

# THE EAGLE

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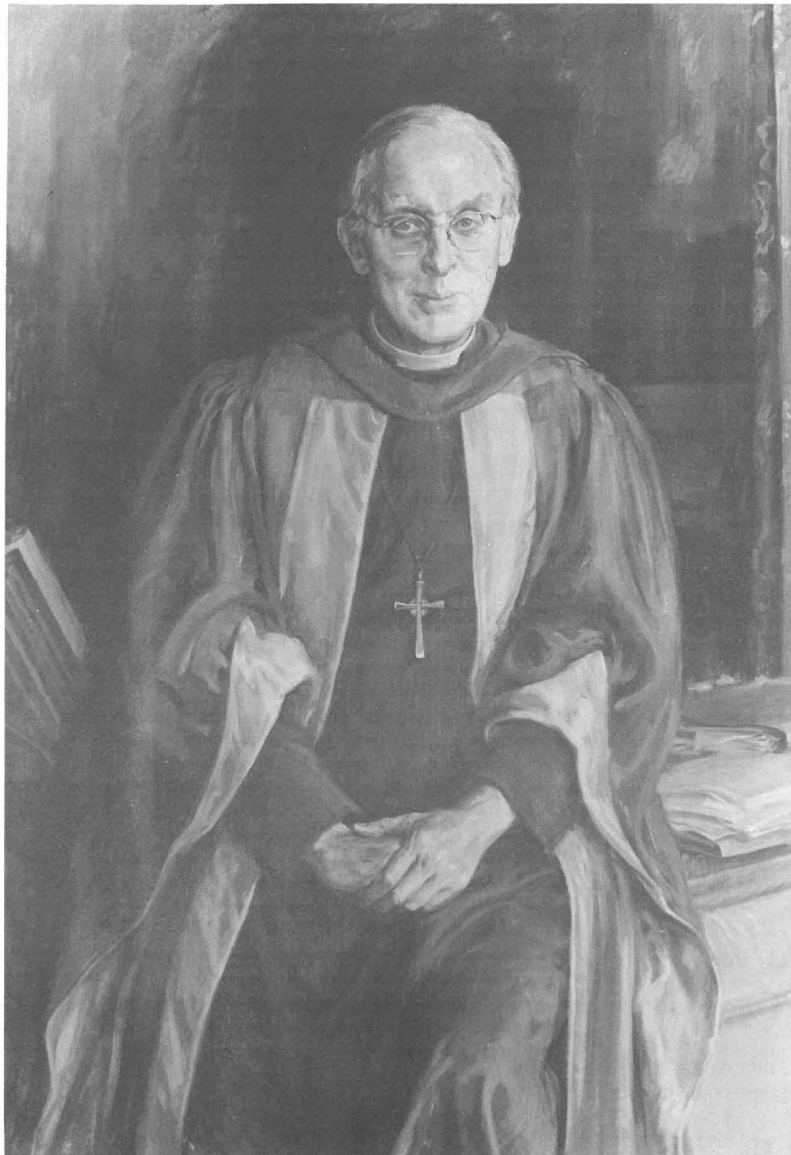
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Editorial Committee: Dr R. Beadle, H. Williams, I. Meltz, R. Boggs

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D.D. (B.A. 1931)  
 Lord Archbishop of Canterbury  
 A Portrait by Miss J. Mendoza  
 at present in the Hall  
 (Photo. by Malcolm Clarke)

## The Commemoration Sermon, 1977

Zechariah 5.1 'Then I turned, and lifted up mine eyes, and looked, and behold, a flying roll.'

'Commemoration' and 'remembrance' are words etymologically connected. Ultimately both derive from the Latin adjective *memor* via the verb *memorare* 'to recall, to mention'. Experts even say that a connexion with the root of *Morta* and *merere* is not excluded. *Merere* means 'to merit, to deserve'; *Morta*, the Latin name for the third of the three *Parcae* ('Sparing Ones') more commonly known as Fates, is thought to be a relative of *Mors* 'Death'.<sup>(1)</sup>

These antiquated ideas, suggested by a brief consideration of the etymology of 'remembrance' and 'commemoration', hang together in an apposite, though coincidental, way. When we remember and commemorate benefactors, we mention them again, and we mention them together, for their deserving, and because they are dead.

The three sets of Statutes given to the College by St. John Fisher pay great attention, in the long chapter *De Cultu Dei*, 'Of the Worship of God', to the commemoration of the foundress and benefactors. Their names are to be remembered in prayers, and engraved on tablets fixed to the three altars in the college chapel. Their exequies and a requiem mass for them are to be celebrated quarterly.<sup>(2)</sup> Each day every fellow and scholar is to recite Psalm 130 *De Profundis* on their behalf and say a prayer in Latin, of which the following is a translation: 'Absolve, we beseech thee, O Lord, the soul of thy servant Margaret our foundress, together with the souls of our other benefactors, from the chain of all their misdeeds, that in the glory of the resurrection, raised up among thy saints and thine elect, they may breathe again, through Christ our Lord.'

Provision is also made, in chapter 57 of the 1530 statutes, for the annual exequies of St. John Fisher, and for twenty-four trentals yearly to be said for his soul.

These provisions - with the exception of those relating to St. John Fisher, beheaded at Tyburn in 1535 for refusing to acknowledge the king as supreme head of the church - all re-appear in the statutes of Henry VIII, given in 1545.<sup>(3)</sup>

But the Elizabethan statutes of 1580 are markedly different. By that time the natural and human custom of praying for the dead was discouraged in the Church of England, and masses for the dead were denounced as 'dangerous deceits'.<sup>(4)</sup> So most of the provisions made in the earlier statutes for commemoration of foundress and benefactors now disappear, to be replaced by a commemoration service to be held in chapel at the end of each term. But it is still required that the names of benefactors be inscribed on tablets - two tablets now, one in the upper chapel and one in the lower.

The Elizabethan statutes lasted, with only two additions, for two hundred and sixty-nine years - till 1849, when they were revised. The provisions for commemoration of foundress and benefactors remain

as before, except that no mention is now made of the recording of the names of benefactors on tablets; instead, after the requirement that the foundress and benefactors be commemorated in chapel at the end of each term, we find the following explanation (I translate from the Latin): 'to ensure that by the public reading every year of the names of all the benefactors their benefactions may be imprinted more deeply on men's minds, and others may be encouraged to make further gifts.' Here then we have the first mention in any statutes of the annual public reading of the names of benefactors, but the mention surely implies that it has been the established practice to read out the names of benefactors at each of the three commemoration services.

The 1849 statutes had a life of only eleven years. In 1860 they were replaced by a totally new set, drawn up by a Royal Commission and now for the first time written in English. It is interesting to observe that the Latin heading *De Cultu Dei* has now become 'Religious Worship' and that the name of God has disappeared, a detail prophetic, perhaps, of theological developments in the twentieth century. It is therefore no surprise, when we read this meagre section, intruded as it is between 'General Management of the College' and 'The Audit', to discover that now, some three hundred and fifty years after the College's foundation, there is no longer any mention of its foundress and benefactors, or of their commemoration, in the statutes. Like God, they have been ejected, and their ejection is total and permanent.

Now we have it on the authority of a nineteenth century Dean, Alfred Freer Torry, that since 1860, the date of the first English statutes, there has only been one service of commemoration each year, on May 6, and that at this service (to quote Torry's phrase) 'a mere roll of names' has been recited.<sup>(5)</sup>

'A mere roll of names'? Perhaps the genealogy of Jesus Christ given in the first chapter of St. Matthew is 'a mere roll of names'. Certainly behind me in the ante-chapel can be seen 'a mere roll of names', of those who died for their country in the First and Second World Wars. Sometimes 'a mere roll of names' deserves our attention, even if it is only a Tripos list.

Torry's 'mere roll of names' was arrived at by conflating the old tripartite Catalogue of Benefactors. This Catalogue was written in Latin, and in addition to names titles and offices gave details of each benefaction; it divided the benefactors into three distinct groups, to match the three annual commemoration services. We know it from a certified copy made of it in 1838 in his own hand by William Keeling, then Senior Dean, and marked by him 'for the use of the Dean on Commemoration days'.<sup>(6)</sup>

But Torry's conflated roll is not now 'a mere roll of names', for in 1938 the historical fellow H.P.W. Gatty, later Librarian, added succinct details to the names therein and arranged them in chronological order, with the further addition of other and later names.<sup>(7)</sup> Our present roll is in substance Gatty's roll, plus the names of later benefactors, his own included.

This noble roll of names, however, has lately been found a stone of stumbling and a rock of offence in our neo-Gothic Zion. Some have even suggested that it should no longer be read. The

young, we are told, find it dull; and the young, as a certain Provost has revealed to us, are wiser than their elders. One would gladly receive the Provost's revelation, for does not our own poet imply the very same thing when he writes

Trailing clouds of glory do we come  
From God, who is our home

and again

Thou whose exterior semblance doth belie  
Thy soul's immensity;  
Thou best philosopher...  
... thou eye among the blind?

But, alas, intellectual honesty forbids us nowadays to think like that; for nowadays do we not know for certain, or at least confess in public, that heredity is of small account and environment all-important? Now I am not convinced that the young have come to us from a wiser environment than ours. It is therefore with regret that I cannot subscribe to the Provost's article of faith.

But perhaps I can try to make the roll less boring for those, both young and old, whose annual duty it may be to endure it - discounting of course the merely sentimental attachment it inspires when one has heard it read, over many years, by a series of four Deans.

Let me risk a generalisation: a roll of names is poetry; witness the Catalogue of the Ships in the second book of the *Iliad* and the thirty-three names of Nereids in the eighteenth.<sup>(8)</sup> Yes, you will say, but these rolls are in verse. I answer that proper names are naturally rhythmical, that a roll of proper names is therefore likely to exhibit a variety of rhythms, and that some of these rhythms are likely to be familiar metrical forms.

Our roll begins, appropriately enough, with a Fourteener, or iambic (x -) line of fourteen syllables, a popular metre in the sixteenth century:

The Most Illustrious Princess, the Lady Margaret.  
x - / x - / x - / x - / x - / x - / x -

This is immediately followed by a dactylic (- xx) tetrameter catalectic:

Countess of Richmond and Derby, our Foundress.  
- x x / - x x / - x x / - x

Later we have a pure dactylic tetrameter:

Edmund Mountstephen, of Paston, Northamptonshire.  
- x x / - x x / - x x / - x x

As might be expected, other iambic entries are common. A blank verse:

Sir Albert Howard, Agriculturist.  
x - / x - / x - / x - / x -

An Alexandrine with a feminine ending:

Sir Humphry Davy Rolleston, Honorary Fellow.  
x - / x - / x - / x - / x - / x - / x

But the commonest rhythm to be found in our roll is the trochaic (- x), and the commonest trochaic form is that consisting of three trochees, thus:

Susan Hill, of London  
- x / - x / - x

Matthew Prior, Fellow.  
- x / - x / - x

And the longest trochaic form is that composed of six trochees:

Henry Preston Vaughan Nunn, of Stockport, Cheshire.  
- x / - x / - x / - x / - x / - x

There are also one or two examples of rarer metres tucked away in the roll. Bacchiacs (x - -):

Sir Ralph Hare, of Stow Bardolph, Norfolk.  
x - - / x - - / x - -

Cretics (- x -):

Henry, third Earl of Southampton;  
- x - / - x - / - (x) -

and spondees (- -):

James Wood, Master.  
- - / - -

This last is at present the shortest single entry of all, a mere four syllables, whereas the longest - appropriately enough that of our Foundress - has no less than twenty-six. Yet the mathematician James Wood, born in 1760, the son of a Lancashire weaver, and enabled to enter the college by the award of an exhibition founded by a Johnian at Bury Grammar School, is one of our greatest benefactors. His total generosity to the college appears to have amounted to some £60,000, plus a library of 4,400 books. He was buried in the old chapel exactly 138 years ago today, on the first of May 1839. His statue, by Edward Baily (whose fee was one thousand guineas), now stands in the ante-chapel.<sup>(9)</sup>

Our annual commemoration service has continued in more or less its present form these one hundred and eighteen years. But today's may well be the last such service to be celebrated. It is therefore a particular privilege to be invited to preach on this possibly historic occasion. Whatever future form our commemoration takes, may I, in conclusion, plead for the retention of the reading of the roll of names of our benefactors? Not, of course, because it is our duty to remember them; still less because of their generosity to the college; least of all because, if it were not for that generosity, neither you nor I would be here today; but, far

more relevantly, to fill a gap in our educational core-curriculum, and provide some elementary instruction (instruction to which surely every student has a right) in a subject neglected beyond measure in our metric age - the art, or as some would claim, the science, of metre.<sup>(10)</sup>

A.G.L.

