

Martlet

Newsletter of Pembroke College Cambridge
Issue 23 Spring 2019



Doing Ourselves Proud

The Master, Lord Smith of Finsbury

Contents

- 3 Brief Lives
- 4 Reflections on a
'Post-Truth' World
- 5 Uncivil Isles
- 6 'We Always get the
Weather We
Deserve'
- 7 Stoking up Ideas
- 8 Stirring the
Cauldron of History
- 9 Next Steps
- 10 Try!
- 11 A Model of Charity
- 12 The Heart of the
Mill Lane
Development
- 13 Gossip
- 15 Poet's Corner

Published by
Pembroke College
Cambridge CB2 1RF
Telephone 01223 338100
Email: martlet@pem.cam.ac.uk

Editor
Alex Houen

Gossip Editor
Colin Wilcockson

Illustrations
Martin Rowson

© Pembroke College 2019

Photography and illustrations
copyright of the owners

Design
cambridgesesignstudio.org

Print
Langham Press

This product is made of FSC®-certified
and other controlled material.
This product is made of material from
well-managed, FSC®-certified forests
and other controlled sources.



I recently helped to host our fifth Pembroke 'Soirée' in London – an evening of talks, drinks, nibbles and discussion for alumni – and it reminded me once again what a remarkable and thought-provoking place this is. We heard our wonderful Professor of Behavioural Ecology, Nick Davies, telling us about how cuckoos trick reed warblers into accepting eggs in their nest that will hatch new cuckoos who will destroy the warblers' brood. We heard our Visiting Scholar Selena Wisnom (from our Oxford sister-college, Queen's) describing how Assyrians used to read the entrails of sheep in order to foretell the future, and drawing lessons from this to forecast what is going to happen with Brexit. (At the time of writing, such haruspication seems as accurate a way of predicting the outcome of all of this as any other!) And we heard our new Research Fellow Mark Halliday talking about his search for a cure for Alzheimer's. There were also a range of postgraduate students with posters describing their work, ready to discuss them with anyone interested. And there was a model of the proposed Mill Lane development for everyone to have a look at.

It brought home to me what a wealth of varied intellectual endeavour is under way here in Pembroke, and how lucky we are to live in a community of engaging, enquiring, curious, immensely knowledgeable people breaking the boundaries of new discovery. In a world where politicians can get away with saying things like 'we've heard too much from experts', the need for wisdom, knowledge, and expertise has never been greater. It's part of what a University is here for.

And through the hard work of our Directors of Studies and Supervisors, this knowledge and expertise does help to provide a truly excellent education for our students. Last summer Pembroke had the highest percentage of Firsts of any College in the University. (Things have certainly changed since my day!) We may no longer be climbing in over the back wall with the help of the most strategically placed lamp-post in Cambridge, or shivering through an icy winter in front of a tiny gas fire, but we are doing brilliantly academically, we're high up on the river, we're regularly in Cuppers finals for football, we put on the best May Ball in town, the Choir sings gloriously, and Pembroke Players flourishes.

One new and strong addition to the College environment is 'Pembroke Politics', organised by students, and drawing in guest speakers from all parts of the political and current affairs world, and providing an opportunity for wide-ranging discussion, debate, argument, and – occasionally – enlightenment. Amongst those coming to speak in recent months have been Lord Andrew Adonis, Jon Lansman the founder of 'Momentum', Andrew Rusbridger the former Editor of *The Guardian*, and the always-controversial Peter Hitchens. It's a terrific example of a student initiative that has taken off in a really successful way.

Alongside that, there have been the events and seminars the College itself has organised. The William Pitt Seminar on the emergence of 'fake news' and the undermining of truth in journalism, chaired by Tony Hall, Director General of the BBC. (See the article by John Naughton, one of the Pitt Seminar's speakers, on p. 4 of this *Martlet*.) The inspirational Neil MacGregor, former Director of the



British Museum, talking about humans' perception of the divine through the ages. Baroness Helena Kennedy dissecting the state of the nation. And most recently, the journalist Yasmin Alibhai-Brown pleading for civil and polite public discourse (a plea she reiterates in an article on p. 5 of this *Martlet*).

Meanwhile, as I write, Pembroke's gardens are redolent of Spring. The Orchard is awash with daffodils and bluebells and birdsong. The lawns are being mown immaculately. The magnolia in New Court (a gift many years ago from Ray Dolby) is in full flower. We're heading into Easter and the early summer, which is always my favourite time here in College. And there will soon be a new addition to the College landscape. One of our generous alumni, inspired by the loan of the Henry Moore sculpture for the lawn in front of Foundress Court, has donated his own sculpture, a piece called 'Crescent Figure' by John Farnham who worked with Moore. It's a wonderful piece, and is currently being cast in bronze for us, and will eventually find its place in the new smaller courtyard of the Mill Lane development. In the meantime, it will be sited for the next few years at the corner of the Library lawn, and will add significantly to Pembroke's growing collection of art and sculpture.

Prompted by the terms of Ray Dolby's astonishingly generous will, which gave £35 million for 'the buildings and gardens of Pembroke', we have decided over the next few years to put together a book of history, anecdotes, architecture, flowers, stories, and photographs, entitled *The Buildings and Gardens of Pembroke*. We hope this volume will help us to mark not only the history of this outstanding place, but also the creation of the whole new part of the College which is happening with the Mill Lane development. It will, I hope, be a fitting way to celebrate this momentous time in Pembroke's history, and its journey into an even better future.

Brief Lives

Michael Kuczynski, Emeritus Fellow, on the short biographies he has written of all College members who died in WWI



Michael Kuczynski's research interests are in competition processes and price formation in financial activity. He continues to lecture for the MPhil in International Relations and MPhil in Latin American Studies.

Some three hundred and eight members of Pembroke died in the First World War. At the time, most of them were recent, current, or prospective undergraduates. A handful had been undergraduates much earlier and three, who were of the same vintages as most of the dead, had been college servants. Two of these, Frederick Charles Kester and John Frederick Stearn, appear to have been cousins. Kester, the younger by four years, died at the Somme with the Royal Scots on 13 December 1917, aged 21. His younger brother Harry died at the Somme also, eight months later, with the Cambridgeshires, aged 19. The Kesters were family butchers on the Milton road in Cambridge. Their cousin Stearn, from Chesterton also, a clerk in the College office, was to be killed in action two days before the armistice. He was 26, son of a widowed father. He had enlisted in the Cambridgeshires on 29 November 1916, transferred to the North Staffordshires, was married on 13 September 1918, a Friday, and was dead less than four weeks later at Séquhart, east of Péronne. Another much younger cousin, born in 1911, was to become the great self-taught Linnean, William Thomas Stearn, who started on his taxonomy of Himalayan lilies and orchids while in the foothills over there, 1941-46, as a conscientious objector serving in R.A.F. medical services. Coincidentally, the oldest of the three-hundred and eight Pembroke dead is buried in those same foothills in the Punjab.

