholic mayor, WR Grace, was elected (whose brother Morgan, famous for his career as a New Zealand legislator, was a Stonyhurst boy). At this stage a shortage of funds had prevented the building of a Lady Chapel, traditionally placed behind the high altar as an extension from the apse. Funding arrived in 1900, in a bequest by Mrs Margaret Kelly for a Lady Chapel to be built in memory of her husband Eugene (1806-94). Eugene Kelly had been a "forty-niner", making a fortune during

the California gold rush out of general trade, having arrived recently from Ireland. He came from a landed family, the O'Kellys of Mullaghmore, and in New York established himself in the cream of Catholic society, marrying Archbishop Hughes' niece and being offered by Pope Leo XIII an honorary position at the Vatican charmingly described as the *Camérier de Cape et d'Epée*; which he decided to forego, to concentrate instead on successfully increasing his wealth in banking.

Building, begun under the direction of Archbishop Corrigan, was completed in 1906, when the first Mass in the



Chapel was held at Christmas. From the beginning it was clear that the Chapel was intended both as a focus of great devotion and great beauty, described by John, Cardinal Farley (who succeeded Corrigan as Archbishop in 1902) as 'rich and delicate', the 'gem of the new cathedral', and the 'Holy of Holies'. He explained that as well as being dedicated to the Blessed Virgin, the Lady Chapel was traditionally also 'the chapel of the Blessed Sacrament, and hence . . . we find that all the skill and genius of architect, of sculptor, of metal-worker, of stained-glass artist, are lavished on this portion of the Cathedral'.

In 1909 Paul Woodroffe won the competition for the windows, accepting a commission which was fairly prescriptive in its terms: not just the subject matter, but also the stylistic and practical aspects of the execution were dictated. Concerned that Woodroffe's studio in Chipping Campden would not have the capacity for such a large undertaking it was specified that his designs should be sub-contracted to other workshops for

Left: Eugene Kelly Jr's coat of arms, window by Paul Woodroffe (Stonyhurst College); Above: The Lady Chapel, St Patrick's Cathedral, New York.

manufacture, which resulted in a loss of quality. In stylistic terms a lot had been decided before Woodroffe ever came on the scene; already in 1900 the *New York Times* had reported that 'The feature of the interior [of the Chapel] will be its color. All of this will come from the windows, which will have a predominating blue tone, blue being the Virgin's color. The windows will imitate as nearly as possible those of the thirteenth century.' In 1908, a year before the competition, Cardinal Farley described the windows exactly as they are to be seen today:

'The Lady Chapel, including the flanking chapels, will have fifteen windows representing the fifteen mysteries of the Rosary. The type of window to be employed is the medallion window, of which there are such fine examples at the Cathedral at Chartres. The large medallion at the top of each window is to set forth the mystery itself, while the lower part is to be made up of compositions representing the prophecies which foretold, or the types and symbols of the particular mystery in the medallion above.'

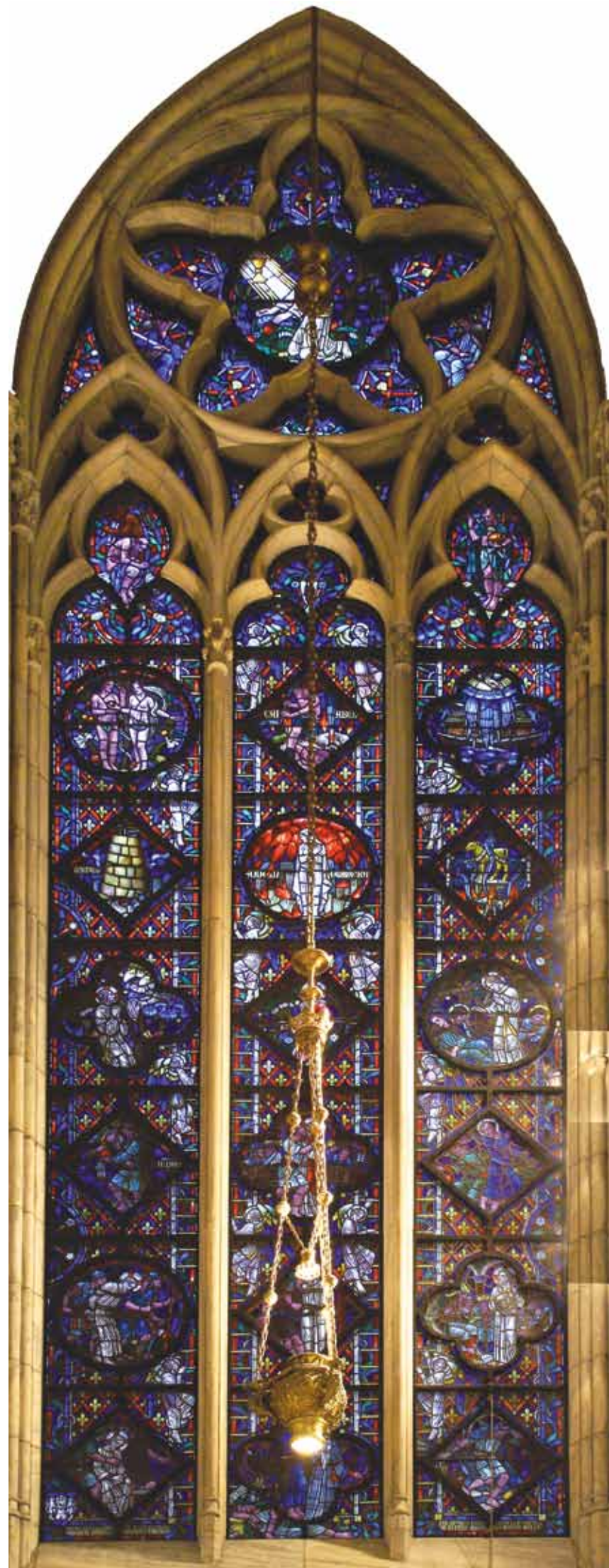
How come Woodroffe, only nine years on from his first church window, was given such a prestigious commission? He was talented and productive, and had had some publicity in America, but the compelling reason lies in his Stonyhurst background. Stonyhurst in those days occupied a leading international position in Catholic education, combining the College as it exists today with a University college – the Philosophers – and a Jesuit Seminary. Many priests on the East Coast had spent part of their novitiate at St Mary's Hall, including for example Fr Thomas Ewing Sherman SJ, son of the Civil War general. The relationship with the East Coast existed on many levels: Fr Purbrick SJ, formerly Rector of Stonyhurst, was at this time Provincial of the Society of Jesus in New York; and in 1900 Archbishop Corrigan visited Stonyhurst (where he would have seen Woodroffe's armorial windows in production) as the guest of Cardinal Vaughan, OS.

