Dramaturgy Research Packet
For
The Lifeline Theatre Production of:

Gaudy Night

Adapted by Frances Limoncelli
Based on the novel by Dorothy L. Sayers
Directed by Dorothy Milne

Dramaturgy Research compiled by
LaRonika Thomas

ABOUT DOROTHY L. SAYERS

Dorothy L. Sayers Biography
From: The Dorothy L. Sayers Society
http://www.sayers.org.uk/dorothy.html

Dorothy Leigh Sayers was born at Oxford on 13th June 1893, the only child of the Rev. Henry Sayers, of Anglo-Irish descent. Her father was at the time headmaster of Christ Church Cathedral School, and she was born in the headmaster's house. She was brought up at Bluntisham Rectory, Cambridgeshire, and went to the Godolphin School, Salisbury, where she won a scholarship to Somerville College, Oxford. In 1915 she graduated with first class honours in modern languages. Disliking the routine and seclusion of academic life she joined Blackwell's, the Oxford publishers, worked with her Oxford friend Eric Whelpton at L'École des Roches in Normandy, and from 1922 until 1931 served as copywriter at the London advertising firm of Bensons.

In 1923 she published her first novel, *Whose Body*, which introduced Lord Peter Wimsey, her hero for fourteen volumes of novels and short stories. She also wrote four other novels in collaboration and two serial stories for broadcasting. Writing full time she rose to be the doyen of crime writers and in due course president of the Detection Club. Her work, carefully researched and widely varied, included poetry, the editing of collections with her erudite introductions on the genre, and the translating of the *Tristan* of Thomas from mediaeval French. She admired E C Bentley and G K Chesterton and numbered among her friends T S Eliot, Charles Williams and C S Lewis.

She married Arthur Fleming in 1926. In 1928 her father died at Christchurch in the Fens, his last parish, and she bought a cottage at Witham, Essex, to accommodate her mother. On the latter's death a year later she moved in herself and bought the house next door, No 22 Newland Street, to throw the two houses into one. There she worked until her death in 1957.

Gaudy Night was to be the culmination of the Wimsey saga, but her friend Muriel St. Clare Byrne persuaded her to collaborate in putting Lord Peter on the stage in *Busman's Honeymoon*. The play was successfully launched in December 1936, and she gave up crime writing except for the book of the play and three short stories. With her new financial security she turned thankfully to the work for which she had been trained.

The stage fascinated her. She had already been asked to write a play, *The Zeal of Thy House*, for the Canturbury Festival. She followed this with six more, up to the Colchester Festival play, *The Emperor Constantine* in 1951. The most momentous was *The Man Born to be King*, written for broadcasting in children's hour at the request of the BBC. Her presentation of Christ's voice speaking modern English raised a storm of protest and revolutionised religious play-writing. Opposition stimulated her. She would never compromise where her art was concerned.

Her theology was traditionally Anglican with emphasis on doctrine. Every available moment of her time was spent writing, to the small hours of the morning. Letters, articles and essays streamed from her pen. The war led her to write *Begin Here*, followed by *The Mind of the Maker*, in which she compares the human with the Divine creator. She explored by-ways of knowledge, delighted in puzzles and enjoyed many a fight which she conducted with wit and good humour. Her formidable presence, magnificent brain and logical presentation put her in great demand as a lecturer. She worked with the Rev. Patrick McLaughlin at the St Anne's centre for Christian discourse and became in 1952 churchwarden of her London parish, St Thomas-cum-St Annes.

She found her culminating role after the war. Dante's writings had long intrigued her. Now she taught herself old Italian and made a translation in terza rima of *The Divine Comedy* unmatched for its popularity and the clarity of its notes. She also found time to finish her translation of the *Song of Roland* from the old French. But she unexpectedly died from heart failure on 17 December 1957 while engaged on Dante's third volume, *Paradiso*, and her friend Dr Barbara Reynolds completed her work. To the end she drove herself hard, living the philosophy she expressed in these words: *"The only Christian work is good work, well done"*

Dorothy L Sayers Biography (1893-1957)
From: Pegasos Literature Related Resources
http://www.kirjasto.sci.fi/dlsayers.htm

British novelist, essayist, medieval scholar and anthologist.

Sayers is best-known for her stories about the amateur aristocratic detective hero Lord Peter Wimsey, who made his breakthrough in the novel *Whose Body?* (1923), wearing a top hat like Fred Astaire. After the late 1930s, Sayers wrote no more detective novels, but concentrated on theological dramas, radio plays and verse.

Dorothy Sayers was born in Oxford, the daughter of the Rev. Henry Sayers, the director of the Christ Church Cathedral Choir School, and Helen Mary (Leigh) Sayers. She was very gifted from the early age in languages, learning Latin by the age of seven and French from her governess. In 1912, she won a scholarship to the Oxford women's college Somerville, and in 1916 she published her first book, a verse collection titled OP I.

In 1920, Sayers earned her M.A., among one of the first group of women to be granted degrees from Oxford University. She worked as a teacher in Yorkshire and in France, and as a reader for an Oxford publishing house. During these years Sayers went through a period she did not advertise much later. She had an illegitimate son, who was brought up by her cousin, Ivy Shrimpton. The father was Bill White, a motorcyclist and car salesman. Sayers rejected contraceptives, which caused a problem with the Russian born-novelist John Cournos. Letters from an unhappy love affair with him are now housed at Harvard

University. Although her cousin took care of the child, Sayers followed closely his upbringing and supplied funds for this purpose. In 1926, Sayers married the journalist, Captain Oswald Arthur Fleming. He was divorced and had two children. He died in 1950.

Sayers' seven-year long job at Benson's advertising agency in London began in 1922. Soon after joining the agency she published the novel, *Whose Body?,* in which Wimsey is the major character. In the story Lord Peter solves the puzzle of the body in the bath. Wimsey's prime criteria is to find out how the murder was done. "Once you've got the How, the Why drives it home," says the detective in *Busman's Honeymoon* (1937). Wimsey appeared in 11 novels and 21 stories. In the beginning, the young protagonist was a carefree war hero, who has money, free time and who knows the important people. His political views crystallized in the contempt for 'bosheviks'. Wimsey's professional companion is Charles Parker. When Lord Peter is impulsive, Parker is a cautious and solid character. Wimsey developed gradually into a man of conscience and moral responsibility, but humor prevailed throughout the novel series. "The essential Peter," Sayers once wrote, "is seen to be the familiar figure of the interpretative artists, the romantic soul at war with a realistic brain."

In *Busman's Honeymoon* the monocled detective marries Harriet Vane, a writer of mystery books, Sayers's own alter ego. Vane was introduced in *Strong Poison* (1930), in which Lord Peter saves Harriet. She is accused of poisoning the novelist Philip Boyes, with whom she had lived for almost a year. The love interest started to build in *Have His Carcase* (1932). *Murder Must Advertise* (1933) was full of observations of manner and mocked the superficial world of conspicuous consumption. The critic and awarded mystery writer H.R.F. Keating included *The Nine Tailors* (1934) in 1987 among the 100 best crime and mystery books ever published. In the story a murder is linked to a bell-ringing ceremony.

> 'How should anything be sacred to an advertiser?' demanded Ingleby, helping himself to four lumps of sugar. 'We spend our whole time asking intimate questions of perfect strangers and it naturally blunts our finer feelings. "Mother! has yours Child Learnt Regular Habits?" "Are you Troubled with Fullness after Eating?" "Are you satisfied about your Drains?" ... Upon my soul, I sometimes wonder why the long-suffering public doesn't rise up and slay us.' (from *Murder Must Advertise*)

With such writers as G.K. Chesterton, Christie, and Fr. Ronald Knox, Sayers founded the Detection Club in 1929. She purchased a home at Witham, in Essex, and from 1931 Sayers devoted herself entirely to writing and preparing radio plays for the BBC. After the appearance of *Busman's Honeymoon,* Sayers turned from mystery fiction to other genres. Her only detective novel without Wimsey was *The Document in the Case* (with Robert Eustace, 1930). She also published 11 short stories in which the commercial traveller Montague Egg solved crimes, and wrote with members of The Detection Club such composite novels as *The Floating Admiral* (1931), *Ask a Policeman* (1933), and *Double Death* (1939).

A devout Anglo-Catholic, Sayers was for many years a friend of the Oxford writers known as the Inklings. In *The Mind of the Maker* Sayers tried to explain the Trinitarian nature of God, the Divine Creator, by analogy with the three-fold activity of the creative artist - involving idea, energy, and power. With few exceptions her plays were religious dramas, among them *The Zeal of Thy House* (1937), set in the twelfth century and based on an incident

that had occurred during the burning and rebuilding of the choir at Canterbury, and *The Devil To Pay* (1939).

In 1950 Sayers was awarded a Litt.D. by the University of Durham. Her last major work was translation of Dante's *Divine Comedy*. The result was a fast-paced text, in Victorian style verse, which takes many liberties with the original. The work was finished by Barbara Reynolds after Sayers's death on December 17, 1957 from a heart failure.

Sayers put aside her 13th full-length Lord Peter novel in 1938. The book appeared in 1998 under the title *Thrones, Dominations*, finished by Jill Paton Walsh. In the story two beautiful young women, involved with a theatrical producer, are murdered. There's also a subplot involving the soon-to-abdicate King Edward VII.

Sayers' mystery novels have received serious attention from academic critics, partly because of her other books. Q.D. Leavis attacked as early as in the 1930s this attitude in her article 'The Case of Miss Dorothy Sayers: *Gaudy Night* and *Busman's Honeymoon*' in *Scrutiny*, Vol. VI (1937): "Literature gets heavily drawn upon in Miss Sayers's writings, and her attitude to it is revealing. She displays knowingness about literature without any sensitiveness to it or any feeling for quality - i.e. she has an academic literary taste over and above having no general taste at all."

Dorothy L Sayers
From: Excerpt of a Biography
http://stout.physics.ucla.edu/~yoder/mystery/sayers-bio.html

A clergyman's daughter, Dorothy L. Sayers was raised in an isolated parish in Huntingdonshire, where she was tutored by a French governess; in her teens, she was sent to boarding school in Salisbury, where (according to her later writings) she enjoyed her subjects but was socially miserable. She won a scholarship to Oxford and entered Somerville College there in 1912, where she studied modern languages and French literature and did extremely well, finishing with First Class Honours. She had a variety of jobs for a few years after that, including an editorial position at the publisher Blackwell's, in Oxford, where she plunged into the intellectual life of a scholar with enthusiasm, never truly to leave it. She published two volumes of poetry during that period.

In 1922 she found a position as an advertising copywriter at Benson's, a London advertising agency, where she enjoyed the cameraderie and creativity, later using the agency as a setting for the Wimsey novel *Murder Must Advertise*. Meanwhile, her father had changed his parish for an even poorer living at Wisbech, in the Fen country, and she spent her vacations there writing drafts of a novel featuring a nobleman/detective whose family seat was also in that district. The first Wimsey novel, *Whose Body?*, was published in 1923, and three others followed in as many years, as her readership grew.

By this time, Sayers's romantic life was turbulent and rather unhappy. By nature earthy and a bit of a vamp, she had had many beaux at university, and had had an intense crush on the young Captain whose assistant she had been at a boarding school in France in 1919.

However, she did not fall deeply in love until she was 29, to a caddish journalist and novelist named John Cournos. She would have married him, but he claimed not to believe in marriage, pressuring her to live with him anyway; after a year of frustrated non-consummation (she refused to use birth control, wanting instead to marry and have children) she broke it off, only to learn afterward that Cournos's marriage "principles" had been merely a test of her devotion. The experience scarred her deeply, and in *Strong Poison* she made the story a central part of the plot, putting Harriet Vane in the same situation. On the rebound, she had an affair with a car salesman and motorcyclist, Bill White, and to her consternation became pregnant. Her son was delivered in secrecy-- even her parents never knew-- and was raised by a cousin; it soon became clear that Bill could not be a reliable husband. Two years later, in 1926, she married a divorced journalist and celebrated raconteur, Capt. Atherton Fleming, known as 'Mac'; he later adopted her child as his own. They were comrades at first and enjoyed each other's company, but as Sayers's success grew, Fleming's diminished; he became unhappy, and he began to drink and to treat her badly; she called him "queer and unreliable", and he stopped earning anything. Their unhappiness continued until his sudden death in 1950. Given Sayers's bad history with men, it is easy to read the character of Peter Wimsey as the perfect man (an intelligent partner as well as passionate lover) that she dreamed of, and of Harriet Vane as a picture of Sayers herself; there is real feeling in the depiction in *Busman's Honeymoon* of the final happiness of Peter and Harriet.