This is Francis William Burbury, born at St John's Wood on 1 November 1864, his father a barrister and mathematical physicist, F.R.S., sometime fellow of St John's. Burbury was at Marlborough and then Shrewsbury before coming up to Pembroke in October 1884. He left

within four terms for Sandhurst and thence to join his first regiment, the Royal West Kent (Queen's Own) in August 1886, from which he retired, a captain, in 1896. Over the following two decades he served in the special reserve in the Mediterranean (1901-02), was a partner in his mother's family firm, Thomas Taylor and Sons, linen manufacturers in Barnsley, sat as a J.P. in the West Riding, and became a Major. In 1915 he joined the Rifle Brigade at its formation, as a Lieutenant-Colonel, and he was then with them at Agra in February 1916 and thereafter on internal security duties around Lahore and Amritsar. As it happened, Burbury had his being then in the princely state of the remarkable Harnam Singh, who had had three sons at Pembroke, the second of whom was killed, with the 57th Wilde's Rifles, in late November 1914 near Béthune in the Pas-de-Calais. Burbury himself died on 11 September 1919 at Sialkot in the Punjab, and is buried at Gharial in the Murree Hills. His first son John Francis, also Queen's Own, was killed in Belgium on 23 February 1915, aged 19, and his second son Richard Percival Hawksley, Duke of Cornwall's Light and South Lancs. Regiment, was killed on 6-7 June 1944, in the Normandy landings.

It is, of course, easier to know somewhat more of the old than of the young. Yet, for almost each of the three-hundred and eight dead, it has been possible to piece together something of the markers of their lives – their birthplace, their father's if not their mother's occupation, much of their schooling, their siblings' doings, their own sporting or other achievements, something of what happened to them in the interim between getting on the books at Pembroke and dying in the War or in its immediate aftermath, such as from the Spanish 'flu, and where their memorials might be. The College's own records are relatively sparse though largely accurate. But schools, regiments, masonic lodge records, Wisden, the *London Gazette*, parish memorials, the Mormon church, and the great Venn father-and-son compendium of Cambridge alumni, all provide some material for what turns out to be, in effect, a cross-section of the youth of English society in its various extensions at its Edwardian apogee. In the roll to be published presently (probably in the next issue of the *Gazette*), each life gets on average only between 150 and 250 words. (Botanists assert that the smaller the strawberry, the more flavour it packs.) In terms of family background, the tails of the distribution are landed at one end, and in modest employment at the other, but in the broad middle they are industrial and commercial, turning professional. Except that, just at that point, these are snuffed out. In photographs they look old already for their years.

The memorial at Pembroke is one of those, among colleges, recording the most names. This is not because of a particularly soldierly disposition. It is because by 1914 the College had gone through explosive growth over the previous half-century, a startling expansion that continued right through the War itself. In 1858 the single freshman to matriculate had soon enough migrated to Caius out of loneliness. By 1900, the College, with 226 undergraduates on its books, was third in numbers after Trinity and St John's, and by 1919, with 392 on the books, it was up another three-quarters, now behind Trinity and Caius, though still third.



British troops on their way to the trenches, at the birthplace of Pembroke's Foundress, St Pol-sur Ternoise (Pas-de-Calais), November 1916 (by permission, Archives de la Commune de St Pol)

Reflections on a 'Post-Truth' World

John Naughton

The topic for the 2018 William Pitt seminar, at which I was one of the speakers, was 'The Future of Truth: Identity and Politics in the Age of Fake News'. There was general agreement that 'fake news' was an inadequate term for the torrent of disinformation that now plagues us – and besides, the term has been weaponised by Donald Trump to describe media coverage that fails to reflect his narcissistic glory.

My contribution was to propose 'perfect storm' as a metaphor for our times, in which a number of phenomena converge to produce emergent outcomes that nobody envisaged. These phenomena include: globalisation and its economic consequences; rising inequality in Western societies produced by half a century of neoliberal economics; populist reaction to immigration and the economic hardship which followed the banking bailout of 2008; implications of the transformation of our media ecosystem brought about by digital technology; and the rise to dominance of digital platforms whose business models require the end of personal privacy and the prioritisation of virality. Truth used to be the first casualty of war: now it's the first casualty of a fractured, hyper-polarised polity armed with social media. That this has taken inhabitants of liberal bubbles by surprise suggests that they haven't been paying attention to what's been happening in recent decades. So to focus hysterically on social media as the prime cause for Trump and Brexit – as we have tended to do – is to miss the point.

At the same time, though, social media technology undoubtedly has played a significant role in the pollution of our public sphere. But how to describe it? The conventional wisdom of the chattering classes is that we now live in a 'post-truth' world. That seems to me a lazy cliché which smacks of golden-age nostalgia. It also glosses over the critical elusiveness of the concept of 'truth'. I'm a newspaper columnist as well as an academic, and wearing my journalistic hat I like to think that I and my *Observer* and *Guardian* colleagues are in the truth-seeking business. The fact that we often don't find what we're seeking is partly a measure of our inadequacies; but it's also an indication of how elusive the quarry can be.

Which of course leads one to think about the most impressive truth-seeking institution our species has evolved – science – and to the work of Bruno Latour, the French philosopher who has done so much to illuminate the processes by which we generate knowledge. Early in his career he caused a furore (and created a new academic discipline, Social Studies of Science) by challenging

the received wisdom that what we regard as scientific 'facts' existed 'out there' in the world before they were discovered by scientists. They are, like pebbles on the beach, truths to be stumbled on by some lucky experimenter or explorer.

Not so, said Latour. Facts should be viewed as the product of a process of inquiry that we call science. They are, in that sense, 'networked'. They stand or fall, he argued, not on the strength of their inherent veracity but on the strength of the institutions and practices (for example, peer review) that produced them and made them intelligible. If this network breaks down, then the facts would go down with them.

It's interesting to look at the supposed transition from 'truth' to 'post-truth' eras from this perspective. In the pre-internet age, public discourse about politics was shaped and informed by the media institutions of the time: broadcasters plus powerful (and often prosperous) newspapers and magazines. These institutions acted as editorial sieves and gatekeepers. The 'quality control' they exercised was, of course, varied – ranging from the extremes of tabloid fantasy to mouthpieces of the political and financial establishment. But they were in a position to determine what constituted 'common knowledge' in public discourse, and therefore what passed for 'truth' in that context.

The Internet has radically transformed that media ecosystem; firstly by drastically undermining the advertising-based business model that supported truth-seeking journalism, and secondly by enabling the proliferation of publication outlets and user-generated content. The affordances of digital technology enabled fine-grained 'personalisation' – so that citizens could choose the filter-bubbles that best aligned with their views (the 'Daily Me' of Nicholas Negroponte's fevered imagination), locking them into digital echo-chambers of their own choosing. In a Latourian perspective, therefore, the truth-seeking institutions withered or at any rate declined, and the disinformation that now plagues us was a predictable outcome.



Professor John Naughton is Director of the Wolfson College Press Fellowship Programme and the Technology columnist of the *Observer* newspaper. With Professor David Runciman he co-directed the 'Technology and Democracy' research project at the Centre for Research in the Arts, Social Sciences and Humanities (CRASSH).



Uncivil Isles

Yasmin Alibhai-Brown, who gave one of the 2019 Master's Seminars, discusses her work on Political Correctness



Yasmin Alibhai-Brown was exiled from her birthplace, Uganda, in 1972. She is a journalist, broadcaster, author, and weekly columnist on the *i* newspaper. She has won several awards, including the Orwell prize for political writing and, in 2017, the National Press Awards Columnist of the Year prize. She is a part-time professor of journalism at Middlesex University and was governor of the Royal Shakespeare Company. She has twice been voted the 10th most influential Asian in Britain. Her new polemic, *In Defence of Political Correctness*, has just been published.

Last autumn, this email landed in my inbox: 'You are a disgrace. A PC MUSLIM BITCH! Telling us the real people of this GREAT COUNTRY what to say and do. HOW DARE YOU? We are the people of England FREE and BETTER than all others. FUCK YOU. FUCK. YOUR BOOK'. (Email reproduced exactly as was.) It came after I had been on radio *LBC* talking to the presenter Iain Dale about my new book, *In Defence of Political Correctness*. Asked why I had penned such 'a provocative book', I replied that it was a response to what I had been witnessing since 2012, the year of the Olympics. The UK then seemed not only super-talented, but cohesive, empathetic, diverse, also competitive and proud in a good way. Discrimination, hatred, injustice, inequality still blighted too many lives, but in that year we found common ground, reasons to be trusting of each other, as well as hope and vigour to make a better future. And then came the fall from grace.