#### Notes

1. C.T. Onions ed. *The Oxford Dictionary of English Etymology* (1966); A. Ernout and A. Meillet *Dictionnaire Etymologique de la Langue Latine* (1959<sup>4</sup>).
2. 1516 monthly; 1524 and 1530 quarterly. See J.E.B. Mayor ed. *Early Statutes of the College of St. John the Evangelist* (1859) pp. 30, 311 and 375.
3. Edward Miller in his *Portrait of a College* (1961) p. 18 notes that Fisher's name has been totally deleted from the 1545 statutes.
4. See the Homily *Of Prayer* Part iii *ad fin.* and *Article xxxi.*
5. *Founders and Benefactors of St. John's College, Cambridge* (1888) p. iii.
6. See the volume entitled *Benefactorum Nomina* in the Bursary.
7. I owe this information to Dr. Boys Smith. In the Library there is a printed list with a pencilled note in Gatty's hand: 'Drawn up afresh in 1938.' I have not checked with Council Minutes of that time.
8. 'Proper names are poetry in the raw. Like all poetry they are untranslatable' W.H. Auden *A Certain World* (1971) p. 267. In his Oxford inaugural of 1956 Auden puts four questions - his Touchstones - to the literary critic; the first is: 'Do you like ... long lists of proper names such as the Old Testament genealogies or the Catalogue of ships in the *Iliad*?' *The Dyer's Hand* (1963) p. 47. I owe this reference to Mr. George Watson.
9. *The Gentleman's Magazine* 109 (1839) Pt 2 p. 202, Baker-Mayor *History of the College of St. John the Evangelist* (1869) p. 1099 and Torry *op.cit.* p. 89.
10. Useful is Joseph Malof *A Manual of English Meters* (1970), given to the Library by George Gleave Watkins, Schoolmaster Fellow Commoner in 1974. I have used Malof's symbols in the examples above.

# Humanism at St John's

(A paper given to the Wordsworth Society)

Erasmus and John Fisher were born in the same year (1469); in the year Fisher (at the instigation of the Lady Margaret) founded the college of St. John's, Erasmus arrived in Cambridge to give the Lady Margaret public lectures in Divinity, and to work on his Greek New Testament (the *Novum Instrumentum*); in 1516 Fisher received his presentation copy of the *Novum Instrumentum* as he set out from Rochester to be present at the opening ceremonies for the completed college, and the dedication of the chapel. The fortunes of Erasmian humanism were closely linked with the founding of the college of St. John's. And the points I want to make about humanism at St. John's in the sixteenth century might well be thought of as points about humanism itself as a movement in that period.

Humanism emerged as an identifiable focus for intellectual interest in Italy in the fourteenth century. It was, essentially, a revolt of liberal arts teachers against a scholastic curriculum which undervalued their studies, and paid them low salaries. Their quarrel with the place allowed to the study of the classics within the late mediaeval educational programme was on the whole justified, if somewhat partisan: high scholasticism provided an efficient and coherent training, but it did so largely at the expense of the liberal arts. Grammar was taught with an eye to the rigorous and conventional logical analyses of language which came later in a student's training, and which prepared him to tackle the technical problems in theology and metaphysics towards which the entire system was directed.

If one wanted to characterise the reforming impetus of humanism in one phrase, I suppose that phrase might be, 'what is the relevance to the advancement of learning of institutionalised education as practised?' - *relevance* was certainly the cornerstone of their challenge to scholasticism. With the recovery of an increasingly large body of Greek and Roman works from which ancient education and its relation to contemporary culture could be pieced together, teachers of classical and literary studies (*bonae litterae*, or the *studia humanitatis*) came increasingly strongly to maintain that they could provide an alternative education. It would be an education squarely based in classical literature, founded on a real understanding of the classical languages, and it would train men's minds whilst equipping them for professional life beyond the limited context of the logic-chopping of the university debating chamber and the theology schools. In other words, this was a highly saleable programme: it had obvious attractions for the gentry and aristocracy across Europe, who wanted an intellectual training for their children, but did not require them to be turned out theologians or logical technicians.

The underpinning of the 'alternative education' proposed by humanists like Petrarch was a blend of Roman morality drawn from close familiarity with (above all) the 'moralia' of Cicero (the Offices, the Orations, the Tusculans, the Letters), and Christian

dogma. The key assumption made by Petrarch, which every humanist after him retained, was that true eloquence in Latin - the highest standards in the ability to read and understand ancient texts, and to compose on their model - guaranteed the moral integrity of the student. If one steeped oneself in Cicero and Seneca, in Horace and Virgil, one would become like the great authors of antiquity, not merely in style of writing, but in the quality of mind and outlook which according to humanists those authors possessed. The goal of this early humanism was to become more Roman than the conventionally idealised Romans.

I have digressed this far to fill in some of the background to early humanism because we need to be aware of this lynch-pin argument for the equivalence of eloquence (pagan and patristic) and a moral outlook behind humanism in Cambridge in the early sixteenth century. It is, as I hope you can see, a perilous argument to maintain, particularly when the ideals of a great scholar like Petrarch are translated into educational precepts. Will a school and university training based squarely on instruction in Latin and Greek, and the greatest of the classical 'moralia' and literary works really produce adequately trained individuals, above all, properly prepared *Christian* individuals?

In the early years of the sixteenth century Erasmus - a monk on permanent leave of absence from his Augustinian monastery - took it upon himself to strengthen the claims of humanism as a *Christian* educational movement. Erasmus had learnt during his early theological training under a forward-looking brotherhood that one could not understand the authentic teaching of an early Father like Augustine himself, let alone the text of the scriptures, without a sophisticated grasp of ancient languages and the associated cultural tradition. And he made it part of the manifesto of the reformed education he promoted throughout his life that only through a real command of the three ancient Biblical languages (Hebrew, Greek and Latin) could a Christian come to full knowledge of God's word. All the wealth of classical literature - profane as well as sacred - had been provided for the elucidation of Scripture. In other words, Erasmus quietly commandeered all the early humanist preoccupation with textual reconstruction, excellent reading and interpretation of classical texts, philology and grammar, as the essential equipment for a thinking christianity.

So the foundation statutes for John's (as they survive in the 1516 reworking of the 1511 originals) stipulate that the college shall be trilingual on the Erasmian model. No student is to speak any language other than Latin, Greek or Hebrew, anywhere in the college except in his private room (and in his private room he is to use the vernacular quietly, so that 'the din or sound of laughter should not offend anyone'). Instruction in the three ancient languages figures prominently in the curriculum, whose justification is the production of a spiritually mature individual rather than a linguistic specialist: 'rather a purity of mind than a venerable hoariness of the head'. It is the explicit aim of the college, according to the statutes, to further 'the worship of God, the increase of faith, and uprightness in morals'. Philosophy and the *bonae artes* (liberal arts) are guides to the articulation of a personal ethic and a sound theology.

It is this pursuit of enlightened theology *via* the humanist curriculum that Erasmus is supporting when he praises the transformation in teaching at Cambridge since the establishing of John's and her sister foundation Christ's:

why don't those who oppose the new learning consider that scarcely thirty years ago all that was taught in the University of Cambridge was Alexander (of Villa Dei's grammar), the *Parva logicalia* (as they call them) (of Peter of Spain), and those old exercises out of Aristotle, and questions taken out of Duns Scotus. As time went on *bonae litterae* were introduced; to this was added a knowledge of mathematics; a new, or at least a regenerated Aristotle sprang up; then came an acquaintance with Greek, and with a host of new authors whose very names had before been unknown, even to their most learned men. And how, one asks, has this affected (the) university? Why, it has flourished to such a degree that it can now compete with the chief universities of the age, and can boast of men in comparison with whom theologians of the old school seem only the ghosts of theologians.

This is the background against which the quite remarkable number of celebrated individuals who were John's students between 1516 and the end of the century gained their training. These included (not surprisingly) at least 26 bishops, amongst whom the most celebrated were Edwin Sandys, Archbishop of York, and the elder Thomas Watson, one of Ascham's closest friends, and author of a much-praised University play in Latin hexameters. Then there were the statesmen, William Cecil, later Lord Burghley; Sir Anthony Denny, Sir Ambrose Cave and John Cheke, who all became privy councillors. Thomas Wyatt may have been associated with the college, one of its earliest members; Sir Thomas Hoby, friend of Ascham and Cheke, and translator of Castiglione's *Courtier*; Abraham Fraunce, hexameter poet and author of two vernacular textbooks in rhetoric and dialectic; Thomas Drant (who formulated 'Drant's rules' for English quantity in poetry, and was a member with Sidney, Spenser, Harvey and Fraunce of the 'Areopagiticus' of English master poets); Greene and Nashe; the logicians Seton and Carter, were all members of the college. And then there were the eminent men in the new sciences: John Dee (who came up to John's in 1542, learned Greek and mathematics with Cheke, and went in 1546 as a founder fellow to Trinity, to be under-lecturer in Greek there), Henry Billingsley who published the first English translation of Euclid (for which Dee provided a preface), Richard Smith, William Baronsdale and William Gilbert, all later presidents of the Royal College of Physicians.

It was from Johnians like these that John's acquired an intellectual reputation to which both Ascham in his *Schoolmaster* (1570), and Nashe in his introduction to Greene's *Menaphon* (1589) refer nostalgically from the (to their mind) impoverished days of the seventies and eighties:

That most famous and fortunate Nurse of all learning, Saint *Iohns* in *Cambridge* (writes Nashe), that at that time was an Vniuersity within it selfe, shining so farre aboue all other houses, Halles, and hospitals whatsoeuer, that no Colledge in the Towne was able to compare with the tithe of her Students; hauing (as I haue heard graue men of credite report) moe Candles light in it, euery Winter morning before foure of the clocke, then the foure of the clocke bell gaue strokes; ... she (I say) as a pittying mother, put to her helping hand, and sent, from her fruitfull wombe, sufficient Scholers, both to support her owne weale, as also to supply all other inferiour foundations defects, and namely, that royall erection of Trinity Colledge, which the Vniuersity Orator, in an Epistle to the Duke of Somerset, aptly termed *Colonia deducta* from the suburbs of Saint *Iohns*. In which extraordinary conception, *vno partu in rempublicam prodire*, the Exchequer of eloquence, *sir Iohn Cheeke*, a man of men, supernaturally traded in all tongs, *sir Iohn Mason*, Doctor *Watson*, *Redman*, *Ascam*, *Grindall*, *Leuer*, *Pilkington*: all which haue, either by their priuate readings or publique workes repurged the errors of Arte, expelled from their puritie, and set before our eyes a more perfect methode of studie.

Now so far the picture I have been giving you of John's in her early years has been entirely orthodox. You can find similar accounts in histories of the college, or in the biographies of notable Johnians of the period. But at this point I want to stop for a moment and ask, what on earth is all this about? Hasn't something rather odd happened to Fisher and the Lady Margeret's:

There are three things which we wish all the fellows of this college above all to concern themselves with: the worship of God, the increase of faith, and uprightness in morals.

They set up a college to produce a new priesthood, schooled in Erasmus's *philosophia Christi*, and here it is, within fifty years, turning out statesmen and stylists, the pillars of the secular community.

If one looks more closely at Ascham's and Nashe's nostalgic eulogies of John's, we can see, I think, that neither of them is at all clear *what* a Johnian education has contributed to the advancement of its distinguished members. Ascham admires the 'order of learning and discipline of manners', and claims that its fellows and scholars could not be matched 'either for divinity in the one side or other, or for civil service to their prince and country'. Nashe commends them because 'either by their priuate readings or publique works (they have) repurged the errors of Arte ... and set before our eyes a more perfect methode of studie'. In the end they both appear to be saying that John's taught a blend of lay moralising and classical studies suitable for 'getting on' in civil life: a view of English humanist activities which R.R. Bolgar in



*The Classical Heritage* arrives at independently:

One cannot help suspecting that their scholarship was largely a means to an end. Croke had made the point that the study of the classics would fit a man for public office, and Cheke had plainly taken him at his word. (p. 314)

And one man at least at the end of the sixteenth century was quite clear that the Erasmian humanism which had started with such coherent and laudible aims had degenerated into a decadent preoccupation with words for their own sake - fashionable eloquence substituting for real intellectual achievement:

Then did Car of Cambridge and Ascham with their lectures and writings almost deify Cicero and Demosthenes, and allure all young men that were studious unto that delicate and polished kind of learning. ... Here therefore is the first distemper of learning, when men study words and not matter.

(*Advancement of Learning* IV.2)

Unlike the other authors I quoted, Bacon is concerned with the advancement of learning, not the advancement of the individual; so he is not inclined to regard the providing of a cultivated urbanity much in fashion as an adequate justification for this kind of course of study.

There was, of course, one very good reason why a John's training in the Latin and Greek classics was peculiarly appropriate to life at the Tudor court. And that was because the Tudors were themselves honorary Johnnians. In July 1544 Cheke left Cambridge to become tutor to Prince Edward, then approaching his seventh birthday. In September of the same year Cheke was instrumental in William Grindall's becoming tutor to Princess Elizabeth (Grindall was a Johnian pupil of Ascham's). When Grindall died of the plague in January 1548, Ascham (under pressure apparently from the headstrong young Princess herself) himself became for a short time Elizabeth's tutor. So that, as T.W. Baldwin early pointed out:

we have a group of St. John's men, notable enthusiasts for Greek, serving as tutors to Elizabeth and Edward, with Cheke as chief-in-command of the group. One suspects that behind Cheke himself was his brother-in-law, that William Cecil, also of this St. John's group of friends, who was to become the great Lord Burghley.

