Man in S

R. D. Thomson

Nelson

THE GRAMMAR SCHOOL SERIES

MAN IN SOCIETY

Every man and woman is a citizen in a state. Therefore let us see to it that there is not lacking that interest in the larger life of the social whole which is the justification to a real title to have a voice and a vote. Literature, philosophy, religion are all widening interests. So is science, so are music and the fine arts. Let everyone concern himself with these or such of them as he thinks can really appeal to him. So only will his outlook be wide enough to enable him to fill his station and discharge his duties with distinction.

Viscount Haldane of Cloan (1856–1928)

Solo 139 Mise 6

MAN IN SOCIETY

AN ADVANCED ENGLISH COURSE

R. D. THOMSON M.A.

Ext. 348



THOMAS NELSON AND SONS LTD
LONDON EDINBURGH PARIS MELBOURNE
TORONTO AND NEW YORK

THOMAS NELSON AND SONS LTD
Parkside Works Edinburgh 9
3 Henrietta Street London WC2
312 Flinders Street Melbourne C1

THOMAS NELSON AND SONS (CANADA) LTD
91–93 Wellington Street West Toronto 1

THOMAS NELSON AND SONS
385 Madison Avenue New York 17

SOCIÉTÉ FRANÇAISE D'EDITIONS NELSON
25 rue Henri Barbusse Paris V^e^

First published 1949

PREFACE

THE purpose of this book is :

(*a*) to give some guidance in approaching the chief ideas of our time, so as to promote social awareness and good citizenship

(*b*) to encourage the habit of thoughtful discussion among the members of a group

(*c*) to afford subjects for oral and written composition, and material for practice in understanding prose passages

(*d*) to promote a thoughtful interest in life in its many aspects

The book is essentially a workbook, for only by thinking things out for himself can the student get the kind of training that is valuable.

Certain opinions and suggestions are given throughout the book, but only such as will place the reader at a vantage-point for making his own inquiries. The ultimate advantage depends on the amount of thought put into the work by the reader or the group, and on the extent to which he or they use the books referred to in the appendices, or other similar books.

It is hoped that while encouraging the student to form his own conclusions, the remarks and questions in this book will turn his thoughts in a direction that is faithful to the best in the British character and the British tradition.

Suggestions for using the book

The book is intended for those in the upper forms of grammar schools, and contains, on the basis of one hour per week, ample material for two school sessions.

To achieve a reasonable standard in the discussions and written exercises there should be regular times for using the book.

One hour per week would appear to be the minimum for sustaining interest in any topic. It might be possible to dovetail the discussion work into the composition work of the English class but care should be taken that too much time is not spent on the technicalities of composition.

Pupils should have an exercise book in which they enter their notes and exercises, occasional assignments being written out more formally in ink in a separate book.

At first the leader may have to explain and illustrate what a discussion is. He may have to show what is meant by advancing an opinion and by advancing an opposite opinion. Even with classes experienced in discussions it is advisable for the leader to start the ball rolling at the start of every discussion period, as it takes a little time for pupils to remember and advance the next step from the topic previously discussed. An informal, conversational manner on the part of the leader is the one most likely to encourage free discussion on the part of the class.

The book may be used by the pupils in various ways, e.g. :

preparing a written answer or group of answers
reading and discussion of these answers
extempore discussion of certain points
making a written summary of points raised on a previous day
studying one of the passages in detail
reading from the books referred to in the lists

Pupils should be allowed some freedom in their choice of questions, since this enables them to cover more ground, discussion topics prepared by small groups being brought up for general consideration.

Some simple directions should be given to the class regarding the technique of addressing an audience and the procedure in a formal debate. Pupils should be warned against such mistakes as : not keeping their eyes on the audience ; looking at one individual only ; talking too fast ; dropping the voice to the point of inaudibility. Pupils should normally address the class directly, from the front, rather than from their place in class, for this gives them valuable practice in public speaking and makes the

occasion much more enjoyable for the others. Discussion is a group activity, a social, not an individual function.

Note : The numbered items (A 1, A 2 etc.) throughout the book are questions. Those of a more difficult type are marked by an asterisk.

ACKNOWLEDGMENTS

Thanks are due, and are hereby tendered, to the following publishers and authors for their kind permission to include extracts from the works named hereunder : Blandford Press, for *The Purpose of Parliament* by Quintin Hogg ; Cambridge University Press, for *Democracy* by Reginald Lennard, *Education for a World Adrift* by Sir Richard Livingstone, and *Science and the Modern World* by A. N. Whitehead ; F. Spencer Chapman, 'Life should be an Adventure' ; Messrs Craig & Wilson Limited, for *The Character of British Democracy* by A. K. White ; *John o' London's Weekly*, for 'The Challenge of Our Time' by H. M. Tomlinson ; *The Observer*, for 'Democracy in Industry' by B. Seebohm Rowntree ; Oxford University Press, for *The Essentials of Democracy* by A. D. Lindsay ; Student Christian Movement Press Ltd, for *The Era of Atomic Power*.

CONTENTS

PART A THE BRITISH CHARACTER

I Historical Influences 2

II Geographical Influences 4

III Religious Influences 6

IV Criticisms of the British 12

V British Characteristics 14
common sense ; sense of duty ; respect for law and fair play ; love of freedom ; good citizenship ; being a gentleman ; humour ; love of the open air ; love of animals ; love of sport

PART B THE ARTS, OLD AND NEW

I Painting and Applied Art 34
the appeal of beautiful things ; the principles of good design ; the ascendancy of applied art ; what pictures do for us ; getting to understand pictures ; the modern note in art ; art in a machine age

II Music 47
on being open-minded ; music in ancient Greece ; on listening too much

III The Cinema 55
how to enjoy films more ; why go to the cinema ? ; social responsibility of the cinema ; the problem of controls

PART C THE ART OF LIVING

I Work 70
choice of a career ; the satisfactions of work ; relaxing ; effects of the machine age

II The Pursuits of Leisure 76
open-air activities ; social activities ; creative activities ; contemplative pastimes ; general questions on the pursuits of leisure

III Personal Relationships 86

IV The Art of Thinking 87

V A Sense of Values 91

VI More Major Pleasures of Life 102
dressing ; eating ; studying mankind

PART D ASPECTS OF DEMOCRACY

I The Value of Opposition Parties 108

II Hindrances to Democratic Living 114
bureaucracy ; war

III Application of the Democratic Method 118
in industry ; in the schools

PART E SCIENCE IN THE MODERN WORLD

I Achievements of Science 128

II The Scientific Attitude 136
science and politics ; the team spirit in science

III Science and the Future of Civilisation 145

IV Science and Religion 153

A

THE BRITISH CHARACTER

The British Empire will last just as long as its spiritual basis remains a living and effective force and no longer ; but the end of it will also be the end of the world-wide rule of the white man.

Paul Cohen-Portheim

If an individual or a people ceases to believe in itself, its aims and ideals, others with firmer aims and beliefs will climb into the saddle.

W. Macneile Dixon (1866–1946)

England is the paradise of individuality, eccentricity, heresy, anomalies, hobbies and humours.

George Santayana (1863–1947)

SECTION I

HISTORICAL INFLUENCES

Some dates in British history :

55 B.C.	Beginning of Roman Influence
A.D. 410	End of Roman Occupation
A.D. 450	Coming of the Anglo-Saxons Celts driven to the west
A.D. 800	Danish Settlements
A.D. 1066	Norman conquest

Angles, Saxons and Jutes formed the main stock of the English people, whose character today is in some respects derived from them. But the nation's character in general has been much modified by the fusion of races in the British Isles, whether with the Celts or with the Danes, Normans and later arrivals.

The Anglo-Saxons were villagers, not townspeople, and had the beginnings of a tradition of local government. They were hospitable, home-loving, and—it is said—fond of a garden.

A 1 What advantages are there in having a settled home, as distinct from living in caravans, ships, tents, barracks, hotels or boarding-houses ?

A 2 What are the benefits of communal living, as in camps and hostels, and of communal dining, as in canteens and school dining-halls ?

A 3 What are some of the influences that seem to be causing a breakdown in home life ?

[*Think of the urge for adventure, the entry of women into trades and professions, the increase in amusements, the effect of war*]

A 4

(*a*) To what extent have the British been characterised by a fondness for gardens ?
[*Think of allotments, parks and flower shows*]

(*b*) Does Britain compare favourably with other countries in this respect ?

(*c*) What are the arrangements regarding public parks and gardens in your district ?
If they are not satisfactory suggest some improvements.

The Teutonic peoples were reputed brave and skilful fighters, but they were not quarrelsome.

A 5 Give some evidence from British history for the opinion that the British are a warlike but not a military people.

A 6 Quote some lines from a poem *or* play reflecting the fighting spirit of the British people.
[*There are good lines in the poems of Thomas Campbell and Sir Henry Newbolt and in the historical plays of Shakespeare*]

From Tacitus we learn also that the German peoples upheld freedom of speech, every man having the right to speak in their public councils.

A 7 In what ways does present-day life in Britain show that the British still uphold freedom of thought and freedom of speech ?
[*Think of the orators of Hyde Park—and such places in other great cities—the critical note in the newspapers, the fondness for criticising the Government*]

A 8 Can freedom of speech go too far ?
To what extent are people restricted in what they are allowed to say in an article or speech ?
[*For other questions on freedom see under ' Aspects of Democracy '*]

SECTION II

GEOGRAPHICAL INFLUENCES

Besides the historical influences mentioned above in the making of the British character there have been geographical influences no less important. The most important of these is probably the fact that Great Britain is an island, a fact recognised as significant by Shakespeare when he refers to England :

> This royal throne of kings, this sceptred isle,
> This earth of Majesty, this seat of Mars,
> This other Eden, demi-paradise,
> This fortress built by Nature for herself
> Against infection and the hand of war ;
> This happy breed of men, this little world,
> This precious stone set in the silver sea,
> Which serves it in the office of a wall,
> Or as a moat defensive to a house,
> Against the envy of less happier lands.
>
> *Richard II*, ii, 1

A 9

(*a*) Why does the speaker of the above lines regard Britain as more fortunate than other countries ?

(*b*) In what respects has history shown his view to have been correct ?

[*Think of the political upheavals and wars elsewhere*]

(*c*) Memorise the lines from *Richard II* quoted above.

(*d*) In view of modern scientific inventions do you think that the opinion expressed in the passage is less valid now than in Shakespeare's time ?

(*e*) Point out the figures of speech in the lines quoted.

(*f*) Are there any disadvantages, political, social or intellectual, resulting from Britain's being an island ?

(*g*) State what these expressions mean :

other Eden seat of Mars

(*h*) What qualities, according to this passage, are the British reputed to possess ?

(*i*) Explain what these words mean, bringing out the unflattering sense in which they are often used :

insular provincial

Other geographical influences in the making of the British character are the moderation of the climate, the compactness of the country, and the greenness and placidity of much of the landscape.

English sport, English art, English society are all rooted in that peaceful green-turfed countryside with its gently undulating hills and lofty copses, its flocks and herds and pale scudding clouds, where light and weather are for ever changing and the hills undulate gently, and nature is human, hospitable and amiable. But all round this *Arcadia* rages and swells the sea, so near that you can never forget about it, and this completely *humanised*, garden-like country is flanked by the waters that are *inviolate* as on the day they were created. It needed the co-operation of these two opposites to make England what it is. The land is *idyllic*, but the sea stands for struggle and the broader horizon. The land by itself would have produced a race of peasants and landowners, but the sea, by adding imagination and the spirit of adventure, has made sailors, traders, adventurers, conquerors, colonisers and empire-builders of them, and turned their little island into the mother country of the empire which this same sea holds together.

Paul Cohen-Portheim, *England the Unknown Isle* (Duckworth)

A 10

(*a*) State what the author means by :

Arcadia humanised inviolate idyllic

(*b*) To which geographical circumstance does he say that the British Empire is due ?

(*c*) Mention some famous British sailors, adventurers, colonisers and empire-builders.

A 11 From which of the races mentioned on page 2 do the British partly derive their love for the sea ?

A 12 Name some parts of Britain which have ceased to be green and pleasant. What has caused the change? Name some parts that never were green and pleasant.
[*Think of* '*Caledonia, stern and wild*']

A 13 In what ways have the climate, latitude and compactness of Britain affected the national character and way of life?
[*For comparison, think of the effect on the Russians of vast plains, and on the Spaniards and Italians of the climate of the Mediterranean*]

A 14 In what ways have the British climate and the nature of the countryside affected British sport?
[*Think of the sports engaged in at different seasons and in different parts of the country*]

SECTION III

RELIGIOUS INFLUENCES

Among the influences that have moulded the British character is the Bible. In Britain the Bible has been a people's book and not merely a churchman's. Its message has been taken for many generations as the basis of personal faith and of social relationships. Leaders in various departments of British thought have been inspired and guided by it, and in defence of the principles contained in it men have banded themselves together against evil-doers at home and abroad. In the Bible there is the foundation of all that is good and stable in the British way of life.

