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The Eagle

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Editorial Committee

All contributions for the next issue of the Magazine should be sent to The Editors, *The Eagle*, St John's College. The Editors will welcome assistance in making the College Notes, and the Magazine generally, as complete a record as possible of the careers of members of the College. They will welcome books or articles dealing with the College and its members for review; and books published by members of the College for shorter notice.

TWO JOHNIANS OF 1858

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Animae Naturaliter Johnianae

'To others it appears to strike at the foundation of all University morality;—that Undergraduates should write, and perhaps publish; that Undergraduates should think of writing anything, except of course translations and bookwork, is a proposition subversive of all decency, and not to be viewed without horror.'

Thus, with vigorous irony, the first editors of *The Eagle* defended their project on the first page of the first number. With an equally vigorous modesty they dealt with the charge that the new venture could not last more than a year or two. 'It is assumed that *success* in a gross and material sense is our object; this being not a pecuniary speculation, the success, it is argued, must lie in its continuance; in the next place, by a very convenient sophism, success in this matter is made the test of its being right or wrong; convenient, because it saves the trouble of forming any opinion on the subject; a sophism, because an old and good practical proverb is wholly misapplied.'

Already, in these sentences, we begin to see why the magazine *did* survive—and becomes with this number the first college magazine to attain its centenary. Through those firm, cogent arguments one senses another quality, a quality which has been noticed before. Some years ago, a Fellow of John's met a former member of the College over lunch in a provincial town. Later on, he mentioned to some other people who had been present that he had thought him a typical Johnian.

'What do you mean, a "typical Johnian"?' he was asked.

He thought for a moment, and then replied, 'Well, he had an air of quiet unassuming competence.'

He has always been puzzled by the loud laughter which greeted this observation—and we share his bewilderment. For this is the very air which breathes from those past volumes of *The Eagle*, as one turns their pages. Year after year the succession was handed on, year after year articles were solicited from the willing and the unwilling alike. The original editors cherished a further hope, which is still not fulfilled as much as we would like: 'We would see articles, grave and gay, come in

from all the classes that compose our great society, resident here and elsewhere; recognize years hence the favourite social theories of a friend at the bar; the capital stories of old So and So of the Indian Service; the acute criticisms on poetry and art, which could come from none but our old friend, at his curacy in Yorkshire.'

The choice of professions here was the very reverse of arbitrary: for the bar, the pulpit and the Indian Civil Service, between them, absorbed a very high proportion of Johnians at that time. This is only one of the many ways in which the undergraduate of 1858 differed from his modern counterpart, but it is an important one. For his fairly firm idea of the profession which he would follow when he went down was mirrored by a sense of security about the society which he lived in. The early editors of *The Eagle* were able to end their manifesto with an appeal to 'the spirit which cracks up its own as the best College in the best University in the best country in the world'.

Nowadays, the undergraduate finds more difficulty in coming to terms with Cambridge. More than one man spends his entire three years in looking for the citadel which he is sure must exist at the heart of all this purposeful activity. Recently there was a spate of undergraduate writing about the social structure of the University, from which the one clear fact to emerge was that the writers were searching desperately for a dominant class in the University by which they might orient themselves. Wordsworth in Cambridge, realizing after some time that he was not for this time or for this place, was probably an unusual figure in an eminently self-satisfied society, but he has had many modern counterparts. The difference is that Wordsworth could see clearly around him the thing that he was rebelling against.

For the satisfied and the unsatisfied alike, however, the College remains, large and still expanding: and it is interesting to find that this size, and the resulting danger of impersonality, was already noticeable a hundred years ago. A writer in the second number of the magazine hopes that the magazine may help to make its readers 'realize more vividly than we have hitherto done, that we are Members of a Society, and that it may help to knit us more closely together as Brother Scholars'.

In spite of everything, indeed, there is a strong link between the College then and the College now. A hundred years is not an eternity, as one realizes on discovering that there is a Fellow now in the College who can remember having met one of the original editors. And the link between the ages becomes even more evident when one looks at some of the original articles. Already there is that hardy annual 'What we did in the Vac.', blossoming in the first volume under the cosy title of 'Our Tour'.

It began, he says, as a plan to go and survey the architecture of Normandy and Brittany. 'Then we grew ambitious, and stretched our imaginations to Paris. Then the longing for a snowy mountain waxed, and the love of French Gothic waned, and we determined to explore the

French Alps. Then we thought that we must just step over them and take a peep into Italy. . . .'

And so they set out. They left London Bridge station at six o'clock one June morning and reached Dieppe at fifteen minutes past three. A train journey of four hours brought them to Paris, and next day they explored the city. They went up the Arc de Triomphe and then to the Louvre, where they learnt to 'eschew all the picture rooms save the one with the Murillos, and the great gallery'. They found that it was difficult to wash one's hands before eating in a restaurant and that it was very pleasant to sit drinking coffee out of doors on the Boulevards. Soon they were in the Alps, and there they admired the mountain flowers and found that when one morning they gave half-a-franc for wine costing nine sous the peasants hailed 'la générosité des Anglais' with evident sincerity. ('I thought to myself, that the less we English corrupted the primitive simplicity of these good folks, the better.')

That afternoon they went over a mountain pass, which was high and lonely. From the summit, the view of several Alpine chains was very fine, even if the absence of trees made it 'more rugged and barren than they altogether liked'. Perhaps Cambridge seemed very distant at that moment: they may even have been conscious of a certain uncomfortable symbolism in the scene. In the midst of this snowy waste, however, they suddenly had a reminder of the world that they had left: '. . . going down towards Queyras we found the letters S.I.C. marked on a rock, evidently with the spike of an alpine-stock,—we wondered whether they stood for St John's College.'

One likes to imagine that the carving was executed with a quiet, unassuming competence.

Sixty Years Ago

By Raghunath Paranjpye
Vice-Chancellor, University of Poona

I joined St John's in October 1896, after I got a Government of India Scholarship of £200 a year for studying either at Oxford or at Cambridge. To students of Mathematics Cambridge was a natural attraction, and as I had heard a great deal about St John's, known a few old Johnians and studied many books written by former members of the College, I naturally applied for admission there and secured it without difficulty. I had rooms in 'F' New Court, which I occupied for four years continuously. The Master of the College was Charles Taylor whose classical book on the Ancient and Modern Geometry of Conics I had already read in India. But students saw generally very little of him and I remember having met him only four or five times during my College days. Among the prominent dons seen about the Courts were Professors Mayor and Liveing, Peter Mason, and Besant. My Tutor was C. E. Graves assisted by J. R. Tanner, who were lecturers respectively in Classics and History. They could only give me general advice and assisted me in any difficulty I encountered in College life. The other Tutors were J. E. Sandys, the Public Orator in the University, and Dr D. Macalister. The latter was a remarkable personality, having been a Senior Wrangler, then a doctor rising to the Presidentship of the British Medical Council, later the Principal of the Glasgow University, and finally the head of the Free Church of Scotland. But I knew both these only very little. The College Tutors in those days had not much to do with the studies of their pupils, but only stood *in loco parentis* to them. I understand that now there is a system of Supervisors of Studies which did not exist in those days, especially in the case of Mathematics students. The College provided a full course of lectures in all subjects of the First Part of the Mathematical Tripos, and during my first three years, I did not take any course of lectures outside the College, except one by Professor Forsyth. The College lectures were usually supplemented in the case of students of Mathematics by regular coaching. The lecturers in the College were Pendlebury, Webb, Larmor, Love and Baker, and I coached, in addition, with Webb. Of the lecturers Pendlebury and Larmor were not very useful so far as students were concerned. Larmor, however, was a very great scientist, becoming later the Lucasian Professor of Mathematics, Secretary of the Royal Society and M.P. for the University. We students

used to say cynically among ourselves that half of what Larmor taught was given in the books and the other half was not required; but Webb used to tell us that we were making a great mistake in cutting his lectures as he—Larmor—might any day come out with an epoch-making discovery and then we might regret not having attended at its birth. The other three lecturers were very good indeed. Love was appointed Professor of Mathematics at Oxford, and I remember our class cheering him when the news was known from the papers. Baker, whose lectures I also attended in the fourth year, had a very wide view of all branches of Pure Mathematics and was particularly helpful when I had to make my selection of subjects for special study for the Second Part. Webb, with whom I coached in addition to attending his regular lectures, was a well-known figure in the mathematics world. His jokes were recalled by his pupils whenever they met each other long afterwards; his coaching was practically another course of lectures to a class of about seven to eight, supplemented by a problem or book-work paper to be written every week, the solutions of which were placed on the table for us to consult and compare. Both Webb and Baker took very great interest in my progress, and my academic success was mainly due to them. There was the order of merit in the Mathematical Tripos in those days, and such coaching or special preparation was absolutely necessary if one was to secure a high place in the list. Tradition used to speak of two famous coaches, Hopkinson and Routh, and Webb was practically the last of the series. I believe this practice of intensive coaching of every honours student in Mathematics was given up when the order of merit was abolished in the year 1909. In the Second Part of the Tripos only a few high Wranglers appeared who wished to specialize in Mathematics, and for this I attended lectures by Forsyth, Baker, Hobson, Berry and Richmond. At the examination for the First Part, I believe, I was lucky, in that the two best men of my year, Jeans and Hardy, had taken it already in the Second Year and so the competition for the top place was fairly open. I was lucky enough to be Senior Wrangler bracketed with George Birtwistle of Pembroke, and my success was hailed in the English newspapers as a remarkable achievement, and of course naturally in Indian newspapers also. I was elected to a Fellowship in the College in November 1901.

As I had to live on my scholarship of £200 a year (a coaching fee of £37. 10*s*. per year accounting for a large slice of it) I had to be very careful, and it was only at the end of the first year when I got a College Scholarship of £80 in addition to my Government Scholarship, that I felt fairly comfortable. I may mention with gratitude the fact that in the bill for the first term my Tutor gave me a rebate of £5 as Tutor's *praeter*, when the bill was sent to the India Office for payment. My Government of India Scholarship, which was usually tenable for three years only, was extended on the recommendation of my teachers for two years more, the last of which I spent in Paris and Göttingen. I did not

personally meet any of the great figures at Cambridge except those at my own College, but I heard lectures by Sir George Stokes, the jubilee of whose Lucasian Professorship was celebrated in 1899, and Sir Robert Ball, Professor of Astronomy. I was present when an Honorary Degree was conferred on the great Henri Poincaré, one of whose lectures I later attended in Paris. At Paris I also attended lectures by Picard, Darboux, Painlevé, Borel and Hadamard, and at Göttingen those of Klein and Hilbert. I used to attend the Union debates regularly and heard many of the guest-speakers there, though I felt too shy to speak there myself. I also regularly attended the weekly meetings of the Indian Majlis, of which I was President for one term. I was a constant, almost voracious, reader of newspapers and even remember having gone to the Union in the morning to read the news before going to the Examination Hall for the Tripos. I remember having heard a lecture by Arthur Balfour, later the Prime Minister of England. During the last two years of my stay there, the Boer War was going on and there were heated debates about it at the Union and elsewhere. Lord Kitchener came to Cambridge to receive an Honorary Degree and he also spoke at the Union. On that occasion the railing round the Senate House collapsed and one of my fellow students, Havelock, who later became Professor of Mathematics at Newcastle, received severe injuries on account of which he had to degrade for one year. After the fall of Mafeking there was a big rowdy demonstration accompanied by a bonfire, from which the word 'mafficking' has been derived. There were two heated controversies in the University life during my days in Cambridge. One was on the question of granting degrees to women, who were at that time only allowed as a matter of grace to appear for the Tripos examinations but whose names were printed in a separate list. There was a great debate in the Union on the subject, and the women's cause was lost by about 1400 votes to 700. At the debate an Indian friend of mine, Joseph Baptista, made a remarkable speech on the losing side. The other controversy was on the question of the abolition of the order of merit in the Mathematical Tripos and consequently doing away with the Senior Wrangler and the Wooden Spoon (the name given to the man who stood last in the Third Class and was given by his College friends a big wooden spoon at the time the degree was conferred on him in the Senate House). There was a big battle of fly-sheets on these controversies and both the proposals were defeated at the time; but the order of merit was abolished ten years later, and women were admitted to degrees and all other privileges of men students about forty years later. Among the undergraduates who later attained a high position was E. S. Montagu who afterwards became Secretary of State for India, and whom I met in India at the time of his visit in 1917; Lloyd, who later was Governor of Bombay when I was a Minister in the Bombay Government, was a student of Trinity and coxed the Cambridge Boat, but I never actually met him in Cambridge. I remember to have seen the Doherty Brothers and Allen Brothers play

on our Tennis Courts; I also saw W. G. Grace and Gilbert Jessop playing for Gloucester at Bristol. Two other contemporaries, namely, Arundale and Jinarajadasa, both of whom later became Presidents of the Theosophical Society, were students of St John's. Jinarajadasa coxed our College Lent Boat to the headship of the river, and his difficult name was often abbreviated into 'Ginjer' by his fellow students. Webb also used to call me Ranji on account of some similarity of sound between my name and that of Ranjitsinhji who was at that time the most prominent figure in English cricket.

St John's has always had a special attraction for Indian students. The first Indian name at Cambridge so far as I can trace was that of Govind Withul of John's who was a Senior Optime in 1866. He was later, under the name Govind Vithal Karkare, Professor of Mathematics at Deccan College, Poona, and died at a ripe old age about 1921. I knew him quite well during his retirement. Curiously enough while I was once calling on R. W. H. T. Hudson, of our College, Senior Wrangler in 1898, I met his father, Professor W. H. Hudson, former Fellow of the College, who told me that Govind Withul was a pupil of his when he was reading for the Tripos. It is interesting to recall that in the first Bombay Cabinet after introduction of the Montagu-Chelmsford Reforms, three of the seven members were Johnians, namely, Sir Maurice Hayward, Sir Cowasji Jehangir and myself. I would also like to recall that in my third year the twin Cama brothers—both of whom became high Wranglers and passed the I.C.S.—joined the College and they were so like each other that hardly anybody could tell which was B. N. and which was C. N. Cama. They were always together, and in their examinations were never separated by more than four or five marks. Their stout figures were a remarkable sight and their similarity might have presented a good example in the study of identical twins.

Women students in those days had not much contact with men students, and I remember to have met at a private party only one student from Newnham. The days of chaperons had ended, and in my Class for the Second Part there was one woman student. I remember a curious incident at Girton. Soon after I went up to Cambridge I was making a round of all the colleges to familiarize myself with the various sights of Cambridge, and in my innocence I went to see Girton College, but I was stopped at the gate and would have had to go away disappointed, had it not been for the fact that an old English lady, Miss Manning, who took great interest in Indian students, happened to be there at the time. She introduced me to an Indian girl student of Girton —Miss Chatterji—the poetess who later was a prominent figure in Indian public life as Mrs Sarojini Naidu and ended as the Governor of Uttar Pradesh. I never saw Newnham College during my student days and saw it only thirty years later when I went again to England as a Member of the India Council and my daughter was a student there. I found that after thirty years a great change had come about in the

matter of social relations between men and women undergraduates. I suppose there has been even a greater change since, after the complete equality between the sexes in university life owing to the grant of degrees to women. One of my contemporaries at St John's was a married student and lived at Shelford by special permission, his wife acting as his landlady, and I often used to visit them.

Looking back at my life in Cambridge I cannot say that I took a very prominent part in college or university life except among my Indian fellow students, but I found many good friends there. My object was to observe what was best in English social and political life, and I still take a very great interest in England and the English people. I always regarded the College as my home and only went out to London and various places like Brighton, Eastbourne, Clifton, etc., when I had to during vacations. I spent one holiday in Scotland and saw the country made famous by Scott in his Waverley novels. I regard St John's and Cambridge as my alma mater in a real sense, and am very grateful for what they have done for me. While politically I am a thorough-going Indian nationalist, I always consider Cambridge and England as a source of inspiring lessons for our country, though occasionally they may also serve as a warning for us as in the case of the Boer War which no Englishman now ventures to defend after the lapse of nearly sixty years.

St John's College Fifty Years Ago

BY LORD MORTON OF HENRYTON

I HAVE been asked to send a contribution to the centenary issue of *The Eagle* in the form of personal recollections of the College as it was in my time.

It is a pleasure to me to turn my mind back to the years 1906–10, for I doubt if anyone ever enjoyed life more fully during his years at the College. I hope I may be forgiven if the word 'I' occurs too often, for, after all, these are personal recollections.

In some respects the life of an undergraduate was more comfortable fifty years ago. For instance, as the normal entry of freshmen was only about eighty to eighty-five, there was room for nearly all the undergraduates in the College itself. I think every freshman and second-year man could have rooms in College if he wished, and there were few, if any, who chose to go into lodgings. Some of the third-year men went out of College, but that may have been by their own desire. Certainly I was never asked to leave First Court. No such thing as sharing a set of rooms was known; thus each of us was free to be sociable when he liked, and be alone when he liked, whether for work or pleasant idling. Moreover, breakfasts costing 6*d.*, 9*d.* or 1*s.* were delivered to the undergraduate's rooms, by the College staff, at any time which he selected, and breakfast parties were a pleasant, easy and inexpensive way of entertaining friends. I took the shilling breakfast, and for that sum I could have porridge and one other dish, for instance, bacon and egg, or fish, with toast, butter and marmalade and coffee or tea.

There were, however, other respects in which life was considerably less comfortable than it is today. So far as I am aware, there was no bathroom in the College during my four years in residence. It is possible that some Don with luxurious tastes succeeded in getting a bathroom installed, and it is also possible that there were guest rooms equipped with a bathroom, but I do not think this was so. Further, I believe that there was no bathroom in any college in the University, except in Caius New Court, which had been built shortly before I went up. You may ask how we kept ourselves clean, as we undoubtedly did. The answer is that every set of rooms was equipped either with a hip-bath or with a shallow round bath, and a can of water could be heated in front of the sitting-room fire. When I went out to play rugger I always poised a can of water on the tongs in front of the fire, and when I came back I was able to get

the mud off every portion of my anatomy except my hair; but I always found it necessary to go across to All Saints Passage for a shampoo after playing in the scrum.

Moreover, the College was extremely short of 'modern conveniences'. In order to get to a 'convenience' of any kind I had to go from my rooms in I 4 First Court either to the far side of Third Court or across Second Court and down the passage leading to Chapel Court. In fact, it was a shorter journey to go across to the Hawks Club. Incidentally, in those days life membership of the Hawks cost only £10, and any letters written on the Club notepaper and posted at the Club were stamped free of charge. How the Club could afford to do this I do not quite know, and the privilege was given up shortly after I went down. It may be that members of the Hawks Club did not write many letters in my time.

I understand that the proportion of men who take the Classical Tripos is much smaller than it was in the early years of this century. I read classics for three years, leaving law till my fourth year. The Classical Tripos men of my time were indeed fortunate in having amongst the College Fellows E. E. Sikes, afterwards President of the College, T. R. Glover, and Clement Gutch whose untimely death occurred when I was up. I remember them all with deep gratitude, and I am grateful, too, for the lectures which I attended outside the College, delivered by C. F. Angus of Trinity Hall and others.

In my fourth year I took the Law Tripos Part II. Law students were scarce in the College. L. H. K. Bushe-Fox, the much-loved 'Bushie', coach of many University crews and Lady Margaret May Boats, lectured to us on Real Property and gave us wise advice as to the lectures which we ought to attend in other colleges. I do not, however, remember any individual instruction or supervision in law being given in the College, and I never heard of any 'moots'. In these respects modern students of law are much better off; but let it not be thought that I have any personal grievance on this account, for I had a most pleasant surprise when the 1910 results of the Law Tripos Part II were published.

