

# THE HARROVIAN

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## AN INTERVIEW WITH THE PRIME MINISTER

We would like to thank the Rt. Hon. Margaret Thatcher, M.P., for agreeing to be interviewed by 'The Harrovian'. On October 4th, Simon Sebag-Montefiore and Scott Martin met the Prime Minister at Number 10. These are extracts from their interview.

*What were your feelings about the jingoism displayed by the tabloid press during the Falklands conflict?*

What would you describe as jingoism? It is a word which is frequently used.

*I would feel that it's being over-patriotic.*

I don't believe you can be over-patriotic when you stand for a country which stands for honesty, integrity, freedom, justice, and you are defending those things.

*But what about some of the headlines in the tabloid newspapers when, for instance, the General Belgrano sunk, which seemed to imply that it was a very good thing?*

Leave aside the question of the Belgrano. We were invaded, our people were invaded. What do you think those people would have felt if we hadn't gone to reclaim the islands? They would still have been under Argentinian rule.

*Yes, I'm not questioning the fact that it was the right thing to do to go back and take the islands. . .*

You cannot retake islands, I'm afraid, without loss of life. Equally, let me say this to you. We lost 255 lives in the Falklands. The Russians shot down a Korean airliner and lost 269 lives in one act.

*What do you think about the role of British troops in Beirut?*

I think that if there hadn't been the multi-national force—it is four of us, the United States, Italy, France and ourselves and we have by far the smallest contingent, just about 100 and our presence is symbolic—there would not, I believe, have been a cease-fire in that country. If you are just going to let whoever wishes go and ruin a country and take it over, who comes next? Someone has to try to uphold international law.

*In view of the doctrine of monetarism, will you pursue a policy of reflation eventually if unemployment continues as it is?*

No, certainly not, because if you start to print money you very soon run into a situation where you have even higher unemployment than you have now. You call it monetarism. It's a new name; it doesn't mean very much. I will tell you what it is. It is honest money.

It is a system that means that the supply of money is equal to the production of goods and services in the economy. Now that is honest money. Anything else is dishonest money and it is totally wrong for a government to have dishonest money.

*Is it right to use the antics of Scargill and Livingstone to discredit the Left?*

I don't use the antics of Scargill and Livingstone. I don't use the antics of Scargill and Livingstone ever. I point out as I have done just now, reasonably and honestly, why I think their policies won't work.

*How important was Saatchi and Saatchi to your image in the election campaign?*

Not important at all. They had nothing to do with my image.

*Really?*

Nothing whatsoever to do with my image. They are trying to put across a message, not an image at all. We are the image; no-one can alter that.

*Is there too much centralisation in Downing Street, both from the constitutional point of view, and personally being too much to take on?*

Well, you know the people who always write and pontificate so much about the Prime Minister are those who have never done the job.

*But they still have a right to comment.*

In modern life I think that in the role of Prime Minister you have to do much more. I can't remember Winston Churchill (and we are just coming up to Churchill Songs) ever having to do a television interview. You didn't have any radio interviews. It has come since then. No, we don't centralise too much at Number 10 at all.

*What about the plan to have a communications centre inside Number 10?*

We haven't got a communications centre for the whole government in Number 10. We have no intention of having any. There's the government information service; it is not centred in Number 10. But every Prime Minister has had a chief press officer and it is right and proper that Number 10 should know what is going on and be the first to know.

*Are you ever embarrassed by your ministers speaking out when they shouldn't?*

If I was, I shouldn't dream of saying so.

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*Is there any secret to your enormous vitality in such a demanding job?*

I was born that way, I was trained that way, I have gone on acting that way. I don't think you can just come to it. You must be born fairly fit and then you must train yourself to work extremely hard. . . I would need a lot more sleep than I do, if I made a habit of having more sleep. You can train yourself to work a large number of hours per day, train yourself not to get tired, eat the right things, don't eat too much before you are going to do quite a lot of work. Just as an athlete can train himself to run faster, by training each day, by regular exercising, by having someone say, 'Come on, you can do a bit better than that'. So, it is not a thing that comes suddenly. Equally, you can train yourself to concentrate if someone teaches you. But you can't make an athlete out of someone who isn't basically physically fit. So you have got to have the right constitution.

*How do you manage to relate your references to Victorian values to today's world of high technology and scientific advancement?*

Well, you are mixing two things. A value is really acting by certain standards and if you look at the Victorians there was self-reliance, initiative, hard work: the biggest era ever in our history for the increase in voluntary service. Most of the schools which, when I was Secretary for Education, I wanted to replace, were built in the Victorian age and a lot of them by the churches. There was really an enormous increase of personal responsibility and it did bring within the reach of ordinary people the things which hitherto had only been within the reach of the few.

But the values are not the technology. You have got to have values, whether you are a sweeper in the streets or a scientist, who has just discovered the latest quantum theory. I don't think these values have gone and that is why, when I start to talk about these things, they still find an echo in peoples' hearts. The most selfish thing of all would be to be just concerned with your own life and your own generation. I think you have got to think about future generations. The Victorians *did*; they built for the future. And they saw in this enormous empire we had gathered that we tried to take the best of our law and the best of our honesty to nations which we administered. And many of them saw the best of our law and the best of our honesty and the best justice that they had ever seen, so it wasn't a bad record.