Conversations and debates, normal interactions, too, started to become more coarse, and, at times, scary. Online insolence and vulgarity started to go mainstream. It became cool, clever, brave to let prejudices and antipathies hang out, to feel no shame. Lazy and reflexive sneers about Political Correctness (PC) are now the norm.

Within the Anglo-Saxon axis, anti-PC has gone mad, bad, and treacherous. Brexit discussions have suppurated in this hostile environment. Communication without restraint, the lawless internet and irresponsible political players – Trump, Aaron Banks, Steve Bannon, Nigel Farage – have all been making nations dystopian and ungovernable, endangering fragile bonds and national unities.

So today, Tommy Robinson, a known far-right agitator, is described as an 'activist' and employed as an advisor to Ukip. His 'army' turns up at court houses and outside mosques.

Hideous men, most white, roam around the palaces of Westminster, intimidating Remain female MPs and people of colour walking by. On every radio and TV channel, you see and hear irrational, angry, intemperate citizens who only hear their own voices and express views that once would have been vented in the swampy fringes of the isles. Now they are on 'Question Time' and in studio debates conducted by serious journalists. The ethical consciousness of what is acceptable in public life has gone, replaced by wars of words, brutal exchanges followed by online savagery.

Torrid fraternities, full of furies, as well as powerful cliques with agendas, have been fighting dirty to purge political correctness. Civil discourse is burned on the bonfire of bigotries. *They want their world back.*

PC was never a neo-communist undertaking, nor a threat to western values. It involves perpetual questioning; a necessary, non-violent disruption of the status quo. Believers (like me) promote human rights, dignity, access to power and influence, civility in shared, public spaces. We made mistakes, at times were excessively zealous, but, until this new age of rage, we did implant progressive values in society, almost without society noticing.

When male MPs went for Theresa May using violent imagery, her peers, male and female, were outraged. That's PC in action. PC thinking and rethinking led to the #metoo movement. Those who probably would never describe themselves as PC, ensured that Toby Young and Roger Scruton were dropped from important government quangos because both have expressed prejudiced views about ethnic groups, gays, or females. The Labour party has been forced to address the alleged anti-Semitism of many Corbyn supporters. These epic confrontations come not only out of ideological and policy differences, but language, meanings, ideas and conflicting views. Away from politics, Germaine Greer, in her polemic, *On Rape*, questions whether rape is always a violent crime. She got the attention she craved, but could not distract or weaken #metoo.

Words can be more potent and damaging than acts. They hurt, change the course of history, incapacitate some, embolden others. There is no total freedom of speech – not even in the US, where there is much grandstanding about the constitutionally guaranteed right. Americans cannot incite violence, advocate paedophilia, or encourage suicide. The American Supreme Court Justice Jackson (1892-1954) once warned: 'Abuses of freedoms of expressions ... tear apart a society, brutalize its dominant elements, and persecute, even to extermination, its minorities'. The right to speak freely is sacrosanct but not absolute.

Libertarians repeat the mantra attributed to the French philosopher, Voltaire: 'I disapprove of what you say, but I will defend to death your right to say it'. Really? I don't see any evidence of this bravery. When hardline Imams are (rightly) prevented from proselytising in mosques or at universities, ardent free speech devotees like Martin Amis or Rowan Atkinson don't throw themselves on the pyre of righteousness. They only defend people who look, sound, and behave like them. Everyone has lines which cannot be crossed. Verbal bullying and harshness debilitates children and adults, even tough soldiers. As Shakespeare's Coriolanus says: 'When blows have made me stay, I have flown from words'.

There is growing worldwide concern about the libertarian internet and growing consensus that when anything goes, everything that is worthwhile and precious in human life goes too. Europe, warns the judicious Irish writer Fintón O'Toole, is entering a pre-Fascist era. Progressives, cowed or sleepy, have allowed the forces of darkness prevail.

We need PC more than ever before. But as the term is so toxic, maybe we should change Political Correctness to Political Courtesy?



'We Always get the Weather We Deserve'

Mike Hulme on his research into climate change

Human anxieties about a disorderly climate are long-standing and are manifest today in the popular descriptions of climatic change, such as 'weather weirding' or 'climate chaos'. Climate is an idea which performs important functions in stabilising relationships between the human experience of weather and cultural life, and so when physical climates appear to change the search for explanation becomes pressing. Physical climates change through time; but so too do theories of climatic causation. Explanatory accounts of *why* climates change do not remain static. As cultures evolve, often in response to experiences of environmental change, cross-cultural encounters, new scientific knowledge and technological innovation, so too do explanations of climatic change and variability.

The idea of a stable climate has been readily associated with the idea of a stable cosmic order in which relationships between humans, non-humans, and the spirits or gods are as they should be. For many cosmologies, disruption to any part of this triadic relationship may yield adverse consequences for the behaviour of the weather and so challenge the human experience of a stable climate. If God, deities or the spirits are powerful, awesome, and just, then a prerequisite for retaining a beneficent climate is for humans to maintain good and appropriate relations with these entities. But if the gods are merely capricious, then various petitions, offerings, and sacrifices have been seen as being necessary for appeasing them, thereby maintaining the orderly weather around which human life can at least survive, if not flourish.

Within such worldviews it is both normal and sensible to search for the hand and motives of a good and just God when climates start to change for the worse, or to acknowledge the anger of the spirits when weather appears to become abnormally extreme or destructive. Explanations for changes in climate such as these are frequently found in historical cultures and remain prevalent in the world today. European societies in the sixteenth and seventeenth centuries, for example, struggled to comprehend a climatic period which encompassed some very severe winters and cold, damp summers. Religious songs and prayers written at the time reveal the contemporary value of a theistic explanatory framework. The German hymn writer and poet Paul Gerhardt (1607-1676), for example, wrote 'Song of Confession and Prayer Occasioned by Great and Unseasonable Rain' in the 1640s. In this extended poem Gerhardt looks to God for an understanding of the climatic perturbations he and his contemporaries in central Europe were then experiencing, and also for a resolution to their experience.

Supernatural and natural theories of climatic change are not simply alternative discrete accounts which people have found useful to explain the (usually) unwelcome inconstancy of climate. They rarely present as two mutually exclusive options from which to select. Neither is it possible to develop a chronological account of changing theories of agency, in which naturalistic explanations of climatic change have gradually squeezed and then finally supplanted supernatural ones. Both categories of explanation have co-existed for most of recorded history, even if their respective salience and cultural authority has varied over time.

Yet there are moments in human history when *ideas* of climate and its causes change rapidly. In other words, there are particular times and places when new ideas about the world emerge and become creative and culturally authoritative. With respect to theories of climatic change one

such place and moment was western Europe in the nineteenth century. It was here and then that the novel idea that climates could change over vast epochs without reference to God's immediate agency became rapidly accepted across the western world. Rather than 6,000 years of a divinely maintained climate, it became possible to imagine that the Earth may have manifested many large fluctuations in climate during a 'deep past' consisting of millions of years. With the realisation of the vast natural forces required for global climate to vacillate through repeated glacial cycles, the search was on to identify the precise causal agents, beyond God, of such disruptions.