However the crucial link came from within the Kelly family: Eugene Kelly Jr (1859-1912), the eldest son of the forty-niner, had been to Stonyhurst as a Philosopher. He remained close to the College, donating the money for the Angels on the reredos of the Boys' Chapel, funding a literary prize which he awarded in person, and commissioning a window by Woodroffe to portray his coat of arms, to be found on the Top Gallery by the War Memorial. In his role as the key decision maker in the work of the Lady Chapel Kelly's old Stonyhurst links were to prove vital.

In 1912 Woodroffe delivered one of the first windows, The Nativity, for which his notebooks record that he was paid £400. The First World War brought a pause to works, picked up again in the 1920s with funding from the one surviving Kelly brother, Thomas Hughes Kelly, keen to complete the work in his own advancing years, spurred on by the approaching Jubilee of the Cathedral, which was postponed by a year until May 1930 to allow completion of works in the Chapel. Even then not all the windows

Right: *The Agony in the Garden. The Mystery itself is illustrated in the top roundel; below the first two rows illustrate Old Testament scenes of profound alienation from God: The Fall, Cain and Abel, The Flood, The Tower of Babel, Sodom and Gomorrah and The Golden Calf. Below these are 12 scenes in four rows illustrating the events of that Passover night, starting with Jesus in the Garden of Gethsemane and ending with Judas casting away his 30 pieces of silver. Behind the whole and unifying the composition both in a visual and metaphorical sense is Jacob's Ladder, enforcing the theme of prayer and suggestive of Jesus' role as bridge between man and God.*

Arthur Femenella



were in place: in July 1930 *The Times* reported that the window illustrating “The Finding in the Temple” (known as the Jesse Window for its portrayal of the tree of Jesse) was being exhibited at Selfridge’s prior to shipment to New York. In these post-war years Woodroffe was able to undertake all production work in his own studio, so that only five windows were sub-contracted.

Whilst the plan for the windows was clearly prescriptive, Woodroffe embraced it, and in a profound sense was able to use the windows to give a spiritual articulation to the whole Chapel. The windows stand out from the rest of his work: generally his compositions transcended the architectural boundaries of a window, so a scene would be carried across two or more lights, and the whole window would be devoted to one unified rendition of a single subject. In New York, instead, every means is taken to divide up the visual space – frames, lozenges, quatrefoils, all contributing to the kaleidoscopic, 13th century Chartres effect. This is not however just for effect: in a far more subtle way the many divided up little scenes and portraits of each window add up to an iconographic exposition of the Mysteries of the Rosary through the shared experiences of the community of the Church, in breadth across the globe and in depth through time. Thus St Isaac Jogues, first Catholic missionary to Manhattan, is a manifestation of the flame of Pentecost; and the violent religious suppression by the Bolsheviks is yet another sign of the scourging of the Body of Christ. The Mysteries are a living and shared experience, the Joy, the Sorrow and the Glory resonating through time and binding us together.

In his homily at St Patrick’s Pope Benedict recalled how Archbishop Hughes’ stylistic choices had been intended ‘to remind the young Church in America of the great spiritual tradition to which it was heir, and to inspire it to bring the best of that heritage to the building up of Christ’s body in this land.’ He went on to dwell on how aspects of the building could

‘serve as a starting point for a reflection on our particular vocations within the unity of the Mystical Body: The first has to do with the stained glass windows, which flood the interior with mystic light. From the outside, those windows are dark, heavy, even dreary. But once one enters the church, they suddenly come alive; reflecting the light passing through them,

they reveal all their splendour. Many writers – here in America we can think of Nathaniel Hawthorne – have used the image of stained glass to illustrate the mystery of the Church herself. It is only from the inside, from the experience of faith and ecclesial life, that we see the Church as she truly is: flooded with grace, resplendent in beauty, adorned by the manifold gifts of the Spirit. It follows that we, who live the life of grace within the Church’s communion, are called to draw all people into this mystery of light.’