The Lady Margaret Boat Club achieved no outstanding success during my four years, but maintained a reasonably high place in the Mays and Lents. We had no rowing blues during these four years, but H. Sanger and A. G. L. Hunt, stroke and cox respectively of the University boat, had just gone down. When I read in *The Eagle* of the large number of College boats which now take part in the Mays and Lents, it is surprising to reflect that in my time there were only two divisions in the Mays and three in the Lents. I think one more division in each could have been formed, as competition in the getting-on races was very keen. In other sports and games also the College was reasonably efficient without being outstanding. There were no 'Cuppers', so rugby football ended in December, and 'soccer', hockey, athletic sports, lacrosse, and other games held the field in the next term. We had not then got possession of

the ground on the far side of the pavilion, which was shared between Christ's and Sidney Sussex as tenants of the College, but we managed to play all our home games without any difficulty, and I can personally testify to the excellence of the wickets on which the College cricket eleven played.

I understand that the Eagles Club is still a flourishing College institution, but I wonder how much the Johnian of today knows about its early history. It so happens that I know quite a lot about it, because in (I think) 1909 doubts arose about the qualifications necessary for membership, and a committee of three, including myself, was appointed to look into the matter and draw up a list of minimum qualifications. We interviewed a number of Eagles of different vintages, including one or two who were over sixty, and I shall now record the information thus obtained, which went back to the 1860's, in case it has been forgotten. If anything which I now set down is incorrect, I hope I shall be corrected, and if the history is already well known in the College, I hope I shall be forgiven.

The Club was originally 'The Eagles Lawn Tennis Club' and when it was formed membership was confined to the blues of St John's, who were then fairly numerous. The members had one or two lawn tennis courts, upon which they alone could play. As time went on, the qualifications for membership were extended to include the captain of the Lady Margaret Boat Club and the College captains of cricket, rugger and soccer, whether or not they were blues, and men who had their College colours for cricket and also for either rugger or soccer.

The Hawks Club was founded by the Eagles, who wanted to combine with the athletic members of other Colleges in getting club premises of their own, but the Eagles maintained their separate existence as an institution of St John's College. At some date the tennis courts were given up, and in my day to be an Eagle simply entitled one to wear the Eagles tie and to be photographed in a group with the other Eagles once a year.

When the committee already mentioned came to frame the rules, we found that there were differences of opinion in the College on several questions, such as whether every member of the First May Boat qualified as an Eagle, and what was the exact position as to half-blues and men who represented the College at hockey (which had become a full-blue game), athletic sports and a number of games for which half-blues were awarded. Further questions were whether everyone who possessed the stipulated qualifications *must* be elected, and whether anyone could be elected who fell a little short of the stipulated qualifications. The committee drew up rules which answered all these questions, and the rules were approved at a meeting of the Eagles specially called for the purpose. I should be most interested to know whether these rules exist today, and if so, whether they are observed.

I have been told that there is an 'Eagles table' in Hall. No such table

existed in my day, but there was a 'rowing table', which was, I think, confined to First and Second May Boat colours, and there was a 'games table', limited strictly to those who were invited to sit there by the three captains of cricket, rugger and soccer. It was a strict rule that the cricket captain presided, at the end of the table, in the summer term, the rugger captain from October till December, and the soccer captain from January till Easter.

I am tempted to speak of other college clubs, especially the Debating Society, which flourished greatly in my time, and the 'Fireflies', a very old-established and delightful club which ceased to exist in World War I, and unfortunately was never revived. I realize, however, that I may well have written too much already, so I end with warm congratulations to *The Eagle Magazine* on attaining its centenary.

The Dawn of the Atomic Age

BY SIR JOHN COCKCROFT, O.M., F.R.S.

MY first view of Cambridge was in the spring of 1922 when I was encouraged by my kindly Professor of Electrical Engineering at Manchester Tech. to try to follow in his path and take the Mathematical Tripos. So I had a go at the Scholarship examination and remember being provided, for the practical physics experiment in the Cavendish, with a run down battery which evidently dated from some prehistoric past. However, my discovery of its failings evidently counted for something, for I was awarded a sizarship.

I called on Rutherford in October 1922 with a letter of introduction from Miles Walker. I found him sitting on a stool in the laboratory where he was carrying out experiments on transmutation of atomic nuclei, with the primitive pioneering apparatus of that time. He looked at me shrewdly with his blue eyes and when I told him I would like to do research in experimental physics after the Tripos, he said he would take me if I got a First. So I started to acquire some knowledge of experimental physics, by alternating hockey with the Part II class in the afternoons whilst attending to the more serious business of mathematics in the mornings and evenings. In the autumn of 1924 I was admitted to do research and put to learn the techniques of the age in the attics of the Cavendish. High-speed atomic particles from radium sources were detected and counted in those days by the faint scintillations they produced when they struck a glass sheet coated with zinc sulphide. The experimenters sat in the dark for a while till their eyes became sensitive to these faint scintillations seen through a powerful microscope. We could count their numbers up to about sixty a minute but got confused after that by the simultaneous arrival of several particles. Nevertheless, it was by this method that the most important discoveries of Rutherford, including the nuclear model of the atom, had been made. Other Cavendish equipment was equally primitive though under the influence of Chadwick, progress had begun. 'High Vacua' were produced by hand-operated reciprocating pumps working in conjunction with more advanced rotary models containing mercury. But already the first jet 'diffusion pumps', producing still better vacua, were appearing from across the Atlantic, and we were eager learners and improvisers of new techniques, and by the early 1930's were leading the world in nuclear techniques. In one dark cellar a couple of electronic enthusiasts were

improving the methods of counting atomic particles developed first by Geiger, and in doing so invented the electronic scale-of-two or digital counters which are the basis of the modern electronic computers. With these aids we could count particles arriving at higher and higher rates and this was of great importance in the new developments.

During the same period, Rutherford's often expressed desire to have copious streams of artificially accelerated atomic particles to replace the relatively modest streams of helium nuclei from radium led to the introduction of high voltages into the Cavendish. Dr Allibone introduced a giant Tesla coil which could produce sparks several feet long. He used this to speed up electrons and Rutherford often came in to admire the glow produced when they struck phosphorescent crystals—no doubt receiving a few Roentgens in the process. I decided to try to accelerate positively-charged particles—protons—instead of electrons, mainly because of the new developments in wave mechanics and a paper published by the Russian theoretical physicist Gamow, showing how nuclear particles with wave-like properties could burrow through the protecting 'potential barriers' of atomic nuclei and so might cause transmutations, even though their speed was low compared with Rutherford's 'α-particles' from radium. So we obtained a miraculously large grant of £500 from the Royal Society and with the help of our friends in the electrical industry, acquired a large transformer and built vacuum tubes out of petrol-pump cylinders stuck together with plasticene. After much hard labour and days and days of searching for leaks and suppressing them by thumbing the plasticene, we produced our beam of protons by 1932 and were soon rewarded by finding that they could indeed penetrate nuclei of lithium and split it into two helium nuclei. These were first detected by the primitive technique of looking for scintillations on a zinc sulphide screen, the experimenter sitting inside a wooden shack with dark curtains.

Whilst this was going on, in a nearby room Chadwick was engaged in another epoch-making experiment. For some time he and others had been puzzled by the nature of the rays emitted when α-particles struck beryllium. Irene Curie and her husband Joliot got very near to the explanation when they found that these rays could project nuclei of hydrogen out of paraffin wax. Chadwick's experiment, carried out single-handed with the new electronic techniques, showed that the radiation consisted of hitherto unknown particles—the neutrons—they were soon recognized as one of the two building blocks of atomic nuclei and found to have a remarkable potency in transmuting nuclei. This discovery led in turn to the discovery five years later of the fission of uranium by neutrons. We might well have found it in the Cavendish four years earlier if our recording technique had been a little different. It was probably just as well.

Working above us in the laboratory in the late 1920's was Blackett with his delightful Italian partner Occhialini, equally interested in pot-

holing and cosmic rays. They used the technique of the Wilson Cloud Chamber to make the tracks of cosmic-ray particles visible, but arranged by electronic methods to take photographs only when interesting nuclear events took place. In this way they obtained most interesting photographs showing how radiation could produce matter in the form of pairs of positive and negative electrons.

In another region of the laboratory known as 'the Garage' worked J. J. Thomson, then Master of Trinity. The discoverer of the electron and positive rays still came daily into the laboratory to record the results obtained by his faithful and skilled assistant Everett, with the maze of glass tubing which stood on a table, unchanged from year to year except by the addition of some new components. He could be seen entering the laboratory about one o'clock, wearing a bowler hat, wriggling a stick behind him, ready to stop and talk about Lancastrian cricket or grin cheerfully at a young research student with the same origins.

Working in the J. J. region was F. W. Aston—the inventor of the mass spectrograph, famous for his work on separating the different isotopes of atoms and measuring their weight. He was a most skilled experimenter and constructor, doing everything with his own hands.

In the outer region of Rutherford's own laboratory G. I. Taylor worked on fluid flow or other problems of classical physics. 'I could never understand', said Rutherford once 'how someone as bright as G.I.—and mind you he is bright—could work on that stuff.' However G. I. persisted, a solitary classical physicist in a hive of nuclear physicists, to the great benefit of fluid mechanics and applied physics.

In an outpost of the Cavendish in the Solar Physics Observatory worked C. T. R. Wilson, Jacksonian Professor and a Scot of great distinction, who had invented the Wilson Cloud Chamber and with it had obtained through the years a most elegant series of photographs of nuclear phenomena.

It was said that he had never spent more than £5 on a piece of apparatus in his life. One of his collaborators said in 1933 that if they had only had a magnet they would have discovered the positive electron before the Americans.

Working in another outstation was E. V. Appleton, a Fellow of St John's, later Jacksonian Professor and now Vice-Chancellor of Edinburgh University. Appleton was bouncing radio-waves off the ionosphere, measuring its height and getting information about its constitution. Radio was regarded by Rutherford as an interesting sideline which he was prepared to encourage provided it did not cost too much.

Besides these great experimenters there were the theoreticians providing light for the experimenters. There was Eddington with his elegant lectures on Relativity and the Interior of Stars. There was R. H. Fowler, son-in-law of Rutherford, who lectured on Statistical Mechanics and was a devastatingly inaccurate fast bowler. Among the young

theoreticians there was Dirac, the British equivalent of Heisenberg and Schrödinger.

Cambridge being the Mecca of Physics, our lives were enriched by frequent visitors who talked or lectured at colloquia or at the Tuesday evenings of 'the Kapitza Club'. Amongst these were Einstein and Niels Bohr and Millikan and Heisenberg. So to us at least it was a Golden Age.

The College Buildings - a Century in Retrospect

'THEY tell me', said the Old Johnian, 'that you have baths in College nowadays. I think the modern generation of undergraduates is tough. I should never have thought of walking across the Courts in my dressing gown. I never got up until my bedmaker had lit the fire, heated the water and put my saucer on the hearth rug. I must say I think the modern undergraduate is very tough.'*

The last century has also seen great changes in the College buildings: and changes just as startling in the attitude of mind of those responsible for them. In 1850 the visible evidence of recent activity reflected the tastes of the last phase of the old order which had dominated the eighteenth century, in the romantic 'Gothick' of New Court and the no less romantic treatment of Second Court by Soane. Although there is no direct and detailed evidence of what this Court looked like when his advice was sought, there is little doubt that he was responsible for the use of dark pointing in 1793. New Court stands today much as it did a century ago, but just at that time two significant alterations were made in Second Court. The present green Westmorland slates replaced an earlier roof of 'grey slates' (presumably Collyweston flags like those on the Round Church); and the old observatory on top of the Shrewsbury Tower, well shown in Ackermann's view of the Court published in 1815, was demolished. It had enjoyed a useful life before the establishment of the University Observatory, and, indeed, for a period in the middle of the eighteenth century its clock had apparently been more accurate than those of the Royal Observatory at Greenwich. But a century ago all this was firmly in the past: the College was poised for a new venture —'hell-bent for the Pole' of the Gothic revival, with George Gilbert Scott at the wheel of his farm tractor, peering across the icy waste towards the place where the crocketed pinnacles of the College Chapel loomed through the haze.

Viewed across the gap of the years, one of the most fascinating features of the period is the complete self-assurance of those concerned. It was perfectly obvious to all that there was only one right view of the problems which faced them—their own. No words were too strong to condemn Dr Powell's action in refacing the south range of First Court in

* Remarks made to the present writer at breakfast following the Old Johnian Dinner in 1939.

what was called 'the last of the series of melancholy attempts made during the eighteenth century to convert the medieval style of our Colleges into Italian', and yet it was clearly entirely proper to remove altogether the old north range, with its modest provincial chapel of the late thirteenth century, and to build behind the gap a colossal pile in careful imitation of the metropolitan style of the same period. Scott wrote to the College in 1862

> In selecting the style to be followed in designing the new Chapel, we may either adopt the best variety of pointed architecture, irrespective of the history of the College; or we may choose between the date of the College itself and that of the preceding establishment—the Hospital of St John—the preceding Chapel being an admixture of the work of both dates. Had the date of the College itself coincided with that of the highest perfection of pointed architecture, there would have been no room left for doubt; as, however, this was not the case, it is satisfactory that such a coincidence does exist as regards the date of the old Chapel, which forms the nucleus of that now existing, and which belongs to the latter half of the thirteenth century. I have therefore adopted that period as the groundwork of my design.

This argument appears to have carried complete conviction: the voices of the objectors (and they were few) were raised against details in the implementation of the plan rather than against the grand design itself. There must, however, have been objectors, or it would hardly have been necessary for Babington to devote the first page of the Introduction to his *History of the Infirmary and Chapel of the Hospital and College of St John the Evangelist at Cambridge* to an elaboration of Scott's argument. Chief among the sceptics was Bonney, the geologist, who was in residence as a Fellow from 1861 to 1877, and whose lively reminiscences, *Memories of a Long Life*, contain interesting material to which we shall return. He also wrote the account of the College buildings which appeared in the Quatercentenary volume of 1911, a fascinating essay which is, however, exceedingly irritating as a work of reference. Accordingly quotations from this will be accompanied by page numbers, the title being abbreviated to Q.

These transactions were very important ones for the College in a variety of ways. They involved a large reorganization of the College plan, and in mere scale they represented one of the largest building efforts the College has ever made, their cost representing something like £500,000 of modern money (it was close to £86,000 at the time—New Court cost £78,000 forty years earlier). This was devoted very largely to public rooms, and there was actually at the time a decrease in the living accommodation available for undergraduates: but it was not long since New Court had been built and without larger public rooms the increases in numbers of undergraduates and Fellows during the last few years would hardly have been practicable.

Among the many interesting questions which arise are several connected with the demolition of the old building of St John's Hospital, the most ancient academic building in Cambridge, already a century old

when Hugh de Balsham removed his scholars to found Peterhouse in 1284. This building, of which no trace is now visible, stood to the north of the old Chapel, and projected eastwards as far as St John's Street. The new Chapel stands on the northern third of its ancient site. Willis and Clark's *Architectural History* conveys the impression that this was called the 'Infirmary', but this is clearly incorrect. Babington states 'It will be called the *Infirmary* in this essay, but was popularly known as the "Labyrinth."', and this latter title was apparently universal. The name thus effectively concealed its origin, which had apparently by then been lost. More than a century and a half earlier, when Baker was writing his History, there was apparently already much doubt, and Baker himself obviously changed his mind in the course of his work (Mayor's edition of 1869, cf. pp. 59, 153 and 184). With the assistance of modern hindsight it seems obvious enough that this building must have been the old Hospital, so conveniently contiguous to its Chapel, but this was by no means so obvious in 1860, and the discovery of the true character of the building seems to have come as a surprise*—thus Babington: 'Until the necessity arose of removing the Infirmary to admit of the erection of the new chapel, nothing was known of its real architectural character, nor did any tradition remain of its original use or its age. It had been so completely disguised by alterations that scarcely any traces of antiquity could be seen about it.' It was, in fact, a bad and rather nondescript old building that they were pulling down, and it is fortunate that the College possessed an antiquary such as Babington to preserve an account of its ancient form when its true character was discovered.

The arrangement of the old buildings is shown in some detail in Willis and Clark's *Architectural History* (vol. IV, plan 21). For our purpose, however, Babington's plan, reproduced here, has the advantage of making clear the relationship between the old and new work, although it is clearly not intended to be more than a sketch made with this end in view. For example, in point of fact 'the old Combination Room was almost a square, and the wall of the second court projected slightly to the north of it' (Q. p. 37), a feature not shown here, while

* What did people imagine had happened to the old Hospital? Some may have thought, with Baker at one stage of his inquiries, that it was so ruinous by 1511 that it had been demolished: but there was another tradition, which can be found mentioned in Wilson's *Memorabilia Cantabrigiae* of 1803, 'Before the establishment of the present sixteen Colleges and Halls, Cambridge had upwards of thirty Inns, or Hostels, where Students lived and studied at their own charge, and under a principal. Pythagoras's School, in a garden adjoining St John's College-walks, is falsely supposed to have been one of these, where the Croyland Monks read lectures; but is really the infirmary to St John's Hospital.' This conjures up a fantastic picture of the sick and infirm being conveyed over a quarter of mile of swampy ground and across the river to the Chapel of the same hospital; but no doubt those who held this view believed, as Baker once did, that this and the old College Chapel were not one and the same. All these doubts were resolved in radical fashion, and Babington was able to note with satisfaction that the destruction of these ancient relics had established their character beyond dispute.

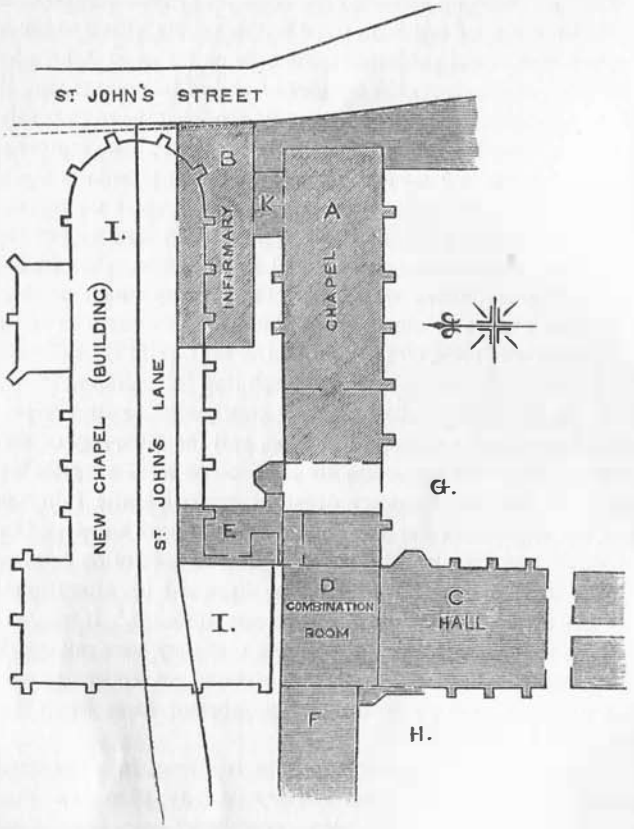


Fig. 1. Babington's plan (*Antiquarian Communications*, vol. II (1864); reprinted in his book of 1874), 'showing the relative position of the New Chapel and the Old Buildings.' 'A, The chapel of the hospital and the college; B, The infirmary, called in recent times the Labyrinth; C, The hall in its state before the recent alterations; D, The old combination-rooms; E, Part of the master's lodge ['the kitchens...the only part of the residence which rested on the ground' (Q. p. 10)]; F, Students' rooms; G, The first court; H, The second court; I, The new chapel; K, Bishop Fisher's chantry.' ['it communicated with the College Chapel by three arches. These were removed and incorporated, after considerable restoration, into the south wall of the transeptal nave of the New Chapel' (Q. p. 14)].