Devotion to the truth of the Bible has been more apparent in some ages than in others. Not every age is an age of faith and piety. But the peak periods of religious fervour have left their mark on the British people and on British history and have contributed to the national dignity and *prestige*. Not for nothing do the letters *F. D.* appear on the coinage.

In the British educational system Bible teaching and Christian worship have played an important part. This is due not merely to the fact that the Church has promoted education and that

churchmen are represented on the governing bodies, but also to the fact that clergy and laity alike believe that an education that leaves religion out is an empty thing for those who receive it. Instruction in Christian principles and practice in worship have for long been part and parcel of the educational programme. To the magic of the Authorised Version of the Bible, 1611, is partly due the hold that the Bible has exerted on the popular mind. But there were great translations before this one, and by 1611 the mind of the nation had already taken its colour from the truths expounded in previous versions. As early as the fourteenth century Chaucer urged that faith should issue in the form of *good works*. The religious attitude of Chaucer in the *Canterbury Tales* is thoroughly British. In his view a religion that is not self-critical and practical ceases to be vital.

Significant too is the part played in British history by Christian social reformers. These were men and women of deep religious faith who devoted their lives to leaving the world better than they found it. One thinks of John Howard, William Wilberforce, Lord Shaftesbury, George Cadbury, Thomas Chalmers, Dr Barnardo, Florence Nightingale, Elizabeth Fry, Charles Dickens—none of whom worked from political motives or through allegiance to any abstract theory of the rights of man. What they did was done from enthusiasm for Bible teaching and from anxiety to further Christian principles. Many of the favourable conditions enjoyed in Britain today are the result of these *idealists*' labours.

A 15

(*a*) Mention some peak periods of religious fervour in British history.

(*b*) Explain what these words or phrases mean :

prestige good works idealists

(*c*) Show that you understand the meaning of the sentence beginning ' In his view . . .'

(*d*) Write a few lines on the life and work of any *three* of the persons mentioned in the last paragraph above.

One of the peak periods of religious faith and fervour was the Puritan age. The word 'Puritan' has often been used in a contemptuous sense, critics decrying the Puritans' pre-occupation with morality, their supposed hostility to art and to general culture, and their desire to 'get on' in profitable business. But it should not be forgotten that the Puritans championed the cause of personal liberty and of Parliamentary authority at a time when these were in danger and that something of their stern outlook and their high seriousness has remained as a valuable leaven in the British character until this day. Nor is it fair to accuse the Puritans of being altogether indifferent to the graces of life, for both Cromwell and Milton were music-lovers, and when the Puritans were in power secular music flourished as never before (see *The Oxford Companion to Music*, under *The Puritans and Music*, and Percy Scholes' book, *The Puritans and Music*). The following passage points out part of the debt that is owed to the Puritans :

> For many years after the Restoration the Puritans were the theme of unmeasured *invective* and derision. They were exposed to the utmost licentiousness of the press and of the stage, at the time when the press and the stage were most licentious. They were not men of letters ; they were, as a body, unpopular ; they could not defend themselves ; and the public would not take them under its protection. They were therefore abandoned without reserve to the tender mercies of the satirists and dramatists. The *ostentatious simplicity* of their dress, their *sour aspect*, their *nasal twang*, their stiff posture, their *long graces*, their Hebrew names, the Scriptural phrases which they introduced on every occasion, their contempt of human learning, their *detestation of polite amusements*, were indeed fair game for the laughers. But it is not from the laughers alone that the philosophy of history is to be learnt. And he who approaches this subject should carefully guard against the influence of that *potent ridicule* which has already misled so many writers.
>
> Those who roused the people to resistance, who directed their measures through a long series of eventful years, who formed, out of the most *unpromising materials*, the finest army that Europe had ever seen, who trampled down King, Church and Aristocracy, who, in the short intervals of domestic sedition and rebellion, made the name of England terrible to every nation on

the face of the earth, were no vulgar fanatics. Most of their absurdities were mere external badges, like the signs of free-masonry, or the dresses of friars. We regret that these badges were not more attractive. We regret that a body to whose courage and talents mankind has owed inestimable obligations had not the lofty elegance which distinguished some of the *adherents* of Charles the First, or the easy good-breeding for which the court of Charles II was celebrated. But, if we must make our choice, we shall, like Bassanio in the play, turn from the specious caskets which contain only the Death's head and the Fool's head, and fix on the plain leaden casket which conceals the treasure.

Those had little reason to laugh who encountered them in the hall of debate or in the field of battle. These fanatics brought to civil and military affairs a coolness of judgment and an *immutability of purpose* which some writers have thought inconsistent with their religious zeal, but which in fact were the necessary effects of it. The intensity of their feelings on one subject made them tranquil on every other. . . . They had their smiles and their tears, their raptures and their sorrows, but not for the things of this world. Enthusiasm had made them Stoics, had cleared their minds from every vulgar passion and prejudice, and raised them above the influence of danger and corruption.

Macaulay, *Essay on Milton*

A 16

(*a*) For what reasons did Macaulay admire the Puritans?

(*b*) What trivialities in their manner and conduct did people scoff at?

(*c*) What serious vices in them does Macaulay condemn?

(*d*) In what ways did the conduct of the Puritans indicate that they were fanatics?

(*e*) What good qualities did the supporters of Charles I and Charles II have?

(*f*) For what principles did the Puritans fight in their conflict with the king?

[*You will not be able to deal with this point from what is said in the passage. Remember that a political issue was at stake as well as a religious issue*]

(*g*) Reading between the lines, one senses that the condition of the press and of the stage at the time of the Puritans left something to be desired. Quote a sentence from the passage which suggests this.

(*h*) What seems to have been wrong with the press and the stage ?

(*i*) Who were the Stoics ?

(*j*) What is the modern short form of fanatics ?
How is this word used and to what kind of people is it now applied ?
Should we disapprove of people of this kind ?

(*k*) Explain what these words or phrases mean :

invective	detestation of polite amusements
ostentatious simplicity	potent ridicule
sour aspect	unpromising materials
nasal twang	adherents
long graces	immutability of purpose

(*l*) Explain the allusion to Bassanio.
Why is this an appropriate allusion ?

(*m*) Point out *three* striking features of Macaulay's prose style.

A 17 Write out in your best handwriting and memorise any one of these passages :

Old Testament

Isa. xl.1–8 Prov. vi.16–22 Ps. viii.1–9
Ps. cx.1–9

New Testament

Phil. iv.5–8 Eph. vi.10–17 Rev. xxi.1–7

or any other good passage of a similar length.

A 18 Write an essay on ' Music in the time of the Puritans.'

A 19 Make a list of say twenty Biblical phrases frequently used in ordinary speech.
[*a word in season, the root of all evil, and so-on*]

The opinion has been expressed that religion is declining in Britain and that the Church is losing its influence. According to some people wars, scientific discoveries and the increase in the wealth of the average citizen have turned people's minds away from the Bible and from worship. But it is a mistake to be too pessimistic in this matter, for signs are not wanting that there is an anxiety to establish a Christian order in the community, and that a large section of the British people are as religious at heart as they ever were. The number of religious and semi-religious books and brochures coming from the press is a reassuring sign, as is the interest shown in religious broadcasts and in broadcasts in which religious matters are discussed.

Far too much importance is ascribed just now to the post-war revolutionary upheavals; they have stirred up the unsavoury dregs which every civilisation deposits; they have not changed human nature, nor its fundamental needs. Ecclesiastical institutions may be destroyed, their property confiscated, their buildings burnt, their priests murdered. But personal religion—the life of prayer, which is 'the elevation of the mind to God,' penitence and the craving for forgiveness, the ardent desire to rise above the fleeting shadows of this mortal life and to behold the land which is 'very far off' and yet 'closer to us than breathing and nearer than hands and feet,' all that is summed up in the words devotion, contemplation, mysticism—varies very little from age to age and from east to west, and we may fairly assume that it is indestructible. The longing will never cease; our hearts, as Augustine says, are troubled until they rest in God.

Dean Inge, *An Essay on Religion*

A 20

(*a*) State why the devotion to religion and to the Church is apparently weakened in war-time.

(*b*) State to what extent people's minds have been diverted from religion by :

the advance of science
the rise in the standard of living

(*c*) Why is it unwise to be pessimistic regarding the state of religion today and in the future ?

SECTION IV

CRITICISMS OF THE BRITISH

It is not always pleasant for the members of any nation to hear what the foreigner thinks of them. Foreign opinion, of course, may be coloured by jealousy or prejudice, or by the observers having had unfortunate experiences in their dealings with the nation criticised.

The British, for instance, have not infrequently been accused of laziness and stupidity, not to mention hypocrisy, pride and self-assurance.

A 21 What circumstances in the history, the manners or the way of life of the British may have given rise to the charges mentioned above ?
To what extent do you think these charges are well-founded ?

A 22 What bad impressions might be carried away by a foreigner visiting your district ?

A 23 Is self-confidence a virtue or a vice ?
Why is self-confidence a necessary quality in a man or a nation that wishes to get on ?
When does it become objectionable ?

A 24 Of what things might a Britisher be justifiably proud ?
Of what things might he be justifiably ashamed ?

A 25 What impressions have you formed of the national character of any foreigner you have met ?
What steps would you like to take to verify the truth of the opinions you have formed ?

Many foreigners have commented on the apparent intellectual laziness of the British, and their indifference to learning and the fine arts. In support of his opinion the foreigner has pointed to the fact that the British tend to be poor linguists.

A 26 Assuming the latter statement to be correct can you think of any reasons why the British are not good at foreign languages?
[*Consider perhaps the quality of the teaching, the fact that so many foreigners speak English, the imperialistic mentality, the lack of opportunity of meeting foreigners, of a possible deficiency in the British ear*]

A 27 What are some of the advantages of being able to read and speak foreign languages? Would it be more useful, for most people, to be able (*a*) to *speak* French, but not read it, or (*b*) to *read* French and not speak it?

A 28 Apart from attending classes, how can one improve one's mastery of a foreign language?

A 29 What are dead languages?
Why do people learn dead languages?

The foreigner has pointed also to the apparent contempt British schoolboys have for study and for studious schoolmates.

A 30 Is it your experience that British boys adopt this attitude?
What is your opinion of this attitude?
Are British boys different, in this respect, from other boys?

A 31 On prize-giving days at school one often hears a speaker say that he never won a prize. Why do so many speakers make such an admission?
Why do some people object to confessions of that kind?
What might be the reaction of the prize-winners?

A 32 What are the arguments for and against the practice of awarding prizes in school, (*a*) for merit, (*b*) for effort?

A 33 What justification is there for the charge that the British are not sympathetic to the arts?
[*Think of the artist's difficulty in making a living, of the relatively small attention paid to art in many schools, of the ugliness often seen in*

town and country. Think on the other hand of British achievements in the arts]

A 34 Give some evidence from actual achievements in commerce, politics, literature and the arts of British capacity for original thinking and of British interest in the things of the mind.

A 35 By reference to the devices invented during the two world wars, illustrate British practical capacity and resource.

SECTION V

BRITISH CHARACTERISTICS

Common Sense

Foreign opinion of the British character has not of course been altogether unfavourable ; far from it. There has indeed been broad general agreement that the British are outstanding for certain admirable qualities. Moderation and common sense are two of the virtues the foreigner has acknowledged as typical of the British.

A 36 Mention some ways in which British common sense shows itself.

[*Think of the behaviour of people at national celebrations, in social life and sports and on holidays*]

A 37* ' The sense of balance, capacity for compromise, or sound political sense that has distinguished the British people in the past has been due to the healthy union of individualism and collectivism in their nature.' Explain what this means.

Sense of Duty

The foreigner has acknowledged too that as a nation the British are dependable and have a high sense of duty. It is recognised that Wellington was typically British when he said, ' There is

little or nothing in this life worth living for, but we can all of us go straight ahead and do our duty.'

A 38 Quote Nelson's signal on the eve of the battle of Trafalgar.

A 39 Mention some instances in the life of the individual when it is difficult for him to know where his duty lies, owing to a conflict of loyalties.
At such times how does one decide what to do ?