A Holy of Holies, the celebration of an inherited communion to be projected out to a wider world: Woodroffe would have instinctively understood this theme, and the Chapel windows are fittingly his greatest work. The Chapel remains a tribute to him and to the Kelly family, who are buried in the crypt below. Our East Coast OS should congregate there occasionally to remember the OS who built it; it has after all been the venue of choice for the celebrations of the stages of life by generations of New Yorkers. What better place to start from? From where better to leave?

anthony.eyre@letterpress.co.uk

Right: *The Coronation of the Virgin, above the main altar; St Ladislaus of Hungary and the Emperor Constantine, from the Crowning with Thorns; and the Bolshevik, from the Scourging of the Body of Christ.*

I am indebted to Femenella Associates Inc for supplying most of the photographs; they are a leading stained glass restoration company who have worked at St Patrick’s Cathedral.

1 Architectural Record, New York, Vol 21, June 1907
2 Peter D Cormack, Paul Woodroffe 1875-1954, William Morris Gallery 1982. Peter Cormack is the leading authority on Woodroffe; see also *Originality and Initiative*, ed. Mary Greensted & Sophia Wilson, Cheltenham Art Gallery & Museum 2003



SEEING IS BELIEVING

HILARY MORIARTY

THE FINE CATALOGUE FOR the *Held in Trust* exhibition and a recent visit to the College (ten and forty years respectively after my son and my husband left) gave me pause for thought.

Stonyhurst has a treasure trove of relics and precious items associated both with the school and with the wider world of faith. Its history runs very deep and its treasures and artefacts make palpable today the faith for which yesterday people were prepared to die.

Nowadays in schools, we’re very keen on taking children to where the action was – visits to the trenches or to Auschwitz are part and parcel of the modern historian’s armoury in the effort to make history ‘real’. Such stagings do force the modern imagination to reach back to a different time, when people much like us lived and breathed and believed in different things, and died for different reasons.

I have wondered if Stonyhurst’s rich endowment of real items from past times – the hat of St Thomas More, a lock of hair from Mary, Queen of Scots, the Book of Hours belonging to Elizabeth Plantagenet, daughter of Edward IV but better known to us as Elizabeth of York, later queen of Henry VII – enriches also the students’ sense of the school’s past.

Possibly not. While I stand in awe of the glass cases which display such things, so close you could almost touch them and feel history in your hands, my husband reports that when he was a boy attending Stonyhurst in the late 1960s, neither he nor his companions gave any of it a second thought.

That reaction, of course, is one of the reasons today’s history teachers go to such lengths to bring history alive with trips and enactments and empathy, possibly edging out the dates and events which made up the subject when I did A level history and never left the classroom.

But Stonyhurst has a collection which says more than, ‘Someone once held this four hundred years ago.’ It says, ‘Someone died for this.’

Is it possible that the very presence of such reminders of the grim reality of a faith, here in England four hundred years ago, somehow makes an impression



Left: *Relic of Blessed Edward Oldcorne SJ (Stonyhurst Collections)*

upon twenty first century young people? Surrounded by physical items touched and left by ordinary people like themselves, as well as by the prominent and famous, do students reflect more deeply – or even at all – upon what faith means to them?

When we visited, the Boys’ Chapel was full that Sunday morning at the end of the autumn term. There were girls as well as boys, and the name of the chapel is itself a relic from former times. Many of the students had performed the night before in the school’s production of the complex and demanding ‘Sweeney Todd’. The week to come before the end of term had two Carol Services and a concert as well as classes and matches. And if some of the students looked less than sparkly, many of them had actually been up all night, between the production and the service, completing an advent vigil in the Church. The students sang the last carol in Latin and, so far as I could see, they all took communion.

There is no doubt that we live in an increasingly secular and sceptical world. A report published in 2007 recorded just 15% of the UK population attending church at least once a month. 50 years ago, apparently, half the population would go to church. Yet schools like Stonyhurst have never been more popular with parents. Why? Certainly the demand for places outstrips the supply, and in many parishes parents actually become church-goers before the baby is born, and attend regularly

for a gruelling five years, to establish their credentials as believers, entitled to entry for their offspring to a really good church primary school, Protestant or Catholic. Is it just a good education they want and they are prepared to risk the religion to get it? Or do they actively seek the religion as well?

I once heard religion – faith – likened to playing the piano: if you do not learn to play when young, you will probably never learn. Later, you can choose to stop playing if you prefer: an informed choice. It’s the same with religion: if it is part of a child’s life from birth, he or she can make a choice later about what they believe and whether it is for them. If you don’t get it young, you probably won’t get it at all. And you may miss a great deal. How many of us in later life, lamenting our wooden fingers, wish we could play the piano?

Sometimes, even in atheist and agnostic parents, there is a wish for their children not only to get a good education, but also for them to be introduced to some of the ancient well-springs of spirituality, to be taught in a school which offers something more: a glimpse of a faith, which may or may not matter to you (yet), but once, for men and women just like you, it mattered more than life itself.

And maybe that’s inspiring.

Hilary Moriarty is National Director of the Boarding Schools’ Association, but writes here in a personal capacity.

