

NETHERHALL NEWS



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(This month features guest speakers on Thomas à Becket & Eastern European development, an Indian travelogue, news of forthcoming events and a touch of philosophy...)

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(Sergio Maresca, Dilip Bassi and Guillaume Carteau all write in to have their say...)

I. EDITOR'S NOTES

As a hall of residence known for its studious atmosphere, good old hard thinking goes on throughout the year at Netherhall. Yet, last month was characterised by an especially heightened intellectual atmosphere. The beginning of January saw the annual philosophy course, concentrating this year on the philosophy of science (see p.7-8 for Dominic Burbidge's account). And at the end of the month, next door at the *Thomas More Institute*, Professor Steve Fuller gave an absorbing talk on Intelligent Design from a philosophical and sociological perspective.

Such activities, whether an in-depth talk by a noted sociologist of science or an introductory course in philosophy, aim to promote the intellectual life at Netherhall. Moreover, at a time when modern university life is becoming ever more practical and vocational, these pursuits – in my humble opinion – complement this cultivation of the intellect.

The improvement of the ever-expanding library – proudly overseen by our director – and, in particular, its philosophy section, also complements this. For example, sitting in the library this month while I should have been reading up on barbarian ethnic identity in Ostrogothic Italy after the fall of the Roman Empire, I stumbled across *Dawkins' God: Genes, Memes & The Meaning of Life* by Alister McGrath, Professor of Historical Theology at Oxford. His book is the first full-length response to the ideas of the outspoken evolutionary biologist and vigorous atheistic humanist, Richard Dawkins. As well as exploring the history and science of some of the cogent claims of basic evolutionary theory and Darwinism, it also tackles the

application – or, as some might argue, misapplication – of evolutionary science to wider theories on sociology, philosophy and religion.

For someone like myself, who is (pretensions aside) effectively lacking in philosophical and scientific training, it provides a simple but interesting introduction to the subject and is well worth checking out. Though, preferably *after* essay deadlines rather than before.

In an effort to widen cultural horizons, reading through Chaucer's *Canterbury Tales* (also stumbled across in the library's surprisingly large poetry section) seemed like a good idea at the time. In the famous prologue, one reads – to paraphrase – that when the sweet showers of April pierce the drought of March, then people long to go on pilgrimages. And a bit further, Chaucer goes on to write (in Middle English – it sounds better if you read it aloud in a silly voice):

And specially from every shires ende
Of Engelond to Caunterbury they wende,
The hooly blissful martir for to seke,
That hem hath holpen whan that they
were seeke

Or, in more modern English:

And specially, from every shire's end
Of England, down to Canterbury they
wend
To seek the holy blissful martyr, quick
To give his help when they were sick.

The “holy, blissful martyr” in question was Thomas à Becket (d.1170), the subject of a lively talk at Netherhall this month by medieval historian, Professor Anne Duggan from King's College, London (see p.5-7

below). One of the things she emphasised was the rapid and extensive spread of the cult of St. Thomas. It is, therefore, interesting to note that at the end of the 14th century, some two hundred years later, all of the narrators in the *Canterbury Tales* tell their tales as they make their way on a pilgrimage to the remains of the “holy blissful martyr”.

It may surprise some, but 12th century history is not the hottest topic of discussion in Netherhall. It generally tends to feature pretty low down in the order of conversational priority, languishing somewhere in between the particulars of ancient Greek grammar and the finer points of haberdashery. But, the talk perhaps did something to redress this balance and it is not an exaggeration to say that Professor Duggan’s audience was enthralled and even surprised at how exciting 12th century history could be. And, on a personal note, I chanced upon an interesting article on the nature of historical knowledge by Professor Duggan, contained within a book in the library. That said, however, maybe it would have proved even more useful had I read it *before* rather than after the afore-mentioned essay deadline...

In keeping with the intensified scholarly thrust in January, the newsletter now has a letters section designed for any corrections, clarifications or critiques of articles. This month, three former residents make some very important intellectual points that are well worth reading (see

p.12 below). As ever, keep sending news and views to alumni@nh.netherhall.org.uk. More seriously, the return of website manager **Kevin Gouder** to Netherhall means that - at long last - the newsletter and other features are regularly updated online. (Feedback from recipients suggests that people would prefer to continue receiving the newsletter as an email attachment.)

