

ELITIST ST ANDREWS?

ST ANDREWS HAS LEAST NUMBER OF WORKING-CLASS STUDENTS

Lowest Drop-Out Rate Also at a Mere Seven Percent

THE University of St Andrews, with only 13% of its students coming from working-class backgrounds has been declared the most elitist university in the land by a leading public body.

The report published in December strengthens the image of St Andrews as a finishing school for posh, privately-educated English progeny of the middle and upper classes. Taking this stereotype even further is the fact that the report exposing the University's new status was compiled and released by the Higher Education Funding Council for England, not Scotland.

However, Scottish Lifelong Learning Minister (whatever that means) Jim Wallace was the one who pronounced his concern over the poor showing of the poor in Scotland's oldest university.

"I am disappointed that progress remains slow," the Liberal Democrat Mr. Wallace told the Scottish Press Association. "We are continuing to work with [purposeless, ineffective taxpayer-funded groups] on access issues, and there are numerous projects ongoing to raise aspirations, attainment and achievement



levels."

A spokesman for our university responded to the elitist charge by insisting that a "unique geographical circumstance" works as a hindrance to attracting working-class students.

"We are situated in a small seaside community," says Niall Scott, "and unlike almost every other UK university, we do not have direct access to a large urban hinterland. For some students, this can mean that travel and living costs in St Andrews may be a barrier to

study here."

The same report which exposed St Andrews' elitism also shows, however, that this university has the lowest drop-out rate. Only 7% of St Andreans leave the University for another, or altogether. This provides a strong affirmation of the leadership of Vice-Chancellor and Principal, Dr. Brian Lang, who has frequently, albeit stealthily attacked the current government's plans for higher education and funding in particular.

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TRUST PLANS YET ANOTHER GOLF COURSE

DRAFT CALLS FOR SEVENTH PUBLIC COURSE IN TOWN

THE St Andrews Links Trust, the body which oversees the publicly-owned golf courses in the Royal Burgh, has announced plans for yet another golf course in the town.

With a planned cost of up to £7 million, the new course would sit on a 200-acre clifftop site about a mile from the town centre. Twenty new full-time posts would be created.

Opinion is very divided on whether or not the seventh course would benefit the town. Many have already raised concerns about St Andrews, formerly a major center of learning, piety, and devotion, into a mere golf-related theme park.

Fife Council has received sixteen objections and three notices of support for the Trust's planned new course.

BRITISH GOLF MUSEUM CLOSED FOR REMODELING

THE British Golf Museum has temporarily closed in order to undertake a significant reordering. The museum, housed since 1991 in a mostly subterranean building that some say resembles Hitler's Bunker, aims to reopen in April with a more bright and airy atmosphere, including more retail space for the museum's lucrative gift shop.

□ VETTRIANO PAINTING FETCHES NEW RECORD

'EMBRACING' SOLD
FOR £98,000

*Fifer Is Rare In
Today's World: An
Artist With Talent*

A PAINTING by Jack Vetriciano, an honorary alumnus of the University of St Andrews and native of Fife, has been sold at £98,000, achieving a new price record for the artist. *Embracing*, an oil painting, was sold in December at the Edinburgh auction house of Lyon & Turnbull along with five other paintings by the artist.

Mr. Vetriciano's previous record was set in August, when a study for his popular painting *The Singing Butler* was sold for £90,000 in Perthshire. The artist also had the honour of receiving the Order of the British Empire in the same week at Buckingham Palace.

The Kirkcaldy-born artist left school at age 16 to become a mining engineer. He taught himself to paint after his girlfriend gave him a watercolour set



'Embracing' by Mr. Jack Vetriciano

for his 21st birthday.

Some figures in the art world have slighted Mr. Vetriciano's work as amateurish, but he earns an estimated £250,000 every year from reproduction royalties.

"In the last nine years, interest in Jack has

grown rapidly," said Nick Curnow of the auction house Lyon & Turnbull. "You cannot ignore the fact that people out there enjoy his works. It is easy to be snooty about it but if people like an artist they will come out and back him."

BROCKLEBANK NOMINATED FOR AWARD

THE St Andrews-born-and-bred Member of the Scottish Parliament, Mr. Ted Brocklebank, has been nominated for the *Herald's* Scottish Politician of the Year Award under the category of 'One to Watch'. Mr. Brocklebank told the *St Andrews Citizen* that he was "delighted but genuinely surprised" at his nomination.

Mr. Brocklebank has made himself readily available to the students of this university for a number of talks, dinners, and question - and - answer sessions for the University Tory Club. He is also widely known as the Fisheries Spokesman of the Scottish Conservatives.

"As Scottish
Conservative Fisheries

Spokesman, I have travelled throughout Scotland listening to fishermen and fishing communities," the MSP said. "I was delighted when the party leadership accepted my view that nothing short of withdrawal from the discredited CFP is the only answer to alleviate the crisis facing the fishing industry."

GATEWAY CENTRE ACQUIRED BY UNIVERSITY

The University has finally acquired the Gateway Centre on the North Haugh from Keiller Estates.

According to an official press release, the University plans to use the empty post-modern building at the town's most frequented entry point to provide "first class research and teaching accomodation

for our "internationally renowned ... programmes in business and management."