CHARITIES

LATEST NEWS FROM MANVI & PANNUR, INDIA



Last October Pannur and Manvi suffered catastrophic flooding and the Jesuit Mission at Pannur found itself at the centre of relief efforts. Fr Maxim Rasquinha SJ, Superior at the Mission, appealed for funds, and the Association has been able to contribute to fund raising spearheaded by Jesuit Missions, SPICMA and Wimbledon College, with money from the London Convivium and St Omers Press

Dear Friends,

We are writing to thank you for all the support, hard work and generosity you have given to support the flooding appeal in Manvi/Pannur. There were a total of 29 villages which were destroyed by the flood in the region of Pannur – most of them are now just piles of rubble. Thanks to the wonderful generosity of JM Supporters we've raised £32k so far.

Since the floods occurred, the Jesuits have provided much needed relief and support to the local villagers, who would otherwise have been completely neglected. In the initial stages they provided food, clean water and medical help. Over the past few months, the Jesuits have helped several Dalit villages to build temporary accommodation. The constructions consists of reed partitions and wood with a simple corrugated roof. They were simple and quick to build, but robust enough to provide a basic home. Each hut provides one large room which is divided by a partition in to a bedroom and kitchen/living area. The floors are earthen and the cooking is carried out on a fire with a pot hanging above the fire. The family sleep all together in one bedroom on a huge mound of fresh cotton from the fields. The Jesuits have spent the minimum possible to provide reasonable temporary accommodation which enables the Dalits to continue with their daily work in the fields. However, they now have a long way to walk to collect water (around 2km) – previously they were close to the water's edge. The Jesuits are currently negotiating with the government to grant permission for building permanent accommodation on higher land. This is where the majority of the funds will be used.

Incredibly, no-one actually died in the flood, although there were a few close misses. However several people died from snake bites and diseases (which were a direct consequence of the flooding).

Recently there was a large retreat organised by Fr Eric in Pannur – a thanksgiving service for saving their lives in the flood. Over 500 villagers turned up, despite this being the busy agricultural season.

A huge tent was set up for the Masses and prayers sessions and the women turned up in their multi-coloured saris from far and wide along with the men and children. Huge cooking pots were set up on fires for the mass catering required! It was a very joyful occasion!

Thanks once again for your support – it really has made a difference.

With all best wishes,

From the team at Jesuit Missions

*You can give to the on-going appeal at:
www.justgiving.com/Emergencyappealforfloodinginmanvi*

ST. JOHN'S HANDICAPPED CHILDREN'S TRUST

The Trust was founded in 1975 by a group of OS, led by Simon Morrison OS 69-74, who had experienced the HLHCT Children's holiday at Stonyhurst during their sixth form (He coached the Colts XV when I was at St John's).

Thirty-five years later SJHCT continues to provide residential holidays for children from within the Thames Valley and West London with physical and learning difficulties, with exactly the same enthusiasm and ethos as when it was founded. This led to the catchphrase for the Trust, 'Rise and Shine', regularly sung, to all the children's delight.

We take approximately 25 children on a summer holiday week, and about 12 children over the Easter weekend. Our aim is to give children a unique opportunity to experience new activities in an amazing environment, namely Alton Castle, a stone's throw from Alton Towers. As well as the activity park, activities include adventure playgrounds, the cinema, climbing and horse riding.

Volunteer helpers, including too many OS to list, give individual care to each child, developing a relationship that ensures that they gain the most out of their holiday. Parents get a well earned break, whilst we give the children a fantastic holiday, full of fun and laughter – a memory that lasts forever! Many volunteers still come from Stonyhurst and many are also veterans of the Lourdes Pilgrimage. Most helpers are personally introduced and therefore many of the St. John's family are part of the Stonyhurst family, mainly due to the ethos of service that is part of the education there. Recently we have been forging stronger links with St. John's Beaumont with huge support from their Social Committee who raise much of our funds the rest coming from helpers' initiatives and our own fund raising ball in London.

Please check our website, www.sjhct.org or e-mail me (below) whether to volunteer to work or to help with a donation. We would be thrilled to hear from some of the early members of the Trust or even see you at our fund raising ball in London on 13th November – look out for details on the website.

Dr Trevor Fernandes OS 77-82
Chairman of Trustees
trevjofernandes@yahoo.com
REG CHARITY NO 284573

EAGLE AID & SPICMA

CHRISTOPHER PAGE

THE STONYHURST ASSOCIATION is a charity in its own right. Having said that, it is quite possible that to many the superficial activities of the Association may not be considered in the technical sense 'charitable' in as much as they may seem to relate primarily to keeping OS in touch with each other and in touch with the College. The more obviously charitable activities of the Association take place at a deeper level. Not only do the objects of the Association refer to the general promotion of the Church (religion having historically been a 'charitable object', although that is now questioned), we also have at heart the instinctive 'charitable' purpose instilled in us by our faith and by our education, namely the use of our talents and privileges for the benefit of others, a yearning for justice.

The Association itself is able to provide overtly charitable benefits, whether through scholarship funds, student grants, grants to Lourdes pilgrims or other forms of benevolent assistance. On the whole, such benefits go to those who are, or who have been, at the College. The Association Committee's intention however is that the Association, in this Newsletter, should also be a catalyst to encourage our members to general and genuine 'charitable' activity for the benefit of our world, particularly for those less lucky than ourselves, not out of a vague sense of benevolence, or 'giving back', but out of a genuine sense of justice and of love.