The space between E and B was the yard of the Master's Lodge.

The unshaded area between the small combination room and the ante-chapel was a vestibule, formed out of part of the ancient chapel of the Hospital, and giving access to the ante-chapel (on the east), the Master's Lodge (by a stair, shown in the plan, projecting from the north wall), and the combination rooms (by a door in the north-west corner, leading into a passage along the north side of the small combination room).

Fisher's chantry extended fully to the east end of the Chapel. What the plan does show clearly, however, is the arrangement of the old combination rooms, now almost forgotten. It shows the two doorways (now blocked up, but still visible) opening from A staircase, Second Court, the first into the Hall, and the second into the Combination Room itself, which was lighted by windows on the northern side (Q. p. 9), while a second door in the north-east corner opened into a passage, on the south side of which lay the small combination room, lit by two small windows in the south wall, looking into First Court, one on each side of the base of the oriel window of the Master's Lodge on the floor above. At the east end of this passage was a door opening into the vestibule which also gave access to the Chapel and the Lodge (Q. p. 12), although this is not shown on the sketch-plan.

What do we know about the Labyrinth during the three centuries that it was occupied as College rooms? Not a great deal. In *The Way of All Flesh* Samuel Butler makes clear that it was by then a kind of College slum. The authorities all mention that it was reached by a passage from the north-east corner of First Court, passing round the east end of the old Chapel. There are a number of old drawings, prints, and photographs, showing its exterior at the St John's Street end, and a few showing the face to St John's Lane. But before it was pulled down it occurred to no one to make plans or drawings of the interior, and for once Willis and Clark, usually so helpful, is a positive hindrance. This is no doubt because at the time of the preparation of the great 'Plan of the old chapel of St John's College and of the adjoining buildings, drawn and measured by Professor Willis in 1869', which is essential for an understanding of their antiquities, Willis was in failing health, and he died before he was able to write up his notes. It must accordingly be understood that this plan represents a state of affairs at various times between two and four hundred years before the demolition, and that nothing but confusion results from attempting to decide from it the state of affairs in 1858—confusion which the text does little to dispel. However, one of Babington's plans (which we have not reproduced) shows that the passage from the north-east corner of First Court, having led round the east end of the Chapel and Fisher's chantry, then turned along the north wall of the latter and so into a tiny court, only 11 ft. wide, between the Chapel and the Labyrinth. This was divided at its west end by a wall (not shown in Fig. 1, but presumably a high one) from the backyard of the Master's Lodge. But still we know nothing of how the labyrinthine rooms were arranged, or even how they were reached. Considering that Babington was an antiquary, this is an amusing, if tantalizing, omission. Luckily before the old arrangements were quite forgotten G. C. Moore Smith made some inquiries and included a sketch-plan (Fig. 2) of the relative positions of the sets, of which there were ten, in his *Occupants of Rooms in St John's College*, published by the editors of *The Eagle* in 1895. This makes clear that

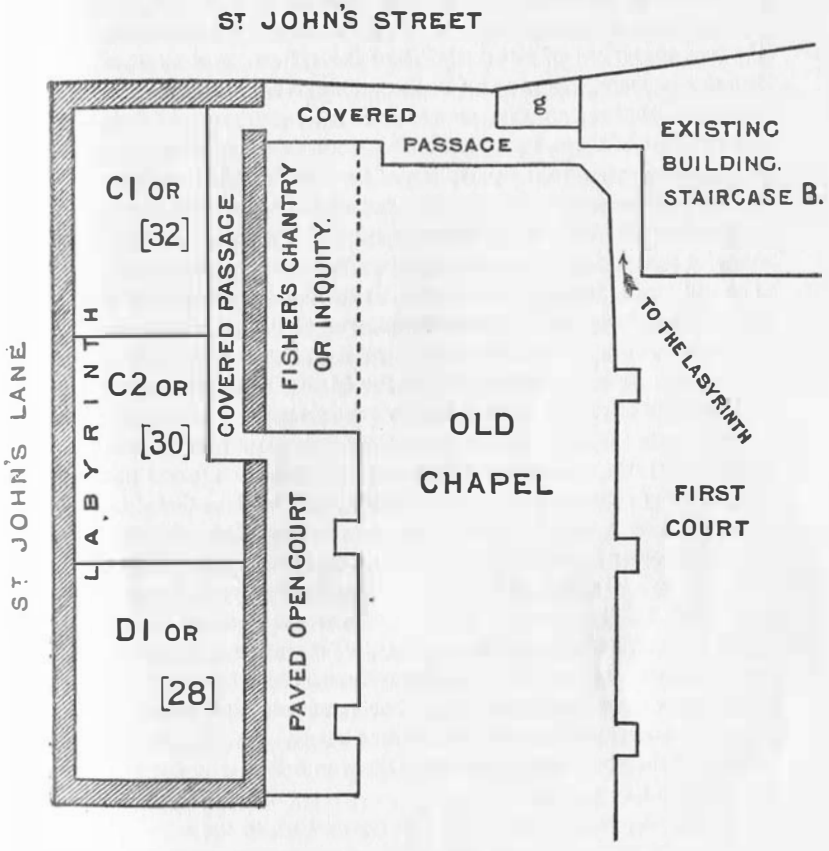
access to the rooms in the Labyrinth was gained by two staircases, one in the passage at the back of Fisher's chantry and the other in the tiny court just mentioned. The first, C staircase, led to seven sets, two on each of three floors and one over Fisher's chantry itself, reached by a branch stair starting at the first floor. The second, D staircase, led to three sets, one on each floor. This accounts for the present-day gap between B and E staircases, First Court.

With these glimpses we must leave the old Labyrinth, most of its problems unsolved. Not only does its history afford an illustration that the commonplace of yesterday becomes the antiquity of today; it is also a vivid example of the dangers of the doctinaire approach. Our predecessors of a century ago were very interested in records of the past—Cooper had just assembled his *Annals of Cambridge*, Mayor was editing Baker's manuscript, Willis was making his monumental collections—but both junior and senior members of the College, not excepting Bonney and Babington, had convinced themselves that everything that had happened architecturally between the end of the Middle Ages and their own day was either negligible or positively deplorable. Loving care was lavished on detailing the medieval remains encapsulated in the ancient walls; but the interior, which had housed Johnians for centuries, slipped away without a record, unregretted.

The destruction was not complete, and a number of vestiges remain; although of the remains only the arches of the piscina, built into the new Chapel, can be positively identified as part of the old Infirmary. The screen of the old Chapel found its way to Whissendine in Northamptonshire, the organ case to Bilton near Rugby, and the roof of Ashton's chantry, from the arch of which his tomb was moved into the new Chapel, was re-erected in the lobby 'which now gives access to the Hall and the Combination Room staircase' (Q. p. 15), presumably that just outside the present Combination Room.* Parts of the main Chapel roof put in by Fisher were used in Scott's new lecture-rooms added to the north end of the east range in First Court (Q. p. 16), and some may have been used in the Master's Lodge, where it cannot now be identified with certainty. Most interesting of all, the old ante-chapel door and doorway (the latter much restored) were transferred to the north entrance to C staircase Second Court (Q. p. 12). Although there is no doubt that the doorway was made during the erection of First Court, it

* I incline to this view. The difficulty is that in *The New Chapel of St John's College* (Cambridge University Press, 1869), G. F. Reyner, at that time Bursar, writes 'The erection of a Staircase leading from the Dining Hall to the Long Gallery. Mr Ashton's Chantry furnished the fine old oak ceiling which is seen in this Staircase.' This cannot be literally true, as the chantry was measured by Willis at 10 by 19 ft., while the staircase is 19 by 21 ft. Scott must either have expanded the chantry ceiling to more than double its original size for the staircase, or cut it down for the lobby. The Royal Commission on Historical Monuments, who made a careful examination of the old woodwork of the College, state in a letter 'The statement in Reyner. . .could not, so far as we could work it out, be supported by actual measurement of the timbers.'

GROUND PLAN OF THE "LABYRINTH," BASED ON ONE GIVEN IN PROFESSOR BABINGTON'S "HISTORY OF THE INFIRMARY AND CHAPEL," &c.



g = gyp-room attached to the building adjoining.

▨ = original wall of the "Labyrinth" or Infirmary, broken in two places to admit the covered passage.

It appears that the C staircase opened on the covered passage between C 1 and 2, and that the D staircase opened on to the little Court.

Fig. 2. Moore Smith's plan of 1895.

is possible that the door itself is older, and that it may have once been part of the old Chapel of the Hospital: if so it would ante-date the founding of the College, and be the most ancient piece of structural woodwork we possess. Many other relics of the old demolished buildings were incorporated into the new Master's Lodge, but unfortunately no list was preserved of where they had come from, and by 1911, when Bonney prepared his account of the buildings for the Quatercentenary volume, definite memories remained of the provenance of only a few. An account of these, including a discussion of the interesting question of what happened to the panelling of the old Combination Room, will be found there on pp. 48–52. The rest of the woodwork, not directly incorporated in the new buildings, vanished, though a verbal tradition remains that some scraps were used in a bedroom in K 6 Second Court. The old stone, however, remained. It included much moulded work, a good deal from the long-disused quarries at Barnack, and a selection of other Northamptonshire stones, and it was built into a sort of loose breastwork along the river wall of the Master's Garden, where many will remember it as a sort of untidy reminiscence of a builder's yard. Here it rested undisturbed for over sixty years, until the restoration of First Court was undertaken about 1935. It was then found that much of the upper string course facing the street north of the Great Gate was decayed, and a search among the remains revealed sufficient of the identical course from the old buildings to make a complete repair. When the Master's Garden was laid out afresh in 1953–4 the stone was examined, but by then the great bulk was too decayed to be of any value for architectural work, and most of it was used to build the dry wall retaining the terrace, while the roll mouldings from the old battlements now edge the flower beds. The remainder still provides sound stone for occasional repairs around the College—for example, the stone quoins of the abutments supporting the iron bridge over the Bin Brook come from this source.

Having disposed of the old, let us now return to the new. When the new Chapel was completed the general feeling was one of unqualified satisfaction. *The Eagle* devoted thirty-one pages of the sixth volume to a detailed description of its glories. (How many members of the College now realize that the eighteen bays of the Chapel roof are devoted to the presentment of prominent figures from each successive century of the Christian era (one each, starting with the second)? Yet a full account of these figures occupies thirteen pages.) Bonney took a different view, and he speaks with authority, having been successively Junior and Senior Dean.* He says, 'From first to last the Chapel is a failure. The west façade, as seen from the so-called Chapel Court, appears to me ugly. From the south east (the view obtained from the First Court) the

* In those days of compulsory chapel two were needed to keep the College in order. Even so a number of those sitting in Fisher's chantry were able to elude the decanal eye, which gave to this part of the old chapel the name of 'Iniquity'.

tower seems much too big for the body of the Chapel, and reminds me of a burly man mounted on a Shetland pony.... The interior of the Chapel, though better than the exterior, leaves not a little to be desired....' Many of recent years have shared Bonney's view, and have been equally outspoken. The history of opinion about the Chapel, in fact, drives home the moral that beauty lies in the eye of the beholder (and depends on his training); and it is useless to pretend that even after the lapse of a century a balanced view is possible. However, now that the full force of the reaction against the Gothic Revival is becoming spent, one can admit that the new Chapel will no doubt in future rank among the great monuments of that period. At the same time, its site will always be a matter for regret. The unity of First Court, much weakened by Dr Powell's refacing of the south range (however much his changes may have contributed to the comfort of the inhabitants) was entirely exploded once the new Chapel was built, and no conceivable alteration could recreate it. It has become a mere assemblage of disparate buildings. The interior of the Chapel, on the other hand, is effective in conveying the aspirations of the Gothic style, in a way that many imitations fail to do. It is most effective looking eastwards down the choir, when the eye can travel upwards without being arrested by the horizontal bars with which Scott connected the capitals of the main pillars supporting the tower. He was quite right to do so, as he had to build vertically about five times as fast as would have been considered safe by his medieval predecessors, and wanted to make sure that his masonry settled without deformation—'stating at the time that this was a temporary precaution, because of the newness of masonry. That was more than half a century ago, and no one has yet ventured to remove them'—to quote Bonney's sardonic comment.

This is not the place, nor is the writer qualified, to assess Scott's position as an architect; but certain of his abilities and limitations concern us directly, and are worth consideration. Bonney's views are characteristically uncompromising. His Index contains the entry: 'Scott, Sir G. G., and clerk of works, mistakes of ...55–9', and referring to p. 59 we find:

> ... while the materials used were often as unfit as they well could be. Instances of this have been already mentioned, but one more may be added—the use of the Mansfield red dolomitic sandstone for the slender external shafts of the new Chapel. As these must be placed with the bedding more or less upright, for the stratum is not much over a yard in thickness, they quickly begin to split, as may be already seen on all much exposed to the action of the weather. One long shaft, for instance, on the south side of the great west window, split obliquely and fell down during the recent war [of 1914–18], and I have little doubt that before another quarter of a century has passed so many will have flaked away that this stone will have to be replaced by a more durable material, such as a granite. But this is only another instance of what a College can suffer through an architect, ignorant of the practical side of his business, and a not more competent clerk of the works.

It should be admitted at once that Bonney's various strictures on materials have proved amply justified, and in the instance quoted the most exposed shafts have indeed been renewed—in pink Ketton stone and with the bedding the right way this time. A good instance of the splitting which Bonney mentions can be seen in the centre attached shaft of the lowest stage of the eastern half of the organ chamber, facing into the Forecourt.

Yet curiously, the major structural defect to develop so far is not one that Bonney mentions. It appears that when the roofing was being considered, there was debate on whether to use Westmorland slates or Collyweston 'slates', the decision going in favour of the latter. It has been necessary to renew these in the last decade at a cost of about £8000, whereas the somewhat older Westmorland slates of Second Court are still reasonably sound. The explanation is probably contained in Bonney's remark (Q. p. 29): '[Second Court] was roofed with the so-called Collyweston slate (the material now covering the New Chapel). The grey tint, which this had assumed, was in perfect harmony with the walls, and those who can remember it prior to 1860 can never cease to regret the vandalism which substituted Westmorland slate for the original material.'

Furthermore, most of Bonney's practical objections refer to details: the main structure of Scott's work on the Hall and Chapel has stood the test of a century without giving any sign of weakness; and much else can be said in Scott's favour. His flair for the reproduction of the antique can nowhere have been more happily used than in his extension of the Hall, where he showed complete mastery; and instead of merely slavishly copying detail, as a mediocre faker would have done, he used with ease and effect slight improvements on the original, such as would have been used by someone with a little more money, extending the Hall a couple of decades after it was first fitted up. In consequence the result is most satisfactory, and few are the visitors who realize by mere inspection how recently the Hall has been extended.

Similar happy results followed from his restoration of the old long gallery of the Master's Lodge, partitioned during the nineteenth century, as the new Combination Room. It may be that his gifts needed the rigid discipline of jobs such as these to appear to their best effect: for in the Chapel, where he had a somewhat wider field, the result is less satisfying, while in the Master's Lodge, where he was much freer, the result was unfortunate. The elevations are not inspiring, and the detailed carrying out of the work left much to be desired. One cannot help feeling that Scott's attention must have been preoccupied elsewhere while this particular building was in progress, as things went wrong all over the place. Some of the defects soon became apparent; others came to light during the recent modernization of the Lodge. They ranged from the cellars, which used to flood in winter through water backing up an old drain from the river, to the roof, where the use of much secondhand

timber in the construction led in due course to heavy expenses for the elimination of furniture beetle.

Aside from this, his blind spot (shared with many other architects of the age) was lack of feeling for the colour and texture of the external surface of his buildings. No artistic considerations can have dictated the introduction of an enormous mass of stonework into what was predominantly a brick Court, and, east of the river, a brick College. But if one considers the brickwork that he did in the College, one may feel it to be lucky that the Chapel was stone—all his bricks were unsatisfactory in colour, and all of them have crumbled to a greater or lesser degree. The brickwork of the three extra bays of the Hall, in First Court, was entirely renewed in 1935, the new work being well worth a look as a model of what such a piece of restoration should be. The crumbling brickwork of the Lodge has yet to be repaired, and so far only a small area has been restored. In Second Court we will allow Bonney a last word—'Here we may indeed say "the old is better", for it would be hard to find anything more crumbling than the new red brick then inserted.' On this unkind note we must leave Scott, who contributed so much to the College as we know it, and turn our attention to another distinguished architect, F. C. Penrose.

We have already noticed the reduction in undergraduate accommodation consequent on the building of the new Chapel: this process of attrition continued, and in 1885 the editor of *The Eagle* wrote, 'In the last twenty-five years the College has lost over twenty sets of rooms by demolition or conversion to other purposes. . . it is about time we made good our losses in this respect'. To remedy this state of affairs Penrose designed a building with three lecture-rooms below, and eighteen undergraduate sets above: access was possible only from E staircase, Second Court, and in consequence the Library stair was straightened and its architectural effectiveness ruined. Although some of the rooms, particularly the six looking westward over the Master's Garden, were pleasant enough, the block also contained some of the dreariest sets in College, particularly those facing northwards towards Bridge Street—fortunately they are no more. At the same time the lecture-room windows on the ground floor were too short and placed too high, thus weakening the whole effect of the elevation. This was presumably done to keep people's minds on their work and prevent them from looking out of the windows and watching the grass grow—there was very little traffic in the Court outside. Although externally the building was supposed to harmonize with Second Court the actual effect was an interesting example of how the real elevation can differ from the intention on the drawing board. The brick used is a rectangular uniform machine-made one of a harsh red, and the original joint was thin and the pointing black, so regular as to produce the effect of lines ruled on the surface of the building. If the intention had been to produce a red brick building with a surface differing as much as possible from Second Court, it could hardly have been better done.

The outcome of all this was the creation of a fascinating intellectual problem, which came to be appreciated when the College decided to extend its buildings northwards, and to ask an architect to design a good modern building to complete Chapel Court. This already had three sides: to the west lay the regular façade of Penrose's work; to the south was a range of erratic Tudor brickwork, built when money was short to face on to a back lane; and to the east the precipitate cliffs of Scott's Chapel rose sheer for 140 ft. Sir Edward Maufe undertook the work, with results with which we are all familiar. Harsh things have been said about the elevations of his building, but the intractability of his problem and the brilliance of the solution should not be forgotten. Few of those who pass through the Court nowadays realize that the problem ever existed.

So far our attention has centred on the north ranges of First and Second Courts and the buildings adjacent thereto: let us for a moment look across the river. It would be a mistake to assume that in Dr Bateson's day the thoughts of the College, as far as buildings went, were preoccupied with antiquity and the Gothic revival. In 1853 the College erected, as a piece of 'private enterprise', the first chemical laboratory in the University, and appointed G. D. Liveing its Superintendent. The laboratory continued in use after his appointment as Professor of Chemistry in 1861. From this small seed sprang the flourishing banyan tree in Lensfield Road, and it is interesting to reflect that the University is now engaged in spending on this single building a much larger sum, in real terms, than the College has spent on all its building projects of the last century. Most of the old laboratory was demolished when the baths behind New Court were built in 1924, but part still remains—that built of old Cambridge bricks to the west of the doorway. It is now entering on a fresh period of usefulness as an ironing-room, thus illustrating an even more recent change in the undergraduate way of life.

This brings us to the central fact about college buildings. They are not only complex and interesting relics of the past, but the home of the present generation, and buildings which are not adapted to the life of the present day are an incubus. Great changes have come over the University and colleges in the last two decades, and these have affected the buildings in two main ways—the population has increased, and the amount of service which can be afforded has decreased even more. Existing buildings must accordingly house more people, and at the same time be made easier to run. This necessity arises at a time when, for a variety of reasons, the College finances are more straitened than they have been for a long time. However, it proves possible each year to set aside a small sum for improvements, and over the years the effects accumulate. Twenty years ago the coalman with his sack was a commonplace figure on every staircase in College; now gas fires have been fitted in almost every set of rooms. Five years ago there were still staircases in First Court which had no water supply or sink on the same level as

the rooms; now most of these have running hot and cold water, with wash basins in the bedrooms, greatly simplifying the work of the bedmakers. Soon we shall be giving bed-sitting rooms a trial, when rebuilding the part of Second Court now being restored.