In the following decades, she continued to write widely, editing anthologies of mystery stories, translating medieval French poetry, lecturing for the BBC and others, reviewing books for the Times, and always continuing the Wimsey saga. She announced in the late 1940s (a decade after the climactic *Busman's Honeymoon*) that there would be no more Wimsey novels, but there were nevertheless several more stories and she actually started a sequel. When her success freed her from financial worries, she turned to the scholarly pursuits that had always interested her, writing religious dramas and Christian apologetics, expounding Christian dogma and making it meaningful in lectures, essays, radio talks, and books; and enthusiastically volunteering in church work herself, while still immersed in the intellectual life of wartime and postwar London as a medieval scholar. Religion and theology had always been of intense importance to her, and she remained a lifelong Anglican, although her relationship with the church and Christianity was somewhat equivocal---she turned down a Doctor of Divinity degree from the Archbishop of Canterbury, to some extent on the grounds that she didn't want to be connected in the public mind with the church authorities. Her last great work, a translation of Dante's *Divine Comedy*, consumed her intensely for over a decade, and was not quite finished at her death.

In Her Own Words
Quotes from Dorothy L. Sayers
From: http://mnatal.members.easyspace.com/arn/dlsinherownwords.htm

"God, being the source of all things, is the ultimate source of evil as well as good. He knows evil, that is, 'by intelligence' (His intelligence being infinite) but without calling it into being. Man, being a finite intelligence, if he determines to know evil, can only do so by experience, i.e. by calling it into being, which, having free will, he can do, but at his own cost and the denial of his real nature, which is good." From The Letters of Dorothy L. Sayers, Volume II,

1937-1943: From Novelist to Playwright edited by Barbara Reynolds, p. 135 (New York: St. Martin's Press, 1997).

"And indeed, I believe we may have to arrange our lives for the next fifty years or so on the basis that wars are normal and peace the abnormality, instead of the other way round. This shocks the 19th-century Liberal Humanist, who forgets that, until the end of the Victorian era, this was the ordinary way of looking at things. It's only the 'gospel of human perfectability' that has got us into the way of being perpetually 'taken by surprise', like Mr. Chamberlain's government, at the appearance of human perversities which all Christendom had previously taken for granted." From The Letters of Dorothy L. Sayers, Volume II, 1937-1943: From Novelist to Playwright edited by Barbara Reynolds, p. 305 (New York: St. Martin's Press, 1997).

"Men of science spend much time and effort in the attempt to disentangle words from their metaphorical and traditional associations; the attempt is bound to prove vain since it runs counter to the law of humanity. The confusion and difficulty are increased by the modern world's preoccupation with the concept of progress. This concept- now rapidly becoming as precarious as those others quoted by Huzinga- imposes upon the human mind two (in the hypnotic sense) 'suggestions.' The first is that any invention of creative act will necessarily tend to supersede an act of earlier date. ...The second suggestion is that, once an invention has been brought into being and made public by a creative act, the whole level of human understanding is raised to the level of that inventiveness. This is not true, even within its own sphere of application....If a ruthless education in Shakespeare's language could produce a nation of Shakespeares, every Englishman would at this moment be a dramatic genius....Genius is, in fact, not subject to the 'law' of progress, and it is beginning to be extremely doubtful whether progress is a 'law' at all." from Creed or Chaos by Dorothy L. Sayers, p. 43-4 (Manchester, NH: Sophia Institute Press, 1995).

"The thing that is intolerable is the assumption that woman's preoccupation with sex extends to all her activities, and that, when performing any common task (whether agreeable or disagreeable) which is not demonstrably determined by sex, she is 'trying to beat the men at their own game.' In actual practice, when the fitness of a woman for a particular job of work has been established for a long enough time, and when that job is a thing which the workers themselves take seriously, it is never judged by the sex of the worker, but by the standard of the accomplishment." from The Letters of Dorothy L. Sayers, Volume II, 1937-1943: From Novelist to Playwright edited by Barbara Reynolds, p. 319-20 (New York: St. Martin's Press, 1997).

Regarding suffrage: "The vote, as you say, was merely a symbol. Of itself it can do nothing while the minds of both men and women are clouded by the obsession of sexuality. The letter killeth; the spirit giveth life. But it is something to have even the letter of the law, since it provides a framework within which the spirit can work. … But do not tell me that things are not better today than they were. I remember my father's sisters, brought up without education or training, throw, at my grandfather's death, into a world that had no use for them. One, by my father's charity, was trained as a nurse; one, by wangling, was received into the only sisterhood that would take her at her age- an ill-run community, but her only refuge; the third, the most attractive, lived peripatetically as a 'companion' to various old cats, saving halfpence and cadging trifles, aimlessly doing what when done was of little value to God or

man. From all such frustrate unhappiness, God keep us. Let us be able to wrote 'hoc feci' on our tombstones, even if all we have done is to clean the 29 floors of the International Stores." (Hoc feci means in Latin "This I did.") From The Letters of Dorothy L. Sayers, Volume II, 1937-1943: From Novelist to Playwright edited by Barbara Reynolds (New York: St. Martin's Press, 1997).

"Look here, John- when I see men callously and cheerfully denying women the full use of their bodies, while insisting with sobs and howls on the satisfaction of their own, I simply can't find it heroic, or kind, or anything but pretty rotten and feeble. Of course I know no woman wants to have bastard children- but that's why it's so jolly mean to take advantage of it. You see, I know now, what I only was sure of before, that the difference between the fruitful and the barren body is just that between conscious health and unconscious- what shall I call it?- uneasiness, discomfort, something that isn't quite health. Please take this from me- I have bought the right to say it to you. The fact is, I'm afraid, that I'm the person you are always talking about and don't like when you meet her- a really rather primitive woman. I mean, I really do feel (not think, certainly, but feel) it disgraceful to be barren, or to give birth to girls (all girls, I mean- obviously there must be some)- and I'm disgustingly robust and happy-go-lucky about the actual process. And coarse and greedy like the women in the comic mediaeval stories. And really quite shameless. If I could have found a man to my measure, I could have put a torch to the world." P. 217

"I said that certain men- you're one [John Cournos], the Beast's [Bill White] another- behave pretty callously as regards the crying need of a woman for children, which is physical completion for a woman as t'other side of the business is for a man. So you do, and I don't think any the better of you for it. And that for all your talk about being able to live and love naturally, the first thing you insist on is, the use of every dirty trick invented by civilisation to avoid the natural result. Well, didn't you? don't you?" p. 219

"You [John Cournos] stood to me for beauty and truth- and you demanded ugliness, barrenness- and it seems now that even in doing so, you were just lying. You told me over and over again, 'I cannot marry anyone,' 'I will not be responsible for anybody's life,' 'I will not be responsible for bringing any lives into the world,' 'I do not love you,'- my dear, you stripped love down to the merest and most brutal physical contact- it is nothing- any man would do for that. I said to myself: 'There is nothing I can give him, beyond what the first harlot in the street could provide." P. 225

"One should have husbands as one has shirts: 1 for day and 1 for night." P. 227 note 5 The Letters of Dorothy L. Sayers, 1899 to 1936: The Making of a Detective Novelist edited by Barbara Reynolds (New York: St. Martin's Press, 1995).

"By the way, many thanks for your suggestion with regard to the woman doctor etc. Dr Wright [note says 'Dr. Helena Wright, a gynaecologist specialising in contraception who fitted D. L. S. with a Dutch cap'] was very nice, and fixed me up quite satisfactorily. So that's that." from The Letters of Dorothy L. Sayers, 1899 to 1936: The Making of a Detective Novelist edited by Barbara Reynolds, p. 293 in letter to old school friend Charis (New York: St. Martin's Press, 1995).

"You were right in supposing that it is a husband that I really want, because I become impatient of the beastly restrictions which 'free love' imposes. I have a careless rage for life, and secrecy tends to make me bad-tempered..."- Sayers in a letter to John Cournos after their breakup, mid-1920s.

An excerpt from: Pale Curates and Pious Old Ladies
By Michael Hampel
The Revd Michael Hampel, is Precentor of Durham Cathedral, and is currently researching the writings of Dorothy L. Sayers.
http://www.durham.anglican.org/reference/newslink/stories/200103/pale_curates.htm

In 1922, she began work for Benson's, London's largest and most progressive advertising agency which ultimately not only provided the setting for Murder Must Advertise but for which Sayers wrote much of the copy for the famous Mustard Club, advertising Colman's Mustard with mock headlines which kept everyone talking about mustard! More famously, the Guinness toucan can be traced back to Sayers. The most memorable Guinness advertisement depicted a toucan with beak arched over two glasses of Guinness and the following ditty by Sayers: If he can say as you can, Guinness is good for you; how grand to be a Toucan, just think what Toucan do.

After my own heart:
Dorothy L. Sayers's feminism
by Susan Haack
http://www.newcriterion.com/archive/19/may01/haack.htm

Lord, teach us to take our hearts and look them in the face, however difficult it may be.
—Gaudy Night (1935)

Might as well admit it: once upon a time, disinclined to mix business with pleasure, I found the very idea of the "Philosophical Novel" off-putting. It was Alison Lurie's Imaginary Friends, a deliciously comic exploration of cognitive dissonance and of the pitfalls of social-scientific inquiry, that changed my mind and persuaded me of the merits of mixing pleasure with business. I began to appreciate how a work of fiction may explore philosophical questions and— by means of statements which, being about fictional characters, are not true—convey philosophical truths; and I soon began to acquire a taste for (not the epistolary but) the epistemological novel.

In this genre, I have a particular admiration for Samuel Butler's reflections on the ubiquitous epistemological vices—self-deception, sham inquiry, hypocrisy—that really are The Way of All Flesh, and an especial fondness for Dorothy L. Sayers's Gaudy Night, a book I discovered only when a graduate student who had heard me give a lecture entitled "Concern for Truth: What It Means, Why It Matters" sent me a copy. She was right on the mark. For the plot of Sayers's story turns precisely on a character's concern for truth and the disastrous

series of reactions it prompts, and an important preoccupation is the relation of epistemological to other values: why is honesty valuable in scientific and other inquiry? Is suppressing a fact as bad as telling a lie? What is the relation between epistemological and ethical values? Do the obligations of one's job always, or ever, override considerations of personal loyalty?

Sayers's story is set in an imaginary Oxford women's college, Shrewsbury, of which Harriet Vane, professional detective novelist and part-time sleuth, is a graduate. Miss de Vine, Shrewsbury's history don, is "a soldier knowing no personal loyalties, whose sole allegiance [is] to the fact," her devotion to the intellectual life "a powerful spiritual call." In her previous position as Provost of Flamborough College she exposed the dishonesty of a professorial candidate who, when he found an old letter that undermined his thesis, instead of ripping up his dissertation and starting again, purloined and hid the evidence. The exposure costs him his career and, as he turns to drink and falls into despair, his life. His widow, now using her maiden name of Annie Wilson, has taken a post as scout as Shrewsbury, where she expresses her rage at Miss de Vine, and her resentment of women scholars generally, in vandalism, poison-pen letters, and even attempted murder.

Significant among Annie's acts of vandalism is the destruction of the college library's copy of C. P. Snow's The Search. In Snow's novel (loosely based on the early work in x-ray crystallography by W. T. Astbury and his group at Leeds), a young man starting out in science is tempted to destroy the photograph that undermines his beautiful theory, but resists the temptation. Later, however, just as he is about to be appointed to an important post, he finds he has made a careless mistake in his work, the discovery of which costs him the position—after which he decides he doesn't really want to be a scientist after all.

To suppress a truth, avers Miss Edwards, Shrewsbury's biologist, is to publish a falsehood. The bursar wonders aloud what anyone could hope to gain by deliberate falsification, and her colleague Miss Lydgate concurs: "what satisfaction could one possibly get out of a reputation one knew one didn't deserve? It would be horrible." But Miss Hillyard notes that such dishonesty frequently happens, out of ambition, or to get the better of an argument. The dean recalls that at the end of Snow's novel another scientist deliberately falsifies a result, but the man who made the original mistake says nothing, because the culprit is hard up and has a wife and family to keep. "Of course one couldn't do that," responds Miss Barton, "not for ten wives and fifty children." And then Miss de Vine tells her story of Arthur Robinson and his dishonesty.

