

THE EAGLE

St. J. C. L.
Cal. Lib.
C. 259



June 1962

No. 259

The Eagle

A MAGAZINE SUPPORTED BY MEMBERS OF
ST JOHN'S COLLEGE, CAMBRIDGE
FOR SUBSCRIBERS ONLY

Editorial	page 277
Tuesday	278
From the Commemoration Sermon	285
Christianity and Cambridge Life	286
Writing	292
In 1839	295
Sunday	297
The Library	304
College Notes	306
Obituaries	317
Book Reviews	326

Editorial Committee

MR WOOD (*Senior Editor*), MR HINSLEY (*Treasurer*), D. N. L. RALPHS (*Junior Editor*), DR STERN, W. M. NEWMAN, R. L. NOBBS, R. A. M. MARSHALL, R. J. BAGLIN, C. ADAM.

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.

Editorial

MUCH of this issue is criticism of the College, and many of the opinions expressed represent only that person who expressed them. But we believe that felt criticisms should be voiced, that such things should be said; and that *The Eagle* is the place to say them.

Much of this issue is discussion. We hope that discussion will not end here, that readers will write to add points of their own, or to qualify points already made. The discussion is meant to engage the whole College, past and present members, and not simply the six or seven people whom convenience brought together this Lent Term.

The transcripts of the two long discussions have been slightly 'arranged': arguments have been taken from one person and given to another, with the intention of blurring any too clear lines of character. But the discussions really took place; although the names are fictitious.

Tuesday

A room in St John's College. The time is late evening. There is wine, cigarette-smoke; and talk.

Balderdash: I thought we would devote this, the first of our discussions, to the College itself, as a community, as a place to live in, and then talk on another occasion about College—and University—instruction. I thought we might start with some fairly simple questions, like: Has St John's College a distinct, a distinguishable, personality? Is the term 'a Johnian' a meaningful one in the sense that 'a Trinity man' is? And if the College has a personality, what is it?

Piffle: No, I don't think the College has a distinct personality, in the way that Magdalene, or Trinity, have . . .

Hogwash: I would agree with that.

Poppycok: So would I.

Bunkum: Well, I will certainly agree that St John's does not have this distinct personality you are talking about. But then I don't think any college has, I don't think such a thing exists. I don't think Trinity, or Magdalene, or any other college, has a real personality as a college. I think there is a 'Trinity type', a 'Magdalene type', but I think these types are imposed by a very small section of the college in question. The Trinity type, for example, is imposed by those men in Trinity who are members of the Pitt Club, drive bright-red sports cars, and have girl-friends with very blonde hair. But this is an image which hardly represents Trinity as a college. A lot of Trinity men like brunettes . . .

Drivel: But the type does in fact impose itself, doesn't it? Men in Trinity, and more especially Magdalene, are open to the influence of the college type, and all are to some extent affected by it—even if some are affected inversely, and come to hate the type, to react overstrongly against it.

Moonshine: In which case I don't see the difference between college types and college personalities. I think colleges *do* have distinct personalities, and I think St John's is no exception here. I have always thought of St John's as having a personality; and the personality it has, is that of a good, solid, middle-class, middle-of-the-road, mediocre, no-nonsense college. I always thought that it was the conscious policy of the College to project precisely this image, that there was a definite admissions policy behind all this.

Bunkum: I can assure you that the admissions policy of the College has never aimed at the mediocre.

Balderdash: No, of course not. But it has aimed, has it not, at the good all-round man? I also think of the College as having a personality: it is the college of the man of good character, the man of quick but quiet decision, the man who does his job and never panics, the backbone-of-the-nation. There must be more school-captains in St John's than in any other college in Cambridge . . . But this is not to say that the College aims at admitting the mediocre.

Moonshine: I must say, I don't quite see the difference. Surely you create the nation's backbone, the solid men for the crisis, not by looking for backbone and absence of panic, but by looking first for ability? You pick the able men, and the rest looks after itself. Balliol, for example, selects men on their very high academic ability alone; and Balliol has produced more than its share of the nation's backbone. Surely looking specifically for backbone, *is* selecting the mediocre?

Hogwash: Yes, I see your point. Except that that is not how Balliol selects its men . . . And this school-captain stuff about St John's is the purest nonsense. I think the College does *not* have a specific Johnian personality (although I think certain colleges *have* a distinct personality of their own—even if such a personality is built solely on prejudice and hearsay. Many powerful things are. Anti-semitism is built on little else . . .) but I think we are wrong to imagine that this is a *criticism*, that this is something to be deplored. The College recruits *all* kinds of men from *all* parts of society; any single member of the College is thus in a position to know, and know well, the widest possible variety of types. I think the absence of personality can only be thought of as highly desirable.

Piffle: Yes, it is true that if there is a marked college personality, an individual may be very unhappy in that college, should the personality happen not to suit him. The pale aesthete is probably very miserable among the hearties of St Catharine's . . . I think many very dissimilar people get along in reasonable harmony at St John's.

Poppycok: This is all to do with the *size* of the College, isn't it? I mean, the whole thing is: the absence of a marked personality, and the fact that many very dissimilar people get on well together? The College is large enough to get lost in. You can avoid, not only the *people* you don't like, but the *types* of people you don't like.

Bunkum: Now this, I think, is another question. While I am not prepared to accept the idea of college personalities visible to the naked eye, and definable to the world at large, I *do* think there

is such a thing as a sense of *belonging*, and that perhaps this sense is minimal at St John's—as compared with a smaller college where it is possible for everyone to know almost everyone else . . .

Hogwash: But know them *how*? Know who they are? Know that this is someone you ought to nod to? I don't see that it makes much difference whether you nod to five people or to two hundred and fifty. Surely the only thing that counts is the number of people you know well? and surely this number is determined only by the capacity of the individual for friendship, and not by the number of people around him?

Poppycock: Except that the number of people you know well depends to some extent on the opportunities you have to get to know people at all; and such opportunities may be rarer in a very large college. And the sense of belonging that Bunkum spoke of is partly dependent on, or at least represented by, the number of people you nod to. In St John's there are too many people to nod to—so you nod only to members of your own clique: Jazz Club, Boat Club, CICCUC; and each group has its own particular nod . . . The College is fragmented into cliques—although personally I don't find this in any way objectionable, I find it very satisfactory.

Piffle: Well, I think the fragmentation has its advantages, I think it does allow dissimilar people to get along without too much friction—

Hogwash: In fact, you mean they don't get along at all, because they never meet . . .

Piffle: —but I think one shouldn't accept too willingly the generally amorphous nature of a college as large as St John's, the quite separate existences of its members. Most Johnnians do in fact meet too few other Johnnians. And this is the fault not simply of the numerical size of the College, but of its geographical size, the fact that it is so spread out, and has no focal point. Members of the College can meet neither in the Buttery, which is always full of one or more Rucker teams throwing eggs at the ceiling, nor in the JCR, where you are always afraid of waking people up. And this is something which *can* be improved. The College *can* provide places where its members can meet each other. We should provide more places for people to drink, and talk; and some real, and large, Junior Common Room space, as opposed to a second reading room, which is what the JCR is at the moment.

Bunkum: Certainly. And it is not simply space, places, that are required, but *effort*: some real effort, real interest in seeing that members of the College get plenty of chances to know each other. Attempts are made (albeit perhaps rather too formal ones . . .) to enable undergraduates to know Fellows; but nothing is done to help them to know each other—to help the years to know each other, for example, to help freshmen to know second

and third year men . . . Friendships are hit-and-miss affairs, of course, relationships between human beings cannot be fabricated by a glass of sherry or a cup of tea. One knows all this. But *opportunities* for friendship can, and should, be fabricated. This will become the more important as the change to the younger—and therefore shyer, or more easily intimidated—undergraduate becomes complete. It is much too easy to pretend that all this is private, and not our business.

Piffle: Quite. Don't you think also that if Johnnians know each other very little, if the cliques don't come together, they know the *College* even less? The College as an *idea* means nothing to them. It is not a body which they feel they are part of, a body which is a reality to them, they have no sense of the College's affairs being their affairs. The undergraduate administration of the College operates by a series of secret committees composed of self-canvassed members, which issue dark anonymous edicts from time to time, telling us which champagne we are having at a May Ball, and other things of this order of significance. Surely these various committees could be integrated in some way, and surely the College as a whole, the undergraduate body, could meet from time to time, in Hall after dinner, perhaps, and have some real discussion of the College's affairs as they concern undergraduates?

Poppycock: Do you think anyone would come to such meetings? Is it not a fact that even in smaller colleges the college spirit is on the decline?

Piffle: You would have to have the meetings first, to prove that no one would come . . .

Moonshine: Surely the decline in college spirit has to do with the need for so much sharing of rooms, with the extensive use of the double set? Two people can form a very strong self-contained unit; and a series of self-contained units is very much in conflict with the whole idea of life in a community. On a staircase of double sets you can spend a year without knowing even your closest neighbours—you try to get to know the other people on your staircase, but the insular feeling is such that you make very little headway: people issue from the other double sets, head firmly down, clearly intent above all on getting to the safety of the court without being recognised. Quite often you never even know if they live there or nor. This couldn't happen, over a period of time, on a staircase of bedsitters, or single sets.

Balderdash: Yes. All right. Now what about the more personal business of living in these rooms, what do we think of the respective merits of the single set, the double set and the bedsitter?

Poppycock: Well, I would have thought that the merits of the double set were non-existent. I mean, apart from the question of

relations with the rest of the college, the *external* disadvantage, the internal drawbacks are pretty overwhelming. People just *aren't* very compatible, are they? Sharing rooms makes life difficult for both sharers. And the so-called advantages *aren't*, really: for instance, you don't really enjoy more, and more varied, company through sharing rooms; your room-mate more often than not turns out to have very much the same lot of friends as you, and may well be poor company himself too into the bargain . . . The added space is useful for parties, admittedly, but since you're not supposed to dance or make a noise, parties would in any case be better held in places like the Cellars, available and specially intended for parties—there should probably be more of such places in the College.

Hogwash: Yes, I think the sharing of rooms *is* difficult, even if not quite so impossible as Popycock seems to think . . . And I think the bedsitter is an acceptable alternative. A bedsitter is compact, easily heated, and can be very attractive as long as the bed is suitably disguised as something less obviously a bed, and last night's cigarette-smoke quickly chased away. The disadvantages are that a bedsitter is probably noisier, since it is not separated from other rooms by a keeping room or a staircase, and that, after a time, the lack of variety can become oppressive: two rooms connected by a door, or simply a room with a curtained sleeping recess, add another dimension to one's territory . . . In a set there is always some unexplained detail behind closed doors or a curtain to intrigue one.

Bunkum: Perhaps the answer is to have bedsitters with lots of doors? They wouldn't have to lead anywhere . . .

Balderdash: Does all this mean then that we are agreed that the single set is the best possible form of accommodation?

Bunkum: I think so.

Balderdash: Drivel, you're not saying much. What do you think?

Drivel: Yes, certainly. I think the single set has all the possible advantages. Although I'm not *so* much agin the double set. What I *am* agin is this self-deception that goes on about the bedsitter. The bedsitter is The Trend in new university accommodation, one hears—the implication being that 'modern' students *prefer* to live in bedsitters. Whereas in fact, they don't have any choice in the matter; bedsitters are all most new universities can afford. A lot of well-meaning people have been persuaded to see a trend in student taste where there is only economic pressure from the authorities. I'm not especially against the bedsitter, you understand; but I think if single sets are at all possible, financially, they should always be chosen.

Piffle: You know I'm very surprised at all this feeling against the double set. I thoroughly enjoyed the two years I spent in college, in a double, and then in a triple, set; and I thought most people did. And even if they don't, I'm prepared to defend the idea that they *should*. Surely, whatever the College personality, if there is one, and whatever one feels about the College if there isn't, living in a college *is* an education in living with people, and *is* an education which Oxbridge by its nature provides better than anywhere else. And sharing rooms seems to me to be a very valuable part of this education, a very *real* part . . .

Hogwash: You think people who have shared rooms make better husbands . . . ?

Piffle: I wouldn't know about that. But I think the give-and-take required for the successful sharing of rooms is a thing worth learning.

Popycock: Perhaps it is. But I don't think it is the College's business to teach us it. And I think many of us are never going to learn it anyway, and to insist on trying to teach us is simply unnecessary torture.

Piffle: Well, fair enough. I'm surprised this feeling should be so general, and so strong. That's all.

Balderdash: I have another connected problem for you now. College discipline.

Hogwash: You mean there is such a thing?

Balderdash: I beg your pardon?

