

THE MITRE

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NOVEMBER 2, 2004 - *All Souls*

FORTY-FIVE PENCE

PROFESSOR OF 'FILM STUDIES' TO BE APPOINTED

A CHAIR of Film Studies has been appointed by the University Court. Court minutes show that this professorship will be located within the School of Modern Languages, oddly enough.

The Court also reports that more appointments in this field

are to follow, leading some to fear that a whole Department of Film or Media Studies will be created.

Film Studies, and Media Studies as a whole, are part of the rising trend towards "Mickey Mouse" degrees that have proliferated since the

granting of university status to polytechnics. It is generally agreed they have little place in real universities.

The Court did not disclose what the foray into "Mickey Mouse" degrees will cost, and which departments will lose out as a result.

ST ANDREAN CAPTURES TOP POETRY PRIZE

Kathleen Jamie Earns Latest Honour for School of English

Staff of the Mitre

A ST ANDREWS poet and lecturer has been awarded the nation's most prestigious prize for poetry. Kathleen Jamie of the School of English has earned the Forward Prize for her recent collection, 'The Tree House'.

"In the end Kathleen Jamie's 'The Tree House' stood out as a book which enlarges not only her own oeuvre but the scope and capacity of poetry being written today," commented Lavinia Greenlaw, chair of the panel which judged the Prize's nominees. "In 'The Tree House', Jamie explores the natural world, devoting individual poems to birds, trees, and sea creatures. The poems highlight the fragility of human interaction with other living forms."

A spokesman for the School of English

declared "The Tree House' is a worthy winner of the Forward Prize. It is a richly satisfying collection of poems that conjure up the intimacy of personal encounter and reflection, yet also the universality of the human desire to live at

one with other creatures." Jamie has gained a strong reputation in the world of poetry. Her previous books include... 'The Queen of Sheba', 'Jizzen', and 'Mr and Mrs Scotland are Dead'. Before
Con't on Next Page



BISHOP'S MITRE: Dom Fernando Rifan of Campos, Brazil perused last month's edition at a reception in Ravelston welcoming the Bishop on his visit to Edinburgh. More in **Social Report**, Page IX

NEW ITALIAN AMBASSADOR STOPS BY

THE REPUBLIC of Italy's new ambassador to the United Kingdom met officials and gave a talk at the University on Tuesday, October 26.

His Excellency Giancarlo Aragona made his first official visit to Scotland with the aim of strengthening existing links between Scottish and Italian universities.

"This visit is, on the part of the Ambassador, a major tribute to Scotland's academic world," says Consul General Dr. Andrea Macchioni, "aimed at strengthening cultural relations and co operation amongst universities." St Andrews has the largest Italian department in Scotland and is partnered with five universities in Italy.

His Excellency gave a talk entitled 'Italy in the Modern World Globalisation and Devolution' at 4:00pm in Lower College Hall, which was followed by a brief question and answer period.

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For God, Country, and St Andrews	

GEOGRAPHER WINS LEADING RSGS MEDAL

DR. CHARLES Warren, a geographer from the University of St Andrews, was presented with the President's Medal of the Royal Scottish Geographical Society at a formal awards dinner in the presence of HRH The Princess Royal.

The award is chiefly in recognition of Dr. Warren's book *Managing Scotland's Environment*, which has been described as a "masterly and balanced synthesis that deals informatively and even handedly with numerous contentious issues". The RSGS said that Warren's opus "represents one of the finest contributions ever made by a geographer to land management issues in Scotland".

"This award came completely out of the blue," Dr. Warren said. "The book was a fascinating challenge to write, partly because the issues that I was discussing were so hotly contested." Some of those issues include land reform and the "right to roam".

"I was convinced I was going to tread on numerous toes," Warren continues. "It was also tricky because environmental debates evolve so fast. In fact, things have moved on so fast since it was published in 2002 that topics which hardly get a mention in the book, like the wind farm debate, are now centre stage.

The committee of the Royal Scottish Geographical Society stated that Dr. Warren's research "has been distinguished by that he has emerged as a foremost authority in two very different areas of geographical study environmental management and glaciology."

Poet Wins Prize as School of English Continues Success

PHOTO: UNIVERSITY

Con't from Front Page

this latest achievement, she had already won the Somerset Maugham Award as well as twice winning the Geoffrey Faber Memorial Award.

This feat tops a number of achievements of this University's School of English. Only last year did the poet, musician, and St Andrews lecturer Don Paterson win the Whitbread Prize for his fourth collection 'Leading Light'. Many credit the success to the world renowned Professor Robert Crawford, Head of the School of English.

Earlier in the month, Crawford and his colleagues in the School launched the website thepoetryhouse.org. The site claims to be the 'most authoritative poetry website' in the English speaking world. Visitors can explore poetry sorted by various categories such as era, movement, and geography.

The University supports contemporary poetry to the tune of 150,000 each year and last year dedicated a building on the Scores as the PoetryHouse. It is thought to be the largest edifice in Britain dedicated to poetry, playing host to "research, teaching, and poetry readings and workshops throughout the academic year" according to a University press release.

"St Andrews is rapidly becoming known as a poetry town," Professor Crawford commented. "The Poetry House works in partnership with the StAnza festival, Scotland's largest poetry festival, run by local people in Fife, and with the Public Library, to offer a wonderful programme of poetry related activities that now



KATHLEEN JAMIE: Winner of the 10,000 prize.

span the calendar. Our world class website makes our expertise, our latest reviews, and up to the minute events available to a global audience: it's the icing on the cake."

The talented faculty seem to be drawing talent among the student population as well. In September, it was announced that Sarah Hall, a recent graduate of the School of English, has been shortlisted for the 2004 Man Booker Prize for her second novel, 'The Electric

Michaelangelo'.