*Do you think people in Britain work hard enough?*

I'm afraid that we do not produce as much per head as many other countries still. We have got a lot better than we were, but if you are running in a race it is not only your own better performance today compared with several years ago, it is how the other people in the race are running as well. So we are not anything like good enough yet.

*You have often been mentioned in connection with Churchill. Do you see yourself as Churchillian?*

No, no-one can see themselves as Churchill. That would be too arrogant and too conceited for words. But I am the greatest admirer of Churchill. As I said in a recent speech, he saw clearly, he warned clearly, he acted clearly and in that sense I try to do the same; but to measure myself by him—I wouldn't dream of doing that, but I learn a lot from him.

*How important do you see the role of public schools as being in this country today?*

Very important indeed. Far more important than the 5 per cent who benefit from independent schools. If ever you have a total monopoly of education by the state, you have nothing to compare their performance with. So every single person in this country profits from there being independent schools. Also, it is a part of a free society—the right to spend my money as I wish.

*What sort of attributes do you think someone leaving public school should have?*

The greater the privilege you have experienced, the greater the responsibility you must shoulder: responsibility to your country, to your community, to your family for upholding the standards of this country, for being leaders. I used not to understand when people said to me that what we want in this country is leadership. I now *do* understand it and I think you understand it in a way at school when no-one knows what to do and someone gets up and says, 'I think we should do this, for this reason'. That is leadership. We all of us sometimes fail, but we must try again. You must be seen to work hard, seen to be willing to go and help with anything in the community—it may be to help with disabled, or it may be going to teach youngsters cricket. You must be seen to be bold and brave if you go into the armed forces. The greater the privilege—and it is a privilege to go to Harrow—the greater the duty and the responsibility to your family and your school, to your community and to your country.

*Are you personally governed by any particular philosophy of life, or do you take decisions day by day, expediently?*

No, I don't take decisions by expediency. I never have done. That is why I do believe we have to try to get personal responsibility in our society. The moment people start to look to the state for everything you find that if the state does everything for you it has to take everything from you. That would be the end of personal liberty. I remember when I was just about your age being taught by my parents that we were people who didn't have to be told what to do. If we were in a tight corner we could take the initiative, because we were the sort of people who were used to using our own loaf if you like, using our own nous, because this was the way we had lived. You can't get that if you run the state in such a way that the moment a person has a problem they come to the state to solve it. You have got to have personal responsibility and personal initiative. There are certain things that only

government can do—the defence of the realm, law and order and defence of the currency. Then you have a safety net; that's where your welfare state comes in.

*Is there any point in giving viscountcies to people who are childless?*

Well, Willie has four daughters as a matter of fact. It has been a tradition that our Speaker has a viscountcy. It is a method of honouring him for what he has done. He was one of our very best Speakers and therefore, as he had performed, so was he honoured. Willie Whitelaw has been an outstanding politician. And when I say that you have to uphold high standards, always look to Willie, because his loyalty, his sense of honour and duty, his shrewdness have been quite outstanding, and he deserves it. I think we are a country that has a hereditary system. I think that hereditary titles should still be given for outstanding service; not just for anything, but for totally outstanding service. After all, our whole monarchy is hereditary.

*Would you accept a hereditary peerage?*

I'm not going to get onto me. I'm busy doing my job here and I'm very happy and I hope to be doing it for a very long time. And it can't be done in their Lordships' House.

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## 10 DOWNING STREET

"She's two minutes away", the young man said and then he sprinted back to his position midway down the long hall that cuts straight through the middle of Downing Street, from the front door to the garden. All of a sudden, that front door opened and a man in a suit stood silhouetted against the light: how we awaited a glimpse of that famous profile! But as the House filled with that electric tension of civil servants checking the schedule of a Prime Minister down to the nearest second, we found ourselves in a waiting room, silent, high-ceilinged, majestic. There we mulled over the galleries of history we had seen. . .

On entering No. 10, looking so small from outside one had the feeling of entering an enormous, gilded, plush, rabbit warren: civil servants and secretaries wandered around, some gossiping; others with a glint of ambition in their eyes, keenly going about their business. From everywhere came the tapping of typewriters, the hum of voices, the necessities of power. The doorman, an elderly Scotsman, bade us wait . . .

The Cabinet Room with its grand chairs, its portrait of Walpole and glinting inkwells, spoke of bygone greatness, which the present incumbent was perhaps trying to recapture: the Prime Minister's chair, the only one with arms, ready for her to sit in, filled me with awe. The ceremonial rooms, full of portraits of figures like a haughty Wellington, or a grim Churchill, impressed us no end, though after our interview, the Premier told us that British leaders live in less state than others—and she pointed up to the little flat 'where we live'.