Moreover, Kevin is trawling through and arranging ‘archives’ of pictures of residents stretching back over the last 50 years. Photos from the recent Christmas dinner and show, for example, can now be viewed [here](#).

Finally, we are looking forward to February. There is an interesting list of guest speakers and concerts coming up (see p.5). The harmonious dynamics of the house may be tested in the middle of the month when Chelsea meet Barcelona and Arsenal inevitably beat Real Madrid with ease in the Champions’ League. (Will these words come back to haunt me? Not if Monsieur Thierry has his say...)

Most importantly, we will be celebrating our dear chaplain, Fr. Joe’s 40th birthday. Rumour has it that various schemes are being hatched in time for the celebrations. At this stage it is unclear whether or not these rumours are merely idle speculation. Only time will tell.

Best,

Ed.

II. DIRECTOR'S NOTES

At long last we seem to be moving forward with plans to upgrade the Netherhall Oratory. As many of you will know, the Oratory was part of the new buildings opened in 1966 by H.M. Queen Elizabeth, the Queen Mother. 40 years on improvements are urgently needed – not least because the original under-floor heating has been out of use for the last four years and temperatures get pretty low in the winter.

First, we want to improve the *reredos* (i.e. the various paintings behind the tabernacle). The current *reredos* was painted by Quentin Chases and installed as a 'temporary' solution in 1976. An 'artist's impression' of the fantastic new *reredos* can be seen [here](#) on the Netherhall website.

The plans on the website also show how the bottom section of the *reredos* can be slid across in front of the tabernacle during Mass and left open during the day.

As well as changing the *reredos*, we will move forward the stone altar, facing the congregation, and make much needed improvements to the lighting and flooring and finally install a new under-floor heating system. Once again, it will be feasible to go to the oratory in winter without an overcoat! Click [here](#) for an 'artist's impression'.

Now all this, of course, will cost a lot of money. We anticipate that we will need something in the range of £250,000 to complete the changes. Whilst the ordinary income of the House is able to cover the running costs of the hall, this sort of capital expenditure requires the

generous support of patrons and many former residents.

Our Lord's presence in the oratory is the heart of the House. It is from there that all the strength and inspiration stems to run the House according to the spirit envisaged by St Josemaria.

We are, therefore, launching a fundraising campaign to raise the sum needed to pay for the changes with a view to starting the works in September 2006. Last month, Neil Pickering and Javier Castanon went to Mexico to speak with former residents about ways to help. We are now planning a trip to Spain for some time in late March to meet as many former residents as possible and show them the plans for the oratory.

Although the plans may well change in some aspects, I hope to go with **Javier Castanon** (1969-93 and architect of the new buildings) and **Peter Herbert** (director 1987-1996) to present the plans in Barcelona, Madrid, Valencia and Seville. We hope to be able to send out venues, times and dates in next month's newsletter in the hope that as many former residents in Spain can come and meet the 'roadshow'.

If you are able to help in this please let me know. It is a project that goes to the very heart of all that we do here and the support of former residents and friends is crucial.

Regards,

Peter Brown

III. NETHERHALL DIARY

FEBRUARY @ NETHERHALL

Saturday 4th

*Recital for Piano by
Henriette Gartner*

Monday 6th

Guest Speaker:

*Professor Barry
McCormick
Chief Economist
Department of Health*

Monday 13th

Guest Speaker

*Dr. Michael d'Arcy
Department of War Studies
King's College, London*

Saturday 18th

*Celebrations for Fr. Joe's
40th birthday*

Monday 27th

Guest Speaker

*Major General Alan
Hawley OBE
Director-General
Army Medical Services*

Murder in the Cathedral: The Image & Reality of Thomas à Becket

In recent public polls, St. Thomas à Becket has featured highly on lists for both the best and worst Britons in history. In a talk on Monday 16th January, [Anne Duggan](#), Professor of Medieval History at King's College London, emphasised that his reputation continues to divide historians.

Professor Duggan is a specialist on 12th century ecclesiastical, legal and intellectual history. Her authoritative knowledge of Becket, combined with her lively enthusiasm, made for an intriguing evening.

Becket's Rise

Born in London in c.1118, Becket hailed from a non-noble background, the son of Norman merchants. His family paid for him to be educated at Merton Abbey and Paris. Despite his relatively humble birth, this education and, in particular, his acquisition of Latin and learning in civil and canon law acted as an "entrée to a good career".