"I think one of the reasons I came to St Andrews is because it has so many eminent writers," David Taylor, former president of the University of St Andrews Literary Society told the *Mitre*. Taylor, too, credits Professor Crawford with orchestrating the success. "He's instrumental in it all. The Poetry House website was his idea. It's a gateway to lots of information. Overall it's a great department."



PHOTO: UNIVERSITY

DON PATERSON: Won last year's Whitbread Prize.

Prof. Haldane Invested as Knight of Holy Sepulchre

Will Also Head to Rome Next Term to Lecture at Gregorian

by ROBERT O'BRIEN
John Haldane, Professor of Moral Philosophy, has been invested as a Knight of the Holy Sepulchre in a recent ceremony officiated by Keith Patrick O'Brien, Cardinal Archbishop of St Andrews in St. Mary's Cathedral, Edinburgh. Membership of the Order, which has 18,000 knights and dames worldwide, involves a duty to protect the faith in the Holy Land.

The Equestrian Order of the Holy Sepulchre of Jerusalem, as it is officially known, has its origins in the crusading movement of the Middle Ages, begun to protect the Holy Land. The order is under the protection of the Pope, and has as its Grand Master His Eminence Carlo Cardinal Furno.

The duties and responsibilities of a knight are considerable, and the official website of the Order asserts that "a Knight who is not prepared to make a meaningful sacrifice and devote unremitting effort is unworthy of his mission and breaks his promise. Admission is a personal act of missionary apostolate. No one is forced to join, but once the decision has been taken, inactivity and sluggishness would



Photo: University Website

RENAISSANCE MAN: Newly knighted Prof Haldane will lecture in Rome next term.

be disloyal and a breach of Christian honour."

The St Andrews professor is enjoying an ever growing reputation, having published two highly regarded books in the past three years. Haldane's greatly contemporary take on the thought of St.

Thomas Aquinas, termed 'Analytic Thomis', is highly regarded as well, and he has been chosen as the Gifford Lecturer for this year. It is thought that he is especially coveted by certain Catholic Universities in the United States, including the wealthy

Notre Dame. However, he is believed to prefer life in a mildly secular British university to the homogenous culture of North American religious campuses.

Yet Professor Haldane will be away from St Andrews next semester as he takes a visiting position at the Pontifical Gregorian University in Rome. As Joseph Lecturer, a post previously held by Lord Carey, the former Archbishop of Canterbury, Professor Haldane will deliver orations on 'the nature of personhood'. The Gregorian University counts 60 saints and blessed, 16 popes, and over one third of the current College of Cardinals among its alumni.



THE GREGORIAN: Founded by St. Ignatius Loyola.

FEATURES

ARCHITECTURE

Preservation is Not Enough: A Proposal for Enhancement

Philosopher Professor John Haldane argues our physical plant needs improvement.

It is commonly said of St Andrews that it is a place of beauty.

This is often a compliment to its natural setting, with open skies arcing over the reaches of the bay, and ancient rock and cliff yielding to the changing rhythms of the waves. At the same time visitors are generally struck by the pleasing combination of natural and built environments: the ruined grandeur of the Cathedral and Priory standing bare to the elements; crowstep gabled cottages gathered in against the wind; the broad thoroughfares interlinked with narrow cobbled lanes; and the church towers etched against the sky. There is also the scholarly dignity of Deans Court, the quizzical posture of the Roundel, the charm of the courtyards to the south of South Street, the sad ruination of Blackfriars juxtaposed with the aspiring frontage of Madras College, and other evocative sights besides.

Here and there within the midst of all this stands, physically, historically, and socially, the University. Its contributions to the architectural distinction of the old town are obvious enough. They are, principally, the harmonious South Street complex of St Mary's College



1593⁴¹ to the west, Parliament Hall 1612⁴³ to the north, and the Library extension 1889 1959 now the Psychology wing to the east; and the North Street set of the Collegiate Church of St Salvator, Gate Tower and tenement 1450 60, and beyond it the west block 1683 90 containing the Hebdomadar's Room, and to the east and north the College buildings 1829 31 and 1845 6, respectively. There are other smaller and oft reworked jewels associated within the University: St John's House in South Street 15th, 17th, 18th, 19th, and 20th centuries, St Leonard's Chapel remodelled c. 1512, and the 'Admirable Crichton's House' 16th century, but the principal architectural benefactions of the University to the town are the North and South Street college complexes. I have not mentioned the Younger Graduation Hall 1923 9 and the Student Union 1972 and prefer to leave it for readers