Up the great flight of stairs at the centre of the

building were all the portraits of every Prime Minister from Walpole to Callaghan and, passing these great men, starting out of history at us, they were like icons in a great temple of power; and so we found ourselves in our waiting room, which was where the Prime Minister's library was stored. Opening the cupboards, feeling like schoolboys stealing cakes, we feasted our eyes on the books given by every cabinet minister, spotting the messages of politicians from Lord Samuel to Harold Wilson; Lord Reading to Iain Macleod. Suddenly, a man bounded through the door and while we adopted angelic poses of innocence, he just said, 'Wrong door' and disappeared, like Mr. Rabbit in Alice in Wonderland.

We were summoned; as we approached a plush drawing room a woman crossed our line of vision and I realised we were to meet the apex of the pyramid of state, the first female Premier and probably the most radical leader since the war. A bejewelled hand shook our hands and a figure in a blue dress pointed us to our chairs; the hair seemed darker than on T.V., the eyes were bright, she was frailer than I thought, but just as strong: it was like meeting a movie star after seeing all his films.

Throughout the interview the Prime Minister radiated a mixture of confidence and power. The sheer force of her opinions prevented her losing a point—to give an inch would be to surrender part of the determination that had carried her so far: within seconds, a raised finger, a frigid stare and a quiet sentence had reduced us to a state of terror, and from then on we realised that we had the choice of either being crushed beneath a rampart of righteousness, or of facing the titan and taking her forcefulness as a compliment. In interview, her methods were extremely impressive and she used any loophole in the question to turn the question onto the questioner. Her answers though were a pleasure in their length and content, so that never did we feel that we were not professional interviewers taking on the premier of the land. Her answers were spoken in the full voice we all know, but her most effective decimations of her questioners were quiet and as effective as acid.

The tension was released at the end of the interview by the Prime Minister showing us the view out of the window. Walking down the street it felt like an age since we had walked so confidently through a mob of screaming anti-vivisection women, through the gate and had strutted up Downing Street. We had been faced by The Prime Minister and the sheer adventure of such a meeting, though it quite overawed us, thrilled us too. All the same, as we emerged, we felt absolutely drained and looked back at that black, shiny door with enormous respect and considerable relief.

## ON THE COMING AGE

It doesn't take an ardent masculinist to notice the appalling lack of feminine creative genius, as opposed to talent or interpretive genius, in the arts and philosophy. It is hard to think of even relatively talented female composers (perhaps Elizabeth Schumann and Dame Ethyl Smythe), and literature is all but devoid of great female geniuses, the great exceptions being Jane Austen and George Eliot.

There must of course be some reason for this—no social or art historian has ever come up with a solution, so that reason must be uncommonly complicated, or else highly embarrassing. As the female majority of the human race shows little sign at present of breaking out of its rut of paradoxical lack of fecundity, it is necessary, in order to find some reason for this, to examine some historical parallel to the present uncreative nature of femininity.

In the 1850s, Wagner published his notorious pamphlet "Das Judentum in der Musik", a much misused document born out of the frustration of Wagner (the greatest operatic composer) faced by the trivia of the popular French/Jewish Operas of the mid-19th century. In this pamphlet Wagner argued that the reason why there had been no "great" Jewish composers or creative artists was that Jews, in trying to communicate to Western minds in the language, were abandoning their own culture and religion, and that because of this *recent* abandonment of culture, no Jew could express himself fully in the terms of a (Western) art which he appreciated only in the upper levels of consciousness and intellect. The whole mind of the creative genius, said Wagner, not just its conscious level, is associated with social and cultural inheritance. Thus the great creative artist, by attempting to express his own feelings in an art form, traditional in his cultural surroundings and inheritance, unwittingly expresses the feelings of a whole culture. This is of course *not* a racialist argument, although it may not be wholly accurate.

Anybody who argued today that the Jews are uncreative would not be taken seriously. Since Wagner wrote "Das Judentum in der Musik", a phenomenal outpouring of Jewish talent, unparalleled so far in history, has taken place, astonishing to the 99.7 per cent of us who are not Jewish. The whole of the twentieth century has in fact been dominated by the theories of three Jewish creative geniuses, Marx, Freud and Einstein.

Only 70 years after Marx's death, one third of the world's people was ruled by governments calling themselves Marxist. Freud's discoveries concerning the human mind created a whole new and important science, literature and music. Einstein's theories, Nobel-prizewinning though they may have been, are most important because of the potential of complete self-destruction (through nuclear war) which they brought.

Obviously Wagner's theory on *this* previously uncreative section of humanity has to be supplemented. The determination of the outsider or social outcast cannot be ignored in the history of the creative arts in this century. Jews such as Mahler and above all Schoenberg have dominated composition, even more so in musical performance. Homosexuals such as Diaghilev, Auden, E. M. Foster and Benjamin Britten, and more generally throughout the performing arts, have also made an invaluable contribution to art history.

Similarly, Wagner fails to mention the role of liberation. All of the great Jewish creators referred to above had abandoned the fetters of a cruelly regressive and anti-creative religion in favour of atheism or a sort of mysticism. This was of course a result of the gradual opening of the ghettos of Europe after the French Revolution.