The building's ground floor will also be used as a university orientation and information centre.

"This development is firmly in line with the university's continued strategy of investment in

high quality facilities to support world class teaching and research," said the Vice-Chancellor and Principal, Dr. Brian Lang.

"I am delighted that we have been able to achieve such a favourable outcome to what has been a complex, but ultimately rewarding process."

The Students'

Association had previously put in a failed bid for the building to use as a new Union, with hopes that its location would allow for a later closing time.

Construction within the structure to prepare it for university use will begin soon and is expected to be finished by September of 2004.

STUDENT CHARITY EVENT SNUBBED BY MAGAZINE

HARPERS & Queen magazine has snubbed the student-organised charity fashion show at the University of St Andrews on the grounds that it is 'too elitist'.

Harpers usually covers society events in its Jennifer's Diary section. However the magazine declined to cover the fashion event organised by the University Charities Campaign.

"For Harpers & Queen to not feature an event they traditionally cover because it is too elitist borders on hypocrisy," claims one source in Ed's Diary of the *Scotsman*. "Isn't that what the magazine is supposed to be there for? Everyone here takes great exception to the elitist tag because it simply isn't true."

Eloise Napier, the social editor of the magazine, claimed the snub was part of an overall change in the publication.

"Harpers & Queen is going through a massive change with a relaunch in March," Napier claims. "It will affect the publication from top to bottom, especially the social section."



"We will be covering a range of parties from the exclusive to the public, and we will no longer be focusing on events like university fashion shows but not because they are too elitist. This is merely a shift in emphasis."

Elisabeth Hart, head

of our university's all-female Lumsden Club, added "The fashion show is usually held in the Union, which of course is open to every student. There are days and days of auditions, so everyone who wants to model gets a chance, and it raises a lot of cash for charity."

CRAWFORD ARTS CENTRE TO CLOSE?

THE Crawford Arts Centre may have to close after the Scottish Arts Council announced that it would end its grant to the North Street institution in March of next year. Mr. John di Folco, chair of the Centre's management committee, explained that Crawford's existence is realiant on two grants: £48,175 from the Scottish Arts Council and £30,875 from Fife Council.

"The Crawford Arts Centre and Byre Theatre are lying at the cultural heart of St Andrews," Mr. di Folco told the *Citizen*, "and the demise of the Crawford would be very serious to the broader visual arts community throughout Scotland."

The arts centre is housed in the former St. Katherine's Infant School on North St in front of the modern University Library. The building is owned by the University, but leased to the centre at a nominal rate.

The University and the independently run Centre are currently undertaking a feasibility study on the Crawford's future.

features

A HANDY GUIDE TO THE MIDDLE AGES

Our very own ROBERT O'BRIEN presents to readers of the Mitre the fruits of his recent research leave. Having listened into numerous private conversations (none of them relevant), he was unable to write anything respectable, and so wrote this after consuming an inordinate amount of fortified wine.

Researching this article, I spoke with no St. Andrews students, and gathered no useful information. The conclusions I was therefore able to reach were quite startling. The overwhelming consensus was that whilst the Middle Ages was a time when things were very dark, people were undoubtedly more cheery than now because of the cider (which the monks made). Most people in the Middle Ages either prayed, or made gargoyles, or built cathedrals and castles; in summary, they were great days. However, as my data is still being processed by my lackeys, I propose to defer my full report until a later issue, and have written an alternative article to the one I was commissioned to write.

Readers of the *Mitre* may have in the past been accused of holding 'reactionary' or, worse, 'mediaeval' opinions, and so it is important to know certain essential things about this happy period in our history. This short *opus* should serve as a definitive guide. An expanded version will soon be available in three volumes from Student Services (as far as I know no equivalent being readily available).

Now, the first thing you have to know

about the Middle Ages is the Friars.

(St. Andrews in the Middle Ages was full of these chaps.) There were two main types of friar, Franciscan and Dominican (Franciscans tended to come in two shapes, there being big ones, like Friar Tuck, and little ones, like St. Bonaventure, and there were five types of

Dominican, but I haven't got time).

Franciscans can be distinguished easily from Dominicans because they always take off all their clothes in the market place and give them back to their father in one great act of worldly renunciation. In this scene, the Dominican friar, who does a lot of intellectual graft, averts his gaze and expounds any doctrine you like.

The second indispensable thing you really need to know is the Rosary. The Rosary began when a monk picked up 150 stones (one for each psalm) in just under three

minutes, and threw one per *Ave Maria* (usually at a passing pigeon, children, Waldensians etc.). Then, as technology improved, all these stones were put on a piece of string so that you didn't always have to find new ones. You can't survive in the Middle Ages without a Rosary, as they were also used to swing like a lasso and strike assailants (clerics).

The third important thing to know about is the wheel-barrow. The wheel-barrow was a medieval invention for carrying lots of rosaries. It was the fore-runner of the shopping trolley, and meant that whereas before you could only carry one rosary around with you, now you could push literally hundreds of them around town. Babies and young children were also pushed around (in wheelbarrows).