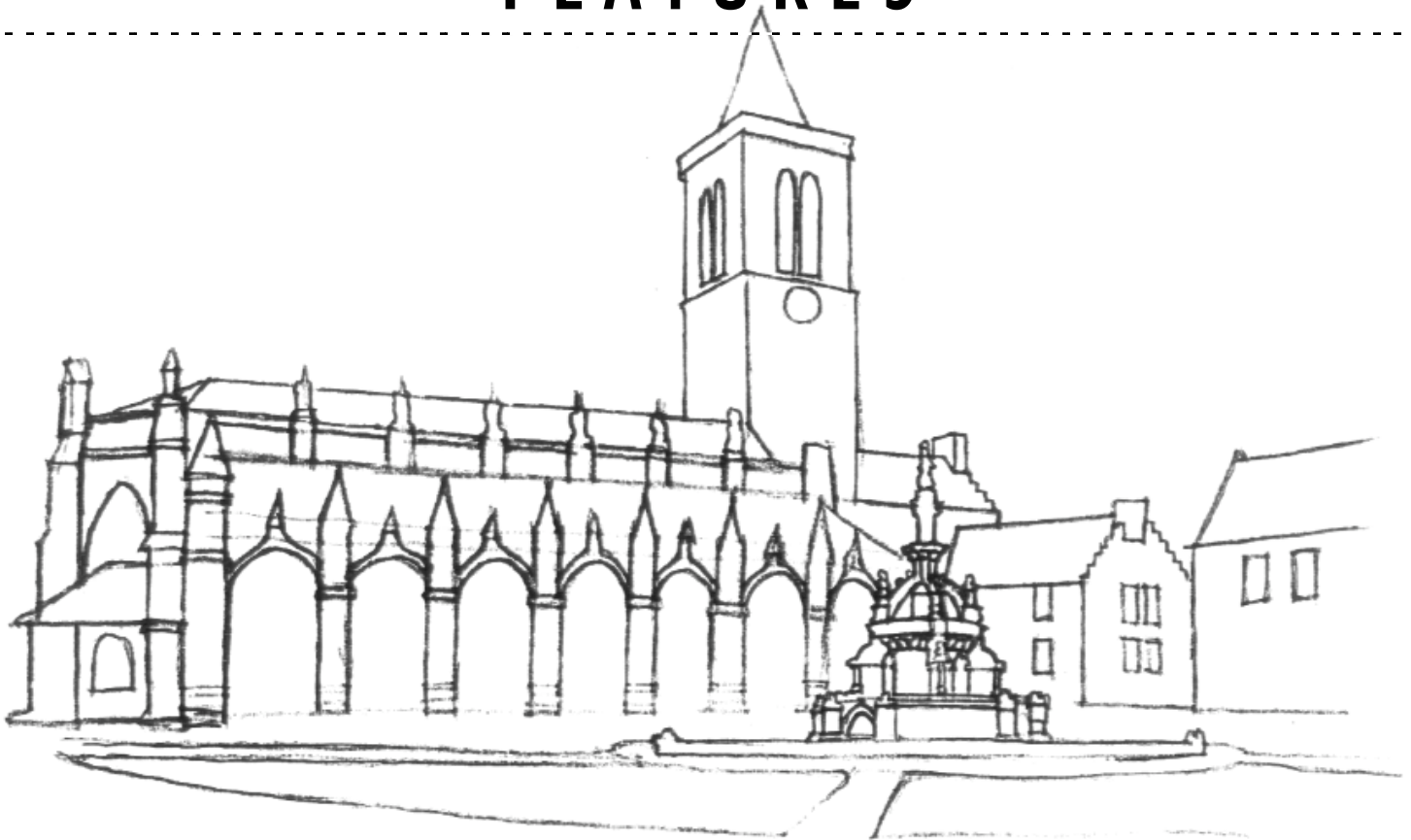
to determine what might be said of these.

It could hardly have passed unnoticed that the list of contributions dates mostly from the late middle ages to the nineteenth century, and this fact raises two questions: first, whether in the second half of the twentieth century the University was sufficiently attentive to its role as principal architectural patron; and second, how it might now hope to enhance the built environment of St Andrews. The main in town developments since 1950 are the Buchanan Building 1964 and the University Library 1972 6 both of which are essentially functional solutions to practical needs rather than exercises in collegiate architecture. It is worth saying that given the conditions obtaining at the times of their creation both could have been much worse in design and building quality. As it is, the first has the merit of being more or less

unnoticeable from the street, while the second has the virtue of truth to function, looking to be what it is, namely, several stories of book cases.

The simple fact is that the expansion of the University was and continues to be achieved without any great endowment or enhancement in its funds. It is hardly surprising, therefore, that in modern times it has been unable to give thought to the aesthetic improvement of the town. But this state of affairs cannot long continue without the charge of philistinism beginning to arise. The University is audibly proud of the distinction of its teaching and research, of its place in various national and international rankings, and of its appeal to well qualified students from around the world. But the first and last are mortal resources, and approval of is no substitute for determining to do what is right on its own account.

FEATURES



ILLUSTRATIONS: JOHN HALDANE

The time is over due for the University to address the matter of its material contribution to the environment of the town of St Andrews. It should aim to devise one or more projects whose products will outlast the generations of those managing, teaching, and studying in the University now, and among these projects should be an enhancement of the built environment. The scope for extensive building is limited by the want of plots, funds, and needs. In town there are large sites to the north of the library and to the west of Castlecliffe 1869 but the cost of developing these would be very great and would only be justified by major projects for which there is currently no general call. The exception is the need of a University art gallery and museum but, important though this is, I set it aside for now.

It would be easy to use the excuse of a lack of means and demand as grounds for postponing the day when the University will set about making a significant architectural contribution, but that overlooks other

possibilities. In particular there is the matter of enhancement of existing sites. Landscaping offers one means of pursuing this, and although the University has made some progress on this front it has been too willing to limit itself to the maintenance of existing plantings rather than creating new schemes. But in any case landscaping is at best a complement to building in stone and not a substitute for it.

It is necessary to take account of the funding difficulties affecting St Andrews along with other British universities and anticipating the possibility that this will worsen for Scottish institutions as a result of different funding and income patterns north and south of the border, but also to remember that St Andrews already has some significant architectural settings, and that its current students and friends are probably better placed than their counterparts in past decades to contribute to projects that are both inspiring and realistic. With these points in mind I would like to propose that a scheme be

taken up and pursued by the time of the sixcentennial celebration of its formal establishment in 1413/4. The 1412 charter of Bishop Wardlaw was confirmed by a series of Papal Bulls issued by Benedict XIII in 1413 and promulgated by him in February 1414.

Where then to focus such an effort? The oldest University buildings are the original St Salvator's set. It is generally agreed that the most impressive element of these is Bishop Kennedy's Tower. Rising up above the main entrance to the College it faces in four directions three of which are to the world beyond and one is inward to the place of learning. Its plainness some might say "austerity" is offset by the bays of the chapel seen on the North Street side and by the cloister and view across to the College buildings as one enters through the gateway. Here, though, there is a problem.