Women in our own time are relatively uncreative, as they always have been. They are, however, an outcast group, as the Jews were. Their lack of creativity might therefore be explained by the fact that they are neither liberated nor free of the fetters society has always put upon them. As such they might be described, in a country where *everyone* is (or claims to be) middle-class, as a sort of "new proletariat".

We may recognise from history a timetable, of perhaps one or two generations, after the liberation from self-imposed uncreativity (through religion) of the Jews, leading to an outburst of creative talent. One could argue that women, at least in the Western World, have already undergone such a liberation. However, self-imposed and masochistic standards of femininity, no longer enforced by law, mean that such an outburst of creative talent in the female world may be far away.

However, the day must come. As a convinced supporter of feminism, I can only say "May it come quickly!"

## LOOKING BACK AT COMMUNITY SERVICE

*Some old records, tracing the beginning of Community Service at Harrow, have recently been found. On these the following article is based.*

A social service group was started at Harrow by C. J. Swallow Esq, in the summer of 1964 to be, in his words, "a positive way in which a school such as Harrow can serve the surrounding community". It was very much an experiment and restricted to senior boys but was clearly a success and it was allowed to continue and expand.

The administration was organised by independent house groups under the central control of C.J.S. and P.A.G.S. There was a great deal of freedom in the activity which was a way of escaping from the monotony of Harrow Hill, but the privileges were rarely abused.

The freedom, responsibility and subsequent mobility gained from Social Service were the roots of its popularity. It added some variety to Harrovian life: this feeling is encapsulated in the first report of Social Service in *The Harrovian*, which listed its volunteers' duties as "writing letters, doing the shopping, helping in the garden, painting a ceiling or a front door". Much of the 80-strong group's effectiveness stemmed from its independence and flexibility.

The activities of Social Service included visiting Pinner House, Roxbourne Hospital, Valleyfield Home and helping in various fund-raising activities. The Knoll was assigned to Pinner House, and Piers Burton-Page's report in 1964 makes interesting reading:

"Once the Matron had overcome her natural Irish suspicion towards outsiders invading her kingdom, she allowed us considerable freedom of choice in our activities. . . The leader of The Knoll admires the enthusiasm of his team".

It was also recognised that privilege had at times been abused, and that there was no place for complacency. Even so, all of the letters written to C.J.S. were warm and thankful: reference is made to "the

wonderful help of two of your boys" and one disabled woman wrote that "it must bring much pleasure to them, to see so many people made so happy".

In 1965 it was proposed by The John Lyon School that all the voluntary groups in Harrow, Wembley, Pinner and Wealdstone combine under one central committee to "make social service more thorough and more efficient", but it was decided not to join such a cumbersome organisation.

The annual tea-party was begun in 1966, and was a great success. In 1966<sup>3</sup> C.J.S. left Harrow for a one year exchange in America: G.M.A. and J.A.S. stepped in to run the group for the year. By 1966, decorating had established itself as one of the most popular activities and seems to have remained so during the whole decade: a thank-you letter reads:

"the work done . . . was highly praised and several remarks made on the high standard of workmanship".

In the autumn of 1967, boys were asked to write a report on the person or institution they visited. One of these reports gives some insight into the problems of Social Service:

"Conversation is difficult . . . she is inclined to waffle for many minutes about her days in Hong Kong, and the invincibility of the Navy. She loathes all Socialists".

Further reports were written and published in *The Harrovian* in 1968, one of which shows a social concern that perhaps Harrovians did not feel so acutely before 1964:

"It is a source of continual annoyance to me that a few people feel it is all right to give elderly people bad fruit or stale bread because they often will not complain".

1969 was clearly another successful year, the tea-party being the high-point. With the Seventies approaching, there was much optimism and the group was flourishing in almost every way. A letter to C.J.S. in Christmas 1969 seems to sum up the spirit of the Social Service group; it came from the Head Master and in it was the following passage:

"She [one of the visited ladies] also said that if [she] were in trouble at any time you asked her to let you know.

"Well", she said, "we've just had a coal bill for £6.50!"

At the top is a little note written by C.J.S.:

"Paid her £5—heaven knows why! Probably Christmas".

### MAY I JUST SAY

Pseuds of the School all agree, I hear, that the preliminary rounds of the public speaking competition this term were a thinking man's paradise. The endless stream of meaningless verbiage included many long and mostly misunderstood words, like 'incumbent', 'egregious' and 'utilitarian'; There are even rumours that at least one House is going to employ the use of conjunctions in the Final Round. Nevertheless, it is time for thinking men finally to stand up in their rows and be counted.

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Rock Society members, who were last Saturday thrilled by a video, which was shown to them in the

plush surroundings of the Butler Place, are now searching for a video which actually has some rock music on it. The Music Schools are thought to be ready to help out.

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Regular contributors to Harrow's longest running gossip column, namely the Vaughan Library Suggestions Book, are beginning to discover that the wealth of witty comments previously cherished under the Librarian's watchful eye is now more and more becoming subject to the tippex whitener bottle. Perhaps we ought to have a special 'Cutting Comments' compendium and thus avoid such unnecessary expenditure.

