

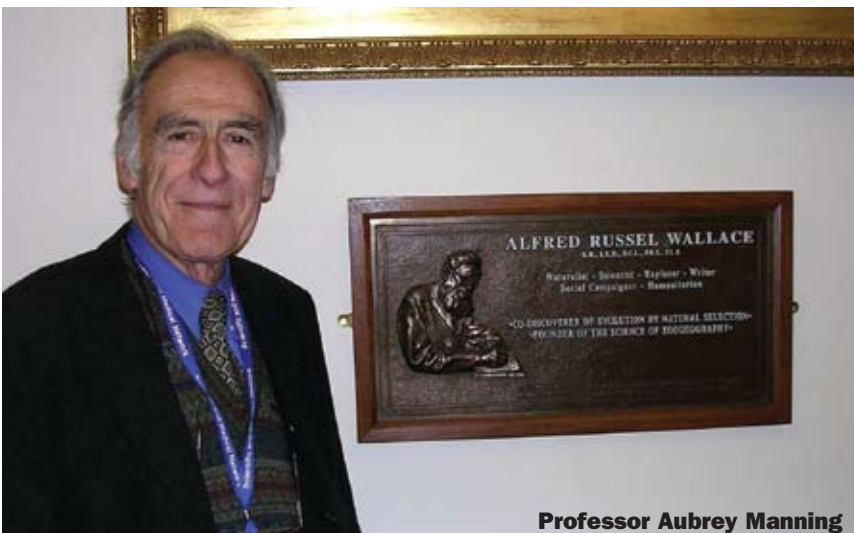
Natural Selection and Beyond: Celebrating the Intellectual Legacy of Alfred Russel Wallace

Linnean Society, Burlington House, London SW1,
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Dick Vane-Wright, Canterbury, Kent

The famous joint paper by Alfred Russel Wallace and Charles Darwin, 'On the tendency of species to form varieties; and on the perpetuation of varieties and species by natural means of selection', which introduced to the world the revolutionary idea of evolution by natural selection, was read at the Linnean Society of London on 1st July 1858. The one-day Scientific & Medical Network meeting reported here, appropriately held at the LSL, not only marked the 150th anniversary of this historic event but also acted as a celebration of the life and work of Alfred Russel Wallace. Wallace's remarkable contributions to science, geography, sociology, politics and studies of the human spirit were very wide ranging, and many still have great resonance today.

*The meeting also acted as a book launch for *Natural Selection & Beyond: The Intellectual Legacy of Alfred Russel Wallace*, published Oxford University Press. Three of the five main speakers were drawn from the 25 contributors to this book, including both of the editors—Charles H. Smith and George W. Beccaloni.*



Professor Aubrey Manning

The meeting was chaired, in delightful fashion, by the University of Edinburgh's Emeritus Professor of Natural History, **Aubrey Manning**. In his introduction, Professor Manning reminded us of the unfortunate words of the Linnean Society's then President Thomas Bell who, in writing the Society's annual

review for 1858, commented 'The year . . . has not . . . been marked by any of those striking discoveries which at once revolutionise . . . the department of science on which they bear.' Reading of the joint paper (by Charles Lyell and Joseph Hooker; Wallace and Darwin were both unable to attend) was, in retrospect, one of

the truly great moments of science. As such, it must represent the greatest contribution that Wallace ever made to human understanding throughout his illustrious career—notwithstanding that he had to share the honour with Darwin as co-founder of the theory of evolution by natural selection. In his lifetime Wallace was venerated as a great scientist, but he has since been increasingly in Darwin's shadow—something we were to hear about at several points in the programme, and an injustice that the meeting and book were in part intended to redress.

Peter Raby, Research Reader in English and Drama at Homerton College, Cambridge, has pursued a variety of literary interests, including 19th century field naturalists; his books include *Bright paradise: Victorian scientific travellers* (1996) and *Alfred Russel Wallace: a Life* (2001). In his contribution to the new book, Raby concentrates on Wallace's literary influences, style and legacy.