In 1827 visiting Royal Commissioners judged that the Common Hall and School of Bishop Kennedy's original 15th century design were "entirely ruinous and

incapable of repair". Their dilapidation meant that nothing could be done other than demolish them and build anew. In 1828 a set of plans by Robert Reid, King's Architect for Scotland, was approved by the Commissioners and the following year building began on the east wing and was completed two years later. What we see today is in fact something of an assemblage of different ideas more or less linked by a somewhat Jacobean look. Reid's north section of the east wing was extended in the twentieth century 1904 6 while the north range 1845 6 is by William Nixon who also added the arched cloister 1848 to the College side of the church. Nixon saw himself working within a design established by his predecessor, but while the result is not a failure nor yet is it a great success. The most obvious weakness is the point in the northeast corner of the quad where the two ranges converge, for although the blocks are architecturally related they are not fully integrated and as a result the meeting of the two is visually unresolved. The passage of

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IN THE COLLEGES

November 2004

Thursday, 4

The Poverty of Fair Trade

Alex Singleton of the Adam Smith Institute on the ill effects of so-called 'Fair Trade' policies. 8:00pm, St. Mary's College Hall

Sunday, 7

University Chapel

Dr. Bill Austin, reader in Geography and Geosciences, preaching. (Sherry afterwards in the Hebdomadar's Room).

11:00am, St. Salvator's Chapel

Film Society

Double feature:

8:00pm - O Brother Where Art Thou? (Film by the Coen Brothers)

10:00pm - Buena Vista Social Club (Cuban music)

Salad Bowl, the Student Union

READING WEEK

Sunday, 14

REMEMBRANCE
SUNDAY

University Chapel

The Rev. William Mounsey, Adviser in Ministry Support, Royal Air Force Chaplaincy Services and former Chaplain to RAF Leuchars, preaching.

10:50am, St. Salvator's Chapel

SERVICE OF
REMEMBRANCE

12:00 noon at the War Memorial, North Street

ALL STUDENTS ARE
ADVISED TO ATTEND

The Town will march from the Town Kirk to the War Memorial, being joined by the University from the Chapel of St. Salvator onwards

Wednesday, 17

Rev. Scott Deely

A recently-ordained alumnus of this University and former member of the Board of Ten of the Union Debating Society will

**OUR
TOWN**

**ARTHUR MILLER'S
AMERICAN CLASSIC**

NOV. 25 26 27, 7:30PM

THANKSGIVING WEEKEND

CRAWFORD ARTS CENTRE

LAURANCE GOODWIN, DIRECTOR

speak to the Catholic Society

8:00pm, Canmore, 24 the Scores

Mill on Contemporary Society

Prof. John Skorupski speaks to the Philosophy Society. 8:00pm, Rm 104, Edgecliffe, the Scores

Sunday, 21

Film Society

Double feature. Theme: 'Cold' 8:00pm - The Ice Storm (Thanksgiving weekend in the lives of two wealthy suburban Connecticut families)

10pm - Fargo (Coen Brothers comedy set in North Dakota) Salad Bowl, the Student Union

Wednesday, 24

The Hapsburgs: A Catholic

Dynasty

Fr. John Emerson, Regional Superior to the FSSP, will speak to the Catholic Society on the dynasty that dominated Europe and their relation to the Church. 8:00pm, Canmore, 24 the Scores

Sunday, 28

University Chapel

St Andrewstide and Advent Sunday

The Cardinal Archbishop of St Andrews, Keith Patrick O'Brien, will preach.

11:00am, St. Salvator's Chapel

Monday, 29

Christopher Gill

The president of the Freedom Association and former MP will

speak on the tenth anniversary of the Maastricht rebellion, in which he played a large role.

The Liberty Club 8:00pm, Venue TBA

December 2004

Wednesday, 1

Catholicism and the Crisis of Western Culture

Acclaimed philosopher, Prof. John Haldane will speak to the Catholic Society. 8:00pm, Canmore, 24 the Scores

Societies should send notice of events to the *Mitre* via our email address: themitre@gmail.com.



Prayers



FOR ELIZABETH, OUR QUEEN, may she govern wisely, be resolute in leadership, and amply follow Your will. For Anthony, our Prime Minister, may he foster a culture of life in this realm, and defend it from all who wish it harm. For Keith Patrick, our Cardinal Archbishop, may he minister wisely, be a bastion of orthodoxy, and propagate the Gospel in our Archdiocese. For Sir Clement, our Lord Rector, may he justly represent the students of this University. For Brian, our Vice-Chancellor and Principal, may he conduct the affairs of this University with love, prudence, foresight, and in the light of Faith. For this University, may we promote wisdom, life, and love, and continue to answer Your call as did Your Apostle Andrew.

For these people, we humbly beg pardon for their sins and ours, and we pray that our lives might reflect Your everlasting dominion.

GLORY BE TO THE FATHER AND TO THE SON AND TO THE HOLY GHOST, AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END.

AMEN.

Boots are Just the Thing

with *Maria Bramble*

Isn't autumn wonderful? For me it means cosy days tucked up inside, reading as the wind howls and the rain crashes against the window, lots of red wine, stodgy dinners and an excuse to eat more, and I'm sorry chaps but this is where you are going to switch off winter style! The best thing about autumn for me is fashion; flattering dark greens, plums, burnt oranges and browns, thick tights, snug woolly jumpers and of course, tweed. But the best thing about fashion is shoes! If our shoes are right, our clothes look right and if our feet must venture outside on these dark, cold, wet days then really the only sensible feet are the ones clad in boots. And the best thing about boots is that they slim even the widest calves and flatter the sturdiest ankle. In winter, everyone can have great legs!

Well, that's the ideal. But if like me you are one of the over 50 of women in this country for whom annual boot buying becomes an absolute embarrassing nightmare can anyone get those damn things zipped right the way to the knee without cutting off blood supply and/or breaking the zip? then here are a few tips to finding the perfect boots and where to get them.