Throughout his younger days, Professor Duggan pointed out, Becket "aped the manners of the aristocracy". Among other things, he rode well and was trained as a knight, proficient with a sword and lance.

In c.1141, he entered the service of the then Archbishop of Canterbury, Theobald, and in 1154 was ordained a deacon.

His career as "an upwardly mobile clerk" culminated with his appointment as the Chancellor of the Exchequer in c.1154. This role turned him into King Henry II's "right-hand

man": he oversaw the expansion and collection of taxes (including from the clergy), on one occasion led 700 fighting men into battle in France and ultimately lived the life of a 12th century courtier.

A Shift: Becket as Archbishop

A twist in the tale came in 1162 when, at the king's request, an initially reluctant Becket was made Archbishop of Canterbury, prompting a serious tension between Becket's obligations to the king – for he remained Chancellor – and to the Church. Previously a merry courtier, in his new role Becket transformed into a serious prelate.

When requested to make some legal changes by Henry II, which included a demand for the renunciation of all ecclesiastical exemptions from civil jurisdiction – Becket ultimately refused. He was called to trial for contempt of royal authority and went into exile – mainly in France – for the next six years.

During this time, Becket and his supporters rallied to their cause, while Henry pursued him with edicts. Both parties had dealings with the papacy too. Eventually, in 1170, Pope Alexander managed to

broker peace and Becket returned to England, only to be murdered shortly after.

The circumstances surrounding his assassination, stressed Professor Duggan, are ambiguous to say the least. At Christmas court that year, a “presumably drunken” Henry reputedly asked, “Who will rid me of this meddlesome priest?” (or “Who will rid me of this turbulent priest?”), words that were interpreted very literally by four knights.

On 29th December 1170, they went to Canterbury Cathedral to arrest him. Upon his non-compliance, they murdered Becket in a grisly manner while he was attending Vespers.

The Image(s) of Becket

Professor Duggan strongly emphasised the range of ways in which contemporaries and historians have presented Becket: from an ambitious politician to a devout prelate and eventual martyr.

Professor Duggan treated us to a rendition of a lament for Becket in exile composed as early as 1168. In it, Henry II is likened to Herod, while Becket is cast as “Joseph of Canterbury” and his exile in France likened to the Israelites’ plight in Egypt. Even before his death, Professor Duggan stressed, images of Becket – embodied in the lament - were being formed.

The murder, however, enabled Becket’s “transformation from a controversial archbishop to a martyr”. A fundamental question, she suggested, was whether this was a true martyrdom. While in one view, some see Becket as an “arrogant, self-seeking Archbishop”, a more positive appraisal would see Becket growing out of his “old ways as Chancellor” into a spiritually serious Archbishop.

Interestingly, Professor Duggan went on, following Becket’s murder, Henry II tried desperately to clamp down on pro-Becket elements. Unfortunately for him, however, some of Becket’s supporters managed to sneak out of the country and reach the Pope before Henry II’s party could. Clearly, as Professor Duggan implied, Henry II was concerned by the prospect of a cult of Becket blooming.

Perhaps the most fascinating aspect of this is the relative speed with which the cult grew: Becket was canonised in February 1173, the third fastest canonisation in history.

Moreover, the cult’s quick geographical spread is astonishing. A Sicilian mosaic dating from c.1188 represents Becket giving a Greek Orthodox style blessing. Indeed, earlier in 1177, a gold perfume container was sent to the Queen of Sicily: inscribed on its side was a reference to St. Thomas Becket.

The image of Becket circulated around Europe incredibly rapidly in artefacts, relics, stories and manuscripts.

How can we account for the rapid spread of this image of Becket? Among many other things, Professor Duggan suggested: firstly, the pre-existing clerical networks – Becket had befriended many senior churchmen, such as the Archbishop of Rheims, during his exile; secondly, oral networks, which facilitated the spread of stories; and thirdly, the already lively pilgrim trade in Europe.

Conclusion

In prosaic terms, the most interesting question is whether Becket should feature in the Best or Worst Britons polls. Or, more simply, did he deserve the honours lavished on him in the aftermath of his assassination? In her conclusion, Professor Duggan subtly proffered a positive answer to this question through a comparison. Some 350 years later, another man, Thomas More, went to the block for resisting royal power in favour of church loyalty.