At the meeting, however, speaking to the title ARW: The Evolution of an Unforgotten Naturalist, he focussed more on issues connected with why Wallace, in comparison to Darwin, has been relatively overlooked. Part of the reason lies in the simplification that any popularising bandwagon creates—and there can be no doubt that a 'Darwin Industry' has grown up in recent decades. This then becomes a self-fulfilling prophecy.

Wallace is not always even treated with respect. Terence Kealy, writing about Wallace in *The Times* on May 12th 2008, referred to him as an obsessive, likening him to 'Mr Pooter' of *Diary of a Nobody* fame. Kealy's egregious comment has a darker side to which Raby alluded: have those of us who really appreciate Wallace's genius simply done a bad job? Peter went on to elucidate a whole range of aspects affecting Wallace and his career, his various influences, his less than privileged background, the peculiarities of his interests, and the genius of his insights. I was particularly grateful to be reminded of this wonderful passage about his feelings regarding the Aru Bird of Paradise:

I thought of the long ages of the past, during which the successive generations of this little creature had run their course—year by year being born, and living and dying amid these dark and gloomy woods, with no intelligent eye to gaze upon their loveliness; to all appearance such a wanton waste of beauty. Such ideas excite a feeling of melancholy. It seems sad, that on the one hand such exquisite creatures should live out their lives and exhibit their charms only in these wild inhospitable regions, doomed for ages yet to come to hopeless barbarism; while on the other hand, should civilized

Peter Raby



George Beccaloni

man ever reach these distant lands, and bring moral, intellectual, and physical light into the recesses of these virgin forests, we may be sure that he will so disturb the nicely-balanced relations of organic and inorganic nature as to cause the disappearance, and finally the extinction, of these very beings whose wonderful structure and beauty he alone is fitted to appreciate and enjoy. This consideration must surely tell us that all living things were not made for man.

Add to this the fact that in later life Wallace became ever more fixed on the role of humans in the universe, we can begin to appreciate the complexity of Wallace's thinking, and in some aspects, his paradoxical nature. Peter's contribution was suitably rich, and reflected this enigmatic aspect brilliantly; I have put his Wallace biography on my must-get list.

The second and third papers offered contrasting interpretations about the somewhat vexed issue of Wallace, Darwin and the Discovery of Natural Selection. **George Beccaloni** (Entomology Department, Natural History Museum, London) spoke first, giving an up-to-date account of what might be called the orthodox theory—richly prefaced by an account of Wallace's life from his initial employment as a surveyor, his early readings of Chambers' *Vestiges of the Natural History of Creation* and Malthus' *An Essay on the Principle of Population*, meeting Henry Walter Bates in Leicester, their passion for insects, his somewhat abortive trip to the Amazon with Bates, and then the crucial 14,000 mile exploration of the Malay Archipelago that occupied eight years of his life. During this expeditionary period Wallace published 'On the law which has regulated the introduction of new species' (*Annals and Magazine of*

Natural History, 1855), which showed how his ideas on evolution were developing. The mechanism of natural selection was, however, still missing. Then, in 1858, while suffering from a fever on the island of Halmahera, the crucial Malthusian idea came to him—perhaps almost as in a dream. Based on this he wrote his famous short essay 'On the tendency of varieties to depart indefinitely from the original type', and posted it to Darwin from neighbouring Ternate on 9th March 1858. Receipt of this succinct account of the essential, core argument of the theory of evolution by natural selection propelled Darwin not only to write his own summary for their joint 1st of July Linnean Society presentation, but also to bring forward his plans for the *Origin*—which, published in November 1859, is in reality only a rather long sketch!