A 40 Is disobedience ever pardonable ?

Respect for Law and Fair Play

Foreign opinion recognises also that the British have a great respect for law and that they like fair play, refusing for instance to kick a man when he is down or to take a mean advantage.

A 41 What are some of the things that as lovers of fair play the British have disliked in the conduct of other nations ?

A 42 What is mob law ? Is it the same as lynch law ?
Mention some cases from real life of the course of events being determined by the one or the other.

A 43 In what different ways does the English *or* Scottish legal system show the British fondness for justice ?
[*Think of the jury system, the appeal courts, the probation system, the fact that a man cannot be hanged on his own confession*]

A 44 Do you consider it fair that in Britain ignorance of the law is no excuse for having committed a crime ? Give reasons for your answer.

A 45 Explain why it is that 'where law ends tyranny begins.'

A 46 Write an article on the British policeman.
[*Consider his duties, such as protection of life and property, the prevention and detection of crime ; his uniform, with its lack of ostentation ; his unaggressive manner and his apparent lack of weapons ; his independence of party politics*]

A 47 Mention some ways in which the British people show their liking for fair play in sport.
Mention some things that bad sportsmen are sometimes guilty of.
[*Take your examples from different sports*]

Love of Freedom

There is general agreement among foreigners that the British love freedom in thought, speech and action, and that they respect other people's rights and other people's opinions and personality. To this love of freedom in all its manifestations the British owe the variety of their living and the variety of their thinking. From it too has come that mental climate in which new truth thrives. To it the British owe a large part of their happiness.

A 48 In what ways is the freedom of the individual restricted in non-democratic countries ?
In what ways would British life have been changed if Germany had won the Second World War ?

A 49 Why is it true to say that during a war a nation has to surrender many of its liberties in order ultimately to preserve them ?

A 50* Name *three* freedoms enjoyed by British subjects. Do *all* British people enjoy these freedoms equally ?

A 51* 'Freedom can only be enjoyed where there is a framework of restriction.' Illustrate the truth of this by referring to :
the existence of law
the conduct of debates
the exercise of rules in school life

A 52 What does 'tolerance' mean ?
Can one be too tolerant ?
Name some famous Englishmen who were intolerant, and estimate the place these men occupy in history

A 53 (*a*) ' The British respect for the freedom and personality of the individual is seen in the tolerance shown to conscientious objectors in war-time.' Before reading the following passage discussing the matter, give your views on conscientious objection. Do you think that conscientious objectors should be exempted from war service ? Give the reasons for your answer.

The conscientious objector does what the rebel does not. He appeals to a higher law altogether than the law of the State. The Jacobites of 1745 and the supporters of King George II were essentially aiming at objects on the same plane, as one may say, and justified their objects by arguments of the same sort, with a different termination. Neither appealed to a different standard of morals or a different standard of *expediency* from the other ; but it is the very essence of the conscientious objector's position that he says the State has, up to a certain point, undoubted authority over him, but that in this respect he is bound to obey a higher law than the law of the State—a religious law or a moral law which prohibits him from obeying the law of the State. ' I only ask,' he says, ' leave to obey it in my own person, and because I feel the burden of it upon me. I am bound, as I conceive, to obey this higher law. I am bound, therefore, to disobey the lower law of the State, not because I am seditious or rebellious, or because I want to impose my opinions upon anyone else in the world, but because every individual is responsible here and hereafter for what he does by his own act and by his own will, whether the State commands him or whether it does not. . . . '

We ought to maintain that the State must conform to the higher law. And so we say as against the Germans. But shall we even retain to ourselves that self-respect which is essential in maintaining a great moral cause if we do not act up to our own principles for which we are fighting in the face of Europe, if we do not say to ourselves and in our own country when people are acting conscientiously that their conscience must not be forced, and when they obey their conscience that they must not be punished and disabled for so obeying, because that is the allegiance we owe to the higher law we obey, and because so we must act as citizens of the true city of the new Jerusalem which is the mother of us all ?

It is in the belief in that higher region of allegiance which imposes upon us something more than the State can ask from us,

and which gives us something that the State can never give, that we should *vindicate* the great cause that we have in hand. . . .

I hope, therefore, that this *amendment* will be rejected. I hope it first of all because it is a *retrospective* law, and so contrary to all sound principles of legislation. I hope it still more because it appears to enforce the law of the State as superior to the moral law ; and I am certain that if we give countenance to that way of thinking, we run the danger of becoming, as I fear that the Germans have some of them become, idolaters of the State, so that it is, indeed, the abomination that maketh desolate, a blood-stained idol, the Moloch of our time.

Lord Hugh Cecil, during a debate in Parliament

(*b*) State clearly in your own words the arguments advanced by the speaker in support of toleration for conscientious objectors.

(*c*) Explain why the Jacobites cannot be regarded as conscientious objectors.

(*d*) Is the point of view you expressed in answering A 53 (*a*) above in any way altered as a result of reading the extract from Lord Hugh Cecil's speech ?

(*e*) Explain what these words mean :

expediency	vindicate
amendment	retrospective

The respect shown in Britain to objectors in war-time is one aspect of the respect shown towards minority groups and the attention paid to minority opinions. This respect comes not merely from a faith in freedom for the individual but from reasons of an even more realistic kind. These are stated in the following passage :

If any opinion is compelled to silence, that opinion may, for aught we can certainly know, be true. To deny this is to *assume* our own *infallibility*.

Secondly, though the silenced opinion be an error, it may, and very commonly does, contain a portion of truth ; and since the general or prevailing opinion on any subject is rarely or never

the whole truth, it is only by the collision of adverse opinions that the remainder of the truth has any chance of being supplied.

Thirdly, even if the received opinion be not only true, but the whole truth ; unless it is suffered to be, and actually is, vigorously and earnestly contested, it will, by most of those who receive it, be held in the manner of a prejudice, with little comprehension or feeling of its rational grounds. And not only this, but, fourthly, the meaning of the doctrine itself will be in danger of being lost, or enfeebled, and deprived of its vital effect on the character and conduct ; the *dogma* becoming a mere formal profession. . . .

The price paid for this sort of intellectual pacification is the sacrifice of the entire moral courage of the human mind.

John Stuart Mill (1806–73)

A 54 (*a*) Express in your own words the reasons advanced here why the opinions of a minority should be respected.

(*b*) Give the meaning of :

assume infallibility dogma

A 55 What can be said for and against the practice of making compromises ?

A 56 Can you imagine any occasions when as a member of a minority at a meeting you would decline to go in with the majority after a vote had been taken ?

A 57 Mention some great movements in history which started as minority movements.

Areopagitica, one of the greatest pleas in English on behalf of democratic rights, was published in 1644. The title of the pamphlet, taken from the Greek, means ' an address to Parliament,' and in it, at a time when the State was threatening a strict censorship, its author, John Milton, courageously argued the case for the preservation of the freedom of the press. During the civil war in England, when the Parliamentary forces were fighting against the Royalists, Parliament proposed that no publication should be printed or sold without first having official approval. Though Milton was himself a Parliamentarian, he strongly resisted this proposal.

Milton advanced two main objections to censorship of the press. In the first place, it was preposterous for able writers to be subjected to the control of petty-minded officials incapable of sifting good books from bad. 'I hate a pupil-teacher,' he said. In the second place, truth could only be arrived at from free discussion, whereas enforced uniformity of thought would inevitably lead to spiritual deadness. 'Where there is much desire to learn,' he said, 'there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.'

Milton nevertheless recognised the harm wrought by 'bad' books (by which he meant those of a *seditious*, *libellous* and *blasphemous* nature). But he believed that it was the lesser of two evils, for if censorship prevailed, many good and 'bad' books alike would be suppressed. He acknowledged that steps should be taken to deal with 'bad' books, but considered that it was for the courts to take action after publication—which is the method still adopted today.

Although the censorship of the press may not at the moment be a live issue in British domestic politics many people consider that constant vigilance is necessary, especially at a time when government controls increase in both number and intensity. Today it is sometimes affirmed that there are indirect but no less evil methods of limiting freedom of speech than by censorship, e.g. the control of newsprint and the partisan ownership of newspapers. The extent to which there should be freedom of expression in broadcasting, also, is a matter still causing controversy. And there are many who urge stricter censorship of films, including thinkers genuinely sympathetic with culture and liberty (see under 'The Cinema' in the section of this book entitled 'The Arts, Old and New').

A 58

(*a*) After reading the above paragraphs several times give in your own words Milton's main arguments against the censorship of the press.

(*b*) Can you think of any other reasons why there should not be a press censorship ? (But if you consider that censorship is at any time expedient, give reasons for your opinion.)

(*c*) On what grounds would Milton ' hate a pupil-teacher ' ?

(*d*) Is prosecution after publication a satisfactory method of checking the influence of bad books ?

(*e*) Give the meaning of :

seditious libellous blasphemous

(*f*) In what way other than by censorship could bad taste and pernicious influences be removed from the newspapers without direct censorship ?

(*g*) Write an essay on ' Censorship in war-time.'

[*Discuss perhaps the need for it, the censoring of telephone conversations, letters and the like*]

(*h*) Why is the *Areopagitica* so important historically ?

(*i*) Give instances of the struggle for either religious *or* political liberty in British history.

[*Think of 1215, 1649, 1688 ; of struggles whether in England, Wales, Scotland or Northern Ireland*]

[*For other questions on Freedom see under ' Aspects of Democracy '*]

Good Citizenship

Observers have praised the British tradition of citizenship, as seen in :

(*a*) the volunteer system in times of crisis
(*b*) the existence of charitable institutions
(*c*) the purity of British public life
(*d*) the loyalty shown in war-time
(*e*) efforts at social improvement

A 59 Write a paragraph on any one of the points mentioned above.

A 60 Is it correct to say that the standard of morality and of manners in Britain has gone down in recent times ? If so, can you give any reasons for this ?

A 61 How can a realisation of the elements of good citizenship be promoted in people who lack it ?
[*Think of the cinema, broadcasting, hoardings, the Church, the law*]

A 62 What are some of the things tending to make people into bad citizens ?
Mention some evils in British social life which in your opinion ought to be remedied.
How could an improvement be brought about ?

A 63 In what different ways can schoolboys and schoolgirls play their part as good citizens ?
[*Think of things they can do as well as of things they ought not to do*]

Citizenship goes far beyond voting, paying taxes, sitting on a jury and the other duties expected by a nation from its members. Properly conceived, it involves all a man's actions which touch his fellow citizens, and affect the health and well-being of the State : it is almost *co-extensive* with his duty to his neighbour. It includes everything which the law requires, but also many duties about which it is silent and which are left to the individual conscience. It is not passive, not mere *abstention* from uncivic conduct. It is active. 'We regard the man who holds aloof from public duties not as "quiet" but as "useless."'[1] 'Public life is a situation of power and energy ; he trespasses against his duty who sleeps upon his watch as well as he that goes over to the enemy.'[2] The ideal state is one where every citizen is determined to be a part of the community, to share its burdens, to put its interest before his own, to sacrifice, if need be, his own wishes, convenience, time and money to it. It is a machine of which no part is idle or inefficient, none rusted, broken or ill-fitting, in which each pulley and cog takes up its full share of the load, and plays its part in the swift and smooth running of the whole. A man who evades his taxes is, so far, a bad citizen ; but so is one who, in giving a vote for parliament, thinks only of his private interests, or is too indifferent or lazy to vote at all ; so is the bad employer, whose treatment of his employees is not only a breach of the moral law, but adds to the social problems of the country ; so

[1] Thucydides, *History II*, 40

[2] Burke, *Thoughts on the Present Discontents*

are *profiteers* and the traders and clients of the '*black market*'; so are workmen, who strike for some private interest when the existence of their country is at stake; so is the man who would be useful in local government but evades the burden, not because he cannot, but because he will not, spare the time.

There is plenty of bad citizenship in Britain, but there is probably more good citizenship here than in any other country, though it is not always labelled by that name. It appears in the numberless gifts and legacies for charitable and kindred objects, and in the uncounted instances where private effort performs duties of public interest, ranging from the Zoological Society to the care of the blind, from the Life-boat Institution to the Scout Movement, from the preservation of scenery and historic buildings to the work of the motoring associations; look through the twenty-eight pages of societies and institutions in *Whitaker's Almanack* if you wish to see how many national activities depend on individual enterprise. There are idle rich in Britain, but they are fewer than the less-conspicuous class of wealthy or well-to-do persons, who might live wholly selfish lives, but who give time and money without stint to public service. A nation where all the universities have been created by private initiative, where municipal government and the administration of justice is largely carried out by unpaid work, where the Co-operative Movement was organised, where a third of the peace-time army is recruited by civilians giving up their leisure time to military training, where the Home Guard immediately created itself in response to public need, is not wanting in the spirit of good citizenship.