When was he executed? On 6th July 1535, the eve of the Feast of St. Thomas Becket. [ZM] ||

DEVELOPMENT IN EASTERN EUROPE

On Monday 23rd January, [Paul Covenden](#), a principal banker with the European Bank for Reconstruction and Development (EBRD), treated Netherhall residents to a behind the scenes look at the functioning of one of the biggest investors in Eastern Europe.

Paul Covenden, who also happens to be a

neighbour of Netherhall, spoke about his work at the EBRD with a focus on improving municipal infrastructure in former Eastern Bloc countries.

Describing the EBRD as a "catalyst for change", Covenden said, "The bank aims to promote democracy and further the transition from planned to market economies in Eastern Europe."

Explaining the bank's role he said, "We support

environmentally sound and sustainable projects and as a result have higher standards to meet when we make investments."

Covenden spoke extensively on the EBRD's work in Croatia and even listed some of its main projects that form part of a 990 million euro investment.

[Reuven Proenca]

Do Chairs Really Exist?

Netherhall's Winter Philosophy Course ran from 2nd – 6th January. Dominic Burbidge revisits some of the questions raised.

The chair sat still, meeting onlookers' eyes with stubborn coolness. Dr. James Navarre repeated his question: 'How do I know that the chair *really* exists?' Robert Devlin, after contemplating the chair intensely, answered with his usual know-it-all flair: 'You just do!'

This gives a flavour of the course, which ran from 2nd to 6th January, with nine students attending. The course consisted of four evenings of classes, given by Dr. James Navarro, of Imperial College and Cambridge University, and concluded with a final session of philosophy in the pub (though, on that occasion, the topics of

conversation ranged from 'what's the difference between a "free house" pub and a "single brewer"?' to 'what's the proper name for a herd of deer?') This final session was – perhaps - not the most intellectual of the five.

For this year's course, there was a special focus on the history and development of science. The first class was a brainstorm of terms, which we all had previously assumed were simple to define. 'What is science?' was the first such question.

Most of the class seemed to agree that science was the rational study of the physical but were rather confused as to what could, therefore, be called a science. There was much debate over music, which was not quite banished into the mysterious realm of pure art.

Against the odds, I argued that poetry has some

science within its constitution. If poetry had no rules of engagement it would not be subject to the amount of scrutiny it is at present. Indeed, can one not argue that poetic talent is only ever made evident when it springs forth from the rules of grammar – the very science of language itself?

After differentiating between *epistêmê* (knowledge, truth) and *doxa* (pure opinion) as well as mastering the relationship between knowledge and method – the essential components of science – we then focused on the history of science.

Five main schools of thought were explored: induction (Bacon), deduction (the naturalists), rationalism (Descartes), instrumentalism (Osiander) and empiricism (Hume). Many other significant philosophers and scientists were also covered,

including Kant, Galileo, Popper and Kuhn.

One of the most frequent challenges that animated class discussion came from the force of relativism, an unavoidable force, especially within the philosophy of science.

Indeed, to merge philosophy and science gives real power in the quest for *epistêmê*. Relativism divides the two in a most fundamental way, giving rise to an acceptance that, because they are separate, philosophy is meaningless in an everyday search for truth.

The main issue of concern for science is that all discoveries are based on *a priori* assumptions. For example, the belief in gravity *assumes* that your senses are a truthful indication of what is really going on; the belief in the existence of that chair in the middle of the room *assumes*

that there is such a thing as “chair” that can be abstractly defined and then attributed to the object in question.

The usual counter-argument is that relativism is contradictory:

1. There is no such thing as truth
2. And that's the truth!

Nevertheless, the concept behind the acquisition of knowledge (in itself a strong attack on relativism) perhaps proved to be one of the most interesting things we took away from the course.

Knowledge is found through the combination of aims (with prior knowledge providing direction), object (the item of study) and method (the way it is studied). Relativism attacks this by effectively saying that these three areas hold each other up without

providing a concrete basis from which they can give certainty.

A reply to this challenge is that “aims” are prior to “method” and “object” since they consist of both previous knowledge and man's *dominion* over the physical. To know, one must do. To do is itself a form of knowledge. To know through doing provides an aim. And the aim is the gateway to the object, under the scrutiny of a method.