Supernatural entities may be believed to cause climates to change, and they may do so through either natural or supernatural means; i.e., with or without accompanying naturalistic explanations. Climates may also change for entirely natural reasons, as in the scientific understanding of glacial cycles. At best, however, this is only a partial description of how people commonly think about the causes of climatic change. Human agency is implicated in most *supernatural* accounts of climatic causation in diverse and complex ways. And similar complexities frequently abound when thinking about human agency and *natural* causation. Indeed, most cultures have been keen to accommodate human agency in these supernatural and natural chains of explanation. God does not act independently of human behaviour and nor is nature unresponsive to human actions.

The boundaries between these different modes of explanation are far from clear, are never static, and are frequently contested. Aristotle and his disciples believed that human-cleared forests caused the climate of Philippi to warm. Monotheists believed that it was human wickedness which provoked God to intervene to cause the Flood. And in post-revolutionary France in the early nineteenth century, the socialist Charles Fourier was convinced there was a decline in the health of planetary climate caused by human greed. One should be wary of a presumptive exceptionalism which thinks that it is only late-modern westernised cultures which have identified a role for human agency in causing climates to change.

Different cosmologies, religious thought, political ideologies, social practices and scientific paradigms of knowledge all contribute to the rich cultural matrix in which theories of climatic change and causation have emerged, flourished and declined. It is exceptional for humans to think that climates change for either natural or supernatural reasons alone. Far more common in human history, and indeed perhaps still today, is to believe that the performance of climate is tied to the behaviours of morally-accountable human actors. People tend to think that we get the weather we deserve.



Mike Hulme is professor of human geography at the University of Cambridge and Director of Studies for geography at Pembroke College. He is the author of several books on climate change, including *Why We Disagree About Climate Change* (CUP, 2009). From 2000 to 2007 he was the Founding Director of the Tyndall Centre for Climate Change Research.



Stoking up Ideas

Christopher Ness on the legacy of Sir G. G. Stokes (1837)



Christopher Ness has held the Maudslay-Butler Research Fellowship at Pembroke since October 2016. He was an undergraduate at Clare College, receiving his BA and MEng degrees in 2011, and was subsequently awarded his PhD from the University of Edinburgh in July 2016. His doctoral research combined fluid dynamics with contact mechanics in devising new computational models that predict the mechanical properties of soft solids. He currently works on various problems in soft matter, including suspension rheology and non-equilibrium phase transitions.

Scientists like to name numbers, laws and equations after their discoverers. Sitting in undergraduate engineering lectures in Cambridge I jotted down Péclet numbers, Poisson's ratios and the Boltzmann constant, and while a graduate student in Edinburgh I calculated Reynolds numbers, Mach numbers and Darcy's law. Now a Research Fellow at Pembroke, I find myself face-to-face with the man who gave his name to perhaps more physical quantities than any other, Sir G. G. Stokes.

Stokes is one of only two people to be remembered in Hall in both paint and sculpture. The other is Pitt the Younger, whose dominating presence reflects his status as one of our most memorable Prime Ministers. Despite being the lesser-known of the two, Stokes is regarded today as among the most influential scientific thinkers of the Victorian era and is probably the foremost natural philosopher associated with Pembroke. His reputation stems from the breadth and impact of his intellectual pursuits and his prolificacy as a speaker and letter writer.

Stokes's contributions extend to many fields of mathematics and physics and, indeed, even into public life: he served on several Royal Commissions and was elected to the Cambridge University seat in 1887 on his first attempt, something that Pitt himself had failed to do a century earlier. Born in County Sligo in 1819, Stokes was schooled in Dublin and Bristol before defying the recommendation of his school Principal by matriculating at Pembroke as opposed to Trinity. Upon graduating as Senior Wrangler (one of only seven Pembroke mathematicians ever

to do so) he was appointed to a Fellowship at Pembroke, a position he held, with a brief intermission following his marriage and preceding a rule change, until becoming Master in 1902 at the age of 83. In addition to representing the University in Parliament, Stokes was a prominent member of the scientific establishment, holding the Lucasian Chair of Mathematics (1849-1903) and the Presidency of the Royal Society (1885-1890), having been Secretary for the preceding 26 years.

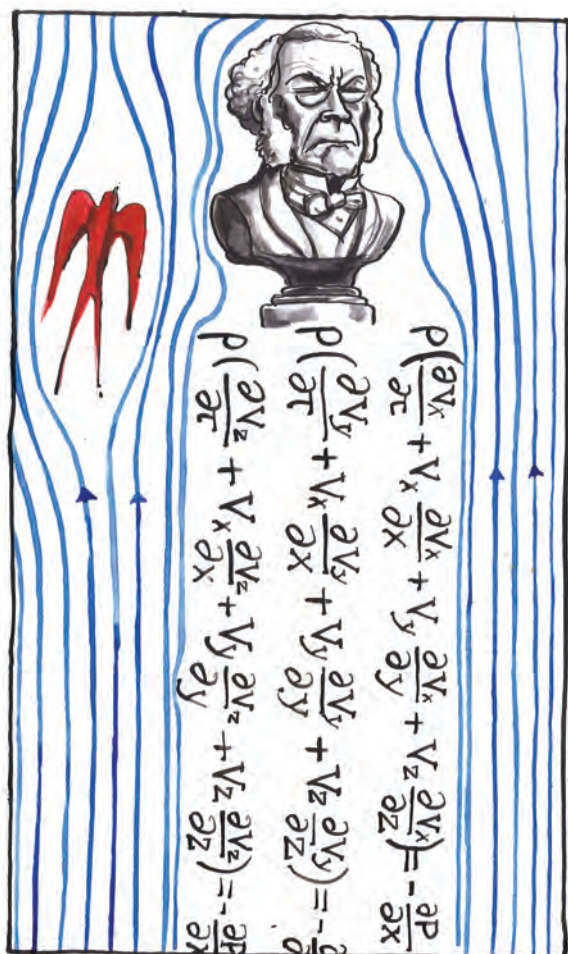
An obituary published in *The Times* following Stokes's death in 1903 recognised his significance, lamenting that 'the country has lost one of its most eminent mathematicians and one of its most distinguished men of science'. Such was the distinction of his reputation that, four years earlier, the University had taken the unprecedented step of officially celebrating the 50th Jubilee of his Professorship – an occasion championed by his long-time correspondent Lord Kelvin and attended by the foremost mathematicians of the day who enjoyed a garden party at Pembroke followed by dinner at Trinity. Perhaps

the most important of Stokes's many scientific namesakes are the Navier-Stokes equations, jointly named for Claude-Louis Navier, one of 72 French scientists whose names are engraved on the Eiffel Tower. These equations for fluid motion describe, amongst countless other phenomena, ocean currents, airflow over wings, and blood flow through veins, and they remain an absolutely essential item in the engineer's toolbox.

I came to Pembroke as a Research Fellow hoping to improve our understanding of the natural world, and to make a positive impact on engineering practice. My current research deals with engineering challenges such as tuning the mechanics of consumer suspensions (e.g. pastes, gels), and predicting geophysical phenomena such as subsea landslides and soil liquefaction. These diverse topics are intimately linked by their connection to Stokes. To proceed, we must first modify his fluid equations to take account of suspended microscopic solid particles. Stokes himself provided the starting point for this, relating the force on a sinking sphere to its velocity and the liquid viscosity (leading to the endearing term 'Stokeslet', which refers to point forces in such scenarios).