No less significant among Annie's acts of vandalism are the burning of Miss Barton's book on The Position of Women in the Modern State and the mutilation of the painstakingly corrected proofs of Miss Lydgate's book on prosody, in which the usually mild-mannered and tolerant English don has subjected Mr. Elkbottom's ridiculous theories to harsh criticism. No less significant, because they symbolize Sayers's second theme: the place of women in the life of the mind.

When Harriet, with the help of Lord Peter Wimsey, exposes her as the criminal, Annie—the desperately angry Total Woman—is defiant: "Couldn't you leave my man alone? He told a lie about someone who was dead and dust hundreds of years ago. broke him and killed him—all for nothing. Do you think that's a woman's job?" Annie thinks women should be

wives and mothers; these women dons, and the women students for that matter, are unnatural creatures, taking away men's jobs.

Sayers's cast of characters enables her to look at Annie's question from just about every angle. Among the graduates, there's Mary Attwood, née Stokes, who as a student was the charming, polished center of her set, taking the lead in all those late-night discussions of love, art, and religion, but who has by now succumbed to mental stagnation: "one of those small, summery brains that flower early and run to seed"; Catherine Freemantle, who took her degree and married a farmer: "all that brilliance, all that trained intelligence, harnessed to a load that any uneducated country girl could have drawn"; and Phoebe Tucker, a former history student who now works with her archeologist husband and whose little boy has recently very carefully and correctly excavated the gardener's rubbish heap. Among the undergraduates, there's Miss Cattermole, who really wants to be a cook or a nurse, but whose parents insisted that she go to college; and Miss Layton, who, when her fiancé shows an interest in the emotionally predatory Miss Flaxman, puts him off by telling him that she's a great scholar. (Miss Layton plans, when she herself gets the First Class degree she expects and deserves, to pretend she did it by being fragile and pathetic in the viva.) And then there's Beatrice, Annie's small daughter, sketched in a half-dozen vivid lines. What does she want to do when she grows up, Harriet asks: to keep a garage, Beatrice replies. You'll never find a husband if you mess around in a garage getting dirty, her mother scolds. "I don't want [a husband]. I'd rather have a motorcycle."

Harriet herself is the most rounded and real of the characters in the book. She is nostalgic for the sheltered academic life, but having made her way in the real world (and survived the scandal of being falsely accused of the murder of her lover), she isn't entirely comfortable back in Oxford. Harriet isn't sure that Miss de Vine did the best thing, but she is sure that people like Annie, who make other people their jobs, are dangerous to have around. Looking her heart in the face, she finally acknowledges her love for Peter Wimsey, but fears that to accept the proposal of marriage he makes on special occasions—as a birthday treat, on Guy Fawkes' Day, and regularly on April Fool's Day—would be fatally to sacrifice her independence. Lord Peter, however, surprises her by acknowledging her right to run her own risks to solve the crimes: "That was an admission of equality.… If he conceived of marriage along those lines, then the whole problem would have to be reviewed in a new light." Twice in the course of the book Harriet rejects Peter's proposals ("No, I'm sorry." "No. I can't see my way to it."); but on the last page of the book, when he asks, "Placetne, magistra?," she answers: "Placet."

One advantage of a novel, as of a Platonic dialogue, is that many different approaches and answers can be presented and explored; one disadvantage of a novel, as of a Platonic dialogue, is that the reader may be left unsure which approach the author takes to be best, which answers she takes to be true. Happily, however, we know how Sayers herself would reply to Annie; for besides her detective fiction, her translations of the Chanson de Roland and of Dante, among her wide-ranging essays (on politics, on Dr. Watson's Christian name, on the richness and flexibility of the English language) is a pair of crisp and refreshingly unorthodox papers on feminism. I say "feminism," though Sayers herself eschews the term, because by my lights she surely is a feminist; not, to be sure, a feminist of any of the now-fashionable varieties, but an old-fashioned, humanistic, individualistic feminist: a feminist, in short, after my own heart.

Since, these days, both "humanist" and "individualist" are likely to be misunderstood, I had better explain that "humanist," in this context, means "concerned with what human beings have in common qua human beings" and carries no connotation of aggressive atheism. (In fact, Sayers was a devout Anglican—too devout for my taste; among her works is the famous radio play of the life of Jesus, The Man Born to Be King, and a whole corpus of writings on theological matters.) Even more importantly, perhaps, "individualist" here means "valuing the individuality of individual human beings, respecting the differences between you and me," and carries no connotation of every-man-for-himself-ism; it has the sense rather of William James's shrewd essay "On the Value of the Individual" than of Dewey's "ragged individualism."

Sayers defends two main positive themes: that women are fully human beings, just as men are; and that, like all human beings, women are individuals, each one different. These are so closely interrelated that disentangling them is close to impossible—but probably, as this passage reveals, also undesirable:

> "What," men have distractedly asked from the beginning of time, "what on earth do women want?" I do not know that women, as women, want anything in particular, but as human beings they want, my good men, exactly what you want yourselves: interesting occupation, reasonable freedom for their pleasures, and a sufficient emotional outlet. What form the occupation, the pleasures, and the emotion may take, depends entirely upon the individual. You know that this is so with yourselves— why will you not believe that it is so with us?

Observing that "women are more like men than anything else on earth," Sayers stresses the needs that all human beings share: meaningful work, family, friends, someone to love. "A woman is as good as a man"—if it is not to be as meaningless as "an elephant is as good as a racehorse" (as good as a racehorse for what?)—should mean that a woman is just as much an individual human being as a man is. And qua individual human being, a woman should be free to do whatever work she is best at. (Like Plato, Sayers seems to assume that if each person does what he or she is best at, each job will be done by the person who does it best. Not so, unfortunately, but I won't pursue the point.) Probably, she thinks, there will always be fewer women mathematicians and composers than men, but what matters is that talented women can become mathematicians or composers if they choose. But what woman, it will be asked, really prefers a job to a home and family? Relatively few, Sayers believes. The unfairness is that a woman who devotes herself to her work is apt to be regarded as a freak, while a man who does the same is seen as dedicated, and—now Sayers sounds a lot like Harriet—that women should so often have to make the choice between work and family, whereas men do not.

Heterodox in her own day, apparently, and even more so in ours, Sayers deliberately plays down the idea of women as a class, category, or group. On some topics, she grants, women are likely to have special knowledge, though even there they will probably disagree among themselves; but on most questions, she insists, there is no "woman's point of view." "Are women really not human," she asks, "that they should be expected to toddle along all in a flock like sheep?" Yes, there is a fundamental difference between men and women, but it is not the only fundamental difference in the world. In some ways she has a lot in common with her cleaning lady, but in a discussion of art and literature she would have far more in

common with Mr. Bernard Shaw. And her opinions on questions of art or literature, she continues, are just that, her opinions:

I am occasionally desired by congenital imbeciles and the editors of magazines to say something about the writing of detective fiction "from the woman's point of view." To such demands, one can only say, "Go away and don't be silly. You might as well ask what is the female angle on an equilateral triangle."

Those who opposed admitting women to the universities asked rhetorically, "Why should women want to know about Aristotle?" The answer is not that all women would be the better for knowing about Aristotle, much less that they would be more companionable wives for their husbands if they did; no, "What women want as a class is irrelevant.… I, eccentric individual that I am, do want to know about Aristotle, and I submit that there is nothing in my shape or bodily functions that need prevent my knowing about him." Sayers might have chosen literature or logic, archeology or architecture as her example, but her choice of Aristotle has a particular poignancy, for also among her essays is "Aristotle on Detective Fiction," adapting and applying the Poetics to a new genre.

Sayers's angle on Aristotle is certainly not the, or even a, "woman's point of view." It is her angle, the point of view of a particular person with her own particular interests, her own particular projects. It puts me in mind of the disagreement I once had with Jürgen Habermas. I had argued that the idea that women bring to philosophy the special insight made possible by their oppression "neglects the most important qualities talented women have to offer philosophy: logical acumen, textual sensitivity, creative imagination, analytic rigor, conceptual subtlety and penetration, etc."; Habermas maintained, in the kindest possible way, that his women graduate students had brought special insights, pointing out to him that Aristotle's view of women was in some respects unenlightened. No doubt Sayers would have been quick to give the answer I wish I'd given: "Not good enough! Each serious woman scholar of Aristotle will have her own contribution to make to our understanding of his work; to expect anything less is condescension." Sayers's angle on Aristotle, I might add, is fresh and illuminating, while the supposed "woman's angle" is by now, surely, more than a little stale.

When Sayers wrote "Are Women Human?" in 1938, the battle for the admission of women to the universities was already won. (Sayers herself earned First Class honors in Medieval and Modern Languages at Oxford in 1915, but received her degrees only at the historic ceremony in 1920 at which the first women graduates were honored.) She would surely be pleased by the great advances women have made since then, in the life of the mind as elsewhere. But she would not be pleased to see college becoming less an opportunity for those who genuinely delight in building and stretching their intellectual muscles than an exercise in credentialism, nor to see how inhospitable today's academy can be to the genuinely independent thinker, of whatever gender. She would detest the jargon-choked, muddy blandness of contemporary academic prose. And she would surely be dismayed to find how influential the idea has become that a woman academic had better take the "woman's point of view," or else be deemed guilty of complicity in sexism.

Doubtless some will see Sayers's whole approach as passé, a holdover from the Dark Ages before Second Wave feminism; but I see it as a much needed antidote to the emphasis on

women-as-a-class which predominates in feminism today. A focus on women-as-a-class was the basis of the old practices of exclusion, and those who fought to get rid of those practices had no alternative but to focus on women-as-a-class themselves. Now, however, focusing too exclusively on the category "Woman" risks playing into the hands of the oppressors. "It used to be said," Sayers observed, "that women had no esprit de corps; we have proved that we have—do not let us run into the opposite error of insisting that there is an aggressively feminist 'point of view' about everything."

A refusal to acknowledge women's full humanity, and a correlative inability to appreciate each woman's full individuality, really is at the very heart of sexism (and, mutatis mutandis, of racism). So it is disturbing that many women in the academy today, rather than being unambiguously welcomed as full participants in the life of the mind, find themselves subtly or not-so-subtly encouraged to confine themselves to the pink-collar ghetto of "women's issues" and "feminist approaches," as it is to hear the echoes of the old, sexist stereotypes in contemporary feminist philosophy: feminist ethics will focus on caring rather than duty, on virtue rather than justice; logic is a masculinist enterprise; feminist epistemology should stress connectedness, community, emotion, trust, the body, etc.

How much better it would be if, instead of casting around for an epistemology that represents "the feminist point of view," we tried, as feminists, finally to get beyond the stereotypes and, as epistemologists, to develop a true account of knowledge, evidence, warrant, inquiry, etc. Then we might be readier to acknowledge that any halfway adequate epistemology will need to be at once quasi-logical, personal, and social; concerned with the cognitive capacities and limitations that all human beings share, and with the idiosyncrasies, expertise, and imaginative contributions of individuals; looking to the way interactions among individuals may compensate for this individual's perceptual and intellectual defects, while keeping the insights only that individual could contribute.

C. S. Peirce once complained: "There is a kink in my damned brain that prevents me from thinking as other people think." But without that kink, without Peirce's intellectual left-handedness, philosophy would have been poorer by far—as feminist thinking would be the poorer without Sayers's quirky, idiosyncratic, literate intelligence. "Somebody who reads only newspapers and at best books of contemporary authors," Einstein observed, "looks to me like an extremely near-sighted person who scorns eyeglasses. He is completely dependent on the prejudices and fashions of his times, since he never gets to see or hear anything else," when at any given time "there are only a few enlightened people with a lucid mind and style and with good taste." And even fewer, I would add, so wryly witty that it's a pleasure doing business with them.

THE ORIGINS of the MAIN CHARACTERS in *GAUDY NIGHT*

Lord Peter Wimsey
From: Wikipedia
http://en.wikipedia.org/wiki/Lord_Peter_Wimsey

Lord Peter Death Bredon Wimsey is a fictional character in a series of detective novels and short stories by Dorothy L. Sayers. He is the main character in those works, in which he solves mysteries — usually murder mysteries. The tales all take place in a setting contemporary to when they were written, from the 1920s to the 1940s.