Postscript: After its week in the limelight, the chair once again sank back into its place in the corridor. And yet, somehow it knew that all was not over. In the aftermath of next year's Christmas festivities, it would once again philosophically challenge a fresh crop of Netherhall students. ||

WORKING FOR COCONUTS IN KOLLANGANA

Last month, Charles Blishen, Netherhall's bursar, visited Kollangana in Southern India to visit his wife's family and village. Here are his impressions of the trip.

On December 6 2005, my wife, Christine, and I, along with our four-month old son, Luke, stepped out of the airport in Mangalore, a coastal city

of half a million inhabitants, in Karnataka state, South India.

After greeting her mother and other family members, we all climbed into an eight-seater jeep and began the two-hour road journey to the family home in Kollangana, a village 60 km to the south, in the neighbouring Kerala state.

There are many differences between life in the UK and what I experienced during our six

weeks in Kollangana. Although families there face severe difficulties, caused by poverty and lack of education, the family unit remains intact.

Women are often heroic in keeping families together. One lady was almost killed by her drunken husband three years ago, but refused to leave him, despite his persistent drinking. On the wall of her home was a picture of Christ, crowned with thorns: depicted below Jesus was a chalice

of wine turned to blood, above him a bunch of grapes. It spoke of her suffering, but also of her hope for the transformation of her husband and her family. The affection and admiration her teenage son and daughter had for her were evident.

Kollangana is a poor village, where the majority of people are landless labourers. Over half of the men work as coolies, earning a subsistence wage of 150 rupees (about £2) per day, although the majority of male villagers do not have regular employment. Workers can earn 250 rupees a day cutting red sandstone blocks - to be used in house construction - out of local quarries.

But the noise, vibration and dust caused by the motion of the circular machine-mounted blade as it cuts through the rock make this hard and even hazardous work. The hard, laterite soil is of poor quality for agriculture. Local landowners, who own a large proportion of agricultural land, do not cultivate it, thus worsening the unemployment situation.

An illegal home-distilled alcohol business, on the other hand, can generate 1000 rupees a day, which compares favourably to a coolie's wages, even after the police have been paid to look the other way.

There is, though, cause for optimism. The main reason for unemployment is a lack of skills because of illiteracy and a shortage of training. Although most adults are illiterate, their children attend school without fail. In 2004 an English Medium School opened in the village church's community hall, although permanent premises must wait until funds are available. For the village's Christians, who speak Konkani, knowing English will open doors and give them access to training not available in their mother tongue.

One villager, who receives money from relatives working overseas, has acquired land and is cultivating coconut trees. He has 25 trees, eight of which he planted while we were there. For each tree it had taken him three days to dig, with a pick-axe, a metre-and-a-half-deep hole in the rocky soil.

Each day he waters the coconut trees using water drawn by an electric pump from a bore-well, which he paid to have drilled into the earth at the back of the property. In five years he hopes to have enough trees and to be growing enough coconuts for the project to finance itself and provide for him and his family.

Yet, without money from his family abroad, he would have been too busy earning his daily bread to steer the project past the break-even point. In fact he

would have remained landless. Neither could he have afforded to drill the bore-well needed to provide water for the trees.

Many villagers look to move overseas, to earn money to give their families a better life. The gulf states of Bahrain, United Arab Emirates, Kuwait, and Oman are popular destinations for Keralan Indians. But how to raise the 50,000 Rupees (£625) needed to pay for the plane ticket, visa and visa agency fees? Many dream of travelling to the UK, but UK immigration authorities are unlikely to consider even a six-month tourist visa unless the applicant has 75,000 Rupees (nearly £1000) in the bank and can provide payslips showing stable employment to go back to in India.

Yet, though they lack so much, there is a great deal to be learnt from those we met in Kollangana. I came across deep faith, generous hospitality, great respect for the elderly, appreciation of children as a blessing, a willingness to forgive and to sacrifice for others, and a childlike ability to enjoy the simple things in life, be it a game of cricket on a dusty makeshift pitch or a home-grown comedy sketch at the church-organised Christmas show. ||

IV. FORMER RESIDENTS

**REQUIESCAT IN
PACEM**

We were saddened to hear the news of the passing of **Hira Singh** (1969), father of **Hanmol Singh** (2001-2002), in November. Our condolences go out to Hanmol and his family.

We were also sorry to hear of the recent death of **Mr. M. A. Zaki Badawi**, who came to speak at Netherhall in 1999 as Principal of The Muslim College, London.

PASSING BY...