Sir Richard Livingstone,
Education for a World Adrift (Cambridge University Press)

A 64

(*a*) Enumerate the different types of bad citizenship mentioned here.

(*b*) Enumerate the proofs of the good citizenship in Britain mentioned here.

(*c*) To what extent can good citizenship be taught? In what ways can it be taught in schools?

(*d*) To what extent can it be made compulsory?

(*e*) Why are so many people reluctant to assist in local government affairs?

(*f*) What are the objections to there being non-professional magistrates ?

(*g*) Mention some ways in which people you know practise the type of good citizenship mentioned here.

[*Do not mention any people by name*]

(*h*) Give the meaning of these words as used in the passage :

co-extensive profiteers
abstention black market

Mention some occupations in which men and women sacrifice their comfort and their chances of material success to their service to mankind.

Investigate the life and work of any one such person.

[*For other questions on citizenship see under ' Aspects of Democracy '*]

Being a Gentleman

The foreigner has acknowledged too that the British are a nation of gentlemen. To be a gentleman, in fact, in the best sense of the term, was for several generations almost an ideal in the minds of many British people. The following is probably the best-known definition of a gentleman :

> It is almost a definition of a gentleman to say he is one who never inflicts pain. This description is both refined and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him ; and he *concurs* with their movements rather than takes the *initiative* himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature ; like an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them. The true gentleman in like manner avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast—all clashing of opinion, or *collision of feeling*, all restraint, or suspicion, or gloom, or resentment ; his great concern to be to make everyone at their ease and at home. He has eyes on all his company ; he is tender towards the bashful, gentle towards the distant, and merciful

towards the absurd ; he can recollect to whom he is speaking ; he guards against unseasonable *allusions*, or topics which may irritate ; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere *retort*, he has *no ears for slander* or gossip, is *scrupulous in imputing motives* to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes *personalities* or sharp sayings for arguments, or *insinuates* evil which he dare not say out. From a long-sighted prudence, he observes the maxim of the ancient sage, that we should ever conduct ourselves towards our enemy as if he were one day to be our friend. He has too much good sense to be affronted at insults, he is too well employed to remember injuries, and too indolent to bear malice. He is patient, forbearing, and resigned, on philosophical principles ; he submits to pain, because it is inevitable, to bereavement, because it is *irreparable*, and to death, because it is his destiny. If he engages in controversy of any kind, his disciplined intellect preserves him from the blundering discourtesy of better, though less-educated minds ; who, like blunt weapons, tear and hack instead of cutting clean, who mistake the point in argument, waste their strength on trifles, misconceive their adversary, and leave the question more involved than they find it. He may be right or wrong in his opinion, but he is too clear-headed to be unjust ; he is as simple as he is forcible, and as brief as he is decisive. Nowhere shall we find greater *candour*, consideration, indulgence ; he throws himself into the minds of his opponents, he accounts for their mistakes. He knows the weakness of human reason as well as its strength, its province and its limits. If he be an unbeliever, he will be too profound and large-minded to ridicule religion or to act against it ; he is too wise to be a *dogmatist* or *fanatic* in his infidelity. He respects piety and devotion ; he even supports institutions as venerable, beautiful, or useful, to which he does not assent ; he honours the ministers of religion, and he is contented to decline its mysteries without assailing or denouncing them. He is a friend of religious toleration, and that, not only because his philosophy has taught him to look on all forms of faith with *an impartial eye*, but also from the gentleness and effeminacy of feeling, which is the attendant on civilisation.

John Henry Newman (1801–90)

A 65
(*a*) Quote from the above passage phrases or sentences which indicate that a gentleman has the following characteristics :

consideration for others
large-heartedness
sympathetic imagination
reserve

(*b*) Has a gentleman any other characteristics not mentioned in the passage ?

(*c*) Have you any criticism to make of Newman's definition ?

(*d*) What do we mean when we say that a person is philosophical ?

(*e*) What does Newman say about a gentleman's religious beliefs ?

(*f*) Give the meaning of the following words and phrases as used in the passage :

concurs
initiative
collision of feeling
allusions
retort
no ears for slander
scrupulous in imputing motives
personalities
insinuates
irreparable
candour
dogmatist
fanatic
an impartial eye

(*g*)* Point out any striking features of the style of this passage.

A 66 What does the expression ' country gentleman ' usually mean ?
What has caused the decline in the fame and influence of the country gentleman in modern times ?
[*Consider the effect of wars and taxation, of the influence of ideas from America and Russia, of the spread of education, of the collapse of British agriculture in the seventies and so on*]

A 67* Who wrote this line ?—

Trouthe and Honour, Fredom and Curteisye

Tell what you know of the person of whom it was spoken.

A 68 What qualities possessed by the English gentleman is it desirable for the British character to retain in some form or other ?

Humour

It is readily admitted too by the foreigner that a sense of humour is a characteristic of the British people. A sense of humour is a saving grace. It prevents people from falling into all sorts of absurdities and rescues them from defeatism in war-time. No kind of fanaticism can develop so long as a nation keeps its sense of humour, and it is worth noting that the British have seldom been so immoderate in their enthusiasm as to become fanatical.

No analysis of humour can be at the same time complete and brief. The following points, however, might be noted in passing :

(*a*) a dislike of extremes makes people smile at too violent a departure from the normal in character and conduct ;

(*b*) a quick awareness of the incongruity of things gives rise to that subtle humour which is lost on those who laugh only at broad jokes and slapstick ;

(*c*) a readiness to see the funny side of awkward situations sustains morale ;

(*d*) a fondness for sheer nonsense is a feature of British literature and of British broadcasts ;

(*e*) a satirical tone in much British humour seems to indicate a strong moral sense.

A 69

slapstick	cross-talk
parody	burlesque
comic relief	comedy of situation
wisecrack	leg-pulling

Take any three of the above and explain what they mean.

A 70 Compile a list of say *eight* British authors whose work is humorous in a greater or less degree.
Write a short essay on the humour of any *one* of them.

A 71 Give an account of any great comic character in a novel *or* play in English.

A 72 Why is a sense of humour a valuable gift ?
Can one cultivate a sense of humour ?
Is it possible to be too funny ?

A 73 Distinguish between :
humour and good humour
wit and humour
humour and satire
sarcasm and irony
[*see H. W. Fowler,* ' *Modern English Usage* ' *under* ' *Humour* ']

A 74 Write a short article on humour in advertising.

A 75 Write a short essay on any one of the points (*a*) to (*e*) mentioned above.

A 76* Subject for study :
The pun in English literature
or
Nonsense in literature

Love of the Open Air

Students of British social life point admiringly also to the British love of exercise in the open air, and of adventure.

A 77 What signs are there of this characteristic in the British way of life ?

A 78 Choose any youth organisation with which you are familiar and explain how it encourages in its members a love of the open air.

A 79 Write a short essay on some outstanding episodes in the history of British open-air adventure.

A 80 Explain what the following statement means :
'Adventure and exploration afford an outlet for energies that might otherwise be expended in harmful directions.'
Do you agree with the statement ?

Love of Animals

Many foreigners have commented with some amusement on the fondness of the British for animals, the less friendly of them suggesting that some of the charity bestowed on animals might be devoted to more deserving objects.

A 81 What evidence is there for saying that in Britain a great deal of care and affection is bestowed on animals ?
Do you consider that the attention to them is overdone ?

A 82 Write a short article describing some of the pleasures derived from keeping pets.

A 83 Give your opinion of the training of animals (*a*) for racing, (*b*) for performing purposes.

A 84 What are some of the things that should be observed by those who keep animals as pets ?
[*Draw up rules for the animals when at home, on the street, in buses and so on*]

Love of Sport

The British love of sport has also been widely remarked upon by foreign observers, sometimes admiringly, sometimes critically.

A 85 What is the value to the individual of taking part in team games ?
[*Think of the training in co-operation, in obeying the rules agreed upon, of putting one's services and talents at the disposal of a group, and so on*]

A 86 In what respects can games teach people the difficult art of self-government ?
[*Consider the hints given for the previous answer*]

A 87 To what extent would British life, character and achievement have been different had people not been keen on games ?
[*Consider the case of some nations that have not gone in so much for sport*]

A 88 To what extent has the growth of organised games like football been a good thing for the community ? What bad features have appeared ?

A 89 How can participation in sports and games be encouraged among young people, and among adults ?

A 90 Discuss the effect on sport of (*a*) professionalism, (*b*) betting and gambling.

A 91 Debate : Does spectating spoil sport ?

A 92 What are the British national games ?
Which games or sports have been introduced as a result of the invention of the combustion engine ?

A 93 ' The very speech of the British savours of sport.' Make up a list of expressions that have passed into the English language from sport.
[*For example, an also-ran, not cricket, throw up the sponge, taking the plunge*]
[*For other questions on Sport see under ' The Art of Living '*]

MORE SUBJECTS FOR ESSAYS

A 94 Some Scottish/Welsh/Irish characteristics
The traditional elements in English literature
The quotation from George Santayana at the beginning of this Part (page 1)

The value of an hereditary monarchy
What makes a nation ?
*Nationalism and internationalism
' When the Anglo-Saxons arrived in Britain civilisation suffered a set-back.'
' The fusion of races makes for sanity and genius.'
Why were invaders attracted to the British Isles ?
The influence on British character and history of (*a*) the Danish settlements, (*b*) the Norman Conquest

BOOKS FOR FURTHER READING

Barker, Ernest, ed. *The Character of England* (Oxford University Press)
Barker, Ernest, *Britain and the British People* (Oxford University Press)
Brogan, Denis, *The English People* (Hamish Hamilton)
Brogan, Denis, *U.S.A.* (Oxford University Press)
Bryant, Arthur, *English Saga* (Collins and Eyre and Spottiswoode)
Čapek, Karel, *Letters from England* (Geoffrey Bles)
Catlin, George, *The Anglo-Saxon Tradition* (Kegan Paul)
Cohen-Portheim, Paul, *England, the Unknown Isle* (Duckworth)
Collier, Price, *England and the English* (Duckworth)
Darling, Fraser, *The Story of Scotland* (Collins)
Dixon, W. Macneile, *The Englishman* (Hodder and Stoughton)
Emerson, Ralph Waldo, *English Traits* (Oxford University Press)
Finlay, Ian, *Scotland* (Oxford University Press)
Inglis, W. B., *British Ideals in Education* (Craig and Wilson)
Laird, John, *The Temper of British Ideals* (Craig and Wilson)
Leacock, Stephen, *My Discovery of England* (John Lane)
Maillaud, Pierre, *The English Way* (Oxford University Press)
Maurois, André, *Conseils à un jeune Français partant pour l'Angleterre* (Macmillan)
Mowat, R. B., *The Victorian Age* (Harrap)
O'Faolain, Sean, *The Story of Ireland* (Collins)
Parker, Eric, *British Sport* (Collins)
Priestley, J. B., *English Humour* (Longmans, Green)
Priestley, J. B., *English Journey* (Heinemann)
Read, Herbert (ed.), *The English Vision* (Eyre and Spottiswoode)

Renier, G. J., *The English : are they human ?* (Williams and Norgate)
Rowse, A. L., *The English Spirit* (Macmillan)
Smith, Janet Adam, *Life among the Scots* (Collins)
Thomas, Dylan, *The Story of Wales* (Collins)
Trevelyan, G. M., *English Social History* (Longmans, Green)
Trevelyan, G. M., *History of England* (Longmans, Green)

B

THE ARTS, OLD AND NEW

The life of man in every part hath need of harmony and rhythm.

Plato (5th century B.C.)

If a man were permitted to make all the ballads, he need not care who should make the laws of a nation.

Andrew Fletcher of Saltoun (1655–1716)

I strove with none, for none was worth my strife;
Nature I loved, and, next to Nature, Art.

Walter Savage Landor (1775–1864)

SECTION I

PAINTING AND APPLIED ART

The Appeal of Beautiful Things

When the average man to-day tells his friends ' I know nothing about art ! ' he is not really speaking the truth. He only means that he has not paid much attention to things like architecture, sculpture, or painting, and does not profess to be any judge of such matters. But these arts are only just a few out of hundreds of ways in which art is created and enjoyed. The man who *disclaims all knowledge of art* can probably see at a glance the beauty of a first-class stream-lined motor car. He knows that motor cars, to begin with, were clumsy mixtures of horse vehicles and petrol engines, and he can see how in thirty years the engineer, the *research chemist*, and the coachwork craftsman, between them, by gradually adapting every part to its purpose, have evolved a whole that is not only efficient, but extremely satisfying to the eye. None of these inventors or *operatives* ever said to himself ' I am an artist ' ; each of them has followed *a definitely practical aim* but the total result of their work and their enthusiasm shows that something else has now crept in, something which makes the car not only a pleasure to use, but a pleasure to contemplate. This something else, which we feel to be higher than mere *utility* or mere comfort, is art.