Lord Peter's fictional life starts in 1890. His elder brother Gerald holds the (fictional) title Duke of Denver; their sister Lady Mary marries Peter's friend, police detective Charles Parker, several years after they meet when her fiancé dies violently in *Clouds of Witness*. Lord Peter was educated at Eton College and Balliol College, Oxford, where he received a "double first" in history. He served in World War I and got a bad case of shell shock, which causes him occasional problems throughout the books. He has a manservant, Bunter, whom he met when he served with him in the war. Bunter is a man of as many talents as Lord Peter: Photography is one of them. When Bunter finally finds a wife, in *Thrones, Dominations*, she is a professional photographer; their son Peter Meredith Bunter is born in December 1937. During World War II Lord Peter serves in military intelligence, and his nephew Lord St. George is a fighter pilot.

In *Strong Poison* Lord Peter meets Harriet Deborah Vane and falls in love with her. Harriet is a mystery writer on trial for the murder of her ex-lover. She finally accepts his proposal in *Gaudy Night*, and they marry, on October 8, 1935, in *Busman's Honeymoon* and then find a murder victim in Talboys, a home she had loved from childhood, often passing it when out with her doctor father on his rounds, and which Lord Peter has bought as a wedding present for her, to be their country house. They have three children: Bredon Delgardie Peter Wimsey (born in October 1936 in the story "The Haunted Policeman" and featured in the 1942 story "Talboys"); Roger Wimsey (born 1938), and Paul Wimsey (born 1940). Note that in *A Presumption of Death* the second son is called Paul, because in the wartime publications of *The Wimsey Papers* Dorothy L. Sayers called him that.

Among Lord Peter's hobbies, apart from criminology, is collecting incunabula, and he is an expert on matters of food (especially wine) and male fashion, as well as on classical music. He is quite good at playing Bach's works for keyboard instruments on a piano he babies even more than his books, wines, and cars. One of Lord Peter's cars is a 12-cylinder ("double-six"), 4-seated 1927 Daimler named "Mrs. Merdle" after a character in *Little Dorrit* by Charles Dickens.

Sayers based Lord Peter Wimsey's appearance on Roy Ridley after having seen him read his poem "Oxford" at the Encaenia ceremony in July of 1913. (The poem went on to win the Newdigate Prize.) Maurice Roy Ridley (January 25, 1890 - June 12, 1969) was a writer and poet, Fellow and Chaplain of Balliol College,

Oxford. Ridley spent a year as a visiting professor at Bowdoin College. He is the author of *Studies in Three Literatures : English, Latin, Greek Contrasts and Comparisons.*

Harriet Vane
From: Wikipedia
http://en.wikipedia.org/wiki/Harriet_Vane

Harriet Deborah Vane, Lady Peter Wimsey, is a fictional character in the writings of Dorothy L. Sayers. Daughter of a country doctor and graduate of the fictional Shrewsbury College, Oxford, Vane is a writer of detective stories who is wrongly accused of the murder of her former lover Philip Boyes. While she is on trial (in *Strong Poison*), Lord Peter Wimsey comes to her rescue by proving who really poisoned Boyes. After a courtship that runs through *Have His Carcase* and *Gaudy Night*, they marry in *Busman's Honeymoon* and move into an old country house she had admired as a child, Talboys. *Thrones, Dominations* takes place shortly after they return from their honeymoon. The first of their children is born in the story "The Haunted Policeman," and by the time of the story "Talboys" they have three sons: Bredon Delgardie Peter Wimsey (born in October 1936), Roger Wimsey (born 1938), and Paul Wimsey (born 1940).

Sayers consciously modeled Vane on herself, although perhaps not as closely as her fans (and even friends) sometimes thought. Vane's relationship with Boyes -- in which he said he did not believe in marriage, so she lived with him "in sin," and then he decided he wanted to marry her after all, at which time she broke off with him because of his hypocrisy -- was based on Sayers's love affair (1921-1922) with the author John Cournos (1881-1956), a Russian Jew whose family emigrated to the U.S. when he was ten years old.

John Cournos

MAJOR THEMES IN *GAUDY NIGHT*

Women and Education:

Women at Oxford
From: The University of Oxford Web Site
http://www.ox.ac.uk/aboutoxford/women.shtml

Women were not admitted to membership of the University until 1920, although they had been allowed to sit some University examinations and attend lectures for over forty years by that date. It was thanks to individual initiatives, and the pioneering work of the Association for Promoting the Higher Education of Women (AEW) that women's colleges came to be established in Oxford. Lady Margaret Hall and Somerville opened in 1879, followed by St Hugh's in 1886 and St Hilda's in 1893. St Anne's, which in 1952 was the last of the women's colleges to be incorporated by Royal Charter, originated as the Society of Oxford Home Students, catering for women students who lived with private families in Oxford while attending courses organised by the AEW. The five women's societies were granted full collegiate status in 1959.

Five all-male colleges - Brasenose, Jesus, Wadham, Hertford and St Catherine's - first admitted women in 1974 and today only St Hilda's, which is for women only, remains single sex.

The first woman to be appointed to a full professorship was Agnes Headlam-Morley, who became Montague Burton Professor of International Relations in October 1948. Ida Mann had become Reader in Ophthalmology in 1941 and Titular Professor from January 1945; however the Annual Report of the University for 1947-8 states that '.....Miss Headlam-Morley ... is the first woman to be elected to a full professorship at Oxford. Miss Ida Mann, who until 30 September 1947 was Margaret Ogilvie's Reader in Ophthalmology, held only the title of Professor...'. Both women were Fellows of St Hugh's College.

In 1973 Balliol was the first of the traditional all-male colleges to elect a woman as a Fellow and Tutor. Oxford currently boasts seven female Heads of House: the Rector of Exeter, the Wardens of Keble and Merton, and the Principals of Lady Margaret Hall, Mansfield, St Hilda's, and Somerville. In 1993 Professor Marilyn Butler, former Rector of Exeter, became the first female head of a former all-male college at either Oxford or Cambridge.

More information on Women at Oxford can be found in the supplement to this packet

The University of Oxford:

A Brief History of the University
From: The University of Oxford Web Site
http://www.ox.ac.uk/aboutoxford/history.shtml

Oxford is an historic and unique institution. As the oldest English-speaking university in the world, it can lay claim to nine centuries of continuous existence. There is no clear date of foundation, but teaching existed at Oxford in some form in 1096 and developed rapidly from 1167, when Henry II banned English students from attending the University of Paris.

In 1188, the historian, Gerald of Wales, gave a public reading to the assembled Oxford dons and in 1190 the arrival of Emo of Friesland, the first known overseas student, set in train the University's tradition of international scholarly links. By 1201, the University was headed by a *magister scolarum Oxonie*, on whom the title of Chancellor was conferred in 1214, and in 1231 the masters were recognized as a *universitas* or corporation.

In the 13th century, rioting between town and gown (townspeople and students) hastened the establishment of primitive halls of residence. These were succeeded by the first of Oxford's colleges, which began as medieval 'halls of residence' or endowed houses under the supervision of a Master. University, Balliol and Merton Colleges, established between 1249 and 1264, are the oldest.

Less than a century later, Oxford had achieved eminence above every other seat of learning, and won the praises of popes, kings and sages by virtue of its antiquity, curriculum, doctrine and privileges. In 1355, Edward III paid tribute to the University for its invaluable contribution to learning; he also commented on the services rendered to the state by distinguished Oxford graduates.

Early on Oxford became a centre for lively controversy, with scholars involved in religious and political disputes. John Wyclif, a 14th-century Master of Balliol, campaigned for a bible in the vernacular, against the wishes of the papacy. In 1530, Henry VIII forced the University to accept his divorce from Catherine of Aragon. During the Reformation in the 16th century, the Anglican churchmen Cranmer, Latimer and Ridley were tried for heresy and burnt at the stake in Oxford. The University was Royalist in the Civil War, and Charles I held a counter-Parliament in Convocation House.

In the late 17th century, the Oxford philosopher John Locke, suspected of treason, was forced to flee the country. The 18th century, when Oxford was said to have forsaken port for politics, was also an era of scientific discovery and religious revival. Edmund Halley, Professor of Geometry, predicted the return of the comet that bears his name; John and Charles Wesley's prayer meetings laid the foundations of the Methodist Society.

The University assumed a leading role in the Victorian era, especially in religious controversy. From 1833 onwards The Oxford Movement sought to revitalise the Catholic aspects of the Anglican Church. One of its leaders, John Henry Newman, became a Roman Catholic in 1845 and was later made a Cardinal. In 1860 the new University Museum was the

scene of a famous debate between Thomas Huxley, champion of evolution, and Bishop Wilberforce.

From 1878, academic halls were established for women, who became members of the University in 1920. Since 1974, all but one of Oxford's 39 colleges have changed their statutes to admit both men and women. St Hilda's remains the only women's college.

During the 20th century, Oxford added to its humanistic core a major new research capacity in the natural and applied sciences, including medicine. In so doing, it has enhanced and strengthened its traditional role as an international focus for learning and a forum for intellectual debate.

University of Oxford
From: Wikipedia
http://en.wikipedia.org/wiki/University_of_Oxford

The University of Oxford, located in the city of Oxford, England, is the oldest university in the English-speaking world.

The university traces its roots back to at least the end of the 11th century, although the exact date of foundation remains unclear. According to legend, after riots between scholars and townsfolk broke out in 1209, some of the academics at Oxford fled north-east to the town of Cambridge, where the University of Cambridge was founded. The two universities have since had a long history of competition with each other, and are among the most selective universities in the United Kingdom (see Oxbridge rivalry).

The date of the University's foundation is unknown, and indeed it may not have been a single event, but there is evidence of teaching there as early as 1096. When Henry II of England forbade English students to study at the University of Paris in 1167, Oxford began to grow very quickly. The foundation of the first halls of residence, which later became colleges, dates from this period. Rioting in 1209 led many scholars to leave Oxford for other parts of the country, leading to the establishment of a university in Cambridge. On June 20, 1214, a charter of liberties was granted to the University by Nicholas de Romanis, the papal legate, which authorised the appointment of a chancellor of the University. Riots between townsmen and scholars ("town and gown") were common until the St Scholastica Day riot in 1355 led to the king confirming the supremacy of the University over the town.

The University's status was formally confirmed by an Act for the Incorporation of Both Universities in 1571, in which the University's formal title is given as *The Chancellor, Masters and Scholars of the University of Oxford*. In 1603 the University granted the right to appoint two Members of Parliament, a right which lasted until the abolition of university constituencies in 1949.

Archbishop William Laud drew up a comprehensive set of statutes, known as the Laudian Code, in 1636. Charles I ratified them. The University supported the king during the English Civil War. It served as the site of his court and parliament, but Oxford eventually clashed

with his second son, the Roman Catholic James II, who was later overthrown in the Revolution of 1688.

The university served as the site of the Oxford Movement in the Church of England in the 1830s.

Parliament accepted proposals submitted by a Royal Commission appointed in 1850. These proposals revolutionised the medieval workings of the University, workings that had remained unchanged since 1636. Royal commissions appointed in 1872 and 1919 continued this work. The Universities Tests Act opened the University to Dissenters and Roman Catholics in 1871. The first women's halls were established in 1878, and women were admitted to degrees in 1920

Oxford is a collegiate university, consisting of the University's central facilities, such as departments and faculties, libraries and science facilities, and 39 colleges and 7 Permanent Private Halls (PPHs). All teaching staff and degree students must belong to one of the colleges (or PPHs). These colleges are not only houses of residence, but have substantial responsibility for the teaching of undergraduates and postgraduates. Some colleges only accept postgraduate students. Only one of the colleges, St Hilda's, remains single-sex, accepting only women (though several of the religious PPHs are male-only). The debate over allowing the admission of men into St. Hilda's is a common motion brought before its JCR (Junior Common Room) and a vote will be held in 2006 to decide whether or not to make the college mixed.

Oxford's collegiate system springs from the fact that the University came into existence through the gradual agglomeration of independent institutions in the city of Oxford.

As well as the collegiate level of organisation, the University is subdivided into departments on a subject basis, much like most other universities. Departments take a major role in graduate education and an increasing role in undergraduate education, providing lectures and classes and organising examinations. Departments are also a centre of research, funded by outside bodies including major research councils; while colleges have an interest in research, few are subject-specialized in organisation.

