

STONYHURST

association news

The crest of Stonyhurst School, featuring a shield with various symbols, surrounded by the text 'STONYHURST 1593 BRUGES 1762 LIEGE 1773' and 'FUND. 1773' at the bottom.

MARCH 2011





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.

THE THOMAS WELD SOCIETY

What is the Thomas Weld Society?

Legacies play a vital role in helping Stonyhurst maintain its position at the forefront of independent Catholic co-education. Leaving Stonyhurst a gift in your Will is possibly the greatest gift you can offer during your lifetime. Whether a mark of affection or an act of gratitude, a personal memorial or a desire to play a part in the continuing success of the oldest Jesuit school in the world, it is an act of generosity that will live on after you and help secure the future of Stonyhurst for the generations to come.

Once a year we host a special lunch called ‘The Thomas Weld Society Lunch’, which has been named after our original benefactor. This will provide an opportunity to meet and keep in touch with like-minded friends and remain closely involved with the development of the school. A decision to include a gift in your Will is a private and personal one which will be treated in the strictest confidence. The wishes and intentions of individuals will be followed explicitly at all times. If you would like any information or if you would like to discuss this in more detail, please call the Development Office on 01254 827147.



Cover: Books from the old St Omers Press together with printing by Bernard Newdigate OS and an Adana printing press such as used by the Octagon Press. On the Adana is the Frank Ass record cover printed by the Octagon in 1973.



STONYHURST ASSOCIATION NEWSLETTER

NEWSLETTER 302

AMDG

MARCH 2011

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IN THIS ISSUE



Robert Persons SJ

We conclude the quartercentenary commemorations of the death of our founder with a report on the Robert Persons Lecture, notes from Valladolid, and a prize-winning essay by Patrick Hoffmann. Page 14



Typographic Traditions

St Omers was famous for its Press; today there is a new St Omers Press, and a letterpress workshop has been re-established at the College. Starting on page 17 we trace the printing traditions that have followed the history of the College.



Papal Visit

On page 28 David Mercer recalls the stirring events of September 2010, and reflects on their legacy.

FROM THE CHAIRMAN

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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

MAY 15TH, STONYHURST PILGRIMAGE TRUST

Trustees Meeting and Lourdes Reunion, at Stonyhurst

MAY 27TH STONYHURST ASSOCIATION AGM

At Stonyhurst College. Please note that the AGM Agenda and the Report and Accounts will not be sent out by post but will be published on the website in accordance with the rules.

MAY 27TH – GREAT ACADEMIES Champagne Reception at the College

JUNE 4TH STONYHURST PILGRIMAGE BALL

To be held at 7.30pm in Berkshire at the home of the Mellows. Dinner, dancing, piano, tombola, auction! Tickets £50, under 25's £35. Black Tie. Booking form and tickets from the Association Office.

JUNE 8TH LONDON CONVIVIAM A THAMES RIVER CRUISE

A convivium for the Stonyhurst family, departing 6.30pm, returning approx 10.15pm. Tickets £20 each include drinks, reception and supper. Booking form, with embarkation information, can be downloaded from the website, or obtained by emailing/telphoning the Association Office.

JUNE 25TH LOURDES TRAINING DAY, LONDON

There will be a preparation day for both experienced and new helpers on Saturday 25 June 2011 in the parish hall of English Martyrs Church, 142 Rodney Road, Walworth, London, SE17 IRA. There will be a morning session for experienced helpers from 11.00am – 1.00pm. It is compulsory for all new volunteer helpers to attend the afternoon session, which will run from 2pm - 5.30pm. The session will provide information about the work involved and the wider pilgrimage and enable you to meet other helpers and organisers. The Catholic Association will also try to complete CRB Application Forms at this time. There will be a social from 6pm in the evening to meet each other and catch up informally over some refreshments.

JULY 30TH FEAST OF ST IGNATIUS

The alumni/ae Mass will be at St Francis Xavier's, Liverpool, 7pm on Saturday 30th July. The Archbishop will preside at Mass. Refreshments afterwards. (<http://www.sfxchurchliverpool.com/>) All alumni/ae are welcome to attend. Please check the website for the details of the Farm Street Mass, which will be available shortly.

AUGUST 19TH – 26TH LOURDES PILGRIMAGE

OCTOBER 8TH – 9TH 1980 REUNION, STONYHURST

A reunion is being held at the College for those who left in 1980. Please email the Association Office for a booking form, or contact Jay Chitnis at jay@hjc.co.uk

OCTOBER 29TH ASSOCIATION ANNUAL DINNER

This will take place at the College and Fr Brendan Callaghan SJ will preside.

NOVEMBER 20TH Stonyhurst Pilgrimage Trust, Trustees Meeting at Stonyhurst

DECEMBER 14TH NORTH WEST CONVIVIAM

There will be a Carol Service in the College Chapel at 6.30pm followed by light refreshments in the Top Refectory. All OS and their families are welcome to attend.



CONGRATULATIONS

Please send your contributions to the Editor: d.mercer@stonyhurst.ac.uk

BIRTHS

Osamu Arakawa OS 90-95 and his wife Olivia had a baby boy, Enzo Maximilian, on 16th August 2010 in Seattle, USA.

Victor Fauvelle OS 80-85 and Anna: a daughter, Madeleine, born April 2010.

Antony Joseph OS 88-93 and Amelia: a son, Arthur, born 25th November 2011.

Thomas O'Maoileoin OS 82-90 and his wife Nyree are pleased to announce the birth of their first child, a baby girl, named Ophelia Nuala O'Maoileoin on Sunday, 30th January 2011 in Chelsea.

Marcus Stemmer-Baldwin OS 85-90 and his wife Jennifer are delighted to announce the birth of their son, Edward William Stewart, on 14th October 2010.

MARRIAGES



Above: **Richard Booth OS 68-78** married Ms Belinda Watson at Lumley Castle, Chester -le-Street, Co Durham, on 23rd October 2010. His father, **Major Anthony Courtney Booth OS 43-47** was also present.



Jessica Macfarlane OS 97-05 married Derrick Sketchley at the College on the 2nd October 2010. Over 80 cumulative OS years were present, starting with the **Macfarlane** clan: **Niall OS 66-75**, **Julie OS 76-78**, **Ailsa OS 98-04**, **Alasdair OS 97-08** and **Miles OS 68-77**. Also present: **Matthew Power SJ OS 69-79**, **Charlotte Tasker OS 98-05**, **Lucy Jordan OS 00-05**, **Sarah Hardstaff née Layzell OS 00-03**, **Rachel Ward OS 97-05** and **Paul Chitnis OS 74 - 79**.



Mark O'Sullivan OS 66-69 married Trisha Harbord in Bath, with a reception at the Roman Baths (above), on 26th June 2010. **Patrick Keane OS 60-69**, **Philip Powell OS 64-69**, **Robert Gryspeerdt OS 67-69** and **William Feeny OS 64-69** were in attendance. Mark's brothers, Kevin and Shaun (ex-Beaumont) were also there.



Above: **Kevin Barrett OS 93-98** married Laura Pollard on the 12th June 2010 at Royal Holloway University. **Dan Freeman OS** was Best Man, with **Shane McLoughlin OS** in attendance. Guests included **Simon Gooderham OS** and **Matt Milliff OS** – all from the same 93-98 playrooms. Kevin plays for Saracens and England 7s, while Laura is a freelance journalist.



Richard Aspinall OS 97-02 married his wife Julia, on 24th July 2010 at St Peter's, Stonyhurst (above). 60 people came from all over the world, including the bride's family from America. **Gerald Slocock OS 66-73** took guests on a tour of the College and **Fr Adrian Howell SJ, OS 55-64** concelebrated the Mass with Fr Joe Duggan.

IN MEMORIAM

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

Dr Mabel Alli, Associate

Benedict Burgess OS 04-05

Graeme Richard Christmas OS 37-45

Brigadier Martin Hugh Daly OS 45-54

Paul John Daly OS 43-47

William Mark Fenoughty OS 42-50

Peter Finnigan OS 37-40

John Leo Anthony Foster OS 44-51

Richard Arthur Hall OS 75-84

Gavin Philip Henry OS 38-44

David Hudson OS 56-64

Jules de Maes Janssens OS 07-09

Desmond Thomas O'Donovan OS 44-50

John Arthur Stagnetto OS 44-45

Gerard Henry Wright OS 38-47

MAY THEY REST IN PEACE

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

LESLIE HUMPHREYS

John Mulholland OS 71 (07786 277508 or j.a.mulholland@btinternet.com), would like any information on (including a copy of any photo of) Colonel Leslie Humphreys OBE (OS 1918-22). He needs it to help with an article he is writing for the next edition of *The Stonyhurst Magazine*. This could be anything connected with his early years, or his work with the Secret Service during WW2, or his post-war years at the Foreign Office or his time at SMH, where he was on the staff from 1964 to 1973, before retiring to Sussex. Leslie died in December 1976.



CORRESPONDENCE & MISCELLANY



CONGRATULATIONS TO...

...**Alex Bloomfield OS 97-02** of Cavendish Corporate Finance (*below, right*) who was awarded the winning individual prize out of 800 entrants by Australian Business in the 2010 Challenge series sponsored by Qantas. He is the recipient of two return flights to Australia donated by Qantas and was also awarded an honorary position on the Australian Business Board for one year.



...**David Franklin Northey OS 66-71** who was installed as a Knight of the Equestrian Order of the Holy Sepulchre of Jerusalem by the Grand Master, John Foley, at the investiture mass at St George's Cathedral, Southwark in December 2010.

...**Jonathan Taafe OS 74-79**, who has taken up a new post as a district judge based at the City of Manchester magistrate's court.

SONS IN EVERY LAND...

Francis Rainsford OS 66-71 the Honorary British Consul in Arequipa, Peru, informs us that the intense sunlight is damaging to the eyesight, especially of the poor and elderly. Thanks to his efforts, The Huddersfield Lions Club has donated 320 spectacle frames to ease the situation. He commented that until now, the two towns were only linked by a common textile heritage but now this will help to strengthen their relationship for the future.

From Viet Nam, we received a quirky and mainly unprintable (but interesting) Christmas letter from **Peter Law OS 70-75** wishing everyone good health and prosperity for 2011. He is an Energy Consultant to the Gerson Lehrman Group and has been elected as Co-Trustee of a newly formed Thailand Charitable Foundation.

STAGE & SCREEN



No – Harry Potter, aka Daniel Radcliffe, is not an OS; but thanks to the efforts of an OS will soon be on a screen near you. Association *aficionados* of Hammer Horror Films will remember that the movie company appeared to die in the 1980s, having produced its last feature movie, *To the Devil a Daughter*, in 1976; but like Dracula, Hammer has returned, under the guidance of **Simon Oakes OS 67-75**, who bought the company in 2007 and is its President and CEO. *Let Me In*, the first film produced by Hammer since its return from the grave, came out in November 2010, while in March this year *The Resident* (starring Christopher Lee) and *Wake Wood* are being released. Daniel Radcliffe will be starring in *The Woman in Black*, currently in its post-production phase. Perhaps we can look forward to a film featuring grim towers, dark walks and Jesuits? After all, Dracula would find Stonyhurst far more congenial now, since they let in girls!

Matt Greenhalgh OS 83-86 has worked both as a script writer and director, starting on TV in the 90s, when he was an assistant director on *Hollyoaks*. In 2003 he was nominated for a BAFTA for his script writing on the TV series *Clocking Off*; but it was after moving into films that he won his first BAFTA, in 2008: the Carl Foreman Award for the most promising debut script writer for his work on the film *Control* (2007), a profile of the enigmatic singer Ian Curtis of Joy Division. Last year he was nominated for his script for *Nowhere Boy* (2009), a chronicle of John Lennon's early life starring Aaron Johnson, Kristin Scott Thomas and Anne-Marie Duff.

This year a BAFTA was won by another OS: **Chris Morris OS 72-80** (*below*) won the 2011 BAFTA award as 'Outstanding Debut by a Writer, Director or Producer' for his feature length film *Four Lions*. This was also nominated for 'Outstanding British



Film' but lost out to *The King's Speech*. His brother **Tom OS 74-82** at the Bristol Old Vic has received plaudits for his musical of *Swallows and Amazons* where the characters are all played by adults and the props are minimal. It is described in the *Daily Telegraph* as 'sometimes shambolic, but always warm-hearted, affectionate and fun'. Apparently, somehow, he is also directing *Warhorse* on Broadway.

Another OS in the acting world, **Hugh Wooldridge OS 66-69** has recently passed his thirty year mark as a director. He describes how he was led into his career: 'I remember seeing *Jesus Christ Superstar* when I was fifteen and that was so exciting that I thought this must be the sort of show I want to direct... I also knew I wanted to be a director at about that time because an enlightened teacher asked me to direct a play at school. And an even more enlightened schoolmaster wrote a nice review. Maybe it was a combined conspiracy to stop me acting – I was truly dreadful as an actor...' Recently he has directed *The Haunting*, a Dickens adaptation currently on tour, and on May 1st he is staging *ANTHEMS: The Concert* at the Royal Albert Hall for the benefit of Leukaemia & Lymphoma Research. He is also returning to smaller scale projects of the kind he was involved with early in his career, and mentoring young writers and directors, 'giving them the support that I wish I had when I entered the profession.' He was recently up at Stonyhurst conducting a one day drama workshop.

OUT OF IRELAND

And from Ireland we heard recently that **Sean Devaney OS 80-85** went to Trinity from Stonyhurst and read Philosophy before working in the alternative energy business. He has a daughter called Molly and his three OS brothers also live in Dublin.

We also heard from **Dr John Magner OS 46-54** who worked in the Mater Misericordia Hospital, Dublin as an anaesthetist and for the first heart transplant in Ireland. His interests are: golf, lawn bowling and sailing and he is now enjoying retirement.

Another graduate of Trinity is **Edward Hamilton OS 48-54** who was a founder and director of a Computer Stationery company for thirty something years. He is now retired and runs a string quartet (playing viola) and collects historic Irish glass and antiquarian books. He has five children and twelve grandchildren and would welcome OS visitors to Ireland. He lives in Dalkey near Dublin.

He wrote a most interesting little book about his life and times at the College in the fifties, called *Romping, whistling and throwing stones*.

James Fanning OS 84-92, who lives in Birr, stood unsuccessfully in the recent Irish election as an Independent in Laois/Offaly, the constituency of the last Prime Minister. James is the 36 year old managing director of Midland Web printing which employs 40 people and said 'The last twelve months have left most of Ireland numbed and shocked by the debacle created by those we would call the political establishment...It has been like watching a slow train crash..' He polled 335 votes.