A key outcome of his analysis is a seemingly trivial conclusion about the force required to slowly move a suspension: it is proportional to the flow rate. Put differently, this predicts that suspensions have constant viscosity. Intuition tells us that this clearly is not the case, yet Stokes's equations could not tell us why. A fun demonstration of this is the cornflour suspension (often compared to Dr Seuss's "Oobleck"), the subject of many public science lectures. Mix cornflour with water and the result is a highly 'shear-thickening' suspension – it can be stirred slowly with ease but solidifies completely on impact. Despite the ubiquity [and 'Oobleckuity' *Ed.*] of this striking demonstration, it has only recently been realised that the phenomenon originates precisely from the breakdown of Stokes equations, rendering the problem one of solid mechanics as well as fluid dynamics. Together with colleagues at Cornell we recently used experiments and simulations to provide evidence for this new picture, leading to a re-evaluation of how we incorporate particles into Stokes's analysis of liquids. Brandishing this insight, I have gone on to devise new formulative and manipulative approaches to controlling the flow of suspensions. These will lead to impact in many fields that involve mixtures of solids and liquids: designing calcium phosphate cements for bone repair; optimising paste extrusion for additive construction; and evaluating the stability of wet sands.

Pembroke will host a conference in September to celebrate the legacy of Stokes, 200 years after his birth. The meeting will be in the spirit of that of 1899, gathering physicists, mathematicians and historians of science. Among them will be the current Lucasian Professor of Mathematics, former and current Stokes Fellows of the College, and leaders in fluid dynamics, optics, and electrodynamics. Lectures will cover historical aspects of Stokes's life and current scientific research in the fields, such as mine, that he inspired. *Stokes 200* takes place at Pembroke on 15-18th September 2019, co-organised by Prof. Silvana Cardoso, Dr Julian Cartwright (Universidad de Granada), and me.



Stirring the Cauldron of History

Assef Ashraf on his research into the Qajar dynasty of Iran

A few years ago, while I was still working towards my PhD, I gave a public lecture at a well-known and respected American university. The talk was on the politics of gift-giving, tributes, and honours in early nineteenth-century Iran, and was a slice of my broader doctoral project on the consolidation of political power by the Qajar dynasty, who ruled Iran from 1785 to 1925. I had practised the lecture a few times, and it went smoothly: the anecdotes I had included for humour actually elicited laughs, the colourful images and depictions of gift-giving rituals which I had dug up seemed to go over well, and I recall receiving interesting and helpful feedback from the audience. I was happy with my performance. Towards the end of the question-and-answer period, however, an older Iranian-American woman raised her hand and asked: ‘why have you devoted all these years of your graduate studies to studying the Qajars? When I was in school, in Iran, we were taught that the Qajars were corrupt, decadent, useless rulers. So what’s the point of studying them?’

I mention this story because it neatly encapsulates what I suspect (presume? hope?) is a not uncommon problem among academics, especially those in the humanities and early in their careers: to convince a lay audience that their research matters. I managed to bumble my way through an answer to the question that afternoon, but I can admit that it was not a question I had anticipated. After all these years, it is one of the few questions I received that I remember, and one that I still think about often.

What is the subject of my research? Put simply, I am interested in the formation of the Qajar state in Iran. During the 1780s, the Qajars had been one of several ‘tribes’ in Iran competing with one another for political power. By 1834, when the second Qajar monarch Fath-‘Ali Shah died, the Qajars had effectively eliminated their rivals and formed a government that would rule well into the twentieth century.

Drawing on a wide range of archival and manuscript sources I collected from Iran, Britain, Russia, France, and Turkey, my research seeks to explain how and why the Qajars succeeded in establishing their political authority. More specifically, I highlight the ways that certain political practices – like land assignment, gift giving, marriage alliances, and petitioning – helped create ties between Qajar rulers and key groups in society, which in turn contributed to forming a stable government.

Despite its seemingly straightforward nature, the question of how and why Qajar Iran formed has not drawn much

attention from historians. In fact, that gap in the historical scholarship is what initially piqued my interest in the topic. It seemed to me that there were a lot of good studies on the Safavid Empire, which ruled Iran prior to the Qajars, as well as an abundance of scholarship on the political, economic, and social transformations that swept across the Middle East, including Iran, during the late nineteenth and early twentieth centuries, sometimes characterised by historians as a period of ‘modernisation’ or ‘Westernisation.’ But the period in between – those decades stretching from about 1780 to 1840 – seemed to have escaped the attention of most scholars.

Of course, the absence of scholarship on a topic is not a particularly compelling reason to study that topic. Perhaps – as the person in the audience during my talk suggested – the reason a topic has been ignored is because it is, in fact, not important. The more I delved into my research, however, the more I became convinced that what makes early Qajar history worthy of attention is the context in which the Qajars consolidated power. Much of Iran’s eighteenth century was marked by conflict and war between competing tribal leaders, by the depopulation of cities, and by economic troubles. One historian had this to say about the period: ‘The eighteenth century is a horrible period in Iranian history – horrible to read about, horrible to disentangle, horrible to have tried to live in’. Likewise, a recent and noteworthy study describes Iran’s eighteenth century as a ‘century of revolt, war, political disorder, anarchy and lawlessness, disruption of trade, economic collapse, famine, emigration, and general misery’. Meanwhile, the late eighteenth century also witnessed the rise and expansion of European imperialism into the Middle East. Although Iran was never formally colonised, European powers like Britain and Russia pursued their political and economic interests in Iran and actively sought to influence and even meddle in Iranian affairs.

What fascinates me about the Qajar period of Iranian history, and especially in the early decades of Qajar rule, is, in part, the fact that it generally has been ignored or dismissed by both specialists and the general public. It is also, partly, driven by the fact that there is such a rich body of sources upon which one can draw – including visual and material sources, as well as archival and manuscript ones – and which remain under used. But ultimately, it is that the question of how the Qajars were able to form a government out of the cauldron of the eighteenth century has significant implications for understanding not only Iranian history, but for placing that history in its proper global context.



Assef Ashraf is University Lecturer in the Eastern Islamic Lands and Persian-Speaking World, and a Fellow of Pembroke College, University of Cambridge. He received his PhD from the Department of History at Yale University.



Portrait of Fath-‘Ali Shah Qajar (r. 1797–1834) done by the court painter Mihr ‘Ali. From the collection of the State Hermitage Museum, St Petersburg, Russia.

Next Steps

Sofia Ropek-Hewson (2015), President of the University's Graduate Union, reflects on widening postgraduate participation



As President of Cambridge University's Graduate Union, Sofia Ropek-Hewson has been working on postgraduate widening participation, gender equality at the University, and improving postgraduate mental health. Sofia has a PhD in French and Spanish, which focused on the author Paul B. Preciado.

In 2016, numbers of postgraduate students in England increased by 22% compared to the previous year, coinciding with the introduction of postgraduate loans. These loans aim to make postgraduate study more accessible (even though they demonstrably fail to cover the whole cost of Masters or doctoral study), and they represent the government's first move towards widening postgraduate participation. But funding is only one factor: the work of widening participation at postgraduate level is structurally very similar to that of widening undergraduate participation and involves reviewing admissions processes, ensuring students from all backgrounds play a part in University life, and confirming that all students have access to their chosen field of work. In this short piece, I'll outline some current challenges.

First, admissions: how do universities assess and determine 'the best' at postgraduate level? Are their selection criteria old-fashioned, or even discriminatory? For example, in undergraduate admissions, it would be considered appalling to privilege private school students over state school students. But Russell Group universities often privilege universities in their own tier over those perceived to be less prestigious. At undergraduate level, universities strive to ensure that if you attended a school with cloisters or world-class labs you're not vastly more likely to be admitted.