The fourth important thing is that everyone worth knowing in the Middle Ages spoke Latin. One of my sources informs me that those who did not know Latin were known as Dullards, and were burned for heresy. Burning a heretic was considered so

much fun that it was called at the time an 'indulgence'.

The Reformers in St. Andrews had very poor Latin and insisted on reading the Bible in the foreign language of the Scottish people, English.

The final important thing to understand about the Middle Ages is that your average mediaeval man wanted to go to heaven when he died. Obviously this was Romish superstition and we had the Reformation in St.



Dominican Preachers

university fashion

Andrews to be rid of precisely that concern. We can be very pleased that now virtually no-one, apart from a few fundamentalists, is concerned with getting to heaven, and the reformation is therefore now complete.

In an exclusive interview with the *Mitre*, the Minister for Secularisation, Pauline McBride MSP, told me that 'although in the 1500s the Labour government had to abolish the medieval religion, they didn't completely destroy all their pretty buildings. They certainly had to make them less interesting by defacing any idolatrous pictures of the *Last Judgement* and all that nonsense, and were right to smash the stained-glass of course. But prudently they drew a line.

'What you - I mean readers of the *Mitre* - forget is that people in the middle ages wanted a change. The Catholic Church had been in control for about 1,000 years, and they and the Tories hadn't done anything for the people. They were the 'forces of conservatism', enemies of modernisation and progress. That's why people turned to Labour and John Knox. People saw we were the real reformers, and that we'd tear up all the old ways and start from scratch. It meant a lot of destruction, but y'know, it takes sacrifices.

'What we did was set up an organisation under the auspices of *Historic Scotland*, to keep the buildings in good nick, make sure no-one prays in them, whilst also keeping a little something of the appearance of religion to remind us what it was.'

I pressed McBride for the precise details of this supposed organisation. 'Isn't it obvious? The Church of Scotland.' And with a mischievous smirk, she slinked off into the darkness.

The Blasts and the Blessings

Compiled by
*Miss Laura Wilson &
Miss Phoebe Stoves*

We are already sadly missing Mr. Donald Renouf, who we once delighted in witnessing, strolling, umbrella in hand, to be fashionably late to tutorials. Mr. Renouf, regularly seen sporting matching scarf and trews, complimented by a co-ordinated lambs wool sweater, a cuff linked white shirt, dress coat, patent leather shoes and that ever present monocle. This was surely the most appropriate attire for an atmospheric St. Andrean afternoon, and we commend Mr. Renouf for his unwavering commitment to sartorial elegance.

Impressing us also was the Association post-graduate representative, Mr. Ralph Covino, who is surely the epitome of effortless style. Mr. Covino has long been a majestic vision for the inhabitants of our little town, adorned by that masterful and elegant crimson officers gown and white tie- but we are also much enamoured to his casual garments. Observe the co-ordinated cream tones, handsome knit wear and oh so continental lack of socks. We like it very much, Sir.

Currently we are favouring blazers or tweed, navy and white striped shirts and chinos- a la president of the Liberty Club and *Mitre* Editor in



Chief- they looked so amazingly dashing that we almost mistook them for Englishmen...

Also spotted looking extremely delectable was a certain Hope Street resident, sporting the ultimate garment of beauty- the three quarter length tweed

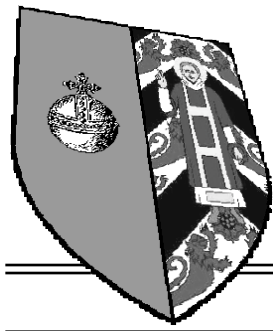
coat with the scarlet lining. When not decked out in trews and a postgraduate gown, or attaching the beautiful saffron Mlitt hood, the gentleman in question can be found adding a timeless flourish to an all too modern world... a fashionable applause for the captain of our University Challenge team.

Speaking of debating hacks, 'This House Must Bring into Question the Spray on Nature of the Inter'Varsity Secretary's Jeans.' We are led to wonder what it is exactly that leads him to look in a changing room mirror and think "These fit, now where's my credit card?" However, the too tight, half-mast trousers are always preferable to his so called 'pulling kilt'.

Beware gentlemen of St. Andrews, for we are watching what you wear...



MR. DONALD RENOUF



February 2004

Friday, 13

Royal Scottish National Orchestra

The RSNO perform some of the "most ravishing and sensual" music for Valentine's Eve. Composers include Tchaikovsky, Bernstein, Rachmaninov, and Ravel.

Conducted by John Axelrod and featuring a piano solo by Philip Fisher.

7.30pm, Usher Hall, Edinburgh
£11-£27 - www.usherhall.co.uk

Sunday, 15

University Chapel

Rev. Prebendary Theo Samuel, Chairman of the Commission of Racial Justice of Churches Together in Britain & Ireland, preaching.

11.00am, St. Salvator's Chapel

Monday, 16

Sarah Fitz-Claridge

Libertarian and founder of parenting movement, Taking Children Seriously.