(*William Shakspeare's small Latine and lesse Greeke*, I, 200)

No wonder it was an advantage, under Edward and Elizabeth, to have received a John's education in the tradition of Cheke and Ascham.

It is all the more striking, when we look at the surviving accounts of the Johnian education the Tudor princes received, to find that even here a largely secular prowess in the classical languages is vaunted as evidence of the moral integrity of the royal pupil.

Here is Ascham's description, to the great educator Sturm, of Elizabeth's progress under his tutorship:

She had me for her tutor in Greek and Latin for two years ... She talks French and Italian as well as English: she has often talked to me readily and well in Latin, and moderately so in Greek. When she writes Greek and Latin, nothing is more beautiful than her hand-writing. She is as much delighted with music as she is skilful in the art ... she reads with me almost all Cicero, and great parts of Titus Livius; for she drew all her knowledge of Latin from those two authors. She used to give the morning of the day to the Greek Testament, and afterwards read select orations of Isocrates and the tragedies of Sophocles. For I thought that from those sources she might gain purity of style, and her mind derive instruction that would be of value to her to meet every contingency of life. To these I added Saint Cyprian and Melanchthon's common places, &c., as best suited, after the Holy Scriptures to teach her the foundations of religion, together with elegant language and sound doctrine. Whatever she reads she at once perceives any word that has a doubtful or curious meaning. She cannot endure those foolish imitators of Erasmus who have tied up the Latin tongue in those wretched fetters of proverbs. She likes a style that grows out of the subject; chaste because it is suitable, and beautiful because it is clear. She much admires modest metaphors, and comparisons of contraries well put together and contrasting felicitously with one another. (cit. Baldwin, I, 259)

From the Greek Testament Elizabeth derived above all 'purity of style'; the scriptures and patristic writings teach 'elegant language and sound doctrine' as well as the 'foundations of religion'. And above all, proof of Elizabeth's achievement is exclusively provided by her ability as a linguist: 'she cannot endure those foolish imitators of Erasmus who have tied up the Latin tongue in those wretched fetters of proverbs. She likes a style that grows out of the subject; chaste because it is suitable, and beautiful because it is clear'.

I think there are two strong reasons for the metamorphosis which has taken place between the foundation of St. John's as a nursery for a new liberal priesthood and its dominating position in the middle decades of the sixteenth century turning out fashionably humanistic gentlemen equipped to converse with the Tudor prince and fill key posts in the Tudor administration. And both, I think, need to be considered seriously when we assess the Europe-wide impact of the humanist and reform movements during the same period.

In the first place, a main justification in Fisher's own mind for the funding of Erasmian colleges in Cambridge was the need to provide an educated and fluent preaching clergy, as Erasmus testifies in the preface to his *De ratione concionandi* (1535):

It was Fisher, more than anyone, who instigated me to undertake this work, when he told me that he was setting up, in the famous university at Cambridge, of which he is the permanent protector ... three colleges John's Christ's Queens' out of which could proceed theologians not so much fitted for battles of words as equipped for the sober preaching of the Word of God.

(*Erasmus and Cambridge*, ed. H.C. Porter, p. 188)

By the second half of the sixteenth century 'spreading the Word', by way of such erudite preaching, meant propagandizing for the Anglican Church in direct competition with the Catholic preachers admirably prepared by Jesuit schools on the continent. So that it is not altogether surprising if preaching *technique* - in other words, linguistic and debating competence - are prominent in the John's teaching programme. *Transmission* of Anglican dogma is a more urgent concern than exploration of the further recesses of theology and moral philosophy.

The second reason has to do with the ambitious nature of the Erasmian project. Three classical languages and their associated literatures are to provide an intellectual foundation prior to intensive study of the text of the scriptures. Mathematics is (on Platonist arguments) to provide a general technical propaedeutic for all reasoning. What this actually meant for the fourteen-year-old student who entered John's can be seen from successive sixteenth century revisions of the original statutes. In 1530 lectures were specified on elementary Greek and Hebrew grammar, with a set text. In 1545, however, the statutes stress that Greek and Hebrew studies are still neglected 'especially in this college' - statute teaching is not taking place, presumably because the subjects are too advanced for students still struggling with the bulk of Latin classics.

So the 1545 statutes (probably Cheke's) attempt to remedy this state of affairs by diverting college funds to support the two crucial areas of the Erasmian curriculum which were not prospering: Greek and mathematics (having, I suspect, given up on Hebrew). A John's fellow is to lecture in the public schools in Greek (in other words, the college supported a university appointment). Detailed guidance is included for Greek teaching, and Plato, Isocrates and Xenophon are suggested as major authors for study. Four individual fellows (generally the most junior) are given the specific task of lecturing on arithmetic, geometry, perspective and cosmography or the *de sphaera*, so that all fellows at some point in their career are involved in college mathematics teaching, and all students are exposed to it. (This is in marked contrast to, say, Trinity, where little mathematics appears to have been taught.) And presumably in appointing fellows, Greek and mathematics competence was a strong recommendation: we have encountered Johnian fellows' reputation for Greek; John's also had a virtual monopoly on the mathematics Chair in the mid-sixteenth century. Ascham held it 1539-41; John Young 1541-43; William Barker 1543-46. While Dee and Digges went on to do specialised work in mathematics outside Cambridge.

The result is that although the students still failed to achieve the all-round excellence in classics and mathematics which Erasmus would have wished for, they did receive the best available

teaching in Greek and mathematics. John's gained a lasting reputation for admirable standards in these 'new' subjects - the reputation which Ascham's and Nashe's eulogies acknowledge. And the pietistic aspirations of Fisher and the Lady Margaret were transmuted into technical proficiency in the most humanistic of the liberal arts. For graduates of the college this proficiency had the desirable additional advantage of being identical with the aptitude and interests of the reigning line of monarchs and their key advisors.

So we may say, I think, that the remarkable record John's has in the sixteenth century for moulding progressive and influential figures in English cultural life in the period, stems from a number of contributing pieces of historical timeliness. Her prospectus, as it were, contained all the appropriate humanistic and pietistic elements to encourage devout parents to commit their children's upbringing to the John's fellows. At the same time, she provided precisely the education considered at court as a model 'education of a Christian Prince' (because the Prince happened to have had Erasmian Johnians as royal tutors). As part of the college's fashionable Erasmianism, John's was committed to Greek teaching, and could, by the terms of its endowment, put money and effort into procuring high-level Greek instruction where other colleges made merely token gestures; so the John's *coterie* made significant advances in Greek studies, and in the allied discipline of mathematics. And I suggest that this mixture of what passed for gentlemanly cultivation, and real intellectual advance is, in the end, the legacy of humanism for the sixteenth century.

Lisa Jardine



## Herrick's 'Hesperides'

Goe thou forth my booke, though late;  
Yet be timely fortunate.  
It may chance good luck may send  
Thee a kinsman, or a friend,  
That may harbour thee, when I,  
With my fates neglected lye.  
If thou know'st not where to dwell,  
See, the fier's by: Farewell. (1)

Robert Herrick may well have been pleased by the fitness of the 'kinsman' or 'friend' in question, for his old College, St. John's, has recently rescued an excellent first edition of *Hesperides* from the fire. *Hesperides*, including *His Noble Numbers*, Herrick's collection of devotional poetry, was published in two issues in 1648, one for the Exeter bookseller Thomas Hunt, and the other, of which the Library now has one of twelve extant copies, for John Williams and Francis Eglesfield in London. The acquisition of the book is important not only for its rarity, but because it probably represents Herrick's sole independent appearance in print during his lifetime; and, remarkably, because no subsequent edition of Herrick was published until 1810, and no complete *Hesperides* until that of Thomas Maitland in 1823. Its purchase was made possible by funds from the H.P.W. Gatty Bequest, which has the specific purpose of buying literary works of Old Johnians for the Library - like the Wordsworth letter bought in 1974. (2)

Born in 1591, baptized 'the xxiiiith day of Auguste', Herrick was apprenticed in his youth as a goldsmith to his uncle, Sir William Herrick, in 1607; (3) but by 1613 it had been decided that he should go to Cambridge, so he entered St. John's as a fellow-commoner. At the time, a recent biographer writes, (4) the College was 'a pleasant enough place' which 'had reached a low state of learning but enjoyed a high reputation for drinking'. Surviving letters to his uncle which repeatedly request money ('Yours euer obsequious R. Hearick') (5) vindicate one's suspicion that his income and inheritance were not spent in efforts to alter this state of affairs. He was a frequenter of the Dolphin, the Rose and the Mitre, and 'doubtless one of the rowdier students at St. John's'. This odd intimation of 'Plus ça change' is lent greater weight by Herrick's being unexceptional:

The ideal of the sober undergraduates who lived studiously in college was in actual fact the exception. Undergraduates were often drunken and lascivious. They were frequently in conflict with the townsmen and were notorious for their rudeness to strangers. (6)

Seeing perhaps the error of his ways, Herrick migrated to Trinity Hall, 'where I assure myself', he wrote to his uncle, 'the charge will not be so great as where I now exist'. He graduated BA in 1617, and received his MA three years later.

Of the rest of Herrick's life relatively little is known. He was ordained as deacon and priest of the Church of England in 1623, and before his nomination to the living of Dean Prior in Devonshire, to which he was appointed in 1639, seems to have spent most of his time in London. There he was associated with the 'Tribe' of Ben Jonson, an important influence on his later work. Despite the references to relatives, friends and contemporary events, *Hesperides* is unreliable as a guide to its author's own life; one statement about his existence at Dean Prior ('Discontents in Devon') expresses both dissatisfaction with its isolation and contentment about its beneficial effect on his creative powers. As to his temperament, there is Wood's observation that he 'became much beloved by the Gentry in those parts for his florid and witty Discourse', (7) and an astonishing anecdote reported in 'The Times' of 4 January 1926, when a chancel window in the church at Dean Prior was dedicated to him:

Tradition, springing from the gossip of an old village woman, declares that he taught his favourite pig, one of a large number of animal pets, to drink from a tankard.

He was buried at Dean Prior on 15 October 1674.

Critical responses to Herrick, like the editions, did not really start until the early nineteenth century. Since then they have had, broadly, two preoccupations. The first, stated at its most forceful by F.R. Leavis, (8) involves Herrick's alleged lack of seriousness behind his superficial, charming playfulness, a species of 'indulgence'. The second is the difficulty some critics have felt in reconciling the ideal and the realistic elements in *Hesperides*. Maitland's edition prompted a fierce attack from Southey in 1831; but by 1863, Elizabeth Barrett Browning could call Herrick 'the Ariel of poets'. Swinburne hailed 'the greatest song-writer - as surely as Shakespeare is the greatest dramatist - ever born in English race'. (9) Recent criticism has more judiciously assessed Herrick's sources and effects but still not, I think, quite fully understood some of the ways in which his technique works, and some of the qualities of his attitude.

This has its origins in the striking way in which Herrick's ideal/lyric poems are complemented by the naturalistic/satirical ones, and how the poems are arranged in apparent disorder. He is alive to the paradoxical power of 'cleanly-Wantonnesse', which receives its finest treatment in 'Delight in Disorder', a statement of poetic intent:

A sweet disorder in the dresse  
Kindles in Cloathes a wantonnesse:  
A Lawne about the shoulders thrown  
Into a fine distraction:  
An erring Lace, which here and there  
Enthralls the Crimson Stomacher:  
A Cuffe neglectful, and thereby  
Ribbands to flow confusedly:  
A winning wave (deserving Note)  
In the tempestuous petticoat:  
A careless shooe-string, in whose tye  
I see a wilde civility:  
Doe more bewitch me, than when Art  
Is too precise in every part. (28)

Thomas Hardy quotes some of these lines in support of an argument for the proper style of prose,<sup>(10)</sup> drawing an analogy between Herrick's thematic and structural intention and his own rhythmic ones; 'inexact rhymes and rhythms are far more pleasing than correct ones'. Herrick requires his reader to jump from the most exquisite lyric utterances to the coarseness of his epigrams about bad breath, rotten teeth, bleary eyes, and the callous wit of the epigram 'Upon Scobble':

Scobble for Whoredsome whips his wife; and cryes,  
He'll slit her nose; But blubb'ring she replies,  
Good Sir, make no more cuts i'th'outward skin,  
One slit's enough to let Adultry in. (44)

The technique is partly derived from the poetry of Ben Jonson, and the psychological truth that the ideal always implies its reverse has precedents like, for example, Donne's 'The Comparison'. But the effects and their interest are at their height in Herrick. One last instance:

#### Upon Loach

Seal'd up with Night-gum, Loach each morning lyes,  
Till his wife licking, so unglews his eyes.  
No question then, but such a lick is sweet,  
When a warm tongue do's with such Ambers meet.

#### The Amber Bead

I saw a Flie within a Beade  
Of Amber cleanly buried:  
The urne was little, but the room  
More rich than *Cleopatra's* Tombe.

A comparison between two such different poems would scarcely occur to one without the deliberate invitation, by their direct juxtaposition and common use of 'Amber', to do so. The deliberately laborious pun on 'see all' in 'Upon Loach', and its rather distastefully sensual practicality could not contrast more radically with the magnificent fineness of the image in 'The Amber Bead'. Yet the first poem requires us to modify our reaction to the second, and *vice versa*. The careful disorder of the whole of *Hesperides* works in this way.