Beccaloni went on to consider why Wallace has been eclipsed by Darwin with respect to the joint discovery. In the early decades of the 20th century far greater importance was attributed to neo-Lamarckism and mutationism. By the time natural selection was 're-discovered' mid-century as the critical process, history had been forgotten, and biologists accepted the convenient fiction that Darwin's *Origin* was the source. Since then Darwin's fame has risen almost exponentially, with Wallace's brilliant insight relegated to that of an historical footnote.

Roy Davies (film director, and visiting lecturer at London College of Communication) offered a radical New Interpretation of the Events, based on his book *The Darwin Conspiracy: origins of a scientific crime* (Golden Square, London, 2008). Davies suggested that Darwin did not come up with the idea of natural selection by himself at all, but struggled for years, without success, to find the crucial

Roy Davies



mechanism that would make the theory of organic evolution plausible and demonstrable. When the 'Ternate' essay arrived at Down House, Darwin was shocked to realise that Wallace had the vital key, and that he was about to be upstaged. The joint paper was hurriedly assembled, and the *Origin* modified and rushed into print. Since then, those of privilege, like Darwin himself, have closed ranks to protect Darwin's claim, and to minimise the credit due to Wallace so that Darwin is seen as the one, true discoverer. The significance of Malthus is crucial, and Davies contends that Darwin was not influenced by Malthus until he received Wallace's essay.

Davies adduced many other ideas and suggestions to back his views. Following the ensuing discussion, I was left feeling that the audience was not quite ready for, or wholly convinced by Davies' conspiracy theory. Even so, there are certainly some puzzles to be answered if we are ever to understand the true course of events. Whatever may yet transpire, Wallace's inspiration and genius cannot be denied.

Charles Smith (Science Librarian and Professor of Library Public Services at Western Kentucky University) is one of the great contemporary Wallace scholars, perhaps most conspicuous for his remarkable on-line 'Alfred Russel Wallace page' (<http://www.wku.edu/~smithch/index1.htm>).

Professor Charles Smith



Professor David Collard

I suspect that his paper on 'Wallace and Final Causes: Spiritualism, Evolution, and Beyond' was anticipated by many in the room as the potential highlight of the day. In the event, I think most of us struggled to follow his argument, based in part on systems theory, and addressing, in particular, a theoretical modelling approach to the evolution of butterfly colour patterns.

As a result of his somewhat obscure presentation, the immediate impact of Smith's argument appeared lost. He seemed to be suggesting that an explanation for Wallace's interest in spiritualism could be found in 'final causes', or purposive evolution—something, as pointed out by Jacques Monod in *Chance and Necessity*, that has been systematically but incorrectly denied by most biologists since the emergence of neo-Darwinism. If so, on reflection, Smith's paper was arguably the most profound contribution of the day, and deserved closer attention. This can still be achieved by listening to the online recording (see below), and accessing Smith's website.

The final speaker, **David Collard** (Professor Emeritus, Department of Economics & International Development, University of Bath), gave a fascinating account of ARW as a Social Reformer. Even more than the other presenters, Collard gave rein to the extraordinary breadth of Wallace's interests, and his remarkable insights

even in areas, such as economics, where he is not generally considered a great or original thinker. For example, his ideas on land nationalisation, had they still been in circulation, would have been rejected as utopian or even dangerous socialism during most of the 20th century. Now, however, faced as we are with the need to forge a new relationship with the Earth in the search for sustainability, many of Wallace's prescient ideas on land tenure, economics, capitalism, human well-being, environmentalism, intergenerational equity, and the consequent urgent need for social reform, are current—and seem very worthy of detailed reappraisal.

The final 50 minutes were devoted to a 'forum', moderated by Aubrey Manning, in which all speakers were first requested to reflect on what they had heard and ask questions of each other, after which members of the audience were invited to pose questions from the floor. The wide-ranging discussions that ensued, together with all five main talks and Aubrey Manning's introduction, were taped by Martin Redfern—and all of these valuable recordings are now available for downloading at <http://wallacefund.info/en/video-sound-recordings> (also on SMN site)

To try to address the life and work of Alfred Russel Wallace in a single day was an overambitious undertaking that could never do full justice to this remarkable polymath. In the event, the meeting met its lesser aim remarkably well—to give some Wallacean balance to the great 2008 'evolution by natural selection' celebrations that otherwise focused almost entirely on Darwin. Warm congratulations are due to the speakers, Aubrey Manning, the Scientific & Medical Network, and the Linnean Society for, respectively, informing, moderating, organising and hosting what proved to be a most stimulating and enjoyable event.