We aim to do this in many ways: through fund raising, by providing some sort of inspiration (by reporting on the activities of OS), by encouraging participation, in asking for your prayers.

It is for that reason that we have been pushing 'our charity' (which is technically separate from the Association), namely EAGLE AID. You will find in this edition another flyer from EAGLE AID. EAGLE AID'S organisation is largely dependent upon OS, primarily Michael Gorman (OS 1939-1949), and operates through supporting projects which should resonate with our members, particularly in conjunction with Jesuits' work around the world.

We hope through the Association and through the Newsletter, to stir up 'the silent majority' of our members in support of their efforts. It is obviously the case that many of our members have their own pet charities, and there is no question of us suggesting that our members should only support EAGLE AID! However, it does seem an appropriate vehicle to use, and it is somewhat disappointing that the take up is generally low, and generally by the same group of people each time.

The joy of EAGLE AID is that it is able to act as an umbrella; if you have a pet project that you would like to support, and would like to make use of the administration (including for Gift Aid) and experience that can be provided by EAGLE AID, then please make contact (www.eagleaid.org) so they can give it consideration. Equally, we hope that you will agree that many of the projects currently being fostered by EAGLE AID are worthwhile, and we do hope that you will support the latest ventures.

As another way of providing general charitable support, we are pleased to report that a similar charity, SPICMA, is now provided with all its administrative back up by our Association Office. We will report further on that initiative later in the year, but on page 27 you will see a 'thank you' letter from Jesuit Missions, for an appeal to which SPICMA was the largest donor, a good illustration of what SPICMA has been successfully raising funds for. SPICMA was originally set up by old boys of St Ignatius, Enfield, to support their brother, a Mill Hill father, in Uganda. It is a good illustration of how the strength of 'family' can spread to the benefit of the broader community, reflecting the aims of the Association.

For both EAGLE AID and SPICMA it would be ideal if we could share our email data with them, so that we become mutually beneficial to each other. We shall be asking your permission to do so; we hope you will agree.

page@cotswoldwireless.co.uk

ZIMBABWE

DAVID ALTON

IN NOVEMBER 2008 ZIMBABWE'S inflation peaked at an astounding daily increase of 98%. Statistics like this one masked the desperate distress for that country's beleaguered people. What has followed since the nadir of 2008 hardly represents transformation but there is a sense that the old adage that "the darkest part of the night is just before the dawn" may be true.

One of the saddest consequences of Robert Mugabe's tyrannical rule has been the temptation to see the whole of Africa through the prism of Zimbabwe. My own visits to Darfur, Southern Sudan, Rwanda and Congo could bring on a wave of deep pessimism but even in these fraught places there are some signs of hope and an understanding in the international community that without a resolution of conflict there is no prospect of strengthening economic development or good governance.

Unhappy though Zimbabwe has been it is not a paradigm of Africa as a whole. Among the continent's more than 50 countries there are plenty which have either made or are making the transition from badly governed States to stability and better governance, and which have understood that the first evil to be stamped out is violent conflict and that the second great evil is corruption.

Faltering but steady progress must be the hope for Zimbabwe. Its most important neighbour, South Africa, still faces many daunting challenges but 15 years ago no one anticipated the remarkable transformation and reconciliation which it has experienced. Surely, with the right leadership and priorities, Zimbabwe could undergo the transformation.

Some in the country understand the need for change and appreciate that there can be no development without international investment. But the precondition for investing anywhere in Africa is good governance, political stability, and respect for the rule of law. Zimbabwe is still a long way from establishing clear lines of accountability, effectiveness of national and local government, regulatory quality and the control of corruption, but at least the debate is underway.

Whoever succeeds Robert Mugabe will have to address these core ques-

tions – and within their context the issue of access to land and natural resources (which has been used by Mugabe to inflame passions and to cling on to political power) will be crucial.

If Zimbabwe focuses on the productive use of its land and resources, especially on agricultural development and the honest exploitation of its gold mines and other natural resources, there is no reason why the eradication of poverty (one of the key Millennium Goals) should not be achieved. The formation of a national economic council to include private business and civil society, charged with the job of reviving the mining industry and farming, must represent a small step in the right direction.

Morgan Tsvangirai may not be a Mandela and Zimbabwe's Government of National Unity may still be too dominated by Mugabe's Zanu-PF but we can too quickly forget where Zimbabwe was in 2008. That it has fallen out of the news headlines may actually be a reason for cautious optimism.

Tsvangirai has called in Parliament for an end to "brutal suppression" to allow the country to gain international aid. He said: "*Brutal suppression, wanton arrests and political persecution impede our ability to rebuild our economy*" and he urged "*the international community to recognise our efforts and to note progress in this regard, and to match our progress by moving towards the removal of restrictive measures*".

Products on supermarket shelves, greater availability of petrol, a more stable currency must all be welcome. Above all, the enduring spirit of Zimbabwe's own people is the greatest reason for hope. This spirit is particularly reflected in the determination of schools, like St George's College, to fearlessly and courageously continue to provide education and to survive the turbulence until happier times come. This resilience in the face of such great adversity serves as an inspiration to us all.

(Lord Alton of Liverpool, a parent at the College, is an Independent Crossbench Peer and a former member of the House of Commons. He is Professor of Citizenship at Liverpool John Moores University and is a governor of the College).