Herrick is also of literary interest for his uniquely personal tone in the context of contemporary attitudes to the pursuit of pleasure. The two 'sides' are powerfully expressed in Milton's *Comus*, by the relative positions of the lady and Comus himself. This is a poetic statement which roughly corresponds to the difference between the Puritans and the Cavaliers, some of whom seem to have been moving towards the idea of the pursuit of pleasure for its own sake and towards attempts to define it. These definitions are not infrequently illustrated in sexual pleasure; Carew's 'A Rapture' and Lovelace's 'Love Made in the First Age', a poem about love prior to the Fall, are examples. In the Restoration the whole idea becomes very explicit in poems like Rochester's 'A Ramble in St. James's Park' and 'The Imperfect Enjoyment', where the pursuit has become open, frank, rather loveless, mechanical and disappointing.

Herrick's attitude, by contrast, is particularly personal. To him, pleasure is something arrested this side of fulfillment, com-

pressed, in a typical oxymoron, to 'wisely wanton' ('To all young men that love', 117). The short but revealing 'No Spouse but a Sister' (13) carries a similar message; ideally the poet would live with someone like a sister, and kiss but go no further. In terms of external attraction, the development of this is the idea of pleasure as an excitation to stop short of consummation. In 'A Request to the Graces', Herrick suggests

Let what is graceless, discompos'd and rude,  
With sweetness, smoothness, softness, be endu'd.  
Teach it to blush, to curtsie, lisp and shew  
Demure, but yet, full of temptation too. (290)

The syntactic hesitation introduced by 'But yet' conveys something of the pleasurable uncertainty which temptation involves.

Herrick's finest presentation of this sort of fascination is the famous 'Upon Julia's Clothes':

When as in silks my Julia goes,  
Then, then (me thinks) how sweetly flowes  
That liquefaction of her clothes.  
Next, when I cast mine eyes and see  
That brave Vibration each way free;  
O how that glittering taketh me.

'The Lilly in a Christal' reinforces the fascination. The poem is, for Herrick, unusually 'argumentative', concerned to show that 'conceal'd delight' is a finer aesthetic pleasure than nakedness:

So though y'are white as Swan, or Snow,  
And have the power to move  
A world of men to love:  
Yet, when your Lawns and Silks shal flow;  
And that white cloud divide  
Into a doubtful Twi-light; then,  
Then will your hidden pride  
Raise greater fires in men. (76)

The similarities between the two in diction ('silks', 'flow'), construction (that particularly intense and captivated 'when ... then, then), and situation suggest a powerful source of pleasure in the 'doubtful Twi-light' as distinct from a more explicit or satisfied response. The reappearance of the same ideas and phrases in the oddly 'voyeuristic' 'Upon Julia's washing her self in the river' carry the force of the definition one stage further and once again imply the care in composition and structure of *Hesperides* which is not always appreciated:

How fierce was I, when I did see  
My Julia wash herself in thee!  
So Lillies thorough Christall look:  
So purest pebbles in the brook:  
Halfe with a Lawne of water hid,  
Into thy streames my self I threw,  
And struggling there, I kist thee too;  
And more had done (it is confest)  
Had not thy waves forbad the rest. (294)

The scene induces a fierceness in the observer, and an unusual vigour in the throwing and struggling, which compel a finely tactful 'confession' at the poem's close.

The acquisition of this fine edition is therefore both apt and of literary significance, and it is to be applauded that the College are helping to vindicate Herrick's own prophecy at the close of *Hesperides*:

This pillar never shall  
Decline or waste at all;  
But stand for ever by his owne  
Firme and well fixt foundation.

G.M. Hill

### Notes

All page references are to the edition of L.C. Martin (Oxford 1968).

1. *Hesperides*, p.334.
2. See the 'Eagle', Easter 1975, p.14.
3. F.W. Moorman: *Robert Herrick: a Biographical and Critical Study* (1910) p.26.
4. G.W. Scott: *Robert Herrick 1591-1634* (1974) Ch.4.
5. *Hesperides*, Appendix A, p.451.
6. Scott, *op. cit.* p.46.
7. *Athenae Oxon*, 1721, ii, col. 122. Martin p.xiv.
8. *Revaluation* (1936), pp.39-41.
9. These last three critics are discussed at greater length by Martin, p.xx.
10. Thomas Hardy, notebook entry, (March 1875), from *The Early Life of Thomas Hardy*, (1928), Ch.7. It is also true that Herrick's formal and rhythmic range is vast, including two polished proto-limericks.

## The Seedy Chronicles

### The Broken Beak

1 April 1777 This day we hanged his Grace in Hall, his picture, after many anxious months, having come at last. To a great banging of beer pots from the lower tables the Master clambered up to draw aside the butler's apron that had been laid modestly across. And what a feast and carnival of colour sprang out, revealed, beneath. The rich and brooding purple of the cassock; the plangent scarlet of the robes; the sullen, gleaming gold of all the tricks and ornaments of power - everything combining to delight and surprize the eye. Cost had not been spared, and for an instant I glimpsed in the expressions of those around me - who, God knows, as country curates were preferred above their station - a catch of envious awe before this very prince of spiritual power. The face too, as Auringskwash observed, was a Christian one, and had it not been for the Regius we should have thought ourselves well served indeed for a mere £50.

And how strange that it should be the Regius (who is largely denied the gift of sight) to spot the flaw that has soured for our whole Society their just enjoyment at witnessing a Johnian translated to the southern province. We now process to dinner with averted eyes, and no Fellow, upon pain of expulsion, may bring the Registry as guest to our table; for there, smiling benignly to posterity beneath, sits the Archbishop arrayed in robes to which he has no title. Auringskwash prays and Grouch devises schemes to adjust his Grace's dress, but the Regius merely sits, shocked and dazed, and searches for oblivion in the Port.

He, the Archbishop, is a great and good man, and has sought to display his goodness in benefits of a tangible sort. Therefore when, dusting out his chancery, he discovered several aged scribes and engrossers tucked away therein, he set them straightway to work and cast about to grant all manner of degrees. Turning his eye upon the Coll., he has looked at once to honour us all and signify his approbation of the performing arts by promoting Best, our Choirmaster, doctor.

(But his other degrees, says Grouch, were less felicitously placed. He has stirred up a mighty hornet's nest of physics by elevating doctor of medicine one licensed neither to apply a leech nor inspect a stool. And further - for Grouch is a very fund of information - desiring to honour some canonists of his acquaintance with degrees in civil law, he found too late that there is no degree of that description in our Cambridge statutes. So that since the Lambeth robes are by custom those of the university of the prelate of the day, no regalia was to be had and the learned clerics were obliged to proceed to the throne naked and cold, clad in their surplices alone.)

So more rejoicing in the Coll., with the Master calling for bumpers in the Combination Room this Sunday past to toast our new doctor's success. The Seniors, succumbing to age and infirmity at last, have celebrated the event by allowing Best to take the whole choir, boys and men alike (save those who cannot read), to Afrique in a ship in Full Term.

Farthing, turning over his pigeon pie at dinner, found half the beak. Best, reading ecclesiastical calamity therein, hurried off to insure with the Bursar against the cost of robes, lest the Archbishop die to be succeeded by an Oxford man. For the Dean and Grouch however it spells division among the voices of the Coll., though all are agreed that the portent is an evil one. Farthing made light of it, manfully sweeping up the offending morsel with a piece of bread, but the sign had been observed, a chill fell over the Hall and we soon broke up.

1 May 1777 Commemoration of Benefactors, and the finest sermon I have heard in Chapel, even counting the late President's. The Other Dean and his whole Committee for Publick Prayer anathematized and comminated by the Librarian - who has read the books, researched the statutes and histories of the Coll., and drawn widely from his fund of seniority and learning. Now at last we may be allowed in peace to praise our famous men and fathers who begat us, and to hear in publick who they were.

The Other Dean, poor fellow, is very ill and has had the barber to him. He is, says A., quite delirious and not expected to last the week. Remembering Wootton Rivers, I take a sanguine view, but Farthing, who is experienced in these affairs, is less hopeful, and the Regius much distressed. Consequently Madeira in the Lodge was a sad occasion (though the seedy cake quite back to its former excellence) and even my toasts to absent friends met with an indifferent response.

I mentioned in my penultimate I think (which Jingles - God rest his soul - suppress) that a thief was abroad in the Coll. Alas, my trap misfired, catching the Bursar's Junior, who had come to remove temptation by withdrawing his tun of ale and dozen of Port. But now further curious happenings afflict our common rooms. The Fellows' privy is daily discovered strewn about with empty bottles and crates of every size and sort. The other day A. entered to relieve himself and had to call for rescue, for a barrel had been wedged against the door. We are uneasy and fear some phantom drayman walks abroad.

6 May 1777 St Joh. ante Port. Lat. Alas, alas, the portents are realised and I have heard this day of happenings that I dare not write of. The choir rots before our eyes. One man has gone, and a boy has had his epaulettes and medals torn publicly away. I have no appetite for the feast tonight, but shall take a glass of wine. The Other Dean is a little stronger, thank God - I shall think of that - and taking light gruel.

12 May 1777 Passed over again! Grouch appointed Assistant Tutor. Ha! God help the Tutors, they will cut themselves on him. I care not and should have refused; so they might have had the both of us. With my work on the cubic equation I have not the time for it. The Other Dean is worse again today, having ventured too early on a mutton chop, poor man. We are at our wits' end over the Choir, which is become a very hotbed of art and passion. Tiffs flare and quarrels smoulder, and one of the men will not hold hands with his fellow in procession. The Tutors are hopeless, and a man from Clare been brought to help and the cook threatened with summary dismissal if pigeon pie be served again.

19 May 1777 This day we had a further College Meeting on matrimony. There will be no satisfying some Fellows until they have had it, and

when they have had it - mark my words - they will come whimpering back to College quick enough with their tails between their legs. The Master looks tired, but hopeful; most Fellows merely tired.

Giddy has broken ranks, cannot wait and cries for some strange morganatic union, the banns to be called straightway. He claims to have been misled by the Assistant Tutors, which is very probable. Peerless, seeking to head him off, and perhaps feeling that the Assistant Tutors had done less than right by him, moved to postpone Giddy until Michaelmas. Peerless is an excellent man, but has shewn his colours against us now. He also called upon the Seniors to inquire of sailing times and so nautical a flavour crept in that Dr. B., to broaden discussion, spoke with his accustomed lucidity on the Shipwrights' Bill now before Parliament. Peerless was taken as an amendment, for otherwise Giddy must have stayed silent - the Master foreseeing he would be postponed. Farthing growled a bit, and Auringks wash yapped at Giddy's heels. The Dean (leader of the thinking celibates) saw nothing wrong in the principle of matrimony, but knew better ways to satisfy the need. von G. wrestled with figures, while Rushington moved relentless with the times and Kind saw visions of a new tomorrow and dreamt dreams about the future of the world. The last word went to Peerless, who cut Farthing to the quick by purporting to detect in him a glimmer of progressive views.

20 October 1777 The Seniors, it seems, have trod upon the Tutors' toes. Good for them. I cannot often find room in my Chronicle to commend our Seniority, who for the most part shew a deficiency of resolve to vie with the Tutors' defect of intellect; but where praise is truly due, let me not be slow to sing it. And it is amongst the singers of the Coll. that the trouble first brewed. Each year Best goes out, into the villages and around the towns, - for the greater glory of the College and the louder praise of God - to chuse men for his Choir. These he culls from every walk of life, mingling scholar and craftsman and leavening the reading man with him of little taste for learning - a nightingale, though drab his coat, being reckoned for his song. It is a fine and generous policy that has built up a Choir worthy even for the shores of Afrique, and it is a policy connived in by the Tutors.

Now in the summer one of these men, entered in error for a Tripos, being not quite classed, the Assistant Tutors (who cannot even tell a middle C) resolved to turn him out - and this although he might have got a pass degree. Whereupon the young man waited upon the Master and threw himself upon the mercy of the Seniors. They agreed to an audition and listened enchanted to a brief and pathetic duet, the Tutor's croaking prosecution falling to the sweet and firm delivery of the appellant in defence. And the Seniors - old men with pity suddenly unmanned - agreed to let him stay.

So the Assistant Tutors are in a frenzy. What would they have the Seniors do? Are they to become an High Court, tied up with red ribbon and precedent, full of pleaders and parchment? Are we to be a College of reading men, poxy and pimply, stewing over the grammars and striving for their Honours like so many destitute virgins? Faugh!

I sit here writing with my feet in the hearth. A. is asleep, Grouch maunders on and my last cask of Marsala lies empty on the floor. These are little men, and now, with the dawn not far away, I see them for the first time as they are. We are all little men, and one day I, Seedy, shall rule the Coll.

Jos. Seedy

# Review

THE PSALMS. A new translation for worship. Collins, 1977.

A peep inside the pointed edition reveals that the copyright of the English text is held by David L. Frost, John A. Emerton, and Andrew A. Macintosh. Two pages later we discover that the last two are among the eight translators from the Hebrew (Macintosh being the Secretary of the panel), and the first is solely responsible for the literary quality of the English. This is thus a very Johnian new translation of the Psalms, and members of the College may justly feel a certain proprietary interest in it and not a little pride.