In comparison, at postgraduate level, a degree from a prestigious university might be your ticket to a funded PhD or Master's place. As students from disadvantaged backgrounds are less likely to attend Russell Group institutions, universities frequently perpetuate social inequalities when postgraduate selection and funding criteria privilege the prestige of a student's undergraduate degree.

Secondly, career progression: widening postgraduate participation must involve honest consideration of why universities want and need postgraduate students, and what happens to them after they finish their degrees. Universities want to avoid the perception that such students are 'cash cows', but at the same time, they provide a substantial income stream for universities at a time of financial instability and uncertainty. In addition to providing income, postgraduate students also make contributions to the 'Research Excellent Framework' and to teaching. But universities and students often have different priorities regarding the value, or outcome, of a postgraduate degree. Although universities are keen to emphasise the employability of graduates, they also admit that a PhD is not a guaranteed passport to an academic job. Yet,

according to a recent Graduate Union survey, 88% of PhD respondents are considering an academic career.

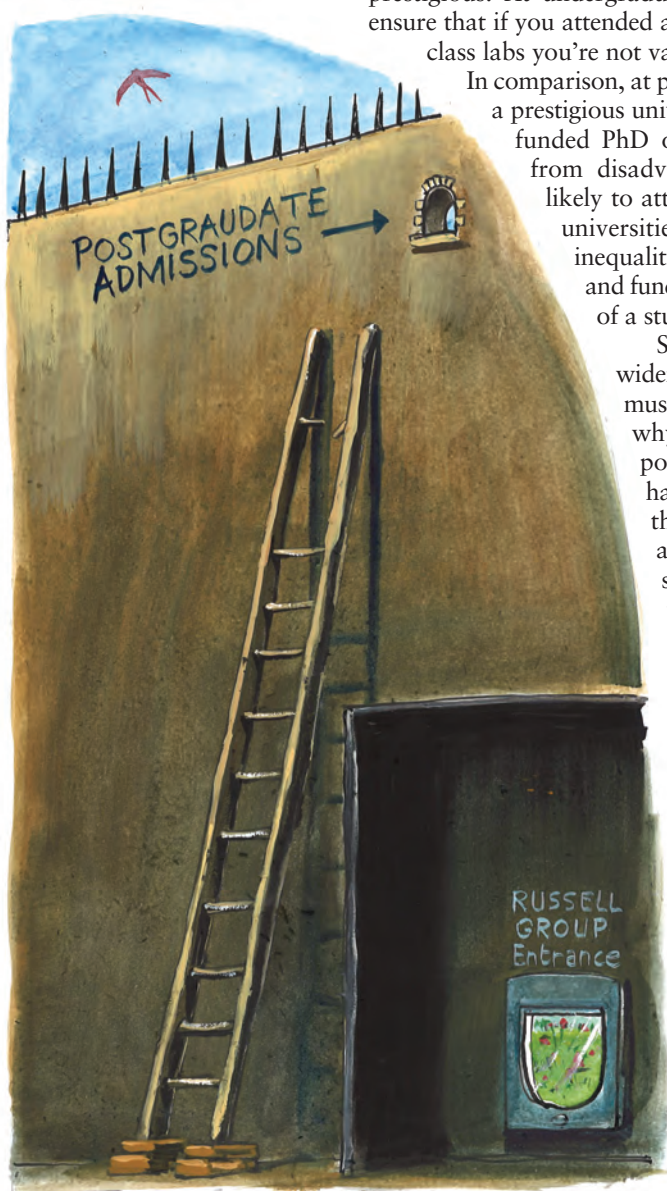
Arguably, it's disingenuous of universities to present postgraduate study as a luxurious space for knowledge production if they do not delve into the issues of what happens *after* postgraduates finish their courses and are faced with scant prospects of gaining a permanent academic job. Such a disingenuous attitude is, I imagine, partly bred of necessity. Universities desperately need postgraduate student income because they now rely on student fees in the wake of the reductions in government funding. Given the looming possibility that the government will reduce student fees, universities are increasingly concerned about their own financial sustainability. But that sustainability cannot be built on the insecurity of young people taking on debt to embark on precarious careers. Ultimately, to be clear, increasing postgraduate *numbers* is not synonymous with *widening* postgraduate participation. Indeed, as recent studies have shown, the expansion of higher education has not increased relative rates of social mobility.

Beyond admissions and career progression, widening postgraduate participation means deep cultural and structural change, which involves ensuring that university postgraduate policies and provisions are inclusive: of part-time learners, mature students, BAME students, and LGBTQ+ students, among other often marginalised groups.

The University's Graduate Union recently surveyed postgraduate students at Cambridge on the topic of mental health, and the inequalities we discovered were both sad and unsurprising. For example: 27% of BAME respondents reported that racism had affected their mental health; 23% of gay/lesbian, queer, and bisexual respondents reported that LGBTQ+ discrimination had affected their mental health, and 22% of women reported that sexism had affected their mental health. 14% of respondents reported that classism had affected their mental health at Cambridge. 51% of women, in comparison with 38% of men, felt uncomfortable taking holidays or breaks. 74% of women reported imposter syndrome affecting their mental health, in comparison with 58% of men.

According to 2016/17 data, of the 19,000 professors in the UK only 25 were black women and only 90 were black men. How many universities are inclusive of non-binary people and trans people? According to Stonewall, trans students across the UK often report that their institution is unsupportive, and three in five have been the target of negative comments or conduct from staff or other students. Postgraduate widening participation work must involve considering whether university policies and provisions are supportive of people experiencing racism, sexism, or transphobia.

Universities need to connect work on widening participation with work relating to cultural change. They also need to reconsider how national increases in postgraduate numbers could be made to foster more diversity among postgraduate communities. If universities don't address these issues adequately, they will continue to contribute to credential inflation while failing to enable fair access to credentials. Postgraduate widening participation is often conceptualised too simply: as access to funding. But widening participation at this level also requires universities to reconfigure postgraduate admissions in order to allow fair access, to change discriminatory cultures, and to consider carefully the right size of their postgraduate populations.



Try!

Fiona Shuttleworth (2015), on women's rugby and a sporting life

Last year marked the 30th anniversary of the women's rugby Varsity Match. Back in 1992, the women weren't allowed to play alongside the men's teams at Twickenham and couldn't represent Cambridge in the classic 'light-blue'; instead, they had to play in maroon and blue.

It is safe to say that women's rugby in Cambridge has come on a long way since then. The women's team has been playing its Varsity Match at Twickenham since 2015, and the mens' and womens' teams have now been integrated under one club at Grange road. It is not just material change; attitudes towards women who play rugby in the University are far more positive, which means more and more women each year are picking up the sport.

Personally, I decided to try rugby when my twin, Jenni (a fourth-year medic at Churchill), decided to drag me along to one of the University-led development days at the beginning of our second year. From these sessions, we were asked to join the University team training sessions twice weekly... and the rest is history! I have a lot to thank Jenni for throughout my life, but her perseverance in trying out rugby is near the top of that list. Rugby has completely transformed my University experience. I have not only found a sport that I love, but have made some incredible friendships along the way. The increasing popularity of the sport amongst women – which reflects a far wider nationwide trend – is having very positive effects on both physical and mental health. Rugby is a brilliant and progressive sport: not only does it encompass female empowerment, but also body positivity. This is a stark contrast to the intense and often competitive Cambridge academic environment that all too easily breeds negativity and competition surrounding female body image.