Joe Ansbro OS 99-04 recently made history by becoming the first black player to be capped for Scotland at rugby. His debut game, last November, was against South Africa, whom Scotland beat 21-17. A review in *The Times* commented: *What really turned the game round for Scotland was that they rediscovered their defensive bearings. They are never going to score lots of tries, so they have to hold their opponents in check. What we saw in this game was the aggressive terrier defence that everybody had expected against New Zealand, with Joe Ansbro, on his debut, proving one of the key men.*

At the time of writing Joe has earned four caps, with more in prospect as he is currently involved in the 'Six Nations' tournament. Joe was adopted into a large English family who settled in southwest Scotland and began as a keen football player and supporter but thanks to his elder brother **Alastair OS 95-00**, he took up rugby at the College, continued at Cambridge, played for Northampton and first played for Scotland in the As team for the IRB Nations Cup tournament in Romania in June 2009.

Left: Joe earning his second cap against Samoa, 27 November 2011



Francis in action with singer Nikki Loy

Francis Rockliff OS 59-70 has set up a band -- The Rockliff Jam -- who had their first gig in Oxford this February. **Gerald Slocock OS 66-73** writes to say:

You might like to know Francis Rockliff's Oxford gig on Saturday was terrific and apart from my OS sister's lyrics in some of the songs performed, John Horgan OS 63-68 contributed some gorgeous jazz piano riffs and Francis Matthey OS 65-69 played a couple of delightful flamenco guitar pieces. The band's drums were manned by John Coghlan of Status Quo and Vo Fletcher, guitarist with Fairport Convention, was another performer.

The stage was lit by Hugh Wooldridge OS 66-69 and David Hurst OS 62-70 managed the evening. In the audience were Stephen Roche OS 60-70, Mark Bancroft-Livingstone OS 65-70, Jamie (Piers Hugh!) Sutton OS 66-71, Jimmy Burns OS 66-71 and David Scurr OS 65-74. It transpired that David, an architect, has professional dealings with John Horgan, a structural engineer. Francis Rockliff is a haematologist at the Chelsea and Westminster Hospital.

Jimmy Burns writing in *Music* says: *Stonihurst was present last Saturday in a small theatre in Oxford where a group of old boys were among the audience to hear a concert put on by Rocky. Other enduring schoolboy memories of Rocky is of a handsome and passionate individual, hiding mysteries in his background with his mop of jet black hair and dark olive skin, who shunned intellectual pursuits, other than developing refined covers of the Beatles and The Rolling Stones. He would lock himself up for hours in one of the school's basement music rooms and play endless tunes on the piano, when not gathering others for an impromptu session....*

The Rockliff Jam's next gig is on Saturday 9th July 2011 at the North Wall Theatre, South Parade, Oxford OX2 7NN. Tickets, which include a Champagne Reception, are £25 and can be bought online at www.rockliff.biz.



Two new portraits by Ellen Riley OS 01-06: Pat Gavin (left) and Peter and Bridget Hardwick (right). They have been commissioned by the College as part of a series to commemorate staff who have served a significant number of years.



correspondence & miscellany

Bruce Kent OS 43-46 was recently given the accolade by *The Oldie* magazine of being interviewed for their 'Pearls of Wisdom' column, showing that he has lost nothing of his robust zest for life – recently canoeing down the Thames from Hammersmith to Tower Bridge, and observing that 'Life's fun, life's an entertainment'. He also displays a straight forward common sense: when asked *What do you think happens in the afterlife?* He replies: 'There is an afterlife, but I don't know why people get so tied up about it...' and to the question *Any visions of pearly gates?* 'Oh come on! Of course not! I'm an ant walking across the top of a computer...'. He mentions that he is an active member of his parish, serving on the council and working in parish groups with prisoners and refugees. In this season of Lent some of our readers might wish to start such initiatives in their own parishes, so we asked him to expand on this work; he was cautious, observing 'My line is that a parish that does not have justice as a central focus all the time is not really a fully Christian community at all. But this might make some of the OS fraternity choke on their boiled eggs and I wouldn't want that.' Thinking that a bit of choking might not do us that much harm, indeed might even provoke a bit of thinking, we egged him on more and he wrote:

Our north London parish, like many around the country, is very generous when it comes to charity. A disaster appeal and everyone digs deep. But we also try to go beyond charity to justice - its essential partner. Our English language class for refugees is aimed at asking us in turn why people have to flee their countries. Our support for a little hospital in Jordan makes us ask why is Jordan so poor? The Fair Trade campaign got many, including the Manager of our local Tescos, to realise that working conditions elsewhere (and here) can be very unjust. On Remembrance Sunday we have a ceremony, always attended by our local Imam, at our peace garden focussing not just on the bravery of 'our' boys but on the need to put an end to war itself. We even took Our Lady, at least on the parish banner, down to a vigil outside an arms sales exhibition. You can't buy guns in HomeBase. Why should we have a money-making industry selling them around the world? Ours is a parish with up to 70 different nationalities. So by the Blessed Sacrament chapel we have put up the 'Our Father' in many languages - the latest being Cornish. Many people, many traditions but one in the Body of Christ. That's multiculturalism in action.

John Mohammed Butt OS 66-68, who perhaps should be appointed honorary Association Imam, has recently featured on BBC radio, profiled by Nadene Ghouri in the programme *John Butt: The hippie who became an Imam*, and also the subject of a contribution she made to *From our own correspondent*. These were structured around a visit they made to his old madrassa, Darul-Uloom Deoband in India, South Asia's largest madrassa described by John as 'the Oxford University of Islamic learning'. He is the first and only westerner to have graduated from Deoband, established in 1866 after the Indian Mutiny by Muslims opposed to British rule. He recalled the strictness of the regime, verging on the Calvinistic – but, as Nadene Ghouri pointed out, at least Stonyhurst might have prepared him for that. John fell in love with Afghanistan in 1969, and has remained in the Swat valley pretty much ever since. Accepted by the Pashtun and speaking many of the local languages fluently, he has seen over the years the politicisation of Islam accompanied by the promotion of militancy and radicalism. In Newsletter 296 his work with BBC World Service in producing an "Afghan Archers" was described, and **Robert Brinkley OS 64-72**, at the time British High Commissioner in Islamabad, commented that John was seen as a positive influence. Now he has carried on his work in a new area, helping to set up Afghanistan's first Islamic University, in Jalalabad. He has stressed the dangers of splitting religious from secular education (state education in Afghanistan is completely secular, isolating the religious schools), and as well as religious studies the university offers a range of courses including business and media studies, engineering, modern languages and economics. There is also a course of Peace Studies – 'Islam has become associated with a number of conflicts which are being currently waged in the world, while certain protagonists claim that their struggles are being conducted in the path of Islam ... Peace Studies represents an effort, based on Islamic teachings, to paint a true picture regarding peace and war in Islam-the religion which seeks the establishment of peace.' His work is not without its dangers, and he has been receiving so-called 'night letters' from the Taleban, denouncing him as a Christian missionary or 'orientalist', labels which can earn a death sentence. In early February the university was the target of a bomb attack, causing considerable structural damage though luckily not serious injury. John's position is precarious, but as he commented to Nadene Ghouri, 'You only die once. I could get hit by a bus tomorrow'.

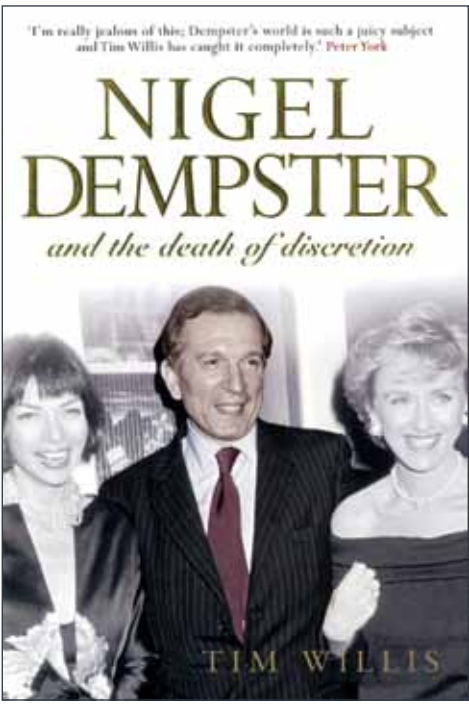
BOOKS

Nigel Dempster and the death of discretion by **Tim Willis OS '76** recently published by Short Books (ISBN 978-1-906021-84-9) has attracted outstanding reviews: 'Effervescent, elegantly written and faultlessly researched' (*Spectator*); 'A dazzling read, a helter-skelter ride through High Society and Fleet Street' (*Sunday Express*); 'Witty, scandalous and horribly riveting' (*Sunday Times*). It is a compulsive read, taking us through the many stories which filled Dempster's columns, from the early reports of Debutante balls to his last item thirty years later on Clarissa Dickson Wright's impending bankruptcy in 2003. The cast list over the years is staggering: from Princess Margaret to Bianca Jagger, Annabel Birley to Princess Diana, Bubbles Rothermere to Christina Onassis, Harold Pinter to Taki. There were huge scoops, such as predicting Harold Wilson's resignation and Princess Margaret's divorce; and plenty of damp squibs – for example the supposed forthcoming marriage of **Paddy McNally OS '55** to the young Sarah Ferguson in 1985. Tim Willis traces a ballistic career hugely significant in creating the celebrity culture and eventually overwhelmed by it.

It is in the portrayal of Dempster's character as a tragic hero that the great strength of the book lies. An Australian born in India, he never felt completely part of the society

he portrayed and mixed in, but desperately wanted to be – for example his *Who's Who* entry where 'he made himself look ridiculous by giving the aristocratic pedigree of both his wives'. Whilst being praised by Auberon Waugh as the greatest living Englishman, he could also have vitriolic and litigious feuds with Richard Ingrams. Inscrutable at work, he would bawl out staff 'for losing cuttings that he had forgotten to return. The technical support staff were subjected to daily tongue lashings for his failings'. Yet, as Willis makes clear through the book, he could also be kind and generous; Roddy Llewellyn describes him as having been 'a charming slubberdegullion. No one can resist a cad'. **Steve Lynas OS '74**, who worked at the *Daily Mail* in the 1980s, has very positive memories of him – 'Dempster was a very decent chap to me... it would be fairer to view him at the height of his career as an innovator and bloody good journalist.'

Dempster's decline is acutely plotted by Willis: a changing world, the move from Fleet Street and its drinking culture, the growth of PR, the loosening moralities of sexuality and divorce, the emerging A lists of footballers and page three girls, and the sheer omnipresence of gossip and celebrity. He was by then a relic of Swinging London trying to survive in Cool Britannia.



His physical decline and loss of a once formidable memory were put down to his heavy drinking, until he was diagnosed with PSP, a degenerative brain disease which largely explained his aggressive behaviour and was to bring about his death in 2007 aged 65. But before this he had converted to Catholicism: a last unexpected choice by a fascinating man.

Rowan Somerville OS 80-86 has won a literary award, though whether he is to be congratulated we are not sure; for the award in question is the *Literary Review* Bad Sex Award, founded by Auberon Waugh in 1993 to discourage the 'crude, tasteless, and often perfunctory use of redundant passages of sexual description in contemporary novels'. Our Rowan pipped Alastair Campbell to the post to romp home with this year's accolade; the *Guardian* reported: *With one killer sentence using the image of a butterfly collector* – 'like a lepidopterist mounting a tough-skinned insect with a too blunt pin he screwed himself into her' – *the novelist Rowan Somerville demolished all comers and secured this year's coveted Literary Review Bad Sex award.* The Shape of Her is Somerville's second novel. He graciously accepted the honour, presented by film director and food critic Michael Winner, saying: 'There is nothing more English than bad sex, so on behalf of the entire nation I would like to thank you.' In a *Guardian* blog Rowan described his mixed feelings at getting the award, pointing out that 'My novel has lots of sex in it because it is about sex. Its real title was *Sex That Lasts For Years* but the publishers wouldn't allow it. Despite appearing to be a love story, it's really about how the scars of childhood abuse affect later relationships and it's based on two people's real experience... But let's be frank, this ridiculous award had put my novel in newspapers and web sites across the world and although, when the deputy editor of the 'mag' emailed me to ask if I'd enjoyed the party, I replied "as much as a televised visit to a proctologist", I don't think the publicity is going to do me, or the book, any harm either. So although it surprises me to say it, I am very grateful to them.'

...and finally: no, this is not a building wrapping project by the artist Christo: rather, a £4.5 million restoration of St Peter's being funded by the British Province of the Society of Jesus. The wraps are due to come off in the autumn when we can look forward to a grand reopening with High Mass. Meanwhile the College is making do with the Boys' Chapel where Masses are being celebrated in a shift pattern. Our thanks to Layla Williams in the Association office for the photo.



correspondence & miscellany

REUNIONS AND CONVIVIA

RHETORIC 94 REUNION

This event took place on 9th and 10th October, 2010. It was organised by David Scott and the Association Office, followed the usual format and enjoyed the expected success.

Present were:

Stephen Belderbos, Richard Brindley, Giles Burke-Gaffney, Nicholas Burnet, Simon Cannon, Matthew Cartwright-Terry, Alvaro Casa Cobaleda, Mark Chapman, Daniel Cheetham, Christopher Davies, Caesare De Ferranti, Celestino De Freitas, Laurence Denvir, Harry Dickinson, James Flood, James Hall, Jeremy Harben, Simon Head, Michael Hurley, Christopher Norton, Armando Olivares De Emparan, Gino Paesano, Kieran Pavey, Richard Pertwee, Matthew Pugh, Nicholas Quinn, Dino Radice, David Scott, James Scurr, Harley Stoddart, Andrew Thomasson, Andrew Waldron, Stephen Watson, Aidan Williams, Justin Woo, Timothy Wright and GUESTS: John Hopkins and David Ridout.



CAROL CONCERT & NORTH WEST CONVIVIUM

About 170 people found a hole in the weather to travel to Stonyhurst on 15th December and begin the Christmas season with carols in the College Chapel and the usual refreshments later.

The service was conducted by Fr Michael O'Halloran SJ, with readings by **Richard Eastwood OS 1950** and **Mark Belderbos OS 1961**. The Association President **Michael Joseph OS 1959** gave this extract from a sermon given by Blessed John Henry Newman while he was still an Anglican priest:

We read that there were certain shepherds keeping watch over their flock by night, and angels appeared to them. Why should the heavenly hosts appear to these shepherds? What was it in them which attracted the attention of the Angels and the Lord of the Angels? Were these shepherds learned, distinguished or powerful? Were they especially known for piety and gifts? Nothing is said to make us think so.... Why then were they chosen? for their poverty's sake and obscurity. Almighty God looks with a sort of especial love, or (as we may term it) affection, upon the lowly. Perhaps it is that man, a fallen, dependent, and destitute creature, is more in his proper place when he is in lowly circumstances, and that power and riches, though unavoidable in the case of some, are unnatural appendages to man, as such...

The shepherds then, were chosen on account of their lowliness, to be the first to hear of



Above: The Annunciation, from MS 33, Heures de Notre Dame, Stonyhurst Collections

the Lord's nativity, a secret which none of the princes of this world knew.