The object of this version of the Psalms is to provide a viable alternative to the Prayer Book version for use in Anglican worship, and especially in connection with the new forms of service in which modern English is used. If you wish to stick to the beautiful cadences of the old version, with its 'thou' and 'thee' and '-est' and '-eth', it is probably best to go on with the Book of Common Prayer, in spite of its errors of translation. But do not despise the simplicity and directness of modern English. For here we have a translation which reads beautifully when recited aloud. David Frost has an ear for rhythm. Personal experience of reciting this version in the chapel of a religious community has proved to me that it is well suited for liturgical use. Moreover the meaning comes out clearly. There are no quirks or mannerisms. The translation is on the conservative side. Sometimes the changes from Coverdale are minimal, as for instance in the twenty-third psalm. A number of new suggestions in relation to textual problems of the Hebrew, which have penetrated other modern translations, are here rejected. For example, in Psalm 91:4 Coverdale (= Book of Common Prayer) reads 'his faithfulness and truth shall be thy shield and buckler'. The words 'faithfulness and truth' are a double translation of only one word in the original Hebrew, and modern scholars have suggested very plausibly that it should be translated 'his arm', thus making an excellent parallel with God's wings in the same verse. The new translation, however, reads 'his faithfulness will be your shield and defence'. Incidentally, 'buckler' in the old version is one of one hundred and thirty words and expressions in the Psalter, which were listed by S.R. Driver in his own work on the Psalms in 1898 as the principal archaisms liable to be misunderstood by modern readers, in spite of their familiarity with the sixteenth-century English. Now, another eighty years on, perhaps we really ought to do something about it.

The team of translators was not only commendably Johnian, but also ecumenical, and it is much to be hoped that the translation will be used in other churches besides the Church of England. The pointed edition is intended for singing to Anglican chant, but an unpointed edition is also available.

To finish, I may quote one verse from Psalm 29, which describes with enormous energy the power of God in the storm, ripping up great forest trees and whirling them round. But this verse is scarcely comprehensible in Coverdale, and ends lamely, in a way that completely misses the impact of the Hebrew: 'The voice of the Lord

maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth every man speak of his honour.' The new translation does at this point accept a modern elucidation of the difficult first phrase of the Hebrew, and produces the following: 'The voice of the Lord rends the terebinth trees and strips bare the forests: in his temple all cry "Glory".'

Barnabas Lindars, S.S.F.

## A True Maid

No, no; for my Virginitie  
When I lose that, says ROSE, I'll dye:  
Behind the Elmes, last Night, cry'd DICK,  
ROSE, were You not extreemly Sick?

Matthew Prior (BA 1686)

"Desine me", loquitur Lalage, "lassare rogando;  
Erepta moriar virginitate mea".  
"Nonne latens, mea lux, post ulmos nocte fuisti  
Hesterna mortis proxima?" fatur amans.

Herbert H. Huxley (BA 1939)

# Obituary

## P.H.G.H-S. Hartley

Percival Hubert Graham Horton-Smith Hartley, the 'Grand Old Man' of the Lady Margaret Boat Club, died in January 1977 at the age of 80. He was not only one of the finest oarsmen to have rowed for our club but also a constant and kind-hearted friend to oarsmen young and old. Hubert came from a Johnian family: his father, a distinguished physician, was a sometime Fellow of the College. He began his rowing at Eton and had a place in the College VIII in 1915. The same year he was elected to an Entrance Scholarship at St. John's, but like so many of his contemporaries he put aside his scholastic career to serve in the Great War and he came to the College following the Armistice as a Captain in the Reserve of the Coldstream Guards. For four years, 1919-22, he stroked both the Lady Margaret May Boat and the University VIII. He was elected Captain of LMBC for 1919-20 and the following year President of the University Club. Although Lady Margaret during these years did not meet with the overwhelming success we have perhaps come today to expect of the club - they were never higher than third on the river - his outstanding abilities as a racing stroke cannot be gainsaid. He led Cambridge crews to victory at both Henley and the Inter-Allied Peace Regatta on the Seine in 1919. After the resumption of the Boat Race in 1920, he stroked Cambridge to three successive victories over Oxford. Exactly half a century earlier another great Lady Margaret stroke, J.H.D. Goldie, had achieved the same feat. Hubert Hartley's greatest race was perhaps that of 1921 when Cambridge gained the rare distinction of winning from behind. 'Their victory', records the LMBC history, 'was due to Hartley's spurt and his fine judgment'. Curiously, however, he won the most coveted prize in rowing - the Grand Challenge Cup at Henley - rowing in the bow seat of a Leander Club VIII in 1922. The previous year he had been elected Captain of Leander, thus having become successively Captain of the three most prestigious rowing clubs in the world. It would be pleasing to think that his success in the bows of the Leander crew stemmed from the experience he gained at bow in the LMBC Light Four in 1920 - the only time he rowed other than at stroke for the club.

In 1922 he graduated with honours, having taken both parts of the Modern and Medieval Languages Tripos, and returned to his old school to teach French. For the next forty-four years - broken only by war service - he taught at Eton and was a housemaster from 1933 until 1951. During the Second World War he served in a variety of staff appointments and later with the Allied Military Government in Italy, where in 1945 he was granted the Freedom of the City of Bologna, surely an honour never bestowed on any other Lady Margaret man! The same year he was appointed an OBE and in 1946 he was released from the army with the rank of Colonel. Further honours were to fall to his lot following the war. In 1949 he became a Steward of Henley Royal Regatta, in which capacity he served conscientiously for the rest of his life, and in 1953-54 he was Master of the Worshipful Company of Ironmongers, one of the twelve 'Great' London Companies.

Those of us who were privileged to know Hubert Hartley will remember him with the warmest affection. He will be especially missed at the high points of the rowing year. One of the delights of Henley for a junior member of Lady Margaret such as myself was Hubert's invariably cheery greeting and his lively interest in the fortunes of the club. He was no casual supporter of Lady Margaret, moreover, and he made a particular point of not wearing his venerable scarlet blazer to the regatta unless an LMBC crew was good enough still to be racing on at least the third of Henley's four days. In recent years, of course, he was delighted to give his blazer frequent airings. Hubert was also, until the very end, a regular attender at the May Bump Supper. He had no old man's dislike of high spirits and he took the keenest pleasure in the vigour and success which the club displayed fifty years after he had ceased active rowing. After the Bump Supper in 1974, when we had regained the Headship of the River, he came out on to the Backs with the rest of us and he too, a mere 77 years old, jumped over the burning boat. It is said that old soldiers 'fade away'. Hubert did nothing of the sort. Lady Margaret men do not 'fade'.

Keith Jeffery

## CORRESPONDENCE

Sir,

In her most interesting and informative article (in *Eagle* Easter 1977) 'St John's and Yule' Miss Sandra Billington mentions one property listed as a 'bottom of pakthrede'. She suggests this may have been 'protection for some actor playing one of the many servant characters who are frequently beaten in early comedies'.

'Bottom' as a euphemism for the buttocks was not however in use in Shakespeare's (or Chaucer's) day - a much more explicit, coarser, and an easily-imagined word was used for that part of the anatomy.

As a note to the name of Nick Bottom in any Arden or Cambridge Shakespeare *Midsummer Night's Dream* will tell one, a 'bottom' was the end, or the spindle to which the end was attached, of a length of twine or weaver's thread, and was therefore as appropriate a name for a weaver as Snug for a joiner or Flute for a bellowsmender.

'Bottom' therefore in the St. John's inventory must mean simply a 'spool' of packthread.

This does not detract in the least from the value of Miss Billington's essay which I for one greatly enjoyed.

Yours truly,

John Sibly  
Birmingham Polytechnic



# College Chronicle

## THE LADY MARGARET BOAT CLUB

### *Michaelmas Term*

A strong Light Four raced badly to lose a close race to St. Catharine's, who dead-heated in the final with Pembroke. The first Clinker Four lost the final to Jesus. The Fairbairn boat rowed well, and retained their second place, winning the Fastest Restricted Boat class.

### *CUBC Trials*

Two members of the Club won Trial Caps: Robert Ross, an eighteen year old freshman who later rowed five in the Blue Boat, and Tom Moisely.

### *Lent Term*

The First Boat was completely reorganized two weeks before the races after being hit by 'flu', but succeeded in holding the Headship. A remarkably fast Second Boat made five quick bumps to finish 13th. The Third Boat were 'cheated' of their oars on the last night, but still went up to finish 27th. This was the most successful Lent Bumps in recent memory, with no bumps at all being recorded against us. Matthew Rockel, Peter Watson and Iain Pritchard rowed in the University Lightweight Crew.

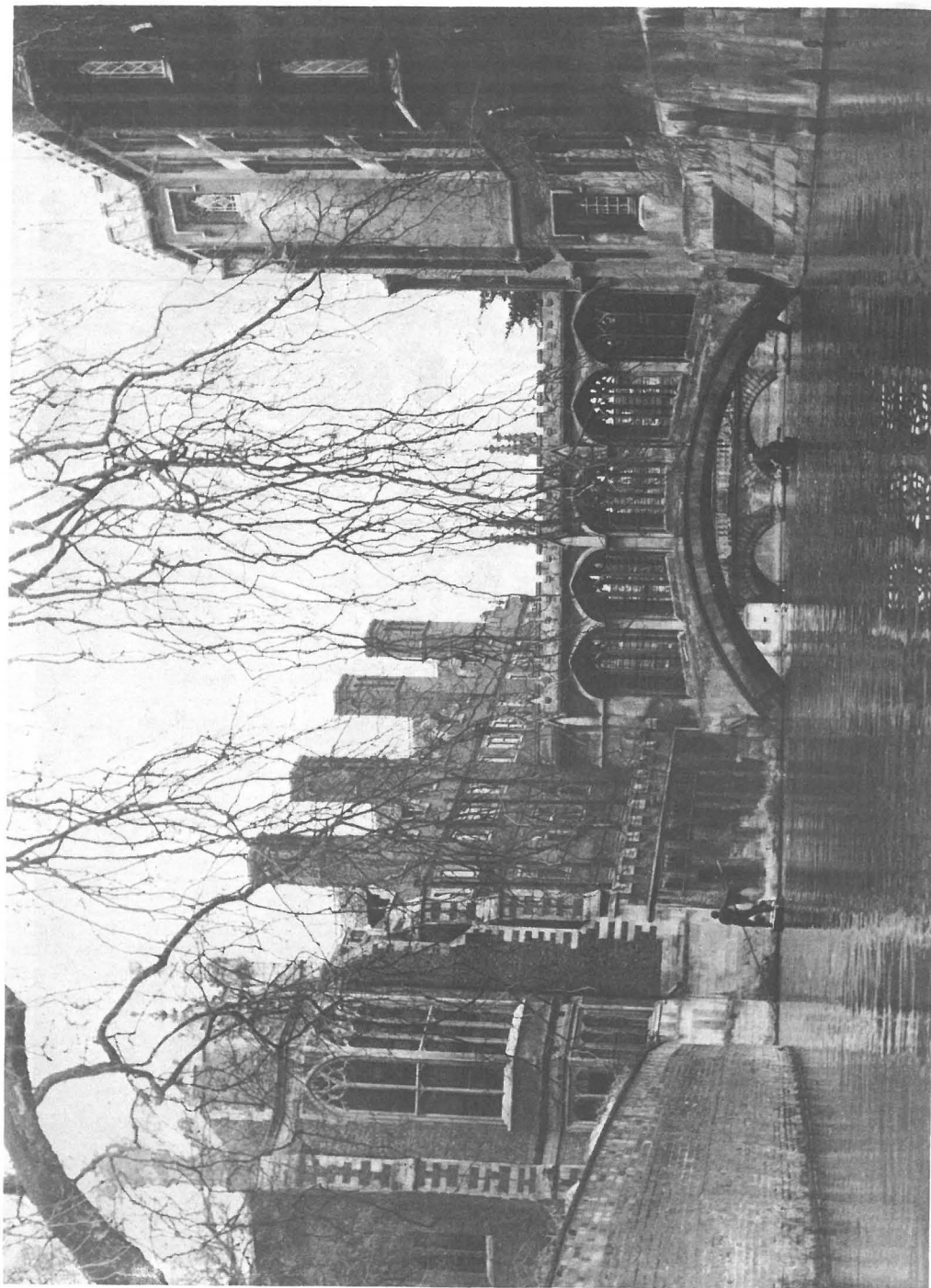
### *Summer Term*

The First May Boat never realized its potential and dropped two places to finish fourth. However, the Club continued to show its strength in depth. The Second Boat won Senior B VIIIs at both Norwich and Cambridge Regattas, and held its high position at ninth. As usual, it is the only Second Boat in the First Division. The Third Boat won Senior C VIIIs at Cambridge and continued its meteoric rise in the Bumps by winning their oars for the second year to finish 22nd.