Hogwash: Is there such a thing? Is College discipline a thing which exists? Or are there just a few empty rules, which everyone breaks? What about the midnight rule? Undergraduates have to be in College by midnight; yet this rule affects only the very, very infirm—the rest shin over the gates like a parade of chimps, North Court looks like Chipperfields' circus for the early part of most nights . . . Music hours, no dancing in College rooms? There is music in every party which is given in College, and people dance to it. Anyone who is caught, and punished, feels, not that justice has been done to him for breaking a College rule which he knew to exist, but that he has been quite exceptionally unlucky to have been caught where virtually everyone escapes. Dining regulations? Well, one has only to read the Suggestions Book, or talk to the Steward, or the College Butler, to find that five is a quite arbitrary piece of numerical symbolism for the number of occasions on which members of the College dine in a week: some dine seven times and say five, and some never dine at all . . . Perhaps I had better not talk about guest-hours . . .

Bunkum: I think I must answer some of this. First of all, the midnight rule is not a College thing; it is a University regulation, the College can do nothing about it. And as for dining, the fact

that some members of the College (although very few, I suspect) are so rich as to be able to afford to pay for food they don't eat, or the fact that we have one or two crooks who manage to get two meals a week they don't pay for, makes very little difference to the general pattern of College dining—which is that most members of the College do dine, as it is intended (rightly, I think) that they should, at least five times a week. As for guest-hours, it would be possible, it is true, to extend them until midnight, as is the case in Trinity and one or two other colleges. But is there any real demand for this?

Poppycock: Well, the present rules do mean that parties are often forced to end just as they are getting underway . . .

Hogwash: You mean, your parties are . . .

Poppycock: Well, all right, but I do think that the tremendous potentialities of the New Court Cellars could be exploited more fully if they were available till midnight.

Bunkum: Yes, but is this enough reason for changing a rule? I don't think there is any profound feeling in the College that we should *not* imitate Trinity and extend our guest-hours to twelve o'clock; but there seems to be no very important reason why we *should* . . .

Poppycock: Yes, I see. But couldn't the Cellars be an exception? Would it not be possible to have a separate exit for the Cellars, and extensions to guest-hours granted for specific occasions?

Bunkum: This is something we could think about in connexion with the New Buildings.

Balderdash: Which is entirely another problem; and a problem for another evening.

Hogwash: Isn't it a problem for other *people*, at this stage?

Balderdash: I suppose it is. Anyway, enough of problems of all sorts for the time being. Thank you, and goodnight.

J. S. Bezzant

The Questions

“THE world is beset by problems. One of the most subtle of them is the belief that whatever is physically possible is therefore desirable. Since it is possible to put a man into orbit round the earth and for him to return in safety, therefore it is worthy of doing at whatever expense. Since it is possible to design a motor car capable of a speed of 150 m.p.h. on the road, therefore it must be done at whatever cost in life, in road-making and danger.

The questions What is right? and What is good? are being subordinated to the question: What is possible?”

(From the Commemoration Sermon, preached by
Mr Cunningham on May 7, 1961).

Christianity and Cambridge Life

[This article is the result of a tape-recorded discussion between Fr Barnabas Lindars, S.S.F., M. J. Twaddle (ex-President of CICCUC) and myself. The transcript revealed so little difference of opinion that it was thought best to weld our observations into one whole. For its present form I am alone responsible.]

THE situation of Christianity in Cambridge may be seen as a running battle between the naturalists and the supernaturalists. On this view, whether Christianity is strong or no will depend largely on whether learning is prepared to admit any place to the religious view of life. This article takes it for granted that there will always be tension between those who have time for the supernatural and those who dismiss it, and is not concerned with the details of this age-old warfare. It is written entirely from the point of view of what may be thought to be good for the Christian community. It presupposes that Christianity has something relevant to say in the University, and is concerned mainly with how it says it.

Thus it first analyses the current form of opposition to Christianity, then it comments on the Christian reaction in the retreat into professionalism. In the second section the major forms of Christian organisation are discussed, the Chapels, Parish Churches, the new 'Church-in-College' movement and the Christian societies; all these with particular reference to our own College.

I

It is now well known that the religious revival, if it ever existed, is finished and Christianity, meaning even nominal Christianity, is fast on the way to becoming a minority movement¹ in the University.

National Service and the University

This, per se, can of course be regarded as part of the natural fluctuation of interest in religion brought about by a number of different factors. In the 1940's, for example, war had its special psychological effect of making people want to stand together and of making religion far more real as a felt need. After the war, the older generation who had served from four to six years brought

¹ *minority movement*. Monica Furlong's articles on Religion in the Universities, in which she wrote of "a boom in religion centred on the college chapel and the University Church" in Cambridge, were published in the *Sunday Times* for June 11 and 18 1961. The evidence is that this is now a thing of the past.

with them a tremendous sense of urgency about building the peace. Work and sport mattered and discussions were intensely real. Although church-going was not on a vast scale, the interest shown in discussing matters of religion and morals possessed a strong sense of the need for commitment.

In later years the religiosity of Cambridge life was at least partly connected with the fact that men had gone into National Service and had had the revolt against their religious or irreligious upbringing, and came to Cambridge aware of the futility of abstract discussions of Christian theology (if that had ever been an interest) unrelated to the workings of the conscience.

The New Agnosticism

In the CICCUC mission held this year, it was noticed that unlike previous post-war missions the reaction to it was one of indifferent agnosticism. Previously the agnosticism had been intense; now the CICCUC met a blasé willingness to raise intellectual difficulties without any feeling that they might be matters of vital concern.

At least part of the cause of this, in so far as it is a new phenomenon, is the rise of relativism, a refusal to regard any one religion as final, not unconnected with the arrival of greater numbers of Asians and Africans in Cambridge. Also this society, culturally dominated by modern film and drama, is basically in tune with the idea that either we shall all get 'there' in the end or that nobody will get 'there' at any time. In either case we are to be 'saved' by sitting and talking, doing or living whatever happens to be the Existential *mot juste*² of the moment. Christianity is unused to this sort of reaction, and is very much on the defensive about it.

As mentioned earlier, the University exerts and has exerted for 100 years a persistent pressure towards agnosticism, by its analytical methods of study. And Christians seem to be encouraging this tendency by so organising themselves that their time is fully occupied with their own pursuits. Thus it comes to be thought that all University life not specifically organised on a Christian level is dominated by agnosticism.

Cliques and Professionalism

This is really the negative side of the role of religious societies in the University. Whereas they have a positive role in fostering religious devotion, they all too often have a negative role of creating a religious clique. There seem here to be two dangers. The first is that the Christian group naturally tends towards being

² *mot juste of the moment*. An admittedly confused generalisation on a confused situation. The anxious treatment by films and plays of personal problems has suggested few serious positive approaches. But they are unanimous in rejecting the frequently trite 'solutions' of much contemporary religion.

a mutual admiration society. This it very easily becomes because there are always a number of Christians—a larger proportion than is often admitted to—who have a considerable measure of escapism in their make-up. The life of the Church often becomes a way of finding significance for people who do not readily come out in the groupings of secular society. When these professionals set the pace of the Church circle by an easily acquired piety, those who are more on the fringes and in contact with the 'world' will find themselves less and less at ease inside the Christian group. There is also a second danger less easy to avoid. Even to the non-professional Christian (by this I mean those who are content with the basic minimum of Church observance) and certainly to the non-Christian, religious terminology can be very embarrassing. One does not readily talk, for example, of the love of God, the Holy Spirit or spiritual experience. In this respect it is rather like talking about sex; unless one knows and is prepared to use technical terms, one either hedges painfully or turns them into a series of dirty words which can only be sniggered at³.

Of course no one who has no interest in Christianity will be concerned that it is in danger of being judged by its clique of professionals. The obvious solution is that the Chaplains of Colleges and Societies make it a rule that active membership of a religious society is accompanied by the same of a secular society. This might be done not merely for the benefit of the Christian, nor in the hope that the outsider will be drawn in, but as a means of enriching the life of the University.

II

To pass from some of the general aspects of religion in the University to a specific consideration of some of the forms of religious activity would seem to narrow still further the range of interest of this article. But it happens to a great number of people coming up to Cambridge that on growing out of those forms of religion created and cultivated around the individual in the sheltered community of school or home, there appears very little that is satisfactory to take its place in College or University.

College Chapel and the Churches

One could argue that a College Chapel ought to be the centre of Christianity for most undergraduates, the place where all Christians can find a corporate sense by worshipping together; further that the Parish Churches should exercise a supplementary ministry⁴ for those whose needs and temperaments are different.

³ *sniggered at*. c.f. 'Our Lord Jesus Christ' in religious and popular usage.

⁴ *supplementary ministry*. It is however difficult to see that the 8.30 p.m. services on Sunday evenings in two Cambridge Churches have any other effect (if not intention) than a competitive one.

This is of course open to criticism; first, that the chapel is established by statute and must therefore be Anglican, with the inevitable corollary that members of other denominations are not at home, but visiting; secondly, that even to Anglicans the services (in St John's) are so unlike the average Parish Church that one must ask whether the undergraduate going down will fit naturally into his local Church; and thirdly, that the College Christian community is restricted both to the upper intelligence bracket and to one sex.

These objections are far from being final. Particularly strange is the insistence that Cambridge religion should reflect the condition of normal Parish life, when the whole concept of a University is that it should be a centre of learning from which new ideas and practices can emanate. To this extent its cloistered aspect is entirely inevitable. The main concern of religion here is to meet the need of the undergraduate, and he has obviously no need of second-rate sermons or psalm-singing, of which he will find an abundance in later life.

But to speak of St John's for a moment, no one can pretend that all is well. If one mentions the great interest in 'The Anatomy of Schism' lectures⁵, one must also mention the drop in numbers at Sunday Holy Communion and the pathetic handful at mid-week services. Whereas there are those for whom choral services are an inspiration the majority are indifferent and a few find them sterile. There is a clear need for a centre of religious activity other than the statutory services and the amateurishness of the endless discussion and study groups, which hitherto have been the only alternative.

The 'Church-in-College' Movement

This may well be found in the 'Church-in-College' instituted in some Cambridge Colleges. As described by a member of one of them⁶, its purpose is to comprehend all Christian activities (except presumably those of Roman Catholics) in one whole. It does this by asking all Christians to give complete priority to the Chapel, to join in a study group for one term and to engage in a form of permanent mission to outsiders. In return, as it were, the Chapel is at the disposal of the members of the Church and is largely organised by them. This scheme has its disadvantages, mainly that of being far more atypical of religious fellowship in the average parish than the more impersonal provision of our own

⁵ *Schism lectures*. Delivered by Professor Owen Chadwick in the Lent Term 1962.

⁶ *member of one of them*. Gonville and Caius College. Monica Furlong, referring to this movement, said "the Christians in a Cambridge College form a kind of ecclesiola."

college at the present. But the suitability of that objection has already been questioned.

The form of a College Chapel is of course a matter of statute and history. Ever since 1871, when the University was opened to agnostics and members of other faiths, we have been living in the skeleton of a religious University. Prudence may suggest that one does no violence to the skeleton, but we must eventually at least consider the questions, "Why choral services?" and "Why an *Anglican* Chaplain?" The 'Church-in-College' movement represents a step towards the union of the Churches, and it would be fatal for any Cambridge College to be slow in at least considering its implications.

The Christian Societies

What is coming to assume the proportions of a major anomaly in the present situation is the obtrusive superfluity of religious activities. With roughly twenty Protestant societies, thirty-seven Churches and the plethora of minor groups and fellowships it is small wonder that an undergraduate, perhaps even momentarily impressed by the visit paid him in the first five minutes of his stay in Cambridge by a member of one or other of them, comes in a very short time to develop a protective shell against the faintest suspicion of religion.

It is arguable that many of these societies are not in fact expendable; that many of them are affiliated to larger societies which serve a proper function in the Church at large⁷. If one tried to steamroll them into unity in the University, it would throw the headquarters out of joint and probably serve merely to sever the vital link upon which their recruiting aims are based. Viewed from the outside, the society looks like yet another holy group; viewed from inside it is part of the extremely complex way in which the Church's vital commitments have to be met.

At the same time a movement towards comprehensiveness would eliminate the obnoxious overlapping of the already overfull Cambridge religious programme. The proposal of a Joint Christian Council⁸, provided that it has the effect of minimising the amount of activity and not of increasing it, can only be heralded with relief.

III

In conclusion two provisos have to be recognised; one, that just as it is impossible to create a Christian moral society through legislation, it is impossible to create a Christian society through

reform; and secondly, that while it is right for the Universities to be the centre of experimental thinking, yet if they leave the rest of the Church too much behind they merely become another disparate entity and a further complication.