8.00pm, Venue TBA
(libertyclub.org.uk)

Wednesday, 18

Gerald Warner

The Catholic Society hosts the outspoken columnist for the Scotsman and Scotland on Sunday. 8.00pm, Canmore, 24 the Scores

Sunday, 22

University Chapel

Rev. Dr. Patrick Shanahan, Executive Director of Street Child

PARLIAMENT HALL
NEWS OF THE UNION DEBATING SOCIETY

Miss Alexandra Jennings

The Debating Society met for the first time since the Parliamentary Debate in December in Parliament Hall last Wednesday, February 4, 2004, to discuss the motion "This House Prefers Development to Sustainability." It would have marked the return of our favourite general degree candidate and former St Andrian, Mr. Alex Singleton, to the hallowed chamber, but an unfortunate illness befalling his grandmother prohibited his attendance. Convenor David Bean luckily found Magnus Paterson, Association Chair, to fill the rather large shoes of the libertarian legend. Speakers for the Proposition included Mr. Paterson, Miss Liz McKinnell, SRC Director of Campaigns, and Mr. John Stewart, the IV Secretary. The Opposition featured Dr. Robin Harper, MSP of the Scottish Green Party, Mr. Phil Stillman of the One World Society, and Dr. Carlo Morelli of the University of Dundee and the Scottish Socialist Party.

Before the debate began, the Father of the House, Mr. Eliot Wilson,

brought an adjournment debate to the floor: "This House Condemns the Hutton Report as a Whitewash." Prominent member of the society, Mr. Jason Vit had the hard task of countering the incredibly strong case put forth by Mr. Wilson. The motion was carried with no dissent in the house, along with another of a similar theme brought up by Mr. Adrian Galy.

Mr. Paterson opened the case for the proposition by reciting the now famous speech of Rent from 'Trainspotting'. He told the house to choose whatever it wanted to but not to choose sustainability. He referred to sustainability as a communist utopia and said that development was improvement.

Dr. Harper was called on to open the case for the Opposition, saying that the Earth cannot sustain this amount of development. He attacked the United States's 'unfair and unwise' consumption and development rates and encouraged the use of fair trade agreements and equal distribution instead of rapid development in the

Africa, preaching.

11.00am, St. Salvator's Chapel

Monday, 23

Alternatives to the Nation State:
Pluralism and Liberty

At the invitation of the Liberty Club, Dr. Stephen Davies, lecturer in History at Manchester Metropolitan University will highlight alternatives to the nation-state and suggest a system which uses pluralism and liberty as its base. 8.00pm, Venue TBA
(libertyclub.org.uk)

Wednesday, 25

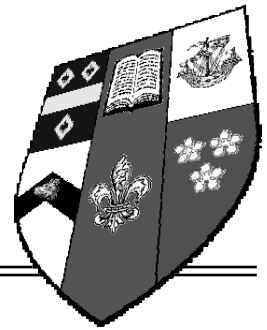
Fra. Freddie Crichton-Stuart

A Knight of Justice of the Sovereign Military Order of Malta gives a reflection upon Lent. 8.00pm, Canmore, 24 the Scores

Sunday, 29

University Chapel

Commemoration of Founders and Benefactors. Rev. Professor Iain Torrance, Moderator of the General Assembly of the Church of Scotland, preaching. 11.00am, St. Salvator's Chapel



Third World.

Miss McKinnell, a reformed liberal for the night, argued that the need for development was a natural outgrowth of the Darwinian theory that species are to only propagate and compete for survival. She argued that in this age of information, development was the only option for Third World nations and that it ultimately led to sustainability.

Mr. Stillman, in his maiden speech, countered, saying that sustainability was for the welfare of all human beings and that the U.S. government was populated with non-realists if they believed that using unsustainable resources would not have dire consequences. He argued that Darwinism does not work for human beings, and that the I.M.F. has led to more poverty in the Third World. The process of the rich becoming richer and the poor becoming poorer "has been named," according to Mr. Stillman, "and its name is development."

Mr. Stewart, no stranger to Parliament Hall, concluded the case for the Proposition, saying that to deny development to the suffering Third World because of the stupidity of the Americans was wrong. In probably the best quotation of the night, he announced that sometimes a tradeoff was

needed between sustainability and the good of the human race, and that "sometimes you have to say that a few trees and a couple of squirrels have to die."

Dr. Morelli closed the debate by arguing about the Marxist idea of the uniqueness of human beings in the fact that decisions matter, that consciousness matters (*Ed.*: Yet oddly Morelli and his pinko comrades refuse to be conscious of their eternal souls). He brought to the table the idea of sustainable development, of economic growth that did not irreparably harm the environment, and argued that this was the only way that the human race could survive.

The floor speeches were of a good quality with entertaining overtones, especially from such regulars as Mr. Peter Blair, Mr. Eliot Wilson, Mr. Darshan Sanghrajka, and Mr. Richard Watt. The award for best floor speech went to IV debater Miss Rachel Hasler who spoke of the danger of apathy when it comes to environmental issues. With a vote of 19 in favour, 43 opposed, and 11 abstaining (LIBERALS!), the motion failed. One can only imagine what the vote would have been if Mr. Singleton had been present.



Prayer Requests

FOR ELIZABETH, OUR QUEEN, may she govern wisely, be resolute in leadership, and amply follow Your will.

For Antony, Our Prime Minister, may he foster a culture of Life in this nation, and defend it from all who wish it harm.

