

CHAPEL OF THE COLLEGE
OF SAINT JOHN THE EVANGELIST
CAMBRIDGE

ROBERT AUBREY HINDE

C.B.E., B.Sc. (London), M.A., D.Phil. (Oxon), Sc.D., F.R.S., F.B.A.

FELLOW 1951–1954, 1958–1989 AND 1994–2016

TUTOR 1958–1963

MASTER 1989–1994

ROYAL SOCIETY RESEARCH PROFESSOR
IN THE DEPARTMENT OF ZOOLOGY 1963–1989

26 OCTOBER 1923
23 DECEMBER 2016

SATURDAY 13 MAY 2017
AT 12 NOON

ROBERT AUBREY HINDE

Robert Hinde made outstanding contributions to many fields, ranging from animal behaviour to psychiatry. His intellectual incisiveness, warmth and breadth of knowledge guided and inspired a great many scientists throughout their careers.

Robert was born in Norwich in 1923, the youngest of four children: John and Isobel were born before WWI, and Wendy and Robert afterwards. His father Ernest was a G.P. who served in the Royal Army Medical Corps during WWI while his mother Isabella, a trained nurse, looked after the Norwich practice. From primary schools in Norwich, Robert went to Oundle School in 1935. As soon as he turned seventeen, Robert volunteered for the RAF. After a frustratingly long period of training he was assigned to Coastal Command, where he became a pilot flying Catalina and then Sunderland flying boats.

Following his release in January 1946, Robert came up to St. John's to read Natural Sciences (Zoology) graduating with First Class honours whilst simultaneously being awarded a BSc at the University of London. He spent many hours bird watching on the Cambridge Sewage Farm, where he identified a breeding pair of Moustached Warblers, not seen in the UK before or since. This attracted a number of eminent ornithologists, and Robert attributed his offer of a post-graduate place to this sighting, which also led to a publication in *British Birds* while still an undergraduate. In 1948 Robert went to Oxford (Balliol and the Zoology Department), where he carried out pioneering fieldwork on the behaviour of the Great Tit under the guidance of David Lack and the newly arrived Niko Tinbergen. His D.Phil. thesis was published in its entirety as a supplement of the journal *Behaviour* (1952), and is frequently cited to this day.

In 1950 Robert returned to the Zoology Department in Cambridge and in the following year was elected to a Fellowship back at St. John's College, an academic community to which he felt he owed much and in turn gave a great deal throughout the rest of his life. He helped William Thorpe establish an Ornithological Field Station (later named the Sub-Department of Animal Behaviour) in Madingley. While Thorpe studied the development and function of bird song, Robert developed methods for

studying other aspects of avian behaviour, including courtship, imprinting, aggression, habituation, and the endocrine control of reproductive behaviour. The field of ethology, pioneered by Konrad Lorenz and Niko Tinbergen, took off in the 1950's. Robert led the way in bringing discipline and scientific rigour to the biological study of behaviour, and in relating this field to more established areas of comparative and experimental psychology. He was awarded a Royal Society Research Professorship in 1963, and in 1971 he set up the MRC Unit on the Development & Integration of Behaviour.

Robert's output included well over 300 scientific papers, 15 single-authored books, and 29 edited volumes. After holding a Royal Society Research Professorship from a fairly young age, Robert was elected a Fellow of the Royal Society and very unusually, was later elected an Honorary Fellow of the British Academy, which is devoted to the social sciences and humanities. He received seven Honorary Doctorates, including one from the other place, as well as many more medals and awards in the fields of Ethology, Primatology, Psychology, Social Psychology, Anthropology, and Psychiatry, including the Royal Medal from the Royal Society. In 'retirement' he continued to write, focussing on the origins of morality as well as religious behaviour and beliefs. A recent book (2015) is particularly relevant just now: *Our Culture of Greed: When is enough enough?*