These mean that while this article has been largely concerned with finding fault with the existing situation, enthusiasm for reform is not the only consideration that should be urged upon the leaders of the Church in Cambridge. If one half of describing the situation of Christianity in Cambridge consists in showing the Church where the undergraduate stands today (which is part of what this article has attempted), there is at least another aspect from which it can be seen that the individual is himself responsible for coming to terms with the Church life that he finds already in existence.

S. W. S.

⁷ *Church at large.* e.g., those societies which are branches of Missionary Societies.

⁸ *Joint Christian Council.* Varsity chose, with its unrivalled penchant for misrepresenting Cambridge religion, to regard this as an S.C.M. take-over bid.

Writing

[I hope this preamble will soon come to an end and the statement begin that will dispose of me.] Samuel Beckett "The Unnameable".

THERE can be no flaw in my excellence. I tried to purify my feelings so the way I felt them should be uncorroded, mind abstract to God, me suffer purity. I know this well.

The careful suppression and histrionic and the rhetorical parts and the stammering and the desperation and the unlogic lie at the roots. Think now of purity.

The intonation quivers at derived humanity, unknown, unprayed for yet emphatic dead.

Compassion is a word-expediency a world device machine or mill-race a sudden leap from an exalted place convenient morality. Compassion is not a dangerousness but rather personal mill.

Fortuitously, by chance the mill is empty so you may find pieces of unrecognised flour or grain.

Shun separating them, the good god is a cow boy. He is no miller to be shouted at.

You say: "Perverse mankind! If all had been deliberated how could an image work? Because in order there is no need for tidiness? Because compassion is like clumsiness? Because the rhythm must be satisfied?"

N. L.

Who will approach this child,
Both being wordless?
And neither possessing
Any types of machinery
Able to mesh,
Or produce understanding?
We would tear each other;
I with clumsiness, you with innocence.

A COLLECTION OF COINS

Failed coronations,
Kept from childhood,
Could not gain my love,
Pale child;
Flesh gave my metal
No regality:
Add me invalid
To these paradigms.

WRITING

THIS GALLERY OF DOOMED MEN

This gallery of doomed men drowning in my heart
I visit. Eyes will not know me,
Or their separation fail.

Garlands of flowers I will not hang round them,
Or gilding, expect them grateful
That I make them reputable

Excuses for my pen to paper, or the artist's brush.
Not weeping, I shall not come near them
Or with my salinity

Think I shall save their drowning, buoy them
Far better: for I only warm them
As they were when miserable,

And memory cannot remember what was never done,
Imagine their future good,
Or now be comfortable.

R. M.

A CHILD DREAMING

A scarlet serpent on a knoll:
Silver paths across the sea:
A giant elephant between the clouds
Dropped down his trunk to capture me
Mother, drive these shadows from the land.

A black three-cornered kite
Hovered at night above my bed
I struggled at the gates of heaven
A yellow presence sang inside my head
Mother, steady the firmament and hold my hand.

SPRING POEMS FROM THE KOKINSHU (905 A.D.)

Where is the rising
Of the spring mist? In holy
Yoshino province
On the Yoshino mountain
Snow keeps falling and falling.

Though spring has begun
In the mountain villages
Unscented by flowers
Note of the sadness of things
The nightingale is singing.

When I was living
 In my dwelling near the fields
 I heard it always
 The crying of nightingales
 Morning following morning.

Do not set on fire
 The Kasuga field to-day
 For my young grass girl
 Is hidden away here, and
 I am hiding with her too.

Go out and look round
 Guardian of Tobahi field
 Near Kasugano,
 How many days are there now
 Till we can pick the first flowers?

There is my beloved
 Walking along, on purpose
 Waving her white sleeves:
 Is it I wonder to pick
 First flowers at Kasugano?

I. J. M.

In 1839

The following report was found among the J. R. Lunn papers given to the Library last year (see p. 304). Lunn was eight when he was given this test; fourteen years later he came out as Fourth Wrangler in the Mathematical Tripos, and was elected Fellow here in 1855.

Examination of Master Lunn on entering
 Mr. Hopkins's School, July 16th 1839.

Ciphering. He worked the following sums in Goodacre's Arithc. [The numbers of 19 problems are cited and the boy's success reported.]

Mental Arithmetic. He worked the following questions in the time specified.

34×3 could not work it.	26 — 11 19 seconds.
21×3 43 seconds.	24 + 13 10 seconds
$2\frac{1}{2} \times 4$ 25 seconds.	$4\frac{1}{2}d. + 9\frac{3}{4}d.$ 42 seconds.

Reading. He reads Barbauld's Hymns with tolerable ease, though he sometimes hesitates and mistakes words . . . He wants energy and expression and reads without attention to emphasis.

Orthography. He spelt the following words as a specimen in the manner laid down. [There follows a list of nearly thirty words—the most difficult being *picturesq*, *reemorse* and *emisary*. Then a report on his success with dictation from p. 4 of "Hopkins's Orthographical Exercises".]

Grammar. He parsed the following sentence thus: *He* pronoun, first person; *is* verb; *a* article; *very* verb; *good* verb; *boy* substantive, singular number, first person; *and* conjunction; *learns* verb; *his* pronoun, singular number, 3rd person; *lesson* substantive, singular number, 3rd person; *well* verb. He could not correct the following ungrammatical sentences: That is the horse who gained. He has not yet rose. John and them were there I told you it was him.

Pronunciation. He makes errors in sounds of which the following are specimens: He pronounces *metal* as though spelt *mettle*; *vanity* as *vanutty* & *violent* as *violunt*. He omits the sound of *h* & *g* when it occurs at the end of a word.

Geography. His knowledge is considerable for his age, e.g. He can show Spain, Turkey, India, Madagascar, the Red sea, Iceland, Cape Verd, Cape Farewell, Hudson's bay, Terra del Fuego, Java, California, Labrador, Van Dieman's land, Kamschatka, Spitzbergen, Amsterdam, the Orinoco. He could not show Cape Guardafui, Mauritius, Hispaniola,

Bombay, Barcelona, Zealand, Tobolsk, Cape Comorin. He could not describe the situations of Messina, Buda, Tornea, Gothland, Ispahan, Christiana, Buenos Ayres . . . He knows nothing of latitude and longitude, or of the zones. He cannot tell the length of the circumference of the earth.

History. He has a confused knowledge of some facts in English history. e.g. He knows that Harold & William fought at Hastings, & that the latter was victorious. He says that Edwd. 2nd conquered Wales & that Willm. the Conqueror tried to subdue Scotland. He does not know what is meant by the crusades. He cannot say by whom the commons were introduced into parliament. He is aware that king John granted Magna Charta, but says he was compelled to do so by Wat Tyler . . . He cannot name an English king who was beheaded.

General Reading. The following are the only books which he can remember to have read. Ancient history, Reading lessons, Chitchat, the Child's own Story book, The Machinery book, Little fables for little folks, Infant annual.

General Information. The following specimens will give an idea of the extent of it. He knows that the thermometer is an instrument to measure heat, but cannot tell how it acts. He knows not the use or construction of the barometer. He is aware that paper is made of rags and that sugar is obtained from a cane, and gas from coal, but cannot tell the process in either case. He does not know what changes insects undergo. He is not aware how balloons are constructed or why they ascend. He cannot tell of what glass, soap & starch are made. He says that cloth which is used for coats is made of goats' hair. He knows that cotton is obtained from a tree.

He has no knowledge of Greek, Latin, French, Mathematics, Drawing &c—

The report includes a Specimen of Writing and Composition which is worth quoting:—

Dear Father,

I like the School very much, because there are such nice things. I have got plenty of things to attract my attention. There is such a lot as I ever seen. There is such a lot of grade's and maps, I am quite in my element. There is a map of the Sun, the Moon, the Earth, Mercury, Jupiter, Saturn, Juno, Ceres, Pallas, and I do not know what, and beleive me to remain your affectionate son,

J. R. Lunn.

Sunday

The same room in St John's College.

The time again is late evening.

Balderdash: Last time we talked about this College, and a little about the idea of a college. This evening I would like us to talk about the college *system*—or at least about certain aspects of it. I would like us to talk first about the celebrated close connexion of senior and junior members of this university, which is opposed to the formal, professional distance between the two said to prevail at non-collegiate universities. Can I perhaps first have an answer to the question: do undergraduates feel they have enough personal contact with dons, or do they feel there should be opportunities for more of such contact? Or do they think it doesn't matter in the least, that they are not here to meet dons anyway?

Popycock: Well, I'm sure they think it matters; and I think most of them would say that while there is clearly much more contact between don and undergraduate at Oxbridge than anywhere else, there is still not nearly enough.

Balderdash: Is this the general feeling?

Hogwash: I would say so.

Balderdash: Drivel?

Drivel: Yes, that's how I feel.

Balderdash: Piffle? Moonshine?

Piffle: Yes, of course. There ought to be much more contact.

Moonshine: I suppose that's right . . .

Balderdash: Good. I just wanted to establish whether the matter was really important enough to discuss. I mean, the idea that undergraduates would like to meet dons but can't might simply be dons' conceit. But all right. Undergraduates *do* want to meet dons, and would like to meet them more, and more of them. *Why?*

All: ?

Balderdash: *Why?* Faradiddle, I think you have something to say on this?

Faradiddle: Yes, I have. I have come lately more and more to wonder *why* dons and undergraduate should meet. Because when they do meet all they do is exchange small talk; talk about new cars, old cars, Cambridge weather, or trains to London. One can do this anywhere, with anyone. And one *will*, one will have to, for much of one's later life . . .

Moonshine: What do you want them to talk about here?

Faradiddle: Well, not that. It seems to me that if there is any reason at all for dons and undergraduates to talk to each other, beyond the simple need to be civil to the person sitting next to you at a dessert, if there is any reason at all for their being together at that same dessert, then it must be to obtain some form of real, and useful, contact. And this contact seems to me to be of two kinds. There is the limited, but still real, question of the nuts and bolts, of the system, how people get to Cambridge, the technicalities of the administration of a university—which may be a subject of interest to an undergraduate, and a subject on which a don may be able to inform him. But this is a small thing. The large thing must be about the *subject*, the speciality, of the don: if dons are worth talking to at all, then it is because of what they know about, because of what they are passionately interested in. If you ask me about my subject, I may be able to say something interesting, and useful; if you want to talk about the carpets in the Athenaeum, then I'm less use than almost anybody . . .

Poppycok: Does this mean that you want to talk only to people concerned with your own subject?

Faradiddle: No, of course not. Quite the reverse. But I want to talk *about* my subject, and I expect the other person to talk about his. Only this way can we have some form of real interchange. We can each tell the other things he didn't know before.

Poppycok: I don't think this is what most undergraduates expect from their contact with dons; and if they did get this (I think they do, sometimes . . .) they would be very disappointed.

Faradiddle: Well, what do they expect? What do they want to talk about?

Poppycok: Well, anything. They don't want a perpetual academic conversation. They just want to talk . . .

Faradiddle: But then, why talk to *dons*? Is it curiosity? desire to inspect a strange animal in its natural habitat?

Poppycok: No. One wants to talk to them as people. I mean, there's some good in everyone . . . It seems a pity that one is unable to talk to these people who must be very interesting.

Faradiddle: But *why* must they be interesting? Surely because of what they know about, what they are expert in?

Piffle: Isn't this where the question of common ground between experts comes in? People doing very different things may find their methods, their techniques, are very similar. Or even their terms: I remember hearing a mathematician describe a certain proof as 'beautiful'—by which he meant precisely that economy, that sparseness, that absence of any form of superfluity, which characterises a certain kind of poetry, and a certain kind of painting.

Faradiddle: Yes. This is the kind of thing I am trying to say. It is the *way* you do things. Between engineers and philosophers there is common ground beyond the simple human contact, beyond the contact as human beings (although this is precious enough, and much better than the small-talk game). And the common ground is method, is the way they do things: differences and similarities. And this is very much worth talking about.

Poppycok: But such conversations could only take place if undergraduates were given to thinking about the nature of their subjects, about why they read the subjects they do read. And undergraduates think very little about these things. Have you ever had any of these cross-subject conversations you are talking about, really fruitful and worthwhile ones?

Faradiddle: Yes. I remember once sitting next to an engineer at a dessert—

Poppycok: Once? You had only one of these conversations?

Faradiddle: I have had others. But not many, I admit. But I ascribed this to the slightly too formal nature of the contact, and the pose, the I've-got-as-much-small-talk-as-you-have game, which the occasion tempts undergraduates to play. You depress me by your suggestion that very few think about their subject. But if it is true that undergraduates think too little about the general nature of their subject, about the *kind of thing* they are up to, then much of the fault must lie with their teachers. The teachers are failing to get across *their* reasons for being in the particular business they are in . . .

Moonshine: Perhaps they don't like to admit them . . . ?