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Observant Harrovians may have noticed that the Hill is rapidly becoming a sanctuary for coiffeurs, as well as antique shops. A Peel House spokesman has, however, denied that there are plans to turn Number One, The High Street, into a combination massage parlour and hair-dresser.

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### MODERN MAN IN SEARCH OF A SOUL

But all the clocks in the city  
Began to whirr and chime:  
"O let not Time deceive you,  
You cannot conquer Time".

It is our ability to recognise the reality of death and the fact of our own impending oblivion that makes necessary our search for a crutch upon which we might lean since we are incapable of accepting the spectre of death alone. For though we may come to understand that there is a time when biological organisms cease to function and that we are bound by these same laws of nature and thus that we will die too, we can never truly say, "It is there, and I cannot escape it, so I must learn to live with this knowledge". Instead most of mankind becomes numb, pretends that the only aspect of life we can be sure of does not exist, and hides behind some shield, some faith. Those who fall upon religion are committing a sin against human nature since a belief in an omnipotent, omniscient, omnipresent god implies a belief in predestination. If we say that God has a Grand Design and that destiny controls our lives, then we spurn free-will and declare that no matter what our reactions to the workings of the world upon our heads we are blameless. No: we must always live under the knowledge that whatever ills we suffer it is we who are to blame; we can change the course of the world; it is difficult to do so, but it is not impossible. We need a soul, we cannot accept that our dear personalities shall in one instant cease to exist, but we must not rely on a messiah, because if we do then we are saying that we cannot survive life by ourselves, that we do not believe in our talents and virtues and attributes enough to stand alone, with only them to aid us. There is a dark space in our minds, a region of murk where we may not look, and deep inside that region of our consciousness is the knowledge that we will one day cease to think. There is a terror that is too horrible to voice when we consider that when we die we will not even know that we have ceased to live;

that our complex and somewhat beautiful minds will no longer function. Because of this we need the crutch, but the crutch must be a part of ourselves; we must not look to other sources to support the weight of our desperation; we need them only for guidance.

We need some promise of immortality to live, but since the mind knows inherently that there is no immortality, the search for a form of never-ending life becomes irrational. Nevertheless we need to cheat time; to this end there are two acceptable courses of action: we may either find immortality in a kind of cultural consciousness or we may produce offspring. There is a choice between fame and a gentle immortality, where we know that our great-great grandson carries something of ourselves in him.

However, if we have any purpose at all upon this earth, it is to rise above our animal and bestial natures, to over-ride the base instincts that plague our aspirations to become free souls, and transmogrify into a true spirit of the mind. Plato believed that the task of the philosopher in life was to be as "dead" as possible, because it was only in this way that we could come to a true understanding of the world. All our lives we are hindered by our bodies, our desires for true knowledge made ridiculous by our corporeal passions. There is no facet of our human make-up more animal than our sexual nature; though it is not asked of all men, the true guru denies his lust and does not give it reign; the body must not be the charioteer's (the soul's) horse. The body must be the mind's housing, nothing more.

If we deny our physical natures then we must choose fame; Alexander the Great understood this; he knew that life was fleeting-short, and offered the choice of a long but uneventful life and ever-lasting fame, he, like Achilles, chose fame. The intelligent mind realises that morality is the servant of social stability and knowing this also understands that since the compass morality is so difficult to define, we must do all that is in our power to make full use of our talents, whilst not doing anything that is dishonourable.

But this is so negative a view of life; existence totally dominated by desire for fame will not be desirable to all; it implies total selfishness if the person is willing to do anything to achieve that fame. A man's objective should be then to contribute to mankind's development in some way. Development towards what I do not know. Each man must decide for himself what it is that humanity is striving towards; in this way a person may retain his belief in himself whilst still achieving the kind of cultural immortality which I have discussed.

Let us pray for metempsychosis or an agatho daemon or after-life.

But since the doubt which resides in each of us will always remain, let us go god-hunting, you and I. We are modern men in search of a soul.

## BAGISM

How many of you reading this have not, at one time or another, shunned the company of someone merely because of his colour, creed, accent, smell and so on? There is no blame on any individual, of course: all of us hold prejudices and biases, and doubtless, our ancestors did too. It seems to be an intrinsic characteristic of the human race.

However, is there really such a thing as an intrinsic characteristic in moral terms? For what is morality but a set of ideas and codes laid down long ago and upheld by society; and what is society but an institution created for 'the greater good of the greater number'? A man adhering to, and profoundly believing in a faith, can overcome most of these artificial preconceptions and barriers, becoming an integral part not of a class or country, but of life itself: witness a number of Sifi and Buddhist sages, for example.

It is clear by the attitude of these enlightened men that the barriers of country or creed mean nought in absolute terms, if not in relative terms. Humanity will only come to its highest stage of self-realisation once these barriers have been broken down.