As a team, we are lucky enough to have the incredible opportunity to play at Twickenham each year. It is a unique chance for any rugby player, but within the women's game, it is even more of a rarity. This unique platform allows us to showcase a high-level standard of women's rugby to a wide audience at the 'home of rugby' and gives us a platform from which to inspire future sportswomen. As such, 'winning' isn't necessarily the most important outcome of the women's varsity match. If one woman or girl is inspired to start playing rugby after watching our match, in my eyes, we have done our job. However, a key focus of next season will be defending our victorious Varsity Match title. This won't be without its challenges; as I think we can agree from last year's match, Oxford are hot on our tails! Nevertheless, I see this as an opportunity not only to improve and develop key aspects of our game

as a squad, but also put on another exhilarating display of women's rugby.

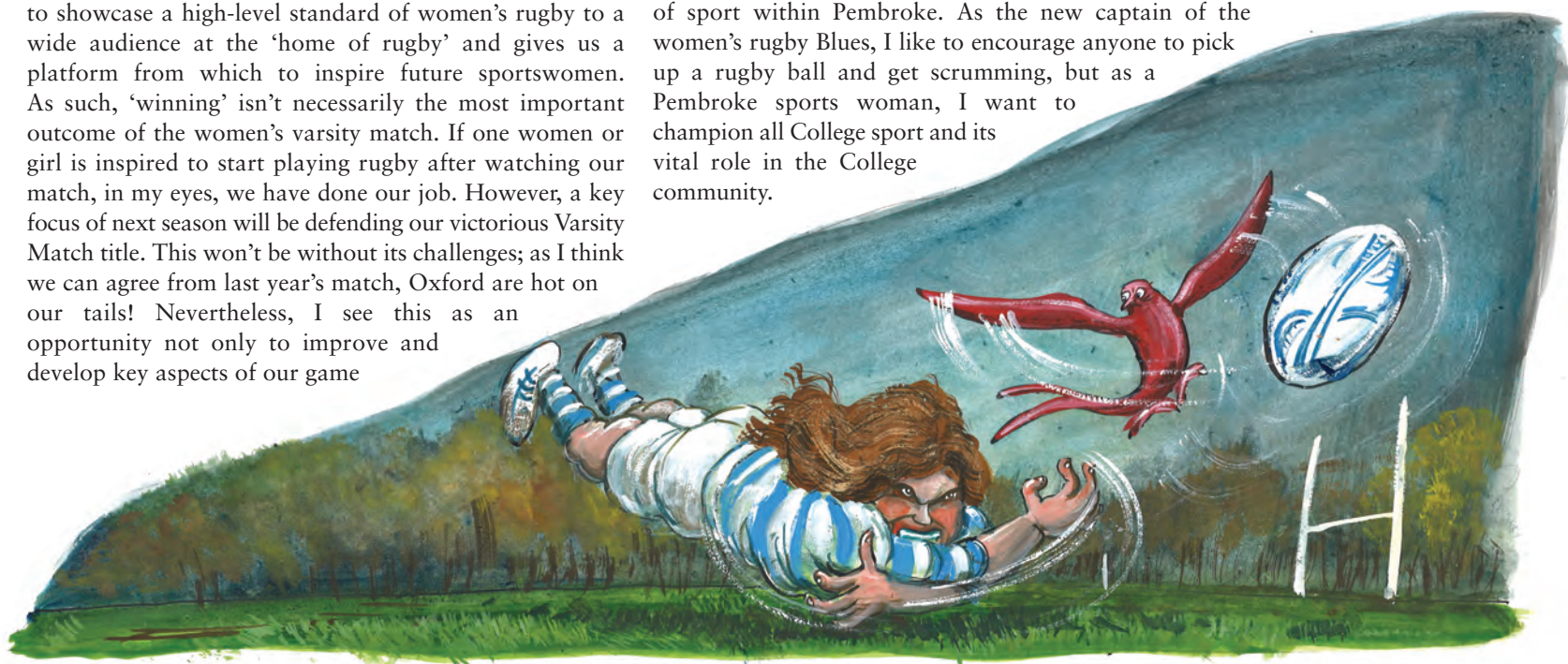
This year I was incredibly lucky to be elected as captain for the women's Blues squad 2019-2020. It is set to be a very interesting season for the club – hopefully we are moving into a more challenging league as well as installing a development squad that runs alongside the Blues training throughout both Michaelmas and Lent terms. That will help to drive the club forwards from within! It is the development side of the University rugby club that has been integral in encouraging more Valencians to take up the sport. Hannah Kilcoyne (second-year English) will hopefully be returning from injury next season, and Megan Elphick (second-year Economics) has recently joined the ranks, being benched for the Tigers Varsity 2019. I am very excited to lead such a fantastic squad in a very interesting period for the club, and would like to give back to the rugby club that has given me so much in the last two years.

Although now much of my sporting life in Cambridge is centred around the rugby club, initially it was sport in Pembroke that gave me a brilliant base to make friends and try out different sports. Sport in Pembroke is hugely important, not only for physical and mental health but also (in my opinion) for achieving good academic results. College sport offers fantastic opportunities for everyone, regardless of ability, meaning that a wide range of individuals of varied ages and different disciplines can get together and enjoy the numerous sports that Pembroke has to offer.

Sport in Pembroke not only embodies a healthy lifestyle, but is a brilliant base for friendships within College and contributes massively to the overall College community. I think it is for this reason that the sports teams in Pembroke do so well. Within College, I play for the women's first football team. This year we have reached the football cuppers final (as has the men's first team), which is a fantastic achievement, and a testament to the positive vibe of sport within Pembroke. As the new captain of the women's rugby Blues, I like to encourage anyone to pick up a rugby ball and get scrumming, but as a Pembroke sports woman, I want to champion all College sport and its vital role in the College community.



Fiona Shuttleworth is a fourth-year Veterinary Medicine student from Swansea in Wales. She took up rugby in her second year, and throughout her time in Pembroke has played College netball, football, and rugby.



A Model of Charity

Sarah Howden (2013) on her experiences as the first Pembroke College Intern at Pembroke House (2017-18)



Sarah Howden graduated from Cambridge with a BA in English and then an MPhil in Modern and Contemporary Literature.

I first saw Pembroke House on a bitterly cold day at the end of my first Michaelmas term. Travelling to London with Pembroke choir for a joint carol service, bleary-eyed from Bridgemas celebrations and elated at surviving my first term, I believed we were visiting some kind of augmented church. I remember watching from my window as the spires of Cambridge became the tower blocks of Elephant and Castle, and then we were singing ‘Down by the Sally Gardens’ with some hilarious elderly ladies, and playing Bingo. I left feeling festive, with a vague sense of having done something good, and I didn’t think about it again for a long time.

The next time I saw Pembroke House was four years later and I was being interviewed for a job there. It was midway through my sweltering final May Week; I was sleep-deprived (again) and dazed to be out of Cambridge. The role was enigmatically titled ‘Research, Operations, and Fundraising Officer’, and over the course of the interview it became clear that this was only the tip of the iceberg. I was down to the last two candidates for a consultancy position, but by the end of the day I was sure this was where I wanted to be.



Pembroke House

Pembroke House was founded in 1885 by Pembroke undergraduates who believed that society wasn’t working. Three years earlier, in St John’s College, Oxford, the Reverend Samuel Barnett had preached to a packed room about ‘the social problem’: ‘that the wealth of England means only wealth in England, and the mass of people live without knowledge, without hope, and often without health’. Instead of distant philanthropy, students were invited to experience the ‘social problem’ for themselves by living among the poor. The students who accepted the invitation subsequently responded by establishing London ‘settlements’ where graduates would live and work, each consisting of a church,



A Pembroke House street party

and a centre running projects for local residents. Pembroke House was one of many created at the end of the nineteenth century, and this model of charity would eventually lay the foundations for the modern welfare state, with both William Beveridge and Clement Attlee being heavily involved in the settlement movement.