Oxford Traditions
From: Cherwell24 (An Oxford Student Publication)
http://www.cherwell.org/features/explained_oxford_traditions

Over the course of its 800 year history Oxford has managed to accumulate more than its fair share of bizarre traditions. In fact, the University has often stuck stubbornly to the bounds of tradition, while the rest of England moved ever onwards. 'Oxford Time' is one of a myriad of examples. Prior to the advent of the modern railway each town constituted a separate time zone. Oxford time was precisely 5 minutes and 2 seconds behind Greenwich Mean Time. When the first train timetable was published most towns standardised to 'Railway Time'. Never one to follow the trend, Christ Church insisted on forever running five minutes late. Hence at 9.05pm every night, you will hear the bell of Tom Tower ring out (once for each of the College's original 101 scholars) to announce curfew to all members of

The House; none of whom, of course, take any notice.

Other colleges lay claim to their own traditions too. Behind the gates of All Souls lurks one of Oxford's most infrequently occurring yet most peculiar customs – the Mallard Hunt. The ritual takes place on the feast of All Souls in the first year of every century. After consuming alcohol in sufficient quantity the Fellows of All Souls hunt the College grounds for the elusive mallard duck, brandishing torches and sticks as they go. The hunt concludes with a drunken rendition of 'The Mallard Song'. The tradition probably originates from 1438, when the body of a dead mallard was discovered during excavation work to build the College. As with most Oxford traditions, there is always another explanation lurking round the corner. Some say the hunt derives from a dream had by Henry Chichele, the College's founder, in which a particularly fat and juicy mallard flew out during the building of the College.

Lincoln deserves the accolade of being home to what is perhaps Oxford's cruellest tradition. Come Ascension Day, students there take part in the annual practice of hurling hot pennies from the roofs of College to be caught by school children on the Front Quad lawn below. The aim of the ceremony is allegedly to teach a painfully learnt lesson on the evil of greed.

Ascension Day is a rather cheerier time for students of Brasenose. The Needle's Eye passage which connects Brasenose and Lincoln is only opened on this day, when Brasenose students eagerly file through to Lincoln where they are served, free of charge, a specially brewed beer. This is a penitential rite for a grave injustice committed many years ago when the Town-Gown battles were still raging. A group of Lincoln students were being stoned by a mob when a porter came to the rescue, granting them sanctuary in the College, but refused to extend the protection to a Brasenose student who was accompanying them. The unfortunate man met his death, though apparently not in vain, for Brasenose students have drinking the special brew ever since.

The Insider's Guide to Modern College Life at Oxford
From: The Scholar's Guide to Oxford
http://www.oxford-info.com/OxfordUniversity_Guide.htm

In Oxford's federal collegiate system, it is the colleges that are responsible for admitting undergraduates, with membership of the University becoming automatic upon acceptance by a college. As a result, an Oxford students first loyalty is to college, which is both a home and a focal point for social and academic life. Undergraduates typically meet with their college tutor once a week for a one to one tutorial lasting at least one hour. Study objectives are set, work reviewed and the finer points of the subject discussed at length. The intimacy of the tutorial system is unique to Oxford and Cambridge and often brings the student into direct contact with leading authorities in their subject.

Most undergraduates live in college for at least two years of their course, usually living in the original lodgings clustered around the college quads. Those who are unlucky enough to have no bathroom on their staircase can sometimes be seen, draped in towels, gingerly crossing the main quad on a frosty winter morning! For most students, the experience of living in a building which can be up to 800 years old compensates for these discomforts.

These days, meals are available in cafeterias. However, many colleges observe the traditions of 'formal hall' at least once a week. Students must wear gowns on such occasions, but are treated to several courses and table service, all under the benevolent gaze of distinguished former Wardens, whose dusty portraits hang from the wood panelled walls. The Dons dine at High Table, a long table situated on a raised platform at the head of the Hall, and eat a more extravagant fare washed down with fine wines and port.

Many traditions are maintained. The college chaplain leads grace before the meal and, at many colleges, students are obliged to bow courteously towards high table before taking their leave. During the meal, a student may be 'sconced' by another student over some point of honour. The challenged must stand on the bench and drink a yard of ale in one go. Having succeeded, he may immediately return the 'sconce' if he wishes. These days, rugby and rowing dinners are more often the excuse for multiple sconcing!

Undergraduate social and political life centres around the Junior Common Room (JCR). The JCR president and committee are elected for a term of one year in surprisingly keenly fought elections. Hustings, manifestos, dodgy deals and a fair measure of mud slinging are not uncommon, as Britain's future ministers and politicians earn their political stripes! Most JCR's pursue some political cause, ranging from campaigns to lower rents to lobbying for the back quad to be renamed in honour of their favourite, communist revolutionary leader! (For example, Ho Chi Min Quad at Wadham College).

The oldest and most distinctive part of an Oxford College is the front quadrangle ('quad' in Oxford speak). Comprising a Chapel, Hall and student rooms (usually built around a number of spiral, wooden staircases), entrance to the front quad is via the porters lodge. The centrepiece of the quad, the lawn, has often been nurtured over hundreds of years and is prized - walking on the grass is an extremely serious misdemeanor at some colleges!

Students typically 'live in' during their first and final years, often occupying rooms which are centuries old and have facilities to match. Rooms are tended every morning by a scout. The duties of a scout are these days limited to cleaning, changing linen and, above all, exercising discretion! However, in days gone by a scout was originally a student's manservant, acting as butler in their home from home.

The college entrance is guarded by the Porter. Often caricatured as a student hating ogre, the porter is actually the college's willing dog's-body and is usually very popular with students. Wadham College even named their prize boat 'The Burt', ensuring that the popular and long serving porter of the day went down in college history.

Social life in college is centred on the 'Common Rooms'. This being Oxford, their are three common rooms in each college catering for three levels of seniority: the Junior, Middle and Senior Common Rooms (JCR, MCR and SCR respectively). The JCR runs the college bar, organises discos and maintains the TV, whilst the SCR specialises in quality newspapers, fine Port and polite conversation. The head of the college governing body is variously referred to as the Principal, Master or Warden. These positions are usually filled from the ranks of semi retired, public figures with both parties basking in the glory of their association. College lodgings, a generous dining allowance and a portrait hanging in the Hall are the traditional rewards for service.

Women's Rights:

Women's Suffrage in Great Britain
From: Encyclopedia.com
http://www.encyclopedia.com/html/section/womansuf_InGreatBritain.asp

The movement in Great Britain began with Chartism, but it was not until 1851 that a resolution in favor of female suffrage was presented in the House of Lords by the earl of Carlyle. John Stuart Mill was the most influential of the British advocates; his *Subjection of Women* (1869) is one of the earliest, as well as most famous, arguments for the right of women to vote. Jacob Bright presented a bill for woman suffrage in the House of Commons in 1870. In 1881 the Isle of Man granted the vote to women who owned property. Local British societies united in 1897 into the National Union of Women's Suffrage Societies, of which Millicent Garrett Fawcett was president until 1919. In 1903 a militant suffrage movement emerged under the leadership of Emmeline Pankhurst and her daughters; their organization was the Women's Social and Political Union. The militant suffragists were determined to keep their objective prominent in the minds of both legislators and the public, which they did by heckling political speakers, by street meetings, and in many other ways. The leaders were frequently imprisoned for inciting riot; many of them used the hunger strike. When World War I broke out, the suffragists ceased all militant activity and devoted their powerful organization to the service of the government. After the war a limited suffrage was granted; in 1928 voting rights for men and women were equalized.

Europe in Turmoil in the 1930's:

Between the Two World Wars
From: Britannia's "England, A Narrative History"
http://www.britannia.com/history/narintrohist.html

Following the Armistice of 1918, the first order of the day for the victorious allies (Britain, France, the USA, Italy, Japan and to a lesser extent Russia) was to hammer out the peace terms to be presented to the defeated powers (Germany, Austria, Bulgaria, Turkey and Hungary). At Versailles, Lloyd George represented Britain; pressing for severe penalties against the Germans, he came up against the idealism of US President Wilson, anxious to have his plans for a League of Nations implemented; and Clemenceau of France, who wished for even more severe recriminations against Germany.

The final treaty came in June, 1919. The reparations and "war-guilt" clauses were later seen by English economist John Maynard Keynes as a future cause of discontent; they later became an excuse for Herr Hitler to begin his efforts to countermand them. The US did not ratify the treaty, and the disunity that prevailed after its signing did not bode well for the future of Europe. In addition, the United States and Russia did not join the League of Nations that met for the first time in Geneva in November, 1920.

The matter of Ireland then became a serious source of hemorrhage to the confidence of a seemingly-united Great Britain. The war had presented the opportunity the Irish nationalists had been waiting for since the postponement of the Home Rule Act of 1914. When they seized their opportunity to attack British rule in Ireland, the execution of many of their leaders following the Easter Monday Rising in Dublin, made reconciliation between the two countries impossible.

The British government failed to separate its important Irish prisoners. An internment camp at Frongoch, in North Wales, later known as "Sinn Fein " University, brought together many who would later become key figures in the fight for independence, including Michael Collins (later to become Director of Intelligence as well as chief organizer) and Richard Mulcahy (later to become Chief of Staff). Prisoners were inspired by hearing the Welsh language all around the camp declare a republic in which Gaelic would be the national language. In 1918, following the General Election, the successful Sinn Feiners refused their seats at Westminster and formed the Dail Eireann that proclaimed the Irish Republic on January 21, 1919.

The war against British rule then began, lasting until December 1920 when atrocities and counter atrocities by both sides (not only those committed by the infamous "Black and Tans.") finally led to the Government of Ireland Act. The Act divided Ireland into Northern Ireland (containing the largest part of Ulster) and Southern Ireland, giving both parts Home Rule, but reserving taxation powers for the Westminster Parliament. It seemed that no one in Ireland was satisfied and guerrilla warfare intensified. The coalition government in London was finally convinced that a policy of reconciliation was needed and a truce in July, 1921 was followed by the Anglo-Irish Treaty of December.

Mainly through a threat of an all-out war, Lloyd George somehow managed to persuade the Irish delegation, led by Michael Collins, to accept the offer of Dominion status within the Commonwealth rather than hold out for an independent republic, and the Irish Free State came into being. A basic British condition was that the six counties of Northern Ireland, mainly Protestant (who equated Home Rule with Rome Rule) should not be coerced into a united Ireland, the other 32 counties, mainly Catholic.

Eamon De Valera (one of the participants in the Easter Rising, but who had escaped from Lincoln Gaol) objected to the oath of allegiance to the Crown and formed a new party, the Republican Party against the government of Arthur Griffith and Michael Collins. It began a bitter civil war in which Collins, leader of the Dail's military forces and a much revered Irish patriot lost his life leading the Free-State forces against the Republicans. The bloody civil war ended in April 1923 when De Valera, who had been elected President of the Irish Free State in 1919, ordered a cease fire. Eire was finally declared a republic in April 1948, with Northern Ireland remaining as part of the United Kingdom.

The Great Depression

In the meantime, there had been a major downturn in the British economy since the end of the World War. Government promises of a better society in which there would be a higher standard of living and security of employment had not been fulfilled. The productivity rate

was falling rapidly behind that of other nations; there was simply too much reliance on the traditional industries of cotton, coal mining and shipbuilding, all of which were finding it difficult to compete in world markets and all of which were managed by those who could not adapt to more modern methods. Many countries which had been dependent upon British manufactured goods were now making their own. A great slump in which millions were unemployed was left to work itself out when planned government expenditure would have helped mobilize the unused resources of the economy.

The Liberal Party, which had done so much to alleviate conditions of poverty and had made so many significant strides in improving social conditions in general, began to lose its standing in the polls after 1922. The political program of the Labour Party advocated increased social security measures, including a national minimum wage, the nationalization of basic industries such as coal, railways and electricity; and the imposition of higher taxation to pay for social welfare and to reduce the burden of the National Debt. The "dole" (unemployment benefit) allowed workers to survive while unemployed (it was probably the reason why there was not greater social unrest or even revolution).

Labour had become the chief challenger to the Conservative Party, and formed its first government in 1924 under James Ramsey MacDonald. In October of that year, however, Britain once more turned to the Conservatives under Stanley Baldwin. As had Labour, however, it proved ineffective to handle the nation's industrial problems.