EAGLE AID PILGRIMAGE

ROME 2009

THE THIRTEENTH ANNUAL Eagle Aid pilliday (pilgrimage/holiday) to Rome was fully subscribed within a month of the confirmation of dates. We arrived in glorious October sunshine and spent our first two days in retreat at the Cistercian Abbey of Casamari, sixty miles south of Rome. With our own chapel and conference room, dining room and individual en-suite bedrooms, we were very well placed indeed. Father Michael helped us to spend a day praying around St Peter and another around St Paul. Casamari is a glorious building, one of the most important collections of Romanesque monastic complexes to survive in Italy.

With our foundations thus well laid, we set off for Rome where we stayed close to the first house lived in by St Ignatius and his companions. We were all but literally following in his footsteps. A couple of minutes away was the great Jesuit church of the Gesù, where we were twice able to have Mass in the recently restored rooms used by St Ignatius for the last years of his life and in which he died. The Brother who looked after us was thrilled when he learned that two of us were mothers of Jesuits, Dawn Bishop, mother to Simon (OS) and Maureen Whelan, mother to Gerry of the Irish Province currently lecturing at the Gregorian University. We also had Mass in the beautifully restored chapel of the English College and on the Sunday we attended Mass in St Peter's where Pope Benedict presided over the closing Mass of the Synod of bishops from Africa.

Steven Fachada, helped by Mgr Rod Strange OS of the Beda College, worked hard at laying on visits to a number of less well-known places such as the international headquarters of the Knights of Malta and the gardens of the Vatican.

A last word about who we were. There was one OS and several mothers of OS, Farm Street parishioners, friends, Canadian cousins and so forth. You can see that all really are welcome on these pillidays. Plans are taking shape for next year with Naples as the venue. Watch this space or one like it!

Maxinne Torrents dels Prats
torrents@aol.com

LOURDES 2009: SOME REFLECTIONS

EDMUND PAGE

ON DAY FIVE OF THIS YEAR'S pilgrimage to Lourdes our team went on an excursion up the hill to the Cite Saint Pierre. It was designed to be a bit of an adventure and a team bonding exercise but given that it was scheduled during a valuable afternoon off and it was pouring with rain, I think some team members were woken from their siestas rather begrudgingly. Our crazy Irish contingent, Gerry, did not make matters any better. She missed two buses while doing her make up, then straight after stepping off the bus she walked into a wooden beam and filled the whole valley with echoing expletives. At this point we were all pretending we didn't know each other – bonding was out of the question.

Although she did not seem ecstatic to have found a compatriot, our Irish guide, Veronica, was oblivious to the taut dynamics of our team. This was not surprising because the Cite Saint Pierre welcomes such a diverse range of people from all over the world, and she has been guiding eclectic groups of pilgrims around the site for many years. The enclave was founded in the 1950's to give refuge to pilgrims who were too poor to afford accommodation in the town. These days it provides free food and housing to 500 pilgrims at any one time, all made possible by volunteers like Veronica who dedicate three weeks a year to work there. The pilgrims can catch a free bus every twenty minutes to the centre of Lourdes, although they also conduct many of their celebrations in situ on the hill. The first thing that strikes you as you arrive at the Cite Saint Pierre is the peace (Gaelic swearing aside), especially in contrast to the bustling domain at the foot of the hill, and looking out over the foothills of the Pyrenees, it is a place of extraordinary natural beauty. In fact, the accommodation set up for the poor in Lourdes is far more majestic and care free than any hotel in Lourdes itself.

What struck me about Veronica's guided tour, aside from the excessive attention to detail, was the confidence in which she delivered it, and the convictions she had about the spiritual dimensions of the Cite Saint Pierre. She gave us a very simple lesson on the

2010 CATHOLIC ASSOCIATION PILGRIMAGE TO LOURDES

The dates for this year's pilgrimage are 20th-27th August.

For more information contact Beverley Sillitoe at
association@stonyhurst.ac.uk.

All are welcome, and in particular the Stonyhurst Pilgrimage to Lourdes wishes to assist more disabled and sick pilgrims, so please spread the word to anyone who might be interested.

story of Saint Bernadette and reminded us of the reasons we come to Lourdes and the reasons it is so special. This was encouraging because there are members of our team who had been coming to Lourdes for many decades, and one member of our team was a priest. These factors can put people off discussing spiritual matters because they feel 'under-qualified' and they are afraid that they will say something wrong. But the theology of Lourdes is very simple and in fact, it is the most vulnerable who most effectively articulate what it is all about. It is not the theology that has to be confronted but the ideas of status and 'qualification' that are imposed in a world outside Lourdes' boundaries. Veronica clearly interpreted for us the joy felt by the poor visiting the grotto year after year. Here they can identify with Mary and Bernadette who both abandoned everything of themselves for God.