These random thoughts about the College buildings have already extended beyond the scope of the original intention, and an account of the current restorations must be left to a future opportunity. When they are over we may hope that Bonney's concluding wish will come true, that the College 'may be able in the coming era to apply its income, yet more than in the past, to the encouragement of research and the advancement of learning'.

G.C.E.

Wordsworth in the College Records

HITHERTO unnoticed references to Wordsworth in a volume preserved amongst the College records should perhaps not pass without mention, even though their biographical importance is slight. And the volume has a more general interest for the history of the College in Wordsworth's time.

Most of the occurrences of Wordsworth's name in the records were referred to by Mr Benians in the address which, as Master, he gave in the Combination Room on the occasion of the Wordsworth Centenary in April 1950.* They are mainly formal: the entry in the Admission Book of his admission to the College as a Sizar under Mr Frewen as his Tutor 5 July 1787; his signature in the College Register on his admission as a Foundress Scholar 6 November 1787; further entries in the College Register recording his election to an Allott Exhibition Midsummer 1787 and to a Ralph Hare Exhibition March 1788, March 1789, January 1790; the entry relating to him in the Residence Book for the period 1770–1817 recording his Tutor, status, name, terms kept, date of B.A. degree, county, date of admission, first residence, and 'name out', i.e. taken off the boards; and, finally, the references to him in the reports on the College Examinations from December 1787 to June 1790 in the volume containing the reports of the examinations for the period 1770–1833. Wordsworth's date of first residence in the Residence Book is shown as 30 October 1787 (the day on which he arrived in Cambridge) and his terms kept are the Michaelmas Term 1787, and the Lent, Easter, and Michaelmas Terms of 1788, 1789 and 1790, ten terms in all; the date of the B.A. degree is entered as Lent Term 1791.

The hitherto unrecorded references are in a manuscript volume belonging to James Wood (1760–1839), elected Master 11 February 1815, kept by him over the period of some twenty-five years during which he was a Tutor, from the beginning of the year 1789 until shortly before his election as Master. There is no statement in the volume that it belonged to James Wood; but both the handwriting (the College has ample examples of Wood's hand) and the lists of pupils which the volume contains (which correspond with the entries in the Admission Books of men admitted under him) place the attribution beyond doubt.

Wordsworth was admitted under Edward Frewen,† who had been

* *The Eagle*, vol. LIV, no. 237 (August 1950), pp. 74–82, 102–8.
† *Admissions*, part III, p. 707.

a Tutor of the College since 1784 and previously had been successively Steward, Junior Dean, and Senior Dean. When Wordsworth came up, he was a man of about forty-one. On 29 October 1787, the day before Wordsworth's arrival, he was elected into the College living of Thorington-cum-Frating in Essex.* But he did not at once leave Cambridge. He was not actually presented to the benefice until 8 January 1788, nor instituted until 14 February 1788, and his Fellowship was not filled up until March 1789.†

Frewen was succeeded in his office of Tutor by James Wood‡ and Joshua Smith,§ who were joint-Tutors. Joint-Tutorships were a feature of the period. The precise dates of appointment of Tutors were not in those days formally recorded: the office, which carried no College stipend, though it had come to have a great importance in the College system, was not a statutory office until well on in the nineteenth century. The names of the Tutors were not (and still are not) entered in the College Register, and appointments to the office were not recorded in the Conclusion Books. But the periods of office can be ascertained with some degree of precision from the Admission Books; for the entries record under whom the men were admitted to the College. Admissions under Wood and Smith begin in January 1789, and the last admission under Frewen is 24 November 1788. Wood and Smith therefore probably entered upon their office at the beginning of the year 1789, just after the end of Wordsworth's fourth term. They took over Frewen's pupils, Wordsworth amongst them, as appears from Wood's manuscript volume.

James Wood, who had been Senior Wrangler and First Smith's Prizeman, though of humble origin, was a man of ability. He was then twenty-eight. It is clear that he became early, as he remained, one of the most active and influential men in the College, to which he devoted most of his life, and finally most of his fortune. He was prominent also in the University. The evidence suggests that he, rather than Smith, was the active member of the partnership. He became President in 1802 and retained that office until his election as Master some thirteen years later. The Admission Books show that he remained Tutor until July 1814. Smith ceased to be a Tutor in 1804 or 1805, vacating his Fellowship on marriage, Wood continuing thereafter in the office alone.

James Wood's manuscript volume, preserved in the College and now in the Muniment Room, falls into two main parts. The first part contains a list of his pupils over the whole period of some twenty-five years during which he was a Tutor. The first 144 names are those of men taken over from Frewen, amongst whom is Wordsworth, and of these perhaps fifty were probably no longer in residence, but seem to have been treated as on Wood's and Smith's side because they had not yet proceeded to the degree of M.A. or because their names were still on the boards of the College. The entry for each man is brief and formal and

* *Conclusion Book.*
† *Admissions*, part III, p. 707.
‡ *Admissions*, part IV, p. 568.
§ *Admissions*, part IV, p. 481.

follows a standard form: name and status (Pensioner, Sizar, or Fellow-Commoner), county (in those days a relevant matter), date of admission, as in the corresponding entry in the College Admission Book. To these particulars are added later further particulars, as they occur: any change of status such as election as Scholar or change to Fellow-Commoner, dates of degrees, sometimes the date at which a name is taken off the boards, and occasionally further particulars such as date of election as Fellow. The volume is indeed of the nature of a register of pupils, rather than a personal record; but it is kept with Wood's characteristic method and accuracy. The entry for Wordsworth appears merely as: 'William Wordsworth Siz. Sch.: Cumberland: July 5 1787. A.B. 1791.'

The second part of the volume is headed 'Incomes'. The word is to be understood in its now obsolete sense of 'entrance money' or 'money paid on coming in', or perhaps in the likewise obsolete sense of 'new-comer' or 'in-comer', not in its now prevailing sense of money or revenue accruing. The pages are divided into five columns, headed (there is slight, but not significant, variety in the headings) 'Decessor', 'Successor', 'Pd by Successor', 'Pd by Smith', 'To Decessor'. In the first two columns—under 'Decessor' and 'Successor'—are entered the names of pupils, which correspond with those in the first part of the volume. In the remaining columns are entered sums of money. There is not in all cases an entry in the column headed 'Pd by Smith'. When there is an entry in that column, the amount entered in the final column headed 'To Decessor' is the sum of the amounts entered in the two preceding columns 'Pd by Successor' and 'Pd by Smith'. When the column headed 'Pd by Smith' has no entry, the amount shown as paid 'To Decessor' is the same as the amount shown as 'Pd by Successor'. The entry for Wordsworth is:

Decessor	*Successor*	*Pd by Successor*	*Pd by Smith*	*To Decessor*
Wordsworth	Jeudwine	5: 16: 6	—	5: 16: 6

There can be no doubt that this part of the volume relates to the sums of money paid by a man on entering a set of rooms to his predecessor in the set, or sometimes paid to the outgoer partly by the incomer and partly by 'Smith'. The payments, it can be assumed, related to furniture taken over by the incomer from his predecessor at a valuation—the system that remained in operation until the College, mainly in the third decade of the present century, during the Tutorial Bursarship of Mr Cunningham, gradually assumed liability for furnishing undergraduates' rooms, charging a rent for the furniture. Where a sum is shown as 'Pd by Smith', the incomer had not taken over the whole of his predecessor's furniture, and what he had not required had been purchased by the valuer. Nearly all these entries relate to undergraduate pupils, but there are a few exceptions. The most interesting exception is early in the series, and shows Mr Smith (presumably, though not quite certainly, Joshua Smith) succeeding Mr Frewen, who receives the large total of £69. 9*s*. 6*d*.,

of which £42. 1*s*. 0*d*. is paid by Mr Smith and £21. 16*s*. 6*d*. by 'Smith'. This entry alone shows that 'Smith' who heads the fourth column on each page is not Wood's joint-Tutor; moreover, the heading 'Pd by Smith' continues right on to the year 1814, long after Joshua Smith had left the College and become rector of Holt in Norfolk (not then a College living). Who was this 'Smith'? There can be little doubt that he was the valuer of the furniture, regularly employed by the College (or the Tutor) for the purpose, as Messrs W. Eaden Lilley and Company were during the later period of the valuation system, and before them Messrs John Swan and Son and Messrs Bulstrode.* The *Cambridge Chronicle and Journal* of 18 June 1803 contains an advertisement of a sale of furniture by auction by John Smith 'at the repository opposite Sidney College'. Messrs Bulstrode, Messrs John Swan and Son, and Messrs W. Eaden Lilley and Company have all likewise conducted their furniture businesses in Sidney Street and been employed by the College to make valuations of furniture handed on from tenant to tenant of College rooms. Nevertheless the identity of the 'Smith' in James Wood's volume is not beyond doubt: on one page 'Pd by Smith' is replaced by 'By T.S.'—the Smith then concerned had the initial T, not the initial J. Yet it seems probable that there was a direct succession from Smith to Messrs W. Eaden Lilley and Company through Messrs Bulstrode and Messrs John Swan and Son.

It is of interest that Wordsworth's valuation was in the small sum of £5. 16*s*. 6*d*., which is much below the average of the payments shown in the volume. He had come up as a Sizar and occupied small rooms, no doubt sparsely furnished. His rooms were those known as the 'Lowest Middle Chamber over the Kitchen looking into the Back Lane',† numbered in his time 23 in the numeration that continued through the three Courts, and later known as F 2 First Court, part of what in quite recent years has become the 'Wordsworth Room'.

Wordsworth's successor in the rooms is shown as Jeudwine, namely, John Jeudwine,‡ admitted 30 November 1789, who came into residence 13 October 1790. He must have resided elsewhere for a short time; for Wordsworth kept the Michaelmas Term 1790. John Jeudwine was elected by the College second master of Shrewsbury School 7 November 1798, and thus began his long and unhappy feud with the headmaster, Samuel Butler.

Moore Smith, in his *Lists of Occupants of Rooms in St John's College*, wrote: 'One might have thought that from the time of the institution of the Tutorial system, we should have ready to hand a record of the successive occupants of all our rooms. Unfortunately that is not the case. The only books in which such facts were enshrined were taken

* See *Lists of Occupants of Rooms in St John's College* compiled by G. C. Moore Smith and published by the editors of *The Eagle Magazine*, March 1895, Preface, p. vii.

† See *The Eagle*, vol. XVI, pp. 425–43, and vol. XVIII, pp. 61–2.

‡ *Admissions*, part IV, p. 333.

away by successive Tutors on their retirement as their private property and probably in almost every case destroyed.'* James Wood's volume is an early and interesting example of a Tutor's book which has survived. Yet it does not do all that Moore Smith would have desired. From the second part of the volume it is possible to compile successions of occupations of College rooms. Thus Wordsworth was succeeded by Jeudwine, and by following on in the lists until Jeudwine's name occurs as 'Decessor' in column 1 his successor can be found in column 2. But unfortunately the volume contains no indication of the locations of the rooms: successions of occupants can be compiled, but the rooms they occupied are not in any way indicated. The knowledge of the set Wordsworth occupied rests upon other evidence and cannot be derived directly from James Wood's volume. J. S. B. S.

* *Op. cit.* p. vii.

Babington's Yew-tree

ONE of my earliest impressions of the College grounds was of the remarkable yew-tree which grows on the lawn in front of New Court. I must have seen this tree first in 1938, in my first year as an undergraduate. Its wide-spreading branches, the lowest ones touching the ground, and its graceful pendulous spray, made it quite unlike any other yew I had ever seen; and I well remember my hesitation as to whether it was a yew at all, and my reluctant conclusion that it must be. At that time I knew very little about cultivated plants, and was content to admire it and to assume that it belonged to some garden variety of yew unknown to me.

So the matter has remained until very recently when I was searching in the University Herbarium through the letters and papers of Charles Cardale Babington, a Fellow of the College and Professor of Botany in the University from 1860 to 1895. I was looking for evidence about the formation and early days of the Cambridge Natural History Society, which has just (1957) celebrated its centenary, and with which Babington was actively associated from the start. The search was successful, and yielded as a by-product the following letters to Babington from Mr J. F. M. Dovaston, which I feel are sufficiently interesting to give in full.

Westfelton, near Shrewsbury. 2 June 1843.

My dear Sir,

The last seedling plant remaining, now about two feet high, of my yew tree, made famous by our friend Leighton's mention of it in his very interesting Flora of Shropshire, has been long reserved at his request for the worthy Professor Henslow for your Cambridge Botanic Garden; but at your suggestion I desire it shall be sent in the Autumn or Winter by such conveyance as you may at the time favour me with the direction of; the season being now too far advanced for its removal, and it burst out into new foliage. It is almost incredible since the publication of Leighton's Book what numberless applications I have had from all parts for seeds and cuttings. I shall consider myself highly honoured by having a specimen of it to grow in your respected College, a small present from a humble member of the sister University.

I am, my dear Sir, with great esteem,
kindly yours,
John F. M. Dovaston

C. C. Babington Esq., M.A.,
St. John's Coll.
Cambridge.

Westfelton, near Shrewsbury. 10 Novr. 1843.

Dear Sir,

In compliance with your request through our friend Mr. Leighton, I have directed my gardeners to pack up the Yewtree seedling from my weeping yew, which was fixed upon and kept for you to be planted in the Garden of St. John's College Cambridge. And tomorrow morning it will be sent to Shrewsbury for the purpose of being forwarded to you. As it will have to pass 'per varios casus, et tot discrimina', I feel some anxiety about its safety; & I write this to apprize you of its starting; & request that on its arrival you will be so good as drop me a line assuring me thereof. With sincerest good wishes that you may live long, healthy & happy to see it flourish I am, dear Sir,

kindly and respectfully yours
John F. M. Dovaston.

C. C. Babington Esq., M.A.,
St. John's College,
Cambridge.

Here was obviously all the evidence for the origin and date of planting of the New Court yew; and a quick look in the horticultural literature soon revealed that the Dovaston or Westfelton Yew, *Taxus baccata* L. var. *dovastoniana* Leighton, is a well-known and well-documented horticultural variety. There is a short article on the tree and its history in the *Gardener's Chronicle* for 1900, p. 147, and from this much of the following information has been taken.

The origin of the Dovaston Yew has a fairy-tale ring about it. J. F. M. Dovaston wrote thus in 1841:

It is about 60 years since my father had with his own hands sunk and constructed a pump, and the soil being loose, it continually fell in; he secured it with wooden bars, but foreseeing their speedy decay, he planted near to it a Yew-tree, which he bought of a poor cobbler for sixpence (who had picked it up from a hedgebank near Sutton), rightly judging that the fibrous and matting tendency of the Yew roots would hold up the soil. They did so, and independent of its utility, the Yew grew into a tree of the most striking and distinguished beauty, spreading horizontally all around to the diameter of 63 feet, with a single spiral leader to a great height, each branch in every direction dangling in tressy verdure to the very ground, pendulous and playful as the most graceful Birch or Willow, and visibly obedient to the feeblest breath of summer air. Its foliage, like that of the Asparagus, is admirably adapted for retaining the dew-drops; and at sunrise it would seem that Titania and her fairies had been revelling round it, and left their lamps behind, so glittering is every branch with many-coloured scintillations. To descend, however, to prose: this tree has food for the philosopher, as well as for the poet; for strange to tell, and what few unseeing believed, although a male, and smoking like a very volcano with farina under the blasts of February, it has one entire branch self-productive and exuberantly profuse in female berries—full, red, rich and luscious—from which I have raised seventeen plants, every-one of which already partakes largely of the parent's disposition to weep. Of these seedlings several have been presented to my friends; and berries will, at the proper season, be given with pleasure to such persons as may be curious in these matters.

Babington, we may be sure, would be a person 'curious in these matters'! We could assume that Babington's advice was sought in the College concerning the planting of the grounds round New Court, and that he would therefore be keenly interested in new trees which might beautify the College grounds.

The tradition that this was Babington's Yew seems nowadays to have disappeared from the College lore. The Senior Bursar has, however, drawn my attention to an interesting description of the College grounds in 1881 (*The Eagle*, no. LXVI (January 1882), vol. XII, pp. 46–53) of which the relevant paragraph runs as follows: 'There are three trees worthy of our notice near the south-west corner of the New Court; these are the Wellingtonia, which was planted by Dr. Reyner; the fine yew, which Prof. Babington placed there; and the foreign tree from China, called the "Olga Anna-Polofnia Imperialis"—it flowers occasionally, though by no means annually.'

The Wellingtonia (*Sequoia gigantea*) is still there with the yew; but 'Olga Anna-Polofnia Imperialis' defeated me completely! Actually there is a third tree in the group at the south-west corner of the New Court; it is the North American Birch (*Betula papyrifera*). Clearly the author of the article ('A. J. P.', probably A. J. Poynder, a third-year undergraduate of the time) was no botanist, and has produced or taken on trust a garbled version of a scientific name for 'the foreign tree from China'. But was there any such tree—the birch now standing there is probably not more than seventy years old? I owe the solution of this minor problem of detection to a brilliant suggestion of the Director of the University Botanic Garden, Mr J. S. L. Gilmour, to whom I showed the passage. The tree was obviously *Paulownia tomentosa* Steud. (*P. imperialis* Sieb. et Zucc.), a Far Eastern species not infrequently grown, but producing its showy flowers rather irregularly, as the flower initials seem to be killed by hard winters. We must assume the *Paulownia* died soon after 1881, and in its place was planted the Paper Birch.

A remaining point of interest is the sex of Babington's Yew. The original tree is apparently largely male, but with one female branch—a most unusual condition for a tree which is strictly dioecious—whilst Barron (*Gardener's Chronicle* for 1868, p. 992) states that all the trees he raised from the original seed are female. I cannot recall, unfortunately, whether Babington's Yew has ever produced berries; but at least in February 1957 it was certainly male, and was producing abundant pollen. We must watch it carefully to see if it, like its parent, shows any sign of bearing fruit.

S. M. W.

Historical Studies, 1858–1918. I

THE series of essays here reviewed was published in the pages of *The Eagle* between 1858 and 1918. Though Ranke, a great German contemporary, proclaimed that all centuries were equal in the sight of God, Johnian historians, lacking a Tripos till 1873, and despising the new science of historical writing as an affair of pedagogues and antiquarians, defiantly echoed Macaulay's boast that theirs was 'the most enlightened generation of the most enlightened people that ever existed'. On their interpretation of history, England had always been the apple of a divine eye. Equipped with an 'unadulterated democracy', liberty, boundless material wealth, and a civilization far transcending that of Greece or Rome, she stood on the pinnacle of earthly felicity. By comparison, the Germans were 'childish', the Irish 'impetuous and inconsiderate'. These ideas pervade, and supply a unity to, the majority of the essays. By 1914, it is clear, these beliefs had gone up in smoke, and Johnian writers put their fingers on the principal cause. It was the military and economic might of a greater Prussia which shook England out of her complacency, and convinced her statesmen that isolation had ceased to be splendid. It is not for nothing that the last two essays deliver a severe rebuke to Germany.