Faradiddle: That is being unnecessarily cynical. But look, Poppycok, what do you read?

Poppycok: Engineering.

Faradiddle: Well, here is a very good example. Academic engineers are earning much less in a university than they could earn elsewhere. Is it not worth finding out why they are here? (assuming they are not simply neurotics who cannot face the competitive market of the world at large).

Poppycok: Yes, it is worth finding out. But I never have. I thought it was because they had an easier time here . . .

Faradiddle: I think the reverse is true, in fact. Most of our engineers who were in industry, say, left because they did not get *enough* to do, or because what they did was merely repetitive . . .

Piffle: Don't you think this is some of the simply human contact you seemed to scorn, rather, Faradiddle? Is staying or not staying in industry a fact about engineering, and the nature of engineering, or a fact about this particular engineer, and the kind of person he is?

Faradiddle: Well, both, of course.

Piffle: Good. Because I thought you were a little diagrammatic in dividing the talk about subject from the talk about person. Surely the valuable talk you are thinking of depends very much on the *personal* contact, which includes both the academic and the human subject-matter, the theory of relativity and the wife and kids?

Faradiddle: Yes, certainly. But dons are no more interesting than anyone else on the subject of their wife and kids. On the subject of their speciality, of what passionately concerns them, dons should be especially interesting. This was my point.

Balderdash: Your point was also, was it not? that the large element of pose on both sides (the undergraduate posing as a man-of-the-world, and the don posing as a . . . don) was a major obstacle to real and valuable contact—and an obstacle which there should be no serious difficulty in removing?

Faradiddle: Yes, exactly.

Balderdash: Now. Do you find the same form of posing a hindrance in supervision?

Faradiddle: No, not really. Surely it is a characteristic of the good supervision that it overcomes such things? Surely a good supervision does consist in overcoming precisely such things? Remembering of course that there are good and bad supervisions rather than good and bad supervisors . . .

Balderdash: Fair enough. Well, since we are on the subject of supervisions, we may as well stay there. The supervision is at the heart of the Cambridge system, it is something we are proud of, and something new universities are taking up. But I have heard it said that the supervision is the largest single source of disappointment for undergraduates. What do you all think?

Moonshine: The supervision is certainly the largest single object of expectation: the close contact with the distinguished mind, the tête-à-tête with Brains, and so on . . . And I must say that my own big disappointments have been here, in the supervision. I thought I was going to see the great men, the great minds, at work; but all I got was someone who listened half-attentively to my essays and dismissed me at the end of an hour. I think this close timing is a real bane—although I can see the necessity for it. But the pretence, the pose we were talking about, enters again here: the supervision is one hour's worth, and the hour is geared to the Essay. For the Essay, for the specific topic, you have acquired a competence, established your image as that of the informed student—and if, after the reading and dismissing of the essay, there are a few moments left, you dare not, you could not possibly, ask the questions you would like to ask, for fear of showing exactly how ignorant you are, for fear of falling below

the standard of competence which you yourself set by your essay. So you fritter away any time that remains in small-talk . . .

Faradiddle: Well this, if I may say so, is regrettable. It is simply failing to take advantage of the system. The Cambridge system is I think unique in that work done for supervisors is completely independent of the examination; supervisions are not weekly tests. So your supervisor's impressions of your ignorance or omniscience will not affect your eventual examination result. What he thinks about you doesn't matter, you should use him, and his knowledge, for all you're worth. I used to trail my coat terribly, I used to flaunt my ignorance, in order to profit by what I have always considered an immense advantage. Quite apart from the fact that it is very naïve indeed to think that a supervisor will think worse of you because you admit ignorance . . .

Hogwash: I think perhaps that at this point one of us ought to say that obviously a supervision in a science subject is a very different thing from a supervision in the arts. This has become increasingly clearer as you have talked about the supervision. For us, for the scientists, the supervision is a quick, efficient, and indeed now essential, method of imparting facts. I find your distinction between good and bad supervisions, as opposed to good and bad supervisors, doesn't mean very much to me—I see of course quite well what you mean, but I can relate the distinction to nothing in my own experience of supervision.

Poppycock: Yes. A good science supervisor is simply one who can answer all the questions within the syllabus. It's no consolation being taught by a brilliant research man if he spends three-quarters of the supervision wrestling with a single Tripos question. What you want is to get your difficulties sorted out quickly and clearly. This means a scientist has to choose between teaching and research—it is very difficult to be good at both.

Hogwash: There is also the *practical* nature of many science subjects. Engineers, say, or medical students, feel very much that here they are doing *only* the theory—they are itching to get out and do the real thing. This does obviously result in a general lack of enthusiasm for the subject *as* an academic subject—this is perhaps a large part of the reason why scientists can't talk about the nature of their subject, as Faradiddle would like them to at desserts . . .

Piffle: Can we go back to this question of pose in the supervision, even if it is mainly an arts question? I quite agree that the pose is unreasonable, I quite agree that there is no good reason to pretend to a competence you haven't got. But I think it is also very natural, very human, very understandable. Admitting ignorance is very difficult in any circumstances; and it is especially difficult with a man who probably rather awes you. You have

constructed your image—for your supervisor you are this competent person—and the image makes its demands, the image is difficult to betray.

Hogwash: But this is just vanity . . .

Piffle: Just vanity? Yes, it *is* vanity, it *is* unreasonable—but it works. It does make us pose. It is beyond the power of sweet reason, like most stupid—and powerful—things.

Poppycock: During a supervision I sometimes conceal my ignorance, not out of vanity, but to save valuable time, to enable us to get on. I make a note of what it is I don't know, and look it up later.

Faradiddle: I was thinking of something like this. I sometimes make this form of false assumption, which can be very profitable: I assume the undergraduate to have understood a point much better than in fact he probably has; and assuming this understanding I go on to the next point, and if he gets this next point then he has also, by skipping it, got the previous point, the one he missed. Or is that very obscure?

Piffle: No, I think we see what you mean. But what if he doesn't get the second point either? *Because* he didn't get the first . . . ?

Faradiddle: Then you have to decide: is the point worth going back to, is it worth taking him slowly through every stage in the argument? or will there be less overall waste if you let him miss that point and carry on? As Poppycock says, it is a question of valuable time.

Drivel: I have thought of another form of false assumption in supervision: the assumption of the *supervisor's* competence. Many supervisors cover ground with their pupils that they have not covered for themselves since they were themselves undergraduates; any moderately industrious undergraduate, on such subjects, knows more than they do.

Piffle: I don't see how this matters. The object of an arts supervision—and ideally of a science supervision too—is not to impart facts but to encourage thought; not to inform but to discuss. Other forms of instruction should get the facts across.

Drivel: But when they don't . . . ? In any case there is this question of confidence. It is difficult to have confidence in a man whom you know to be ignorant over large areas of the territory he covers with you, however much you respect his authority in his special field.

Faradiddle: So you think confidence in a supervisor depends on the myth of the supervisor's infallibility?

Drivel: No. But I think faith in your supervisor is connected with a faith in his knowledge. If a friend of yours writes: *rubbish* on the bottom of an essay you have written, you think it's a joke;

if your supervisor writes: *rubbish*, you think it's a comment. Why? What's the difference, if not in the supervisor's competence to make such a comment? and is his competence not dependent on the extent of his knowledge?

Faradiddle: Well, the primary assumption in treating the supervisor's comment as comment is that the supervisor is disinterested. He has no reason to write anything other than his real opinion.

Drivel: But the quality of the judgment? You respect his judgment *at all* because of at least a partial myth about him. I think one would find it difficult to respect a supervisor who admitted that he knew very little, if anything, more than his pupils. I imagine research-student supervisors must face this problem: whether to admit ignorance, and hope your judgments are themselves going to earn respect; or to prepare a terrain for respect by building a myth—a small myth of course, a mythlet, something which in view of your age and inexperience would be convincing . . .

Hogwash: I must say, this all seems rather juvenile to me. Why don't you all put your cards on the table and get on with it?

Balderdash: This is of course precisely it. Is this possible? Is it possible to get on with it, is it possible to have confidence in a supervisor without at least a certain element of this myth about him? Opinions?

Drivel: No.

Moonshine: No.

Poppycock: I would have thought a certain element of what you are calling a myth was necessary . . .

Hogwash: I'm afraid I just don't understand what all this is about.

Piffle: I think the temptations to pose—on the part both of the pupil and the supervisor—are strong, and not to be underestimated. But I think an honest cards-on-the-table agreement ought to work, given time. I don't think the myth is necessary—or I think it ought quickly to outgrow its necessity.

Balderdash: On which rather satisfying note of total disagreement . . . I think we should part. Goodnight, thank you again . . .

The Library

DURING last Michaelmas Term the Library came into possession of a collection of documents and volumes of music given to the College by the Rev. A. H. Lunn, one of the five sons of the Rev. J. R. Lunn (B.A. 1853; Fellow 1855—1864; Vicar of Martoncum-Grafton, Yorks., 1863—1899). In addition to the full score of J. R. Lunn's unpublished oratorio *Paulinus* and a MS copy of 48 Sonatas of Corelli written by John Christopher Smith, Handel's amanuensis, the collection included an autograph letter, signed, by the composer Felix Mendelssohn Bartholdy.

This letter was contained in an envelope ($4\frac{1}{2}'' \times 2\frac{3}{4}''$) addressed to R. Lunn Esquire, Fire Office, Birmingham and bearing a wax seal with the composer's initials in Gothic capitals. The letter has been framed and is now on permanent display in the Song Room in the College Chapel. It runs as follows:

4 Hobart Place
Eaton Sqre
4th Mai 47

Sir

The Quartett which you sent me as copied by your son shows that he must possess a very good ear for music & that he must be able to form at once a correct idea of what he is listening to. But this does not enable me to give an answer to the question which you put and as I am going to leave this country to-morrow I can only regret that we did not meet in Birmingham where perhaps I could have given you better advice than it is possible for me to offer at present, because personal acquaintance with your son would be absolutely necessary to me before I could form any opinion on the subject about which you wrote to me

I am Sir
your obedt. Servt.
F. Mendelssohn Bartholdy

"Your son" was J. R. Lunn who in 1847 as a boy of sixteen was organist of Edgbaston Parish Church. It appears (from his obituary notice in *The Musical Herald*, April 1899—see also *The Eagle* XX. 119, pp. 728f.) that when the revised version of Mendelssohn's *Elijah* was performed in Birmingham in April 1847 under the composer's direction, J. R. Lunn was among the audience and when he got home wrote down from ear the music of the quartet *Cast thy burden upon the Lord*. His father sent

THE LIBRARY

this MS version to the composer, no doubt asking advice about whether his son should take up a musical career, and Mendelssohn replied as above. This was the composer's last visit to England; he died not long afterwards—in November 1847.

A. G. L.

COPIES OF *THE EAGLE*

MR Eric Davies, of Yew Tree Cottage, Medmenham, Marlow, Bucks., has a complete set of *The Eagle* from June 1944 to date (nos. 229 to 256), which he has very kindly offered to anyone who cares to collect them from him, or pay the carriage.

College Notes

Honours

New Year Honours, 1961 (*addition*):

Knight Bachelor: WALTER FLEMING COUTTS (Matric. 1935),
Chief Secretary, Kenya.

Birthday Honours, 1961 (*addition*):

O.B.E.: ROWLAND LEONARD MIALL (B.A. 1936), Head of
Talks, Television, B.B.C.

O.B.E.: VINCENT PAUL TREVOR TROUGHT (B.A. 1940), M.A.
R.Sc., M.R.C.V.S., for gallantry.

New Year Honours, 1962:

Knight Bachelor: NEVILL FRANCIS MOTT (B.A. 1927),
Master of Gonville and Caius College, Cavendish Professor of
Experimental Physics.

Honorary Degrees

Master of Surgery, Trinity College, Dublin, 5 September 1961:
Mr CHARLES GRANVILLE ROB, M.Chir. (B.A. 1934).

Doctor of Science, University of Liverpool, 28 October 1961:
Sir WILLIAM HODGE (B.A. 1925), formerly Fellow.

Fellowship

Dr ANGUS ROSS (Ph.D. 1949, from King's), Professor of History
in the University of Otago, has been elected into the Common-
wealth Fellowship for the year 1962.

College Appointments

Dr N. F. M. HENRY has been appointed Steward in succession
to Mr F. THISTLETHWAITE.

Mr J. W. MILLEN has been appointed Praelector.

The Rev. K. N. SUTTON (B.A. 1958, from Jesus) has been
appointed Chaplain.

University Appointments

Mr J. R. BAMBROUGH (B.A. 1948), Fellow and Tutor, has been
appointed Stanton Lecturer in the Philosophy of Religion for
three years.