Veronica's confidence must have rubbed off on our team, because the next afternoon we had a period of reflection in which all eight members of our team were open about their own experiences of Lourdes. Some described their own spiritual journey, while others recalled anecdotes about working with the disabled, often saying the same thing but in a slightly different way. By this stage in the week it was clear that working in the Accueil (hospital) was no longer a chore but we all looked forward to each shift. At the start of the pilgrimage it is

easy to think of a shift in the Accueil as hard work and to long for free time, with the same attitude as you would typically consider a gruelling day job. By the end you see how much you gain from working with those more vulnerable than you and you want to stay longer, and this shared experience united our team. The disabled and sick pilgrims in the Accueil, by their afflictions, have been forcibly removed from the vain rush for social status and prosperity, but after a short time have realised that these are empty goals in life. The humility that they have found comes out to those around them with joy and celebration. With their vulnerability comes unconditional love and a magnanimity that takes hold of you and draws you slowly towards their wisdom. Above all it is their faith that is most inspiring, for it is in their humility and their struggles that Christ's presence is revealed to them, and as such it is they in Lourdes who are most alive to the depth of God's love.

So Lourdes turns the world on its head, lifting up the poor and the afflicted who are marginalised by society. But it is only of any use to the rest of the world if, like Bernadette, Veronica, and the vulnerable pilgrims we can share this message with each other, so that Lourdes can become a springboard for a more just and loving world.

Edmund Page OS 99-04
edmundpage@hotmail.com

ANNUAL DINNER

PRESIDENT BARRY O'DRISCOLL

WE HELD THE 2009 STONYHURST Dinner at the College on 31st October. The excellent choice of venue, which is traditionally the President's, was straightforward and very much approved of.

Since I left the College in 1960, there have been few years when one of my family has not been at the school and the aura of peace and stability in the College, strikes you without fail every time you cross the threshold. It reminds those of us whose Alma Mater it is, just how fortunate we have been. On this occasion, I was lucky enough to have fifteen close family members with me to enjoy the event.

Originally, I wanted to use the Top Refectory, surely one of the great halls of any building, but numbers ruled this out. Notwithstanding that, the Ambulacrum was decked out magnificently with superb sound and lighting and a colour scheme of green and gold. I am indebted to Simon Charles and Gareth Jones for this layout. Despite the size of the Ambulacrum, we had to put a ceiling of 250 for reasons of health and safety, otherwise many more would have attended.

It was greatly encouraging to see so many of the younger generation of OS. They provided an element of vigour, joy and optimism which contributed so much to the evening.

For those of us who were slightly older, the reminiscences went on late into the night, mainly based on the Mark Twain truism 'As I get older, I find the further I go back, the better I remember things, whether they happened or not.'

The College catering staff showed why they have built such a reputation in the Ribble Valley for the quality of their food and service.

In his speech, the Headmaster was the welcoming and erudite Principal we have come to know. The breadth of education, spiritual, academic and sporting, which is available to the pupils is indeed excellent and he is to be commended on the impressive way the school moves forward and standards are maintained. The Head of the Line, Caroline Shorthouse, made an outstanding speech, displaying a



maturity of thought and presentation, rarely seen in one so young.

My Guest Speaker was Sean Fitzpatrick, a legendary figure in rugby and world sport. He is a graduate of the Marist College in Auckland and Auckland University. The Marist principles of education so wonderfully complement the principles of the Jesuit tradition. Sean is a World Cup winner and the most capped Captain of the illustrious All Blacks and he regaled us most entertainingly with stories of life and rugby.

In my speech as President, I welcomed the many distinguished guests making particular reference to the Jesuit Fathers present – men who had dedicated their lives to living, teaching and spreading the Ignatian Way, the basis on which the integrity and legacy of Stonyhurst College is guaranteed. I referred to how in a College offering an education based on 400 years of Jesuit principles, I had benefited so much from the academic, scholarly and artistic windows of opportunity provided.

Having said that, sport in my case particularly rugby and cricket, were probably the major factors in my

development at College. Sport provided a framework which demanded hard work, discipline, patience and honesty; a reliance on your fellow man and his or her dependence on you. Sport at Stonyhurst demanded humility in victory and graciousness in defeat.

These are the values which we see being threatened in every sphere of life, which makes their cementing in place at Stonyhurst all the more important. I exemplified this by noting that every member of that unbeaten XV at Stonyhurst had turned out to be very happy Christian family men and all were extremely successful in their chosen careers.

I referred to the major sadness of my Presidency year when we lost Fr Charles Higham who was my rugby coach at Stonyhurst. Not only was he the best rugby coach I had ever played under but also every time I came off the field after a coaching session with Fr Charles, I felt enhanced as a person as well as a rugby player. The principles that Fr Charles instilled in me have remained the bedrock of my life.

I emphasise my gratitude to Beverley Sillitoe for her hard work and invaluable advice throughout the whole year of my term of office. This was all done with such good humour and kindness. Her new assistant, Layla, whom we welcomed, has certainly got a fine mentor.

I made no apology for referring so much to sport in my speech. Being physically and mentally fit go hand in hand. Sport at its best, and Stonyhurst is only interested in the best for each pupil, is a quite wonderful contributor to one's life and development.

Mass in the Chapel the following morning included a fine and relevant homily by Fr John Twist, College Chaplain, and was concelebrated by Fathers William Hewett, Chaplain to the Association, Michael Bossy, Nick King, Michael O'Halloran and Hilary Thomas. The hymns were sung with splendid gusto and all in all, this was the appropriate peaceful transition back to the day job!