One of the greatest achievements of the nineteenth century was the revolution it wrought in historiography. The movement originated in Germany during the Napoleonic wars, but only began in England when Stubbs became Regius Professor at Oxford in 1867. The contributors to *The Eagle*, far from sharing in this historical renaissance, paradoxically (because they saw themselves in the van of progress) clung to the past. Their essays reveal three interconnected conceptions of history: the first, preached in the Middle Ages and formulated by St Augustine, was that history was the revelation of a divine will; the second, again a frequent feature of medieval chronicles, was that the precepts of history taught moral lessons; and the last, as Thucydides first announced, was that history repeated itself. In propounding these ideas Victorian historians were merely echoing the Middle Ages. Even the Regius Professor, Charles Kingsley (1860–9), used history as his text to portray the movements of God in human affairs. A Classicist Don, writing in *The Eagle* in 1860, summed the whole thing up when he pointed out that a study of Plato and Thucydides was valuable because they proved that 'there existed at such and such times counterparts to our Liberals and Conservatives... that the World was made up then,

as now, of dreamy enthusiasts and sharp men of business... that, in short, there lies before (us) one of the most eventful pages of that divine revelation of history which has been handed down to us for our guidance and our warning'.

In vol. II there appeared an essay under the auspicious title: 'Advice to a Modern Historian'. In fact, the title is misleading, and the writer's purpose is to ridicule the new school of scientific history. He begins by alluding to the transformation in historiography. 'A considerable change has, since the last century, taken place in our ideas respecting the proper character of history. Our forefathers would have considered it vain to expect, unreasonable to require, a strict and undeviating impartiality.' The eighteenth century could not consider an impartial narrative as 'likely to possess any high degree of excellence. The greatest writers, they would have reasoned, those whose colours are still fresh, and whose lines are still clearly marked, often seem almost fascinated with the characters they have contemplated.' The author then moves to the crux of his thesis. 'Can we indeed expect vivid images from the dull pencil of an impartial uniformity?' He gives his own definition of impartial history. 'An impartial history can mean nothing else than a history generally acknowledged to be impartial. It must be one to which all parties can appeal, whose authority all must acknowledge.' This yardstick is then applied to two philosophies of history. First, if 'history is philosophy teaching by examples' then the writer could not fail 'to indicate which were examples of things to be imitated, which of things to be avoided'; since this must tread on someone's toes it is *ipso facto* biased. Second, if history be used to point out a series of lessons, 'to place before us the lives and actions of men who in their time were good and true', that they may be emulated, then could the historian 'shrink from plucking the mask from successful villainy?' 'And what chance would such a History have of being impartial?' Nevertheless, contemporaries were striving after this ideal, only to make themselves (in our author's eyes) ridiculous. 'Indefatigable perseverance, endless research, is now expected of every writer who presumes to lay his thoughts before the public. Does a man write on the extension of the franchise? He must be acquainted, or pretend to be acquainted, with all learning, ancient and medieval, that the most pedantic antiquarian can ever conceive as having any relation to the question.' It is sad to relate that 'principles deduced by the clear light of common sense, and the aid of such an ordinary knowledge of history as most educated gentlemen possess will scarcely even secure him a hearing'. The great aim must always be impartiality: 'So to write that men may doubt whether what they read is really the work of a human being, or the production of some newly invented fact-recording machine.' Stand above the conflict: 'shed no tears for the unfortunate Charles, or his more unfortunate grandmother.' 'Nor let it call forth any sound of joy' that the absolute

monarchy which triumphed in Europe was vanquished in England. 'Such expressions of feeling will be out of place in an impartial Historian. In short, though you will call your book a history, let it really be a ledger.'

Tried by twentieth-century standards, this is a poor performance. The author sets literary virtuosity and the utterance of moral judgment against sound scholarship. Though modern historians have rejected the second of these (we no longer, for example, see the French Revolution, with Carlyle, as a Calvinistic bonfire of all the sinners of the *ancien régime*) some are increasingly prepared to admit that Bury's 'History is a science, no more no less', and Trevelyan's 'The art is of history is the art of narrative' are by no means as antithetical as the late Victorians imagined. Though a historian attain the wisdom of Solomon, is there any reason why his sentences should limp along?

In vol. IV we have contemporary evidence of the effects of a century of industrialization. 'Truly', the author begins, 'ours is an age of iron.' 'The great cities of the country with their smoke, their noise, their bustle, their stinks, their kings of iron or of cotton, their myriad workmen, joined to one another, and to their great metropolis, the largest and best representative of them all, by hard lines of railway, where the song of the birds is lost in the scream of the locomotive; these certainly now constitute the most prominent feature of the nation.' The majority of towns 'have opened wide their gates to the advancing civilization of the day, emancipated themselves, as they fondly hope, from the last superstitious trammels of a semi-barbarous feudalism, and grasped with alacrity the iron hand of progress'. In the author's opinion industrialization had been bought at too high a price. Revisiting Slowbeach, the town of his birth, now a rising port, 'I hurried off to see the old castle once more. How glad was I to find that the spirit of progress had not burst upon the peaceful seclusion,...the birds were singing joyously alone, and the lambs were bleating amidst the fragments of the shattered walls; all was peace, beauty, harmony and order.'

This eyewitness reflexion of the greatest economic upheaval in world history was followed in the Lent issue of 1866 by the first avowedly historical essay in these pages. The purpose of 'The Character of Henry VIII' (by a writer who claimed to have read all the contemporary chronicles) is to reverse the then current conception of 'Blue Beard', and to substitute J. A. Froude's portrait of Henry as a giant of the popular will. For its incidental remarks alone, this essay is a gem for those who believe that Victorians were conceited and complacent. Written on a comparatively big scale, it begins with an attack on Hume for castigating Henry in his history.

> And yet in consequence of the sparkling grace and exquisitely pellucid clearness of his style, this history has been accepted as that from which we may best learn the struggles of our fathers and drink in the spirit of their noble deeds! Can we wonder that the history of our nation is too often regarded as a dry school lesson, and not, as it surely should be, the story of God's dealings with his people, whence we may draw wisdom and strength for present need, and faith for time to come?

That such a philosophy of history could be so forcefully propagated less than a century ago before an academic audience is aboundingly significant for the historian. It could have been lifted word for word from the pages of any medieval chronicler. It supplies additional emphasis to the fact that the influence of Augustine weighed with an almost physical pressure on the mind of Europe for over 1000 years.

Hume was misled when he wrote of Henry VIII that 'a catalogue of his vices would comprehend many of the worst qualities of human nature'. Quoting that 'brilliant genius' Professor Kingsley, the author points out that the modern view of Henry's character dated from the Restoration, '"when belief in all nobleness and faith had died out among an ignoble and faithless generation"'. The testimonies of Hall (1597), Grafton (1560's) and Holinshed (1577) completely prove that contemporaries saw Henry as a paragon of princes. Any fair estimate of Henry's character will be based largely on evidence before 1527. 'In honour, generosity, justice, and moral purity his early life will stand comparison with that of any of our Kings before or since' except Charles I. True, Henry had six wives; but 'one died a natural death, and one survived him; no one, I presume, will venture to defend the worthless Catherine Howard....The divorce of Anne of Cleves I do not intend to refer to; it involves questions little fitted for discussion.' Vindicated thus far, can the divorce from Katherine of Aragon be justified? Yes. Henry 'began to fear lest the assertion made by the brave monk of Wittenberg, that the Sovereign Pontiff was but a fallible mortal, which had once appeared so audacious a heresy, might after all be true'. He feared (and barrenness reinforced that fear) that the papal dispensation to marry his brother's widow had been an error. Would the 'proud barons of England' accept Mary as his successor? This problem of the succession forced the issue. 'The divorce by the Parliament as well as by the all but unanimous voice of the nation was declared absolutely necessary for its peace and safety. Henry did not hesitate to obey that voice.' Through seven years negotiation, Clement VII had been 'hopelessly fickle, false and perjured'. Why did Henry marry Jane Seymour the day after the execution of Anne Boleyn? Because he 'resolved to show his nation how completely her (Anne's) guilt had torn her from his heart'. If we believe in the innocence of Anne Boleyn 'We must believe that the bravest, proudest, and freest nation of Christendom, in the persons of their noblest chivalry, consented to be accomplices in a deed of unutterable baseness.' We are to believe that there was not a single noble soul 'amongst those men whom God honoured by making them the instruments of the greatest work [i.e. the English Reformation] he ever wrought in this fair land'. The accusation that Henry was 'bloodthirsty' is not borne out by the facts. Buckingham, Darcy,

Exeter, Montagu, and the Countess of Salisbury were sent to the block for real or strongly suspected treason. Nor was he a 'tyrant'. 'Henry was far inferior in the number of his immediate vassals to the Howards, the Brandons, the Courtenays, and the Nevilles.' If one of them revolted, Henry's sole asset was popular backing. 'Yet historians would have us believe that through fear of a monarch so completely in their power, the foremost gentlemen of England became his obedient tools in the most atrocious designs.' The key to Henry's strength lay 'in the perfect harmony between himself and the common people'.

Having set Henry on his proper pedestal, the author gives us his views on the Reformation. 'At the time of the fall of Wolsey, the nation was sick of the Pope's arrogance, and disgusted with the pride and licentiousness of the monks; and Henry renounced the supremacy of Rome and abolished the monasteries.' As the year elapsed, 'Henry advanced at the same rate as the mass of his people; and thus he wisely and ably held the balance between the two great parties of the Reformers and the Anglicans'. This policy was mistaken. 'We in these more enlightened days may think that it would have been wiser for him to have left both alone.' While the Reformation on the continent gave rise to bloodbaths, 'our own loved country passed with hardly a struggle from the darkness and spiritual thraldom of Popery, to the glorious light and liberty of God's free gospel'. Finally, 'I hold it to be the basest ingratitude to refuse all share of the praise to that ruler, by whose wisdom, moderation, and firmness the conflicting factions were bridled, and under whose guidance the nation moved so harmoniously, and so triumphantly to the freedom and order wherein we now rejoice.'

Moving up the stream of English history, the same volume of *The Eagle* contained an essay on another strong man. 'Strafford in Ireland' was inspired by the topicality of the Irish problem in Gladstone's heyday. 'The question before the English nation at the present day is, how are we Englishmen to govern Ireland at once consistent with our conceptions of general utility and without provoking the resentment, rather so as to draw towards us the affections, of the impetuous and inconsiderate Irishmen?' Ignoring, or perhaps unaware, of the fact that Strafford (like Richelieu and Olivares) was bent upon buttressing a monarchy, which had become inadequate for seventeenth-century conditions, by fair measure or by foul, the author is content to echo the fulminations of Macaulay. 'It cannot be doubted that throughout his one object was to establish absolute monarchy at the expense of the constitutional liberty of the subject.' He was contemptuous of the maxim 'salus populi suprema lex'. 'Trained in the school of "authority", and uneducated in, and unsympathetic with, those broad principles of true liberty, of which the glorious Reformation was at once the exponent and the origin, his great personal ambition and love of power induced him to throw himself eagerly into a cause where he saw that he could... obtain the summit of his desires.' Strafford's rule 'was not primarily

directed to the one legitimate and supreme end of all good government, the greatest good of the governed'.

For those who admire the supermen of European history, there is a comparison between 'Charlemagne and Napoleon' in vol. VI. First, the author states his philosophy of history. 'The whole value and aim of historical study is grounded on the truth of the proverb "History repeats itself".' This holds good not only for 'history in its wider sense', but also occasionally 'in individual history'. There are deep coincidences in the careers of Charlemagne and Napoleon. These are surveyed according to Guizot's axiom that 'the work of every great man may be considered under two aspects, according as it meets the exigencies of his time, or tends to his own personal aggrandizement'. We are informed that 'there is a singular likeness in the features of the times whose work Charlemagne and Napoleon were called to do'. Charlemagne's task was to beat back Saracens, Saxons, Avars and Tartars. Some mighty barrier had to be erected to prevent more barbarian invasions. The only guarantee against this was imperial unity—this Charles achieved. There were no more barbarian inrushes. Napoleon, too, supplied the great need of his time. Despite Waterloo, France's 'independence and its unity were secured, its institutions consolidated, and feudalism overthrown beyond recovery'. Here the parallel ends. 'In Charlemagne it is hard to discern traces of the influence of purely personal motives.' His conquests had as their mainspring the spread of Christianity. 'In Napoleon on the other hand, it is difficult to detect any other than personal motives.' 'Though he lived at a time when Christianity had softened down the cruelty of a former age, he never seems to have allowed any thought for human life or human suffering to check the dictates of an all devouring ambition. Selfish and overbearing, the retarder rather than the promoter of civilization, careless of personal accomplishments, he was prompted in all that he did by two passions, love of war and love of power.' Hence, he concludes, Charlemagne was 'a nobler hero and a greater man'. Modern authorities on Napoleon tend to ignore this old accusation of personal aggrandizement and concentrate on his work as the heir of the Revolution which laid the foundations of the France of today. Despite Napoleon's rhetorical outburst 'I am the new Charlemagne', no historian would now (in the spirit of Plutarch) attempt to write a 'Parallel Lives' on this theme.

W. N. BRYANT

(*To be concluded*)

SPEECH FOR

Christopher Marlowe

AS A YOUNG MAN

So you must uncreate me quickly, God, you must
Limbeck me into parts, and drip my drops
Upon the seas, smear me into the grey whey
Of clouds; uncreate me, God, because I dare
To sing: my gut is spare, hair strong, teeth true,
I can rejoice as only a young man may rejoice
And I unbrick your walls with no shame.
Brassbold, lacking in gold, I still
Brazen my images across your life,
And I resonate eagerly
The rhetoric of our passions, and perform
Each word with a strong proud joy.
If I am meaningless, I will be
Meaningless absolutely; if I despair
Then I will shave me clean—no hair
Of happiness will sprout from me.
In life, I love you, but despise your laws
And I shall die
Cursing most horribly.

Mental Ward

THIS ward contains the inmost circle of the damned
But seems aseptic limbo; we perceive
The inmates are not of world, believe
Their sentence is our mercy—we would be unmanned,

Moral, indignant, if often forced to concede
These creatures are of our dimension:
They lost, or never hit on our invention
Of lacing dream on to the coarse broadcloth of need:

So their clothes, all of frills, could not keep out the cold
Of unromance, necessity, and pain.
While our coats fit our cloth, we may remain
The arbiters of fashion, convinced we uphold

The democratic state of mind exclusively.
And yet we have their hell, upon a thought
Of chaos, and unconsciously are taught
Insanity concerns not kind, but a degree.

P. J. PAPALOIZOU

Cambridge Mathematics

Of all the Faculties of the University, that of Mathematics is one of the oldest and most respected. It is also one of the most remote, because of the difficulty of communicating the ideas of mathematics to those not engaged in its study. This is partly due to the great problem involved in explaining the major achievements of pure mathematics in the language of normal speech; it is also due to the disfavour in which the 'popularization' of mathematics, both pure and applied, is held by professional mathematicians. Whilst nearly all exponents of Natural Science have realized the importance of communicating to the layman the basic ideas of their field of study, mathematicians have remained aloof from such action.

Not that this is necessarily wrong. We are repeatedly being told that science works for the benefit of mankind, and thus it may be argued that mankind has a right to know of the more important doings of its servant. Mathematics is in a different position. Pure mathematics, claiming to be no more than intellectual exercise, has no one to answer to, and applied mathematics, or theoretical physics, can be satisfied to be on terms of communication merely with the physicist and the engineer—the most important customers of the practical mathematician.

It often seems that the Mathematical Tripos at Cambridge holds itself similarly aloof from the hopes and needs of students of mathematics. Its effect on them can best be seen by tracing the passage through the University of a group of these people, entering straight from school in the full flush of enthusiasm and interest. At school they looked forward to and appreciated the periods on mathematics, which occupied perhaps half their time; at Cambridge they are struck by the shattering blow that for three years they are to do mathematics, all mathematics, and nothing but mathematics! That many cannot stand up to the impact is shown by the large number of students who after one year change to economics, to physics, to anything but mathematics.

The two ancient universities are the only ones in Britain which concentrate on producing mathematical specialists, in the shape of people who have had formal training in nothing but their main subject. This system, when it is successful, produces someone ideally prepared for a world which does not exist. In our real world all scientific progress is made by a union of mathematics with an experimental science, and this is recognized in provincial universities by the existence of a compulsory course in physics, or some such subject, for mathematicians. Cambridge

acknowledges the real world by including courses in applied mathematics in the syllabus, but renders this gesture nugatory by failing to teach the experimental techniques in conjunction with which mathematics is used.

The Cambridge course is designed for the exception who can live through three or more years of nothing but mathematics-for-its-own-sake. The normal student soon suffers from an attack of mental indigestion and brings up mathematical wind. It is no wonder that the number of those from Cambridge who later become professional mathematicians is disturbingly small. The exception who lives through the three years and retains his enthusiasm is a veritable mathematical specialist; but he is rarely an educated specialist. The narrowness of view required by the present course of study mitigates against the broad outlook which is necessary if the mathematician is to hold a responsible post in the community.

Mathematicians, by virtue of their being satisfied with so intellectual a pursuit, are already when they come to Cambridge 'different' from the body of University students, and the structure of the Tripos results in a widening of the rift. One of the folk-legends of this University which have a more than negligible similarity to the truth is that mathematicians have no interests outside their studies. Rarely in the Union, in the political clubs, in college activities is a mathematician to be seen; rare indeed is the mathematician who has a girl-friend in Cambridge. We would be the last to suggest that mathematicians pay no attention to these pursuits, but their activity certainly gives little indication of their interest.

This inactivity may perhaps be explained not only by the stultifying influence of the course of study, but also by the fact that most students of mathematics at this University are 'grammar school' rather than 'public school', and have had little opportunity of practising the social sports and graces. It is significant that one of the first obstacles in the way of the organizer of an Archimedeans' party was the fact that the vast majority of mathematicians cannot dance!

There are faults in the course of study quite apart from those in the syllabus. We should like to stress the fact that these criticisms are not levelled at a system which permits the study of a subject such as mathematics. We should be among the first to recognize the value of a mathematical training, and the purely intellectual satisfaction it can provide. Nevertheless, if the Faculty is to maintain its standing both inside the University and, even more important, outside it, some radical change can hardly be avoided.

The general procedure adopted by lecturers in mathematics scarcely encourages enthusiastic interest. Often the class has an uninterrupted view of the lecturer's back while he transcribes voluminous notes on to the blackboard; few indeed are the lecturers in the Faculty who pay any attention to lecturing technique. In nearly all cases, lectures can be

traced to an accredited text-book, and it is not unknown to find a diagram in one's lecture notes corresponding exactly to one appearing in a standard work. It is this type of discovery, together with the realization that opportunities for contact with lecturers, even on an impersonal level, are small, which engenders a widespread feeling of dissatisfaction.

The form of presentation of supervision work hardly encourages original thought of any kind, though it is a moot point whether such thought is possible at our level of knowledge. Supervisions, more often than not, degenerate into grand problem-solving sessions at which the supervisor purely mechanically produces solutions of Tripos problems that the supervisee either failed to solve or did not trouble to attempt. The supervisor solves the problems but does not explain the reasons which led him to his method of attack, he describes the battles of mathematics but not the strategy. It is surely significant that a large proportion of the mathematicians whom we know in Cambridge regard their supervisions as a waste of time.

Having criticized, we must make constructive suggestions. The value of Cambridge should lie in the fact that it is a dispensary of 'education' in the fullest possible sense of the word and not merely a 'knowledge-shop'. Thus, it is not sufficient, as far as the mathematician is concerned, merely to learn how to solve a problem, just as the historian is not satisfied to learn only a string of dates. Just as the historian considers the place which history occupies in the study of mankind, so the mathematician, by courses in philosophy or the growth of mathematics, could perhaps be helped to see mathematics in the context of the development of thought, and not as an end in itself.