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If so, please send them to Olly Robinson at olly@scimednet.org

for publication in the Network Review



Carcassonne and the Cathar Castles

Claudia Nielsen

This trip was a realisation of a plan Bart van der Lugt, our former Chair, and I had years ago. The Cathar region was very close to his heart and it was there in fact, that he died.

David Lorimer and I organised this trip as part of the London Group activities and although we hoped for a group of 15 people and expected 12 to come, we had 20 signed up, of whom two could unfortunately not come. We went from Friday to Tuesday and stayed in a charming hotel in the medieval town of Alet les Bains, on the banks of the river Aude. The trip was a combination of visits, talks and good food and varying ratios. David gave the talks, which was very apt, as he is very interested in the Cathars and belongs to a parallel movement, derived from the Bulgarian Bogomils and who follow the teachings of Peter Deunov. We were particularly fortunate

to have Manec, Bart's wife with us, which especially for David and myself bridged the connection with Bart, the inspiration for this trip.

We arrived in Carcassonne in beautiful Autumn sunshine. Those on the earlier flight went to see the Carcassonne citadel, a jewel in the landscape. There we had our first taste of the atmosphere of the Cathar region.

The Chateau de Carcassonne is a fortified medieval citadel and is said to have its origins in the 1st C BC. It has grown over the centuries and took the present shape between 500 and 700 CE. It became a Cathar diocese in the 12th C, presided over by Nicetas, a Bogomil Bishop (of Constantinople)

together with Albi, Agen and Toulouse. The citadel has been beautifully maintained and restored and to have lunch in a medieval square on a sunny Autumn afternoon, drinking the local wine with the group, was a total delight! Unfortunately we had not enough time to explore it to our satisfaction, and I think many of us made a mental note to return there another time and give it the attention it deserves.

In mid afternoon we joined the people who arrived on the later flight and drove to our hotel in Alet les Bains, a special structure which had in its grounds, the ruins of the



Queribus - photo taken by Martin Redfern



View from Montsegur - photo taken by Martin Redfern

Abbey which can be traced back to the 8th Century.

In the evening we had our first talk, 'The Cathars, Heresy and the Albigensian Crusade' in which we heard about the history of the Cathars. Catharism was a Christian religious sect with dualistic and Gnostic elements that appeared in the Languedoc region of France in the XI c and flourished throughout the XII and XIII c before it was annihilated. Catharism, like the Paulician movement in Armenia and the Bogomils in Bulgaria, was influenced by dualist and Manichean beliefs which understood the world as a struggle between the forces of good and evil. The Cathars believed the World to have been created by the Demiurge or Devil, communicating the idea that matter is evil. Later we learned that the Cathars had a different understanding of the Christian message from that of the Church for which they were condemned as heretics as early as 1179. They were violently persecuted by the Albigensian Crusade until their total destruction in 1330. The cruel persecution of the Cathars marks the start of the Inquisition in 1233.

On our first full day we visited the chateaux of Peyrepertuse and Queribus, with an outstanding gourmet lunch in between. Both castles were perched on top of rocky hills and the walk up was at times quite challenging. In Peyrepertuse we were moving around

in the fog, which was a shame, but which also gave it a very particular and striking atmosphere. This castle was one of five strategically located on the original French/Spanish border. It was built by the kings of Aragon and became a Cathar stronghold during the Albigensian Crusade. By the time we got to Queribus the weather became kinder and offered us wonderful long distance views. Queribus was also one of those 5 castles on the ancient border and is sometimes regarded as the very last stronghold where the Cathars gathered after the fall of Montsegur. It is a truly stunning structure and I personally experienced it as a very special place, awesome in its location, with something indefinable and special about it! Some of us made a further visit to Puilaurens Castle, yet another frontier stronghold with a large enclosed courtyard. We had dinner in a quite spectacular location, a renovated 16th C castle, where good food, wine, laughter and conversation flowed.