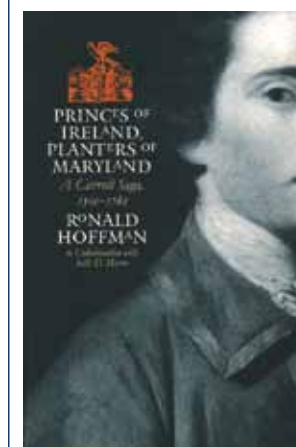
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BOOKS & CLASSIFIEDS



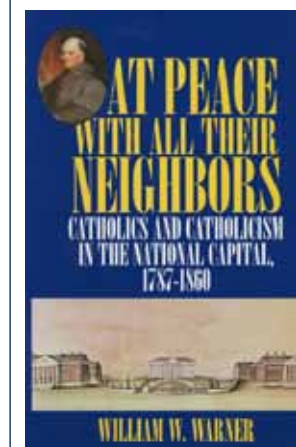
Fr John Twist SJ is the Chaplain at Stonyhurst, and regulars at St Peter's will be familiar with his laconic, intelligent and quietly humorous style. Each homily is a bite-sized piece of wisdom, relating a biblical passage to everyday life... each would be quick enough to read on the train or bus, or before bed time. Filled with realism and laced with humour, these 'thoughts for the day' provide much to ponder on.

£8.50
St Pauls Publishing, 2009
ISBN 978-085439-7570



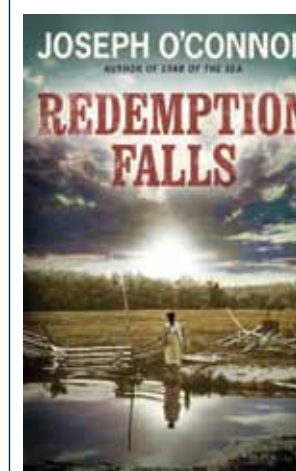
Charles Carroll of Carrollton is most often remembered as the sole Catholic signer of the Declaration of Independence. This monumental study vindicates a family's determination to triumph without compromising lineage and faith. Ronald Hoffman peels back layer after layer of Carroll family history, from dispossession in Ireland to prosperity and prominence in America.

University of North Carolina Press, 2002
ISBN 978-0807853474



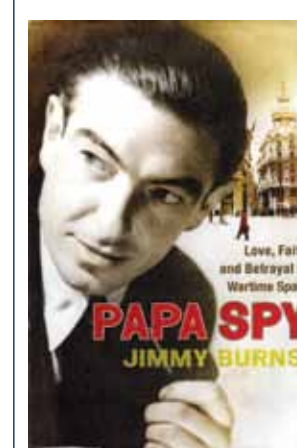
In this book, William W Warner explores how Maryland's Catholics drew upon their long-standing tradition – advocacy of separation of church and state, a sense of civic duty, and a determination 'to live at peace with all their neighbours', in Bishop Carroll's phrase – to take a prominent part in the early government, financing, and building of the new capital.

Georgetown University Press, 1994
ISBN: 978-0878405572



Joseph O'Connor has written a "tale of war and forgiveness, of strangers in a strange land, of love put to the ultimate test". Set in the dying days of the American Civil War the story revolves around the mercurial revolutionary James O'Keefe, a thinly disguised Thomas Francis Meagher OS 1839-43. "A riveting historical novel... from the author of the internationally best-selling 'Star of the Sea'".

Harvill Secker 2007
ISBN 978-0436205699
Available hardback and paperback



Jimmy Burns OS tells the story of his father Tom's work as a British spy in our Embassy in Madrid, a tale of political, religious and romantic passion; he "brilliantly evokes the shadowy world of dingy cafes, luxury hotels, propaganda, bribery and betrayal... Lovers of Spain, lovers of true spy stories and lovers of love itself will adore this enchanting book: Burns junior has served up a feast" [Sunday Telegraph]

£ prices vary: see Amazon.co.uk
Bloomsbury Publishing 2009
ISBN 978-0747595205

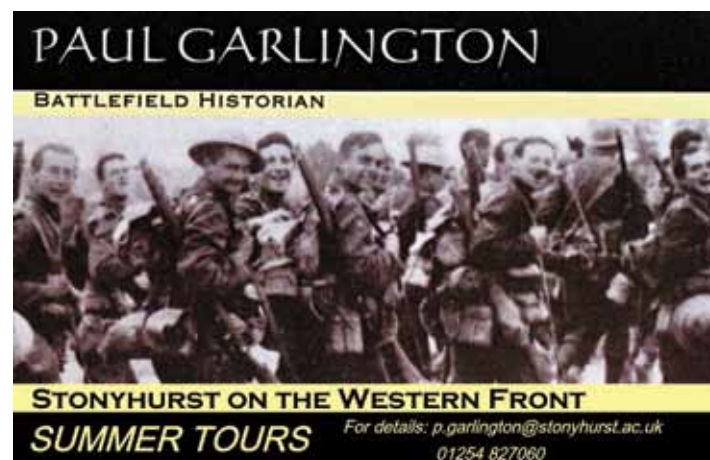


BEAUMONT UNION

Beaumont College closed in 1967 yet the old boy's association, the Beaumont Union is still going strong. In the Stonyhurst Newsletter there are often names mentioned which were very familiar at Beaumont, so if anyone's father or grandfather was at the college and is not on the Beaumont database, we would be delighted to hear from them. They will then receive the BU Review and other news concerning their old school friends.

There is no subscription or charge.

Guy Bailey, Chairman Beaumont Union
Park Palace, MC98000 Monaco
guybailey@monaco.mc





1593



1762



1773



1794

LDS