We are fully aware that this analogy is a faulty one in so far as the historian has no such courses embodied in the syllabus for his Tripos, but interests himself in these matters as a natural consequence of his study of history; so, it might be argued, the mathematician should acquire comparable interests as a development of his formal studies. This argument would be impressive if the state of the Mathematical Tripos encouraged the undergraduate to embark on such lines of thought spontaneously, as a natural consequence of lectures and supervisions, as is the case with history and other arts subjects. In reading an essay to one's supervisor, and perhaps even earlier, in writing the essay, one inevitably has to consider the wider aspects of the subject, possibly in the light of a lecturer's approach to a question. As noted earlier, mathematical supervisions possess none of this quality, and it is easier to legislate for a change of syllabus than for a change of attitude among senior members of the University.

In addition, the curriculum, though it gives to intending specialists a satisfactory groundwork in mathematics, is not at all suitable for the many students who hope to make their careers in physics or in other scientific studies, or for the few who enjoyed school mathematics but do

not intend to embark on a scientific career of any kind. For all these, a more general course is necessary, and a knowledge of subjects outside their main study would be an advantage even to intending professional mathematicians.

An examined course in some branch of experimental science is the supremely necessary addition to the present course. Further, since communication between scientist and scientist, as well as between scientist and layman, is becoming of increasing importance, a weekly essay on some subject, scientific or non-scientific, should be instituted. Clearly, all these additions cannot be fitted with ease into the existing time-table. Ideally, the normal course should be extended from three to four years, permitting a fairly deep study of the development of mathematics, of another science, and even of mathematics itself. Such a scheme would also help to diminish the flow from this University of 'mere mathematical specialists', while correspondingly increasing the number of 'educated specialists' who are capable of taking important and responsible positions even outside the University walls.

DAVID BLACKBURN
JONATHAN ROSENHEAD

One Fathom High: A Korean Sojourn

FIFTY years before, the pride of the Russian Navy had sailed half-way round the world, only to be scuttled ignominiously by a Japanese fleet beneath these very waters; now the big guns were silent, as the *Wo Sang* carried me far into the cold November night. Below, in the warmth of the ornate Victorian lounge, an ageing navigational chart found its only serious rival in an assortment of long-discarded American magazines. I was not surprised to learn that she was the last of a fleet of small passenger ships, chartered by the Army to shuttle British Commonwealth troops between Japan and Korea. Early on the third morning at sea we anchored off Inchon, a cold, murky day reminding me of the November with which I was more familiar; however, the affinity was soon dissolved by a garish American sign announcing that we had now reached the Land of the Morning Calm. Leaving the port behind, a slow train journey took us to our destination, just short of the 38th Parallel, and I saw for the first time the scene which for weeks to come was to form the background to my travels.

My earliest impression of the country—and one which never left me—was one of desolation, of natural desolation heightened by the ravage of war. For what we understand by civilization had become identified with military occupation, beneath which life had been scraped away, while U.N.C.U.R.K. and U.N.K.R.R.A. stretched a veneer of Western democracy over an ancient people.

To the peasant trudging along with his bullock-cart, or the woman bearing a wooden 'A' frame burdened with brushwood on her back, war had served only to confirm an amazing physical toughness and resistance to disease, which enabled them to survive and prosper even under adverse conditions. Except when avoiding a camera, the Korean would present an expression as impenetrable as that of the Buddha in his temple, reflecting upon the Eastern proverb that 'It is easier to know water ten fathoms deep than to know a man one fathom high'.

There are many orphanages in Korea, and at Christmas we entertained some of them, in turn being enchanted by their carols, of compelling innocence and simplicity. They included not a few Japanese children, their parents killed at Hiroshima, who had fled from Japan only to be caught up again in the horror of war. They all played together, but amongst the older generation there was a bitterness born of the

harsh Japanese domination of Korea for the past forty years. During that time the Korean language was suppressed, and at one time, so hostile were the Koreans to their overlords, the Japanese disarmed them to the extent of permitting only one kitchen knife for every three families.

I had come prepared for the cold, but whilst unsuspecting England shivered on the coldest recorded day of the century, in the Gloucester valley it remained obstinately mild. When the snow came in late December, it was with an unexpected suddenness, but above all it was the wind I came to hate, a wind that seemed to rise from nowhere and found its way everywhere. However, it's an ill wind, they say, and I was thankful for it when we took our home-made and somewhat primitive ice-yachts down to the frozen Imjin river. When Nature failed us, the blast from the rotor blades of an obliging helicopter served to send us on our way. A visiting Australian concert-party greeted the snow with delight, since for many it was their first experience of that phenomenon with which we were only too familiar, and snowballs proved a source of endless fascination to them.

But if the snow was tiresome enough, it was the thaw which followed, with the inevitable floods and the accompanying torrential rains, that brought vehicles to a standstill. I was not surprised to learn that the oldest and most continuous records of rainfall kept anywhere in the world are in Korea. The roads had only a rough, unmade surface, and many were washed away, bridges over streams disappearing overnight. Few routes were signposted, and the country in most cases bore little resemblance to what maps we possessed, since many villages simply no longer existed; one drove by memory, instinctively, as one meaningless scene gave way to another.

The village of Sagimak, which led to our gun-position, was set in the Gloucester valley, amongst countless hills, and curving, terraced paddy-fields. There was nothing unusual about it: the shacks that served as homes were made of dried mud reinforced by packing cases, with chimneys fashioned from ammunition boxes. They were heated, as for centuries, by placing flues under the floors—a method just recently adopted by leading architects in the West. Oxen as often as not were quartered inside with the family, for where life is held cheaply, the relationship of man and beast finds a nice balance. The sordid scene was thrown into relief on festival days by the traditional Korean costume; loose, white robes and baggy trousers for the men, the womenfolk wearing short, close fitting jackets and vividly coloured flowing skirts. The celebrations over, a notice declaring the village 'OFF LIMITS TO ALL U.N. PERSONNEL' provided the only local colour.

The poverty was appalling, and the children would often gather behind the gun-position, at a respectful distance, in the hope of picking up some scraps. They developed a curious taste for high explosive, stealing cartridge cases for the brass, but first thoughtfully chewing the propellant. We suffered, for our part, an unaccountable scarcity of

potatoes, and would often go into the neighbouring district of Sinsan-ni in search of them, armed with empty Japanese beer-bottles as barter, and a handful of whan, the local currency. It often struck me most forcibly that the so-called mystery of the East lay not in its colour and religion, nor yet in its attitude to life, but more simply, in its smell. The most sensitive nostril would have been overwhelmed, as we bargained for our potatoes, the highly-spiced kimchi in the cooking pot vying with the stench of decaying fish.

Korea seems to possess little in size between a large village and a big city, and the latter provided a sharp contrast. Now two years after the war, Seoul, the capital city, had made no attempt to hide the fact that she had been three times fought over in as many years. Still 80 per cent uninhabitable, the street railway system alone appeared undamaged. This added a touch of irony to the scene, for it has been the first to appear in the East, built in 1883 with the help of American engineers, whose successors were even now advising the building reconstruction teams. A discordant blaring of horns caught my attention, and a V.I.P. car, escorted by motor-cycle outriders, swung into the forecourt of the restored capitol building, where a hastily prepared banner proclaimed 'WELCOME HONOURABLE JOHN FOSTER DULLES'. The only two hotels—of questionable repute—that were left standing, were run by the U.S. Eighth Army and the wife of Syngman Rhee respectively, and were chiefly distinguished by the fact that here alone in southern Korea the writ of American military currency did not run—'green-backs' only were accepted.

Back in the Gloucester valley, shotgun enthusiasts were at once shocked and delighted to find that game-shooting was not limited to seasons; in fact the pheasants grew to a prodigious size, but appeared to be compensated for their greater bulk by a swiftness in the air denied to their English cousins. The only unnatural hazard was the existence of unmarked minefields, which while in no way affecting the quarry, added an element of suspense unknown on the moors of England.

While winter was turning to spring, the permanence of our existence was threatened by rumours of the impending break-up of the Commonwealth Division—rumours which the higher command denied with habitual stubbornness, while our living accommodation was being dismantled before our very eyes. Eventually all the clandestine preparations were officially confirmed, and the fires of a Korean army unit burnt in the hills around us at night, as if impatient for our departure. Unlike game-shooting, Winter in the eyes of the authorities ended on a fixed date, and during its last hours were-entered Inchon, on 31 March. The sun, which was still weak, picked out for a few moments a solitary temple high above the harbour, as we boarded the *Wo Sang* once more. A fishing fleet of sampans scattered before us and swayed precariously in our wake, until the sea was once more silent: my wintry sojourn was over.

I. S. WORDSWORTH

Genius Loci

BELATED TRIBUTE TO A LOCAL RAG POET

It took a genius to write doggerel
in these dry days of undeceivèd wit.
It took a warm heart to be maudlin
when greater minds were sculpturing the pith.

It would take a simpler soul than mine to give
you long-belated tribute in the grave:

how you spoke for your petty town, where
a shopdoor left open is frontpage news,
and rape unheard of, or unspoken,—place
whose narrow vision you, not I, could share.

You were the genius of this definite town:
I the writer in this room all my own.

Pagan on the Beach

Feu vers qui se soulève une vierge de sang.
PAUL VALÉRY

Bent back oilbrown in the white sun,
skirt hoisted, while waves caress,
fish in the green aquarium view,
smooth bamboo stems, and tendrils
curling in the ticklish water,
she rolls with the inswell, bobbing
like a buoy, smile slow as summer.

She rises, no Venus, but sleek foal
riding the sea, free of man, loose at last
to reveal an iridescent burnished body,
to wash its weariness off in soft water,
and wipe it clean as vellum with the sun.

WALTER REDFERN

'The Land of the Free?'

SOME AMERICAN REFLEXIONS

THIS essay is partisan. Let me say at the outset that I have an axe to grind and that I lay no claim to academic impartiality. The issues concern me deeply and personally, as an American; they may eventually concern you as well. I believe that the existence of a free society in my country is threatened. The ideals upon which the country was founded, respect for the liberty of the individual, equality before the law, the right to free choice and freedom of thought are under attack in a novel and not entirely recognized way. The attack has taken the form of a slow siege, a gradual attrition, rather than a dramatic frontal assault. That the attack has been less flamboyant has made it less striking but not less insidious.

The above mentioned, ringing ideals, like all other human values, do not exist *in vacuo*. To work, to influence, to effect, an ideal must become flesh and take on the form of an institution in some broad sense, whether the institution be a revolutionary cadre, a Supreme Court, a written constitution or a pressure group. The loss of its grip on the minds of men is generally associated with a simultaneous weakening of the embodiment of the ideal. One turns in his party card or does not pay his dues or forgets how to do something and so on. The institution may, then, be supplanted or expire silently or be overthrown by a stronger, but away it goes. I do not believe that social organisms as such have, as has been so often urged by men of a large, theoretic cast of thought, a life span and, when old, lose their grip. On the contrary, they can always be saved, if the weakness is seen in good time, and the repair instituted effectively. They are more like structures than like animals, houses in which men live, not the men themselves. In the United States, certain crucial structures are weakening, though one sees only a sagging beam here and a rotted plank there.

A man is free, if he stand in such relation to the Law and the State that he is guaranteed his privacy, his individuality and a reasonable chance to fulfil himself. Free institutions act as hedges warding off forces compelling him to do or not to do something against his will or, equally common these days, to conform against his will to some external, undesired mould of personality, the 'good American', the 'true fighter for International Socialism', the 'loyal Hungarian'. The free man pays for these social 'hedges' out of his capital of freedom,

yielding at certain points, joining churches, clubs or political parties, through which by paying out some of his freedom he receives the benefits of membership and identification. He becomes a Christian, or a Republican or a Liberal or a Trade Unionist and reserves only the right, in a free society, to be his own kind of trade unionist or party member.

This is hardly new stuff. I restate it here, the old, mouldy liberal creed, to highlight the contrast with what actually goes on in the United States today. The important thing to bear in mind is that freedom and individuality are inextricably joined. You can't have one without the other. Take away or cramp a man's individuality and he becomes less free roughly to the same degree that he has been cramped or coerced.

Broadly speaking, there are two sorts of threats to freedom in America these days. One, certainly known to you, has risen like a heavy ground fog from the anxiety about Russia and the threat of world communism. It took a very virulent form in the McCarthy episode and remains a bleak and ominous threat, as exemplified in the 'Commies-under-every-stone' psychosis of the so-called Senate and Congress 'Neanderthals', like Senators Jenner, Bricker and Malone and Congressman Martin. There is no question that the American people are scared, and, as I hear from home, virtually hysterical with 'sputnikitis'. Cynical politicians can always be found, who are willing to ride to power on the wave of anxiety, which some threat, real or imagined, has generated, and we have our fair share. I am, however, less concerned about the dangers of a 'better McCarthy', that is, a more effective one, than I am about certain other long-run trends which could turn the 'Land of the Free' into an Orwell nightmare without a single I.C.B.M. leaving its base in Irkutsk.

Let me take as starting-point an acute article in a recent *New Statesman* (23 November 1957, p. 686) by an American, Mr Arnold Rogow. He argues that the modern mass capitalist society, 'People's Capitalism', produces certain institutions which look American simply because America has gone so far along the road to the universal middle class, and that in eliminating inexorably certain social evils of the older *laissez faire* society, 'People's Capitalism' adds a few new wrinkles of its own, which, as he points out, have not been seriously noted so far in contemporary political thought. Let me quote a paragraph:

> One of these evils, for example, is the evil—and I use the term advisedly—of leisure. For the first time in history, the mass of the people enjoys, or will shortly enjoy, sufficient time and money for the pursuit of leisure. Yet there is reason to believe that the coming 60-hour leisure week will raise problems more serious than those of the earlier 60-hour work week. The 60-hour work week, whatever else it was, was a week of planned activity and, occasionally, of creative activity, which engaged the individual during most of his waking hours. The leisure week, on the other hand, is so far unplanned and for most people non-creative. Gadgetry, hobbies, attending the movies and watching television are often engaged in compulsively, and this suggests that they function less as meaningful activities than as attempts to escape boredom.

In this phenomenon, so neatly described by Mr Rogow, I see the opening for a large-scale development which seems to me a major threat to freedom. This time, this 60-hour leisure week, has to be filled somehow and in a mass, commercial society like ours, it is filled with the creations of a small cabal of 'Madison Avenue' men, radio, advertising and television executives. In the United States, mass media of communication are all run by private enterprise, that is, no B.B.C., and no Third Programme, unless it pays. What sort of things do, in fact, pay? Quiz shows, 'soaps' (the so-called 'soap operas', which are serialized tales of family and romance, supported by adverts from the soap and cleansing companies or other household products, which appeal to the housewives who are the listening audience), the network comedians and the huge variety shows and/or thrillers. My point here is not to debate the pros and cons of commercialism in the field of communications but rather to point out the inherent threat to freedom in the control of these media by the tiny clique who operate the networks and make policy. The same threat, perhaps more serious since it is more actively formative of opinion, lurks in the magazine empire of Henry Luce's Time-Life Inc., which publish four of the Nation's leading magazines, *Life*, *Fortune*, *Time* and *Sports Illustrated*. The Hearst and Scripps-Howard newspaper chains extend to every city and are often the only dailies in large areas.

Mass communications are in themselves neutral tools, available to a Franklin Delano Roosevelt and to a Hitler. It cannot be argued that public opinion is infinitely plastic. Both points are fair. The Goebbels technique of the 'Big Lie' needed certain prerequisites, which do not yet exist in the United States; but they could. There have been alarming examples of the power of the press to 'black-out' a political figure or to boost him, as in the case of McCarthy, but so far the press and other media have been fairly responsible. It is not what they have done in any specific case but the steady pounding of the audience into shape, the ceaseless thumping of the listener, which is so disturbing. The advertisers demand results and the mass media comply. The goals so far have been generally non-political but the malleability in the audiences which the constant bombardment produces is a political reality of the highest sort. Eisenhower, a man of the most mediocre capabilities, is entirely a creation, a work of art, of the 'social engineers'. His campaign advisors set precedent in 1952 when they employed Robert Montgomery, the well-known actor, to prepare the Eisenhower personality for public consumption. Present-day American foreign policy is little more than a set of slogans which to the experienced ear seem to be exactly the sort of thing the toothpaste companies say, in, of course, a slightly different context.

The same technique, radicalized and sharpened, was used with striking success by Goebbels, the 'Big Lie' technique. It worked because a chaotic and levelling inflation had ruined great and stable

classes and had reduced German society to an atomized, hopeless and discouraged mob, a horde of starving pensioners, of disillusioned intellectuals, of lower middle class shopkeepers whose savings had been eradicated, of cynical profiteers who rode the inflation and of great industrialists whose markets were threatened by rioting currency. There are slower ways of achieving the same end and it is the end which determines the success of the 'Big Lie'. The end is the negation of everything posited at the beginning of this article, the free individual, protected behind idiosyncratic and personal bulwarks. For in the moment, as in Nazi Germany or in the coming America, that the individual faces the state alone without his memberships, his peculiarities, his institutional hedges and his churches, a potential totalitarian situation exists.

The devaluation and levelling of all values has gone much farther in the United States than in Britain, and, as a result, may not appear to be a real problem to English readers. It is. The logic of the system requires the tiny clique, who act with all the good-will in the world, for I do not accuse them directly, to create a pre-totalitarian public, an atomized, undifferentiated, malleable public, suggestible and fluid. They have so many units of a product 'to push' that they dare not permit resistance of any sort. What it might mean, when translated into British terms, would be the disappearance of the Welsh as an identifiable group, the eradication of local dialect and mannerism, the melting of the Scottish into the general English way of life, and so on. It is clear that the levelling has a way to go yet in the United Kingdom. Not so at home. The south, as a cultural and institutional identity, is on the way out. Local accents are disappearing under the broadcast swell of basic American speech. States Rights protections of the Constitution are giving way like old walls to a bulldozer, before the inexorable push of Federal power. From coast to coast, we are looking, dressing, eating, talking, reading and thinking more and more alike. Local differences which are so loudly and often proclaimed, are largely a commercial sham, as in the case of 'Texanism', which has become little more than a medium for selling certain characteristic articles of clothing.

What required devastating inflation in Germany is moving forward peacefully in the U.S.A. The process heads straight for the pre-totalitarian situation, which I see as the confrontation of the helpless, denuded individual and the all-powerful, all-knowing state. The Eisenhower Administration with its slogans, its created personalities, its teams of promotion men and its canned and condensed thought is only one alarming, more, terrifying example of where we are heading. Even politics must be mass consumed. Politics are only reaching the stage long ago reached in business and with it the realization that mass producer must create the mass consumer. No differences are permissible. Differences of sex, of race, of age, of background, of region, of faith and of ability must be ruthlessly erased. We must use the same soap.

To convince Grandma from Sicily to stop using the old battered pot to cook spaghetti and to start using Gamborelli & DeVito's Frozen Spaghetti ('Ready to Eat in Seven Minutes'), is no easy task, but 'American ingenuity' is up to it. The only question remaining is one of time. How long will it take for the pulverization of the citizenry to reach that degree of completion at which it will no longer matter whether one lives in Chicago or Budapest? We are all awaiting by our television the coming of the larger than life, cast of thousands, hygienic and handsome, 100 per cent red blooded, patriotic American Dictator. Tune in next year for the next exciting chapter. J. STEINBERG

College Notes

Honours List

Birthday Honours, 1957 (additional):

C.B.E.: Mr E. O. LEWIS (B.A. 1907), Lord Chancellor's Medical Visitor in Lunacy.

O.B.E.: J. A. WILSON (B.A. 1937), squadron-leader, Royal Air Force.

New Year Honours, 1958:

C.M.G.: Mr J. T. REA (B.A. 1930), President of the City Council, Singapore.

In the Birthday Honours of the Queen of the Netherlands, 1957 Dr J. J. VAN DER LEE (M.Litt. 1951), permanent under-secretary for International Organizations in the Netherlands Ministry of Agriculture, Fisheries and Food, was appointed an Officer in the Order of Orange-Nassau.