Throughout his career Robert was concerned to find applications for his research. The psychiatrist John Bowlby, whom Robert had met at a meeting in 1954, inspired an early endeavour. This led to setting up a rhesus monkey colony in Madingley to experimentally test Bowlby's theory concerning the negative effects of maternal separation on young children. Robert's systematic studies with monkeys gave credence to Bowlby's observations with humans, resulting in a radical revision of the way children were treated in hospital. Furthermore, Bowlby acknowledged Robert's contribution to the development of his ethologically based theory of attachment. "I badly needed a guide, and Robert Hinde was willing to be one All the papers I wrote, in which I strove to represent the merits of an ethological approach to my clinical colleagues, were vetted by him..." (*The Development & Integration of Behaviour: Essays in Honour of Robert Hinde*. Ed. P. Bateson, 1991).

On Louis Leakey's advice in 1961, Jane Goodall, who had already begun her study of the Gombe chimpanzees, came to Cambridge to work towards a PhD under Robert's supervision. Jane later wrote that during this time "my riot of disordered observations was transformed, under Robert's patient guidance, into pages of carefully analysed data". During visits to the Gombe (1968, 1970, 1972), Robert helped design appropriate recording methods, set up a mother-infant study comparable to his own study in Madingley, and inspired many of the students working there. Moreover, the Gombe experience enabled Robert to once again appreciate the influence of ecological context on behaviour, in all its complexity.

Finally, Robert observed and recorded the interactions of young children in relatively unstructured playgroup settings, and related these to other aspects of the child's life. For this, he constructed a framework for understanding the development of relationships, based on initial description rather than theory. The framework involves successive, interacting levels, ranging from biological and psychological processes to individual behaviour, interactions, and relationships, which in turn influence and are influenced by the context of culture and the physical environment.

Robert applied his remarkable cross-disciplinary approach to understanding the dynamics of war. He pointed out how an undue focus on aggression obscured the cooperative side of human nature, and he saw aggressiveness as playing little part in major international wars. Rather war may be seen as an institution, with those involved in actual warfare simply carrying out their duty. At a more fundamental level, Robert viewed many of the problems in the world today as due to an inadequate respect for morality. Throughout his career, Robert's work was guided by a desire to help make the world a better place.

Despite his powerful intellect, Robert could be curiously self-effacing, frequently stating how lucky he had been during his life. For example, Robert attributed his award of a Closed Exhibition at St. John's, which enabled an early release from the RAF, as a bit of luck. Yet his ability and dedication always shone through not least in his commitment to the collegiate life of St John's. Robert took the intellectual collegiality of the

Fellowship very seriously and his books were peppered with references to the works of Fellows, a testament to his openness to the ideas of others and his engagement with disciplines very different from his own. He served the College as a Teaching Fellow and a Tutor, and also very briefly as Steward, a role for which he regarded himself almost uniquely ill-equipped as he explained to those present at celebrations for his 90th birthday. It was however upon his election as Master (1989-1994) that Robert was able to harness his vision and energy most effectively to the task of serving the College. Throughout his tenure he demonstrated a sincere and profound interest in the well-being of all members of the community and worked hard to improve their experience of collegiate life.

Along with such a productive academic career, Robert found time to be deeply committed to peace movements, including ex-Services CND, the Movement for the Abolition of War and the Pugwash Conferences on Science and World Affairs. His wartime experience in the RAF; the tragic loss in 1941 of his brother (who like his father served in the RAMC); the loss in 1944 of his childhood friend (who like Robert was in the RAF, but in Bomber Command); and the lasting effects on their families, made world peace and the elimination of war his abiding interest. His last publication was a memoir called *My 'War'* (2016). The dedication reads: For my children — Francis, Kate, Jonathan, Miranda, Lara, & Camilla and their descendants. As well as a great scientist, Robert was a truly good man.

Patrick Bateson

ORGAN MUSIC BEFORE THE SERVICE
from 11.45 a.m.