The next lecture was about 'The Theology of the Cathars' in which David explained the emergence of Cathar beliefs, which as mentioned previously, were rooted in Gnosticism (described by St. Clement of Alexandria as 'knowledge of who we were, and what we have become, where we were and into what we have been thrown, whither we hasten and from what we are redeemed') and

influenced by the struggle of Light and Darkness originally to be found in Mithraism. Catharism claimed to carry the authentic message, that Christ is not an atoning or redemptive sacrifice, but an exemplar of enlightenment, which was incompatible with Christian orthodoxy, hence it became heretical.

On the second day we went to Rennes le Chateau where we visited the chapel dedicated to Mary Magdalene with our special guest guide Henry Lincoln (co-author of Holy Blood, Holy Grail). Henry pointed out some fascinating aspects of the coded elements within the chapel and also talked about his pioneering work on the harmonious landscape and pentagram formed by the nearby churches. Henry reminded us that often we look but do not see, yet seeing, really seeing – which is looking behind symbolism - is at the core of a spiritual life!

On that day we also visited Montsegur, which from 1232 became the headquarters of the Cathar movement. There, in 1244 some 225 Parfaits (members, male or female, who had undergone the 'consolamentum' or spiritual baptism) chose to be burned alive rather than renounce their faith, marched down the mountain towards the pyres singing all the way. A small monument marks the place and meaningfully, it was covered with rose petals.

Montsegur was very special for Bart and was also the place he visited the day before he died. For this reason it had particular significance for us. Manec, David and I spent some time together in silent reflection and contemplation.

That day we heard about 'The Spiritual Heritage of the Cathars'. The core message was that the mission of Christ, rather than redemptive, is actually being a teacher or messenger, to remind us of our divine origin. The Cathars understood the story of Christ in a symbolic way and therefore seeing Christ as a real man who died on the cross was for them idolatrous. Christ, they would say, represents a divine state of being to which we all have access. Miracles, including the Eucharist, were also regarded as symbolic. It explained the mysticism of the Cathars, as it stood in opposition to the exoteric teachings of the Church.

On the last day we went to see the caves at Tarascon, guided by Christian Koenig, who has devoted his life to the knowledge of the Cathars and Catharism. He explained that the region is full of caves which were used by Cathars fleeing persecution. We visited two where we sat for some time in silent meditation, and from which we were brought back by the sound of a very gentle and moving Bulgarian song. One of the caves went round the corner deep into the mountain, where we could experience total darkness, once

the few torches were turned off. This enabled us to have a particularly intense meditative experience. We had lunch at Christian's Centre, where he prepared for us a simple but very tasty meal and entertained us by playing authentic ancient instruments and singing songs in the local Occitan language. In the afternoon we saw the cave of Bethlehem, a seat of initiation for the Cathars. From Tarascon we went to visit a castle owned by the daughter of one of our group, Christopher Todhunter in Quille. An original Cathar castle bought as a ruin had been restored and became a wonderful home in a very beautiful and remote part of the French countryside. From there we went for a late but fun dinner in Quillan.

The lecture on 'Cathars and Initiation' had to take place the following day, just before we left for the airport. David explained the various rituals and the remarkable correspondence between Cathar rituals and ceremonies with those of the Early Church. He ended by giving an overview and pointing out that for this tradition, Christianity is a life to be lived, and not a dogma to be believed. For the Cathars, The Kingdom is a spiritual, inner domain and Love is the spiritual essence of the universe.