Mulled wine and other drinks, with seasonal and very tasty nibbles, were then enjoyed in the Top Refectory whilst people caught up on the news and gossip before heading off into the dark and cold again. Our thanks to the College and catering staff for their hospitality and to Greg Mann, Director of Music.

SLOANE SQUARE CAROLS

Michael Fenton OS 99 - 04 writes:

As always and despite the weather, the carol singing went very well, about 60 singing in Sloane Square and about 100 later at the Trafalgar. We had to cut down the singing to one hour as the cold was getting the better of some of us! Still, we raised £303 plus a few Euros so a cheque will be in the post very soon.

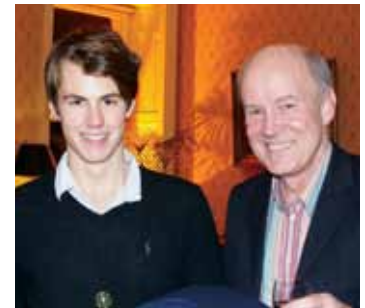
AUCKLAND, NEW ZEALAND



A small group of OS enjoyed each other's (and their wives') company in a get together and good meal in the Viaduct, Auckland on Saturday 20th November. OS present were **Richard Thorpe OS 77-82**, **John O'Ferrall OS 46-52**, **Michael McEntegart OS 60-68** and **Simon Fea OS 66-68**. **John Bentley OS 63-68** sent his apologies. The photograph shows Michael, Richard and Simon.

BRISTOL CONVIVIUM

A Convivium was held on February 24th in the very congenial setting of The Clifton Club, Bristol. Mass, celebrated by Fr Billy Hewett SJ, OS '50, assisted by Fr Nick King SJ, OS '66, was followed by buffet and drinks and a brief address by Andrew Gordon Brown, Deputy Headmaster



From top left, clockwise: Frs Billy Hewett SJ & Nick King SJ; Dr Giles Mercer, Headmaster 1985-96 with Andrew Gordon Brown, Deputy Headmaster; Marcus Wenner OS 76 and his brother Matt Wenner OS 74; Hugh Holt OS 09 and David Hurst OS 70; Dr John O'Higgins OS 53 and John Coverdale OS 51; Mrs Caroline Mercer, Miss Helen Brewer and Anthony Rogerson OS 96; Christopher Page OS 76, Mrs Pauline King and her son Fr Nick King SJ, OS 66

FIFTY YEARS AGO

Mr F. A. d'Abreu was President of the Stonyhurst Association. Albert Isola QC, JP, well known in Gibraltar law and politics, died. Fr Higham reported a notable rugby match between the College XV and the Wanderers: *It must be some time since so spectacular a game was seen on Smithfield; and the XV provided most of the spectacle... The Wanderers in certain departments were impressive: N Drake-Lee and J Rigby were a very formidable second row and D Unsworth and R Godfrey and D Ibison were a constant danger. The XV were the first to score... Donegan was magnificent in defence and Henderson kept a very effective hold on the giants against him. The second half was as enjoyable as the first; until the Wanderers snatched victory from our grasp by scoring in the last minutes... The XV had never played like this the whole season; if they had done so how differently history would have been written.*

RSM Barry died, after 21 years at Stonyhurst. *The Magazine* says: 'A man of strong character, of high standards and of loyalty, he was a stern disciplinarian but had the kindest of hearts'. Fr Freddie Turner SJ became the first headmaster of the College. Macdonald Hastings presented a BBC television feature on Charles Waterton, watched by an estimated sixteen million people. It was the 400th anniversary of the building of 'Cromwell's Bridge' at a cost of 'three score and tenne pounds of gud and lawfull Englishe money' payable in instalments of £10 on various feast days. The cost was borne mainly by the Shireburns.



PAST v. PRESENT — EASTER, 1961
J P Rigby '45, G Erdozain, G Beeley-Fox '46, D Sheehan, R O'Brien, D Ibison '54, D Chisnall '54, D Unsworth '48, D da Cunha, C Harney '48, R Butcher '53, D Watts, N Drake-Lee '51, I Burnside, M Cockburn '49, L de Coutère '48, B Drake, P Moorhouse '48, R O'Meara, A Sheil '52, P Henderson, PE Kelly '45, D Donegan, R Godfrey '44, E O'Donoghue, J Denvir '42, J Giles, C Moran, J Kieran, B McGuirk '33 Referee



ANNUAL DINNER

Our Association President, Michael Joseph, writes:

The Annual Dinner, arranged at the Royal Institute of British Architects in London's Portland Place in November, was an opportunity to illustrate the outstanding buildings of Stonyhurst. The RIBA is a 1930's Art Deco building and as we ascended the staircase there were a sequence of familiar images ahead of us on a screen, showing the College buildings and surroundings as we know them today. The reception was held on the landing at the head of the stairs and in the adjacent Gallery, where an exhibition displayed the development of the College buildings and collections, since arrival in Lancashire in 1794, up to the opening of Weld House in September 2010. Some of our many generous benefactors were noted on blue roundels. Dinner was served in the Florence Hall with its beautifully lit and incised wall decoration. The meal and the service met with universal approval.

Among our guests were four headmasters of the College, Fr Michael Bossy SJ, Dr Giles Mercer, Mr Adrian Aylward and Mr Andrew Johnson, and a total of ten Jesuits including Fr Adrian Howell, Jesuit Superior at the College. Fr Guy Nicholls of the Birmingham Oratory was our Guest of Honour. We had been loaned the Congratulatory Address, sent by the College to Blessed John Henry Newman when he became Cardinal and which usually hangs in the Oratory House. It was signed by all the Priests, Staff, Philosophers and members of Higher Line at the College in March 1879. It was a pleasure to hear of Blessed John Henry in the year of his beatification and on the occasion of the Holy Father's visit, with Fr Guy bringing him to life as a real person.

How pleasing it was to see so many young OS and the whole Stonyhurst Family so well represented, the occasion was a sell out with an attendance of 250.



Above: Fr Guy Nicholls with Michael and Frances Joseph



Above: Harry McDermott, Alex Pinder, Daniel Dwyer, Ola Alli and Serena Marchetta.



Right: Alistair Robertson, Chris Moss, James Clarke & Dan Smalley



Above: Joe Fattorini and Rupert Bell
Left: Brendan Roche

Right: Carol & Philip Grundy

Below: Anthony & Jane Chitnis



Below: Billy Hewett SJ, Brian Isola and Martin Flint



James Hanratty and Peter Roche



Paul Davies and Helena Bold-Davies



Christopher Riley and Peter Hardwick



Christopher Page, Gay Brumby and Celia Page



Richard Aldington, Dominic Hartley & Christine Lorimer



Dan Smalley and Sean Kennedy



Jenny Brumby, Michael Fenton and Luke Pryor



ROBERT PERSONS LECTURE

GILES MERCER

As part of the commemorations of the 400th anniversary of Robert Person's death the Association invited Professor Victor Houliston to give a lecture on him. This was held at Balliol College on 22 October 2010, followed by a buffet supper at the Catholic Chaplaincy. Dr Giles Mercer, Stonhurst Headmaster 1985-96, reviews the evening:

THE STONYHURST ASSOCIATION should be congratulated on organising a lecture to commemorate the anniversary of the death in 1610 of the founder of the College. The setting of Balliol College, where Robert Persons in his pre-Catholic days was an undergraduate, fellow, dean and bursar between 1566 and 1574, could not have been more fitting, and the lecturer was the foremost authority on Persons, Victor Houliston, Associate Professor of English at Witwatersrand University. The evening was very well attended by OS across a huge age range – and it was particularly good to see OS Oxford undergraduates – and by relatives of OS and friends of the College. It was a great pleasure to be joined by Jesuits from Campion Hall, including the Master, Fr Brendan Callaghan SJ, OS 59-66, who gave a memorable vote of thanks, and by Fr Simon Bishop SJ, OS 75-86, the University chaplain, who so kindly helped make possible the splendid supper in the Chaplaincy. This was a Stonhurst occasion to its core, and yet it was more, in placing Persons and the early life of the College within the context of the whole Church. Universal service was – and one could add, remains – at the heart of College's mission.

Two further notes of congratulation can be sounded. The first is to those who commissioned the new portrait of the founder (*right*) and especially to the artist, Lynne Kroll. The subject in his richly symbolic setting is depicted as strong and steadfast in his vision, while at the same time being a man of prayer and deep spiritual interiority, scholarship and sensitivity. The portrait at various levels gets close to the Fr Persons whom Victor Houliston sketched historically, the Persons who was given a black press by his opponents, starting even in his Balliol days, when he came under suspicion for his pro-Catholic inclinations.

Secondly, the Head of History at Stonhurst, Michael Turner, should be congratulated for his article on Fr Persons in the 2010 *Stonyhurst Magazine*. It well explains why Fr Persons deserves to be admired, and it is good for a community to know its roots and to interpret its fundamental purposes in the light of present challenges. For most of the past four hundred years Fr Persons has not been well enough talked about and appreciated. More recent years of scholarship have been bringing him out from the shadows in which he and the English Catholic community were forced to live. Mr Turner tends to see Fr Persons as one of the founders, the others being King Philip II of Spain, Fr William Flack and even Fr Giles Schendonch, and perhaps others; a kind of team effort. That is a valuable insight, but from Houliston's lecture one can deduce that Fr Persons's work in setting up the Iberian foundations, his work with those in the highest echelons in Rome, his closeness to Philip,

and his whole drive and energy, make it reasonable to assume that he played a decisive co-ordinating role at the very least, justifying his place as the pre-eminent founder.

Fr Persons was reviled by the Protestant Establishment. He was caricatured as the archetypal, scheming Jesuit (a Protestant propaganda construction). He was also disliked by elements within the English Catholic community, for his rigid opposition to any compromise with the Anglican religious settlement, for his perceived wish to dominate secular clergy, even for escaping the fate of his friend St Edmund Campion and being suspected thereby of cowardice. Persons was even disliked by one or two in his own Order,

as Houliston described. In his defence Persons faced an endless series of highly complex choices, without the advantages of historical fore-knowledge. At every stage Persons's overriding priority was unswerving allegiance to the universal Church and its visible head on earth, the pope, however difficult he might have found individual popes. Persons saw the Church of England as an opportunistic rag-bag which would fragment sooner or later, hastily glued together by allegiance to a monarchical regime whose credentials were questionable and by a Parliament whose religious authority was groundless. Whether one sees Persons as being merely on the wrong side of history or a prophetic voice of relevance to Britain today might be a discussion topic for Higher Line!

In Houliston's words, Persons 'got his hands dirty. He was tough, and he didn't suffer fools gladly'. Coward he was not. These were extremely challenging times

and Persons was a fighter, in the spirit of the martyrs and the VCs, using whatever means and tactics seemed most suited to achieve nobler ends. These are not qualities to be dismissed today in a society in which Catholics might increasingly have to use every means at their disposal, to argue, to hold their ground, ultimately to evangelise. At the centre of the Houliston lecture was Persons's 'infinite resourcefulness', the way he developed and modified his views on the English Mission, shifting from a largely military response to a primarily catechetical one, all during twenty-nine years of absence from England. Stonhurst is blessed in its collection of Persons's books on Catholic doctrine, perhaps his lasting achievement, even prefiguring aspects of Blessed John Henry Newman's thinking. It is this achievement which Professor Houliston has brought back fully into focus.

All in all, Fr Robert Persons SJ was a great founder of the College and a great English Catholic. Professor Houliston illuminated his subject in a profoundly stimulating way and we owe him a lasting debt.



FROM STONYHURST TO VALLADOLID

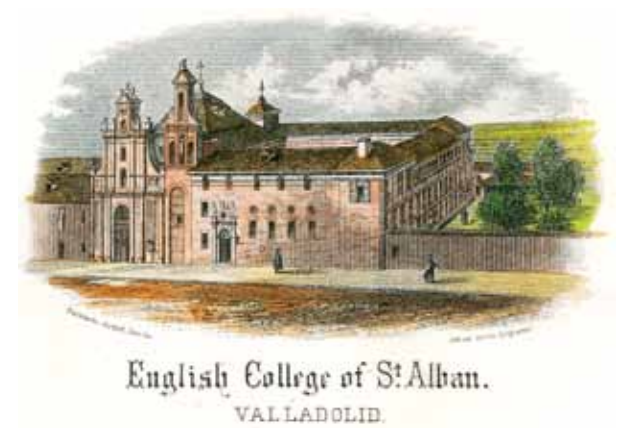
VICTOR HOULISTON

THE ORIGINAL FOUNDATION of Stonhurst College was at St Omer, where Robert Persons arranged for the establishment of a school for the sons of recusants, denied a Catholic education in their native England and Wales. Many of the first pupils at St Omer went on to train for the priesthood and the English Mission, in Valladolid, where Persons founded a college in 1589. Thus it was most apt that in the very week following the Stonhurst Association's gathering to commemorate the 400th anniversary of the death of the college's founder, Robert Persons, the Royal English College of St Alban's, Valladolid, held a week of festivities in his honour.

The college, which now provides a propaedeutic year of formation for prospective ordinands, celebrates 'Martyrs' Week' every October, commemorating the 23 martyrs who trained there. In 2010, the focus was on Robert Persons, who, though not himself a martyr had an enormous influence on many of the English Catholic confessors and martyrs of the sixteenth and seventeenth centuries. Some 30 alumni of the college travelled to Valladolid to participate in the celebrations.

At the heart of the activities was a major exhibition of paintings, artefacts and books, put together by the honorary archivist, Fr Peter Harris, at the city's municipal archive. This was entitled 'The Mission of Robert Persons: An English Jesuit at the old court of Valladolid.' It was accompanied by a handsome illustrated volume adding invaluable historical information to the exhibits.

At the college itself, there were three evening lectures through the week: one by Victor Houliston (substantially the same as delivered to the Stonhurst Association), one by Alison Shell (now of University College, London) on contemporaneous images of



female suffering for the faith, and a third by Paul Quarrie of Maggs Bros., the antiquarian booksellers, on Catholic reformation printing. Tuesday's Martyrs' Day mass, involving a procession of relics from the inner court, was followed by four hours of feasting, and on Thursday a requiem mass was held for Robert Persons. We then took buses to a country *bodega* (wine cellar) to feast his memory.

Finally, on Friday night, the chapel opened its doors to the general public for a concert of Renaissance music performed by *La Camerata Iberia*, directed by Juan Carlos de Mulder. Despite the rain, the chapel was packed; the seminarians themselves had to sit in the galleries behind screens originally constructed to hide them from the prying eyes of English informants.

Professor Victor Houliston is the author of Catholic Resistance in Elizabethan England

MARTYRDOM IN A MODERN SOCIETY

PATRICK HOFFMANN

Should Catholics be prepared to face martyrdom in a modern society?