J. E. Barton, *Modern Art*
(BBC pamphlet, The Changing World Series, No. 6, 1932)

B 1

(*a*) Express the ideas of this paragraph in one or two sentences.

(*b*) Why were motor cars clumsy and unlovely when they first appeared ?

(*c*) State what is meant by :

disclaims all knowledge of art — operatives
research chemist — a definitely practical aim

(*d*) What is the difference between art and craft ?

The Principles of Good Design

It is sometimes thought as far as everyday things are concerned that beauty is an ' extra,' that usefulness is the only thing that matters, and that an ugly thing may even be ' good enough for the purpose.' This idea arises partly as a reaction from the tendency in the nineteenth century to ' beautify ' things by superimposing on them fantastic decorations, which were not necessary to the structure and which were often offensively pompous in themselves. Modern taste recoils from ornament of that sort. The modern view is that a thing should in the first instance serve the purpose for which it is intended, and in the second should betray its purpose at a glance. It holds, too, that the more fit a thing is for its purpose the more perfect will its structure be, and that, within the limits of the materials of which it is made, this very perfection will make it beautiful. Beauty, in short, is not an ' extra,' but is inherent in the perfection of design. A boat, a ploughshare, a fiddle-bow, a cricket-bat, a trowel, a jug—any beauty that these possess (and they possess a good deal of beauty) comes from the perfection of their design ; and this design is determined by the purpose for which each is made. An ugly ploughshare cannot be a good ploughshare, for it cannot meet the technical demands of an expert ploughman, having been made by a bungling hand. ' That law of adaptation which shapes the wing of a swallow and prescribes the poise and elegance of the branches of trees, is the same that demands symmetry in the cornrick and convexity in the beer-barrel ; the same that, exerting itself with matchless precision through the trained senses of haymakers and woodmen, gives the final curve to the handles of their scythes and the shafts of their axes. The stream-lining of birds and fish shows how nature adapts itself to its environment and to its purpose. Their beauty comes from their fitness for their purpose. And it is interesting to note that the aeroplane, the railway engine and the motor car, built for speed and for quick turning, copy the stream-lining seen in birds and fish. In doing so they not only acquire a graceful and simple beauty through their design but become more fit for the purposes which they have to fulfil.'

B 2

(*a*) Mention some objects that in your opinion are offensively pompous.

(*b*) Write down the names of all the things mentioned in the foregoing passage as examples of utility combined with beauty.

(*c*) What do we mean when we say that a ship has ' fine lines ' ? Mention other things not already referred to which have fine lines.

(*d*) Express the thought of lines 11–28 above in not more than fifty words.

(*e*) Explain, as for someone who has never seen it, what streamlining is.

(*f*) Give a few more examples of animals whose appearance has been determined by their environment or by what they have had to do.

The beauty of an article does not come from the late addition of ornaments or of surface decorations. An article ugly in shape cannot become beautiful through the addition of unessential markings or colourings ; and many an article, undecorated and uncoloured, is beautiful by virtue of its shape alone. Much excellent craft-work—pottery, textiles, woodwork and the like—is of outstanding plainness. Its charm arises from the excellence of its design and from the way the craftsman has used the natural colours of his materials. It is noticed, too, that craft-work is at its best when made of the materials native to the place of its manufacture, and by craftsmen native to that place. Harris tweed, Cornish pottery, German woodwork, Chinese porcelain, Indian carpets—all these bear the impress of the place of their origin ; and they draw their beauty from having been fashioned by men and women who know all the subtleties of the material, and who love the material because it has been part and parcel of their environment since birth. Artistic craft-work is the creation of a man who loves the material he works with, and who takes a pride in shaping it to his heart's desire.

B 3 After reading the above passage once or twice close the book and write a sentence beginning : ' The best craft-work is produced when . . .'

B 4 Why is the disappearance of handwork by craftsmen so regrettable a feature of modern life ?

B 5 In what different ways does simplicity show itself in a piece of good craft-work ?
[*For other questions on these lines see under ' Work ' in the section ' The Art of Living '*]

In the *Journal of the Royal Society of Arts* in May 1944, in some correspondence on the question of design, this statement was made :

' An article is of good design if it satisfies the following conditions :

(i) it *fulfils its function perfectly*,

(ii) it has beauty of form (i.e. size, shape, proportion) and colour,

(iii) it has integrity, i.e. *is indicative of its purpose*, is made in the most suitable manner and of the most suitable materials, having due regard to both contemporary methods and contemporary materials,

(iv) its decoration, if any, is in keeping with the purpose of the article and the method of making it,

(v) it expresses the spirit of its age and the imagination of the artist who designed it.'

B 6

(*a*) State what is meant by the following statements :

(i) fulfils its function perfectly, (ii) is indicative of its purpose

(*b*) Do you recall having seen a building that has disguised its purpose in order to look ' beautiful ' or imposing and has in so doing become ridiculous ?

(*c*) Mention some articles you have seen whose decoration is not in keeping with their purpose.

(*d*) In what ways do modern housing schemes *or* modern churches *or* modern pieces of furniture express the spirit of the age? Mention other things that do so too, and explain in what respects.

(*e*) When is beauty of form independent of function and purpose?

The Ascendancy of Applied Art

The emphasis in this section has so far been laid on what is called Applied Art rather than on pictures. This is because, in our opinion, beauty appears to the eyes of most people through the things of everyday use rather than through formal paintings in galleries. It requires an effort for most people to look at pictures: it requires time and some training. It may be, too, that the present age is not a picture-looking age. The present age seems to be more interested in material things than in contemplation, and in such an age it is natural that incitements to contemplation—like statues, cathedrals and oil paintings—should receive less attention. Creative artists in a material age will therefore tend to devote themselves to art as applied to articles of everyday use. Consciously or otherwise they conform to the mood of their period. The absence of creative art in the grand style in the twentieth century must not be attributed to a dearth of capable artists, but to the absence of the spiritual environment or atmosphere that gives the great artist his inspiration. As the greatest art is an instrument of spiritual contemplation we are unlikely to see any new masterpieces of art or sculpture until there is a religious revival, or a political revival of such significance as to have an almost religious value.

B 7 Why do modern artists not display their talents so much in pictures and statues as did the artists of earlier ages?
[*Mention reasons other than those indicated above if you wish*]

B 8 What is applied art ?
Why is it gratifying to see a widespread practice of applied art ?

B 9 What is a religious revival ?
Mention any famous religious revival.
Mention any political movement that almost assumed the character of a religious revival.

What Pictures do for Us

There is no need therefore to be embarrassed if you cannot share some people's enthusiasm for pictures. But it is worth remembering that through not being interested in pictures you are missing something.

In the first place, pictures open our eyes to the beauty of the everyday world :

> . . . we're made so that we love
> First when we see them painted, things we have passed
> Perhaps a hundred times nor cared to see ;
> And so they are better, painted—better to us,
> Which is the same thing. Art was given for that.
>
> Browning, *Fra Lippo Lippi*

Many a person has discovered how beautiful his homeland is through seeing it pictured on canvas. The sensitive and trained eye of the artist can often see beauties that the untrained person is blind to. And it is unwise to accuse the artist of exaggeration, as people sometimes do. Modern photographs in natural colour have proved that hidden from the untrained eye there are many colours that sensitive film records. Thanks to artists, and now to colour photographs, many people have come to look for and see subtle tones and shades in an ordinary scene which at one time they would have passed by.

Pictures also enable us to escape from the worries and trivialities of everyday life.

There they are, the records of human industry and genius, stars shining in a quiet sky, the books, the statues and the pictures, which in their strange immobility preserve the strong passionate

life of generations upon generations, so that we see with Homer's eyes, think the thoughts of Sophocles or Virgil, sit down to conversation with Cervantes and share the vision of Michael Angelo.

W. Macneile Dixon, *The Human Situation* (Arnold)

No one will deny that modern societies, the whole world over, are dominated by cupidity, by greed for possession, for wealth and power. And, as far as I can see, there is no sure shield against the tyranny of this ruinous passion for possession save a transference of our affections, if this be possible, from possession to admiration, from immoderate craving for wealth and power to an intense longing for beauty and excellence. Must we for ever continue to think in terms of profit and loss, of all life's lower and lesser interests? As the Greeks knew, 'The beautiful is hard, hard to judge, hard to win, hard to keep.' Yet the love of beauty exists, an ineradicable passion in every human heart, together with a marvellous capacity for its appreciation. Whatever else be given us, without beauty we can never be at peace or at rest.

W. Macneile Dixon, *An Apology for the Arts* (Arnold)

B 10

(*a*) 'There are pictures everywhere, if only we could see them.' What does that mean?

(*b*) What does the writer mean by 'transferring our affections'? *From* what should we transfer our affections, according to his opinion?
To what should we transfer our affections?

(*c*) Why is his metaphor 'stars shining in a quiet sky' so true and appropriate?

(*d*) What is meant by 'the strong passionate life'? Mention some statues, pictures or books that show us 'the strong passionate life' made immortal by the artist.

(*e*) Memorise the lines from Browning quoted above.

B 11 What part of the art work in school have you enjoyed most?
Is there anything in art training you wish you had had more of, and anything less of?

B 12 Write a short article for your favourite magazine on ' My Art Gallery.'

B 13 A question for amateur photographers :
Give some hints for beginners on what to do and what not to do when taking holiday snaps.
[*Deal only with pictorial points like avoiding bad backgrounds and not with such things as holding the camera steady*]

or

Mention some wonders of modern photography.

or

Discuss the benefits of having a camera.
[*For instance, it takes one out, gives an added interest to a walk, gives a record of holidays, enables one to practise an art, and so on*]

B 14* Research question :

Two great British painters

or

The Dutch school of painting

Getting to understand Pictures

The first thing to do is to make a small collection of pictures that you like. These should be of subjects you are interested in : some people will enjoy pictures of animals, others of flowers, others of exciting adventure, and so on. You can do this quite cheaply, for reproductions of good pictures often appear in the periodicals, while moderately priced prints can be had from all art dealers. Postcard reproductions can be very good. Some boys come to know about pictures through stamp-collecting, for many stamps are in themselves superb examples of artistic craftsmanship. Cigarette cards, and scraps for fixing into a scrapbook, also give an introduction to good pictures. Many photographs, especially those reproduced in the photographic magazines, are a means of getting to know what a good picture should have and what it should not have.

The next step is to look, frequently and carefully, at what you

like. You get to know a picture by living with it ; and the best pictures, as far as each of us is concerned, are those that we never grow tired of, those that ' grow on us ' as we get to know them. For that reason it is good to have your own pictures displayed where you cannot help seeing them, and to change them from time to time.

Try to find out something about the artist's life and the period when he lived. Try to find out how the picture was made. Many pictures appear odd at first merely because you do not understand the environment in which they were painted.

A third way of learning about pictures is to attempt some creative work yourself. By trying to make a picture you come to have a new interest in pictures, because you see more in other people's pictures through having to face the same technical difficulties. Creative artistic work is not impossible even for those who have no talent for drawing. With a camera you can practise the art of composition, and that of perceiving beauty in unexpected places. The numerous photographic clubs now in existence show how widespread is the interest in picture-making, for a great part of the programme of most of these clubs is given over to the artistic side of the hobby. Photography, although not as high a form of art as say painting, has nevertheless been the means of giving creative satisfaction to people who have artistic interests, but no talent for drawing.

B 15 What kind of pictures do you like seeing, and what dislike seeing, in a house ?

B 16 Describe any picture you like that tells a story *or* shows a seascape *or* a landscape *or* gives a portrait of someone *or* portrays an animal *or* shows people at work *or* is allegorical.

B 17 ' The picture I may paint some day.' Write a paragraph on this subject.

B 18 Is there any historical incident that specially appeals to you as the subject for a picture ? Describe shortly what you would show in this picture if you were to paint it.

B 19 Give an outline of a winter programme for a photographic club meeting fortnightly.

The Modern Note in Art

Many modern pictures have given rise to controversy about the meaning and merit of modern art in general. But the quarrel between tradition and experiment is no new thing in the artistic world, and frequently the innovators have come to be regarded, in time, as traditionalists.