Towards the end of January, **Carlos Bastero** (1986-88) stayed at Netherhall for a week. Carlos has been based in San Sebastian as the Director of the Engineering Faculty at the University of Navarre for over ten years. Many of his students – such as current resident **Francisco Planes** – have gone on to live at Netherhall.

Carlos drew attention to re-encountering the director from back in his day, **Andrew Hegarty**. Upon meeting, Carlos asked him how he was. “I am surrounded by idiots”, was the reply. Andrew Hegarty works next door

as Director of the *Thomas More Institute*.

And right at the end of the month, **Giriraj Singh** (2003-2005) popped by Netherhall. He is currently working as an economist for American Express. He lives in Tower Hill with two other former residents, **Dhiren Suarez** (2003-2005) and **Sebastian Burnside** (2004-2005).

**NEWS FROM
FORMER RESIDENTS**

“This December will mark the tenth year since my stay at Netherhall, which is still a very dear memory,” writes **Robert Upton** (1995-1996). Robert stayed at Netherhall in the mid-nineties to finish his M.Sc in applied optics. He still remembers becoming great friends with **Eric Adamson**, another American resident.

Having finished his Ph.D in Optical Sciences in Tucson, Arizona in 2001, Robert now works for the National Optical Astronomy Observatory as an optical scientist and is currently involved in a project to construct the *Thirty Meter Telescope*, which will be the largest telescope ever built.

In 1998, Robert married an American girl, Bethany (Eric Adamson was the best man at the wedding). They have three children: Katherine (5), Zoe (2) and Simeon (nine months).

Robert is now a fully-fledged US citizen. He and his wife are active in their church in Tucson. Robert is still in close contact with Eric, who lives with his wife, Kim, and their two children, Silas (5) and Nathan (four months) in Owatonna, Minnesota ||

Pedro Guevara (1998-1999) currently lives in Cambridge, Massachusetts with his wife, Katie, and their three-month old son, Pedrito.

Pedro is the Executive Director of Magis Americas, a new, non-profit organisation. Magis Americas was created by the Jesuits and the AVINA Foundation to support educational programmes in the poorest areas of Latin America and the Caribbean.

“One of our networks,” writes Pedro, “the *Fe y Alegría* schools, offers education to more than two million people in some of the poorest neighbourhoods of 18 countries in the region”

In January 2006, Pedro and Magis Americas hope to open their first office in the USA, based in Harvard Square ||

“All is well and getting better by the moment”, writes **Brian Dorminy** (2000-2001), who recently lived and worked in Chennai, India. At the beginning of the month, he moved back to his hometown in the

USA, Atlanta, Georgia, and works as Director of Commercial Securitisations for top CMBS portfolios in the USA. He will return to London in March in order to work at the new London office ||

V. LETTERS TO THE EDITOR

A Thunder from Downunder

Dear Ed.,

Thank you – newsletter received safely. You know that I am a straight-shooter – so what is my reaction?

I am absolutely thrilled! I really loved the quote! Let the critical feedback rise to the surface like scum on dishwasher!

I love it! Out with the Pommy stiff upper lip censorship, In with the Thunder from Downunder!

When you have an intellectual fart, let it really rip! And keep the windows and doors closed. Ban air-fresheners! I love the newsletter and I will really get excited as we keep lifting the bar, again and again.

Sergio Maresca

[Indeed – Ed.]

An Eirenic Letter on 'Being British'

Dear Ed.,

Being British is about driving in a German car to an Irish pub for a Belgian beer. Then, travelling home, grabbing an Indian curry or a Turkish kebab *en route*, to sit on Swedish furniture and watch American shows on a Japanese television. And the most British thing of all? Suspicion of anything foreign.

Guillaume Carteau

[At the risk of resorting to the stiff upper lip, I dare say that you Frenchmen really have it in for the Brits...though you do make

some valid points. That said, however, you forget French philosophy. Oh, wait. It's no longer nouvelle vague – Ed.]

Bassi on bonhomie

Dear Ed.,

I was intrigued to read my "obituary" in the January Newsletter, though I do think that it gave a good balanced impression of a carefree attitude with supreme intelligence, radiating beauty and luxuriance, with undertones of piety and high morality, sprinkled with charity and humility.

Dilip Bassi

[On a more serious note, the January Newsletter omitted the news that Dilip will be a reviewer for the prestigious Olivier Awards. Apologies – Ed.]