For His Eminence, 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 pray that their 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.

March 2004

NOT TO BE MISSED

Wednesday, 3

Patrick Burke

The indomitable Rev. Patrick Burke, Editor of *Faith* Magazine, former Convenor of the University of St Andrews Union Debating Society, and one of the most popular of this university's living alumni, will speak at the invitation of the Catholic Society.

8:00pm, Canmore, 24 the Scores

Friends of the Mitre

Patrons (£100 and over)

THE REGINA SABLE CLUB
MR. AND MRS. EDWARD J.
GANNON

Benefactors (£20 and over)

(None so far, maybe you?)

Supporters (£5 and over)

MR. STEPHANO COSTANZO
LT. CHRISTOPHER CRUDEN
MR. NICHOLAS VINCENT gave 89p
and a button.



THE YALIE

by ADAM BRENNER

I have to admit that I was filled with the same amount of questioning interest as excitement upon learning of my acceptance to study at the University of St Andrews for my junior semester abroad. I had set out to apply with the assumption that I would come to some greater understanding of my motives for such if I received my acceptance letter. However, the arrival of that letter offered no such insight, only further illustrating the distance between my existence in the States and the hazy notion of this allegedly Scottish university. St Andrews still persists as an unknown entity, but the kind people at admissions have begun to shed some light upon my ignorance.

I do know that it is a fine academic institution founded in 1413, or sometime thereabouts, with the current number of students being 6,512. Furthermore, I have been repeatedly told in the literature sent that only Americans wear white socks and that I should hold onto those coins that are given out as change since they might have value, unlike in the States. The golf course is supposed to be superb and cinematized running beaches abound. I have no clue as to how all of these hints of the truth will actually impact my certainly corporeal existence at this University, and wait for some student to dispel all the assumptions that consume even this column.

Personally, I assume that St Andrews will be notably lacking in that public school aura that we Americans believe consumes anything slightly British. We fail to remember that the Brits have already had to deal with the loss of their great empire cashing in those chips, as my British history professor would say, for the promise of a strong welfare system that will be so apparent in the state of our halls of residences. The names of the *hagioi* and their grand churches



MONARCHIST STIRRINGS

Two 'Martyr-Kings' Remembered *Latin Requiem for Louis XVI in New York*



A solemn requiem Mass was said for King Louis XVI on Saturday, January 24, 2004 at 2:00pm in New York. The King was executed by the French Revolutionary authorities on January 21st, 1793.

Monsieur le Comte de Bardin, in association with the French American Friendship Foundation, arranged for the Mass to be held at the Cathedral of St. Ann at 110 East 12th Street in Manhattan. St. Ann's is the Cathedral of the Armenian Catholic Exarchate of New York.

The Count also

celebrating those martyred figures still remain, but the rarified air is mixed with the fumes of the nation that was the leader in the industrial revolution. In many ways, America has not yet fully renounced its colonial status, remaining the younger brother who has yet to realize that he is



The Cathedral and National Shrine of St. Ann in New York.

organised a reception and lecture on Louis XVI following the Mass. This year, Charles T.P. Flachbarth, Prince von Altenberg, spoke on the subject of 'King Louis XVI and the American Revolution.'

The cocktail buffet reception took place from 4:00pm to 6:00pm at Café Loup, 105 W. 13th Street.

The execution of King Charles I was commemorated on Friday, January 30th, in Britain and America.

much stronger than his older brother and need not be afraid of that figure which both intellectually and physically frightened his youth. Thus I will focus on those facts offered by the Overseas Society, leaving behind my Yankee prejudices as I enter this university.

Anglican Mass for Charles I in Whitehall



At 11:00am, the Royal Stuart Society organized a wreath-laying at the statue of the slain King in Trafalgar Square. Following that, at 11:40am, the Society of King Charles the Martyr laid a wreath at the bust of Charles I by the site of his execution in front of the Banqueting House. This was followed by an Anglican mass inside the Banqueting House at midday, with Canon Arthur Middleton of St. Chad's College, Durham.

The same evening, at 5:15pm, Choral Evensong was sung at St. George's Chapel in Windsor Castle, where the King is buried.

The American branch of the S.K.C.M. held its annual mass in Lantana, Florida at 11:00am on Saturday, January 31.

SOCIAL REPORT



KENSINGTON CLUB YULETIDE REVELRY!

by the *Gowned Galoot*

A number of the university's fun ones were to be found exhausting their pre-Christmas potency at the annual Kensington Club Christmas Dinner on Friday, December 12, 2003.

Revellers arrived at half Seven in the bar of the Ardgowan Hotel on Playfair Terrace, before proceeding up to the hotel's dining chamber at Eight.

Among those attending the saturnalian banquet were the fabulous **Rebecka Ramos-Winell**, Swedish belle of the Catholic Society, as well as the impervious pair of **Thom**, a died-in-the-wool Tory who thinks he's a champagne socialist, and **Rhiannon**, his beautiful belle. Future property baron **Nicholas Vincent** was caught chatting with our own journalistic misanthrope **Andrew Cusack**, and the financial mastermind of the Kensington Club, **Mattias Bjornfors**, was found with his enchanting other half

known only as 'V'.