There are degrees of modernity in art. Some 'moderns' go to extremes. By getting more press publicity than do more restrained experimenters, they tend to bring all modern art into disrepute.

Many people, too, tend to appraise art according to outmoded standards. They look for 'meaning,' for instance, in a picture that the artist may have intended as nothing more than the expression of a personal mood, or as an experiment in 'formal' design. Many artists nowadays are more interested in design ('form') than in meaning ('content'); and they alter the recognised shapes of things in order to achieve a rhythmic harmony in their composition. Said Degas on one occasion, 'The ballet girl is merely a pretext for the design.'

This matter of design is vital; for nothing is more characteristic of the modern age than its interest in pattern and design. This may be partly due to our living in an age when the mathematician with his straight lines, ordered curves, and circles plays a big part in the shaping of the world. Many pictures, in fact, look quite mathematical in their lay-out; and in extreme cases they have transformed the flowing contours of the human body into a series of angles and cubes. 'Cubism' and its various developments came in for much criticism when they first appeared, though of late years they have come to be accepted as normal, and even conventional. The following passage points out some ways in which 'cubism' has been accepted by the general public as not at all unusual.

Almost anybody can see now that this 'cubism,' in one way or another, has influenced a thousand things : our advertisements, our dress fabrics and our curtains, our furniture, our milliners' dummies, our stage decoration, our shop signs and lettering, our electric lighting, and the forms of hundreds of our modern buildings. Does any sane man conclude that all these things have happened just because of that one experiment made by a few painters in Paris ? Of course not. We can see now that the so-called 'cubists' were only anticipating, in their own art, something which they felt all around them, the beginnings of a new appetite for solidified and simplified shapes that is today as much a part of our universal psychology as our interest in machinery or our modern hygiene. The fact that a work of art or craft today is 'cubistic' does not make it either good or bad. It only shows that the maker of such a work has yielded to the current of his own time.

J. E. Barton, *Modern Art*

B 20

(*a*) Do you know of any other instances of revolutionary movements in art which became traditional in time ?

(*b*) Give a fuller account of either impressionism *or* cubism. Mention articles that show the influence of cubism, and look out some illustrations of these.

(*c*) What currents of our time are mentioned in the above passage ?

B 21 Debate : The traditional *v.* the modern note in art

Art in a Machine Age

The advent of the industrial age has often been regarded as harmful to art and culture and as destructive of the beauty of the countryside. The smoke nuisance has been blamed for increasing the fogs enveloping our towns, and the factories and railways for spoiling the view and creating ugliness where formerly there was beauty.

Yet the artist has always found subjects whatever his environment. Under certain lighting conditions and when artistic feeling is brought to bear upon it even ugliness can be transformed, and

subjects apparently unromantic in themselves can become things of beauty. The following passages draw attention to two ways in which the modern artist has used the new environment created by modern industry as subjects for his pictures :

(*a*) *Fog and Light*

Turner was perhaps the first painter to absorb and directly express the characteristic effects of the new industrialism ; his painting of the steam-locomotive, emerging through the rain, was perhaps the first *lyric* inspired by the steam-engine.

The smoking factory-chimney had helped to create this dense atmosphere ; and by means of the atmosphere one escaped, in vision, some of the worst effects of the factory-chimney. In painting, even the *acrid smells* disappeared, and only the appearance of loveliness remained. At a distance, through the mist, the Doulton pottery works in Lambeth, with their *piously misprized decoration*, are almost as stimulating as any of the pictures in the Tate Gallery. Whistler, from his studio on the Chelsea embankment overlooking the factory district of Battersea, expressed himself through this fog and mist without the help of light : the finest gradations of tone disclosed and defined the barges, the outline of a bridge, the distant shore : in the fog, a row of street lamps shone like tiny moons on a summer night.

(*b*) *New Compositions*

Follow the spidery repetition of boundary lines, defining unoccupied cubes, which make the skeleton of a modern skyscraper : an effect not given even in wood before machine-sawed beams were possible. Or pass along the waterfront in Hamburg, say, and review the line of gigantic steel birds with spread legs that preside over the filling and emptying of the vessels in the basin : that span of legs, that long neck, the play of movement in this vast mechanism, the peculiar pleasure derived from the apparent lightness combined with enormous strength in its working, never existed on this scale in any other environment : compared to these cranes the pyramids of Egypt belong to the order of mud-pies. Or put your eye at the eyepiece of a microscope, and focus the high-powered lens on a thread, a hair, a section of leaf, a drop of blood : here is a world with forms and colours as varied and mysterious as those one finds in the depths of the sea. Or stand in a warehouse and observe a row of bathtubs, a row of siphons, a row of bottles, each of identical size, shape, colour, stretching

away for a quarter of a mile : the special effect of a repeating pattern, exhibited once in great temples or massed armies, is now a commonplace of the mechanical environment.

Lewis Mumford, *Technics and Civilisation* (Routledge)

B 22

(*a*) In what ways, according to some people, did the Industrial Revolution cause a set-back to art ?

(*b*) Why is it a mistake for artists to grieve too much about the Industrial Revolution ?

(*c*) What new subjects have been created for artists as a result of the new industrial environment ?

(*d*) Quote examples of repeating patterns mentioned above. Mention other instances of repeating patterns which you have come across in the modern world.

(*e*) Give the meaning of the following expressions :

lyric acrid smells piously misprized decoration

(*f*) ' There is beauty everywhere if only we could see it.' Write a short article on this statement, basing your remarks on what has been said in the above paragraphs.

B 23 Write a paragraph on Whistler *or* Turner.

B 24 Do you agree with the statement that a nation's love of art cannot be judged by the number of its art galleries or museums ? If so, what do you regard as more convincing signs of an interest in artistic matters ?

B 25 What evidence is there in your district of an interest in artistic matters ?

B 26 Make a note of some questions you would like to ask an artist.

[*For instance, why do many artists dress oddly ? Why do artists appear to exaggerate in their pictures ? Is painting easy ? Is art an attractive profession ?*]

Try now to answer some of your own questions or some of those asked by other members of the class.

B 27 What special talents are required by a portrait painter?
[*Tact, perhaps, and moral courage, and a knowledge of human nature*]

B 28 What are some of the things one looks for in a good portrait? [*Pictures will help here*]

B 29 Offer some suggestions for making your local art gallery more attractive.

or

Give your views on what constitutes a good art gallery.

B 30 What would you say to a person who remarked: 'What is the use of pictures?'
[*It might help you if you thought of what your answer would be to the question, 'What is the use of reading?'*]

B 31* 'Pictures reflect both the character of their period and the nationality of the artist.' Discuss that statement, stating to what extent you believe it to be true.

B 32* Research question:

Poster art [*Think of railway posters*]

or

Picasso

B 33* 'The eye for selection is a *sine qua non* of artistic achievement.' Discuss this statement.

SECTION II

MUSIC

On being Open-Minded

Those who dislike classical music and those who dislike modern music do so from much the same causes—prejudice and ignorance. The best of anything is surely worth knowing about, and what half the world regards as enjoyable and good deserves, if not one's admiration, at least one's attention.

Remember that an art form that remains *static* tends to become dead or *decadent*, and that change is as inevitable in the sphere of art as it is in the spheres of politics and science. Remember too

that modern movements in music are related to modern movements in the other arts and that all of them are related to social, political and spiritual movements too universal to be dismissed as of no consequence.

Anybody who unthinkingly condemns as stupid a type of music which is new and apparently strange, forgets how often the judgments of past critics have been wrong. A case in point is Ruskin's contemptuous dismissal of Whistler's work as insulting to the public intelligence. What is *anathema* to one generation is sometimes the fashion with the next, and may even in time win the admiration of its former critics when they come to understand it better. Humility is a virtue that everyone ought to cultivate in approaching works of art ; a piece of music does not become valueless merely because one person happens to dislike it. To have a *catholic taste* and a critical faculty *tempered* by caution, good humour and charity is as important in appreciating music as in other departments of life. As Blom writes :

> The great thing is to listen with attention to anything that presents itself. Only so can an intelligent choice be made and a large stock of music of varied appeal accumulated. To hear everything with an open mind, to accept nothing too gushingly and dismiss nothing hastily, is to lay the foundation to a true musical culture. Taste is formed by *browsing*, and if a bad weed occasionally spoils one's digestion, there is no harm done.
>
> By training a wide sympathy, by forming no prejudices, taste will be made comprehensive. For the lover of music must beware of acquiring too individual an outlook. To become so fastidious as to be able to tolerate only half a dozen composers or the music of only one period or one country is to become a bore to others, and in the end a nuisance to oneself. On the other hand, it hardly requires saying, a taste that has no individuality at all, and no little spice of perversity, is too commonplace and dull for words. Only, if you do possess *idiosyncrasies* of outlook, beware of always indulging your peculiar taste, lest it should grow into a mere affectation. It must always remain possible to listen with interest even to distasteful things. If one truth is worth remembering more than another, where concert-going is concerned, it is that everything is worth hearing, at least once.
>
> Eric Blom, 'An Essay on Performance and Listening' (*The Musical Companion*, Gollancz)

B 34 (*a*) What are some of the things to be kept in mind by anyone wishing to develop his musical taste ?

(*b*) Condense the thought of the third paragraph into a few sentences.

(*c*) State what these words and phrases mean :

static — catholic taste
decadent — tempered
anathema — browsing
idiosyncrasies

B 35 What similarities have you noticed between the tendencies in modern music and those in the other arts ?

B 36 Why is it a mistake too hastily to condemn novelties in the arts ?

B 37 Which types of music do you like best ?
Which instruments do you like best ?
What are your *bêtes noires*, if any, in music ?
When listening to music do you think about the music itself or just let your mind wander among the thoughts to which it gives rise ?

B 38 Give your replies to a person who remarked to you :

Modern dance bands ?—a lot of rubbish !
or Ballet ! I cannot understand it.
or Pianoforte solos are boring.
or Crooning should be banned.
or Grand opera is so stupid.

B 39 Draw up a winter syllabus of twelve weekly meetings for a young people's musical association.

B 40 Mention some of the efforts made by the BBC to encourage an enlightened interest in music.
What more might they do, in your opinion ?
[*Remember their publications as well as their broadcasts*]

B 41 Give an extempore talk on ' Music in the open air.'
[*Refer to concerts, bands, open-air dancing, street musicians, the gramophone on holiday*]

B 42 Write a letter to the press expressing your annoyance at the behaviour of concert audiences.
[*Late-coming, thoughtless applause, chattering and eating, for example*]

B 43 How can an audience express disapproval ?
[*Consider hissing, silent displeasure, staying away, writing to the press. Are we too polite nowadays ?*]

or

Give your views on encores.
[*Consider the feelings of a soloist with a heavy programme behind him and before, the feelings of other performers due to appear, the inconvenience caused perhaps to the organisers and to other members of the audience with little time to spare*]

B 44* Research question : Negro Spirituals *or* Marching Songs

B 45 Enumerate the benefits derived from the following :
learning to play an instrument
being a member of an orchestra
performing at parties or at informal recitals

B 46 Can you suggest why
(*a*) many people sing only in their baths ?
(*b*) Britain's best operas are its comic operas ?
(*c*) singing gets one along quicker on the road ?
(*d*) it may be unfortunate for a young pianist to have a very good ear ?
[*But if you disagree with the statements, say so*]

B 47 Do you, or do you not agree that :

(*a*) the wireless has made the gramophone obsolete ?

(*b*) the wireless has caused a decline in the number of young people who learn to play an instrument ?

(*c*) our sweetest songs are those that tell of saddest thought ?

(*d*) the old songs are best ?

B 48 Draw up a programme for a camp-fire concert to last about one hour, *or* for a musical evening at your club to last about one and a half hours.

B 49 ' Our object is not to gain a prize or to defeat a rival, but to pace one another on the road to excellence.'

Sir Walford Davies (1869–1941)

' Do thy best, and rejoice when thy neighbour shows thee how to do better.'

W. G. McNaught (1849–1918)

Bearing these remarks in mind, write an essay on ' Musical Competitions.'

[*State some of the arguments for and against them, such as the training given in self-confidence, the harnessing of the British love of sport to the service of an art, the disappointment often caused*]

B 50 Prepare a talk on ' Music as a means of lightening work '.