These have, of course, been movements in the past directed towards this end. One of these, Bagism, entailed the wearing of full-size paper/plastic bags. A demonstration of Bagism in action was given in Toronto in 1969 by the Ono Lençons, when Yoko Ono, much maligned by the popular press, sat inside a full-sized bag while her husband played with the Plastic Ono Band at a Peace Concert.

Of course, it would be absurd if we were all to wear bags on our heads or any other parts of our anatomy. The practical side of Bagism was little more than a far-fetched publicity stunt, but the theory behind it was worthwhile. The most frequently used of the five senses is that of sight. By blocking out this sense, it would be hoped that prejudices caused by the physical appearance of a person could be eventually eliminated. This would presumably lead on to the ultimate elimination of all prejudices.

Naturally, no-one paid any attention to Bagism. It was just another ridiculous idea: in any case, it was physically unfeasible; one cynic at the time commented: "Think of all the car accidents!" But the question ultimately being considered was not whether it was feasible to wear bags; it was whether politicians could survive without divisions and hatred to play on; and of course, the answer was an emphatic 'no'.

Very few people can divorce themselves from the preconceptions and biases they have been fed with from birth, and the number is decreasing constantly. It is becoming increasingly fashionable to condemn a whole race of people merely because of their reputations. Such prejudices have nothing to do with intelligence; I cite the Bagism Case of John Stuart Mill who reportedly had an IQ of over 190. Yet he shared many of the views of his Victorian contemporaries:

"Despotism is a legitimate form of government for barbarians" is a quotation from his classic work, *On Liberty*. This was merely the view of the average Victorian; Mill's views were, on the whole, far in advance of those of his contemporaries, but he shared in common with them certain notions about 'heathens'. Just as, not very long ago, the negroid race was thought to be sub-human. Such prejudices have existed since the beginnings of human civilization; doubtless, they will endure until its ultimate, inevitable fall. Yet surely it is worth trying in our lifetimes to leave our mark on civilization, not by conforming to its petty standards and classes, but by trying to show that these mean nothing in the end. What matters is a person's humanity, and it is on that that we should judge our fellow men, if we are to judge them at all.

## HERE AND THERE

H. J. Wickham, *Sch.*, *The Head Master's*, has been elected to a Choral Scholarship at New College, Oxford.

A. D. K. Pitcairn, *Sch.*, *Rendalls*, has been elected to a Choral Exhibition at Selwyn College, Cambridge.

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*Fifth Form Scholarship*

The title of Fifth Form Scholar has been awarded to S. P. O'Riordan, *Exh.*, *West Acre*.

The monetary award and title of scholar have been given to J. H. F. Cleeve, *The Grove*.

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*The Guild*

The following new members have been appointed: M. D. S. Farnham, *The Park*; J. P. Gibbon, *Bradlys*; J. R. C. Lander, *Bradlys*; A. D. K. Pitcairn, *Rendalls*; D. H. Poser, *Newlands*; A. J. B. Smith, *The Knoll*; M. J. Storey, *The Head Master's*.

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Tuesday October 4th was the Anniversary of the Founder's Death and a service was held in the Parish Church with the John Lyon School.

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SCIENTIFIC SOCIETY

There was a general feeling of dismay felt by dedicated members of the Scientific Society when a vast audience appeared on the evening of October 5 to hear David Christie-Murray talk on "Science and the Paranormal". When the meeting had finally been reallocated to the Butler Centre and seating had been arranged, Mr. Christie-Murray proceeded to give a lecture of high quality and intelligence on a subject which is very often misunderstood and unjustly criticised.

A large number of the younger ones present were disappointed in that they expected the Butler Centre suddenly to become some sort of haunted house; others, especially the older scientists, considered the talk preposterous because it disagreed with all the principles they had been taught since preparatory school. Yet in fact it was to neither of these groups but to the interested agnostic that the speaker addressed his topic. Superstition and the Natural Sciences are not related in any significant degree to the science of the paranormal, because it is a category in its own right.

Being an interested agnostic myself, I found this talk of great interest. The speaker admitted the possibility of fraud in all paranormal phenomena, but he cited convincing cases of people who had clearly experienced events that could not be explained in the normal scientific way. For most scientists, paranormal phenomena are unacceptable because they cannot be controlled and tested at will; however, surely the wealth of cases put together show signs of another order (dimension perhaps) which are outside the experience of Natural Science?

Thus it happened that Mr. Christie-Murray gave a rather different talk to the one most had expected, and this was shown clearly in the general air of misunderstanding apparent during the question time. Nevertheless, for the faithful few the speaker threw light on a subject on which it is difficult to form an opinion; certainly the Scientific Society should number this meeting amongst its most memorable.

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GEOGRAPHY SOCIETY

A lecture on 'Aspects of Population Geography' was given by Professor J. I. Clarke of the University of Durham. His talk was mainly focussed on the African continent, a land divided into 56 countries, with a total of 440 million inhabitants.