Australians haven't given us much but they have given us the sheepskin Uggs! I really don't care what the professional fashionistas say; uggs have not had their day! One width fits all, therefore no embarrassing zip problems, they are non slip so no

embarrassing slip ups on wet leaves, and they are so versatile. You can carry on wearing your short skirts in winter, don a pair of opaque tights, slip on your Uggs and bob's your uncle. Warm, cosy, practical and



UGGS: Still kicking

versatile and the fashionistas have turned on them. Perfect! If you're having trouble finding a pair, try rousabout.com or puddlebeach.com.au. They come straight from Australia and for a fraction of the price you'll pay for them in this country.

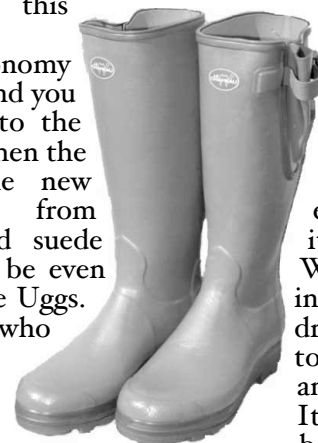
If economy isn't an issue and you like to listen to the professional, then the Muks are the new Uggs. Made from rabbit fur and suede they claim to be even cosier than the Uggs. But at 300+ who the hell can afford to even give them a try? If you can, then go online and take a look at mukluks.com or girlshop.com and yours will be the most fashionable and furry feet in St Andrews.

If you prefer a more traditional and elegant boot a kitten heel maybe or a nice chunky heeled leather pair then a

wonderful company based in Bath makes them in 20 different widths! Just measure your calf size, go to www.duoboots.com and you'll have a perfect fitting pair of boots in no time.

If you're a denims girl then you can't really go wrong with a pair of cowboy boots. They're a bit tricky to get right too shiny and new and you look like you're trying to hard. But if you hit the spot they fulfil all the boot criteria flattering, comfortable, and versatile. They have to brown, they have to be pointed and they have to be beaten up. Therefore they're best to buy second hand so try www.ebay.co.uk or keep your eyes on the second hand shops. Oxfam had a wonderful pair in recently unfortunately in a tiny foot size.

And finally, a quick word on wellies. No. A wellie should not be pink, neon or covered in polka dots no boot should. If it is, it is not an excuse to wear it in town. Wearing a wellie in town is like driving a 4x4 in town ridiculous and unnecessary. It is a country boot that doesn't transfer, it likes mud and puddles, not the pavement. Unfortunately all the shops are stocking these horrors which, in my book, is definitely a reason to avoid them at all costs! Do your feet a favour; a boot whose sole virtue is that it's waterproof is to be worn for that reason and that reason only.



WELLIES:

Not for town!

LEISURELY PURSUITS

EUDAEMONIA THE GOOD LIFE

Pierce Reports Back from Oxon

We recently caught up with Ezra Pierce, the "Bad Boy of Palo Alto" who denizens of University Hall and others from the academic year 2002 2003 may remember. Mr. Pierce is currently studying at Hertford College, Oxford, which counts Evelyn Waugh among its alumni.

"It's amazing," Ezra told the *Mitre*. "Of course I don't really leave college, so it might be crap out there on the other side of Hertford's walls."

While Mr. Pierce enjoys college bars, having been kicked out of Exeter's twice in one evening, he confessed to missing the pub scene at St Andrews. "It's not as good as St Andrews. Seriously. People are either working or partying like rockstars. There's no in between."

"The days are all work, but I have gotten into a nasty habit of climbing college chapels and having footraces with the local constabulary." Stolen a policeman's helmet yet? "No, but damned if it isn't a constant temptation. They wear them purely for entrapping poor souls like myself."

Yet Mr. Pierce's remembrances of his year at the third oldest university in the English speaking world are not all sweetness and light. "I was mean to some people, which I regret. Most of all, I really wish I had never had anything at all to do with the Union Debating Society. What a complete waste of time."

Ah well. We wish you well, Ezra!

To Blend, or Not to Blend

This month, David Bean looks into the world of Scotch - malts and blends.

As I observed the other night to Mr. Ben McGreevy, who thankfully has now returned with Miss Nassberg from their year in Germany, one of the best reasons for going into Drouthy Neebours is their 'malt of the month'. Slightly misnamed because it seems to change every week or so, this is a particular single malt sold by the glass for the same price as a shot of a blend, making it a super deal and me a regular patron.

Not, however, as good a deal as a meeting of the excellent Quaich Society, where after paying one's fiver for membership one might, each week and for the cursory price of four pounds most of which is donated to charity, sample six of the finest Scotch whiskies known to man.

I become distressed enough to hit the bottle still harder whenever someone tells me they hate whisky because they tried Bell's and thought it tasted like horse water. This just in: Bell's *is* horse water, or might as well be. It's a blend, a poor one at that, and the only thing going for it is the enemy of the connoisseur, brand image.

The difference is in the production method. We've all seen those large, copper stills; these produce malt whisky, by distilling a barley based liquid similar to beer into a powerful spirit, which is housed comfortably in barrels for a minimum of eight years to mature. Once it has grown up, the whisky is diluted to a drinkable strength of around 40 , bottled, sold, sipped and savoured.

That is, if it is lucky

enough to be destined to life as a single malt. Some of its chums, perhaps those in the casks right next to where it rested for all those long years, will not be so fortunate. Instead of living high on the hog in the company of the alcoholic elite, they will be forced into a life of penury, eking out a miserable existence on the fringes of a seamy underworld of furtive underage Buckfast drinkers. They will have been... blended.