Pembroke House today retains many of the same aims as it did then, alongside the same three-part structure. It runs and hosts various projects to support health and wellbeing, including: a lunch club, Alcoholics and Narcotics Anonymous groups, and a thriving partnership with the NHS Southwark mental health team connecting patients to community activities and volunteering. It is a centre of learning and development, offering an array of classes (ranging from English to ballet), and it also provides a subsidised music academy for local children. At the heart of all this is the bringing together of surprising groups of people – from health and social care providers to longstanding residents – to build a settlement for the 21st century.

During my year at Pembroke House, I lived in the residency alongside four volunteers and I joined a diverse staff team ranging from a doctor in astrophysics to a former member of the English National Ballet. I was immediately thrown in at the deep end: running the lunch club for fifty raucous older people; writing fundraising applications; organising a visit from the Lord Mayor of London; managing a team of office volunteers; and getting involved in whatever else fell my way.

Two things stand out from my time at Pembroke House. The first, despite my initial surprise at seeing the Pembroke crest in the middle of a South London estate, is how much it came to feel like a Cambridge college. Nowhere else have I felt the same sense of community, where old and young, from many walks of life and speaking many different languages, come together to live, eat, and learn. Most of the service-users at Pembroke House live within five minutes’ walk, which also gives rise to the classic Cambridge experience of going to the supermarket in your pyjamas and bumping into five people you know. In some ways, I was initially drawn to Pembroke House because nothing promised to offset an MPhil in English like being ruthlessly heckled over a game of Bingo by fifty elderly ladies.

The second thing that stands out for me about my time at Pembroke House is its magnetic quality. Many of my friends, tired from their new jobs and living with strangers in a big city, would find themselves sat around our kitchen table, searching for somewhere to belong. Consequently, one began running Pembroke House’s music academy’s children’s choir, while another – a trainee solicitor – moved into the residency and began volunteering. During my final weeks, I piloted a summer internship programme for current Pembroke students to spend a week at Pembroke House, which involved my organising its annual street party, writing fundraising applications, and meeting service users. Returning to the College last week to promote Pembroke House, one of our interns told the group impassionedly that her week there had fundamentally changed what she thought work could be like.

I hope the original Pembroke undergraduates would have been proud to hear that what began as a revolutionary social experiment is still surprising Pembroke students 130 years later. And I would thoroughly encourage anyone in London on a Thursday lunchtime to pop in and see Pembroke House for yourself.

The Heart of the Mill Lane Development

Matthew Mellor, Development Director

I would be crazy not to be telling you about Mill Lane. The past twelve months, since last I wrote, have witnessed the biggest steps forward on the project. Pembroke is proud owner of the Emmanuel United Reform Church – you know, the one whose spire often, from within Pembroke grounds, looks like it belongs to our Chapel anyway – and our crest, or at least a version of it, is proudly on the building formerly known as Kenmare House which, along with 1 Mill Lane, we now own. It is now not possible to come along Trumpington Street towards King's Parade without passing through Pembroke, as it were. Significant steps indeed.

Our designs were submitted to the city's planning authorities in November, and by the time I next write like this, in the 2019 *Gazette* and in the 2020 *Martlet*, the outcome of their deliberations will be known. We are confident of a warm welcome for the plans, having had a glowing report from Heritage England and positive local reaction. Not only is the project great for Pembroke itself, it will revive a hotchpotch area of architectural initiatives of varied success from the past 200 years into modern accommodation and sensitively improved traditional and existing buildings. Our plans, as you know, will shape the area for many more centuries to come.

We are grateful to all those who have already made contributions. Not least, of course, this means the Dolby family, who have so generously enhanced their giving by providing a match that will accelerate the achievement of our target, being to raise the necessary £75 million.

At the end of this, our students will have access to the best educational facilities in Cambridge: far more than just a series of empty rooms for supervisions, there will be designated seminar, lecture, study and social spaces. There will be a gallery, an auditorium, and several rooms that have wellness and good mental health at their heart. Much of this is in answer to the immediate requirements that Pembroke needs in order to keep up with constantly buzzing activity. But there is also the long-term opportunity to create a lasting symbol of Pembroke's outgoing and innovative nature, while respecting wholeheartedly the traditions on which it is founded.

This last is something that might prompt cries of 'snowflake!', but it is hard to escape the sense of pressure that is even greater than that which we, as undergraduates or graduates, experienced when we were the age of those at university now. Not only does the world sometimes feel unstable, but more locally, and personally, the effect of social media upon mental health can be overwhelming. Included in the Mill Lane plans is a

dedicated area where, in line with the predominant views sought from the student body, they can escape the slings and arrows of fortune and feel properly at home. Among the many potential advantages of a suite of rooms called the Interspace, about which Dr Anil Madhavapeddy, one of Pembroke's two Fellows in Computer Science, has tried to tell me several times with varying success, there will be a long-term experiment that looks at how the fabric of buildings can be used for the benefit of privacy of personal data, and how this can make a positive contribution to students' engagement with, and protection from, the excesses of social media activity. I am sure that by the time this extraordinary aspect of our redevelopment is up and running, I will actually understand how it works.

Above all, however, is the opportunity to make Pembroke an even better place than so many of us already think it is, whether we are lucky enough to live and work here now, or have benefited from what it has contributed to our lives in the past. Bringing so many more Pembroke people into the heart of the College may alter aspects of life here, but no one is in any doubt about the positive outcomes of doing this.

My earliest memory of being at Pembroke was seeing two undergraduates stopping to talk to Michael Kuczynski (see his article on p. 3 of this *Martlet*) in Ivy Court. You might think it a reasonably unremarkable moment, but my experience of Oxford was totally unlike this: I don't remember a single time I could chat socially or sociably to a Fellow, no matter how much I liked my tutors. I immediately knew that Pembroke was special, and I wished I had been a student here. To paraphrase the opening lines of a talk at a Pembroke Soirée given by our Visiting Scholar from The Queen's College, Oxford, Selena Wisnom (whose entrails-reading exploits the Master writes about on p. 2 of this *Martlet*): 'if Pembroke was as warm and welcoming to you as it has been to me, no wonder you love it so much'. At the heart of what happens on the Mill Lane site will be the space design, whereby openness and welcome will be treasured above all.

I trust that when this is all done, you will be drawn back by that warmth and welcome and see for yourselves the even more brilliant place that Pembroke is becoming, thanks to your generosity and support.



Poet's Corner

Rebecca Taylor Photography



Judith Bishop's most recent collection of poetry is *Interval* (UQP, 2018), which has just won the 2019 Kenneth Slessor Prize for Poetry, and was a finalist in the 2018 Melbourne Prize for Literature Best Writing Award. Her essay on love and data appeared in the *PN Review* last year.

AUBADE

... you are the music
While the music lasts
– T.S. Eliot, 'The Dry Salvages'

Come near, let me
sense you, in this human
way we have – for now
and not forever.

You, the skein of busyness
in the bush air, all arousal,
all heat – you: the ant, the beetle,
and the blue-banded bee.

Love, the shape-shifter,
is on the move
again: starry, her neural
and her chemical mess,

her dawning nakedness:
a blessing for anatomists
of what it is we are,
and why it is we feel like this:

love's ache a lovely quarry
to be quarried in the body,
where once we hunted
common sense, morality, the soul.

But come: for we are dancing
to the same song, you and I –
a world within your bodies,
and I a world in mine –

and both of us desiring,
and both of us in time.

From *Interval* (University of Queensland Press, 2018)