Fellowships

Elected into Fellowships, Michaelmas Term, 1957:

Sir JOSEPH BURTT HUTCHINSON (B.A. 1923), Drapers Professor of Agriculture.

MICHAEL REX HORNE (B.A. 1942), University Lecturer in Engineering.

LEON MESTEL (B.A. 1948, from Trinity), University Assistant Lecturer in Mathematics.

KENNETH FLEMING QUINN (B.A. 1947, from Emmanuel), Lecturer in Classical Studies, University of Melbourne (Dominion Fellow).

JEAN-BERTRAND MARIE BARRÈRE (M.A. 1954), Professor of French Literature.

Prizes, Awards, and other Honours

A Royal Medal of the Royal Society has been awarded to Professor W. V. D. HODGE (B.A. 1925), formerly Fellow.

The honorary degree of Doctor of Divinity was conferred on 20 November 1957 by the University of Leeds upon the Right Rev. F. D. COGGAN (B.A. 1931), Bishop of Bradford.

Mr H. D. JOCELYN (B.A. 1957) has been elected to the Rome Scholarship in Classical Studies at the British School at Rome.

Mr KENNETH H. JACKSON (B.A. 1931), formerly Fellow, Professor of Celtic in the University of Edinburgh, and Dr GLANVILLE L. WILLIAMS (B.A. 1933), formerly Fellow, Fellow of Jesus College and Reader in Law in the University of Cambridge, have been elected Fellows of the British Academy.

The following University awards have been made to members of the College:

Wrenbury Scholarship: MANMOHAN SINGH (B.A. 1957).

Burney Studentship: I. M. FOWLIE (B.A. 1957).

Henry Arthur Thomas Studentship: F. R. D. GOODYEAR (B.A. 1957).

Sandys Studentship: H. D. JOCELYN (B.A. 1957).

Esso Studentship: R. M. NEDDERMAN (B.A. 1956).

Michael Foster Studentship in Physiology: J. G. ROBSON (B.A. 1957).

W. A. Meek Scholarship: J. NUTTALL (B.A. 1957).

Pitt Scholarship and Henry Arthur Thomas Scholarship: J. B. HALL (Matric. 1956).

Second Chancellor's Classical Medal: F. R. D. GOODYEAR (B.A. 1957).

Ellen McArthur Prize: W. G. RIMMER (B.A. 1949).

Carus Greek Testament Prize: *Proxime accessit* M. H. CRESSEY (Matric. 1955).

Grant from the Alasdair Charles Macpherson Fund: P. C. N. CONDER (B.A. 1956).

Grant from the Philip Lake Fund II: D. B. GRIGG (B.A. 1956).

Grant from the Craven Fund: H. D. JOCELYN (B.A. 1957).

David Richards Travel Scholarships: T. J. SCANTLEBURY (Matric. 1956), D. R. STODDART (Matric. 1956).

Henry Arthur Thomas Travel Exhibitions: J. B. HALL (Matric. 1956), H. D. JOCELYN (B.A. 1957).

Academic Appointments

The following elections and appointments of members of the College have been announced:

Regius Professor of Physic: Professor J. S. MITCHELL (B.A. 1931), Fellow.

Regius Professor of Divinity: The Rev. E. C. RATCLIFF (B.A. 1920), Fellow, Ely Professor of Divinity; from October 1958.

Plumian Professor of Astronomy and Experimental Philosophy: Mr FRED HOYLE (B.A. 1936, from Emmanuel), Fellow; from October 1958, on the retirement of Sir Harold Jeffreys (B.A. 1913), Fellow.

Reader in English Law: Dr G. L. WILLIAMS (B.A. 1923), formerly Fellow, Fellow of Jesus College.

University Lecturer in Engineering: Mr M. G. COOPER (B.A. 1948).

Assistant director of research in Botany: Dr C. P. WHITTINGHAM (B.A. 1943).

Assistant in research in Animal Physiology: Mr M. G. BRUSH (Matric. 1955).

Mr J. M. ZIMAN (incorporated M.A. from Oxford 1954) has been elected into a Fellowship in King's College.

Mr B. G. CARTLEDGE (B.A. 1954) has been elected into a Research Fellowship in St Antony's College, Oxford.

Dr J. A. BARNES (B.A. 1939), formerly Fellow, Professor of Anthropology in the University of Sydney, has been appointed Professor of Anthropology in the Research School of Pacific Studies in the Australian National University, Canberra.

Mr JOSEPH MACDOWALL (B.A. 1951), senior scientific officer in the Meteorological Office, London, has been appointed leader of the Royal Society International Geophysical Year Antarctic expedition at Halley Bay from January 1958.

Professor W. V. D. HODGE (B.A. 1925), formerly Fellow, has been elected Physical Secretary of the Royal Society of London.

Mr C. J. PERRET (B.A. 1950), of the Lister Institute of Preventive Medicine, has been appointed to a senior lectureship in microbiology in the Medical School of the University of Western Australia.

Mr L. D. REYNOLDS (B.A. 1952), Fellow of the Queen's College, Oxford, has been elected into an official Fellowship in Brasenose College.

The Rev. F. E. VOKES (B.A. 1933), Professor of Divinity and Hebrew in St David's College, Lampeter, has been appointed Archbishop King's Professor of Divinity in Trinity College, Dublin.

Mr D. B. SAWYER (B.A. 1947) has been appointed Professor of Mathematics in the University of Otago, New Zealand.

The Rev. D. J. H. KEYTE (B.A. 1940), chaplain and assistant master at King William's College, Isle of Man, has been appointed master at Adisadez College, Cape Coast, Ghana.

Mr J. HEMMINGS (B.A. 1946) has been appointed deputy headmaster of Halesowen Grammar School.

Dr B. M. W. TRAPNELL (B.A. 1945) has been appointed headmaster of Denstone College.

Mr GEOFFREY WHITEHOUSE (B.A. 1941) has been appointed headmaster of Berwick upon Tweed Grammar School.

Mr A. A. A. FYZEE (B.A. 1925) has been appointed Vice-Chancellor of the University of Jammu and Kashmir; for the year 1958–9 he is to be visiting professor at the Institute of Islamic Studies, McGill University, Montreal.

Mr R. G. PENTNEY (B.A. 1947), assistant master at Sedbergh School, has been appointed headmaster of St Andrew's College, Dar-es-Salaam, Tanganyika, from November 1958.

Dr G. E. DANIEL (B.A. 1935), Fellow, has been appointed editor of *Antiquity*.

Dr M. V. WILKES (B.A. 1934), Fellow, has accepted the invitation of the British Computer Society to become their first President.

Mr T. C. SWINFEN (B.A. 1954) has been appointed to a mastership at Rugby School.

Dr WALTER SCHAFFER, formerly Fellow, has been appointed Professor of Physics in the University of Cape Town.

Mr P. M. DANIEL (B.A. 1938) has been appointed Professor of Neuropathology at the Institute of Psychiatry, Maudsley Hospital, London.

Dr R. M. GOODY (B.A. 1942), formerly Fellow, Reader in Meteorology at the Imperial College of Science and Technology, University of London, has been appointed Professor of Meteorology at Harvard University.

Dr N. R. HANSON (M.A. 1953), Fellow, University Lecturer in the Philosophy of Science, has been appointed Professor of Philosophy in the University of Indiana.

Ecclesiastical Appointments

The Rev. M. E. MCCORMICK (B.A. 1930), chaplain of the Royal Naval Hospital, Plymouth, to be vicar of Dunster, Somerset.

The Rev. R. S. DAWSON (B.A. 1923), chaplain of St Edward, King and Martyr, Cambridge, to be Treasurer and Prebendary of Calne in Salisbury Cathedral.

The Rev. A. C. DE P. HAY (B.A. 1932), vicar of Healey, Northumberland, to be vicar of Heddon on the Wall, Northumberland.

The Rev. J. NOURSE (B.A. 1943), formerly Choral Student, to be minor canon of St George's Chapel, Windsor, and priest in charge of Eton Wick.

The Rev. NORMAN H. KEW (B.A. 1948), Army chaplain, to be minister of Banners Gate Congregational Church, Sutton Coldfield.

Ordinations

Mr J. S. BARTON (B.A. 1954), B.D., McGill, was ordained deacon 31 May 1957 by the Bishop of Montreal, as chaplain to the Student Christian Movement, McGill University, Montreal; and priest 18 December 1957.

Mr H. K. MORTON (B.A. 1951), Scholae Cancellarii, Lincoln, was ordained deacon 22 September 1957 by the Bishop of St Alban's, to the curacy of Hatfield Hyde, Hertfordshire.

Mr D. WHITEHEAD (B.A. 1950), Wells Theological College, was ordained priest 29 September 1957 by the Bishop of Manchester.

Mr A. J. TOMBLING (B.A. 1954), Ridley Hall, was ordained deacon 29 September 1957 by the Bishop of Peterborough, to the curacy of St Mary, Rushden.

Resignations

The Rev. HARRY SNEATH (B.A. 1897), rector of Alburgh, Norfolk.

The Rev. CORNWELL ROBERTSON (B.A. 1891), rector of Cockfield, Suffolk.

Public Appointments

Sir HUGH MACKINTOSH FOOT (B.A. 1929), Captain-General and Governor-in-Chief of Jamaica, has been appointed Governor and Commander-in-Chief of Cyprus.

Mr G. R. COLVIN (B.A. 1925) has been appointed Area Marketing Director, South Eastern Area, Fatstock Marketing Corporation.

Mr W. A. B. HOPKIN (B.A. 1936), Director of the National Institute of Economic and Social Research, has been appointed secretary of the Council of Prices, Productivity and Incomes.

Dr G. S. MAHAJANI (B.A. 1924), Vice-Chancellor of Delhi University, has been appointed a member of the Union Public Service Commission, New Delhi.

Mr M. D. ROSENHEAD (B.A. 1956) has been adopted as prospective Liberal candidate for North Hendon.

Legal and Medical Appointments

Mr ZALI MAW (B.A. 1951) was called to the Bar by Gray's Inn on 4 February 1958.

Mr I. W. BROOMHEAD (B.A. 1945) has been appointed senior registrar in plastic surgery to St Thomas's Hospital and the Hospital for Sick Children, Great Ormond Street, London.

Other Appointments

Mr J. R. M. VAUGHAN (B.A. 1948) has been appointed product engineer, Power Tube Department, General Electric Company, Schenectady, New York.

Dr N. F. ASTBURY (B.A. 1929) has been appointed Deputy Director of Research to the British Ceramic Research Association, Stoke on Trent.

Mr W. B. MORRELL (B.A. 1934) has moved from Birmingham to London as a director and general manager of Westminster Press Provincial Newspapers Limited.

Mr D. G. W. ACWORTH (B.A. 1923) has been appointed a director of the General Electric Company Limited, in charge of all overseas companies and export sales.

Marriages

JOHN FREDERICK LIVELY (B.A. 1953), Fellow of St Antony's College, Oxford, to PENELOPE MARGARET LOW, only daughter of R. V. Low—on 27 June 1957, in London.

HERBERT WILLIAM MANCE (B.A. 1940) to MARGARET KATE ANDERSON, only daughter of H. A. Anderson—on 26 July 1957, at St Leonard's Parish Church, Seaford, Sussex.

ALAN JOHN WILLSON (B.A. 1953) to JILLIAN SIMPSON BALL, elder daughter of C. C. Ball, of Trumpington—on 27 July 1957, at the Church of Our Lady and the English Martyrs, Cambridge.

JOHN SEYMOUR CONWAY (B.A. 1952) to ANN PATRICIA JEFFERIES, of Little Parndon, Harlow, Essex—on 10 August 1957, at St Peter's Church, Roydon, Essex.

JONATHAN CRABTREE (B.A. 1957) to CAROLINE RUTH KEIGWIN OLIVER, daughter of A. E. Oliver, of Wimbledon—on 28 August 1957, at St John's Church, Wimbledon.

JOHN OSBORNE MAVOR (B.A. 1952) to ANNE JENNIFER WILKIE, younger daughter of James Wilkie, of the Red Cottage, Fletching, Sussex—on 21 September 1957, at St Andrew and St Mary's Church, Fletching.

COLIN BAIN GUTHRIE (B.A. 1952) to KATHLEEN ANN PIKE—on 23 October 1957, at St Mary's Church, Alverstoke, Hampshire.

DEREK JOHN PERRY (B.A. 1954) to MARY ELIZABETH DAVIS, only daughter of Arthur V. Davis, of Winton—on 10 August 1957, at St Peter's, Bournemouth.

WILLIAM MCCRAE AITKEN (B.A. 1944) to FAITH MARION MORTON, only daughter of the Rev. T. Ralph Morton, of Glasgow—on 7 December 1957, at Calabar, Nigeria.

GEORGE CRITCHETT CHAPMAN (B.A. 1949) to AVRIL VERONICA CLARKE, daughter of Charles E. Clarke, of Walton on Thames—on 14 December 1957, at Townstal, Dartmouth.

DAVID ANDERSON CROSS (B.A. 1947) to MADELINE SALLY DENNIS, daughter of H. E. Dennis, of Stansfield, Suffolk—on 19 October 1957, at All Saints' Church, Stansfield.

JOHN THOMAS CLARK (B.A. 1953) to LESLEY HILDA LINE, only daughter of A. L. Line, of Fareham, Hampshire—in December 1957, at St Bartholomew the Great, West Smithfield, London.

ANTONY WALLACE ALAN REEVE (B.A. 1957) to HAZEL PAMELA MASTERS, daughter of the late F. C. Masters, of Cambridge—on 24 August 1957, at Emmanuel Congregational Church, Cambridge.

RICHARD GEOFFREY BARDSLEY (B.A. 1950) to ELDA SHANTZ, only daughter of Blaine L. Shantz, of Jacksonville, Florida—in April 1957, at Arlington, near Washington, U.S.A.

JOHN WINGATE MALTBY (B.A. 1951) to MARGARET MARY MITCHELL, daughter of W. J. Mitchell, of Southampton—on 18 January 1958, at St Peter's, Vere Street, London, W.

JOHN HUBERT DALY BRISCOE (B.A. 1954) to JANET ANNE EARLAM—on 1 February 1958, at All Saints' Church, Warlingham.

PETER VAUGHAN TROTMAN (B.A. 1953) to MARGARET OLIVE POCOCK, daughter of Ivo Pocock, of Seaford, Sussex—on 1 February 1958, at St Peter's Church, Blatchington, Sussex.

JOHN BRIAN SNOW (B.A. 1948) to R. ELAINE SURTEES, daughter of G. E. Surtees, of Northwood, Middlesex—on 8 February 1958, at Holy Trinity, Northwood.

GEORGE THOMPSON WORDIE (B.A. 1950) to MINA REID ELLIS—on 10 February 1958, at Grey Friars Church, Aberdeen.

ROBERT ROSS (B.A. 1934) has asked us to say that by the marriage noticed in the last number of *The Eagle*, he 'acquired not a wife, which he already has, but a step-mother'.

The editors wish to express their particular appreciation to the old Johnians who have contributed their reminiscences to the present number—including Sir Hugh Casson, whom our readers will have recognized as the artist responsible for the drawings.

Among the Guinness poetry awards for 1956/7 was a special award to Mr Frank Kendon, Fellow of the College, for his poem *Approach to Ely*, which was published in the last but one issue of *The Eagle*.

The series of articles which appeared in the last issue under the heading 'A Sense of Grievance?' aroused considerable interest, and we hope to publish a further symposium on the subject in due course.

Obituary

REGINALD SIDNEY KINGSLEY SEELEY, who died on 3 August 1957, as the result of a motoring accident, was born on 12 June 1908, being one of the sons of the Venerable George Henry Seeley, at one time Archdeacon of Rangoon. From Marlborough College, where he had been instructed by such great teachers of the Classics as Sir Cyril Norwood, who was then Master, and also G. M. Sargeaunt, he entered Christ's College in 1927 as a Scholar and subsequently was a Tancred Student of his College and a Bell Exhibitioner and Wordsworth Student of the University. He took both Parts of the Classical Tripos and, from Ridley Hall, Part I of the Theological Tripos. On his ordination he became Curate of Rugby Parish Church in 1932, but two years later he returned to Cambridge as Chaplain of St John's College. His loyalty to the College of his adoption was strong and constant, and its members in Toronto will not forget his regular encouragement here in later years of their reunions and the hospitable grace, friendliness, and dignity with which he presided over them.

In 1938 he came to Canada and the city of Winnipeg as Professor of Exegetical Theology in St John's College, of which he was later Warden, and as Canon of St John's Cathedral. In 1943 he became Dean of the Diocese of Ontario and Rector of St George's Cathedral, Kingston, but relinquished these charges in 1945 on his appointment to Trinity College in succession to Dr Cosgrave as Provost and Vice-Chancellor. The loss to his College by his death is shared deeply by all who have known and appreciated his services, not only to the University as a whole and to his Church, but also to the scholarly, educational, and social causes in which he believed. He was the first President of the Classical Association of Canada, and the skill and wisdom with which he guided its early deliberations and policy and worked untiringly for its success left it firmly established as the national expression of the discipline in which he was trained. He was also a past President of the Civil Liberties Association, Chairman of the Canadian Institute of Public Affairs, and Canadian Liaison Officer for the Colonial Service of Great Britain. Honorary degrees were conferred on him by six universities. In addition to his many activities he was the author of two books, *The Sign of the Cross* and *The Function of the University*, which were published in 1945 and 1948 respectively.

In the latter work he deplored the tendency to over-specialization in the humanities as well as in the sciences, maintaining that the proper

function of a university education is to develop not skills but breadth of view, sound judgment, and depth of insight. He conceived the responsibility of a university to society at large to be that of maintaining high academic standards and of acting as trustee in the national life for such qualities as impartiality, integrity, moral courage, and a sense of perspective. This list does not exhaust the qualities for which the late Provost of Trinity College was himself a trustee within his College and University; for to them may be added among others wisdom in counsel, the gift of saying the right thing at the right time pleasantly, firmly, and, on occasion, eloquently, the confidence which he described in the same book as being 'the possession of those who passionately seek the truth that makes us free', and the courage, physical as well as moral, which was born of this confidence. R. J. G.

CHARLES STANLEY PINCKARD FRANKLIN (B.A. 1898), Instructor Captain, Royal Navy, died at Reigate, 19 June 1957, aged 80.

DAVID BURNSALL HARRIS (B.A. 1942), chartered accountant, died at Northwood, Middlesex, 23 June 1957, aged 36.

GEORGE LISTON LAMB (B.A. 1928), housemaster at Marlborough College, died at Marlborough, 26 July 1957, aged 51.

EDGAR DAVIDSON (B.A. 1899), solicitor, formerly of Hong Kong, died at Bristol, 6 August 1957, aged 79.

ESMOND GARETH RECORDON, M.D. (B.A. 1925), senior ophthalmic surgeon at Addenbrooke's Hospital, Cambridge, died 23 August 1957 at Overy Staithe, Norfolk, aged 53.

HAROLD MAYFIELD WILKINSON (B.A. 1897), assistant master at Durham School from 1906 to 1933, died at Scarborough, in August 1957, aged 82.

THOMAS CHARLES TOBIN (B. A. 1897), naval architect, died at Dorking, 6 September 1957, aged 82.

HUBERT ALLAN ROSE (B.A. 1908), of the Inner Temple, barrister at law, who had a large conveyancing practice at the Chancery bar for some thirty years, died in London, 4 September 1957, aged 70.

FRED MILNER (B.A. 1927), C.M.G., Financial Adviser and Treasury Representative in the Middle East, died in Cairo, after a heart attack, 4 September 1957, aged 52.