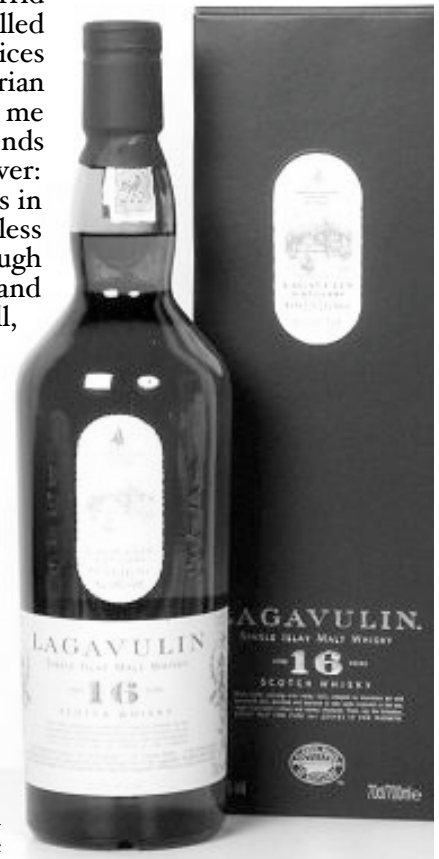
Single malts are expensive to produce, and so there is a great temptation on the part of producers to cut corners. So cutting is exactly what they do: they take a selection of malts and dilute them, not this time with water for that would be slightly too obvious , but with grain whisky, a horrid sort of substance distilled in strange devices resembling Victorian radiators. Far be it from me to suggest that all blends are created equal, however: there are vast differences in quality, leaving the hapless consumer to learn through experience and recommendations. Well, help is on the way.

Bell's is a particularly poor example of a blend and the less said about Tesco White Label, the better , but some can be perfectly drinkable, and even rival some malts. Black Bottle, for instance, is a blend of malts from Islay, and is packed with the salty smokiness characteristic of that island's produce.

Meanwhile, a particularly good deal from Luvian's at the

moment is Lauder's, which offers a smooth, mellow flavour with notes of honey, vanilla and orange, and at just 9.99 beats the commercial monstrosities even on price. Meanwhile, when it comes to malts, those after a light, floral, honeyed aperitif would be wise to seek out the Dalwhinnie, whereas if you prefer the punchy Islay style, my personal favourite from that island is the Grand Old Man of them all, Lagavulin.

So I urge you, good citizens and subjects all, do not condemn the poor young whiskies of the future to a life of misery, but raise them, and raise your glass, to the light! Buy malts, drink malts, love malts. Or blends, but only good ones. In time, I they'll come to love you back.



SOCIAL REPORT



Fra Freddie introduced
Bishop Rifan...



... and His Grace then
said a few words



Abby Hesser



Brian Miller and Maria Bramble share a laugh.

The Church of St Andrew in Ravelston, Edinburgh was host to a Pontifical Low Mass offered by **Bishop Fernando Rifan** of Campos, Brazil. Don Fernando, who leads a 30,000 strong flock and celebrates only the old rite of Mass, was on a tour of the United Kingdom.

A number of St Andreans, as well as some familiar friendly faces, were to be found at the Mass and the reception following. **Alec Tod**, an honoured graduate of this university, helped organise the reception, where **Fra Freddie Crichton-Stuart**, himself no stranger to the Old Grey Town, introduced the good bishop. His Grace spoke extemporaneously on the importance of Tradition as well as the teaching authority of the Church, and elicited more than a few laughs with his wry comments.

His Grace was assisted by **Fr. John Emerson**, the Regional Superior of the FSSP and Chaplain to the Sacred Constantinian Order as well as one of the favoured

speakers at the University of St Andrews Catholic Society. **Thomas Davie**, director of Mungo Books publishing house, chatted with **Andrew Cusack** and **Robert O'Brien**, this newspaper's editor and associate editor respectively. Mr. O'Brien's fiancée **María Bramble**, talked with Aberdonian chant enthusiast **Brian Miller**. Catholic Society committee members at the Mass and reception included **Louise Blair**, Californian **Abigail Hesser**, Officer Cadet **Jon Burke**, and connoisseur **Stefano Costanzo**. Magstrand **Matt Bell** and tertian **Claire Dempsey** were also present.

After the reception, His Grace proceeded to take his evening meal at the Royal Scots Club.



Jon Burke with the legendary Alec Tod.



His Grace with students who
travelled from St Andrews

THE MITRE

□□□ □□□□□□□□

Something Rotten in Strasbourg

The forced retreat of Jose Manuel Barroso, Chief Commissioner in the face of a filthy left wing ploy has caused an especial rumpus in the offices of this newspaper. We do not like the think about the EU Parliament; to do so seems so contrary to the spirit of that extraordinarily undemocratic institution. But this news, yet more even than the sale of Hamilton Hall, left us looking pale and wan.

A brief synopsis: Barroso proposed a new team of EU commissioners, including the Italian MEP Rocco Buttiglione. Buttiglione made some comments regarding homosexuality and motherhood, which reflect the teaching of his religion. Vitriolic attacks by left wing MEPs have forced the withdrawal of the proposed commission, on account of Buttiglione. Buttiglione claims to be the victim of an "anti Christian inquisition". Anyway, a conservative voice has been removed. According to a bloc of eleven angry Tories, the commission has been taken over by "ex communist apparatchiks".

What has become clear is that the EU is now a dangerous secular project in an ideological sense. It is anti Christian and wears its anti Christianity on its sleeve. Buttiglione has been officially classified as deviant. The refusal to include any reference to Christianity in the EU constitution was, it can now be seen, a warning shot that this sort of thing was on its way.

The important thing is that there was never any suggestion that Buttiglione thought sodomy should be made a crime; he merely thought it was a sin. This the Left cannot understand. How can you disapprove of something and not want to ban it? Fox hunting, for example, is being banned because the Blairist left hates rural people. What further grounds does one need?

Hillaire Belloc once declared that "Europe is the Faith, the Faith is Europe". Ian Paisley and the Turks believe the EU is a papist plot, the stars of the flag being the stars of the Virgin. How ridiculous this all now seems. It is not so long since dissenters were carted off to concentration camps by socialist regimes. Why is there now no alarm? Euro Cop might soon be deciding that you are an undesirable.