[*Think of the labour songs of sailors, and of slaves in the cotton fields, and point out how the music varies according to the type of work*]

or on

' Community singing '

[*Think of football matches, school gatherings, soldiers on the march or in camp, church gatherings*]

Music in Ancient Greece

The Greeks regarded music [1] as one of the chief influences in the formation of character. The rhythm and harmony inseparable from music, they believed, communicated themselves to people and resulted in ' harmonious ' living, with all the elements of man's nature in their proper proportion. As different kinds of music led to different kinds of emotions, they distinguished between vulgar and base tunes leading to debasement of character and noble tunes making for a healthy mind and soul. Their standards in music were thus moral as well as aesthetic, and they discouraged music of the sort likely to promote anti-social tendencies and emotions of a corrupt kind. Plato went so far as to advocate state control of music, as otherwise, he said, there could be no assurance that the national character and morale would not be undermined by alien influences. Since character was the chief aim in Greek education it is not surprising that music was the chief means employed. Music, in fact, occupied premier place in their curriculum. But music with them was seldom ' pure ' music ; it was generally accompanied by the appropriate movements, as in dancing and gymnastics, or by the appropriate words, as in poetry and song. Their education, a training in ' rhythmic and harmonious ' living and in the promotion of the right emotions, centred on music, without which, they said, there could be no completeness of personality and no harmony of character.

Music had an ethical value to the Greeks ; but that is not to say that they put ethics first, and the music second, using the one as the mere tool of the other. Rather an ethical state of mind was also, in their view, a musical one. In a sense something more than metaphorical, virtue was a harmony of the soul. The musical end was thus identical with the ethical one. The most beautiful music was also the morally best, and vice versa ; virtue was not prior to beauty, nor beauty to virtue ; they were two aspects of the same reality, two ways of regarding a single fact ; and if aesthetic effects were supposed to be amenable to ethical

[1] Music in ancient Greece included all the creations of man that appeal to the imagination—poetry, painting, sculpture and the other arts, and even mathematics. The word is used in this paragraph, however, in the strictly modern sense of the term.

judgment, it was only because ethical judgment at bottom was aesthetic. The ' good ' and the ' beautiful ' were one and the same thing ; that is the first and the last word of the Greek ideal. And while thus, on the one hand, virtue was invested with the spontaneity and delight of art, on the other, from its association with ethics, art derived emotional precision.

G. Lowes Dickinson, *The Greek View of Life* (Methuen)

B 51

(*a*) Explain in your own words the meaning of the sentence beginning ' Their standards. . . '

(*b*) What is the difference between the place of music in ancient Greek education and in the educational scheme of your own country ? Account for the difference.

(*c*) By closing the book and expressing Lowes Dickinson's points in your own words, show that you understand the meaning of the second paragraph.

(*d*) Suggest some rules for a person who wishes to lead a ' rhythmic and harmonious life '.

(*e*) Are there any types of music which we hear too much of and which may have a bad effect on the national character ?

(*f*) What is the democratic attitude towards State control of music ?

How is it possible to discourage music of an undesirable kind in a country that dislikes controls ?

B 52*

' As some to church repair,
Not for the doctrine, but the music there.'

Pope

' A song will outlive all the sermons in the memory.'

' The best days of the Church have always been its singing days.'

' If a man were permitted to make all the ballads, he need not care who should make the laws of a nation.'

Andrew Fletcher of Saltoun

With the above quotations in mind write an article on ' Music and Religion.'

[*Remember the use made of music by the Salvation Army, by reformers and evangelists, etc.*]

On Listening Too Much

One can have too much of a good thing, of course. Many owners of musical instruments and of wireless sets seem to forget this. If only out of consideration for their neighbours they should exercise reasonable restraint in the indulgence of their liking for music. Surely one of the most foolish of modern habits is that of keeping the wireless always going. To be unable to live with one's own thoughts for even a short time is a sad state to get into ; and there seems to be a certain vulgarity in wanting to miss nothing that others are getting.

As an accompaniment to any other activity, except dancing, radio music is pernicious. Some people like to eat, talk, play cards or chess, even read to music, which means, of course, that they are incapable of giving their minds to anything properly. Nothing could be more deadening to the imagination and the intelligence than this duplicating of impressions on the mind, for it means not the redoubling of agreeable experiences, but the halving and thus utterly ruining of two of them that can be enjoyed only separately and whole. I have just said how hard it is in any case to give one's full attention to wireless performances ; there is no need, to be sure, to go out of one's way to train oneself to inattention.

Eric Blom, 'An Essay on Performance and Listening'

B 53

(*a*) Why is it hard to give one's full attention to a wireless programme ? Is it as difficult to concentrate on a television programme ?

(*b*) What is the writer's main contention in this paragraph ?

(*c*) Do you think that children's powers of concentration (at school and at home) are adversely affected when the wireless is always going at home ?

(*d*) Supposing that the answer to the previous question is yes, what suggestions would you offer to parents who are anxious for their children's welfare, but who are also keen on the wireless ?

SECTION III

THE CINEMA

The film, a new art form, is the product of the scientific age, owing its origin to the invention of machines for taking and showing a series of pictures rapidly.

Since at first it was scarcely realised that a new art form had been born, many of the earliest pictures were far from being artistic. Even today, for reasons to be discussed later, many people only grudgingly admit the film to the status of an art ; though such an attitude is often due to not knowing what has been achieved by producers like Eisenstein, Flaherty, Grierson, Orson Welles and Marcel Carné. These and others, however, have shown in their work such perception of beauty, awareness of human character, and social sense that their work is acclaimed by discerning critics as ' Art,' and applauded by untrained observers as satisfying entertainment.

How to Enjoy Films More

Since the cinema is of recent date it is not surprising that film art has not passed the experimental stage, or film criticism either. The variety in the types of films makes the formulating of critical principles a complex problem.

Below are given some points to consider regarding the films you see ; but the purpose of these notes is not to lay down fixed rules for judging films, but rather to draw attention to some of the things that will enable you to enjoy them more. Ask yourself which of the following points interest you most, and do not be ashamed if what you feel about some of them is ' I don't know ' or ' I don't care.' It is an advantage, however, if there are some points about which you care a good deal and others that weigh with you at least to some degree. To know what to look for is one step towards enjoying films more ; and even if the story is weak there may be other things to hold your attention if you grant that

the story is not everything. Here are some of the questions one might ask oneself after seeing a film (the topics are not listed in order of importance) :

Story (including plot and incidents) :

is there enough story in the film ?
is it a new story or a story of an out-worn type ?
are there enough incidents in the film ?
is the story too simple ?
are there any good sub-plots ?
has the story any relation to real life ?
is it pure fantasy ?
is the story merely stupid ?
[*Remember that a film may be funny and improbable, and yet be clever*]
is there a theme in the film ?
[*This is different from the story, which is a working-out of the theme,* e.g. *although one is told that the theme of a certain film is the mistake of building one's happiness on the unhappiness of others one has not been told what happens in the film*]
is the theme a good one ?
is the story well handled ?

Characters :

are they convincing—do they seem real ?
[*A character can seem real although we know he could not have lived,* e.g. *Mickey Mouse*]
are they many-sided, like the characters in real life ?
do we get to know them better as the film proceeds ?
is there variety in the characters, and contrast ?
are they too stereotyped ?
are they likable, or do they all 'leave a nasty taste in the mouth' ?
do you feel that the writer of the story understands human nature ?
are there too many, or too few, people in it ?

Dialogue :

is it appropriate ?

is it true to the characters ?

dull or bright—does it need toning-up or toning-down ?

are the accents appropriate ?

Acting :

is the film well cast ?

are you conscious of the personality of the actors rather than of the characters portrayed ?

[*For instance, do you recognise so-and-so's mannerisms ?*]

is there any over-acting ?

do the actors work well as a team or does someone ' steal ' the picture ?

is the comedy fresh, or have you seen and heard the same jokes before ?

Photography :

is good use made of light and shade ?

are there any good high- or low-angle shots ?

are the close-ups too numerous, too sudden, or not sudden enough ?

are there any shots that are memorable ?

do you get time to see the good shots ? (a point often forgotten by amateur workers)

is the photography too straightforward—too stereotyped—too unimaginative ?

is the picture too dark ?

is the colour satisfactory or not subtle enough, or not sufficiently varied ?

Music and Sound :

are the melodies tuneful ?

do the songs hold up the story too much ?

general nature of the music : is it used as background or as a part of the story ?

Emotional Appeal :

is any use made of suspense and climax ?

are you conscious of being moved in different ways ?
[*to fear, to laughter, to disappointment and so on*]

is it too disturbing, or too sentimental ?

does it quite fail to move you, although it tries to do so ? why does it fail ?

Pace and Rhythm :

do they suit the theme, or are they too fast or too slow or too monotonous ?

is the film quick and slow at the right places ?

is the pace of the story in harmony with the pace of the talk or the music ?

General :

is the film faithful to the spirit of the place and of the period with which it deals ?

are the backgrounds convincing or are they stagy ?

did anything in the film annoy you ?

is the film too long ?

does it contain parts that are obviously padding ?

is the ending satisfactory ?

would you have known that it was the work of a certain producer had you not been told so ?

in what kind of mood did you leave the cinema ?
[*angry ? vexed ? perplexed ? satisfied ?*]

is the view of life one it is desirable to dwell on ?

B 54 After studying the above points carefully, close this book and write a letter to a friend explaining to him some of the principles you go upon in judging a film.

B 55 Choose any good film and discuss it in respect of any *one* of the following points :

story	people	emotional appeal
acting	humour	dialogue
	photography	

B 56 Film review : bearing in mind the points mentioned in the previous pages write a letter to a friend giving your impressions of a recent film.

[*Make it chatty, and do not attempt to deal with more than a few of the points mentioned. Remember not to devote too much space to the story and do not give away all the secrets of the film*]

B 57 Within the next two weeks cut out a number of good film criticisms from magazines or newspapers. If you have seen the films, be prepared to say whether or not you agree with the reviewers.

B 58 What type of story film do you prefer ? State in what ways your taste differs from that of your friends.

B 59 Give your idea of a good cinema programme to occupy about two and a half hours.

B 60 Describe two films you would like to make, writing one paragraph about each. Make both of them non-story films, and make one of them a colour film.

[*Begin like this : 'If I had a cine camera I would . . .'*]

B 61 * What is a documentary film ? Mention some of the features of a good documentary film.

B 62 Outline your idea of a good film magazine.

[*What would it contain and what not contain ? There should be variety in it, it should cater for many tastes, and it should be well produced*]

B 63 Offer some suggestions to a friend who wishes to learn more about films and film art.

[*You might advise him, for instance, to join a society, attend a certain cinema, read certain papers, buy certain books*]

Why go to the Cinema?

Many people would answer 'because it takes me out' or 'because it passes the time' or 'that is what I do every Tuesday and Saturday.' But there are deeper reasons why people go to the cinema, though they may not be able to put their thoughts into words. Here is the answer given by Miss Elizabeth Bowen, the authoress :

I go to be distracted (or 'taken out of myself') ; I go when I don't want to think ; I go when I do want to think and need stimulus ; I go to see pretty people ; I go when I want to see life ginned up, charged with unlikely energy ; I go to laugh ; I go to be harrowed ; I go when a day has been such a mess of detail that I am glad to see even the most arbitrary, the most preposterous, pattern emerge ; I go because I like bright light, abrupt shadow, speed ; I go to see America, France, Russia ; I go because I like wisecracks and slick behaviour ; I go because the screen is an oblong opening into the world of fantasy for me ; I go because I like story, with its suspense ; I go because I like sitting in a packed crowd in the dark, among hundreds riveted on the same thing ; I go to have my most general feelings played on.

These reasons, put down roughly, seem to fall under five headings : wish to escape, lassitude, sense of lack in my nature or my surroundings, loneliness (however passing) and natural frivolity.

Footnotes to the Films (Peter Davies)

B 64 Read the passage several times and then write a paragraph on 'Why I go to the Cinema.'

[*Include only such points as you are really sincere about. You can include, of course, any points occurring to you although they are not mentioned by Miss Bowen. Perhaps you will disagree with her altogether*]

B 65 Take any five of Miss Bowen's points and name one or two films you would recommend her to see. For instance, when she wants mainly to laugh you might advise her to see the Marx brothers, or when she wants to be harrowed you would advise her to see——?

[*You may mention either films or film actors*]

B 66 What can the cinema do which the theatre cannot do? and vice versa?

B 67 What methods do you suggest for helping young people to form a more intelligent judgment on films?