Mr R. T. SIMS (M.A. 1957) has been appointed University
Lecturer in Anatomy.

COLLEGE NOTES

Mr A. K. CROSTON (B.A. 1940) has been appointed a Senior
Assistant Registrar in the office of the General Board.

Mr F. W. DAVEY (B.A. 1958) has been appointed an Admini-
strative Assistant in the Registry.

University Awards

D. B. GRIGG (B.A. 1956): Ellen McArthur Prize in Economic
History.

I. N. CAPON (B.A. 1961): Hamilton Prize in Radio communica-
tion.

J. REDMOND (Matric. 1960): Members' English Essay Prize.

D. J. H. GARLING (B.A. 1960): Smith's Prize.

C. R. E. TITLEY (Matric. 1959): Grant from the Scandinavian
Studies Fund.

R. E. PEACOCK (Matric. 1961): Grant from the George Collins
Endowment Fund of the Faculty of Engineering.

L. COATES (B.A. 1961): Grant from the Ord Travel Fund of the
Faculty of Music.

E. P. WRAIGHT (B.A. 1961): Grant from the Worts Travelling
Scholars' Fund, for a scientific expedition to the Eastern Ghats,
India.

M. A. R. COLLEDGE (B.A. 1961): Walston Studentship.

C. VERNON-SMITH (B.A. 1961): Amy Mary Preston Read
Scholarship.

D. C. NICHOLLS (B.A. 1961): Harold Samuel Studentship,
Board of Estate Management.

D. R. J. BROOKS (Matric. 1960), I. G. RAY (Matric. 1960),
and B. R. SUTTON (Matric. 1960): David Richards Travel Scholar-
ships.

M. A. R. COLLEDGE (B.A. 1961), W. J. HOUSTON (Matric. 1960),
M. SCHOFIELD (Matric. 1960), and M. S. SILK (Matric. 1960):
Henry Arthur Thomas Travel Exhibitions.

Other Prizes, etc.

Mr J. MACDOWALL (B.A. 1951) has been awarded the Polar
Medal for his services as leader and meteorologist with the Royal
Society Antarctic Expedition for the International Geophysical
Year.

Professor P. A. M. DIRAC (Ph.D. 1926), Fellow, has been named
by the Pope a member of the Pontifical Academy of Sciences.

The Wilhelm Exner medal of the Vienna
has been awarded to Sir JOHN COCKCROFT (B.A. 1924), Honorary
Fellow of the College.

The Vetlesen Prize of Columbia University for 1962 is shared by
Sir HAROLD JEFFREYS (B.A. 1913), Fellow, and another.

The Medal of Honour of the American Institute of Radio Engineers has been awarded to Sir EDWARD APPLETON (B.A. 1914), Honorary Fellow.

Mr R. A. HINDE (B.A. 1947), Fellow, has been elected a Fellow of the American Ornithologists' Union.

Mr W. K. BRASHER (B.A. 1921), Secretary of the Institution of Electrical Engineers, has been elected a corresponding member of Den Norske Ingeniorforening.

Sir JOHN COCKCROFT (B.A. 1924), Honorary Fellow, has been elected a Fellow of the Royal Society of Arts.

Dr W. A. DEER (Ph.D. 1937), Fellow, Professor of Mineralogy and Petrology, has been elected a Fellow of the Royal Society.

The Royal Cruising Club Challenge Cup for the 1961 season has been awarded to Dr R. M. JACKSON (B.A. 1924), Fellow, for his voyage in a 23-ton ketch from Brightlingsea, Essex, to Spitzbergen and back.

The Maxwell Medal and Prize of the Institute of Physics and the Physical Society, has been awarded to Dr A. SALAM (B.A. 1948), formerly Fellow.

A Rotary Foundation Fellowship for study at a North American University during the academic year 1962-3 has been awarded to Mr G. B. KENNEDY (Matric. 1959).

The Edward Forbes Medal of the Zoological Society of London has been awarded to Dr R. A. HINDE (B.A. 1947), Fellow and Tutor.

The George Knight Clowes Memorial Prize has been awarded to Captain R. I. RAITT (B.A. 1957), The Gordon Highlanders.

Mr JOHN SARGENT (Matric. 1928) has had a work in the Royal Academy 1961, and two in the Paris Salon, for one of which he was awarded a silver medal; all three are marble reliefs of horses.

Mr J. T. KILLEN (Matric. 1959) has been elected a Junior Gulbenkian Research Fellow of Churchill College.

Mr S. A. ROCKSBOROUGH SMITH (Matric. 1960) has been awarded a minor exhibition by the Middle Temple.

Ecclesiastical Appointments

Ordinations:

The Rev. P. C. DODD (B.A. 1957), was ordained priest 24 September 1961, by the Bishop of Sheffield.

Mr R. H. C. SYMON (B.A. 1959), Mirfield College, was made deacon 29 September 1961, by the Bishop of Kensington, and licensed to the curacy of St Stephen with St John, Westminster.

The Rev. L. J. R. HALE (B.A. 1925), was ordained priest by the Bishop of Chester, 17 December 1961.

The Rev. J. R. SOUTHERN (B.A. 1928), rector of Holt, to be rector of Felbrigge with Metton and Sustead, Norfolk.

The Rev. M. L. COOPER (B.A. 1953), curate of Croydon, to be vicar of All Saints, Spring Park, Croydon, Surrey.

The Rev. D. T. SYKES (B.A. 1922), vicar of All Saints, Stoke Newington, to be publications secretary to the London Diocesan Fund.

The Rev. G. E. MARTINEAU (B.A. 1926), rector of St Columba, Edinburgh, to be Dean of Edinburgh.

The Rev. M. A. BENIANS (B.A. 1941), curate of Headstone, Hertfordshire, to be rector of Rackheath and vicar of Salhouse, Norfolk (in plurality).

The Rev. J. F. COLLINS (B.A. 1934), rector of Bromham, Wiltshire, to be vicar of Chiseldon, near Swindon.

The Rev. A. H. DENNEY (B.A. 1950), rector of Trimley St Martin, Essex, has been appointed research officer with the Children's Council of the Church of England Board of Education.

The Rev. W. G. A. GRIFFITH (B.A. 1921), vicar of St Columba, Scarborough, to be vicar of St Olave, York.

Mr F. T. WILLEY (B.A. 1933), M.P., has been appointed a member of the Commission set up by the Archbishops to consider the method of Crown appointments to bishoprics and other ecclesiastical offices.

Mr K. COSTELLO (B.A. 1947), in religion Brother WILFRID, headmaster of the De La Salle College, Sheffield, has been appointed Auxiliary Provincial of the English Province of the De La Salle Brothers.

Resignations:

The Rev. E. W. SCOTT (B.A. 1938), vicar of Midgham, Berkshire.

The Rev. J. A. H. SCUTT (B.A. 1913), perpetual curate of Tresco with Bryher, Scilly Islands.

Academic Appointments

Mr B. W. HARVEY (B.A. 1957) has been appointed assistant lecturer in law in the University of Birmingham.

Mr J. DURBIN (B.A. 1947) has been appointed Professor of Statistics at the London School of Economics, University of London, on the resignation of Dr M. G. KENDALL (B.A. 1929).

Mr F. THISTLETHWAITE (B.A. 1938), Fellow, has been appointed Vice-Chancellor of the University of East Anglia, Norwich.

Mr E. I. NEWMAN (B.A. 1957) has been appointed assistant lecturer in Botany at the University College of Wales, Aberystwyth.

Dr C. W. JONES (Ph.D. 1947) has been appointed Professor of Mathematics as applied to Engineering in the Imperial College of Science and Technology, University of London.

Mr K. R. GILBERT (B.A. 1936) has been appointed Keeper of the Department of Mechanical and Civil Engineering at the Science Museum, South Kensington.

Dr L. M. YOUNG (Ph.D. 1947), senior lecturer in history in the University of Natal, has been appointed secretary to the Provisional Council of the University of East Africa.

Mr H. A. REE (B.A. 1936), Headmaster of Watford Grammar School since 1951, has been appointed Professor of Education in the new University of York.

Mr H. FAIRHURST (B.A. 1949), Deputy Librarian of the University College of Rhodesia and Nyasaland, has been appointed Librarian of the University of York from June 1962.

Dr P. A. PARSONS (Ph.D. 1958), Fellow, has been appointed Reader in Human Genetics in the University of Melbourne.

Dr M. G. PITMAN (Ph.D. 1959), Fellow, has been appointed lecturer in Botany in the University of Adelaide.

Mr R. ROSS (B.A. 1934) has been appointed Deputy Keeper of Botany, British Museum (Natural History).

Mr J. W. S. HEARLE (B.A. 1947) has been appointed Reader in Textile Technology in the Manchester College of Science and Technology, and in the University of Manchester, from October 1962.

Mr F. HARRIS-JONES (B.A. 1950) has been appointed secretary to the University of Hull Appointments Board.

Mr A. H. W. MACBEAN (B.A. 1940) has been appointed a senior lecturer at the College of Advanced Technology, Tripoli, Libya.

Sir JOHN COCKCROFT (B.A. 1924), Honorary Fellow, has been elected President of the British Association for the Advancement of Science for the Manchester meeting, 1962.

Dr M. L. ROSENHEIM (B.A. 1929), Professor of Medicine at University College Hospital Medical School, University of London, has been appointed a member of the Medical Research Council.

Dr R. E. ROBINSON (B.A. 1946), Fellow, has been appointed a member of a committee to advise the Secretary for Technical Co-operation on training facilities for administrative officers of overseas governments.

The Governor of Northern Ireland has nominated Mr J. T. REA (B.A. 1930), C.M.G., to be a member of the General Dental Council, in the room of Professor T. A. Sinclair, formerly Fellow, deceased.

Mr I. R. FRASER (B.A. 1940), master at Bristol Grammar School, has been appointed headmaster of Brentwood Junior School, Essex.

Mr A. D. D. MACCULLUM (B.A. 1937), headmaster of Christ College, Brecon, has been appointed headmaster of Epsom College.

Mr T. E. HARDING (Matric. 1960) has been appointed tutor for further education at the Vale of Catmose Village College, Oakham.

Mr D. B. SUTCLIFFE (B.A. 1956), assistant master at Gordons-toun, Elgin, has been appointed modern languages master and house master at St Donat's Castle, Glamorganshire, from September 1962.

Legal Appointments

On 21 November 1961, Mr A. Y. L. LEE (B.A. 1960) and Mr P. C. R. ROUNTREE (B.A. 1958) were called to the Bar by the Inner Temple, and Mr T. J. SHAW (B.A. 1960) by Gray's Inn.

In the examination for honours of candidates for admission on the Roll of Solicitors of the Supreme Court 1962, Mr H. W. A. THIRLWAY (B.A. 1958) was placed in the second class.

Medical Appointments

Mr M. W. LLOYD OWEN (B.A. 1929) has been appointed Honorary Surgeon to Her Majesty the Queen.

Mr J. F. HARRISON (B.A. 1953) has been elected a Member of the Royal College of Physicians.

Public and Other Appointments

Mr N. KERRUISH (B.A. 1948) has been appointed manager of the Engineering Mathematics Department of Associated Electrical Industries, Limited, of Rugby.

Mr A. H. J. MILLER (B.A. 1957) has been adopted as prospective Liberal candidate for Aylesbury.

Mr M. C. B. JOHNS (B.A. 1954), assistant District Engineer, Manchester, British Railways, has been appointed District Engineer, Derby (South).

Mr J. G. SWEETMAN (B.A. 1936) has been appointed chairman of Van den Berghs and Jurgens, Limited, manufacturers of margarine and cooking fats.

Mr D. HENRY (B.A. 1948) has been appointed head postmaster at Norwich.

Sir WALTER FLEMING COUTTS (Matric. 1935), formerly Chief Secretary of Kenya, has been appointed Governor of Uganda.

Brigadier JOHN CLEMOW (B.A. 1933) has been appointed engineering director of General Electric Company (Electronics), Ltd.

Mr J. L. JOLLANS (B.A. 1946) has been appointed geneticist to Messrs C. and T. Harris, Limited, Calne, Wiltshire.

Mr R. F. V. HEUSTON (Matric. 1946), Fellow of Pembroke College, Oxford, has been appointed editor of *The Oxford Magazine*.

Mr A. H. WILLIAMS (B.A. 1935), traffic assistant to the Divisional Traffic Manager for the Merseyside and North Wales Division, British Railways, has been appointed assistant divisional traffic manager, to serve at Liverpool.

Mr G. LORIMER (B.A. 1932), formerly of the Colonial Civil Service, Nigeria, has been appointed secretary of the Derby Diocesan Board of Finance.