### *Henley and Vacation Rowing*

After some reorganization the First Boat gained markedly in speed and morale at Henley. Their pace increased during the week's racing but they lost the semi-final to their old adversaries, Pembroke. The Light Four doubled out of the eight to enter the Visitors' and won through to the final where they lost to the University of Washington crew. At the National Championships in July, Matthew Rockel and Pete Watson rowed in the University Lightweight VIII, which won the silver, and Robert Ross rowed in a Goldie coxed Four which won a bronze medal.





## LMBC 1977

*President* : The Master  
*Captain* : T.A. Moisley  
*Secretary* : J.D. Hartley  
*Vice-Captain* : R.J.N. Watson

### *Light Four*

M. Rockel  
 R. Watson  
 R. Ross  
 T. Moisley

### *Clinker Fours*

'A' R. Lyman	'B' R. Higgins
R. Joynson	I. Pritchard
G. Horne	N. Starling
P. Watson	D. Parker
cox I. Corke	cox N. Mitchell

### *Fairburn VIII*

R. Higgins  
 R. Lyman  
 R. Joynson  
 A. Barker  
 G. Horne  
 D. Parker  
 M. Rockel  
 P. Watson  
 cox I. Corke

### *1st Lent Boat*

R. Higgins  
 I. Pritchard  
 R. Joynson  
 D. Parker  
 G. Horne  
 R. Watson  
 M. Rockel  
 T. Moisley  
 cox C. Leng-Smith

### *1st May Boat*

R. Joynson  
 N. Sherwen  
 G. Horne  
 R. Higgins  
 R. Ross  
 R. Watson  
 M. Rockel  
 T. Moisley  
 cox C. Leng-Smith

### *2nd May Boat*

I. Pritchard  
 P. Watson  
 R. Lyman  
 D. Murray  
 N. Starling  
 A. Barker  
 T. Peters  
 G. Spring  
 cox I. Corke

## RUGBY CLUB

This has been another good year. The 1977 Cuppers Final vs. St. Catharine's was a dour struggle, but a late dropped goal by Gareth Lewis was enough to give us a 6-3 win. The 1978 Cuppers came to a magnificent climax with wins over Fitzwilliam in the semi-final and Downing in the final, giving us a four year unbeaten record in the competition.

The 1977-8 League has been marred by off-days against CCAT and Christ's, but only by Pembroke were we squarely beaten. But third place is not without credit, all thanks to Barry Auld and other stalwarts of the first team. Of the freshers, Mike Glover (stand-off), Howard Davis (wing), Duncan Clegg (centre) and Phil Wedmore (hooker) have all performed well. Of the older faces in the front row, Huw McCarthy and Andy Hamilton have made sure of our possession, encouraged by the irrepressible Dave Manning at scrum-half. Fran Gilbert's powerful running at centre has been much in evidence too.

The Second XV, after a shaky start, made seventh place, once more being the highest second team in the League. Clive Darlaston has captained the side with rigour at outside-half, and many of the points have come from the boot and pace of Jon Heatly on the wing, who thoroughly deserved his late promotion to the First XV. Another bright prospect is Andy Franklin, who would be in most First XV's - but wing is a well-stocked position at the moment. The Third XV finished fourth in the Third Division, their highest position for many years, and once more a reflection of strength in depth at St. John's. Sandy Sutherland, leading by example, has been outstanding; but to pick out others would detract from a good team effort here. Competition for places is a healthy sign, and in all the teams this is apparent.

Finally a word of congratulations to Jo Davies, that great servant of the College, on his Blue - rarely has one been so well deserved. Congratulations also to Jim Dawes, Paul Roderick, Pete Wright, Brian Jennings and Pete Horsthuis for making the LX Club a very Johnian affair. Thanks to Alun and Gareth Lewis, Pete Warfield, Dave Bateson and Alec Bain for all their contributions whilst up - especially to Alun as a British Lion. But most thanks of all to Eamonn McManus for his service as captain, and for giving new meaning to the word paralysed.

A.R.D.

#### SOCCKER CLUB

A highly successful season for the First XI was brought to a fitting close with a victory over Trinity Hall I in what proved to be the Championship decider. The season started promisingly with a 14-0 victory over CCAT II, followed by an impressive 4-1 win over a good Selwyn side. Form seemed to elude us half way through the season, however, and we were defeated by Fitzwilliam II. Since then we have played increasingly good football, culminating in a 9-1 victory over Downing, who came down with us from the First Division last season, and of course the match with Trinity Hall which took us two points clear at the top. The team was captained by Dave Mayers and marshalled from the back by Dave Littlewood. Top scorers were Phil Wild (17 goals) and Nick Turner and Steve Burns (9 each). A successful tour to Oxford was another highlight of the season, and we hope to follow this with a tour to France in the Easter Vacation.

The Second XI, captained by Dave Ryder, finished in mid-table with eight points from their nine matches. The Third XI under Greg Wood gathered five points in their division (against many college second teams) but unfortunately finished in a low position. The Fourth XI have had their most successful season for several years. Ably captained by Martin Holland they collected twelve points and finished well-placed in their division. Keith Wheatley top-scored with 11 goals.

Our best wishes go to Dave Mayers, Dave Littlewood, Colin Hardy and Pete Hockless who will be leaving the Club this year. Congratulations to Pete Roberts, who has captained the University side this year, and to freshman Hugh Grootenhuys who earned his Falcon's colours as goalkeeper.

P.W.

#### SQUASH CLUB

The 1977-78 season witnessed a steady improvement in the fortunes of the six College teams participating in the inter-college leagues. In the top division, the first team overcame an indifferent start to the Michaelmas, to record an unbeaten Lent term run which took it to third place overall. Anthony Kerr-Dineen, winner of the freshers tournament, joined stalwarts Steve Tester and Ian Brown to form a very strong lower order which frequently claimed the honours in some tense 3-2 victories. Old Johnian Neville Craddock was welcomed back into the number two spot whilst Alan Macklin, when not occupied with his organisational duties as secretary of the University leagues, gained invaluable experience at number one, particularly against those first year blues still eligible to play league squash. In the lower teams, once the battle to establish a 'correct' order between freshers and existing members had died down, some excellent performances were turned in with the result that the College could claim the highest placed 2nd, 3rd, 5th and 6th teams. Hopes for the cuppers side are high. With two-year blue Tim Bellis coming in to fill top position, supported by Alan Macklin, battle scarred but impressively fit after gaining a place in the University 2nd Team in time for its annual Oxford match, the team, at the time of writing, has progressed to the semi-final stages without dropping a game. However, awaiting the final encounter is a very strong Pembroke side, which will make it difficult to average last year's defeat in the final when Trinity came back from 0-2 down to win 3-2, with Rob Bensted-Smith failing to capitalise on two match points and losing the deciding game.

#### BADMINTON CLUB

The first team finished fourth in the first division. The second and third teams maintained a similar position in the second and third divisions' respectively. This year we have two Cockerels-members of the university squad - Mark Evans and Axel Johanneson. The first team is performing creditably in the league but were unfortunately knocked out of cuppers by a strong Downing side. The second team started the season poorly but have now found their footing. They have stormed through to the finals of second team cuppers - leaving Selwyn II, Sidney II and Pembroke II in their wake. They have now only to deal with Downing II in the finals to clench second team cuppers for John's.

Most of all many thanks to all the players concerned.

D.W.

## PURCHAS SOCIETY

"Intending to present the world to the world in the most certain view."

*President* : D.J. Mayers  
*Secretary* : R.J. Eley

Once again the Purchas Society has had a successful and busy year despite restrictive financial problems. The society has been able to hold ten meetings in all, as well as fulfilling our traditional social role. As regards the former visiting speakers have covered a wide range of remotely geographical topics. Professor C.B.M. McBurney gave a fascinating account of the Ukrainian palaeolithic economy and its dependence on mammoth hunting, while Dr. David Stoddart gave a lucid and stimulating talk on his visit to mainland China last year. Other speakers have talked to the Society about periodic marketing in India and surveying in the Antarctic peninsular, among other things. To all our speakers we express out gratitude.

During the Lent Term we held our traditional cocktail party where Dr. Robin Donkin was our guest. On May 18th the Society holds its annual dinner in the Wordsworth room, an event which will hopefully be as successful as it has been in the past. It is hoped that the enthusiasm and good spirit that has characterised the Society this year will continue into the future, and that the Society will be able to further expand its social and academic activities.

R.J.E.

## HISTORY SOCIETY

The Society has been flourishing very well this year, both quantitatively in the attendance at meetings and qualitatively in the discussions following guest speakers' papers. Not that the two necessarily go hand-in-hand, of course: Dr. Betty Wood's paper on 'Slavery, Crime and Punishment in Eighteenth Century America' was attended by only seven members, yet produced the liveliest and most fruitful discussion of the year. The Society has widened its horizons this year, inviting four of its speakers from outside Cambridge. These meetings proved to be the most popular, with between twenty and thirty members turning up to the two speakers from Warwick University: Dr. Henry Kamen talked to the Society about "The Myth of the Decline of Spain", and Professor Volker Berghahn spoke on "The Collapse of the Weimar Republic and the Origins of the Hindenburg Régime".

Two very distinguished Old Johnnians addressed the Society this year. Professor Edward Miller opened the Society's programme of events with a paper on "The English Economy and Society on the Eve of the Black Death". Dr. Johnathan Steinberg presented a very thought-provoking discussion of historical methodology and the processes of historical thought, using the origins of the First World War as his framework of analysis. A further example of the distinguished Johnian historical tradition was presented by Mr. Richard Langhorne, who spoke on "The Concert of Europe and the Non-European World".

Dr. John Morrill (Selwyn College) provided a paper on "Changing Forms of Electoral Malpractice, 1529-1885", which was often humorous and entertaining in its delineation of Cheshire local politics. Two speakers from York University addressed very well-attended meetings: Dr. Claire Cross spoke about "Challenges to the Advance of Protestantism in Sixteenth Century England" at a meeting where, perhaps significantly, nearly half the audience was Roman Catholic! The Society closed its programme of speakers with a paper on "The Irish Factor in Seventeenth Century English History".

In addition, the Society held a reception for first year historians, and the annual dinner will take place in the coming Easter Term. All thanks are due to Dr. Linehan for his great hospitality in allowing the Society to meet in his room.

M.N.

## CHAPEL NOTES

The congregation of St. John's Chapel has shown no evidence over the past year of the national decline in religious worship, and has indeed increased at both week-day evensong and at the 10.30 Eucharist. The Ash Wednesday evensong, including Allegri's 'Miserere mei', and the following Wednesday evensong were broadcast by the B.B.C.. On March 1st, St. David's Day, A Cambrian congregation took the place of the normal Cantabrigian one, two hymns and an anthem were sung, and the lessons read, in Welsh. On Trinity/Jubilee Sunday the former Chaplain the Rev. V.C. de R. Malan preached a sermon concentrating upon the devotional practices and other virtues of the Royal Family. The Most Rev. the Archbishop of Canterbury issued an appeal on June 12th for more candidates for the Christian ministry, and met members of the College informally afterwards. The Matins for Commemoration of Benefactors was poorly attended this year, especially by undergraduates. Notable sermons during the year also included the Rev. Dr. Geoffrey Powell, Chaplain of Keble College, Oxford, on Monasticism and Asceticism, and the Dean's refutation of current liberal-humanistic theology.

The Chapel Clerk, Mr. Wilf Rossiter, is to retire at the end of the Lent Term with the good wishes and the grateful thanks of all those who have worshipped in the Chapel.

A.P.P.  
W.H.W.

# College Notes

## APPOINTMENTS

Dr J.A. ALEXANDER (B.A. Pembroke 1948) Fellow, has been reappointed University lecturer in the Department of Archaeology from 1 October 1977 to the retiring age.

The Rev. E.R. BARDSLEY (B.A. 1947) has been appointed Priest-in-Charge of Weare Giffard with Landcross, Littleham and Monkleigh, Diocese of Exeter.

Mr G.P. BARTON (Ph.D. 1953) is now a Barrister practising in Wellington, New Zealand.

Mr H.R.L. BEADLE (B.A. 1972) Fellow, has been awarded a D.Phil., by the University of York.

Mr J.M. BREARLEY (B.A. 1963) was appointed Captain of the England cricket team for matches against Australia during the Summer of 1977 and for the Pakistan/New Zealand tour during the Winter 1977/1978.

Dr E. BROOKS (B.A. 1952) has been appointed Dean of the School of Business and Liberal Studies in the Riverina College of Advanced Education, New South Wales, from 1 February 1977.

The Rev. F.W. BURGESS, F.R.C.O., (B.A. 1933) has been appointed Vicar of Great Oakley, Diocese of Chelmsford.

Dr D.N. CANNADINE (B.A. Clare 1972) Fellow, has been elected into a Fellowship at Christ's College, from 1 October 1977.

Dr. T.M. CHALMERS (M.A. 1966) Fellow, has been reappointed Clinical Dean in the Faculty of Clinical Medicine from 1 October 1977 for two years.

Mr J.B.W. CHRISTIE (B.A. 1935) has been conferred with the Honorary Degree of Doctor of Laws by the University of Dundee.

Dr M. COFFEY (B.A. 1949) has been appointed reader in Greek and Latin at University College, London.