Further mass unemployment resulted when Chancellor of the Exchequer Winston Churchill returned Britain to the gold standard in 1925. The return was made at the old pre-war gold and dollar value of the pound. As a result, the pound was devalued; British goods (coal, steel, machinery, textiles, ships, cargo rates and other goods and services) became over-priced, and Britain's share of the world export market declined rapidly. The resulting unemployment and wage cuts caused serious repercussions in the industrial areas, where strikes became common. Iron, steel, coal, cotton and ship building suffered the most, the very industries that Britain's free trade economy relied upon to provide the bulk of the consumer and capital goods exported to provide for the large imports of food and raw materials. A general strike took place in 1926.

A huge drop in coal exports, the government's refusal to nationalize the coal industry and the setting of wages by the pit-owners triggered the unrest. In April of that year, the miners' leader, A.J. Cook coined the phrase "not a penny off the pay, not a minute on the day." The mine owners refused to compromise. A showdown came about when the government indicated that it would not continue negotiations under the threat of a general strike. On May 4, 1926 the great strike went into effect, but lack of support for the unions, the use of volunteers to keep essential services going, the intransigence of the government, and the gradual wearing away of the resistance of the miners by the coal owners eventually ended the stoppage. But grievous harm had been done to the miners, who came out of the business with longer hours and less pay.

Under the Conservative government of Stanley Baldwin, only a modest program of social reform took place, mainly to appease working class opinion. The Widows, Orphans and Old Age Health Contributory Pension schemes extended the Act of 1911 and insured over 20 million people. In 1928, the Equal Franchise Act gave the parliamentary vote to all women

over twenty one. Under Health Minister Neville Chamberlain, the Local Government Act of 1929 reduced the number of local government authorities and extended the services they provided. There was still lacking a coherent policy to deal with the relief of unemployment. A Labour government, elected in 1929, came to power at the beginning of a world-wide depression triggered by the Wall Street Crash, but like the Conservative government before it, could do little to remedy the situation at home.

In the 1930's things improved a little under a national government comprised of members from all parties, led by Ramsey MacDonald. The abandonment of the gold standard and the decision to let the pound find its own value against the US dollar made British export prices more competitive in world markets. Agriculture was aided by the adoption of a protective tariff and import quotas in 1931. A building boom followed the increase in population that new health measures made possible. Old industries were replaced by newer ones such as automobiles, electrical manufactures, and chemicals. There were also changes made in the relationship of Britain to her colonies.

Since the Durham Report of 1839, the white-settled colonies of Canada, Australia, New Zealand and South Africa had been virtually independent of Britain. The Statute of Westminster, passed in November, 1931, removed much legal inferiority not addressed in 1839. The independence of the Dominions was now established. The Crown remained as a symbol of the free association of the members of the British Commonwealth. The Imperial Economic Conference met in Ottawa, Canada in July 1932 to hash out the problems of Dominion economic policies and to settle the matter of their exports to Britain.

At the conference, Britain agreed to abandon free trade, imposing a 10 percent tariff on most imported goods, but exempting Commonwealth nations. In turn, they were to provide markets for British exports, including textiles, steel, cars and telecommunications equipment (thereby discouraging innovation in many industries, which was to put Britain further behind other countries).

The colonies had come of age; the conference showed only too well that Britain was no longer a magnet for Commonwealth goods. In 1932, however, King George initiated the Christmas Day radio broadcasts that served to link the Commonwealth countries in a common bond with England. Their loyalty was to be proven in World War II during the reign of George VI. George had come to the throne in 1936 after the abdication of his older brother Edward VIII (tradition ensured that the Edward had to renounce the throne if he were to marry the American divorcee Mrs. Simpson).

In the late 1930's Britain's foreign policy stagnated; there were too many problems to worry about at home. While domestic policies still had to find a way out of the unemployment mess, it was vainly hoped that the League of Nations would keep the peace, and while the aggressive moves by Germany, Italy and Japan may not have been totally ignored in Westminster, their implications were not fully grasped. It seems incredible, in retrospect, how all the signs of a forthcoming major war were conveniently ignored.

In Germany, Hitler had become Chancellor in July 30, 1934 on a rising tide of nationalism and economic unrest. After he proclaimed the Third Reich in March, his regime was given dictatorial powers. Also in March, the Nazis opened their first concentration camp for Jews,

gypsies and political prisoners. In August, Hitler became President of the Reich at the death of Hindenburg. He announced open conscription early in 1935, in defiance of the conditions laid down at Versailles. Unencumbered by obsolete equipment and even more obsolete thinking that hindered the British and the French, the German republic was able to rebuild her army and airforce from scratch. They were soon to be used in a bid to dominate Europe.

Italy had entered the scramble for Africa in 1881 by taking over Assab in northern Ethiopia. It then expanded its holdings in the East African highlands. In 1887 the Italian-Ethiopian War began. Three years later, Italy made Assab the basis of an Eritrean colony. By 1896, however, a series of defeats led to the Italians withdrawing from their protectorate. In 1906, a Tripartite Pact declared the independence of Ethiopia but divided the country into British, French, and Italian spheres of interest.

In Italy, in November 1922, general fears of communism led King Victor Emmanuel to summon Benito Mussolini to form a ministry in which he would be given dictatorial powers to restore order and bring about reforms. Earlier in the year, Mussolini had led his black-shirts Fascists into Rome. He secured his fascist Dictatorship the following year through political chicanery and began protesting the terms of Versailles in 1930.

When Italian and Ethiopian troops clashed on the frontier between Italian Somaliland and Ethiopia in 1934, Mussolini had an excuse to invade Ethiopia. After his troops had occupied Addis Abbaba, he announced the annexation of Ethiopia and joined Eritrea and Italian Somaliland to create Italian East Africa. The League of Nations proved totally ineffective to prevent this seizure of the last bastion of native rule in Africa.

Lack of British resolve against the ambitions of Mussolini may have spurred Hitler to act. In March, 1936, at the height of the crisis in Ethiopia, he sent his armies into the Rhineland. France was afraid to react without British support. It proceeded to fortify its Maginot Line as Hitler began to fortify the Rhineland. The dictators of Germany and Italy then signed the pact known as the Rome-Berlin Axis. Both leaders then supported General Franco's fascists in the Spanish Civil War (1936-39). Britain and France stood back for fear of precipitating a general European war; in their efforts to appease, they protested but did nothing except to embolden Hitler even further. His troops marched into Austria in March, 1938.

Hitler's next move was first to surround Bohemia and then to demand modifications to the Czech frontier, including the Sudetenland (with a large German population). Fearing a catastrophic war, and with the vivid memory of the carnage of World War I in mind, British Prime Minister Neville Chamberlain then agreed, along with the French Premier, to hand over the Sudetenland to Germany. He thought he had bought "peace with honor." Hitler then showed his true intention by seizing the rest of Czechoslovakia. Chamberlains finally saw what Germany intended, to dominate Europe, and his extension of a guarantee to Poland practically ensured war.

1930-1939 World History Timeline
From: Infoplease Web Site
http://www.infoplease.com/ipa/A0005248.html

1930

Britain, U.S., Japan, France, and Italy sign naval disarmament treaty. Nazis gain in German elections. Cyclotron developed by Ernest O. Lawrence, U.S. physicist. Pluto discovered by astronomers.

1931

Spain becomes a republic with overthrow of King Alfonso XIII. German industrialists finance 800,000-strong Nazi party. British parliament enacts statute of Westminster, legalizing dominion equality with Britain. Mukden Incident begins Japanese occupation of Manchuria. In U.S., Hoover proposes one-year moratorium of war debts. Harold C. Urey discovers heavy hydrogen. Gangster Al Capone sentenced to 11 years in prison for tax evasion (freed in 1939; dies in 1947). Notorious Scottsboro trial begins, exposing depth of Southern racism. "The Star Spangled Banner" officially becomes national anthem.

1932

Nazis lead in German elections with 230 Reichstag seats. Famine in USSR. In U.S., Congress sets up Reconstruction Finance Corporation to stimulate economy. Veterans march on Washington—most leave after Senate rejects payment of cash bonuses; others removed by troops under Douglas MacArthur. U.S. protests Japanese aggression in Manchuria. Amelia Earhart is first woman to fly Atlantic solo. Charles A. Lindbergh's baby son kidnapped, killed. (Bruno Richard Hauptmann arrested in 1934, convicted in 1935, executed in 1936.)

1933

Hitler appointed German chancellor, gets dictatorial powers. Reichstag fire in Berlin; Nazi terror begins. Germany and Japan withdraw from League of Nations. Giuseppe Zangara executed for attempted assassination of president-elect Roosevelt in which Chicago mayor Cermak is fatally shot. Roosevelt inaugurated ("the only thing we have to fear is fear itself"); launches New Deal. Prohibition repealed. USSR recognized by U.S.

1934

Chancellor Dollfuss of Austria assassinated by Nazis. Hitler becomes führer. USSR admitted to League of Nations. Dionne sisters, first quintuplets to survive beyond infancy, born in Canada. Mao Zedong begins the Long March north with 100,000 soldiers.

1935

Saar incorporated into Germany after plebiscite. Nazis repudiate Versailles Treaty, introduce compulsory military service. Mussolini invades Ethiopia; League of Nations invokes sanctions. Roosevelt opens second phase of New Deal in U.S., calling for social security, better housing, equitable taxation, and farm assistance. Huey Long assassinated in Louisiana.

1936

Germans occupy Rhineland. Italy annexes Ethiopia. Rome-Berlin Axis proclaimed (Japan to join in 1940). Trotsky exiled to Mexico. King George V dies; succeeded by son, Edward VIII, who soon abdicates to marry an American-born divorcée, and is succeeded by brother, George VI. Spanish civil war begins. Hundreds of Americans

join the "Lincoln Brigades." (Franco's fascist forces defeat Loyalist forces by 1939, when Madrid falls.) War between China and Japan begins, to continue through World War II. Japan and Germany sign anti-Comintern pact; joined by Italy in 1937.

1937

Hitler repudiates war guilt clause of Versailles Treaty; continues to build German power. Italy withdraws from League of Nations. U.S. gunboat *Panay* sunk by Japanese in Yangtze River. Japan invades China, conquers most of coastal area. Amelia Earhart lost somewhere in Pacific on round-the-world flight. Picasso's *Guernica* mural.

1938

Hitler marches into Austria; political and geographical union of Germany and Austria proclaimed. Munich Pact—Britain, France, and Italy agree to let Germany partition Czechoslovakia. Douglas "Wrong-Way" Corrigan flies from New York to Dublin. Fair Labor Standards Act establishes minimum wage. Orson Welles's radio broadcast *War of the Worlds*.

1939

Germany invades Poland; occupies Bohemia and Moravia; renounces pact with England and concludes 10-year non-aggression pact with USSR. Russo-Finnish War begins; Finns to lose one-tenth of territory in 1940 peace treaty. World War II begins. (For detailed chronology, see World War II.) In U.S., Roosevelt submits $1,319-million defense budget, proclaims U.S. neutrality, and declares limited emergency. Einstein writes FDR about feasibility of atomic bomb. New York World's Fair opens. DAR refuses to allow Marian Anderson to perform. *Gone with the Wind* premieres.

PROTOCOL for *GAUDY NIGHT*

Prologue p.6
"Shrewsbury Quad"
From: http://en.wikipedia.org/wiki/Somerville_College%2C_Oxford

Shrewsbury College is a fictional college at Oxford, most likely resembling Somerville College, where Sayers' attended. A brief history of Somerville College:

In June 1878 the *Association for the Higher Education of Women* was formed, aiming for the eventual creation of a college for women in Oxford. Some of the more prominent members of the association were Dr. Bradley, master of University College, T. H. Green, a prominent liberal philosopher, and Edward Talbot. The latter insisted on a specifically Anglican institution, which was unacceptable to most of the other members. The two parties eventually split, and one went on to found Lady Margaret Hall. Thus, in 1879, a second committee was formed "*in which no distinction will be made between students on the ground of their belonging to different religious denominations*". The members of this second committee included Dr. John Percival, Dr. G. W. Kitchin, A. H. D. Ackland, T. H. Green, Mary Ward, William Sidgwick, Henry Nettleship and A. G. Vernon Harcourt. This new effort resulted in the founding of *Somerville Hall*, named for the then recently deceased Mary Somerville, one of the greatest English mathematicians of the 19th century. The hall was renamed *Somerville College* in 1894.

Somerville remained a women's college until 1994. Today around 40-50% of students are men.