Jesu, Joy of man's desiring

*Johann Sebastian Bach
(1685–1750)*

Air on the G string

Johann Sebastian Bach

ORDER OF SERVICE

¶Stand

INTROIT

Requiem aeternam dona eis Domine, et lux perpetua luceat eis.
Te decet hymnus Deus in Sion, et tibi reddetur votum in Jerusalem.
Exaudi orationem meam, ad te omnis caro veniet.
Requiem aeternam dona eis Domine, et lux perpetua luceat eis.

*Rest eternal grant them, Lord, and let light perpetual shine upon them.
You are owed a hymn, O God, in Zion and to you shall the vow be
performed in Jerusalem.*

Hear my prayer, to you shall all flesh come.

Rest eternal grant them, Lord, and let light perpetual shine upon them.

Words from the Requiem Mass

Music Plainsong

SENTENCES

We are met together in remembrance of ROBERT AUBREY HINDE: to give thanks for his life of service to the well-being and good governance of this his College; for his contributions to teaching, scholarship and research in animal behaviour; for the benefit of his friendship; and to commend his soul to the gracious keeping of God.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

God be merciful unto us and bless us, and show us the light of his countenance and be merciful unto us.

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

PSALM XV

¶*Remain standing*

- ¹. Lord, who shall dwell in thy tabernacle : or who shall rest upon thy holy hill?
- ². Even he that leadeth an uncorrupt life : and doeth the thing which is right, and speaketh the truth from his heart.
- ³. He that hath used no deceit in his tongue, nor done evil to his neighbour : and hath not slandered his neighbour.
- ⁴. He that setteth not by himself, but is lowly in his own eyes : and maketh much of them that fear the Lord.
- ⁵. He that sweareth unto his neighbour, and disappointeth him not : though it were to his own hindrance.
- ⁶. He that hath not given his money upon usury : nor taken reward against the innocent.
- ⁷. Whoso doeth these things : shall never fall.

Glory be to the Father, and to the Son : and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be : world without end.
Amen.

Chant *Christopher Gibbons*
(1615–1676)

READING I

¶Sit

*Read by
Bruce Kent*

The belief that war can never be abolished is one of the reasons why war is still with us, but I hope that the existence of ways to accelerate the end of war has convinced you that it can be done. When people recognise the futility of war, it will cease to be seen as a sensible way to settle disputes. But the abolition of war needs action. There are too many people who are against war but do nothing about it. Of course, everybody cannot do everything, but everyone can do something.

Extract from Ending War, by Robert Hinde, 2008

READING II

*Read by
Lara Adams*

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:

If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;
If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:

If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings
And never breathe a word about your loss;
If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the Will which says to them: 'Hold on!'

If you can talk with crowds and keep your virtue,
Or walk with Kings—nor lose the common touch,
If neither foes nor loving friends can hurt you,
If all men count with you, but none too much;
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!

IF, by Rudyard Kipling

REFLECTIONS

*Professor Tim Clutton-Brock
and
Professor Richard Wrangham*

ANTHEM

IN PARADISUM

In paradisum deducant Angeli:
in tuo adventu suscipiant te Martyres,
et perducant te in civitatem sanctam Jerusalem.
Chorus Angelorum te suscipiat,
et cum Lazaro quondam paupere,
aeternam habeas requiem.

*May the angels lead you into paradise;
may the martyrs receive you on your arrival
and lead you into the holy city of Jerusalem.
May the host of angels receive you and,
with Lazarus who was once a beggar,
may you have eternal rest.*

Words from the Requiem Mass

Music Gabriel Fauré
(1845–1924)

READING III

*Read by
Kate McCullough*

Oh, to be in England
Now that April's there,
And whoever wakes in England
Sees, some morning, unaware,
That the lowest boughs and the brushwood sheaf
Round the elm-tree bole are in tiny leaf,
While the chaffinch sings on the orchard bough
In England—now!

And after April, when May follows,
And the whitethroat builds, and all the swallows!
Hark, where my blossom'd pear-tree in the hedge
Leans to the field and scatters on the clover
Blossoms and dewdrops—at the bent spray's edge—
That's the wise thrush; he sings each song twice over,
Lest you should think he never could recapture
The first fine careless rapture!
And though the fields look rough with hoary dew,
All will be gay when noontide wakes anew
The buttercups, the little children's dower—
Far brighter than this gaudy melon-flower!