The Kens Club's president **Zacharias Pieri** introduced the illustrious **Dr. Jens Timmerman**, (accompanied by his Princetonian paramour **Heather**) who gave the

Mr. Oliver is a classicist and former Stonyhurst teacher who has twice been expelled from choral groups on account of his poor singing voice. Kate Kennedy member, head of the Regina Sable Club, and one of this newspaper's most

generous patrons, **Yusuke Osawa**, was among the late arrivals.

Choirmistress **Sofie von Hauch** led the *attendées* in two Christmas carols, the *Gaudeamus*, and the National Anthem, which was gently sprinkled with the cry of 'No Surrender' from renowned Ulsterman and Clay Pigeon Club Treasurer **James Butler**.

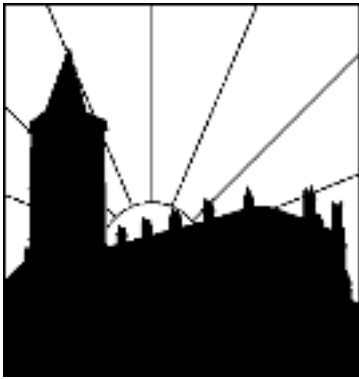
After the singing had finished, some members and their guests agreed to a Pier Walk. Upon having promenaded to the very end of the pier, gazing into the harbour, **André Floryn Wyss**, everyone's favourite Swiss divine, led the crew in a prayer, and then yet another *Gaudeamus* was sung.



Private Clubs and Societies

after-dinner talk on the subject of 'The Diversity of Vegetables', attacking arbitrary attempts at increasing diversity.

Prominent papists **Tori Truett** and **Stephen Oliver** were also caught heralding the joyous season at the Ardgowan that night. The indomitable Miss Truett is an art history student and head honcho at the Catholic Society, whilst



Chapel Notes

by the *Eager Theist*

Sunday, January 18, brought the Gregory Professor of Mathematics, **Mr. Eric Priest**, to preach at St. Salvator's. Mr. Priest challenged **Mr. Stephen Hawkings'** idea of God as a mere supreme version of an equation, but then went on to reference heavily the renowned heretic **Matthew Fox**.

Mr. Fox is a former Catholic priest from California who was expeditiously defrocked and excommunicated for holding 'cosmic masses' which were more akin to hippie orgies than divine devotions. Ever to prove itself as never having woken up from the 1960s, the **Episcopal Church** quickly accepted Fox as one of their own, and it is believed that he is still somewhere in the San Francisco area languishing in the fetid stench of his once trendy, now stagnant, theology long past its sell-by date.

Among the merry chapelgoers were the noted L.O.S.A.B. member **Rob Cockburn** proudly wearing his tweed, everyone's favourite chap in red trousers, **Joseph Tendler**, and the second reading was done by the *Mitre's* own **Sofie von Hauch**.

MR. DONALD RENOUF, A MAN OF ST ANDREWS

The *Social Report* would certainly be negligent if it did not report the exodus of Mr. Donald Renouf from our ancient halls of learning. We have no doubt that many a St Andrews experience was made by the appearance, sudden or anticipated, of Mr. Renouf in his familiar monocle. He possessed the power to incite outbursts of laughter at a mere expression of his face. His absence will be greatly felt throughout this town and university. Mr. Renouf, Godspeed!

THE MITRE

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Jack Vettriano: Proof of the Power of Art

It is perhaps fitting, after reporting in our previous edition on Prof. Richard Demarco's visceral attack on the arts establishment, that this issue brings the good news of Mr. Vettriano. Mr. Vettriano is not a conventional artist in today's sense in a number of ways.

First, he is self-taught, rather than having attending a number of expensive and talent-suppressing art schools. Secondly, his art is popular, and has been reproduced on just about every medium possible. This is while many of today's more celebrated 'artists' prefer to exist in a self-perpetuating elite unfailingly lacking any real achievement in talent, technique, style, or taste.

But thirdly, and most important of all, Mr. Vettriano is actually a good artist. His paintings are bold and beautiful. *Beautiful!* How rare it is that one can actually use that adjective when thinking of contemporary art, but it easily describes any one of Mr. Vettriano's paintings. And it is the popularity of his works that proves that people from all walks of British society today are not willingly artistically-challenged philistines. It is not the people who have abandoned the art world, but rather the art world that has abandoned the people. The art sphere should cease it's self-segregation from society as a whole, which is unproductive and dangerous for both art and the people.

This newspaper is most always in favour of elitism. The excellent is better than the elementary. The art elite, however, is a bastard elite. In reality, it has become more of an underworld than an elite. Mr. Vettriano's art is a valuable weapon in the culture wars against the establishment which so belittles it. They must belittle it, because it is proof to their absurdity.

Leftist academics across the Anglophonic world, and beyond, attack America. This is because America is both proof that freedom and democracy work, and a living, breathing refutation of totalitarianism and dictatorship. Similarly, the arts establishment attacks Mr. Vettriano's paintings because their beauty gives us proof that beauty is indeed still possible in the all too ugly world of art.