I.1 p.6
"Gown and Mortar Board"
From: http://en.wikipedia.org/wiki/Academic_dress_of_Oxford_University

As is natural in the oldest university in the United Kingdom, the University of Oxford has a long tradition of academic dress, and a visitor to Oxford during term will see academic dress worn on a regular basis.

When academic dress is worn:
Academic dress is still worn very often in Oxford, and every undergraduate goes in his or her first week to buy a gown, cap, and white bow tie (for men) or black ribbon (for women) for the purpose of enrolment in the University (known as matriculation).

Regulations regarding gowns differ from college to college, but gowns are commonly worn to:

- Formal Hall (formal dinner, which occurs as frequently as every night in some colleges and as rarely as once a term in others)
- Chapel
- College collections (start of term tests)

- Head of house's collections (end of term academic progress reports)
- College matriculation
- Gowns and caps are worn to disciplinary hearings in the Proctors' Court.

In addition, gowns are worn with cap, hood (for graduates), and sub-fusc to:

- University examinations
- University matriculation
- Graduation ceremonies
- The annual Encaenia (Commemoration) ceremony.
- Components of Oxford academic dress
- Gowns

For more information on Oxford dress, please refer to the web site above and on the yahoo groups page.

I.1 p.7
"Guy Fawkes Day"
From: http://www.bartleby.com/61/38/G0323800.html

November 5, observed in England to commemorate the foiling of the attempt led by Guy Fawkes in 1605 to blow up the king and members of Parliament in retaliation for increasing repression of Roman Catholics in England.

I.1 p.7
"Gaudy Night"
From: http://www.planetpeschel.com/index/wimsey/notes/C16/

The phrase "gaudy night" is unfamiliar to most American readers. My American Heritage dictionary gives this definition: "a feast, especially an annual university dinner." Gaudy is derived from the Old French gaudie, for merriment, which threads itself through history all the way back to the Latin gauidum, enjoyment and merrymaking. (Contributed by Marc van der Poel)

The phrase appears in Shakespeare's "Antonius and Cleopatra" XI,11, 225: "Let's have one other gaudy night: call to me All my sad captains; fill our bowls once more; Let's mock the midnight bell."

I.1 p.7
"Till the coming of the Coqcigrues"
From: http://www.planetpeschel.com/index/wimsey/notes/C16/

A reference to "Letters to Dead Authors" by Andrew Lang (1844-1912). Lang was a prolific, now mostly forgotten, author and Greek scholar, who wrote in a number of forms, in this case, imaginary letters to authors. He is best known for reviving the popularity of fairy tales

with his multi-colored titles, beginning with "The Blue Fairy Book" in 1889. He also collaborated with A.E.W. Mason in "Parson Kelly" (1899). He also wrote "The Valet's Tragedy and Other Stories".

For the full reference, please see the yahoo group site for the "Selection from 'Letters to Dead Authors' by Andrew Lang"

I.2 p.8
"A rag"
From: http://www.bartleby.com/61/5/R0020500.html

1. *Slang* To tease or taunt. See synonyms at banter.
2. *Slang* To berate; scold.
3. *Chiefly British* To play a joke on.
4. *Sports* In ice hockey, to maintain possession of (the puck) by outmaneuvering opposing players, especially so as to kill a penalty.
Noun: *Chiefly British* A practical joke; a prank.
Etymology: Origin unknown.

I.3 p.9
"Wimsey of Balliol"
From: http://en.wikipedia.org/wiki/Balliol_College%2C_Oxford

Balliol College, unlike Shrewsbury College, is a real College of Oxford. A brief history and description of traditions:

Balliol College, founded in 1263, is one of the constituent colleges of the University of Oxford in the United Kingdom.

Traditionally, the undergraduates are amongst the most politically active in the university, and the college's alumni include several former prime ministers. Balliol also traditionally attracts more international students than the other undergraduate colleges.

During Benjamin Jowett's Mastership in the 19th century, the College rose from its relative obscurity to occupy the first rank of colleges, and indeed continues to play a prominent role. Jowett is credited with having developed the tutorial system of education. Herbert Asquith once described Balliol men as possessing "the tranquil consciousness of an effortless superiority".

Along with many of the ancient colleges, Balliol has evolved its own traditions and customs over the centuries, many of which occupy a regular calendar slot.

The patron saint of the College is Saint Catherine of Alexandria. On her feast day (25th November), a formal dinner is held for all final year students within Balliol. This festival was well established by 1550 (in which year college archives tell that a peacock was served up).

Another important feast in the College calendar is the Snell Dinner (normally held on the Friday of the 3rd week in March). This dinner is held in memory of John Snell, whose benefaction established exhibitions for students from Glasgow University to study at Balliol (the first exhibitioners were matriculated in 1699). The feast is attended by fellows of Balliol College, the current Snell Exhibitioners and representatives from Glasgow University and St. John's College, Cambridge.

The two social highlights of the Balliol graduate community's year are the Burns Night dinner and ceilidh, held during Hilary term and the Holywell Manor Garden party, held in Trinity term. The former event celebrates the life of Scottish poet Robbie Burns, and the latter celebrates the beginning of summer and the end of examinations.

By far the most eccentric is 'The Nepotists' carol singing event organised by the College's Arnold and Brackenbury society. This event happens on the last Friday of Michaelmas term each year. On this occasion Balliol students congregate in the college hall to enjoy mulled wine and the singing of hymns. The evening ends with a rendition of "The Gordouli" on Broad Street, outside the gates of Trinity College. The Gordouli is an eccentric song written by Balliol students and inspired by the friendly rivalry between the students of Trinity and Balliol.

Another wonderful tradition comes in the form of 'The Betting Book'. After formal college meals, the fellows of the college retire to the senior common room. From time to time, the fellows discuss and place small amicable bets on a whole range of issues. Once made, bets are placed in the Book. The Book has existed since at least the 1930s and gives wonderful insight into how famous historical events were perceived by learned people at the time.

I.3 p.12
"You'd saved me from the gallows…but left me in the pillory."
From: http://www.bartleby.com/61/31/G0023100.html
http://www.bartleby.com/61/42/P0304200.html

Gallows: 1a. A device usually consisting of two upright posts supporting a crossbeam from which a noose is suspended and used for execution by hanging; a gallows tree. b. A similar structure used for supporting or suspending. 2. Execution by hanging: *a crime punishable by the gallows.*
Pillory: A wooden framework on a post, with holes for the head and hands, in which offenders were formerly locked to be exposed to public scorn as punishment.

I.5 p.14
"Senior Common Room"
From: http://en.wikipedia.org/wiki/Senior_Common_Room

Within an undergraduate college, the Senior Common Room (often abbreviated to SCR) consists of the academic officers who hold a degree above the undergraduate degree. The term can refer to both actual persons (the scholars/faculty) and the room where they occasionally hold meetings. Always, this consists of any Professors, Associate Professors,

Assistant Professors, Preceptors, Lecturers, and Fellows who hold a Doctoral degree or a Professional Degree. In many cases it also consists of the Tutors and Teaching Fellows (TFs) or Teaching Assistants (TAs) who hold a Master's Degree and who teach undergraduates.

The term "Senior Common Room" comes from its long-standing use at both Oxford and Cambridge Universities and is now used at a variety of tertiary educational institutions in the Anglophone world. The term stands in contrast to Junior Common Room (for undergraduates) and Middle Common Room (for graduate students). At Cambridge, SCR is often said to stand for Senior Combination Room.

At each of the undergraduate Houses of Harvard University, the "Senior Common Room" encompasses all faculty members and graduate students (designated "tutors") resident at or affiliated with the House.

I.5 p.14
"Leave me, O Love, which reachest but to dust; And thou, my mind, aspire to higher things."
From: http://www.sonnets.org/sidney.htm#200

From a sonnet by Sir Philip Sidney:

> Leave me, O Love, which reachest but to dust;
> And thou, my mind, aspire to higher things;
> Grow rich in that which never taketh rust;
> Whatever fades, but fading pleasure brings.
> Draw in thy beams, and humble all thy might
> To that sweet yoke where lasting freedoms be,
> Which breaks the clouds and opens forth the light,
> That doth both shine and give us light to see.
> O take fast hold; let that light be thy guide
> In this small course which birth draws out to death,
> And think how evil becometh him to slide
> Who seeketh heaven, and comes of heavenly breath.
> Then farewell, world; thy uttermost I see:
> Eternal Love, maintain thy life in me.

I.6 p.21
"Apple of Discord"
From: http://www.planetpeschel.com/index/wimsey/notes/C16/

A story from Greek mythology. Zeus was preparing a wedding banquet for Peleus and Thetis and did not invite Eris. In revenge, she created an apple of pure gold, inscribed it "To The Prettiest One," and rolled it into the hall during the banquet. Athena, Hera and Aphrodite each claimed it and began to fight over it. Zeus directed that an arbitrator be found to settle the issue, and sent them to Paris, a shepherd of Troy.

I.9 p.27
"Much learning hath made thee mad."
From: http://www.planetpeschel.com/index/wimsey/notes/C16/

A reference from the Bible, Acts 26:24. Arrested for blasphemy, Paul defends himself before Herod Agrippa II by telling the story of his conversion on the road to Damascus.

To quote from the Bible:
22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:
23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.
24 And as he thus spake for himself, Festus [the governor of Judaea] said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.
25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

I.10 p.27
"Mea culpa"
From: http://www.bartleby.com/59/4/meaculpa.html

An expression from Catholic ritual that assigns blame to oneself: "I gave you the wrong directions to my house—mea culpa." From Latin, meaning "my fault" or "my blame."

I.11 p.33
"Latin. The Aeneid"
From: http://www.bartleby.com/59/5/aeneid.html

An epic in Latin by Virgil. The *Aeneid* begins with the adventures of Aeneas and his men after the Trojan War and ends when Aeneas gains control of the Italian peninsula, which will eventually become the base of the Roman Empire.

I.11 p.33
"St. John's College"
From: http://en.wikipedia.org/wiki/St_John%27s_College%2C_Oxford

St John's College is one of the constituent colleges of the University of Oxford in the United Kingdom. It was founded by Sir Thomas White, a merchant, in 1555, and his heart is buried in the chapel. It is the most wealthy college at Oxford with an estimated financial endowment of £220m (2003).

Thomas White was a Catholic, and St John's was originally intended to provide a source of educated Catholic clerics to support the Counter-Reformation under Queen Mary. Edmund Campion, the Catholic martyr, was a product of St John's. White was Master of the

Merchant Taylors' Company, and established a number of educational foundations including the Merchant Taylors' schools. Although the College was closely linked to those institutions for many centuries, it became a more open society in the later 19th century. The endowments which St John's was given at its foundation, and during the 20 or so years afterward, served it very well. In the second half of the nineteenth century it benefited, as ground landlord, from the suburban development of the city of Oxford and was unusual among Colleges for the size and extent of its property within the city.

Although primarily a producer of Anglican clergymen in the earlier periods of its history, St John's also gained a reputation for both law and medicine. Fellows and alumni have included Archbishop Laud, Jane Austen's father and brothers, the early Fabian intellectual Sidney Ball, who was very influential in the creation of the Workers' Educational Association (WEA), Abdul Rasul, one of the first Bengalis to gain the degree of Bachelor of Civil Law at Oxford, and more recently, Tony Blair.

The site was formerly the Cistercian monastery of St Bernard. Fairly large, it comprises approximately 400 undergraduates and 250 postgraduates and academic staff. The college stands on St Giles', and is close to the Martyrs' Memorial. The college's Sir Thomas White Quadrangle is an early work by Ove Arup which won the 1976 Concrete Society Award, but is considered a monstrosity by some members of the college.

I.13 p.39
"All over with sealing wax and the family crest"

See the material in the supplement to this packet

I.14 p.42
"Magdalen Tower"
From: http://www.magd.ox.ac.uk/history/intro.shtml

Magdalen's Great Tower dominates the east entrance to Oxford. James I is reputed to have described it as "the most absolute tower in England". At sunrise on May morning the Magdalen Choir, whose foundation goes back to the very early years of the College, welcomes in the spring from the Great Tower in a ceremony which has been made more famous after its filming in *'Shadowlands'*, a Richard Attenborough movie based on events in the life of C.S.Lewis who was for thirty-six years a Fellow of the College. During term time the Choir sings Evensong six evenings a week at 6 p.m.