THE ENCYCLOPEDIA BRITANNICA defines a martyr as "one who voluntarily suffers death rather than deny his religion by words or deeds". Famous examples would be those early Christians persecuted and killed in the Roman Empire, among them several apostles, as well as people like St Edmund Campion, who suffered death for their beliefs during the Reformation. This being in the more or less distant past, it seems hard to imagine that there are still martyrs in our world. But in fact there are. Between 1990 and 2000, 613 missionaries were killed, most of them in Muslim countries like Indonesia and Yemen. In the 1994 Rwandan genocide alone, 248 church workers were murdered. While this makes martyrdom a contemporary phenomenon, one wouldn't normally consider countries like Indonesia, Yemen and Rwanda as modern societies.

In a modern society, there is no need at all for anyone to suffer martyrdom. In a modern society, religious tolerance for all religions is deeply anchored as the great intellectual and civilisational achievement of the Enlightenment, beautifully immortalised by Lessing's Ring Parable. And generally, it works. In 2008, a survey by the Pew Research Center found that 70 per cent of all Americans think that many religions can lead to eternal life. And while Europeans are increasingly sceptical about Islam – a majority of Europeans are in favour of banning the burka –, no Muslim would ever have to fear for his life in Europe. If all this is true of a range of religions far less established than the Roman Catholic Church, any notion of Catholics having to face martyrdom would seem utterly unrealistic.

Yet, maybe, there are other forms of martyrdom for Catholics in a modern society – in a society where showing one's faith outside the privacy of one's home has become something of an embarrassment. Our modern society perceives religion and particularly the Church

as a threat to the values at its core: democracy, equality, freedom and tolerance. There is widespread animosity towards those who see a role in society for a Church that preaches unquestioning faith and adherence to absolute principles. Catholic politicians like Edward Leigh and Ruth Kelly have seen their advancement to the higher echelons of Westminster checked because of their religiousness. His absolute principles have also given Pope Benedict a bad image – that of a Rottweiler, a Nazi, a fool out of touch with the world. “Fool” is in fact a word often attached to a religious person these days, as of course it was in the days of St Paul, who (in his First Letter to the Corinthians) turns the tables by saying, “God has made the wisdom of this world look foolish.”

What happened to the Pope and to people like Edward Leigh and Ruth Kelly is, of course, not martyrdom in the most common sense of the word. It might, however, be regarded as a special form of martyrdom. Pedro de Ribadenaira wrote about Robert Persons SJ that he was the “the martyr not of a moment but of a lifetime”. To me, this suggests an extreme kind of martyrdom and one that actually comes close to the original meaning of the word “martyr”, which is “witness”. People who, in our modern society, speak out for a prominent role of the Church and its message are seen as witnesses to the irrational and unreal, and branded as fools: they suffer nothing less than a modern form of martyrdom. But is it worth facing this kind of martyrdom? I think it is – if there is a role to play for the Church and its principles in modern society.

This role could lie in the protection of the values of modern society. Throughout history, people have sought to increase protection for the values they held dear. In Britain, the men who signed Magna Carta were not prepared to rely any longer on their king as the sole guarantor of their freedom; instead Parliament was to be their new safeguard. The recently established Supreme Court of the United Kingdom, like its predecessor, the House of Lords, is another guarantor of freedom, created to ensure that justice is done. Faith, religion, – the Church – could be another such safeguard – one with an authority derived directly from St Peter himself and from the Roman emperors. While this is a role for the Church that is rejected by many people, it nevertheless lies at the heart of Christianity. For the Church has a 2,000-year tradition as guarantor of values that modern societies want to protect. Constantine I, the first Christian emperor, significantly increased the rights of slaves: He made it homicide to kill a slave, thus essentially acknowledging a slave’s human nature, as opposed to the traditional Roman perception of slaves being objects. Justinian I gave freedmen all the rights of a Roman citizen and eliminated the penalty of servitude. Influenced by Christianity, even barbarian peoples, such as the Visigoths and Burgundians, introduced punishments for killing a slave and allowed slaves to marry. In view of this great tradition, it seems all the more important to seek a more prominent place for the Church in public life today.

Admittedly, the Church has failed to follow Jesus’ teachings and uphold his values on countless occasions – and even actively violated them. Although improving the conditions of slaves significantly, the Church was still the largest slave owner in the late Roman Empire. The Church has done great harm to people of other religions, to Muslims during the crusades, to Jews, to the natives of Latin America. When Christian values were trampled on in a way unprecedented in human history – during the Holocaust – there were only few people in the Church who openly condemned the Nazi regime, while parts of the clergy even actively supported it. This leads many people in today’s society to state: “Religion has killed millions of people. There must be something wrong with it.” And there is something wrong with religion, with the Church. But what is wrong with the Church, is arguably its most natural aspect:

It consists of people, fallible people, sinful people. The Church can never stand outside of society, for its members are a part of society. Even the very structure of the Church as an institution is a part of society; the Church’s hierarchy mirrors the imperial hierarchy of the Roman society within which it was created. The Church can therefore not be morally superior to the society of which it is a part.

Why then do many people think of the Church as being even more immoral than the rest of society? Because the Church has set itself and its fallible and sinful members higher aims than the rest of society – the unattainable example of the Gospel and the teachings of Jesus. One example is Jesus’ instruction for us to turn the other cheek when someone hits us. A religious person who subscribes to this moral command but then not only strikes back but also strikes first, would surely seem more immoral than a “normal” member of society doing the same thing. In a way, it is the absoluteness of the Church’s message that is its undoing. It is the reason why the Church, by its very nature, must appear hypocritical, and it is the reason why it must fail, always.

From what I have said it might be concluded that it doesn’t make sense for us to stand up for the Church in today’s society – the new form of martyrdom that I have described. But, on the contrary, I believe that, in spite of the hopelessness of the task, the Church and the fallible people that make it up should in no way be discouraged, and nor should they set their sights lower. For sometimes people do come very close indeed to fulfilling the highest aspirations and living the teachings of Christ. They are the Saints of the Church, men and women like Dietrich Bonhoeffer and Mother Teresa. And many other people who have tried to be like them have enriched their own lives and the lives of others, thus enhancing the whole of society. This is the value of the absolute messages that the Church has to offer. Pope Benedict, when visiting Britain, demonstrated that in a most astonishing way when addressing young people in St Mary’s University College, London: “I hope that among those of you listening to me today there are some of the future saints of the twenty-first century.” In a world of relativism, where nobody is supposed to fail and where the bar is often set so low that one can hardly see it, Pope Benedict expects young people to become nothing less than saints. I doubt that any other leader in the world would dare to proclaim a vision of this magnitude today. If nothing else, this raises Pope Benedict far above the charge of foolishness. His absolute aims and unachievable expectations can release a lot of untouched potential in a modern society. For in education, it is a long-accepted wisdom that people rise to expectations. This makes a strong case for openly advocating a greater role for the Church in modern society.

I would go even further and argue that absolute truths have proven a very practical necessity to modern society. While relativism might be regarded as protecting our values from the extremity of absolute opinions, it can also be very harmful. The principle of not detaining a person without trial would be an example. Thought to be thoroughly anchored in our modern legal system and values, it has been turned almost upside down in recent years by a relativist political attitude in America. After the traumatic events of 9/11, it seemed quite appropriate to suspend the principle of habeas corpus in the case of dangerous terrorists. However, almost ten years later, there are still about 240 prisoners living in horrendous conditions in the American prison camp at Guantanamo Bay. Only 20 have been tried and some, like David Hicks and Murat Kurnatz, have been released after years of imprisonment without any evidence. That is what becomes of the idea of habeas corpus when people relativise what should have been an absolute principle.

The Church is the primary advocate of absolute truths and principles in our modern society. And although it fails those truths and

ST OMER’S PRESS

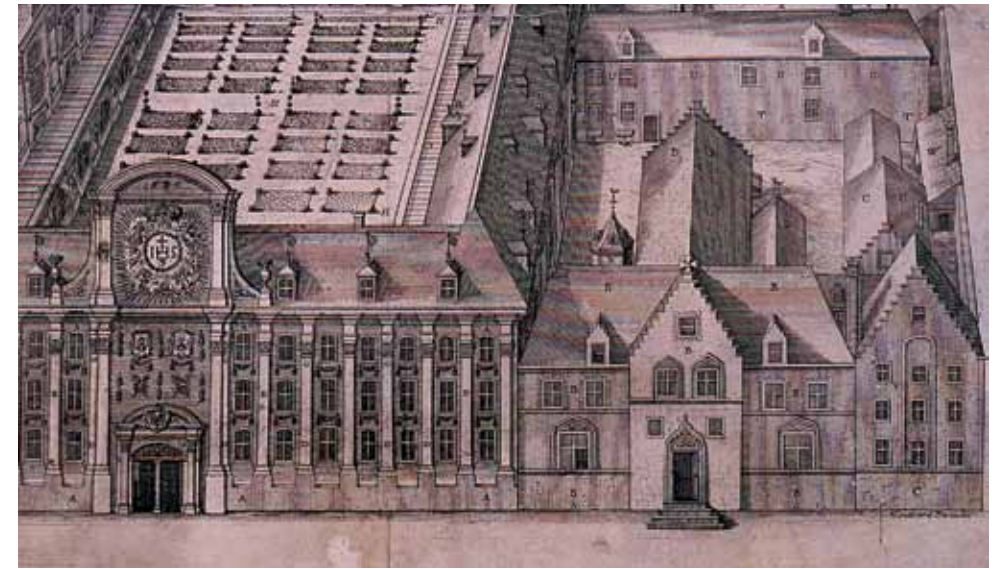
DAVID MERCER

ROBERT PERSONS was responsible not only for the foundation of the College at St Omer, but also the College Press, which was set up in its own print house in 1608, providing the English Mission a means with which to conduct a dialectic war with Protestant theologians, as well as supply devotional works to an English recusant laity deprived of priests. Everyone knew of the existence of the press, including the government in London, although discreetly its books carried no imprint so it was in that sense a ‘secret’ press.

Despite the difficulties of shipping books to a country where they were illegal, possession leading to fines of forty shillings, between 1608 and 1640 some 200 works were produced by the St Omer’s Press, much more than any other similar establishment and all of high quality. Many were by Fr Persons and most were by Jesuits. The Press enjoyed a significant success and notably irritated the Protestant authorities; in 1626 Lewis Owen, who had been a spy at Valladolid, wrote to the English government:

In the English College at Saint Omer the Jesuites have a printing Presse, to print such Popish Books and Seditious (yea, blasphemous) Pamphlets as are written by any English Jesuite... Their Presse is worth unto them more than foure hundred pounds yearely. For they themselves are the Authors, Correctors, Composers, and Pressemen; in so much that it doth cost them nothing but Paper and inke, and these bookes they doe sell at an unreasonable rate: for they are not ashamed to sell a booke that containes not a quire of Paper, for five or sixe shillings; and to that purpose they have their Factors, and Brokers in London and all parts of England, to disperse and sell these Bookes and Pamphlets, and to transport the money unto them to Saint Omer.

principles as we all do, it can be relied upon to continue to speak out for them: That can be the Church’s contribution to public debate and it can be a way for the Church to be an important safeguard for the values that we all want to protect. In our modern society, we embrace secularism, the principle of the state being separated from religion. Undoubtedly, this was a great achievement in the development of the democratic state, an essential element of modern society. But the thinkers who devised these ideas never wanted the Church to be shut out of society as well. For by doing that and by excluding the Church from public debate, a modern society negates the tolerance and the openness to all ideas that it holds so dear. The



The College at St Omer. The ‘Officina Tipografica’ was housed on the right, in the building marked with a ‘C’

The benefits of the Press were not lost on the English Province, which was able to write in its Annual Letter to the Father General:

Their productions in pamphlet form, written in the vernacular tongue, are circulated throughout England with the most happy results. They effect what could scarcely be done by priests, for to persuade a Protestant to forsake his sect and be reconciled to the Church is a capital offence, and the fear of the law makes Protestants shrink from the very mention of a priest; so that it is both a difficult and a dangerous matter to treat with them about religion. But nothing is easier than to call their attention to a new book, which they eagerly accept and devour, especially if, as is sometimes the case, it contains an attack upon some famous Calvinist preacher or prelate.

The former secretary of Father Persons, John Wilson managed the press for forty

years after its foundation, using his profits and private fortune to enlarge the College church and sacristy and buy the house at Blandyke used for holidays. He also wrote the *English Martyrologe* and translated several books.

Continental wars, financial troubles and the Civil War in Britain brought a pause to output in 1642. Printing began again at the end of the century, but as the 18th century progressed penal laws were relaxed and the Press made fewer controversial and more devotional productions. By 1760, Catholic publishers had established themselves in England and there was no need for a secret press abroad. Brother Nicolas Joseph Le Fevre was the last printer, finding in 1761 his job had changed, as Hubert Chadwick SJ describes in *St Omers to Stonyhurst*: “‘fuit Typographus, nunc Janitor”. After thirty years and more of specialized work, doorkeeping must have appeared a poor substitute. “Ichabod”, he may have muttered to himself, “the glory is departed.””

Church will not find its way back into society easily and it will take time for people to see the contribution it can make. That is why Catholics should never tire of speaking out for the Church, even if that means suffering a modern version of martyrdom.

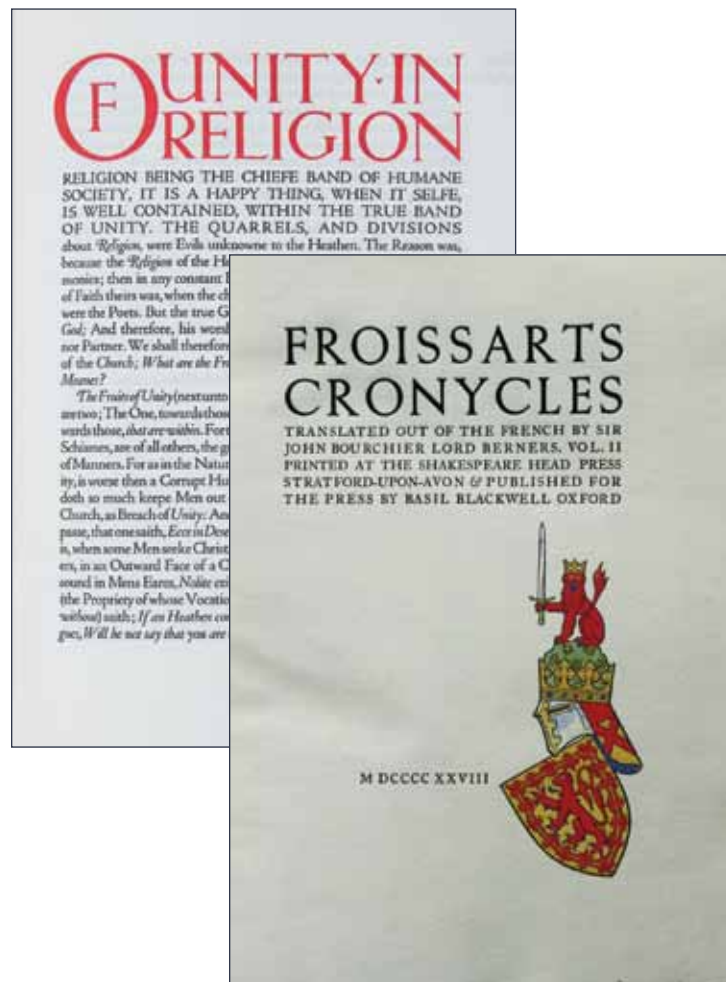
Patrick Hoffmann of Rhetoric wrote this essay, winning the Higher Line Robert Persons Essay Prize, recently offered by the Stonyhurst Association to College pupils. Patrick came from Germany to improve his English and intended to stay for two terms. He liked it so much that he has stayed for two years and has now been offered a place at Trinity College, Cambridge.