It was a wonderful trip in which we had the opportunity to allow our imagination to fly. Whether walking around the beautifully maintained medieval Alet le Bains, or climbing

up to the castles and walking around the ruins, we disconnected from the concerns of our personal life and connected with other times and other preoccupations. The Autumn colours made for a most stunning backdrop, as everywhere we drove or walked, we were surrounded by this beauty. We were a diverse but cohesive group and together went up to the tops of mountains - experiencing the Cathars' reach for the Unknowable - and down into the bowels of the Earth - following their call for inner prayer. The Cathars were good people who had their own strong beliefs and did not threaten anyone, yet feeling threatened itself, the Church reacted with abominable cruelty, masked by pious explanations. With curiosity to learn and an open heart to experience, we made contact with the memory of people whose strong faith enabled them to face, rather than avoid persecution and torture. We came away enriched!

For me it was also the completion of a plan which Bart and I left on the drawing board all those years back. It was a wonderful experience which left me with a taste for the next one which is slowly taking shape.

Claudia Nielsen is a Vice-President of the Network. David Lorimer may be arranging another trip for October 2010, so do please email if you would like to be kept informed – dl@scimednet.org



Cave entrance near Tarascon - photo taken by Martin Redfern

Frenchman's Cove – Death and Beyond

Diana Clift

If I had to describe Jamaica with a single adjective it would be 'exuberant'. Both the natural and human worlds team with life, energy, colour and noise.

Frenchman's Cove is close to Port Antonio on the North coast, the lushest part of the island and the grounds contain the flora of the native rain forest, giant trees smothered in creepers, some of them trailing like the sort Tarzan uses to swing through the jungle, while others are recognisably the giant wild ancestors of our humble European house plants. There are brilliant colours from the flame trees, exotic flowers and humming birds and a cacophony of sound from the birds by day and crickets and frogs by night. Sometimes the noise of living things is drowned out by the din of the frequent brief bursts of tropical rainfall, and always there is the roar of the sea in the background. When we arrived the sea was so rough that spray slammed into the windows and even the roof of my house which was on a cliff top at least 15 metres high.

It was against this dramatic backdrop that a small group of us, 20 in all, gathered for a week to consider Death and Beyond, the ultimate question of the nature of consciousness and of human destiny.

Our speakers David Lorimer, Peter Fenwick and David Fontana put together a superb programme for the morning sessions. Starting with current theories of consciousness, we moved on to out of body experiences, near death experiences, end of life experiences, apparent after death communications and evidence suggestive of reincarnation. All these experiences showed the total inadequacy of our theories of mind as currently published in the medical literature.

The mornings were followed by lunch on the beach and/or local outings. Then we reconvened at 5pm for contributions from participants. I gave a talk entitled the Afterlife of Brian describing a curious trance phenomenon I have encountered while applying hypnotherapy to a friend. The apparent personality of her late father has spoken through her on many occasions. Philosopher David Lawton described his theory of Transcendent vitalism to explain near death experiences as the 'ending of the phenomenal world', a controversial

view. He also chaired a discussion on reincarnation. Kate Hopkinson described her experiential workshops for health care professionals in which she requires them to confront their own mortality by imagining that they have only a few months to live. Rune Amundsen from Norway gave us a personal account of his struggles with the Norwegian authorities who found his psychotherapy practice too unconventional (using as it did aspects of transpersonal psychology) and how he had been influenced by significant dreams. He has now embarked on a new career in politics. Palaeontologist Martin Lockley talked on the biological embedding of consciousness, and also gave a talk on dinosaurs to local school children. John Karter gave us a short talk about two significant poems.