I.19 p.49
"The portrait of a blinking idiot"
From: http://www.planetpeschel.com/index/wimsey/notes/C16/

From "The Merchant of Venice." On one of three caskets Portia offers to potential suitors. The Prince of Arragon chose this one.

I.19 p.50
"Foreign Office"
From: http://www.bartleby.com/61/21/F0252100.html

The governmental department in charge of foreign affairs in certain countries. Please read the section on Britain between the two world wars for more detailed information on what Wimsey might have been involved with.

I.23 p.55
"Isis River"
From: http://en.wikipedia.org/wiki/River_Isis

The Isis is the name given to the River Thames at Oxford, after the ancient Egyptian goddess Isis. The term is especially in the context of rowing at the University of Oxford.

The name *Isis* is also used for the the second rowing crew of Oxford University Boat Club, who race against the second crew of the Cambridge University Boat Club, Goldie, before the annual Boat Race on the Thames in London.

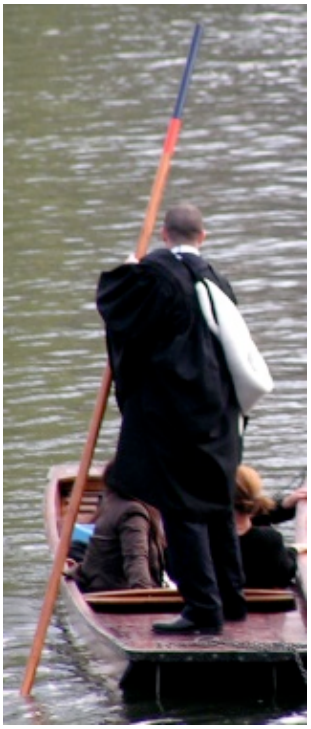
Sculptures of Isis and Tamesis by Anne Seymour Damer can be found on the bridge downstream at Henley-on-Thames, Oxfordshire.

II.3 p.60
"Magdalen Bridge"
From: http://www.stanford.edu/group/ww1/spring2000/Glenn/picture6.htm

*See the entry for Magdalen Tower.


The Bridge and Tower.

II.3 p.60
"A punt"
From: http://en.wikipedia.org/wiki/Punting



A punt is a flat-bottomed boat with a square-cut bow, designed for use in small rivers or other shallow water.

Punting refers to boating in a punt. The punter generally propels the punt by pushing against the river bed with a pole.

Punts were originally built as cargo boats or platforms for fowling and angling, but in modern times their use is almost exclusively confined to pleasure trips on the rivers in the university towns of Oxford and Cambridge in England; a few may still be found on rivers in other places around the world, sometimes in use as ferry boats.

Except in the immediate vicinity of Magdalen Bridge, punting in Oxford is a surprisingly quiet and rural experience. Most of the punting is done on the River Cherwell, which flows through Oxford's protected green belt of fields and woods for the last few miles before it joins the Thames just south-east of Christ Church Meadow. Unfortunately this tranquility comes at a price, for the Cherwell is both deep and muddy. Cherwell poles are 16 feet long (4.9 m) to allow for the deepest hollows, so they can be hard to handle; and the muddy patches cling tenaciously to the pole's shoe at unexpected moments.

Punting on the Thames below Folly Bridge is often less enjoyable, mainly because of the competition from eights and sculls and motor boats; punts are recommended to keep close in beside the towpath. The best punting to be had in Oxford is on the Isis alongside Port Meadow to the west of the town; this stretch of river is both shallow and gravelly, has attractive scenery, and is well supplied with pubs (such as The Trout Inn, Wolvercote where some of the Inspector Morse dramas were filmed).

The tradition at Oxford is to punt from inside the boat rather than from on top of the till (or "box" as it tends to be called in Oxford) and to propel the punt with the till end facing forwards. Most Oxford punters regard the box as the bow of the boat.

II.4 p.61
"My ear is open like a greedy shark to catch the tunings of a voice divine."
From: http://englishhistory.net/keats/poetry/woman.html

It is, indeed, from Keats, in a sonnet entitled "Woman! when I behold thee flippant, vain." However, it is not the conclusion of the sonnet, as Peter suggests. An excerpt of the second stanza:

To turn my admiration, though unpossess'd
They be of what is worthy,—though not drest
In lovely modesty, and virtues rare.
Yet these I leave as thoughtless as a lark;
These lures I straight forget—e'en ere I dine,
Or thrice my palate moisten: but when I mark
Such charms with mild intelligences shine,
My ear is open like a greedy shark,
To catch the tunings of a voice divine.

For the full poem, please see the yahoo groups site.

II.4 p.62
"Praise from Sir Hubert is praise indeed."
From: http://www.planetpeschel.com/index/wimsey/notes/C16/

This comes from the play "A Cure for the Heartache" (Act V, Scene 2) by Thomas Morton. The line actually runs "Approbation from Sir Hubert Stanley is praise indeed."

II.7 p.69
"…*The Wreck of the Hesperus* at a school concert."
From: http://www.blupete.com/Literature/Poetry/Wreck.htm

A rather poem by Longfellow (also, a metal band, funny enough).

For the full poem, please go to the yahoo groups site

II.7 p.69
"Mother of Daniel"
From: http://www.bartleby.com/59/1/danielinthel.html

During the captivity of the Jews in Babylon, in the sixth century B.C., the prophet Daniel continued to pray to his God against the express command of the king. As a result, Daniel was thrown into a lions' den to be devoured. But God sent an angel to protect him, and he emerged miraculously unharmed the next day.

For additional information, please see the yahoo groups site.

II.9 p.76
"Apollo Belvedere in spotless flannels."
From: http://www.planetpeschel.com/index/wimsey/notes/C16/

"Apollo Belvedere" is the name of a marble sculpture of the handsome Greek god of light, youth, and music. It is a Roman copy of a Greek bronze original.

II.9 p.76
"The Abduction of Helen de Vine by Paris and Hector"
From: http://en.wikipedia.org/wiki/Iliad

From ancient Greek myth, most popularly know from The Illiad:
The *Iliad* narrates several weeks of action during the tenth and final year of the Trojan War, concentrating on the wrath of Achilles. It begins with the dispute between Achilles and Agamemnon, and ends with the funeral rites of Hector. Neither the background and early years of the war (Paris' abduction of Helen from King Menelaus), nor its end (the death of Achilles), are directly narrated in the *Iliad*. The *Iliad* and the *Odyssey* are part of a larger cycle of epic poems of varying lengths and authors; only fragments survive of the other poems, however.

The Background:
All of the gods were invited to Peleus' and Thetis' wedding, except Eris, or Discord. Insulted, she attended invisibly and cast down upon the table a golden apple on which were inscribed the words *To the fairest* (*kallisti*). The apple was disputed over by Hera, Athena, and Aphrodite. None of the gods would venture an opinion favouring any one contender for fear of earning the enmity of the other two. Eventually, Zeus ordered the matter to be settled by Paris, the youngest prince of Troy, who was being raised as a shepherd in the plains nearby. Athena tempted Paris with power in battle and wisdom, Hera offered him political power, and Aphrodite offered him the most beautiful woman in the world. Paris eventually awarded the apple to Aphrodite.

The most beautiful woman in the world was Helen, daughter of Leda by Zeus. Scores of men sought her hand. Her father was unwilling to choose any for fear the others would attack him; finally, at Odysseus' suggestion, he solved the problem by making all the suitors swear an oath to protect Helen and her future husband. These suitors included Agamemnon, Ajax the Greater, Ajax the Lesser, Diomedes, Odysseus, Nestor, Idomeneus, and Philoctetes. Helen married Menelaus of Sparta; her sister Clytemnestra married his brother Agamemnon of Mycenae. (See House of Atreus)

On a diplomatic mission to Sparta, Paris became enamoured of Helen, and she either eloped with or was abducted by Paris and went with him to Troy. In anger, Menelaus called upon Helen's past suitors to make good their oaths to attack Troy. Eventually a force of a thousand ships marshalled by Menelaus' brother Agamemnon was gathered at Aulis, including all the above-named men and their own forces. A seer told them that the winds would not take them to Troy unless Agamemnon sacrificed his daughter Iphigenia. He did

so, and the fleet set off. They landed at Troy, eventually, where there ensued a siege of nine years, broken only intermittently by fighting until the tenth year.

II.12 p.82
"Toby jugs"
From: http://www.worldcollectorsnet.com/tobyjugs/

The first Toby Jug was made in the early 18th century. It was a jovial, seated, male figure, with a mug in his hand and a tricorn hat which made a pouring spout. He was dressed in clothes of the time; a long coat with low pockets, waistcoat, cravat, knee breeches and buckled shoes. No one really knows why he was named 'Toby' although it is possible he called after Sir Toby Belch a character in Shakespeare's Twelth Night. Or maybe it was after a song popular in 1761, around the time the jug was first produced in a traditional, brown salt glaze version. The song 'Brown Jug' featured 'Toby Fillpot'.

II.12 p.82
"Newton's apple"
From: http://www.bartleby.com/59/19/newtonisaac.html

An English scientist and mathematician of the seventeenth and early eighteenth centuries. Newton made major contributions to the understanding of motion, gravity, and light (*see* optics). He is said to have discovered the principle of gravity when he saw an apple fall to the ground at the same time that the moon was visible in the sky. He also invented calculus.

II.13 p.88
"Two and thirty chessmen baked in a pie"
From: http://members.aol.com/renfrowcm/gretepye.html

A take from the line "four and twenty blackbirds baked in a pie," from the rhyme:

Sing a song of six-pence, a pocket full of rye
Four and twenty blackbirds, baked in a pie
When the pie was opened, the birds began to sing.
Now wasn't that a tasty dish to set before the king!

II.14 p.92
"One was a French heel and one was a Cuban Heel."
From: http://www.answers.com/topic/cuban-heel
And
http://www.answers.com/topic/french-heel

A Cuban heel is a broad heel of small height with a slightly tapered back and straight front, used in shoes and some boots. A French heel is a curved, moderately high heel used on women's shoes.

II.15 p.93
"Frog's-marched"
From: http://villagenews.weblogger.com/stories/storyReader$9685

The Briton John C. Hotten, in his classic 1873 Slang Dictionary, defined frog's march as "the manner in which four or more policemen carry a drunken or turbulent man to the station-house. The victim is held face downwards, one constable being at each shoulder, while the others hold on above the knees. Often another officer beats time on the recalcitrant hero's posteriors."

…the usual suspects in the derivation dodge were rounded up by David Montgomery in The Washington Post. A prisoner so carried "was thought to look like a frog," speculated Jesse Sheidlower of the O.E.D. At Webster's New World, Mike Agnes offered his personal mental image: "A guard on each side grabbing one arm and lifting both feet off the ground, and the legs are scrambling for purchase on the ground, and hence kinked like a frog's." The author of the Harry Potter series, J. K. Rowling, who used the colorful verb in one of her books for children, gave her understanding of the compound to a questioner on the "Today" show: "That's when two people stand [on] either side of a third person and they force them to walk along. It's like you're under arrest."

Is the meaning associated with the slur frog, directed at a French person? That deliberate offense, possibly influenced by the use of frog's legs as a delicacy in French cuisine as well as the fr sound, can be found in a 1772 British doggerel: "They will fly at the French with the stomach of hogs/And, like storks, in a trice clear the sea of the frogs." In a 1922 letter, Ernest Hemingway asked, "Do you speak frawg?"

My judgment is that frog-march is not limited to the manhandling of French people. The meaning now has been generalized to "hustle out, under restraint" prisoners of any nationality. In his 1998 "Picturesque Expressions," Larry Urdang notes French walk as the American equivalent of the British frog's march. He defines it as synonymous with the bum's rush, exquisitely described as "the forcible removal or expulsion of a person, usually from a public place, especially by lifting him by the shirt collar and the seat of his pants to a walking position and propelling him toward the door."

A subtle difference exists, however, relating to the conclusion of the action. Today's frog march (as a noun, two unhyphenated words) implies incarceration after the spread-eagled carriage or its modern grabbing of the arms. A bum's rush -- the Americanism's first citation is 1910 -- suggests the rushee is left lying at the doorway of the saloon after being ousted, roughed up but free.

The slang synonym is the old heave-ho, perhaps originating in sailors' lingo and coined in its metaphoric sense -- to discard a spouse or lover -- by the columnist Damon Runyon in the 1930's.