‘Bernard Newdigate, scholar-printer, was in the high tradition of Caxton, Froben, Aldus Manutius, the Foulis brothers of Glasgow, Theodore Lowe de Vinne and D. B. Updike, men who lived in the smell of printing ink, interviewed their customers, authors and overseers, sat at their desks to write texts, compose captions or correct proofs, & could listen... to the sound of their printing machines turning next door or downstairs. It was a noble tradition, that of the letterpress printer, which has now come to an end...’ (Ruari Maclean, preface to *Book Production Notes* by B. H. Newdigate, Tabard Private Press, 1986)

Newdigate OS 1889 was the greatest of the crop of four OS who distinguished themselves in the golden era of the private press movement between the Kelmscott Press in the 1890s and the Second World War, the others being Paul Woodroffe OS 1892, Joseph Thorp OS 1891, and Raymund Binns OS 1901. Binns had a great facility with drawing, manifested in the book *Stonyhurst* by Joseph Keating SJ, which Newdigate printed in 1909. Binns worked for Newdigate before going on to Woodroffe’s stained glass studio; his career was cut short by his death on the Western Front in 1916.

Woodroffe was best known as a stained glass artist, but had an equally important career as a book illustrator, often collaborating with Newdigate. He also did design and print books himself, such as *The Life and Death of Thomas Wolsey* for The Alcuin Press in 1930. Thorp came to printing through Newdigate, who rescued him after Thorp had left the novitiate to return to a secular life; and Thorp, a great networker, proved equally useful to the more detached, almost ethereal, Newdigate. As well briefly running his own private press, the Decoy Press, Thorp wrote manuals on typography and advertising, as well as a critical study, illustrated with collotypes, of Eric Gill’s sculpture.

Newdigate’s best work dates from a twenty year collaboration with Basil Blackwell running the Shakespeare Head Press from the early 1920s. He was also well known for his ‘Book Production Notes’, a column he wrote for *The London Mercury* reviewing books produced by the private presses and the higher quality commercial publishers purely from a technical point of view. He was appreciated for his taste and objectivity, scrupulous in giving praise where it was due and modest about his own work.



Clockwise from top left:
An edition of Bacon’s Essays designed and printed by Newdigate for The Cresset Press, 1928
Froissarts Cronycles, printed by Newdigate in the same year at the Shakespeare Head Press with armorial illustrations by Paul Woodroffe
A detail from the endpapers drawn by Raymund Binns for Stonyhurst by Joseph Keating SJ
And right: Joseph Thorp (right) with Eric Gill at the artist’s studio in Capel-y-ffin, 1928; photograph by Howard Coster

THE OCTAGON PRESS

ANTHONY EYRE

THE OCTAGON PRESS occupied for many years a discreet place in the *demi-monde* of the more obscure clubs to which members of Higher Line, more specifically Upper Syntax, would disappear during the grey weekends and interminable Sunday afternoons of the boarding life. Like a secret press it seems to have been a mobile affair, and from year to year OS remember it appearing in different parts of the College – in the New Wing, or Siberia, or in the Photography Club off the Ambulacrum. However its original location was to give it its name: it was from the shape of the Eagle Towers, up one of which the press was first housed, that the name Octagon derived.

It grew out of a printing venture started in the mid-1950s by the Scout group, which ran out of steam in the early 1960s but was revived by two arrivals in the later ‘60s: Fr Peter Low SJ, and type and printing machinery sent from Beaumont after its closure. Peter – ‘Vic’ – Low was an energetic young J with many enthusiasms, one of which, canoeing, was sadly to lead to his premature death in the summer of 1971. Photography and printing were other great enthusiasms, and his obituary in the *Stonyhurst Magazine* commented that his knowledge of printing, his flare for the layout of the printed page and for design in general were quite extraordinary. His influence can surely be found in the design of the Magazine in those years, clearly laid out with a distinctly modern feel to it. Certainly it was under his aegis that the first two Octagon printers, **Julian Bobak OS ’69** and **William Feeny OS ’69** (bearing the impressive title of President), were appointed. Asked how he got involved, Julian recalls that he got fed up with the CCF Army division at Stonyhurst, as I am not a large fellow and was always lumbered with carrying the – what I considered to be – heavy machine gun around the Lancashire hills. I therefore took up printing on a small Adana printing press, and got an ‘Honourable Discharge’ after my plea, after being summoned by the Colonel to discuss my reasons. I had also been given a rough time by Regimental, or just Mental (?) Sergeant Slack.

So began my printing career. I printed a number of ‘visiting cards’ for the boys and enjoyed embossing them. The cards that is...

We all loved RSM Slack. Today Julian (who also edited *The Eagle*) lives in Chichester with his wife Shelley; he is a so-

licitor, the senior partner in an 11 strong partnership specialising in employment law and clinical negligence actions; his passion, however, is sailing: *I sail my boat Alexandra 11 – a 22.5 tonne yawl – around the Mediterranean and will be sailing from Crete to Turkey this year and up to the Black Sea in the next year or two.*

The Octagon’s ‘plant’ was modest: the Adana 8’x 5”, a little desktop press, popular and simple to use. With a small stock of typefaces, including such horrors as Broadway Engraved (above), an impressive body of work was put out: the Magazine records *play programmes... publicity material for the re-vamped Bayley Bar and Bayley Bisque, fixture cards for the Shireburn Gentlemen, and the prospectus for the Stonyhurst Subscription Concerts.* This is impressive stuff considering it was all set by hand, and it’s not surprising the Magazine (Summer Term 1970) states *less has been achieved this year. There has been the usual routine work, the sundry letterheads and visiting cards and tickets...* The ‘Manager’ during this period was **Stephen Roche OS ’70**, now living in New Malden in Kent; he remembers *we had a base in a room on the top floor overlooking the main quadrangle. I can also recall taking commissions for business cards [and] embossing [them] with a powder of some kind using heat...* I knew Fr Low (Vic as he was known) pretty well so that may be how I became involved...

The embossing of the business cards was a great premium finish, for which no doubt a suitable price was charged. **Hugh St Lawrence OS ’72**, now living in Lancaster, describes the process as it was practiced when he ran the Octagon, from its new base in the New Wing: *we used proper lead in wooden frames, and I remember a powder we used to sprinkle on the wet ink and then dried, one by one, over an 2-bar electric fire which gave the posh raised-glossy effect that the user might have wanted! Talk about belt and braces! The training stood him well; whilst not ending up in print he has worked very closely with it as my career in advertising and PR inevitably rubbed shoulders with printing all the time. I’m now mostly a web designer, although still design for print sometimes – but everything’s digital.* No regrets about the lead, then.

The year after Hugh the Octagon was run by **Richard Walter OS ’73** and **Paul Taylor OS ’73**. Paul was responsible for my intro-

duction to printing: we came into contact on the January 1972 College ski trip. Not that Paul was particularly interested in me: it was really my sister that he was after. The introduction was enough for Paul to approach me at the end of the 1972 summer term: ‘Do you want to buy the Octagon?’ – ‘What, buy it?!’ – ‘Yes, £16 and I recommend you to Fr Hewett, four of you and it’s only four quid each.’ I duly recruited **Mark Cunningham, Mark Hussey** and **Steve Lynas**, all OS ’74, and in the traditional manner we offered £8 and settled at £12. We were soon joined by **John Cullen OS ’74**, and undertook printing operations from a small room in the New Wing with a fine view up the Avenue, overlooking the Infirmary. The idea that the press could be sold was typical, in the Stonyhurst microcosm, of the ‘Spanish practices’ which so bedevilled the print trade; and a very lucrative trade it was, as we churned out visiting cards and letterheads, sending anything containing the word ‘Invoice’ to the Bursar. We soon got into trouble, even approaching the status of a *samizdat* press; John Cullen, now working in Norwich, recalls: *The only printed item I remember well was an A5 leaflet describing the poor living conditions of the domestic staff. This was commissioned by Joe Sacarello OS ’73 and as well as doing the printing we helped distribute it under wipers of parents’ cars at Great Academies weekend. This resulted in a ticking off from Fr Bossy in his office.*

We then got into even more trouble after the loss of the press key: Mark Hussey, now a Professor of English Literature at Pace University in Manhattan, gives his memories of the press: *Champagne. Cabaret. Anthony losing the key under the floorboards, then retrieved in our absence leading to discovery of overflowing ashtrays and empty bottles, leading to a plea-bargain by which we took “domestic staff” to a flamenco evening somewhere in the depths of the northwest [using Press funds]. Finest achievement probably my Ex Libris plate, but runners up must include the gloriously minimalist Frank Ass album cover. [See Newsletter cover] And, of course, it must have been the Octagon that led to my not so illustrious career as a publisher (www.pace.edu/press).*

Mark Cunningham, who lives in Buckinghamshire and works in London as a QC operating in commercial law with Maitland Chambers, writes that *I have no memory of*

any printing, let alone any “achievement” on that front... However he does recall a permanent pall of (Sovereign/No 10/No 6) smoke; endless laughter; an unarticulated sense that we had, accidentally and uniquely, been given a little independent state... only for it to be cruelly recaptured by virtue of the Lost Key Disaster. The Octagon, he comments, didn’t give him any career propulsion, other than the birth of a determination to avoid the mainstream.

Of the rest of the team Steve Lynas and his wife have lived for the last three and a half years in the US, where he is Senior Vice President of the *New York Daily News*, with responsibility for its web edition; they have two daughters and a son.

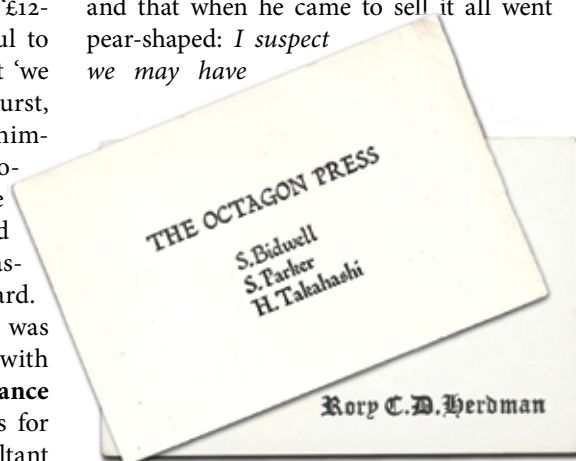
In the following year **Simon Birkinshaw OS ’75** remembers buying the press for ‘£12-13’. The experience was actually useful to him; not only does he remember that ‘we did all right out of it’, but after Stonyhurst, working in the oil industry, he found himself in demand in the new era of photo-typesetting because of the knowledge he had picked up at school. Married with three boys, today he lives near Basinstoke and works with Hewlett Packard.

During Simon’s year the Octagon was quite popular: other OS ’75 involved with it include **Richard Boon**, **Francis Chance** (who lives in Dublin where he works for Barnardos), **John Hogan** (now a Consultant Cardiologist in London, married with two daughters), **Charlie Maher** and **Chris Pinnington**. How much printing was done is questionable: John Hogan has little recollection if any of the Octagon press and I therefore suspect that my association with it was a means of avoiding something else I probably considered less palatable. Chris Pinnington also ran the Photography Society, which with printing seems to have been a good start for a media career: after reading Psychology at Bristol he went into advertising, and writes that he has been with *Havas WW (fifth biggest global communications group) for 28 years and am now their Global Chief Operating Officer. I helped David Cameron to power, managing his ad campaign for three years - which was quite a challenge!* He is married with three children and lives in Wimbledon.

The link with the Photography Society [PS] remained: in the following year **Andrew Parker OS ’76** succeeded Chris Pinnington to run both PS and Octagon, the latter with partner **Rory Herdman OS ’76**. Rory recalls the usual sort of printing – programmes and business cards – and writes *I can’t remember how we were involved, I think Andrew saw a Business opportunity! ...I have a feeling that we just*

*about broke even. I’ve lost contact with Andrew but met him in about ’87 when he was in advertising in London. Today, having remarried in 2005, Rory lives in Sonning and is a consultant ENT/Head and Neck surgeon in Reading. He regularly goes with the Order of Malta Volunteers to Lourdes, where he often comes across **Tom Haynes OS ’69**. He also writes that to make life more interesting and useful [I work] in Nepal for a charity called BRINOS (www.brinos.org.uk) where I am a director and go to Nepal with a surgical team every 18 months (since 1995). I went to operate and teach in Burma this year and hope to go again next.*

Inflation in the 1970s was rampant; Herdman remembers that his group paid £10 a head to the previous year for the Octagon; and that when he came to sell it all went pear-shaped: *I suspect we may have*



*been the last to buy it because when we went to sell it as a going, just, concern [it was pointed out] that we were trying to sell a school club, which, in effect we were. However there was wrath from on high and we had to simply give it away hence any meagre profit that we made was lost ... Possibly the price tag was just too high, because **Evan Shattock OS ’77** [now **Lavelle**] remembers a deal being struck in the PS – the press room itself was tiny, which might explain to some extent why the business of passing on the press happened in the PS – for an asking price in the region of £100; and as he subsequently states, the transfer turned out to be more of a succession than a purchase, or as Rory recalls, any cash that had changed hands had to be returned.*

Evan continued the Octagon tradition of running, together with **Andrew Airey OS ’77**, both Press and PS. He remembers it being located in Upper Syntax, and that they certainly managed to make some usable cash out of it, though it was nothing more than pocket money; it was far too labour-intensive to be anything else. The PS generated more money, mainly through passport photographs, but I had to put this back into the society. We kept the Octagon money. Of great significance though, was his membership of a new and burgeoning club: the Computer

Society: Interestingly, ‘76 was probably also the beginning of the end for this sort of printing. It was ‘76, I think, when Stonyhurst got its first home computer. We had previously sent off punched cards to Preston Poly to run on an ICL mainframe there, but there was an American in, I think, the year below me (Syntax), whose father donated a computer (an SWPTC 6800). There were half a dozen of us in a computer society (yes, including me!), who used to sit around discussing what we could do with it, and writing noddly programs.

Evan went on to Trinity Hall Cambridge where he read Physics, going on to work in computer design. He continues in this field on a freelance basis, living in Norfolk with his wife, a GP, and two daughters.