This is not about Christianity, it is about the freedom to be a Christian. In Strasbourg, a Christian has been reckoned to be unfit to partake in public life, and we should all take stock of this inauspicious precedent.

LETTER TO THE EDITOR

Irish Pennies of the 13th Century

SIR Last week, being a final year student and thus having little to do, I looked up the word 'mitre' in the Oxford English Dictionary. Frankly, I'm surprised a man as thorough and intellectually incisive as yourself has not already informed readers of the various definitions of the title borne by your newspaper if indeed I may call it such a thing. Allow me, then, to step in where you have so clearly failed.

The OED gives as the principle meaning of 'mitre' as: a head covering, head band, or similar device chiefly in secular contexts. This definition encompasses the head bands worn by the women of ancient Greece, Asian headdress and even, though rare, a belt or girdle. Its second sense, and the one to which I presume your title alludes, is: the headdress of a priest, bishop etc. This, according to the aforesaid dictionary, can be either a Jewish ceremonial turban or the deeply cleft headdress worn by a bishop within the Western Church. And yet the possibilities do not

end here. A 'mitre' is also a chimney cowl, a base silver penny used as currency in 13th century Ireland, and a right angled joint in wood. I feel myself disoriented by this plethora of meanings.

Is your publication named after a belt, a turban, a carpenter's joint, a penny, or a bishop's hat? Perhaps you would be kind enough to oblige myself and your many readers as to specifically which 'mitre' you are alluding.

Mr. David Taylor
St. Salvator's Hall

AKBC: Your presumption in accordance with the second sense is correct, this august publication is indeed named after the ecclesiastical 'mitre'. This, of course, is reflected in the banner of the newspaper as seen on the front page. However, having since learned of 'mitres' as thirteenth century Irish pennies, I must confess that a slight tinge of reaction in me desires to rename the newspaper after just such an artifact. Perhaps the next edition will find our ecclesiastical emblem replaced with a numismatic one.

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THE MITRE OF ST ANDREWS

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Preservation is Not Enough

Con't from Page V
the two wings north and east is simply arrested rather than merged into a new upward movement; where one might have expected a low tower or other prominent vertical feature there is simply a meeting of roof lines.

The area of the quad is large, but because of the scale and form of the chapel, tower, and hebdomadar block, the prospect from the north combine openness with visual interest. The first view the visitor is likely to face, however, is of the north and east as seen from the area adjacent to the former porters' lodge entered from beneath the tower. Certainly the College halls are impressive but to left and right there is an absence of prominent or skyline features. The view through to lower college lawn and University House is eye catching but architecturally low key, while to the right there is the unresolved northeastern corner.

One architectural 'improvement' would be the erection of a tower at the junction of the two blocks but this is fraught with all sorts of difficulties. Another innovation, which I believe would be much preferable, would be the creation of a tall fountain in the middle of the lawn. This could be approached by diagonal pathways leading from the four corners of the quad. These could be cobble edged as indeed should be the existing driveway. Such pathways would very aptly introduce the saltire into the ground plan and add visual interest by increasing the movement to and fro within the quad. More importantly, a fountain would provide a point of considerable architectural and symbolic importance in the heart of the university. The flow of water would also bring animation to an otherwise featureless expanse and serve as a designed counterpart to the natural movement of the sea beyond.

The question of what sort of

design would be most apt is a large one. St Salvator's Chapel is in the late Scottish Gothic with some Victorian additions. The College buildings owe something to the Jacobean and to the classical. In this context it would be necessary to work again within a recognisable historical tradition perhaps adding a further mediating style. With that in mind I offer a view of a possible design intended more to give the impression of how a fountain might improve the quad rather than as a specific recommendation. These show a three tier crown fountain based on the French Gothic design of the Stewart Memorial Fountain 1872 in Kelvingrove Park, Glasgow.

With a new millennium having begun, and the six century celebration in prospect, the installation of a fountain would be a particularly timely project and one for which external funds might be especially forthcoming. Such an initiative might also serve as an encouragement to the civic authorities to restore to working order the George Whyte Melville memorial fountain in Market Street and perhaps even to recreate the old Mercat Cross which stood nearby from the middle ages until its removal in 1768. Then future generations of University staff, students, townsfolk, and visitors might have further reason to look with appreciation around St Andrews at what the past has bequeathed to them. How better to celebrate six hundred years of the University than to create something of beauty that might survive for as many centuries again?

JOHN HALDANE is Professor of Philosophy and former Head of the School of Philosophical and Anthropological Studies. This article was originally published in *St. Andrew's Staff Journal*.



STUART PATERSON

The University of Bonn counts Heinrich Heine, Karl Marx, Prince Albert, Friedrich Nietzsche, Konrad Adenauer and Robert Schumann, amongst its most famous alumni. The University is a relatively young institution, having just celebrated its 186th birthday on October 18. King Friedrich Wilhelm III of Prussia founded the *Universitatis Bonnensis* in 1818. The city, of course, had only been Prussian for a matter of years, having previously served as the residence of the electors of Cologne from 1298 until the Napoleonic annexation in 1795, before being freed from the French yoke in 1815.

It was as a result of the Congress of Vienna that Bonn lost its previous status and became part of Prussia's Rhenish territories. The Prussians founded the university, and centred it on the magnificent Elector's Palace see above, which dates back to the beginning of the 18th century, and now houses the theological and philosophical faculties, as well as the University administration.

Today, the university has 38,000 students, studying in seven different faculties, including separate faculties of Catholic and Protestant Theology. The reason for this peculiar arrangement was the clash between the Protestant Friedrich Wilhelm and his new Catholic subjects on the Rhine who balked at the idea of a Protestant Theological College. The result was a compromise, which lasts to this day. Coming from St Andrews, the vastness of the university can be a bit unnerving. There are departments for subjects as varied as Byzantine Studies and Organic Farming. It is possible to learn over seventy languages, with options including Basque, Breton, Faeroese, Mongolian

and Uzbek. Needless to say, my courses in German and Political Science seem tedious in comparison.