Mr I. N. LANG (B.A. 1947), Service Organizer, B.B.C. European English Service, has been appointed Head of Service, B.B.C. Far Eastern Station, Singapore.

Mr R. R. GILCHRIST (B.A. 1945), works director of Tubes, Limited, Birmingham, has been elected chairman of the Education Committee of the Institution of Works Managers.

Mr A. C. MAHER (B.A. 1927) is Director of the Central Treaty Organization Agricultural Machinery and Soil Conservation Training Centre at Karaj, Persia.

Marriages

DAVID JAMES LITTLE (Matric. 1959) to WENDY WILSON, daughter of P. D. Wilson, of Glusburn, Skipton, Yorkshire—on 26 August 1961, at St Andrew's Church, Kildwick.

JOHN PARKER (B.A. 1960) to ANNETTE DOCWRA, only daughter of Mr Docwra, of The Lee, Buckinghamshire—on 9 September 1961, at St John the Baptist, The Lee.

JOHN HERBERT GEORGE SAUNDERS (B.A. 1961) to FAY IVALL, of Duxford—on 30 September 1961, at St Peter's Church, Duxford.

JEREMY JAMES TREVELYAN STEPHENS (B.A. 1960) to JACQUELINE WILLIAMS, only daughter of Michael S. A. Williams, of The Garth, Monmouth—on 30 September 1961, at the Church of St Mary of the Assumption, Monmouth.

CHRISTOPHER HUGH KINGSNORTH MALTYBY (B.A. 1950) to DIANA MARY HADFIELD, daughter of G. Hadfield, of Bryanston, Johannesburg—on 2 December 1961, at St Martins in the Veld, Dunkeld, Johannesburg.

DAVID ARTHUR GOULDEN (B.A. 1959) to EILEEN HILLARY, of Barnard Castle—on 27 October 1961, at St Helen's Church, Grindleford, Derbyshire.

LINTON HUMPHREY (B.A. 1957) to JUDITH WEBBER—on 27 December 1961, at Tehran.

BRIAN RICHARD BONNER-DAVIS (B.A. 1961) to VALERIE KAYE BRANSON, only daughter of Flight Lieutenant R. A. Branson, R.A.F.—on 14 July 1961, at the parish church, Exton, Rutland.

WILLIAM HERBERT CARTER (B.A. 1911) to Mrs ANITA RIMMER, of Formby, Lancashire—on 2 August 1961, in St John's College Chapel.

JOHN PAUL HOLLAND KENDALL (B.A. 1960) to MARION KIDDY, daughter of L. G. Kiddy, of Cambridge—August 1961, at Grantchester Parish Church.

ROGER PHILIP LAURENCE CLARKE (B.A. 1960) to ROSEMARY VIVIEN HARE, daughter of Captain R. G. W. Hare, of Aghern, Conna, Co. Cork—on 19 August 1961, at Great St Mary's Church, Cambridge.

THOMAS GEOFFREY CURREY (B.A. 1958) to EILA ANNA ESMERALDA EASEY, daughter of Edward Easey, of Hall Farm, Brent Eleigh, Suffolk—on 5 August 1961, at St Mary's Church, Brent Eleigh.

DAVID WILLIAM ERNEST LEE (B.A. 1961) to ANN COOPER, only daughter of H. W. Cooper, of Haywards Heath, Sussex—on 5 August 1961, at Wesley Church, Cambridge.

BRIAN PETER TONG (B.A. 1959) to JANET MARY CREASEY, only daughter of W. S. Creasey, of Isleworth—on 12 August 1961, at the Church of St Francis of Assisi, Isleworth.

PETER NICHOLLS (B.A. 1956), Fellow, to FREDA JOY JOHNSON, daughter of Frederick Johnson—on 14 October 1961, at the Shire Hall, Cambridge.

WILLIAM JOHN ALLDAY (B.A. 1957) to JOAN SHEARD, only daughter of George Sheard, of Coaticook, Quebec—on 3 March 1962, at Christ Church Cathedral, Montreal.

WILLIAM IAN LIDDELL (B.A. 1960) to WENDY ANNE KENNY, younger daughter of D. P. Kenny, of Wimbledon—on 3 March 1962, at the Church of the Sacred Heart, Wimbledon.

JULIAN ASTBURY (B.A. 1961) to BARBARA ANNE BARTER, elder daughter of James Barter, of Thorpe le Soken, Essex.

JOHN GILES DUNKERLEY SHAW (B.A. 1955) to DIONE PATRICIA CROSTHWAITE ELLISON, elder daughter of Mervyn Ellison, of Dunsink Observatory, Dublin—on 3 March 1962, at St George's, Hanover Square, London.

PETER JOHN PAPALOIZOU (B.A. 1959) to CAROLINE BEATRICE MEDAWAR, eldest daughter of Professor P. B. Medawar, of University College, London—on 23 February 1962, in Philadelphia.

DAVID MICHAEL BLACKBURN (B.A. 1959) to LOUISE JOY COURTS on 11 January 1962, at the Spanish and Portuguese Synagogue, Maida Vale, London, W.9.

ADAM KENDON (B.A. 1955) to MARGARET PAXSON RHOADS, daughter of Dr Jonathan Evans Rhoads—on 28 December 1961, at Germantown Friends Meeting House, Philadelphia, Pennsylvania, U.S.A.

Deaths

FREDERICK LEWIS TAYLOR (B.A. 1914), M.C., in religion The Right Rev. Adrian Taylor, headmaster of St Augustine's Abbey

School, Ramsgate, from 1924 to 1934, and Abbot of St Augustine's Abbey from 1934 to 1954, died at Cheam, 31 July 1961, aged 69.

ALFRED HOWARD BLISS (B.A. 1921), formerly a Civil Servant, in the Ministry of National Insurance, died 6 May 1961, aged 62.

FRANCIS JOHN CUMMINS (B.A. 1920), a master at Bedford School from 1926, died 24 November 1960, aged 65.

GEORGE LANSDELL JARRATT (B.A. 1903), rector of Thornbury, Devon, from 1930 to 1950, died at Bristol, 11 September 1961, aged 79.

PHINEAS QUASS (B.A. 1913), O.B.E., Q.C., Bencher of the Inner Temple, died 28 September 1961, aged 70.

ERNEST ALBERT TYLER (B.A. 1897), for many years head of the Chemistry department of Swansea Technical College, died 5 April 1961, aged 88.

THOMAS ALAN SINCLAIR (B.A. 1922), sometime Fellow, Professor of Greek, Queen's University, Belfast, died 10 October 1961, aged 62.

CHARLES EDWARD SIDEBOTHAM (B.A. 1902), vicar of Leintwardine, Herefordshire, from 1931 to 1948, died 13 October 1961, aged 82.

BRIAN LAIDLAW GOODLET (B.A. 1932), O.B.E., managing director of the Brush Electrical Engineering Company, Limited, died at Quorn, Leicestershire, 27 October 1961, aged 58. He was Professor of Electrical Engineering at the University of Cape Town from 1937 to 1950, and deputy chief engineer at Harwell Atomic Energy Research Establishment from 1950 to 1956.

EDWARD MCKENZIE TAYLOR (Ph.D. 1927), C.I.E., M.B.E., University Lecturer in Agricultural Chemistry at Cambridge from 1926 to 1930, Director of the Irrigation Research Institute, Punjab, from 1930 to 1944, Director of Military Engineer Research, Lahore, from 1941 to 1952 and since then agronomist to Rotary Hoes, Limited, died at Basildon, Essex, 17 October 1961, aged 72.

ARTHUR VERNON STOCKS (B.A. 1910), M.B., formerly a divisional medical officer under the Lancashire County Council, died at Altrincham, 25 September, aged 73.

WILLIAM LUMB (B.A. 1910), formerly modern languages master at King Edward's School, Aston, Birmingham, died at Worthing 7 November 1961, aged 75.

WYNN POWELL WHELDON (B.A. 1903), K.B.E., D.S.O., permanent secretary of the Welsh Department of the Board of Education from 1933 to 1945, died at Rhyl, North Wales, 10 November 1961, aged 81.

PETER GREEN (B.A. 1893), rector of St Philip, Salford, from 1911 to 1951, and canon residentiary of Manchester from 1911 to 1956, died at Hindhead, 17 November 1961, aged 90.

ROBERT AGAR CHADWICK (B.A. 1899), LL.M., solicitor, died at Leeds, 18 November 1961, aged 84.

ARTHUR HINTON READ (B.A. 1946), lecturer in mathematics in the University of St Andrew's, was killed in a climbing accident near Glencoe, 2 December 1961, aged 41.

GEOFFREY RICHARD EDWARDS (B.A. 1913), secretary of the Royal Society of Medicine from 1925 to 1951, died at Aldeburgh, 10 December 1961, aged 70.

THOMAS HENRY GOSYWYCK SHORE (B.A. 1909), M.D., formerly physician to the South Devon and East Cornwall Hospital, died at Bournemouth, 17 November 1961, aged 74.

ALLAN BERTRAM FIELD (B.A. 1899), Professor of Mechanical Engineering in the University of Manchester from 1914 to 1917, and consulting engineer to Metropolitan-Vickers Electrical Engineering Company from 1920 to 1943, died at Newbury, Berkshire, 1 January 1962, aged 86.

STUART GORDON BLACK (B.A. 1920), Professional photographer, died at Newton Abbot, Devon, 20 December 1961, aged 71.

JOHN BRUCE IRVING (B.A. 1899), M.R.C.S., L.R.C.P., formerly in medical practice at Dawlish, Devon, died at Northampton, 6 December 1961, aged 84.

CLAUDE BLAKESLEY LANCELOT YEARSLEY (Matric. 1903), formerly choral student of the College, theatrical producer, composer and music publisher, died at Gibraltar, 31 December 1961, aged 76.

HENRY PRESTON VAUGHAN NUNN (B.A. 1899), founder of the Nunn Exhibition in the College, lecturer at St Aidan's College, Birkenhead, from 1906 to 1909, author of works on New Testament Greek, died at Stockport, Cheshire, 5 January 1962, aged 85.

JOHN HOWARD ADENEY (B.A. 1892), formerly British chaplain at Bucharest, and missionary with the Church Mission to the Jews, died at Bedford, 13 January 1962, aged 92.

JAMES EDWARD HATHORN WOOD (B.A. 1913), rector of Knipton with Harston, Leicestershire, since 1936, died 11 January 1962, aged 70.

ARTHUR CHARLES COPLEY (B.A. 1923), F.R.C.S., died at Durban, Natal, in November 1961, aged 59.

DONALD KINGDON (B.A. 1905), knight, Q.C., successively Attorney-General of Uganda, the Gold Coast and Nigeria, and Chief Justice of Nigeria, died during the Carol Service at Eastbourne College, 17 December 1961, aged 78.

THE EAGLE

CHARLES POLLARD (B.A. 1896), Methodist Minister, for twenty years a missionary in South India, died at Watford in February 1962, aged 86.

FRANCIS WILLIAM MARRS (B.A. 1902), formerly of the Indian Educational Service, died 10 February 1962, aged 81.

WILFRED HENRY WALLER ATTLEE (B.A. 1897), M.D., formerly in medical practice at Eton, died at Dartmouth, Devon, 27 February 1962, aged 85.

PERCY JAMES LEWIS (B.A. 1906), O.B.E., master at Malvern College from 1907—1914, and latterly a farmer at Bremersdorp, Swaziland, died in Natal, 17 February 1962, aged 77.

SIDNEY HILL PHILLIPS (B.A. 1903), C.B., Principal Assistant Secretary to the Admiralty from 1936 to 1952, died at Wadebridge, Cornwall, 28 February 1962, aged 79.

GEORGE FREDERICK DRYSDALE (B.A. 1905), perpetual curate of Moreton Valence, Gloucestershire, from 1918 to 1955, died at Hereford, 3 March 1962, aged 82.

SIDNEY WALLIS NEWLING (B.A. 1894), died 2 March 1962, aged 89.

EDWARD GORDON WHITLEY (B.A. 1922), principal of the firm Greenwood, Whitley and Company, Limited, woolcombers, of Bradford, died 27 August 1961, aged 59.

JOHN VICTOR SPARKS (B.A. 1918), consultant radiologist, of Bath, died 14 March 1962, aged 64.

REGINALD ARTHUR WARTERS (B.A. 1911), late of the Indian Medical Service, died 16 March 1962, aged 71.

WILFRID ERNEST PALMER (B.A. 1918), died in London, 23 March 1962, aged 57.



SIR JAMES WORDIE

Obituaries

SIR JAMES MANN WORDIE, C.B.E., thirty-seventh Master of the College, died at his home in Cambridge 16 January 1962, aged 72. On retiring from the Mastership, 30 September 1959, he and Lady Wordie removed from the Lodge first to the University Arms and then to a flat at Pinehurst, Grange Road; his health was already failing, but he lingered on for more than two years, devotedly nursed by his wife, retaining his interest in the College and Johnians to the end.