Home Thoughts, from Abroad, by Robert Browning

LESSON

*Read by
Simon Szreter*

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Philippians 4 vv. 8–9

ADDRESS

Professor Malcolm Schofield

ANTHEM

O PRAY FOR THE PEACE OF JERUSALEM

O pray for the peace of Jerusalem.
They shall prosper that love thee.
Peace be within they walls
And plenteousness within thy palaces.

Words Psalm 122 vv. 6–7

*Music Herbert Howells
(1892–1983)*

Minister Let us pray.

Minister Lord, have mercy upon us.

All **Christ, have mercy upon us.**

Minister Lord, have mercy upon us.

All **Our Father, which art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.**

We thank thee, O God, for all the natural resources of the world, and for the riches and diversity of thy created universe; for the beauty and complexity of its structure, and for the mystery and growth of its development. We thank thee that man has developed reason and understanding, and that thou hast given him memory, curiosity and imagination. We thank thee for all men of wisdom and learning in the natural and human sciences, for all the benefactors who have promoted research and sound learning, for all the teachers who have handed on to others the knowledge that they have gained for themselves. We thank thee for all who, by their study, have fostered mutual understanding among the nations. We thank thee for all that has cured sickness, banished drudgery, removed superstition, or in any way served humanity.

And as we thank thee for thy wonderful gifts of nature, so we bless thy Holy Name for thy self-disclosure in Jesus Christ thy Son, our Lord, and for the light and life which come to us through the inspiration of thy Holy Spirit. Praise be to thee, Father, Son and Holy Spirit, for thine infinite love and glory and honour and power throughout all ages, in time and to eternity. **Amen.**

*Thanksgiving offered at a meeting of the British Association
for the Advancement of Science, 1965*

O Lord God, when thou givest to thy servants to endeavour in any great matter, grant us also to know that it is not the beginning, but the continuing of the same unto the end, until it be thoroughly finished, which yieldeth the true glory; through Him who for the finishing of thy work laid down His life, Our Redeemer, Jesus Christ. **Amen.**

Prayer of Sir Francis Drake, 1587

O God, who art the author and giver of all good things, and who dost accept all true and faithful service as done unto thyself: we praise and bless thee for the life and work of ROBERT HINDE, for the benefits of his example and for the enjoyment of his friendship; and grant that we, having these gifts in remembrance, may so faithfully serve thee in this life that we fail not to attain with him thy heavenly promises; through Jesus Christ our Lord. **Amen.**

Bless, O Lord, the work of this Colledge, which is called by the name of thy beloved disciple; and grant that love of the brethren and all sound learning may ever grow and prosper here, to thy honour and glory, and to the good of thy people, who, with the Father and the Holy Spirit, livest and reignest, one God, world without end. **Amen.**

The Grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. **Amen.**

HYMN

¶Stand

Now thank we all our God,
With heart and hands and voices,
Who wondrous things hath done,
In whom his world rejoices;
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours to-day.

O may this bounteous God
Through all our life be near us,
With ever joyful hearts
And blessed peace to cheer us;
And keep us in his grace,
And guide us when perplexed,
And free us from all ills
In this world and the next.

All praise and thanks to God
The Father now be given,
The Son and him who reigns
With them in highest heaven,
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore.

Words *Martin Rinkart*
(1586–1649)
Tr. *Catherine Winkworth*
(1827–1878)

Tune NUN DANKET
Melody in *J. Crüger's*
'*Praxis Pietatis Melica*' c. 1647
Harmony chiefly from
Mendelssohn-Bartholdy's 'Lobgesang' 1840

ORGAN VOLUNTARY

Prelude in E flat major (BWV 552i)

Johann Sebastian Bach
(1685–1750)

The retiring collection will go towards student travel grants related to the building of a more peaceful world.

Following this Service,
Refreshments will be served in the Hall