The last recorded manager in the 1970s was **John Walsh OS ’78**. All was quiet until Easter 1982 when “S.B., S.P., and H.T.” reported in the *Stonyhurst Magazine* that the Octagon Press which has for years been buried in dust has been resurrected, or rather we have been making a fairly sluggish and apparently hopeless attempt to start it again. The writers **Stephen Bidwell**, **Stephen Parker** and **Hidemi Takahashi**, all OS ’83, were working with the encouragement of Gareth Jones, who succeeded Andrew Henderson in running the Art Department from 1981 to 1985, and in the next term’s *Magazine* announced the press was up and running, based off the Ambulacrum and newly equipped. Subsequent reports stated that 100 orders had been completed, including 900 programmes for a production of *Macbeth* and 1,000 raffle tickets to support the Firsts’ Rugby Tour to Canada. Stephen Bidwell, who began printing at his prep school, Winterfold House, remembers that they were given a press and kit by a Clitheroe printer (Cowgill’s?) and left it all in very good condition. Hidemi recalls: *It was mainly visiting cards that we did, although we also did some programmes (which usually didn’t come out very well). We didn’t make a great deal of profit, but I do remember that we did go out for a meal once on the profit...* Hidemi read Classics at St Andrew’s, followed by post-graduate studies in Germany and Japan, where he now teaches at the University of Tokyo. In 1993 he married Minako, and they have two daughters and a son. He adds: *Still practising (the faith, that is) and a regular member of the parish soccer team, a team that spends much more time together in pubs (or Japanese equivalents thereof) than on the pitch.*

Stephen Bidwell, in contrast, has managed to remain a bachelor – until now. He is getting married this May. In 2008, after 20 years working for JP Morgan in the City,

THE ST OMERS PRESS imprint was revived in 2003 when the Association prayer book, *Glory be to God*, was published. The intention behind the revival was summed up in its initial mission statement:

St Omers Press Ltd has been established to publish works reflecting the life and culture of Stonyhurst College and its Jesuit heritage, specialising in the following areas:
The religious mission of the College and the promotion of its Jesuit ethos;
The collections at Stonyhurst, with a view to contributing to make them more widely accessible and publishing continuing research on them;
The buildings and grounds of the College;
Republication of literary work associated with Stonyhurst, and the promotion of current creative writing among its pupils;
Education and the promotion of Catholic beliefs.

Since 2003 the Press has published a total of ten titles: after the prayer book came *The Rubens Engravings of the Life of St Ignatius* (2005), *Stonyhurst* by T.E. Muir (2006), *The Good Way* (2006), *Salve Regina* (2007), *An Abridgement of the Rules of the English Sodality* (2007), *Held in Trust* (2008), *Stonyhurst Cationale* (2010), *State Visit of Pope Benedict XVI* (2010) and *Anima* (2010). The press is run on a not for profit basis.

In 2006 an opportunity arose to acquire an Albion printing press; it was in bits, but after re-assembly was soon in working condition. By happy coincidence the nuns in the Benedictine community of Stanbrook Abbey were then preparing for their move to Yorkshire, and had decided to dispose of their famous press, which had printed under the guidance of Stanley Morison. A print workshop was thus put together and established at Stonyhurst; so far two titles have been printed on it: *The Rules of the English Sodality*, and *Anima*. The latter is the first publication of a Latin poem by St Edmund Campion SJ, the manuscript of which is held in the Collections at Stonyhurst. It was translated by Stasi Callinicos, who teaches classics at the College. The Albion is now housed in the Old Observatory – which interestingly is an octagonal building.

The next St Omers Press project is a guide in colour to St Peter’s Church, which we hope to bring out when the current restoration of the church is completed.



Above: Paddy Page OS - in younger days - helping to print *The Rules of the Sodality*, and below: Poetry pupil Elizabeth Robinson helping to print *Anima*.



he set up Simply Extensions, a London company specialising in kitchen and loft conversions and extensions: www.simply-extensions.co.uk. Stephen reports that after a difficult start business is now going well.

The press was handed over to **Andrew Barrow**, **Anthony Leung**, and **Simon Mould**, all OS ’84. It moved again, from the Art Room to the bottom of what was the Photography Club, and the *Magazine* reported that *Here in our secluded hideaway, the Press has at last been given the facilities for its set up that it has always deserved*. Jobbing work continued apace, including menus for the Clitheroe Ladies Speakers Club, and the press, for once behaving conscientiously with its profits, raised £15 for the HLHCT.

One of the reasons for its success was the support given by Simon Mould’s father, who

ran Mouldtype, the principal UK supplier of cast Monotype. Simon, who remembers the printing being ‘a late night operation’, went on to publish greetings cards before going to Cork where he lives with his wife Colette and two daughters. They run Volcano (www.volcano.ie), ‘Cork’s best outdoor wood-fired pizzas’, and he is keen that any OS in south-west Ireland should take advantage of the catering service he offers for summer parties!

Valete records show that in the following year **Thomas Daniel** and **Ben Mckeown**, both OS ’85, ran the Octagon, but enthusiasm seems to have fizzled out and the *Magazine* reported that the press had closed. The final swan song was to be when it was taken over by **Anthony Jelley OS ’88** and **Rupert Ashford OS ’86** in their Syntax year, 1985-6. Anthony remembers that *we discovered it*

unused, unwanted and in a terrible state... We didn’t have the first clue about printing, but on first appearances, it looked quite simple using the one printing press there that was in working order... They advertised on the Lower Gallery, invested in type, paper and inks, improved the quality of printing and were soon well into the black. Their use of the profits was very much in the traditions of the Octagon, as Anthony again recalls: *We used the profit very wisely and the summer was one of endless barbecues down by the River Hodder. We were rolling in cash.*

Anthony and Rupert were the last Octagon printers; there are today no remaining traces of the press. Rupert now runs his own printing business in Eastbourne.

COLLEGE NEWS

FROM THE HEADMASTER, MR. ANDREW JOHNSON

AS I WRITE, at the beginning of the Easter term 2011, there has been much to celebrate in the life of the College over the past twelve months. I hope you will be receiving, alongside this Association Newsletter, the latest edition of Stonyhurst News, which covers (most of) the Christmas term 2010, but which went to press just before the superb production of *Fiddler on the Roof* which was staged in the Academy Room right at the end of last term.

Other highlights of the past year have included excellent inspection reports both for the College and St Mary's Hall published in April, a very successful rugby tour to Chile and Argentina in July, best ever exams results at A level and GCSE in August, the opening of Weld House by the Duke of Gloucester in September, a commemoration of our founder, Fr Robert Persons SJ, in October, the visit of the Headmaster and two pupils of our Zimbabwean partner school in November and some outstanding choral and instrumental music in December: in the College concert, Schola Cantorum's Advent Meditation and the various College carol services. Though the very cold weather at the end of last term meant that a number of boys' and girls' fixtures did not go ahead, including 'needle matches' against Ampleforth, I am very pleased to report that, at the time of writing, our Under 14 A (Lower Grammar) rugby team, is the most successful U14 schools squad in the country (source: www.schoolsrugby.co.uk)



having won all 13 of the matches played in the Christmas term.

I was delighted to be able to share some of the good news about the present-day Stonyhurst with OS at the recent Association Dinner, held at the Royal Institute of British Architects in London last November. The dinner will no doubt be reported upon in greater detail elsewhere in this publication. I thought it was excellent: attendance was impressive and many different generations were represented. As well as presenting news and information about the College, I was pleased to have the opportunity to thank OS for their support. I know that many of you are advocates for the College, bringing the opportunity and advantages of a Stonyhurst education to the attention of parents far and wide who would not otherwise have considered it for their children. I also thanked donors to Stonyhurst. It is only with the ongoing and increasing support of OS, parents and other friends of the College that we are able to offer bursaries and to achieve some of the projects we undertake each year. Since the Association Dinner, most of you will have received information regarding our Annual Fund, the first for several years. The response has been most encouraging so far, and we hope that if you haven't already supported Stonyhurst in

this way, you will join in during the course of the year.

I hope you will also have received a document entitled *Strategy for Stonyhurst*, which sets out our aims and aspirations for the College over the next few years. I am grateful to all those who have already commented upon it, and we genuinely want to hear the views of any others who would like to comment but have not yet done so. Indeed, I am always delighted to meet with OS to discuss the College, past, present or future. Last term I attended receptions and reunions for OS 1994, OS 2000 and OS in Hong Kong. By the time you read this there will also have been a reunion in Mexico.

If you are planning to visit the College, please do not hesitate to contact me if it would be helpful to meet and discuss anything about Stonyhurst. There have been, and continue to be, many new developments both physical and educational but the essence of the Jesuit education we offer will remain unchanged: 'The goal is to educate pupils to be persons able to make free choices, optimistically to recognise their own goodness and to see that reality is good, and dynamically to promote justice and care for other human beings, particularly those whom the unjust structures of society keep oppressed and destitute.' (quoted from Christopher Page's article entitled *What is a Jesuit Education?* in the last edition of the Association Newsletter).

This, I believe, sets us apart from other schools.

Andrew Johnson

Left: *Fiddler on the Roof* performed at the College recently.

Above: Headmaster Andrew Johnson and some recent OS at the Mexico City Four Seasons Hotel reception on 11th February 2011. It was a wonderful event, hosted by the Headmaster and his wife, with over 70 attending.



RACHEL HINDLE, DEVELOPMENT DIRECTOR

We have initiated the Annual Fund 2010/11 with five key areas to support:

BURSARIES

Stonyhurst is committed to giving bursaries and scholarships. We have a fine tradition of helping families afford a Stonyhurst education, providing access irrespective of social or financial circumstances. Currently one in three of our pupils receive some form of financial support. Stonyhurst has always sought to encourage philanthropy and altruism so we are able to continue to fulfil this important part of our mission.

ST MARY'S HALL PLAYGROUND

This year, we plan to build two play areas: one for vigorous physical play and the other will be for quieter play providing shelter, a performance area and seating. By supporting this area it means that we can be more ambitious with our plans and broaden the area to include a garden and an area for barbecues that will be a delight to pupils for years to come.



HERITAGE & COLLECTIONS

This small panel formed part of a larger altarpiece which once hung in a chapel either at Stonyhurst, or, more likely, in the Shireburn chantry chapel nearby. It was found in the house when the College moved here in 1794 along with 14 other

alabaster panels. The Stonyhurst alabasters date from around 1400 to the mid 1550s.

The alabasters now are in need of careful conservation. Many of them have cracks and breakages which need consolidation. In the 1970s the pieces were set into a concrete base, presumably to give them some support. This, however, is damaging the fragile sculptures, and they need to be removed from this rigid, heavy, alkaline backing. It would be a marvellous project to conserve all 15 pieces, putting them into a sympathetic framework and rehousing them in one of the College chapels so they can be seen in the sacred setting for which they were originally intended.

THE ACADEMY ROOM

As you will be well aware the College theatre boasts professionally produced and directed productions to rival the West End. This year's production of *Fiddler on the Roof* was another great success. To enable us to continue these wonderful productions our Academy Room is in need of some restoration and the Green Room needs refurbishment. We already have the support of a significant donor to assist with some of the work that needs to be done but more help is needed.

WHEREVER STONYHURST NEEDS IT MOST

Our long tradition of giving to others means that our community has supported many deserving charities. We now need to do the same for ourselves.

For further information please contact Rachel Hindle, the Development Director, tel: 01254 827147 or email development@stonyhurst.ac.uk

OTHER NEWS

Careers advice for pupils

To better prepare our pupils for their working life after Stonyhurst we are launching U-Explore. U-Explore is an online resource which offers careers advice and guidance to help pupils make informed decisions about their future. The site contains profiles and interviews of OS and parents of different sectors.

The OS community hold a vast range of expertise and contacts that can assist our present pupils. We would like to thank those OS who have already provided their valuable time in providing profiles of themselves and their sectors of work.

If you are able to assist our current pupils who need our help in these troubled times please contact the Development Department. [See also page 27]

St Peter's Church

St Peter's Church is presently closed for restoration and will reopen in September. The restoration of St Peter's has been kindly funded by the Society of Jesus.

To mark the reopening of St Peter's in the autumn term we will be holding a celebratory mass. We do hope you will be able to join us to see St Peter's restored to its former splendour.

Playground Walls

The playground walls, or handball walls, which are presently encased in scaffolding by the South Front are in the process of being restored. This work is being funded by a generous gift from the Association.

The College stonemasonry team are using special lime mortar to restore the walls which were originally constructed around 1810 when the old South Front was built. They were later moved to be parallel with the garden walls, but this move was unpopular as the balls kept going into the garden. In the late 1880s, when the present South Front was built, the walls were again moved to where they stand today.

One of the walls is nearly completed and the other wall will be started soon.

Below: one of the playground walls in its original position in 1810



JESUIT SUMMER CAMPS IN KYRGYZSTAN

Jesuit Missions need support and volunteers to help run an imaginative new programme of summer camps for Catholic and Muslim youth in the mountains of Kyrgyzstan

BORDERING CHINA, KAZAKHSTAN and Tajikstan, Kyrgyzstan has the breathtakingly beautiful Tien Shan Mountain range running across the country. A predominantly Muslim nation, it contains many ethnic groups. Although mostly peaceful, tensions do break out between them. Religious laws are also getting stricter, making life difficult for Catholics who are a minority group, many of them descendants of those deported by Stalin. For many years under communism, Catholics were discouraged from practising their faith and there were few Catholic priests to support them.

Most of the young Catholics are dispersed across small villages and often do not know any other young believers. They meet in each other's houses for Mass due to lack of churches, and only once every few weeks, because of the lack of priests and the distances involved. The summer camps provide an opportunity for the Catholic youth to get together and learn more about their faith.

The Jesuits also run a pioneering interfaith camp for Muslim students. Following the revolution in 2010, this work with the youth is increasingly important, to provide them with a meaning to their lives.

The camps take place in the mountains and are proving incredibly popular: each year the numbers attending are increasing. There were 60 young people in 2008 and 200 in 2009 with many applicants turned away. Despite the revolution in 2010, the camps continued to operate and were enjoyed so much that young people were signing up for the following year as soon as they returned home.

JMV will be sending two to four volunteers to teach English, organise sports and to share their faith at these camps. Funds are required to provide bursaries for these volunteers and also for infrastructure, including a Yurt Chapel.



BURSARY OFFERED FOR FOUR YOUNG VOLUNTEERS AT SUMMER CAMPS IN KYRGYZSTAN

Project Proposal

To send out former young volunteers to assist at the Jesuit Catholic and Muslim Summer Camps in Kyrgyzstan. At the Catholic Camps the primary purpose is to share and teach the Catholic faith to the young Kyrgyz people. At the Muslim student camps the primary purpose is to carry out interfaith work. Because of the suppression of the Catholic church during the Communist rule, the Catholic faith was largely forgotten in Kyrgyzstan. The local Catholics need to be catechised and the young Catholics need to meet others to encourage them in their faith.