LESLIE BURTON BURNETT (B.A. 1892), for many years in medical practice at Oxford, Canterbury, New Zealand, died at Sumner, New Zealand, 28 June 1957, aged 85.

ERNEST MELVILLE CUTTING (B.A. 1904), sometime lecturer in botany at University College, London, died at Theydon Bois, Essex, 2 October 1957, aged 75.

EVELYN FRANCIS MACKENZIE VAN MILLINGEN (B.A. 1923), Lieutenant-Colonel, Cambridgeshire Regiment, died in London, 15 October 1957, aged 56.

WILLIAM EDWARD DEWING (B.A. 1900) died at Martin Hussingtree, Worcester, 27 October 1957, aged 88.

JOHN KNOWLES THORPE (B.A. 1924), solicitor, died at Ross on Wye, Herefordshire, 29 October 1957, aged 54.

JAMES GARRETT YATES (M.A., by incorporation from Trinity College, Dublin, 1945), Fellow of Trinity College, Cambridge, University Lecturer in Engineering, died in Cambridge, 1 November 1957, aged 42.

BERNARD WILLIAM GILBERT (B.A. 1913), G.C.B., K.B.E., Honorary Fellow, Joint Second Secretary to the Treasury from 1944 to 1956, died at Chesham Bois, Buckinghamshire, 7 November 1957, aged 66.

FRANK HORTON (B.A. 1903), formerly Fellow, sometime Professor of Physics at the Royal Holloway College, University of London, and Vice-Chancellor of the University of London from 1939 to 1944, died in Cambridge, 31 October 1957, aged 79.

LEONARD CULLIS (B.A. 1905), Fellow of the Aeronautical Society, died at Leamington Spa, 15 August 1957, aged 73.

HENRY THOMAS HEYWOOD (B.A. 1935), senior inspector of Taxes, Newcastle upon Tyne, died at Blyth, Northumberland, 28 September 1957, aged 44.

THOMAS HAY (B.A. 1895), headmaster of Chelmsford Grammar School from 1909 to 1928, died at Nailsworth, Gloucestershire, 21 November 1957, aged 84.

HUMPHREY PHILLIPPS WALCOT BURTON (B.A. 1910), canon emeritus of Lincoln, rector of Louth from 1928 to 1951, died at Cheltenham, 15 December 1957, aged 69.

ANDREW GOURLAY CLOW (B.A. 1912), K.C.S.I., C.I.E., Governor of Assam from 1942 to 1947, chairman of the Scottish Gas Board, died in Edinburgh, 31 December 1957, aged 67.

RONALD FRANCIS CAMPBELL WARD, M.D. (B.A. 1897), formerly in medical practice in Harrogate, died 6 October 1957, aged 82.

CHARLES GEOFFREY BELLEW WEATHERILT (Matric. 1931), died in South Africa, 16 November 1957, aged 45.

WILLIAM LOUIS WALTER (B.A. 1898), rector of Sutton Mandeville, Salisbury, since 1911, died 16 January 1958, aged 89.

EDWARD SEPTIMUS GEORGE DE LA MOTTE (B.A. 1923), formerly a civil engineer in Argentina, died as a result of a flying accident in Equatorial Africa, on 27 January 1958, aged 57.

REX STANSFELD, M.C. (B.A. 1910), M.R.C.S., L.R.C.P., formerly in medical practice in Sussex, died at Littlehampton, 28 January 1958, aged 69.

JOHN HENRY PEGG (B.A. 1892), M.R.C.S., L.R.C.P., for many years in medical practice in Reigate, died 1 February 1958, aged 87.

ARTHUR DANIEL SIDNEY SMITH (B.A. 1897), vicar of Monk Hesleden, Co. Durham, from 1934 to 1949, died at St Helen's Cottage, Tarporley, on 9 February 1958, aged 83.

DOUGLAS RAYNER HARTREE (B.A. 1921), F.R.S., formerly Fellow, Fellow of Christ's College and John Humphrey Plummer Professor of Mathematical Physics, died in Cambridge, 12 February 1958, aged 60.

ALFRED JAMES CHOTZNER (B.A. 1895), Indian Civil Service (retired), M.P. for West Ham from 1931 to 1934, died at Hove, Sussex, 12 February 1958, aged 84.

Book Reviews

JOHN FERGUSON. *Roma Aeterna, The Value of Classical Studies for the Twentieth Century.* (University College, Ibadan, 1957.)

My old friend John Ferguson's inaugural lecture is a rich and moving oration, characteristic of the man in its breadth of knowledge and sympathy. Its theme is well-worn, though entirely appropriate to a newly founded chair, namely, a defence of the Classics; and its argument can be roughly expressed in five points. (1) Translation into and from Greek and Latin is a valuable mental discipline. (2) Greek and Latin are the basis of much of the vocabulary of modern Europe. (3) Scientists should remember that the achievement of the ancients in the field of the sciences was not negligible, and that they were the first possessors of that 'divine unfaith' which has moved physical mountains. (4) Technology is not enough; it must be guided by humane studies which care for human behaviour, and such a humanism can be supremely well fostered by contact with the great ancient minds, who adumbrated all humanity's most permanent and crucial problems. (5) Finally, education should bring the taught into contact with ends as well as means, and the Classics enshrine much that is beautiful and good in itself.

To strip a discourse of its clothing of words is already to falsify it, for that which is earnestly believed and passionately expressed by a good man usually has something in it. Nevertheless, as another Johnian concerned with these matters, I am bound to say that I see them in some respects rather differently.

The Classics have suffered expulsion from the head of the academic pecking order, and are resentful; the scientists (or more specifically the physicists), who have succeeded to that position, bully and nag with the nervous aggressiveness of the newly arrived. Hence attacks and defences, when both sides could be better occupied. The physicists should not behave as if they believed that there is no good brain except a mathematical brain, and should not demand that all the best potential scholars be handed over to them. On the other hand, Classical scholars must not defend their position with bad arguments, and I believe that if we abandon the bad arguments we shall be left with only a little—but that little will be splendid. Gilbert Murray at the Jubilee of the Classical Association asked 'Are our pearls real?' Not all of us are yet willing enough to throw away the paste if it means nearly emptying the casket. And for Heaven's sake let us stop our superior talk about humanizing and integrating the scientists. Apart from its being rude it is also mistaken. Many of my scientific colleagues shame me by the width of their cultural interests and their willingness to let me talk my shop; and they are increasingly aware of the value, as a cultural study, of the history and philosophy of their own disciplines.

Incidentally, here is a field in which we might well join them. It is no use our simply descanting upon the greatness of Aristotle and Archimedes. That is a fact, but does not lead any further. What Classical scholars ought to be doing is illuminating the social and intellectual context in which these great men

struggled with their problems—something which it is our job to know about, and which might foster a common interest.

What of our other claims? I do not think it is right to assert that Classics at University level are any better mental discipline than anything else at that level. The point that there is a lot of Latin in English and a lot of Greek in the terminology of science is true but trivial, and again leads no further, except to the occasional avoidance of a solecism which it may be positive pedantry to avoid. Indeed, I fear that the Classics as we teach them often blunt the edge of youthful intelligence, through concentrating too exclusively on one or two kinds of question. This is profoundly a pity, because the one pearl of great price that remains is, in my opinion, the comprehensiveness of Classical studies. Language, drama, history, politics, philosophy, art, religion—to all these activities of mankind and many more the Classical student is invited by the material of his subject to direct his attention, and thus ought to be able to apply a mature judgment to many important human issues. We do not sufficiently encourage him to realize that he can and should do this, and that therefore his studies are not wholly backward-looking. Seen in this light the Classics are at least as good a general high-level education as any other, and substantially better than many, for all those whose life's work is destined to be spent in non-specialist activities. It seems to me just not true that everyone needs some science at University level to be properly educated, any more than it is true that everyone needs some Greek, or some of any one particular thing.

The Classics certainly contain in high concentration a remarkably rich piece of the European heritage; but here also there lies a danger. The Western intellectual needs to be rather less self-assured now than he has been in the past about the superiority of his heritage to all others, because it does not look as though he is going to inherit the earth. Furthermore, Classical literature enshrines within its compass quite a bit of hallowed junk, and it would be a further act of salutary humility on our part to reappraise some of our heritage with a more sincere criticism.

What we as Classical scholars ought to be maintaining is, then, in my view, not quite what John Ferguson maintains, but something of this kind: that there are people (including some very clever people) whose bent lies in non-scientific studies and whose future lies in non-technological occupations; that for them a Classical training is still very valuable, since, properly given, it can direct their eyes to many horizons; that John Ferguson and I ought to be kept where we are to do the training, and even allowed to draw a few good men into the orbit of our pedantry as Classical specialists, to secure continuance of the tradition; but that we must be more willing, and render ourselves more able, to look at the culture of Greece and Rome from modern points of view, and to illuminate for the benefit of a technological society those aspects of the ancient world which best help it to comprehend itself. J.A.C.

CHARLES PARKIN. *The Moral Basis of Burke's Political Thought.* (Cambridge University Press. 12*s.* 6*d.*)

Mr Parkin's essay on Edmund Burke starts with the argument that he cannot be treated as being merely a writer on practical politics and that, in so far as he is treated as a political thinker, he cannot be dismissed as being merely the advocate of expediency and tradition. It then demonstrates how all Burke's writing was the expression of a coherent moral philosophy of man and community.

The centre of the argument is a reinterpretation of Burke's views on the

Social Contract and on the natural rights. A careful analysis of Burke's views, and particularly of his attack on the French Revolution, enables Mr Parkin to show that he did not reject the Social Contract theory, but only the radical interpretation given to it in the late eighteenth century, or repudiate all notion of natural rights, but only the French Revolution's abstract and absolute conception of natural rights. His criticism of the French Revolution was thus much more than the protest of a practical politician against the ascendancy of abstract theory in politics. It was based on a fundamentally different attitude about the nature and limits of political action and, more precisely, on Burke's belief in the moral dependence of men on a higher source.

Mr Parkin admits that Burke was led almost unwittingly into this field of general political theory by the need to justify his uncompromising opposition to the course of the Revolution in France. He admits that, even when Burke had moved into this field, a good deal of what he wrote was allusive and unsystematic. In his view, however, these are the reasons why Burke's position has been so widely misunderstood and why it requires the systematic analysis which he has now attempted. Burke's thought certainly acquires greater depth and consistency as a result of this treatment without, on the other hand, being given more depth and consistency than it deserves. This short but original book can thus be recommended to all who are interested in Burke and in what Burke himself valued—good writing and clear thinking about politics.

F. H. H.

J. G. A. Pocock, *The Ancient Constitution and the Feudal Law*. (Cambridge University Press, 1957.)

Dr Pocock is concerned in this book with much of the ground traversed, nearly twenty years ago, by Professor D. C. Douglas in his *English Scholars*; and he is generous in his acknowledgments to Professor Douglas. Yet in fact their approaches to the historiography of the seventeenth century are very different. 'The subject of this book is a learned group of worshipful men', wrote Professor Douglas, and he described for us, often entertainingly, the lives and writings and techniques of Dugdale, Brady, Wharton, Madox and their contemporaries who 'established the foundations of our present knowledge of medieval England'. Dr Pocock accepts no less willingly that this was 'the first great age of modern historiography', but his approach to it is more analytical and selective. His theme is the gradual dethronement of the historical assumption that the English constitution as it existed in the seventeenth century was immemorial, stretched back into the mists of time to a point where the memory of man runneth not to the contrary. It was above all a view of history which had its birth in the Inns of Court, and which the common lawyer justified by arbitrarily selected precedent; it was a dogma shared alike by parliament men and the royalist Hyde. Yet it decayed, despite the apparent triumph of this view in 1688 and the mark it leaves upon the thought of Burke. Dr Pocock also marshals the critics—Hobbes, Filmer, Harrington and above all Spelman and Brady, who applied the learning of France and Scotland to show that there had been a specific time when the law and government of England had been transformed by intrusive feudalism. This historical controversy, moreover, was right at the heart of the political controversy, particularly of later Stuart England; indeed, it represented the terms in which current political issues were discussed (if so mild a word is appropriate to the vigour of seventeenth-century polemic). In that sense Dr Pocock's book is about much more than the history of historiography; it

deals with the basic structure of political thought in England's century of revolutions. It is written with elegance and clarity and deals with complex problems with skill and perception. It is certainly a book which all who seek to understand the constitutional history of seventeenth-century England will neglect at their peril; and even those who concern themselves with the 'rise of the gentry' will be ill-advised to ignore Dr Pocock's revaluation of Harrington.

E.M.

John Sibly. *Sinfonia Elizabethana. Invitation to a Renaissance*. (Mitre Press, 2*s*. 6*d*.)

The choice of title is not entirely happy. Lord, one hears a thousand readers murmur—not another New Elizabethan? And a Renaissance, too—what monstrous beast, its hour come round at last, slouches towards Hampstead to be born? And would it not be better to wait until the christening before sending out the invitations?

Mr Sibly's poem is better than its title, however.

> In his green urn of verdigris
> Shut lies Homer, and the huge song
> Which uttered from his dust, shut between
> Green covers of its Loeb, burbles no more
> Over the pebbles of silence.

An opening like this is arresting. Of course that 'burbles' ought not to be there (particularly after 'Loeb') and 'green urn of verdigris' is one of those unfortunate poetic inversions which suggest a different image from the one intended. All the same, something is being said, and the handling of movement in time with meaning is particularly good.

The theme of Mr Sibly's poem is the lost heroic. Unlike many modern commentators on this theme, however, he believes that the heroic has been lost not merely through the decline of heroic civilizations, but because of a lack of the heroic in the human heart itself:

> We might go back to that land of gold and thorns
> Where the sun's bright metal glints in the soil
> The cactus cleaves the rock, the glittering hero
> Gallant with comrades, pushes the prowed ship
> Through the blind surf, the white scarf of the sea
> Into the wind.
>
> But should we find in the heart
> A hero to match the grand and brutal hero
> We should meet there?

His answer is that we should not. It is not simply that the relics of hero civilization have declined: our flesh is no longer capable of heroism.

> the
> Pithed heart cannot produce any hero
> To match the brazen heroes
> Ambered in song.

As his first movement draws to a close on this theme, his more general purpose begins to emerge. It is, roughly speaking, to produce his own version of *The Waste Land* using the form of the *Four Quartets*. This does not mean that he is merely derivative, however. His general debt to Eliot is indeed evident throughout, but it is an unusually personal and even calculated debt.

Many poets who are now writing in the shadow of Eliot tend to reproduce his tiredness and idiosyncrasies without the delicate precision which sustains them. Mr Sibly, on the other hand, achieves a similar precision and manages to escape most of the idiosyncrasies.

His precision emerges in two ways. He displays a careful observation of nature, which Eliot and most other moderns rarely bother with. Here, for example, is his description of the first stirrings of summer—before

> the meadows
> Tingle with gold and mingle celandines
> With brazen buttercups, before the hapsburg lip
> Of the vetch projects, or locks its grapnel-ended
> Leaf into life, before the arum's evil
> Tower stands venom-stiff, the cobra head
> Of the deadnettle swells, or the tall
> Astonishing pear-tree squirts up its geyser of bloom.

This piece of neat description also illustrates his second, more strictly poetic, precision. He has the poet's love of the exact and evocative word—a love which can be illustrated over and over again from lines such as

> a hubbub
> And hurly swirling round the chuckling god
> With foamstained feet.

At times, however, this gift is exercised with varying effect. One may compare two examples of his use of 'cuddle':

> Grubs
> Cuddled in eyes;

and

> the speedwell cuddling
> The tumbling column.

The first is magnificently gruesome and evocative; the second is not merely flat, but pointless. And Mr Sibly has the further weakness of sometimes indulging his taste for the exact word at the expense of the total effect of the context. Here he loses sight of the Eliot ideal of

> The common word exact without vulgarity,
> The formal word precise but not pedantic,
> The complete consort dancing together....

This failing is particularly evident in his occasional introduction of words which are redolent of mannered pedantry: 'And snow's skullcap shrivels on hill's forrid'. Why does that 'forrid' have to spoil a first-rate metaphor?

> twinkling constellations
> Of gulls drawn widdershins over the placid heaven
> Of dawn.

I wonder if I am alone in finding this sort of thing tiresome and distracting.

It is time to turn from the finer points of style to the general pattern of the whole poem, however. It is in four movements: the first, a meditation on heroes and heroic civilizations, is subtitled 'In the Palace, Malta'; the second and third, developing the theme of infertility, are entitled 'Elegy at the Winter Solstice' and 'Marcia Funebre' respectively, while the last is a call to rebirth.

For his regeneration motif, Mr Sibly makes use of two themes. The first is the idea of the primal sea, which is at one and the same time the original

source of living things and a symbol of the circulating blood in man. This he seems to use as a symbol for that lost energy which is the cradle of heroism, and which it is not in man's power to command at will. His second theme is the effort which can be made—the training which can be undertaken, in order to meet the gift if it is vouchsafed.

> We must exalt again torso and limb
> Fallen and fractured, to greet our hero
> With mind and form, archetype and idol,
> Source, image of art....
> The athlete's precision
> Evident in feeling, the exactness of art
> Bounding the stark expanse of energy.
>
> For the hard belly alone shall enter the paradise
> We plan, the brain disciplined as thighs striving
> At speed; all who enter there must know the geometry
> Of track and hurdle, know poetry's gymnastic....

There is an attractiveness about this programme, yet it has a peculiarly twentieth-century, even 'public-school' ring about it. The precision which we earlier noted as Mr Sibly's most notable quality as a poet here becomes his actual ideal. This is the poetry of the four-minute miler, training himself on scientific principles, or of the pilot controlling his machine at supersonic speeds: and as such it is an appropriate poetry for today; but it is a long way removed from the Greek civilization which it seems to be trying to emulate, where precision of mind and fitness of body were adjuncts to a particular view of life, and not exalted into ends in themselves. The counter-argument to this would no doubt be that precision controlling a mechanized energy is a desirable end when, as here, it is regarded as a preparation for something which will be given from outside. But is this not a false assumption? Is it not rather true that the gulf between present reality and Mr Sibly's ideal is one which so far from being bridgeable in this way has actually been *created* by our single-hearted pursuit of the precise and the disciplined? And if this is true, our poets can sit on the shore piping this sort of music for ever before they will hear an answering strain from Neptune, or anyone else.

Nevertheless, the philosophy of this poem has the great virtue that it springs from Mr Sibly's basic honesty to his age and to his own experience—an honesty that is all too rare in present-day poetry. Moreover, it is a very considerable tribute to this honesty of his that he does not allow himself to end on the sort of triumphant note which one might have expected from his confident assertion of twentieth-century values. Instead he allows his closing lines to be dominated by his sea-symbol, and thus to be turned into a new direction. As a result, it is not the proposed bridge, but the gulf itself which is his final theme. The poem ends on a noted of muted tragedy: and Mr Sibly's undoubted gift for handling the movement of his verse helps to make these lines the most memorable and successful of his whole poem:

> And we, whose bodies balance delicately
> On sole and instep the palace of future
> Civilizations of wit and athlete
> Answer in surge and jump of artery
> Pulse, gulp of cataract and breaker,
> Copy in the blood's abrupt revolution,
> The huge circulation of cloud and ocean,

THE EAGLE

Bearing in veins' perpetual rivulet
Tidal streams of the undifferentiate ocean
That filled ancestral vessels at the flood,
While the coarse salts that rime the thirsty
Skins of soldiers on long tropic marches
Taint with their woe the sluice of our descent
Since primal seabud filled its flask with tears.

J.B.B.

The College Appeal

By now, most readers of *The Eagle* will have received a copy of the College Appeal brochure. The photograph reproduced opposite shows the east range of Second Court in January 1958. We hope to publish news of the progress of the work in succeeding issues.

Further copies of the Appeal brochure may be obtained from the Appeal Secretary, St John's College, Cambridge.