LETTERS TO THE EDITOR

Miss Jennings, Rent Hikes

SIR - I love Miss Jennings' column that is such a regular feature of your esteemed organ. It does fill me with... delight. If so ever you should wish to suspend her feature indefinitely, I so ever would mourn. That is all.

Mr. James Potton
St Salvator's Hall

SIR - I am writing to express my extreme delight in all of the writings of Miss Alexandra Elizabeth Jennings! Miss Jennings is a very skilled debater correspondent.

Miss Laura Wilson
New Hall

SIR - I am disgusted by the latest chapter in the farce which is the University of St Andrews. This would be the flagrant money whoring by the University Court, to the tune of a 45% rise in my hall's fees, which would mean paying at least £3,500 at a rough calculation for sub-standard food, with average, if not small and somewhat dilapidated accommodation. A situation of mediocrity such as this depletes any faith in the whole of the University.

Mr. Richard Watt
McIntosh Hall

PS: I do so love Miss Jennings.

AKBC: The outpouring of admiration for the quite indomitable and certainly unbeatable Miss Jennings is quite fitting. Without her, this newspaper surely would not be produced.

As for the University's rent hike, though financially needed, ought to be spread out over

two or three years. The Court is probably taking advantage of the current Labour administration to introduce students and citizens into the culture of paying for their education.

SIR - I am writing to express my disapproval at the service for Christian Unity held in St Salvator's Chapel on the evening of Sunday 25th January. I attended in the hope that the service would symbolise a move towards greater understanding between the differing Christian groups.

I was dismayed when I discovered that we were all expected to join in a bastardised version of the Creed. It began, 'We believe in a colour blind God, maker of techni-colour people'. If this was not bad enough, the prayer continued with, 'We believe in Jesus Christ, son of an ordinary woman.' I, and a few other like-minded individuals did not join in. It seemed to me that it was a service for the unification of Protestantism and not Christianity as a whole.

Zacharias Pieri
Kensington Club, President

AKBC: The bastard creed you refer to is indicative of what is now being referred to as 'the old ecumenism.' This was an attempt, rising just after the Second World War and dominated by pluralists and liberals, to build Christian Unity by pretending our differences didn't exist. The 'new ecumenism' is based rather on a genuine seeking after Christ, to fulfil his commandment "that all may be one" and is beautifully expounded in such reliable journals as Touchstone and First Things.

Television Review

Making Babies the Wrong Way

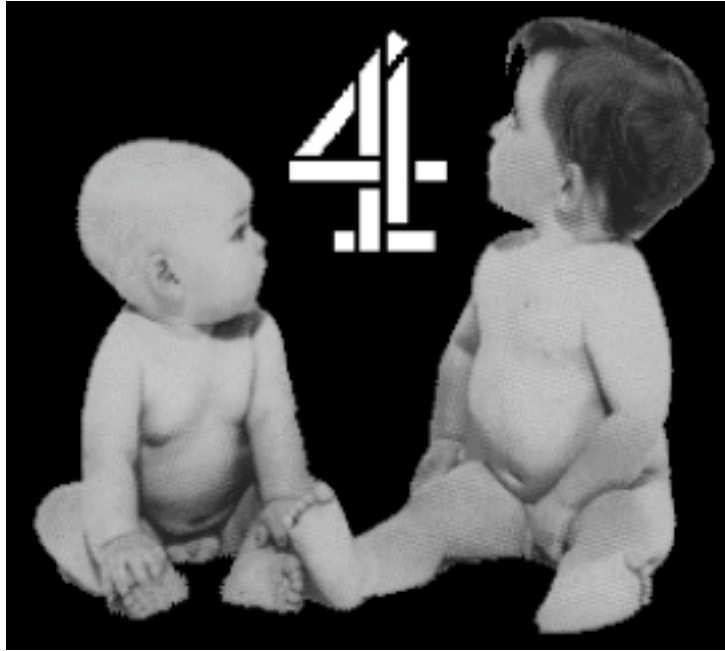
Whilst channel flicking on Thursday evening I came upon the Channel Four documentary 'Making Babies the Gay Way'. Thinking that this was an impossibility I decided to stay tuned and follow the attempts of different gay and lesbian couples to become parents.

Tony and Barry a homosexual couple with already two children were trying for a third. How can two gay men have a child one may ask oneself? Tony and Barry through searching the internet found a woman from America who was willing to give up one of her eggs to be inseminated by the couple, however she refused to carry the child. The search began to find someone who was, and through searching the internet again, found a lady who was willing to act as a surrogate mother.

The next couple introduced were Debbie (38), and her lesbian partner George (20). Debbie already having six children miraculously discovered at the age of 35 that she was a lesbian. Leaving her husband she wanted to try for a baby with George. Through purchasing sperm, and using a 'turkey basting' method, George eventually managed to conceive. The documentary followed the couple through their argumentative and troublesome relationship.

The third couple were Katy, a Lesbian and her gay best friend Ricky. Not formally in a relationship, but desperate to have a child they decided to combine their resources, and through the use of yoghurt pots and syringes Katy fell pregnant.

Indeed many of us may find such liberal attitudes



Apparently Channel 4 never got the talk about the birds and the bees.