Duration

In 2011 there will be 3 camps :

- 1st to 10th July for Catholic Children
- 11th to 20th July for Muslim Students
- 21st to 30th July for Catholic Youth

The volunteers will be asked to volunteer at a minimum of 2 camps and will fly out to Bishkek a day or so before the camps start.

Requirements for Volunteers

This programme will be open to young people who have previously volunteered overseas and have undergone an Orientation Training Programme. They will be asked to teach English, talk about their faith and to organise sporting activities and music.

Volunteers who receive bursaries will be required to produce a report about their placement by 1st October 2011.

Costs of the Programme

Flights (around £600 to £1000)
Visa £30 & Insurance (around £40)
Personal Travel expenses

Background

Kyrgyzstan is a predominantly Muslim country located on the border of China, Uzbekistan, Tajikistan and Kazakhstan. There is a small Catholic population (a few thousand), most of whom are descendants of the people deported there by Stalin. Many of the Catholics have to meet in each other's homes, because of the lack of church buildings. The Catholics are dispersed across many small villages and very often the young Catholics do not know any other young believers. The only place they can meet other young Catholics is at the summer camps. In their daily life they will probably be visited by a Priest once every two or three weeks. Currently there are 9 Catholic Priests and brothers in Kyrgyzstan, mostly Jesuits who have been in the country for a few years only). The Catholic population is an ethnic minority in Kyrgyzstan and life is very hard for them.

There are 3 summer camps which are run by the Jesuits : for Muslim Students, Catholic youth and Catholic Children. The purpose of the camps is to teach the young people about their faith. It is also a chance for the youth to meet other young Catholics, something they cannot do during the year because of the disparate nature of the Catholic Population. The Camps take place by the shores of Lake Issy-Kul, close to the mountains. The Jesuits run a combination of outdoor activities, English lessons, Faith talks and Masses (at the Catholic camps).

Information about the Bursary Applications

Please contact Hania Lubienska at Jesuit Missions for an Application Form

Hania Lubienska, Volunteer Co-Ordinator
Jesuit Missions
11 Edge Hill, London SW19 4LR

Email: hania@jesuitmissions.org.uk

EAGLE AID , SPICMA & WCT

In his last *Eagle Aid Newsletter*, Michael Gorman told his readers that the BJA Trustees had invited Bernard Thompson, a Past President of the Mount Association and of the World Union, to take over both the administration and direction of Eagle Aid, but asked Michael Gorman to continue as project co-ordinator of those projects which were still ongoing (leaving Bernard free to concentrate on finding new projects in consultation with the Province and the various Schools and Colleges).

Michael concluded by saying 'I was struck by the longevity of my relationship with our many regular donors and I would like to take this opportunity to thank you all most sincerely for your faithful support. As a result of all your efforts, we have been able to distribute almost £820,000 since September 1994, which I think is an amazing achievement'.

It had never been Michael's intention to stop raising awareness of the needs of others and he sees this as an opportunity to simplify his charitable activities and to rely on the Whinfield Charitable Trust (WCT) as his future charitable vehicle. Interestingly, Michael established WCT in 1987 – just a few months before Eagle Aid began through the Stonyhurst Association – as a memorial to his first child, Gillian, who died only days after coming into this world in 1958.

The offer we had made for the future of Eagle Aid was to outsource the administration to our Stonyhurst Association Office and to work towards the formation of a loose alliance of Jesuit Alumni Charities, comprising:

Eagle Aid, with its roots in all the Jesuit College Associations

SPICMA with its roots in the St Ignatius College Alumni, and

Whinfield Charitable Trust, with its roots in the Stonyhurst College Alumni.

each using shared administrative, editorial, production and promotion services.

Although Eagle Aid has decided not to go down this particular route, SPICMA and WCT are keen to do so, always leaving the door open for Eagle Aid to join at a later date. SPICMA, as you know, concentrates on large overseas projects, such as flood relief and fresh water supplies, while WCT, although still only a fledgling Charity, seeks to support the type of projects Michael favoured in Eagle Aid.

At present, WCT is committed to continue support for the Stomatherapy Clinic in Harare, in tandem with Eagle Aid. It is also seeking to provide financial support to income generating projects in the field, concentrating initially on the contacts Michael built up in Africa at Makumbi and Matumaini, and in the Holy Land. WCT is also happy to provide a charitable umbrella for emerging OS charitable projects such as Xavier Project.

If you would like to know more about WCT's projects, you should contact our Office and they will take a note of your interest and personal details. Michael is planning to issue his first WCT Newsletter around Easter.

LOURDES PILGRIMAGE 2011, 19TH - 26TH AUGUST



MIGHT YOU KNOW anyone who would perhaps like to come to Lourdes, but who needs assistance and does not know how to go about finding it?

The Stonyhurst Group will once again be joining the Catholic Association Pilgrimage to Lourdes. We would like to hear of anyone who may appreciate the chance to travel as an Assisted Pilgrim. Every year current pupils and young OS (and quite a few older OS and their families!) form an important part of the 1000-strong Pilgrimage assisting people who need help with their mobility and general daily care. The Catholic Association medical and nursing teams offer expertise from a variety of specialities and can provide good care across a wide spectrum of illnesses and disabilities. People of any age and mobility are welcome, and we would welcome the chance to talk to anyone who may be interested in travelling with us. Look around your parish or local community for someone who may want help in travelling to Lourdes for a week that they will never forget! Please initially contact Beverly Siltoe at the Association Office.

GAP YEAR NEWS

EDWARD THOMSON OS 05

Edward Thomson (OS 2005) is spending the year working for curator Jan Graffius on behalf of the Association, after reading classics at St Andrews and a law conversion course. He starts training to be a solicitor in 2012.

Among other Persons anniversary projects, the Association is keen the College collections should be digitally catalogued. This is the main task Edward is undertaking, under the curator's supervision.

IN THE SQUARE LIBRARY is a huge tome, the Stonyhurst Museum Register. It lists, by hand, every item in the College's collections that is not a painting or a photograph, with the exception of some reliquaries and vessels whose details are painstakingly recorded elsewhere. The first item is numbered 1735.1, which means it was the first (and only logged) item acquired that year. It is an ermine muff that once belonged to a Maria Clementina Sobieska. 1735 was the year of her death. In 1719 she married James Stuart, and thereafter lived in Rome, supported by Clement XI, then Innocent XIII, who considered them the rightful rulers of England, Ireland and the Scots. Their mini-court was pretty grim. Maria left James for two years to live in a convent, spent most of her time praying but depressed, and lived only to thirty-two. How Edmund Plowden SJ got hold of the muff is a mystery.

Most items, however, are well documented. From Russia to Guyana, intaglios to ivory carvings, the dingiest slippers to the finest plates, from sheep-bells to punchdaggers, and amulets to crucifixes, the collections at Stonyhurst are the bequest of generations of OS and Jesuits whose compulsive curiosity was as encyclopaedic as Jan Graffius' knowledge of art history. My

favourites include a biretta worn by Cardinal Newman; a Chinese, 'Jesuit ware' plate depicting the Crucifixion; tiny wooden statues of Mary and Joseph carved by South American Indians; and an ivory carving, almost boomerang-shaped, featuring heads growing out of each other, like kings in a deck of cards – on one side, the emperor of the day and his secretary; on the other, the pope and an archbishop. The latter seems to have been a piece or part of a piece of stationery, and apparently evokes the Guelph-Ghibelline struggle. But even knowing this does not dampen my fascinated amusement at the oddity of the thing. These and many more objects – almost 900 so far, from the Long Room, Do Room, Arundell Library and other places – now have corresponding entries on a database moulded by exacting software, AdLib, complete with pictures, easily searchable and, I hope, valuably informative. The new catalogue is meant to improve on the Register in terms both of accessibility and quantity of useful data; but most usefully of all, it will tell us, when finished, what we have and where, and suggest how best to make use of it. This is an indispensable asset Stonyhurst owes itself, and it's an honour to help construct it.

Cataloguing is not the only task in the libraries. David Knight has also allowed me

to answer archival enquiries that have come his way; under his direction I have picked up remarkable facts about, for example, the early days of golf at the College, and the academic achievements of Philosophers. Going through the Magazine recently, I was captivated by the bubbly, playful, pupil-driven cast of its first volumes, a contrast to lugubrious school rules from the early 1800s David has found. Together, collections and archives tell a colourful story of austerity, opulence, humour, thirst for knowledge and sheer quirkiness such as no other school, certainly no museum, has to tell. Beyond the objects in the Register, a host of paintings, relics, vestments and manuscripts tell a potent, more sobering story. Records about these can also be entered into AdLib.

The work began before my stint and will go on after; contributing to it is a fantastic opportunity, and I can only imagine how maddening it must be for art historians to see the job being clumsily undertaken by a classicist. I've learned and am learning so much it feels like a degree course, and Jan Graffius is an inspired supervisor. I'd like to thank her, David Knight and Judith Adams for their guidance, their patience and their excellent company; and, signing off, the College and especially the Association for making this possible.

LONDON MARATHON RUNNERS

JESUIT MISSIONS/JESUIT REFUGEE SERVICE

A number of former and current pupils are running in the twenty-seven strong Jesuit team for the 2011 Virgin London Marathon, which takes place on Sunday 17th April. **Paddy Alton OS 98-09** and **Luke Robinson OS 02-09** will be running together with Rhetoric pupils **Gabby Notter**, **Francie Page** and **Ellie Rous-Eyre**. Donation pages for individual runners can be found on www.bmycharity.com or <http://uk.virginmoneygiving.com>, where you can also find an overall page for the Jesuit charities, allowing you to make a generic contribution to all the runners.



Patrick Bidwell OS 85-92 (above) writes to tell us that he is running in the London Marathon for Macmillan Cancer Support. He was in the cheer squad in 2009 and became inspired to do likewise. Since then he has lost four stone, hopes he is now fit and invites your financial support. Follow him on [twitter@bidwellpatrick](https://twitter.com/bidwellpatrick). <http://www.macmillan.org.uk> <http://www.justgiving.com/patrick-bidwell>.

CAREERS

The membership holds a vast range of experiences, expertise and contacts. It is an Aim of the Association to give assistance to members and support each other where help is needed. If advice on careers or change of careers is needed, please contact Niall Macfarlane (shireburn.house@zen.co.uk) or the Association Office. [See also page 23]

THE SENIOR ESSAY SOCIETY

Membership of the Senior Essay Society is open to staff, public and Higher Line. 40-50 members meet to discuss the widest variety of topics, which this academic year include 'Living with Islamists', 'Cities and their Climates' and 'Exploring the Greatest Caves on Earth'. All will be given by OS. Family membership is £15 p.a. or £5 per term. Send enquiries to The Secretary, The Senior Essay Society at the College.

Dr Matthew Fforde, author of *Desocialisation: The Crisis of Post-Modernity* (Gabriel, 2009) spoke on 'Desocialisation in Britain Today: The Christian Response', developing a general interpretation of the contemporary breakdown of society which deserves to be recorded for a wider audience.

The 1994 Catechism tells us 'The human person needs to live in society... a group of persons bound together organically by a principle of unity that goes beyond each of them.' Dr Fforde's contention is that British society has lost that principle and shows signs of advanced and accelerating decay.

U K families are largely reduced to the nuclear three or four, and 7 million people live alone. Our sense of neighbourhood is attenuated, our GP's treat 9 million annually for depression. We have widely deserted our trades unions and are disaffected with politics. We commit more crimes against each other than ever before and destroy our unborn at the rate of some 200,000 per year.

Dr Fforde sees these disquieting social indicators as attendant on the de-Christianisation of our society, reflected in the reduction in church attendance, in marriage and in professed belief in God. He argues that when we lose our belief in religion, we lose our belief in the soul of man; and it is his central thesis that this loss of belief is the root cause of our de-socialisation.

Thus the soul is the essence of man and its functions are 'love of love' and 'love of truth' and these two loves are the necessary emotional and intellectual bases of society; and when they decay, society decays. Outside that vision of love are the labyrinthine ways of 'the materialist matrix', an unwitting choice between economic or social determinism, rationalism, the worship of wealth, or of prostration before the great leader or one of the other options proffered in a world without soul.

Overtaken by this spiritual and material avalanche, Dr Fforde sees it as our duty and our opportunity to hold strongly by our spiritual values and undertake with good hope the immense task of a second evangelisation of our people. Perhaps in a second book he might suggest us how we might bring it off.

Peter Hardwick

SEBASTIAN LEIGH OS 08-10

Teaching in Tanzania with Jesuit Missions

My six month volunteering placement with Jesuit Missions is at Nyakahoja Primary School Jesuit School in Mwanza, Tanzania. Mwanza is the second most populated city after Dar-es-Salaam. The surrounding areas are beautiful with a lot of hills and the school is right opposite Lake Victoria, which not only offers a nice cooling breeze in the African heat but also offers some stunning views and sunsets.

Along with fellow volunteer Stefan, we arrived here on Sunday 9th January, after having spent two days at another Jesuit school in Dar-es-Salaam. As soon as we arrived on the school grounds we realized how well-mannered and nice the pupils are, as they helped us to carry our luggage and especially the smaller ones were completely fascinated by us. This is still the case during the school days and Weekends when we play football or Rugby with them or when they simply bombard you with millions of questions!



The Jesuit Sisters, who run the school, are very helpful and caring – particularly evident when Stefan caught Malaria. Sister Beata, the school's headmistress is a lovely person and very easy to talk to. As Nyakahoja is one of the only Primary schools in Tanzania where the pupils are taught in English, the standard of English is generally very good.

Our fellow teachers are all very nice and four of them we get along with particularly well. Our neighbour, Mrs. Manyama, is excellent. Very caring, funny and helped us to settle in quickly, as well as helping us with all domestic things. We frequently get invited to her house, to experience some different Tanzanian food. The others are Teacher Alex, Teacher Dalcon and Kinunda, who

organize trips for us on the weekends and taking us out to different bars to watch the Premier League and relax.

I am teaching English in Standard 6 (12-13 years) and IT and Sports from Standard 1-7. So far it is going well, although it is very tiring, especially the marking, as there are between 47 and 58 pupils in one class.

The teaching day starts at 7.30 am with a Staff meeting and classes finish at 2pm, which leaves enough time to relax, play sports and go to the internet café etc. However, the timing of the school day can sometimes vary, as the bell is operated by a pupil, which sometimes leads to longer lessons, when he forgets to ring it!

The accommodation is basic; nonetheless we have got a well-equipped kitchen,

as well as a TV and a DVD player. We both have our own 'flat', a combined living and bedroom with a bathroom.

We are now starting to plan our travels, which will hopefully include a safari in the Serengeti National Park and possibly a visit to either Kilimanjaro or Zanzibar. Traveling around the country is incredibly cheap, if not always reliable.

For anyone considering a volunteering placement with either Jesuit Mission or another organization, I can only recommend it! Even after only three weeks it has been a fascinating, if partly shocking experience, but one I wouldn't change for anything else.

Kwaheri!