The Most Rev. and Rt. Hon. F.D. COGGAN, D.D., Lord Archbishop of Canterbury (B.A. 1931) Honorary Fellow, has been appointed President of the Royal Society for the Prevention of Cruelty to Animals.

The Rev. M.L. COOPER (B.A. 1953) has been appointed Priest-in-Charge of St. Martin's, Detling, in addition to his present living, Vicar of St. Mary, Maidstone, and Hon. Canon of Canterbury Cathedral.

Mr C.F.M. COX (B.A. 1959) has been appointed finance director and deputy chief executive of Cambridge Instruments Ltd., from 1 June 1977.

The Rev. B.G.W. CRAMP (B.A. Pembroke 1950) former Chaplain, has been appointed Head of Department, Community Studies, Brighton Polytechnic.

Mr C.H. CRIPPS (B.A. 1937) Honorary Fellow, has been conferred with an Honorary LL.D. by the University, June 1976 and he was elected a Fellow of the Royal Institute of Chemistry as a Chartered Chemist, May 1977.

Mr M.G. CRUTTENDEN (B.A. 1961) has been appointed deputy marketing director in the National Coal Board, Yorkshire sales area.

Mr H. MacL. CURRIE, J.P. (B.A. 1955) was appointed to the headship of the Department of Humanities at Teeside Polytechnic in January 1976.

Professor G.E. DANIEL (B.A. 1935) Fellow, has been elected President of the Royal Anthropological Institute.

Mr E.I. DAVID (M.Litt. 1968) is now working for the British Council in Pakistan.

Mr A.W. DAWSON (B.A. 1974) (Stage name Anthony Attwell) took the part of Jenck in the "Bartered Bride" with the Malvern Hills Opera Company at the Malvern Festival Theatre during the week beginning 7 November 1977.

Mr J. de BOER (Matric 1976) was a member of a party organised by the Brathay Exploration Group which went on an expedition to North Uist in the Outer Hebrides to study the salinity of the sea and also fish life.

Mr J.B. DENSON (B.A. 1949) counsellor and consul-general at Athens is to be Ambassador to Nepal.

Professor P.A.M. DIRAC (Ph.D. 1926) Fellow, has been conferred with the Rabindranath Tagore Birth Centenary Plaque by the Asiatic Society of Bengal.

Mr. M.D. ELSTON (B.A. 1971) has taken over the editorship of *Christian Graduate*.

Professor J.A. EMERTON, D.D. (M.A. *inc.* Corpus 1954) Fellow, has been conferred with an Honorary D.D. by the University of Edinburgh and has also been elected President of the Society for Old Testament Study for the year 1979.

Dr G.C. EVANS (B.A. 1934) Fellow, has been appointed reader in Experimental Ecology in the department of Botany from 1 October 1977.

Professor G.E. FOGG, F.R.S. (Ph.D. 1943) has been appointed President of the Institute of Biology.

Dr R.F. GRIFFIN (B.A. 1957) Fellow, has been reappointed assistant director of research in the Institute of Astronomy from 1 October 1978 for five years.

Dr G.H. GUEST (B.A. 1949) Fellow and Organist, was elected an honorary Druid (Derwydd er Anrhydedd) in the 'Gorseddy Beirdd' of the 'Eisteddfod Genedlaethol Cymru' on 1 August 1977.

Mr P.M. GUROWICH (B.A. 1977) has been awarded the Members' History Prize for 1977-78.

Mr L.G. HALL (B.A. 1938) has been elected deputy chairman of the Life Officers' Association.

Dr A. HALLAM (B.A. 1955) has been appointed to the Lapworth chair of geology in the department of geological sciences at Birmingham University from 1 April 1977.

Mr E.C.B. HALL-CRAGGS (B.A. 1948) was appointed Professor and Head, Division of Gross Anatomy, University of Maryland School of Medicine, Baltimore, Md. U.S.A. in 1975.

Mr K. HANN (B.A. 1976) has been elected into the Holland Rose Studentship for the academical year 1977-78.

Mr R.M. HARRISON (B.A. 1975) has been appointed assistant director of music at Watford Grammar School for Boys.

Dr T.R. HARRISON (B.A. 1964) former Fellow now Fellow of Kings College, has been appointed University lecturer in the Faculty of Philosophy from 1 October 1977 to retiring age.

Mr A.M. HAY, C.B.E. (B.A. 1950) was elected President of the Philippine - American Chamber of Commerce in January 1977. He was also elected President of the American Importers Association in May 1977.

The Rev. P.E.C. HAYMAN (B.A. 1937) has been appointed Canon and Prebendary of Chichester Cathedral.

Mr T.C. HINDSON, F.R.C.P.E., D.T.M.&H. (B.A. 1956) has been appointed consultant dermatologist, Sunderland and South Tyneside Health areas.



Dr M.R. HODGES (B.A. 1966) assistant professor of International Relations at Lehigh University, Bethlehem, Pennsylvania, U.S.A., has been awarded a Lindback Foundation Award for Junior Faculty. (Lindback Awards are awarded for 'distinguished teaching performed during the academic year.')

Mr J.F. HOWE (B.A. 1953) has been reappointed secretary of the Clinical School in the Faculty of Clinical Medicine from 1 October 1977 to the retiring age.

Dr I.M. HUTCHINGS (B.A. Trin. 1971) Fellow, has been appointed University demonstrator in the Department of Metallurgy and Materials Science from 1 October 1977.

Mr K.J. JEFFERY (B.A. 1974) has been appointed a lecturer in the Northern Ireland Polytechnic, Belfast.

Dr C.M.P. JOHNSON (B.A. Selwyn 1953) Fellow and Senior Bursar, has been elected into an Honorary Fellowship at Darwin College.

Mr M.M. JOHNSON (B.A. 1952) has been appointed an Administrative Assistant Grade II in the University Registry from 1 September 1977 for three years.

Mr A.B. JOSHI (Ph.D. 1950) has been appointed Vice-Chancellor of the Agriculture University at Rahuri in the State of Maharashtra. He also received the Padma Shri on Republic Day 1977 and the Borlaug Award for 1977.

The Rev. B.E. KERLEY (B.A. 1957) has been appointed Rector of All Saints with St. Vigor Church, Fulbourn, Cambridge.

Mr M.A. KING (B.A. Kings 1969) Fellow, has been appointed to the Esmée Fairbairn Chair of Investment at the University of Birmingham from 1 October 1977.

Mr P.A. KNAPP (B.A. 1969) won the Gold Award (£2000) in the Benson and Hedges Festival staged in Aldeburgh, Suffolk.

Mr C.R. KULATILAKA (B.A. 1953) is now Professor of Mathematics of the Vidyalankara Campus of the University of Sri Lanka and also the President of the Campus.

The Rev. F.C. (Fr. Barnabas SSF) LINDARS, D.D. (B.A. 1945) Fellow and Dean of Jesus College, has been appointed Canon Theologian of Leicester Cathedral.

Sir Henry MANCE (B.A. 1934) has been elected President of the Chartered Insurance Institute for 1977-78.

Mr R.B. MARCHANT (B.A. 1937) has been appointed Professor of Music at the University of Hull.

Dr L. MESTEL (B.A. Trinity 1948) former Fellow, Professor of Astronomy at the University of Sussex, has been elected a Fellow of the Royal Society.

Mr E. MILLER (B.A. 1937) Honorary Fellow, Master of Fitzwilliam College, has been appointed to the national committee which is conducting Britain's first-ever inquiry into local history.

Professor Sir N. MOTT, F.R.S. (B.A. 1927) Honorary Fellow, has been awarded a Nobel Prize in Physics and has also been elected into an Honorary Fellowship at Darwin College.

Mr R.J. NEWTON (B.A. 1950) has been elected into a Fellowship and appointed Bursar and Steward at Trinity Hall from 1 October 1977.

Mr W.B. NIXON (B.A. 1961) has been appointed Education Officer, Granada Television. He will be responsible for the promotion of Independent Television's programmes for schools.

Mr M.R.A. OAKLEY (B.A. 1969) has been appointed a Computer Officer, Grade III, in the Computer Laboratory from 1 May 1977 for three years.

Mr P.J. OWEN (B.A. 1964) has been appointed Housemaster of Churchill's, Shrewsbury School.

Dr R.N. PERHAM (B.A. 1961) Fellow, has been appointed reader in Macromolecular Structures in the Department of Biochemistry from 1 October 1977.

Mr M.C. PETCH (B.A. 1962) has been appointed consultant cardiologist at Addenbrooke's and Papworth Hospitals.

Sir Nikolaus PEVSNER (M.A. 1950) Honorary Fellow, has been awarded the Wolfson Literary Award for 1976.

Mr J. PRITCHARD, M.R.C.P. (B.A. 1963) has been appointed consultant/senior lecturer in paediatric oncology, Hospital for Sick Children, Great Ormond Street, London.

Mr A.J.N. RICHARDS (M.A. *inc* 1946) has been reappointed Secretary-Librarian of the Centre of South Asian Studies from 1 October 1977 for five years.

Dr J.R. RINGROSE (B.A. 1953) former Fellow, Professor and Head of the School of Mathematics at the University of Newcastle-upon-Tyne has been elected a Fellow of the Royal Society.

Mr M.A. ROBINSON (B.A. 1937) has retired from the firm of solicitors, Barr Ellison of Cambridge, but will continue to be associated with the firm as a consultant.

Dr R.J. ROSS (B.A. 1970) has been appointed a lecturer at the University of Leiden from 1 January 1978.

Mr C.E. SALTER, M.R.C.Psych., D.P.M., (B.A. 1951) has been appointed consultant in mental illness East Cumbria health district, Cumbria area.

Mr G.I. SHAKER (Matric. 1956) has been elected a trustee of Eisenhower College, Seneca Falls, New York, U.S.A., for a six year term of office, and has also been appointed to the board of the new bank, Allied Arab Bank (AAB) Ltd., London.

Mr J.K.E. SLACK (B.A. 1954) formerly a recorder for the South Eastern circuit has now been appointed a circuit judge.

The Rev. K.N. SUTTON (B.A. Jesus 1958) former Chaplain, has been appointed Bishop Suffragan of Kingston-upon-Thames.

Mr. F. THISLETHWAITE, L.H.D., F.R.Hist.S., (B.A. 1938) Honorary Fellow, Vice-Chancellor of the University of East Anglia, has been appointed Chairman of the Inter-University Council for Higher Education Overseas.

Mr M.C. THOMPSON (B.A. 1956) has been appointed assistant director of research in the department of Land Economy from 1 October 1977 for three years.

Mr R.R. THORP (B.A. 1947) has been re-appointed Senior Design Engineer in the Faculty of Engineering from 1 October 1977 for five years.

Sir Douglas WASS (B.A. 1944) delivered the first Johnian Society lecture entitled *The changing problems of economic management*, in Cambridge on 15 February 1978.

Mr R.G. WATERHOUSE, Q.C. (B.A. 1949) has been appointed a Judge of the High Court assigned to the Family Division.

Mr A.J.F. WEBSTER (B.A. 1960) has been appointed to the chair of animal husbandry at the University of Bristol.

Professor A.T. WELFORD (B.A. 1935) former Fellow, has been elected a Fellow of the British Psychological Society.

Mr I WHITE (B.A. 1966) former Fellow, has been reappointed University assistant lecturer in the Faculty of Philosophy from 1 October 1977.

Professor M.V. WILKES, F.R.S. (B.A. 1934) Fellow, has been conferred with an Honorary Doctorate of Mathematics by the University of Amsterdam.

Mr J.M. WILLIAMS (B.A. 1954) has been appointed a Queen's Council.

Mr S.L. WILLIAMS (Matric. 1972) is now practicing international law with Leva, Hawes, Symington, Martin and Oppenheimer, 815 Connecticut Avenue, N.W., Washington, D.C., U.S.A..



Dr H.G.M. WILLIAMSON (B.A. Trin. 1969) has been reappointed University assistant lecturer in Hebrew and Aramaic in the Faculty of Oriental Studies from 1 October 1978 for two years.  
 Mr P.M.H. WILSON (B.A. 1973) has been appointed to a Research Fellowship at Jesus College with effect from 1 October 1977.  
 Mr T.B.C. WINCH (B.A. 1953) has been elected Town Mayor of Malmesbury, Wiltshire.

#### FELLOWSHIPS

Elected into Fellowships under Title A from 1 May 1978:  
 ROBERT PAUL TOMBS (B.A. Trinity Hall 1971) for research in Modern History.  
 EDGAR KNOBLOCH (B.A. 1974) for research in Theoretical Astrophysics.  
 HOWARD ALLAKER CHASE (B.A. Magdalene 1975) for research in Bio-chemistry.  
 ROSS DALZIEL BRINGANS (Matric. 1975 B.Sc. Wellington, N.Z.) for research in Solid State Physics.

Elected into a Fellowship under Title B from 1 October 1977:  
 ROBIN EDGAR GLASSCOCK (B.A., Ph.D., Univ. College, London.; M.A. 1975).

Elected into a Fellowship under Title B from 1 January 1978:  
 JEREMY SIMON STRACY EDWARDS (B.A. 1974; B.Phil. Oxford).