Professor J. I. Clarke began by attempting to explain the spatial unevenness of population in Africa and his reasons

included the diverse environments which dominated indigenous settlement, the impact of Europeans on settlement patterns and the impact of cities which draw in migrants from all over the continent. Urbanisation in Africa has taken place at a tremendous rate—in 1950 32 million people lived in African towns and cities, yet by 1980 this figure had increased to 133 million. He particularly stressed the diversity of climates, vegetation and societies within the continent—he estimated that over a thousand different languages were spoken in Africa. Professor Clarke then suggested a way of categorising the variety of countries with respect to their population density and distribution. There were the micro states of Benin, Togo and Lesotho, the 14 landlocked states (Uganda, Chad, etc.), the small populated states of Rwanda and Burundi and then finally the major states, those with large areas with medium populations, such as Nigeria, Egypt, South Africa and Sudan. Urban and rural policies of redistribution of population have been significant in Africa because of the actions of governments—the expulsion of two million Ghanians from Nigeria in 1982 is one example.

Professor Clarke also touched on the problem of population growth in Africa; the birth rate in Africa is three times higher than it is in Europe (up to 53 per 1,000 in Kenya). In answering questions at the end of the lecture, the speaker consistently maintained that the diversity of population characteristics in Africa defied any generalisations, especially those between high birth rates and economic development.

Finally, in his capacity as a member of the Committee for Admissions at the University of Durham, Professor Clarke gave some useful advice to several geographers wishing to apply to Durham.

## CORRESPONDENCE

*To the Editors of 'The Harrovian'*

DEAR SIRS,—

I sympathise with many of the sentiments expressed in your article 'Here the world is narrow' (October 8). But it would not surprise me if someone were to complain that it is in addition too loud. My suspicion is that there is an immense relation between the quantity of the spoken word and its quality. How about a day's silence to enable us to have a chance to think? Didn't someone say 'Be still, and know...?'

Yours faithfully,

MICHAEL THAIN.

DEAR SIRS,—

Regarding the disappointed Sixth Former who last week complained about the absence of "naked women riding motorcycles and women clothed only in snakes" from the Sixth Form Film Society film, I would like to draw his attention to the art of advertising which is both complex and clever.

Perhaps that person truly thinks there are 30 days of sunshine in all Kellogg's cornflakes packets, that Koalas really do travel first class to and from "down under" on Quantas Airlines, that monkeys actually drink Brooke Bond Tea and that all truck drivers eat Yorkie Bars; but I must warn him that it isn't as easy to win £100,000 when you buy the *Mail on Sunday*, as they claim.

Perhaps this Sixth Former should be more wary of J.A.C.-S's Bill Posters in future.

Yours,

THE MISSIONARY.

DEAR SIRS,—

It would appear that the writer of "United We Stand" spoke too soon. The Parkinson incident seems to have exposed quite pronounced rifts in the Conservative Party. Perhaps he should think twice before he slams the Labour Party so firmly again.

Yours etc.,

SOLOMON.

DEAR SIRS,—

I am in complete agreement with the author of "The World Outside is Wondrous Wide" when he attacks the writer of "Here the World is Narrow". The philistinism of those he patronisingly and arrogantly describes as 'Average Harrovians' is largely a creation of his own mind. There are a large number of opportunities for boys to indulge in enlightening

philosophical discussion and argument, and if the author considers himself persecuted perhaps this is a sign of his own paranoia rather than Harrovians' 'stupidity' and unrelenting 'ordinariness'.

Yours etc.,

AQUINAS.

DEAR SIRs,—

You may jest about conditions in the Shepherd Churchill Dining Hall, but there seems little doubt that the situation is getting worse. Is there no solution to the queuing problem? Obviously this is a fault in the hall's design, but work must be done soon to prevent the barging and pushing that takes place every day of the week.

Yours sincerely,

LORRAINE.

DEAR SIRs,—

I have been surprised by the lack of complaints in your magazine concerning the new 'expenses' system, introduced this term. Apart from the enormous queues along the high street towards the beginning of term, whose sizes were more worthy of a Rolling Stones concert than the Harrow School Bookshop, and the necessity to open accounts at the bookshop and a school outfitters, the majority of my criticism goes to the new laundry system. Creased shirts and lost socks seem to be common. I think a warning 'Send at your peril' would be a worthy addition to our 'check lists'. And what of those who either take their washing home, have very little washing, or do not have enough clothing to last for weeks until their creased clothes are returned? What a money-saving system!

Surely the great minds of Harrow could devise a better system?

Yours discontentedly,

ANN OYED.

## RUGBY

THE SCHOOL v. OUNDLE

Tuesday, October 11

Won 12—4

Although the School side was still weakened, particularly in the pack, it started the match with great enthusiasm. Almost immediately after the kick-off Robinson was unlucky not to be awarded a try when he appeared to beat the opposition in the race for the touch-down. Nevertheless, the School's pressure was duly rewarded for, after some fluent loose play, Balcombe, with characteristic acceleration, scored in the corner. The School continued to pressurise the Oundle defence and Robinson was again unlucky with a penalty attempt which hit the cross-bar. Undeterred, the School started to play probably the most fluent rugby of the season. This was rewarded by an excellent try by Boyo. It was the first classical winger's try which has been scored all season. The forwards won possession from a ruck and the backs, realising that they had an overlap, quickly passed the ball along the line to Boyo who had no trouble in scoring.