FOUR DAYS THAT CHANGED BRITAIN

DAVID MERCER

A BRIEF ENCOUNTER with the British people last September, gave Pope Benedict XVI something of a personal triumph and dispelled much of the prejudice against him personally and the Church. He gave a display of leadership in spiritual matters for all of us and as one newspaper observed, it was – ‘four days that changed Britain’.



Above: Pope Benedict XVI greeted by Cardinal O'Brien and the Duke of Edinburgh

Despite protests by some and scepticism from others, the visit by the Pope was a tremendous success and not just for Catholics or even Christians. The whole country seemed ready to heed what he had to say even if they did not necessarily agree. This was the first State Visit by a pope and for most of the last five hundred years, it could not have been possible at all. It is a tribute to the organisers that everything seemed to go like clockwork, with courtesy and good humour, from the welcome in Scotland by the Duke of Edinburgh to the farewell by the Prime Minister who remarked that Pope Benedict had ‘made us sit up and think’



Domine salvam fac reginam nostram, Elizabeth;
et exaudi nos quando invocaverimus te

The College attended Masses in honour of the occasion; a prayer vigil was held in the Sodality Chapel and a number of pupils, parents and staff went to several of the venues.

Heads of the Line, John Golden and Naomi Jackson joined 3000 young people at St Mary's University College, Strawberry Hill, London and five pupils attended the Vigil of Prayer in Hyde Park. A party of 50 went to Cofton Park, where His Holiness celebrated the beatification of Cardinal John Henry Newman.

Several Stonyhurst people were involved in other significant ways:

Monsignor Roderick Strange OS 54-63 was one of three people interviewed on television at the Beatification Mass in Cofton Park and invited to comment at various stages by presenter Huw Edwards. Monsignor Strange referred to the inspiration of Newman in his own. Writing in a *Tablet* article he also commented on Newman's international acclaim and the influence he had had on the Pope himself.

Jimmy Burns OS 66-71 also in the *Tablet* reported that the Mayor of London, one Boris Johnson, had been deeply troubled by a question that ‘goes to the heart of the relationship between Church and State’.....whether or not he had been right to exempt the Popemobile from London's congestion charge!... More seriously, he described how the Pope speaking in Westminster Hall where St Thomas More was tried nearly five hundred years ago, told the assembled 600 people including MPs, Peers, four former prime ministers and the present deputy prime minister, that he wanted religion to provide the necessary ethical foundation to politics and business.

And now that the trip is over, Burns asks:- ‘Will religion be more apparent as part of the weft and warp of the nation? Will politicians be affected by what some sympathetic commentators describe as the Benedict Bounce?’

(An editorial in a well known newspaper commenting on the preparations for Christmas, said... ‘But strangely and unexpectedly, these heavy commercial activities are taking place against a quiet recovery of Christian self-confidence’ and gave credit for this largely to the Pope's visit stating ‘Those four days were memorable for Anglicans and other Christians as well as for Roman Catholics, because the Pope used the opportunity to proclaim Christian values from the physical heart of the British establishment’)

(‘Thought for the Day’, BBC Radio 4 on Christmas Eve, 2010 took the form of a Christmas message to the people of Britain by Pope Benedict XVI.)

Mark Thompson OS 70-75, Director General of the BBC visited the Vatican earlier in the year and was present at the service in Westminster Abbey. He referred to the ‘great public interest and appreciation of this major event’.

Philip McCosker OS 91-96 picked up the Pope's theme of sacrifice from his sermon in Westminster Cathedral saying ‘one might see such a concentration on the outmoded and outdated language of sacrifice, as reflecting the Pope's reputed theological conservatism and liturgical fuddy-duddyness’. He went on to explain how such a reading would be misguided and that ‘sacrifice and particularly self-sacrifice, appears to be woven into the dynamic of the universe from the smallest of bacteria to Homo Sapiens.

Patrick Hoffmann of Rhetoric commented in a prize-winning essay (see page 15) *Pope Benedict, when addressing young people in St Mary's University College, London said:* ‘I hope that among those of you listening to me today there are some of the future saints of the twenty-first century.’ *In a world of relativism, where nobody is supposed to fail and where the bar is often set so low that one can hardly see it, Pope Benedict expects young people to become nothing less than saints. I doubt that any other leader in the world would dare to proclaim a vision of this magnitude today. If nothing else, this raises Pope Benedict far above the charge of foolishness. His absolute aims*



The Beaumont Garden Party

The Barbeque/Buffer lunch will now take place
on Sunday May 22nd 2011
at Beaumont on the Captains' Lawns.
(Not on May 15th as previously envisaged)

The day will start with Mass at the War Memorial at 11.30 am followed by drinks, lunch and ending with tea. Most of the buildings will be open for those you wish to visit them. (We are making some alternative arrangements in case the weather is unkind to us)

The lunch including wine will cost £45 each (children half price). For anyone wishing to stay at Beaumont accommodation will be available at preferential rates.

A booking form will be sent out by post with the BU Review in mid February; this will contain all details including how to book hotel accommodation.

BU Committee member John Flood is organising this event, if you have any urgent enquiries his email is john.flood@westhylands.co.uk

It should be a great occasion and we are looking forward to meeting again many BU Members. Put it in your diary and book as soon as you receive the booking form.

SUNDAY MAY 22nd 2011

and unachievable expectations can release a lot of untouched potential in a modern society. For in education, it is a long-accepted wisdom that people rise to expectations. This makes a strong case for openly advocating a greater role for the Church in modern society.

The British Ambassador to the Vatican pointed out that during his visit the Pope had highlighted many of the areas in which Britain and the Holy See work together: the international arms trade treaty; human rights; spread of democracy; debt relief, fair trade and financing for development and so on. There was also the ecumenical relationship with the Church of England and the Church of Scotland.

In his opinion, the Pope's visit had helped to spread and embed the message that Britain could do business with the Holy See.

Lord Alton, parent and governor of the College, was in Westminster Hall when the Pope spoke to leaders of the government and later reflected:

‘If the walls of Westminster Hall could speak, they could tell you most things that you need to know about the history of England.’

‘The sham trials and trumped up charges of treason levelled against Edmund Campion and Thomas More; the State's determination to force men to chose between their conscience and submission; and the systematic abuse of power and falsified evidence are all part of the story of the Hall.’

‘As we waited for the Pope's arrival there was a deep appreciation that history was being made but also that was being healed.’

‘Pope Benedict addressed More's dilemma of how in modern societies men and women of conscience, can be “the King's good servant but God's first”’

“‘These questions,” he said, “take us directly to the ethical foundations of civil



Above: the Pope in Westminster Hall

discourse.” It is not enough to live by social consensus – or opinion polls. Religious faith”, he said, “helps to purify and shed light on the ethics which should underpin political decisions: Religion, in other words, is not a problem for legislators to solve, but a vital contributor to the national conversation.”

“‘Without the corrective role of religion,” the Pope explained, “reason too can fall prey to distortions, as when it is manipulated by ideology, or applied in a partial way that fails to take full account of the dignity of the human person.”’

‘I wondered what legislators who had legalised the creation of animal human hybrid embryos, the abortion of disabled babies up to and even during birth, who had imposed party policy on previous conscience questions, such as abortion, or who had supported measures which penalise the

poorest members of society, made of this call to place human dignity at the heart of the political equation.’

‘Pope Benedict also made an explicit plea for religious toleration - and for the celebration of public holidays such as Christmas - and as well as the upholding of conscience, he called for the alignment of faith and reason.’

‘In listening to this thoughtful and challenging address, I wondered what Campion and More, from their elevated positions, would have made of the day's events.’

‘In their final agonies, I doubt that either would have foreseen a day when the successor of Peter would be respectfully welcomed at Westminster. But both would surely rejoice. As Campion hopefully wrote in the final words of his “Brag”’:

‘“We may at last be friends in Heaven, when all injuries shall be forgiven.”’

SHOP!



GOODS AVAILABLE FROM THE ASSOCIATION

Left top: Association tie, £22

Middle: OS tie, Knitted silk: £21

Bottom: OS tie, printed silk: £18

Below: OS bow tie, knitted silk: £20

Clockwise from above right:

Shields, £28

Pre-tied OS bow tie £18

OS silk cravat £30

Link Cufflinks £17

Chain Cufflinks, £18

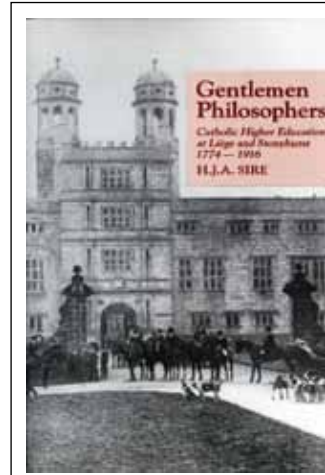
Left: Wanderers tie, £20

FROM ST OMERS PRESS

Left: Salve Regina, the Rosary and other Prayers, £12.95

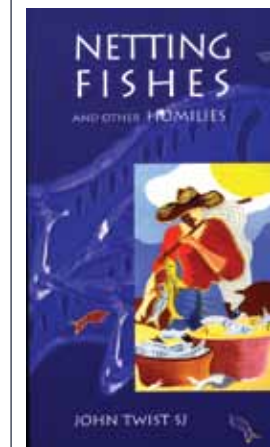
Please add £1.50 for postage and packing.

Cheques should be made payable to the Stonyhurst Association, please note that we do not have credit/debit card facilities. Please mark your order for the attention of: Mrs B Sillitoe, Stonyhurst College, Clitheroe, Lancashire, BB7 9PZ



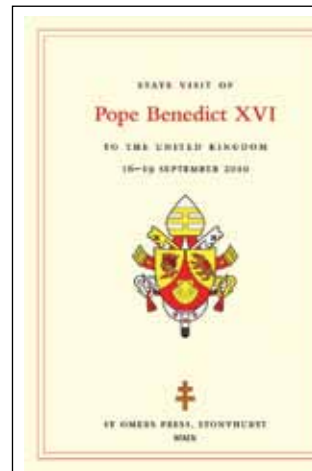
Left: HJA Sire's (OS 58-68) well-researched and readable account of Stonyhurst's role providing Catholic university education. For over 50 years students followed courses of developed by the Jesuit community for degrees awarded by London University. The "Philosophers" were drawn from an elite of the Catholic gentry. Their life outside studies – hunting, shooting and elegant entertainment – is vividly drawn.

196 pages, paperback. £8.95.



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



New from St Omers Press:

**STATE VISIT OF
POPE BENEDICT XVI TO
THE UNITED KINGDOM**

Published in partnership with the Society of Our Lady at Winton, Winchester College, and introduced by Richard Bassett, this contains all the speeches and public addresses made by His Holiness the Pope during his state visit in September 2010.

64 pages, paperback.
£4.50



Left: Hiroshima: hundreds of thousands annihilated in a split second, in the 'flash-bang' – 'Pika-Don' in Japanese. This is an account of the experiences of Fr Pedro Arrupe SJ and the small Jesuit community in the aftermath. A true story, but as gripping as any novel; read it and you will walk through the ruins of Hiroshima with Pedro Arrupe and his colleagues, and witness the horrors they saw.

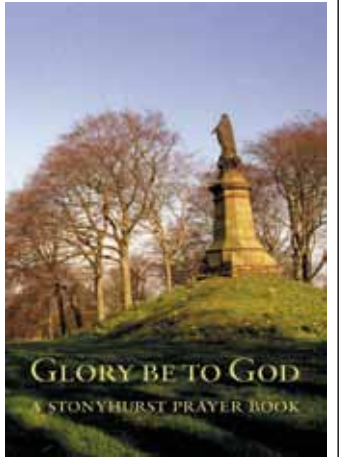
Pika-Don, by George Bishop, 160 pages, paperback. £10.00.

Right: Glory be to God, a Stonyhurst Prayer Book, St Omers Press. Second edition, with minor corrections.

"Nothing is more practical than finding God, that is, than falling in love in a quite absolute final way".

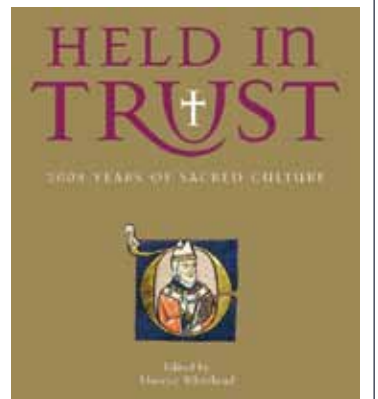
These words of Pedro Arrupe SJ's summarise the theme of this book: prayer as the right and normal expression of our being

128 pages, hardback, £9.95.



Held in Trust: 2008 Years of Sacred Culture Edited by Maurice Whitehead, this is the beautifully illustrated catalogue of the exhibition of the Stonyhurst Collections held at St Francis Xaviers Church, Liverpool, during that city's year as Capital of Culture in 2008. Many learned articles, and extensive captions by Jan Graffius, Stonyhurst Curator.

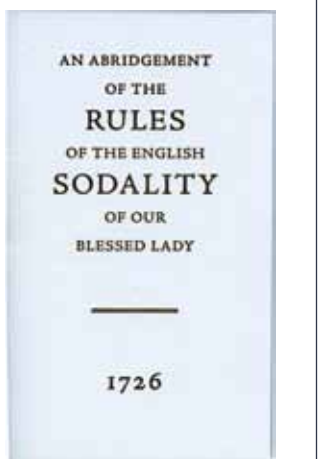
St Omers Press, 208 pages, paperback. £9.50



An Abridgement of the Rules of the English Sodality of Our Blessed Lady. S. Omers, 1726

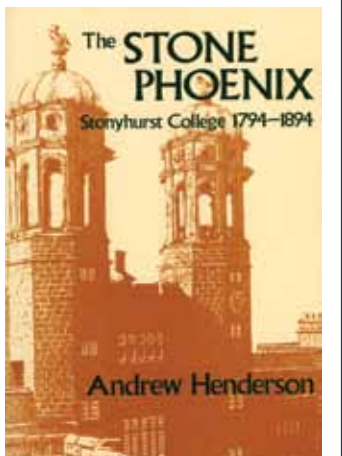
A facsimile printed by hand by the new St Omers Press on the Albion printing press at the College. It was produced as a keepsake to celebrate the re-opening of the Sodality Chapel in 2007.

24 pages + cover, 80mm x 133mm
£5.00



Right: Many OS will remember Andrew Henderson, who taught art at the College for 18 years. This is an exciting story, drawn from eyewitness sources, of the 100 years which saw the college go from a small group of refugees to the leading, trend-setting centre of excellence in Catholic education of its time.

The Stone Phoenix, by Andrew Henderson, published by Churchman Publishing. 180 pages, paperback. £9.95.





STONYHURST ASSOCIATION

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email: association@stonyhurst.ac.uk www.stonyhurst.ac.uk



The St Omers Press Albion printing press being driven past Regulus to its new home in the Old Observatory
Work continues on the Playground Walls in the background