A largely attended Memorial Service was held in the Chapel on 31 January.

Wordie came up to St John's in 1910, as what was then called an advanced student, from Glasgow Academy and the University of Glasgow, where he had taken his degree. He graduated at Cambridge through Part II (Geology) of the Natural Sciences Tripos, advanced students in those days being separately listed and not classed. In 1913 he was awarded the Harkness University Scholarship in Geology, and the next year he was appointed University Demonstrator in Petrology. Association in the Sedgwick Museum in Cambridge with geologists returned from Scott's expedition to the Antarctic, notably Debenham and Priestley, awakened his interest, which he never lost, in Polar exploration, and he joined Shackleton's *Endurance* expedition in 1914 as geologist and chief of the scientific staff. R. W. James, his contemporary at St John's, later Professor of Physics at Cape Town, was also a member of the party. As is well known, the ship was crushed in the ice, and Wordie was with the main party marooned for months on Elephant Island while their leader made his boat journey to South Georgia for help. Wordie seemed reluctant to talk about his experiences, but he was once heard to remark that Shackleton would have got on better if he had been a better mountaineer.

Wordie returned to England in 1917 and joined the Royal Artillery, serving in France until the end of the war. Back in Cambridge he soon showed that he had not lost his zest for exploration; in 1919 and 1920 he was second in command of the Scottish Spitzbergen Expedition, and in many Long Vacations between 1921 and 1937 he led a series of expeditions to Jan Mayen and Greenland and elsewhere in the North Polar Regions.

Meanwhile, he had been elected a Fellow of the College in November 1921, and in 1923 he was appointed a Tutor. He

was Junior Proctor of the University 1923-4. On Benians' election to the Mastership in 1933, Wordie became Senior Tutor. He succeeded Charlesworth as President in 1950, and finally, in 1952 he was elected Master.

All this time his enthusiasm for Polar work never flagged and he soon became known as the leading supporter and adviser of workers in this field. The managing committee of the Scott Polar Institute in Cambridge, of which he was chairman from 1937 to 1955, the Discovery Committee, the British National Committee of the International Geophysical Year, the Royal Geographical Society, of which he was President from 1951 to 1954, and the Trans-Antarctic expedition of Sir Vivian Fuchs, his former pupil, were some of the many bodies which turned to him for help. In 1947 he was sent out by the Colonial Office to the Falkland Islands, where, according to his own account, he spent most of his time playing cards with the Governor; but he found time to visit South Orkneys, South Shetlands and Graham Land. As late as 1953 he contributed (with R. J. Cyriax) a long introduction to John Rae's Correspondence on Arctic Exploration, published by the Hudson Bay Record Society.

Deservedly, many honours came his way. These include the Backward and Founders' gold medal of the Royal Geographical Society, the Bruce medal of the Royal Society of Edinburgh, the gold medal of the Royal Scottish Geographical Society, the Daly medal of the American Geographical Society, honorary degrees from the Universities of Glasgow and Hull, the C.B.E. in 1947, and finally a knighthood in the New Year Honours of 1957. His Honorary Fellowship of Trinity College, Dublin, was in part, no doubt, a compliment to the College from its younger sister.

In addition, as a correspondent points out in *The Glasgow Herald*, the Wordie Glacier in Greenland and the Wordie Crag in Spitzbergen are named after him. Incidentally, Wordie was responsible for the restoring of the name 'Briggs Island' to an island in Mistake Bay, Hudson Bay, discovered in 1632 by Captain Luke Foxe and called by him 'Briggs his Mathematicks' in honour of Henry Briggs (Fellow 1588), of logarithm fame.

Wordie married, in 1923, Gertrude Henderson, and had three sons, all are members of the College, and two daughters. All his children are married, and there are, to date, eleven grandchildren.

To his contemporaries Wordie always seemed to retain a certain charming boyishness and an impish humour; he was fond of pulling one's leg. I remember, too, a certain fine night during the Long Vacation when he came round to my rooms and insisted that I should accompany him on a tour of the roofs of second court; we were both Fellows at the time. And on another evening after

Hall he constrained the great T. R. Glover to come, rather unwillingly, to the Midsummer Fair. He rather despised convention. When he was Proctor he forgot that his presence was necessary at the formal election of the Vice-Chancellor on 1 June, and went to London without telling his authorised deputy, who likewise was away from Cambridge. There was great dismay and confusion in the Senate House; the officials went into a huddle and determined that, under the University Statutes, the only thing to do was to hold the election in his absence, declare it void, and hold another election later on. When Wordie returned, he found a summons from the President of Queens', rather a stickler for etiquette, and went round to see him and apologize, not wearing academical dress, and with a cloth cap.

Wordie was an excellent Tutor. He appeared somewhat casual; his records seemed to lack order, and the table in his study was heaped with piles of books and papers in apparent confusion. But his memory of members of the College, their doings and their family connections with the College was usually unflinching. He certainly knew his pupils, and his judgment in sizing them up was rarely at fault. To quote from a note published in *The Eagle* some ten years ago, 'He has shown a remarkable capacity for giving the right advice to a man who is at the outset of his career and whose whole future may depend largely upon the decision. Generations of his pupils have had reason to bless him.'

As a member of the College Council and as Master he sometimes had difficulty in finding arguments in support of a line of action which he felt the College ought to follow, but he fought for it with pertinacity, and seeming obstinacy; and he was usually right.

FRANK SAMUEL HERBERT KENDON was born 12 September 1893—"the third child to my father and mother, at a boarding school for boys" as he says in the opening sentence of *The Small Years*. After some years of flickering, painful for his family and friends to watch through, that once lively light was extinguished on 28 December 1959. Having spent some time re-reading his letters to me, in an attempt to recapture something of what I enjoyed when he was here in the flesh, I realize yet more fully that it requires another Frank Kendon to find the words and fashion the phrases if an adequate portrait of him is to be given.

The school at which he was born is Bethany near Goudhurst in Kent. It was founded by his grandfather and Frank's father and the father of the late E. A. Benians, our former Master, were later headmasters of the school. The school provided the early education of the two sons as it did that of the late Lord

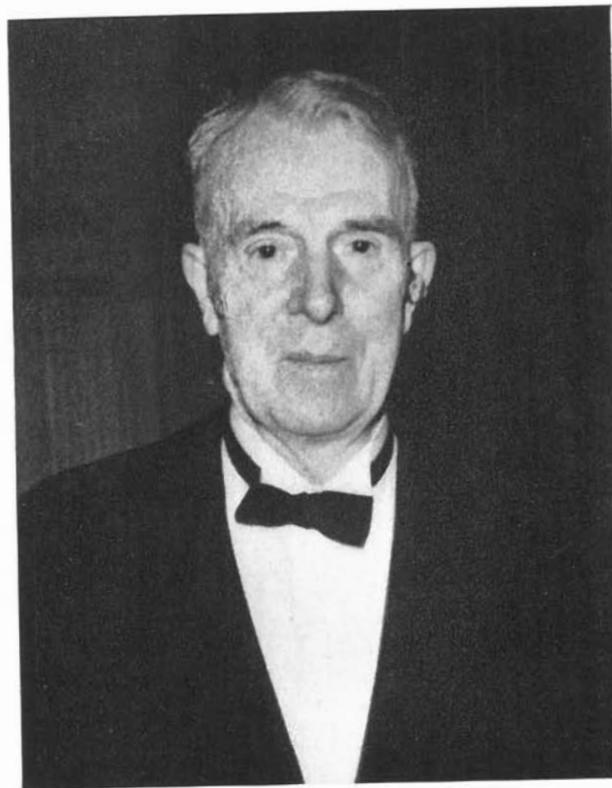
Stamp, among others, and still flourishes today. Those who have read *The Small Years*, described in the obituary in the *Times* as one of the minor classics of English autobiography, will not need to be told how Frank's early years were spent, but will have seen more plainly than in anything I can depict what poetic spirit possessed him.

After the war of 1914—1918, in which he served as a telegraphist with the Royal Engineers in Egypt, he came to St John's College at a time when Benians was Tutor. Whatever his experiences during the war, and of these he talked little, he now entered a new life. To quote from the *Times* again—"it was a period full of experiment and liveliness, especially in the field of literature. The English Tripos had only recently been established and Frank Kendon, in company with J. B. Priestley, Gerald Bullett, Edward Davidson and other eager young writers were quick to seize the opportunity of reading for an honours degree in something less rigid than classics or history." His first book *Poems and Sonnets* appeared in 1924 and under the influence of Coulton he wrote *Mural Paintings in English Churches*.

Having failed to obtain a post at the Victoria and Albert Museum he joined the staff of *John o'London's Weekly*. He was never aware of financial realities and it is said that when, at the interview, he was asked what salary he expected he replied that he had not thought about it, and that when a sum, small but not unreasonable, was mentioned he replied that he could live on much less than that. Having gained his experience with the paper, still finding time to write poetry as well as his *The Small Years*, he joined the staff of the University Press at Cambridge in 1935.

Although I had met Frank on his visits to Cambridge before and had read his book as soon as it was published it was now that a friendship, which has meant so much to me, began to grow. It was so lovely to find in the man what I had read about in the boy.

What he did for the University Press is shown in the artistry of the lay-out, the decoration, the book-jackets and the supporting publicity of the books that appeared. I often went to see him in his room at the Press and saw him at work. He brought a wide range of knowledge and feeling to his task and from it gained deep satisfaction. He went out to meet the authors and illustrators of the books. I remember his talking about his visits to Walter Rose, the author of *The Village Carpenter* and *Good Neighbours*, in order to get the spirit of the place while Rose was writing the latter book, and about his discussions with John Hookham who illustrated the book. It is a source of satisfaction



FRANK SAMUEL HERBERT KENDON



WILLIAM BLAIR ANDERSON

to me that I brought these two together—in many ways they were kindred spirits as evidenced by Frank's inscribing his one novel, *Martin Makesure*, to "My friend John Hookham". The authors, however, know best what Frank did for them and I cannot do better than quote from Christopher Fry, whose *Firstborn* he recommended to the Press Syndicate—"I am one of the very many who gained immeasurably from friendship with Frank Kendon; from his warm discerning counsel and criticism; from his conversation, sometimes incisive, sometimes gently adventuring from his letters, more often than not written in fine pencil, letters which would break off to become a poem, and return with no very noticeable change of gear to some other matter in hand: as though his poems were intensified moments in his general craft of being alive." Many others must have felt all this about this friend.

Apart from, or should I say a part of, his work at the Press and his poetry was his love of pictures. It was a great gain to visit with his company the Fitzwilliam Museum, as I frequently did, or the National Gallery and watch his loving examination of the pictures, especially of some favourite, and listen to his comments. His attempts to get into the picture by close examination of detail and the way his fingers hovered over the more exciting parts made his companion fear the approach of the guardians of the gallery. Needless to say, he had read his Ruskin carefully. His knowledge of pictures included the practical side; he could use his pencil and brush and he tried his hand with the graver and etching needle. Part of my education was to take proofs of my efforts in wood-engraving for his inspection; they always received minute examination and true criticism to my great benefit.

There were no Two Cultures for him; the abstractions of the physical sciences he may, with many others, have found difficult, but the spirit, particularly of the biological sciences, was in him; so much so that he could take home the manuscript of a scientific book and so get into the heart of the matter that he could help the author to express his ideas more clearly. His knowledge of the countryside, its birds and plants and handicrafts, was loving. His increasing deafness did not cut him off completely from the voice of the birds—a collection of gramophone records came to his assistance. He knew intimately the countryside round his home at Harston and the details of the landscape on the road from there to Cambridge were deeply etched on his mind, for he watched it through the seasons, hot and cold, as he rode his bicycle to the Press or, on an exhilarating day, made his way on foot.

He was so absorbed with the activities of a full life that he did not seem to worry about public recognition. One unkind review

of his novel cut him deeply. His election to a Fellowship at St John's College gave him satisfaction.