The School's early performance suggested that a comprehensive victory was in sight. However, it was not to be. In the second half the School became complacent and relaxed their grip on the match, allowing Oundle to gain the initiative. The set scrums suffered the most and on several occasions Murray John hooked the ball, only to be pushed off it by the Oundle pack which for much of the time was reduced to seven men. This pressure resulted in a well-taken try by the Oundle winger.

This try brought the Harrow side back to life and caused them to play aggressive, positive rugby instead of merely going through the motions. The pack started to win more ball, particularly from the line-outs and the backs began to run with more conviction. This renewed spirit resulted in another try by Boyo. Balcombe went blind after a ruck, passed to Robinson, who passed to Boyo who had just enough speed and power to ground the ball in the corner. This try sealed the match for the School for Oundle never looked as though they would score again. All in all, despite the lapse after half-time, the School definitely deserved to win this match although

it was, perhaps, a pity that the margin of victory was not greater.

*The School:* A. Koç (*The Knoll*), A. E. O. Boyo (*Druries*), B. K. Bailey (*Bradlys*), P. L. Glover (*Rendalls*), R. C. Wiltshire (*Bradlys*), R. G. Robinson (*Newlands*), P. P. Balcombe (*Bradlys*), W. J. F. Landale, capt. (*The Grove*), D. A. Carden (*The Knoll*), R. L. A. Hone (*Elmfield*), A. R. Evans (*The Grove*), J. B. P. Bunn (*West Acre*), J. G. N. Fairholme (*West Acre*), I. R. Murray John (*Bradlys*), T. J. W. Head (*The Grove*).

THE SCHOOL v. ST. PAUL'S

Saturday, October 15

Lost 10—9

In conditions that can only be described as appalling, with a strong driving rain and a gusty wind, life was made very difficult for both teams. With the School playing with the wind, they made a steady start, putting the opposition deep into their half with several positional kicks. With the wind making a mockery of the lineouts, great emphasis was going to be put on the set scrums in which the School pack gave a strong display early on, winning good ball. However, once again the School tended to give too many penalties away after getting into several good attacking positions. After a couple of missed penalty attempts, Harrow were once again indebted to Balcombe, who having chipped the ball through was obstructed and therefore a penalty try was awarded and converted. With the School desperately looking for another score before the interval, and with the weather getting worse, the game began to get rather untidy.

So with only a six point lead at half-time, the School had a very testing second half in prospect. However, Harrow were lifted early on by a well taken drop goal which increased the lead to nine points. With St. Paul's now making use of the strong wind to put the Harrow line under pressure, there was eventually a converted try by the winger. St. Paul's now began to put great pressure on the School line but with resolute defensive play and keeping the ball tight, it seemed as if the School would hold on. However, it wasn't to be as five minutes from the end, St. Paul's scored the winning try, going blind from a ruck a few yards from the line.

Naturally it was a very disappointing result for Harrow, but a match where everyone gave his best in trying conditions.

After the match T. J. W. Head was re-awarded his Lion and D. A. Carden was awarded his Lion.

*The School:* A. Koç (*The Knoll*), A. E. O. Boyo (*Druries*), B. K. Bailey (*Bradlys*), P. L. Glover (*Rendalls*), R. C. Wiltshire (*Bradlys*), R. G. Robinson (*Newlands*), P. P. Balcombe (*Bradlys*), W. J. F. Landale, capt. (*The Grove*), T. M. T. O'Connor (*Druries*), D. A. Carden (*The Knoll*), R. L. A. Hone (*Elmfield*), J. P. B. Bunn (*West Acre*), J. G. N. Fairholme (*West Acre*), T. J. W. Head (*The Grove*), J. D. Sharples (*Moretons*).

## SAILING MATCH: ETON v. HARROW

On Tuesday, 11th October, a squad of young Harrow helmsmen, mainly in the Removes, beat a junior Eton team by two races to one on their water, sailing their "Enterprises". The Assistant Race Officer was Fiona Duncan (*The Park*); Toby Lyde and Tom Falcon (*West Acre*) produced excellent placings of 1st, 1st and 2nd and the squad consisted of William Sankey (captain), Edward Forwood, Tom de Trafford (*The Grove*), Chris Young (*The Park*), Phil Edell (*Bradlys*) and Harry Wulfsohn (*West Acre*).

Despite a strong wind and a total lack of practice by some squad members, they demonstrated their natural abilities in dinghies by recovering from defeat in Race One to win Race Two by  $7\frac{1}{2}$  points to 10, and Race Three by  $\frac{1}{2}$  of a point. After some virtuoso work by Sankey on the finishing line at the end of the Third Race, in which he attacked the 4th Eton boat and moved another Harrow team-mate up from 5th to 3rd, we all retired gratefully to another excellent chocolate tea in the Clubhouse. Everybody enjoyed the afternoon greatly . . . and vowed to do even better next time. Such 'sailing near the wind' should bring us more Itchenor Championship successes in coming years if these Juniors stick at it.