When it comes to accommodation, I appear to have landed on my feet. While the vast majority of residences are rather unattractive edifices situated in the suburbs, I reside in a newly renovated building between the train station and the nine hundred year old cathedral, five minutes walk from the main university building. We share the building and indeed refuse facilities with the Volksbank who own the building and a branch of Subway. Somewhat peculiarly, the manager of the aforementioned fast food business, has his office next to my bedroom, and I am constantly having to share lifts with beleaguered looking bank officials. The crowning glory of the building is our elegant roof terrace, which commands views of the city centre, as well as the various sights surrounding Bonn, including the romantic Rhineland castles of Godesburg and Drachenburg. To be fair, there have been teething problems aplenty, but at least I have been spared the vagaries of Bonn's public transport system, having only utilised it to make the odd trip to see fellow scholars and to visit a certain Swedish furniture store.

As promised in my last column: how to recycle a tea bag. Remove the plastic clip, string and paper tag from the bag as you can tell German tea bags are somewhat hi tech. Deposit the bag in the bin for biodegradable waste green, the tag in the bin for paper and card blue, the clip in the bin for recyclable plastics yellow, and the synthetic string in the 'residuary waste' i.e. everything else bin black.



The Bibliophile

A REVIEW OF THE PRINTED PAGE FOR THE DISCRIMINATING READER

Living Still

FAITH OF OUR FATHERS:

REFLECTIONS ON

CATHOLIC TRADITION

by Eamon Duffy

Continuum, £9.99, pp. 224

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Perhaps the two foremost Roman Catholic thinkers in Britain today are John Haldane, of this University, and Eamon Duffy, the Reformation historian, of Cambridge. So often the case is that notable writers in the Church are converts: one thinks of Newman, Chesterton, Belloc, Evelyn Waugh, and Muriel Spark. But both Haldane and Duffy are cradle Catholics.

Raised in the 1950s, in the town of Dundalk just south of the Irish border, Eamon Duffy received the faith from the De La Salle Brothers, "raw boned, stubble chinned celibates in shiny black cassocks", who drummed the responses to the Irish catechism into the young boys at the grammar school: "I know them still," he writes, "ultimate reality named and tagged, the moral structure of the universe set out for us in the pages of a soft backed school book: sorted."

So Duffy had an upbringing in the vein of James Joyce, but it did him some good. As vivid as De La Salle rigour are recollections of his grandmother, who evaded Mass for her last twenty years on the grounds of infirmity still managing the shopping, though, but "sleepless with old age ... prayed the rosary all night long, and kept a luminous statue of Our Lady of Lourdes on the mantelpiece of her bedroom". The "sickly phosphorescent glow" of the statue seems to say it

all, and like the catechism, haunts him to this day. All this was set against the folk religion of the local land: the holy well at the shrine of Foughart. Catholicism pressed in from all sides.

This personal memoir from England's foremost Catholic historian introduces this volume of topical essays. Faith of Our Fathers is short, quick to read, and often provocative, made up of some twenty brief essays that stand individually and cover central topics such as Our Lady and the devotions, the liturgy and the Eucharist, the papacy and authority, all in the context of a broader discussion of tradition.

Despite fond childhood reminiscences of popular religion in the 1950s, Duffy gives a quite different account of the institutional Church. Time and again he argues that Rome has too often failed to be the handmaid of the Catholic tradition. He loves to quote Pius IX's notorious claim "I am the tradition", as an outrageous instance of papal

illusion. By Vatican I "Tradition had shrunk from being a cathedral of the Spirit to a storeroom in the cellars of the Holy Office." And when the Second Vatican Council arrived, the first rejected draft declaration of faith contained no scriptural quotations, no citation to anything before Trent, and was mainly propped up by writings of Pius XII. Disgraceful!

There is a story that before Vatican II opened, Pope John XXIII, sitting in the papal apartments, was asked why we needed a Council there were lots of priests, the Church was flourishing, Councils were normally called when there was a new heresy to be dealt with, and so on. John XXIII sprung up from his chair and frantically opened a window: 'To let some fresh air in'. In letting some fresh air in, the Church let a lot of bad air in too; like Tony Blair's favourite theologian Hans Kung.

The rhetoric after the Council was to demean the traditional devotions Granny praying her rosary, or, as more common now, some youngster whose parents think is insane. Louis Bouyer, an influential voice, believed that after the purity of the Early Church the first few centuries, the devotional world of the Middle Ages and the Baroque period developed as compensation for the alienation of the laity from the Latin liturgy. He asserted what many would dispute, that at Mass the laity "became spectators at a show which they barely understood." As such, Bouyer quite saw how

"the emotional piety of the Middle Ages ... prepared the way for Protestantism," by sentimentalising religion and displacing what Bouyer called 'the sober mysticism, completely grounded in faith, of the great Christian tradition'."

Like a sage, Duffy sits above the petty conflicts of the Church, and judges sternly extreme parties of left or right according to how they deviate from his definition of "the tradition". He has a go at the insensitive reforms after the Council, but saves the vitriol the twenty first century descendents of the 19th century Ultramontane party. George Weigel biographer of John Paul II especially. Weigel promotes a yet more papal Church. But Duffy says those who "collapse the plurality and choric character of tradition into the single voice of the pope" are masterminding a project which will achieve "the effective abolition of tradition."

Though this is a book about the idea of tradition, Duffy covers all the key talking points. Though his piece on Our Lady disappoints, "An Apology for Grief, Fear and Anger," a critique of the new liturgy for the dead, is utterly damning, and passionately written. Every Christian would benefit from the essay on the Eucharist. A book of ideas by a leading historian who is traditional rather than traditionalist, forty years on from Vatican II it concludes that "the Church is usually more reliable on its knees than at the lecture podium." Few, surely, would now disagree.

- Robert O'Brien