For most of us, the high spot of the week was the talk given by Elleke van Kraalingen whose fiancé Hermod Sverre was killed in front of her by a car in Jamaica a few days after the Frenchman's Cove conference ten years ago. It is only the third time she has told her extraordinary story: the first was a year after the event back at Frenchman's Cove and the second, a year or so after that at the Guildford Group of the SMN. With simplicity and transparent honesty she told us of the communications she has had from Hermod, starting from the moment of his death and continuing to this day. He has taken her out of her body to different realms of reality. (Elleke wrote a book about these early experiences which was published in Dutch soon after the events). It was an incredibly moving love story and we were all transfixed. But this time the story has a happy ending, for Elleke has found love again and she is now happily married to Pieter with whom she has a daughter. She believes this





child to be in part a reincarnational aspect of Hermod. It is impossible to convey the impact of Elleke's story and we hope one of the outcomes of the conference will be publication of the whole story in English.

At the beginning of the week I warned all the participants that this was an event, not a conventional conference. A stay in such a beautiful place with interesting people creates all manner of cross connections and a great deal will arise from it. An important aspect of the event is our involvement with the local community. Louise Innes, our energetic organiser, is a huge enthusiast for the area and very popular, many of the locals remembered her from our last event there eight years ago. She encouraged us to bring books for the library and she got us out and about as much as possible to ensure we contributed to the local economy. It was very noticeable that tourism from the USA has all but dried up because of the economic crisis and it was sad to see many local attractions now closed. The upmarket restaurant at the famous beauty spot the Blue Lagoon (which featured in the Tom Cruise film *Cocktail*) is now a ruin - buildings decay rapidly in that climate - and the hotel at Dragon Bay where we danced to reggae bands on the beach is also shut. But there were new places too. We loved the restaurant on the beach at the new Errol Flynn Marina in Port Antonio and Dickie's Best Kept Secret served authentic Jamaican fare in a

rather rickety building clinging to the cliff face. We visited old favourites too such as Ana Bananas and Survival Beach on the sea shore and Woody's, a friendly burger bar walking distance from Frenchman's Cove. We had outings to local waterfalls swollen by the rains, rafting on the Rio Grande, a guided nature walk, and frequent visits to Roc Bottom, the wood carver in the market. Sunday morning at one of the many local churches was a high spot, a great outpouring of spiritual and emotional energy through music and dancing.

Another essential component of the Frenchman's Cove experience were the parties at Villa 2. The evenings were wonderfully warm and filled with the lights of Tinkerbell-like fireflies. Rune and I had both brought our guitars. We had plenty of rum and Red Stripe beer, excellent conversation and music. One evening Martin Redfern gave a presentation, illustrated with fantastic photos, of his trip last year to Antarctica which he made as part of his work with the BBC. He worked very hard at the conference recording all the proceedings and taking countless photos. He also interviewed the main speakers and extracts were actually broadcast on a mainstream BBC Radio Science programme, *Leading Edge*, a remarkable achievement, even if the more challenging material was left out!

On the last night of the conference we had a wonderful entertainment provided by ourselves. Most of the group prepared pieces throughout

the week, including poems, sketches and songs, and some very funny parodies. The high spot was Martin Lockley, Rune Amundsen and David Lawton performing a hilarious version of the Beatles classic, *Let it be*, with the chorus beginning 'Let it be, OBE, NDE, ELE'.

The help and support we had from Frenchman's Cove was quite amazing. Claude de Gagné, the international marketing manager from Ottawa, attended the conference with his wife, Laura, a hospital nurse who had plenty of experience of the phenomena we discussed. And after the event Grainger himself (who is in his 80s and quite frail) arrived with several of his office staff from Texas and also his son, Galvin, from London. They discussed with David Lorimer and others in the group how Frenchman's Cove Resort might be used for wider benefit. One possibility is to extend the Learning for Life programme to local schools and David visited a school and spoke to teachers and pupils with this in mind. We certainly feel we owe it to Grainger, Claude and the Weston Foundation, all of whom provided us with enormous practical and financial support, to do our utmost to extend the conference programme. We felt enormously welcome everywhere we went and entirely secure.

Diana Clift is a Vice-President of the Network. MP3s from this conference are downloadable from the Network site.