Elected into a Fellowship under Title C from 1 October 1977:  
 PETER ARUNDEL JEWELL, Ph.D. (B.A. 1947) Mary Marshall and Arthur Walton Professor of Physiology of Reproduction in the University.

Elected into a Fellowship under Title E from 1 October 1977:  
 VERNON WILLIAM McELROY (M.A. 1975) Director of the Estate Management and Building Service.

Elected Commonwealth Fellow for 1977/78 from 1 October 1977:  
 Professor PIERRE VERGE (Dean, Faculty of Law, Laval University, Quebec, Canada).

Elected Overseas Visiting Fellow for one year from 1 October 1978:  
 Professor MINORU HARA (Ph.D., Harvard 1967; D.Litt., University of Tokyo 1972) Professor of Sanskrit in the University of Tokyo.

Elected Schoolmaster Fellow Commoner for the Lent Term 1978:  
 Mr D.B. FLEET, M.A. Liverpool, Head of Classics, Daniel Stewart's and Melville College, Edinburgh.

Elected to the Kenneth Craik Research Award for 1977/78:  
 OLIVER LOUIS ZANGWILL, F.R.S. (Fellow of King's College) Professor of Experimental Psychology.

#### AWARDS

##### New Year Honours 1978

Knight:

CHARLES FREDERICK CARTER (B.A. 1944) Vice-Chancellor of Lancaster University.

C.B.:

GEOFFREY JOHN OTTON (B.A. 1948) deputy secretary, Department of Health and Social Security.

O.B.E.:

JOHN MICHAEL BREARLEY (B.A. 1963) captain of the England cricket team.

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Mr W.T. THURBON, formerly Bursar's Clerk, was awarded the Queen's Silver Jubilee Medal.

#### MARRIAGES

GRAHAM CHARLES BAYLIS (B.A. 1976) to Pamela Sandford of 8 Mansfield Place, Ascot, Berkshire - on 8 January 1977, at All Saints' Parish Church, Ascot.

Dr DOUGLAS RAYMOND DE LACEY (B.A. 1969) to Penelope Ann Goad of Middle Beer, Brithembottom, Devon - on 18 December 1976, at St. Paul's Church, Cambridge.

PHILIP ANDREW JAMES (B.A. 1976) to Linda Jeanette Wyatt of Arden House, 1 Mitre Road, Rochester, Kent - on 7 May 1977, at the Vines United Reformed Church, Rochester, Kent.

DAVID JOHN McKITTERICK (B.A. 1969) to Rosamond Deborah Pierce of Newnham College (Ph.D. 1976) - on 15 May 1976 at St. Botolph's Church, Cambridge.

NICHOLAS STANLEY MAXWELL (B.A. 1973) to Susan Thompson of 'Branxton', 13 Irwin Avenue, Wallsend - on 9 July 1977, at St. John's Church, Station Road, Wallsend, Tyne and Wear.

DAVID EDWARD SNODGRASS PRIMROSE (B.A. 1976) to Alison Frances Burrows of 'Woodside', Midford, Bath - on 16 July 1977 at St. Peter's Church, Freshford, Bath.

#### DEATHS

THOMAS EDWIN BIDWELL ABRAHAM (B.A. 1957) died April 1976.  
 JOHN EDWARD ALLNATT (B.A. 1945) died 12 April 1977.  
 JAMES ARTHUR LIONEL ATKINSON (B.A. 1933) a surgeon in Brisbane, Australia, died 27 April 1977.  
 JAMES BERNARD ATTRILL, F.R.I.C. (B.A. 1949) formerly editor of *The Analyst*, died 10 May 1976.

GEORGE BROWN BARBOUR (B.A. 1917) Professor Emeritus of Geology, University of Cincinnati, U.S.A., died 12 July 1977.

LESLIE STAUTHORNE BOYD (B.A. 1935) died 10 July 1975.

JOHN DERWENT BRAYSHAW (B.A. 1945) died August 1973.

REGINALD ERNEST BREFFIT (B.A. 1923) formerly Chief Constable of East Sussex, died 24 June 1976.

GEOFFREY BRIGHTMAN (B.A. 1929) a partner in the firm of Vinall (Philip) & Brightman, Solicitors, Lewes, Sussex, died 10 September 1977.

GEORGE COLIN WOODS BROWN (B.A. 1922) died November 1969.

ROY GREGO BRUCE-JOHNSTON (B.A. 1927) formerly Housemaster at Dover College, died June 1976.

RAYMOND BUCKINGHAM (B.A. 1921) died 1974.

WILLIAM ROLAND BUTTLE (B.A. 1940) died 25 March 1974.

SAMUEL PARKES HUBERT CADMAN (B.A. 1928) died 6 November 1973.

RICHARD CAVE (B.A. 1927) formerly principal lecturer in Mathematics and Statistics at the Liverpool College of Commerce (now the Liverpool Polytechnic), died 12 August 1976.

WILLIAM PAUL OKE CLEAVE, M.V.O. (B.A. 1933) formerly Headmaster of St. George's School, Windsor Castle, died 31 October 1977.

DOUGLAS JOSEPH COULSON (B.A. 1939) headmaster of Queen Elizabeth's Grammar School, Blackburn, died 31 July 1977.

HENRY VICTOR DICKS, M.D., F.R.C.P., F.R.C.Psy., (B.A. 1923) honorary consultant psychiatrist to the Tavistock Clinic, London, died 12 July 1977.

KEITH WALTON DOWELL (B.A. 1939) died 14 February 1974.

WILLIAM ALEXANDER ELLIOTT, M.D., M.R.C.P., F.R.S.M., (B.A. 1931) consultant-physician at the Greenwich District Hospital (St. Afege's Wing) died 4 March 1977.

PETRUS ALBERTUS ENGELBRECHT (B.A. 1926) died 23 October 1977.

DONALD FRASER (B.A. 1935) died 31 May 1977.

SIR HARRY MASON GARNER, K.B.E., C.B., D.Litt., F.R.Ae.S., (B.A. 1914) formerly Chief Scientist to the Ministry of Supply, died 8 August 1977.

GORDON LEONARD GREEN (B.A. 1952) died on 6 February 1976 whilst working for the British Council in Senegal.

CHRISTOPHER MATTHEW HAWORTH (B.A. 1934) died 1975.

WILLIAM EDMUND HICK (M.A. 1954) Emeritus Reader in Experimental Psychology, died December 1974.

SYDNEY LIMBREY HIGGS, F.R.C.S., (B.A. 1915) formerly Orthopedic Surgeon to St. Bartholomew's Hospital, died 21 November 1977.

SIDNEY HULME, M.B.E., (B.A. 1923) formerly a Solicitor, died 27 May 1977.

KENNETH GRESHAM HUNNYBUN (B.A. 1938) formerly a Solicitor, died 23 July 1977.

BERNARD BINYON JACOB (B.A. 1928) formerly Master at the Friends School, Saffron Walden, Essex, died 17 June 1976.

IVON LEWIS LLOYD JONES (B.A. 1948) Solicitor, died 18 April 1977.

KLAUS GÜNTHER JUST (Matric. 1952) Professor of Modern German Literary History at the Ruhr University in Bochum, West Germany, died 6 June 1977.

HARRY KINGSLEY KEFFORD (B.A. 1924) died December 1975.

ERIC HENRY MASTERS, C.Eng., M.I.Mech.E., M.B.C.S., (B.A. 1947) Operations Director with Humphreys & Glasgow Ltd., 22 Carlisle Place, London, died 24 March 1977.

JAMES MALCOLM MILNE (B.A. 1937) died 23 December 1976.

THOMAS NORMAN MORRIS (B.A. 1910) formerly head of the Canning Section of the Low Temperature Research Station when at Cambridge, died 21 May 1977.

GEORGE TRESTRAIL MORTON (B.A. 1925) died April 1977.

JOHN NESS-WALKER, M.R.C.S. (B.A. 1919) formerly Medical Superintendent and Senior Medical Adviser to the International Hospital, Kobe, Japan, died 3 January 1977.

NARAYAN RAO APPU RAO NIKAM (B.A. 1933) formerly Vice-Chancellor, University of Mysore, India, died 24 August 1974.

JOHN ANTHONY ORME (B.A. 1968) died 12 February 1977.

REGINALD CYRIL NEVILLE OWBRIDGE (B.A. 1932) died 15 February 1975.

BASIL ROBERT RUSSELL POTTER (B.A. 1945) died 19 September 1977.

Major-General MICHAEL WHITWORTH PRYNNE (B.A. 1934) Secretary of the Association of Consulting Engineers, died 27 September 1977.

TOM ARUNDEL RATCLIFFE, M.R.C.S., D.P.M., D.C.H., F.R.C.Psych., (B.A. 1931) formerly Consultant to the World Health Organization and World Federation for Mental Health and Lecturer at the Derby School of Occupational Therapy, died 4 February 1977.

HENRY WEBB SHUKER (B.A. 1922) died 2 January 1977.

FRED STEPHENSON (B.A. 1921) formerly Director of Education for Nottingham, died 18 May 1977.

ALFRED ROSS THOMPSON (B.A. 1909) formerly Headmaster of Solihull School, died 26 November 1972.

BRUCE LOGAN THOMPSON, F.S.A. (B.A. 1928) formerly assistant secretary of the National Trust, died 10 March 1977.

ERIC CLIFFORD THOMPSON (B.A. 1942) Officer of the House of Commons and Assistant Librarian at the House of Commons Library, died 20 August 1977.

DOUGLAS PHILIP THRES (B.A. 1923) died July 1976.

DOUGLAS BRIAN VAUGHAN, Cmdr. R.N., (B.A. 1945) died April 1977.

HARALD von KLÜBER (M.A. 1951) formerly assistant director of the Solar Physics Observatory, died 14 February 1978.

MICHAEL MILNES WALKER, M.R.C.G.P., (B.A. 1936) a general practitioner at Cawthorne and Barnsley, Yorkshire, died 26 January 1977.

YIK SHING WAN, M.R.C.S. (B.A. 1915) formerly a medical practitioner in Hong Kong and a Lt./Col. in the R.A.M.C. during World War II, died 14 June 1976.

GILBERT WATERHOUSE (B.A. 1910) Emeritus Professor of German at Queen's University, Belfast, died July 1977.

ALLEN WATKINS (B.A. 1912) formerly chief accountant and internal auditor University Correspondence College, Cambridge, died 7 January 1977.

FRANCIS ALBERT LEON WELLARD (B.A. 1923) died 8 March 1975.

BERTRAM REGINALD WHITEHOUSE (B.A. 1913) died 30 September 1977.

The Rev. RICHARD CALVERT WOOD (B.A. 1935) formerly Minister at Bexhill Congregational Church, died 24 July 1974.

THOMAS CUTHBERT WORSLEY (B.A. 1929) writer and literary journalist, died 23 February 1977.

# The Johnian Society

## THE JOHNIAN SOCIETY

The Johnian Society has had a good year: membership is booming, and there have been several highlights. For those who attended it the outstanding event was the annual dinner in December; once again members were delighted to have the privilege of dining in Hall and spending the night in College, and on this occasion they were especially privileged by having His Grace the Archbishop of Canterbury to preside over a highly successful evening. The next dinner will be held in Hall on 9th December 1978.

For those who are more interested in supporting the College and promoting links with it in other ways, there are several developments to report. The fund raised by the Society to endow travel exhibitions for junior members of the College enabled us to grant six exhibitions of £60 each in 1977, and this will be repeated in 1978. It is evident from the reports sent in by the recipients that these exhibitions are appreciated and put to good use.

Last Autumn we appealed to members for contributions to a fund to endow a projected Johnian Society Lecture. The intention was to take advantage of the fact that St. John's College has produced so many distinguished men in a variety of public rôles, and to provide them with the opportunity for sharing their views and experiences with a public audience in Cambridge. There was a good response to this appeal, and the first lecture was delivered by Sir Douglas Wass, Head of the Treasury, in the Lady Mitchell Hall in February. His subject was 'Changing Techniques in Economic Management', and a copy of the lecture, reprinted from *Economic Trends*, is included with this issue of the Eagle. The lecture was well received in the Press as well as by its immediate audience. Later in the evening Sir Douglas kindly held a seminar with members of the College, where there were lively discussions. It is now planned that the Johnian Society Lecture should become an annual event in the Cambridge calendar.

Lastly, the College themselves have shown their interest in promoting contacts with members by providing the Society with a small fund from which we can contribute towards the expenses of arranging provincial Johnian functions. So anyone who is organising such a function should get in touch with the Honorary Secretary, (D.N. Byrne, 27 Greenlands Road, Staines, Middlesex TW18 4LR).

D.N.B.

## THE MIDLAND JOHNIAN DINNER

The next Midland Johnian Dinner will take place on Friday 12th October 1979. Interested Johnians living in the Midlands who do not at present receive circulars about this are invited to contact Mr P.R. Bromage, 10 Newhall Street, Birmingham B3 3LX.

## THE LADY MARGARET LODGE

The Lady Margaret Lodge, membership of which is open to all past and present members of St. John's College, meets three times a year in London. Any members of the College interested in joining should communicate with the Secretary of the Lodge, Frank W. Law, M.A., M.D., F.R.C.S., 14/59 Weymouth Street, London W1N 3LH.