Although I have read most of his published poems and prose and treasure his Christmas greetings in verse I am incapable of making a literary assessment and so have sought the assistance of another of Frank's friends, H. S. Bennett, who writes as follows:

"As a literary artist Frank Kendon was almost wholly impervious to current fashions. His reminiscences of childhood, *The Small Years* (1930), can be compared with the works of two other poets, James Kirkwood and Laurie Lee who have recently rendered the impressions of the innocent eye, evoking child-experiences similarly perceptive. But Frank Kendon was neither following a fashion nor setting one. He was giving shape to his own experience. This book has been more appreciated than any other he wrote. His one novel was almost still-born. It is, like everything he wrote, *sui generis*, totally out of fashion and unlike any novel written before or since. It is a modern pilgrim's progress, the story of a man finding himself, expressed in a style careful to the verge of preciousness and yet conveying a very direct and simple response to life, the hero—everyman—is saved by love, fidelity, integrity and reverence for life; (if any modern writer influenced Frank's thought it was Albert Schweitzer). The poems record a similar vision of life. Imperviousness to literary fashion militated against their success; other techniques held the attention of critics and Frank Kendon's poems went unread or were dismissed as neo-Georgian. Yet this estimate is only partly just; his poetry has affinities with the best of the Georgian poets, with Edward Thomas, W. H. Davies and early Walter de la Mare; but he was no imitator of any of these. He resembled them only in his faithful recording of sense impressions, in the absence of sophistication and in his muted rhythms. His is the kind of poetry, unobtrusive but entirely genuine and distinctive, that is likely to be re-discovered from time to time. It is minor poetry, but it could only have been written by a careful craftsman bent on rendering precisely what he perceived. The rare quality of his personality informs the poems, they are fastidious, scrupulously exact in their recordings and they reveal a quick responsiveness to moral and sensuous beauty."

WILLIAM BLAIR ANDERSON (B.A., from Trinity, 1903), who died in Cambridge on 9 December 1959, was born in Aberdeen on 28 July 1877. He was the eldest of a family of two sons and five daughters, the eldest of whom became the wife of Alexander Souter (B.A., Caius, 1897, another distinguished Latinist and afterwards Regius Professor of Humanity in the University of Aberdeen) and died in 1959 three months before her brother.

Aberdeen was Anderson's first university, from which he was to receive in later years, first its D.Litt., and then its honorary LL.D. He entered it in 1894 from Robert Gordon's College and graduated M.A. in 1898 with first class honours in Classics. In his final year there he was awarded the Liddel Prize for Latin Verse and the Jenkyns Prize in Classical Philology, and in 1899 the Fullerton Scholarship in Classics. At Aberdeen he was influenced by the very different virtues of John Harrower and William Mitchell Ramsay, who in 1886 had succeeded respectively to the Regius chairs of Greek and Humanity: for in the words of the *Aberdeen University Review* which commemorated in 1960 the fusion of King's and Marischal Colleges a century before, Harrower was "the greatest teacher of Greek in the country" and Ramsay, whose fame lay in Anatolian studies rather than in Latin, "a gifted maker of knowledge". Later at Cambridge and as a scholar of Trinity Anderson was similarly impressed by A. W. Verrall, of whose brilliance in particular as a teacher of Greek and Latin composition he would speak warmly. Here indeed consisted part of Anderson's own strength, for he won the Browne Medal for Greek Epigram in 1902 and honourable mention in the competitions for the Porson Prize and Chancellor's Medals in 1903. His was a distinguished generation, for it included Gilbert Norwood of St John's, who later held chairs at Cardiff and Toronto, and L. H. G. Greenwood of King's, who was afterwards a Fellow of Emmanuel.

Between his first classes in Parts I and II of the Classical Tripos, Anderson returned to Aberdeen in order to assist Ramsay in 1901-02. In 1903 he went to the University of Manchester as an assistant lecturer at the same time as R. S. Conway (B.A., Caius, 1887) was appointed Hulme Professor of Latin. In 1906 he became Professor of Latin in Queen's University, Kingston, Ontario, as T. R. Glover had been some years earlier. Unlike as Glover and Anderson were, they both retained the happiest memories of Queen's in after life, but it was not possible for the latter, to his regret, to revisit Ontario in later years as it was for the former. At Queen's Anderson had a colleague in a class-fellow at Aberdeen, Thomas Callander, who occupied the chair of Greek for 31 years and also died in 1959. It was in 1912, during Anderson's tenure of his post, that, after much controversy, Queen's was separated from the Presbyterian Church in Canada and became a non-sectarian university.

His return in 1913 to Manchester as Professor of Imperial Latin brought new strength to classical studies there, for Conway's interests were on the whole confined to comparative philology and to Latin literature of the Republic and the Augustan Age. On Conway's retirement in 1929 Anderson became Hulme Professor of Latin and the department of which he was head went from

strength to strength. It was a notable recruiting centre for higher appointments and to-day classical studies in England are the richer for the many men in senior positions who worked so well in their younger days with Anderson.

When A. E. Housman died in 1936, Anderson was appointed to succeed him as Kennedy Professor of Latin, and in May, 1937 he was elected into a Fellowship at St John's. To be thus adopted by the College of Kennedy and of Housman's predecessor, John E. B. Mayor, pleased Anderson very much, and he was immediately at home in his new environment. Like the first Kennedy Professor, H. A. J. Munro, as well as Mayor and Housman, Anderson was a bachelor; but the kindly and generous hospitality for which he had been so well known in Manchester with the help of his mother until her death and of his two sisters, was continued with the latter in their Cambridge homes, first in the Madingley Road and later in Hinton Avenue. He was at all times a benevolent and encouraging teacher and colleague, cautious in his judgements and painstaking in his help, with the highest standards and a quiet sense of humour in enforcing them. During the war and after his retirement from the Kennedy Professorship in 1942, his assistance with College instruction was greatly valued, and the opportunity to exercise his continued skill as a composer was enjoyed alike by the teacher and the taught.

Anderson originally possessed a strong physique, and the interest in games which he maintained all his life was that of an active participant in his younger days. But a serious illness before he returned from Kingston to Manchester left him with a C3 grade in the first world war, during which he served in Intelligence, and with indifferent health for many years, although he still enjoyed a game of golf long after he came to live in Cambridge. Fortunately he was still well enough to derive the greatest enjoyment from a gathering in St John's of his Manchester and Cambridge friends in the Summer of 1957 to honour his eightieth birthday.

In his scholarship Anderson was a perfectionist, and this quality of mind, together with his innate conservatism and the state of his health, no doubt prevented the flow of his published work from being commensurate with his learning. A Pitt Press edition of Livy's ninth book in 1909 attained the highest standards of that series, and the first volume of his edition in 1936 of the poems and letters of Sidonius is a masterpiece in the Loeb Classical Library. In apologising to *The Eagle* and its readers for this deferred obituary, the writer had hoped to notice the posthumous appearance of the second volume; but this is still postponed. Many of Anderson's articles and reviews were concerned with the Latin poets, notably Vergil, Lucan, and

Statius, and were written with graceful lucidity and penetration. He had indeed collected materials for editions of Lucan and of the second book of Statius' *Thebaid*, but these remained unpublished.

One of his reviews has described an eminent foreign Latinist as "a scholar of charming modesty, who has devoted a long life whole-heartedly to the advancement of learning." Those who knew Anderson would thus remember him, whether or not they recalled the context from which these words are taken. When Housman published in 1926 his edition of Lucan *editorum in usum*, the delicate blend of generous admiration and whimsical irony which greeted it in *The Classical Review* early in the following year was characteristic of the man who was found worthy to succeed him a decade later. It was not for everyone to rebuke the "familiar imp" that possessed Housman and "both served and plagued" him. "But", concluded Anderson, "Hosius is a human scholar, and sometimes errs, while the imp is both superhuman and inhuman, and never spares. So throughout the book which we have been considering many gibes are flung at that worthy, modest scholar—gibes sometimes, indeed, harmless, but oftener peevish or harsh or cruel. Wherefore those who admire the imp's master are grieved for him and for his country's good name, and wistfully wonder if imps are as immune from correction as cherubs." *Le style est l'homme même.*

R. J. G.

Book Reviews

ROBERT SOMERVILLE. *The Savoy. Manor: Hospital: Chapel.* (The Duchy of Lancaster, 1960. pp. xiii and 277).

In his most recent book Sir Robert Somerville has left the general for the particular. We are already indebted to him for a scholarly history of the Duchy of Lancaster down to the beginning of the seventeenth century; and here he traces the history of one small portion of the Duchy's property, 'a district in central London that embraces half the Strand and is bordered on the south by the river Thames'. Within this district was a more restricted precinct where Henry VII founded a hospital to provide nightly lodgings for a hundred poor persons, but his arrangements were 'not for long, if ever, followed in all their fullness'. By the end of the seventeenth century no-one could remember when beneficiaries of the original sort were last given a night's lodging; it was during the civil war that the foundation began to be used as a military hospital; and in 1679 it was first used as a barracks. The hospital was dissolved in 1702, but the latter use continued until the building was destroyed by fire in 1776.

The history of the Savoy hospital is one strand only in this book. Another is the story of the hospital's chapel down to its final phase, beginning in 1937, as the King's Chapel of the Savoy and chapel of the Royal Victorian Order. Yet another is the story of local government in the area between the Strand and the Thames which came to be known as the manor or liberty of the Savoy. This franchise lying between London and Westminster took shape as a result of accumulation of property by the earls and dukes of Lancaster during the middle ages, and was not absorbed into the city of Westminster until 1899. For many generations it was a little enclave administered by its own officers and court. Their functions gradually passed to other agencies; in 1940 the court itself disappeared for a time; but it was revived in 1951, and every other year jurors are sworn in and the bounds of the manor are perambulated. The proceedings end with a luncheon at the Savoy hotel.

This is a splendid piece of local history, attractively written, beautifully produced and firmly grounded in the records of the liberty. It deals, indeed, with one of the more curious pieces in the mosaic of traditional local government, but its curiosity enhances rather than detracts from Sir Robert Somerville's account of it. It ought also to be added that he has peopled the liberty with humanity. There are people in general: the nobility who had town houses there in the early seventeenth century, and 'the tradesmen and a host of undesirables' who followed later. But there are also people in particular. They include John Wilkinson, an eighteenth-century minister of the Savoy chapel. He discovered 'a profusion of cash could be got from celebrating illegal marriages and died of gout on his way to serve a sentence of transportation. Then there is John Ritson, a bailiff of the liberty, who managed to be 'a spelling reformer, a Jacobite and an enthusiastic admirer of the French Revolution'; 'after years of vegetarianism, eventually (he) died of paralysis of the brain'. Dickens was perhaps less than just when he spoke of the Savoy precinct as a place which 'sleeps well through life'.

E. M.

BOOK REVIEWS

JOHN FERGUSON. *Job.* (Epworth Press).

The Book of Job is one of the most typical of Old Testament stories. Eloquent, mystic and thunderous is the attempt of Jehovah to shake the faith of his subject; and on the rack of grandiose suffering the God of Wrath stretches Job until his mental and physical sinews show up in all the detail of Blake's engravings. Mr Ferguson takes a different attitude. He who manipulates Job is Satan, and the experiment of suffering is conducted clinically and prosaically.

But not throughout . . . and here lies the quarrel. In taking this resonant old Jewish parable, presenting it in the structural form of a Greek tragedy, peopling it with contemporary characters who think everyday thoughts, and combining biblical poetry with choral incantation and cosy chat, the author has taken a hefty bite of the apple. The mastication must needs be uneven, and while pockets of nourishment are uncovered here and there, theatrically the bulk is indigestible.

One cannot fault the conception, for to have retained Job's race in a Gentile world would have painted a different picture. No—here Job, conservative Job of the four cars and the five-figure income, is a sound Rotarian, an elder of both kirk and commerce who loses his money on the Stock Exchange and his offspring when a plane crashes on the Y.M.C.A. But while his background is consistent his speech is not. "I shall have to pawn my television set" matches strangely with "My flesh is clothed with worms and clods of dust." And the unevenness of writing persists. The Doctor finds Job's heart "as sound as a gong" but the sores are like a "pointilliste painting—painful, pusful, penetrating, protuberant, peculiar". With the sectarian Comforters Zophar and colleagues, Elihu cheapens philosophical advantage by the odd crack: "Vicar, you are a half-and-half, Zophar and no farther." The net yield is a hotchpotch of the "I'm a decent enough fellow" commonplace, the "never had it so good" cliché, and an abundance of the lyrical. Had God appeared in the cast list one wonders what lines he would have been given. The omission is perhaps wise. For in his latest play "Gideon" it takes all of Chayefsky's dramatic knowhow to create a God who is personal without being petulant. Mr Ferguson is no Chayefsky. Satan—with a sprightly hoof in both camps—he can handle. Theatrically one feels that God is beyond him.

Theatrical, however, is the basis of this criticism. Theatrically the time compression fails. The concertina of disasters proving eventually false alarms—a time compression which would be acceptable in a truly Greek drama form—is too quick, too artificial for dramatic entertainment in the church hall. But place it in the chancel—from which site, after all, mediaeval drama developed—and we need not criticise the drama. As a play this version of "Job" is wanting. As a dramatised sermon it is effective.

H. W.