ZACHARIAS *Pieri*

to the sanctity of conception to be shocking and immoral. Nonetheless modern technology and politically correct attitudes are propelling such actions, claiming that it is the way forward for the Twenty-First Century. I could not help but think of the effects of such reckless behaviour on the development of the children involved.

Dr Rick Fitzgibbons, in a recent article for the Catholic journal, *Christian Order*, argued that, "marriage between a man and a woman is based on commitment and is an expression of Judeo-Christian morality". The same cannot be said of gay and lesbian couples.

In a recent major study conducted in Amsterdam, researchers found that 'males in

same sex unions stayed together for an average of length of two years and would regularly have sex with others outside of the relationship'.

The study went on to explain that 'same sex unions cause emotional trauma and pain to individuals... equating same-sex unions and marriage is a false belief. It is delusional'. How can such relationships be stable for the development of a child? If anything they are detrimental.

Supporters of family values have argued that it is

necessary for a child to have both a mother and father figure. It is true that Barry and Tony intend to raise the children with the help of Barry's sister, thus giving the children a female role model. Dr Fitzgibbons, argues however, that 'raising children in an environment with same sex parents goes against the common inheritance of humanity'. Fitzgibbons continues with, 'the absence of a father figure in the home leads to sadness, anger and difficulty in trusting...the absence of a mother figure is worse. One's mother is one's fundamental basis of feeling safe in relationships'.

The children in the documentary did most certainly seem confused. They did not know why they had "two mummies" or "two daddies" and goodness knows what the child with a lesbian mother and gay father will think?

It is obvious that children should not be subjugated to such cruel deprivation of natural mother/father figures, as it seriously affects their development. As Dr Fitzgibbons puts it, 'Not all adults have the inherent right to have a child. But all children have a right to a mother and father'.

THE MITRE OF ST ANDREWS

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The Editor and Staff of the Mitre greatly mourn the departure of

MR. DONALD RENOUF

from the University of St Andrews. He will be greatly missed, but will remain in our hearts and in our prayers. We hope he returns often!

Television Review

THE MEDIUM OF TEDIUM

Lead Us Not Into Temptation

Our own Sofie von Hauch
tackles Channel 4's 'Flesh
and the Devil' programme.



LEAD US NOT INTO TEMPTATION. Printed in a large pink typeface across a picture of a young priest and nun arranged in prayerful positions, turning from each other with their eyes cast down, this was the appetiser message of Channel 4's 'powerful documentary' which sought to examine why the Catholic Church insists on celibacy for those in Holy Orders.

Naturally (for the media, its nature being one of seeking cheap sensational stories at any cost), this inquiry was closely related to two themes; the (no longer very) recent exposition of sex abuse scandals by clergy, and 'what purpose is served by thwarting such a powerful human drive'. Anyone who is slightly acquainted with me will know that the celibacy issue is one of my hobbyhorses, and I was pleased when asked by the Editor to contribute a short review of the programme.

As for content, there wasn't anything too bad, nor anything really new brought out; it was more the form of the

programme that annoyed me after a while. The narrator, presumably producer Anthony Thomas, began by defining his terms, and presenting celibacy as it is known and practiced in a variety of religious traditions.

This culminated in a spectacularly inappropriate and entirely unrelated visit to the Indian community of eunuch prostitutes who have no other means of subsistence than to have their genitalia removed and sell themselves to men. An interesting anthropological phenomenon, and a very sad human one, but it has no religious meaning whatsoever, except serving as a link in this programme to the next group of sexual freaks, i.e. the Roman Catholics, and their priests in particular.

There were visits to St Catherine's Orthodox monastery on Mount Sinai where the monks have a long tradition of asceticism; an interview with the Abbot of Downside who confirmed that celibacy at times was very difficult; a happy nun who said she'd always wanted to be God's bride since she was

four years old; an Indian gymnasium for celibate athletes where the young men were awakened at 5 a.m. because, their supervisor explained, that is a dangerous hour for young men.

All of these little perspectives on celibacy in a contemporary context were interspersed with comments from 'experts', a sexologist, psychologist, and a psychiatrist who happened to be the notorious Dr Richard Sipe, along with a professional dominatrix who was interviewed in between spanking a client. One can say so much without actually saying it.

Anyway, Dr Sipe himself was a Roman Catholic priest until he had enough (or too little) and left, and went on to write several very controversial books on priests, sex and power in the Church, and while I'm all in favour of dialogue, there just didn't seem to be any in this programme. On the positive side of celibacy seemed only to speak the nun who had wanted to live for God

since she was four, but how many average Channel 4 viewers are going to be able to relate to that? The experts were good, actually, in that they addressed the practical physiological issues most people have experience of and gave some insights on what happens in the body, and the force of the sexual drive in us as human beings.

My main objection to the programme as far as I watched it was the lack of a sensitive and unprejudiced approach, one that would stop trying to link abuse scandals and loss of clergy to celibacy. Unfortunately I was interrupted by the President of the Catholic Society, who was very upset that someone was trying to discredit the Church again.

Over all, I don't think the programme was that bad, it was just another very unoriginal attempt at using the Catholic Church as lewd Thursday night entertainment. Shame, really. There is so much more Mr Thomas could have put into this documentary had he had the courage.