[*For instance, film appreciation in schools, juvenile matinees, juvenile film magazines*]

Social Responsibility of the Cinema

It was said at the beginning of this section that the film is a new art form. But to win general respect for films as an art form, film producers will need to show more consistently than hitherto that they have an aesthetic and a social conscience, and produce films that are at once popular, intelligent and artistic. The film will stand or fall as an art form not only by its skill in presenting to the eye a series of attractive and beautiful images, but by its power to re-invigorate and re-create the masses who patronise it: it must send them home refreshed in mind and emotion. And the refreshment must be similar to what mankind has always derived from the arts—a refreshment that comes not merely from the evening's entertainment, but from a purified attitude to humanity and to life itself. Too often 'the pictures' crudely reflect life's discords and disturbances, without creating out of them the rhythm and harmony that communicate themselves, for instance, to an audience watching a Shakespearean tragedy, leaving them spiritually uplifted and emotionally reconciled to the ups-and-downs, disappointments and tragedies of life depicted on the stage.

In the past, however, for the sake of their profits, producers have played too much to the gallery. Unlike Hamlet they have seldom regarded the censure of the judicious few as worth more to them than the approval of a whole theatre of others. They have too often yielded to the temptation to become 'cheap' by playing on the feelings of those members of the audience whose attitude towards the film is passive and uncritical.

Many people feel that too often on the screen one sees the wrong type of story, the wrong type of people, and the wrong type of life. The disloyal, selfish and lazy life, for instance, is often made to look the normal kind of life as well as the most desirable and exciting. This would be less serious if cinema-goers were for the most part discerning people whose reading and experience of life had taught them otherwise. But *confirmed film fans* are not people of that sort. They are *eye-minded people*, affected immeasurably more by what they see than by any other source of knowledge. Their mind, it has been said, receives the suggestions of the films like wax and retains them like marble.

One would not wish the cinema to be controlled, whether by the Local Authorities, by some 'moral board' established to 'keep people right,' by the Churches or by the State. Rather would one wish the sponsors of films to recognise their responsibilities as the controllers of the most powerful and pervasive instrument of expression in the modern world, to acknowledge the frailty of human nature and not *make capital out of it*. One would wish them to pay proper respect to national traditions, *international sensitiveness* and *spiritual values*.

By its insistence on the exclusion of gross drunkenness, *profanity*, *incitements* to crime, prolonged scenes of brutality, cruelty to animals, and the like, it is sometimes claimed that the present State censorship ensures that nothing morally harmful is shown on the screen. It is asserted that the classification of films into A, U, and H types guards children from films harmful to them though harmless to adults. All that is granted. But the harm likely to be done by the vicious elements banned is no greater than the harm actually done by many films passed for universal exhibition, though the effects are less obvious. The following are taken from

a list of assumptions Roger Manvell mentions as *implicit* in most films :

Wealth in the abstract is a good thing
The night-club-with-cabaret life is desirable
To be foreign is to be under suspicion
To be Eastern is to be *horrific*
Things of the spirit are either funny, eccentric, *charlatan* or ever so wonderful
Art is usually debunked as artiness, religion as mania
Sex is probably the most important sensation in life
Reformers are either harmless saints or agitators
Brainless patriotism is preferable to national self-criticism
Life is a lark if you have the facilities
Boy gets girl is the end of life's difficulties ; divorce is as easy as knife, and riches are the reward of virtue

This analysis suggests that certain things seen by mankind in their proper perspective in the pre-film age, now assume disproportionate importance, and that countless film fans, for whom the cinema is the sole source of ideas, have been given a wrong valuation of certain aspects of life.

' Most films preach the worship of success, and teach that success is the reward of virtue. They teach that life's supreme felicity consists in the winning of a desired woman. They teach that good intentions plus muddled thinking are lovable and will do no harm. They teach that luxury is an art and art a luxury.'

Charles Davy, *Footnotes to the Films* (Peter Davies)

Western civilisation has built itself up on quite different assumptions. [*See the Parts entitled ' The British Character ' and ' The Art of Living '*]

B 68

(*a*) What is implied on page 61 about the purpose or social function of art ?

(*b*) Explain what these words and expressions mean :

confirmed film fans	profanity
eye-minded people	incitements
making capital out of it	implicit
international sensitiveness	horrific
spiritual values	charlatan

(*c*) Explain what these statements mean :

Art is usually debunked as artiness.

They teach that luxury is an art.

(*d*) After studying the above paragraphs, close this book and write a summary of the main points in your own words.

(*e*) In your opinion are the criticisms made here sound criticisms ?

[*Go into detail in your answer*]

The Problem of Controls

Assuming that a certain cleaning up of films is due today, the next problem is the method to adopt. In a democratic country, State control of the arts is disapproved. The commercial interests controlling the cinema claim, too, that their concern is not primarily with morals or with spiritual issues. Yet the history of British drama has shown that it is possible to entertain the public and at the same time uphold national traditions of taste and of intelligence. Throughout English literature there is a strong moral note. It is surely not impossible for a film, any more than for a novel or a play, to combine entertainment with a just sense of values and laughter with good taste. In Nazi Germany and in Soviet Russia the film has been used to disseminate the political and social ideas that were the policy of the party in power. That is not the British way. But through a fear that control might savour of *totalitarianism* we seem to have gone too far in the other direction ; so that through failing to encourage ' the British way ' on the screen we may fall victim to the ways of other people whose views are out of harmony both with the British tradition and with the best elements in western civilisation.

But the problem cannot be solved by the action of film producers alone. What is required is a stiffening of the national consciousness and a re-statement of what the British character stands for. These require the co-operation of all those whose business it is to safeguard our traditions, and who are in a position to direct public opinion and to give voice to it. It is a matter for the schools ; but not only for the schools. It concerns the press as well ; and the Church, and the BBC. Merely to preach one standard of *morality* and of good taste in the classroom, while practising another standard outside it, does more harm than good. If the nation as a whole agrees that the younger generation should be brought up *to eschew evil* and respect goodness and beauty, it must be prepared to discipline itself in its pleasures, especially as these are at hand for all to see and hear. Only by exercising self-restraint can the community show the younger generation that it is in earnest in its educational ideals. If this is too high a price to pay for the preservation of national traditions we must reconcile ourselves to an alteration in British character and reputation.

B 69

(*a*) State what is meant by each of the following :

totalitarianism morality to eschew evil

(*b*) What can the schools do to remedy the state of affairs discussed in the foregoing pages ?

What other organisations have a part to play ?

Which do you consider to have the strongest influence ?
[*For the purpose of this question the home may be regarded as an organisation*]

B 70 Mention some good films you have seen which seem to you to have maintained British traditions.
[*Think perhaps of films of a biographical kind or adaptations from novels*]

Mention any other subjects for possible films.
[*There may be some good themes in history*]

B 71 Discussion question : 'The good done in the schools is undone in the cinema.'
[*To what extent is this true, and untrue ? What do you think should be done about it ?*]

B 72 In the early days of the silent film domestic life was often the subject of comedies. Draft out a humorous story suitable for film treatment, dealing with the kind of home life you know.

B 73* Discussion topic : 'If the community were properly educated there would be no need to worry about the kind of films shown.'
What steps are being taken (or should be taken) to render censorship and control unnecessary in the future ?

B 74 Give an account of any good film you have seen dealing with the career of a person famous in your country's history.

B 75 Imagine that you are a film producer. Outline the scenario for a non-fiction film dealing with one of the following :

The natural beauty of your country
Animals native to your country
The main occupations of people in your district
Your school or club
Your family
Safety first

B 76 Outline the scenario for a story film with one of the following as the theme :

1 the conflict between a man's desire and his duty
2 the social consequences of one man's wrong-doing, with the consequences to himself and his family as a sideline in the story
3 the futility of being clever, if one is lazy ; and the reward for being industrious even if one is not very clever
4 the penalties of extravagance

B 77 ' My quarrel with the cinema ' by a parent *or* a policeman *or* a doctor *or* a teacher *or* a clergyman

[*Try not to make the speaker an unreasonable person*]

B 78 Do you consider that the films have made criminals more criminal, and law-abiding people less law-abiding ?

B 79 To what extent has the cinema habit affected home life ?

[*Remember that parents are often as keen on the cinema as the younger members of the family*]

B 80 ' The cinema is the greatest influence in the lives of young people.' Is this an overstatement ? What other influences are there ?

B 81 Suggest a few reasonable rules that parents might make regarding their young people's cinema-going.

B 82 In what respects have films influenced :

(*a*) children's games ?

[*For instance, are fewer games played now because of the cinema ? Has the nature of the games changed ?*]

(*b*) the dress, hair style and manner of some girls and boys ?

(*c*) the relationship between boys and girls ?

B 83 Debate : That the influence of the cinema has on the whole been beneficial

B 84 What thoughts occur to you when you see a queue of poor children outside a cinema on a summer's day ?

[*Consider the question in all its aspects, laying the blame, if any, where it should be laid*]

B 85 Give your views on Sunday cinemas. What conditions, if any, would you make regarding their opening ?

B 86* Research question : The work of any great director who has regarded the film as a work of art

[*It would make your talk more interesting if you could illustrate it by films*]

B 87* Research questions : The greatness of Chaplin ; Some film classics ; The history of the cinema

[*Try to show some films by way of illustrating your points. Good films for this purpose can be hired from the National Film Library*]

BOOKS FOR FURTHER READING

Bodkin, Thomas, *The Approach to Painting* (Collins)
Carrington, Noel, *The Shape of Things* (Nicholson and Watson)
Dixon, W. Macneile, *An Apology for the Arts* (Arnold)
Fry, Roger, *The Arts of Painting and Sculpture* (Gollancz)
Gibberd, Frederick, *The Architecture of England* (Architectural Press)
Lambert, R. S., ed., *Art in England* (Pelican books)
Witt, Sir Robert Clermont, *How to Look at Pictures* (Bell)

Lives of the Great Composers (Penguin)
Bacharach, A. L., *The Musical Companion* (Gollancz)
Douse, L. A., *Listen ! and Enjoy all Music* (Warne)
MacMahon, *Brass, Woodwind and Strings* (Nelson)
Oxford Companion to Music (Oxford University Press)

Buchanan, Andrew, *Film and the Future* (Allen and Unwin)
Davy, Charles, ed., *Footnotes to the Films* (Peter Davies)
Grierson, John, *Grierson on Documentary* (Collins)
Manvell, Roger, *Film* (Penguin books)
Rotha, Paul, *Documentary Film* (Faber)

C

THE ART OF LIVING

Abundance of vitality is the cause of all success.

George Bernard Shaw

An educated man is one who has the right loves and hatreds. This we call taste.

Lin Yutang

SECTION I

WORK

Choice of a Career

One secret of a happy life is to be aware of your talents and to be aware of the many things there are in the world which deserve your attention. Talents can express themselves in work or in leisure equally : it is important, therefore, that both work and pastimes should be chosen with care. The first duty of life, it has been said, is to comprehend clearly what your strength will let you accomplish and then to do it with all your might.

It is important when choosing a career to consider both your strong points and your limitations. Here are some factors worth considering :

Material conditions—

the salary : does it advance ? does it compensate for outlays ?
security ?
opportunity for promotion ?
working conditions : are they healthy ? hours ? holidays ?

Other considerations :

is there scope for one's talents ?
does it suit one's temperament ?
is the work difficult enough to be interesting ?
strain on body or on nerves ?
satisfaction of the work : is it socially useful ?
the kind of people to be met with at work ?

Although most of us cannot afford to be indifferent to the financial rewards a job brings, the greatest satisfaction people can obtain from their work is in having a sense of self-fulfilment, a feeling that they have made full use of their talents and realised their ideals. Their greatest satisfaction is the joy of doing what they do, and doing it well. Good craftsmanship is its own reward.

Again, it is splendid to feel that your work is socially useful. There are occupations where the financial rewards are slight, but the value of the work beyond all reckoning. The best and happiest workers in these fields are those to whom money matters little.

C 1 Imagine yourself to be an uncle writing to his nephew or niece on the subject of choosing a career. On the lines of the above points, suggest some of the things to be borne in mind.

C 2 Mention one or two occupations of the type referred to in the second last sentence of the above passage. What satisfaction do these occupations give?

C 3 State your attitude towards the following situation: The son of fairly poor parents, through a desire for self-fulfilment and a desire to help humanity, decides to follow an occupation that brings in little money to his home.

C 4 Are there any occupations in which it is a disadvantage or disqualification to be married (*a*) for a man, (*b*) for a woman?

C 5
(*a*) State the kind of ability and temperament required for being:

a commercial traveller	an hotel manager
a shop assistant	a clergyman
a library assistant	a doctor
a nurse	a teacher
a telephone operator	an air hostess

(*b*) All the above persons have to work with people. Mention some occupations that do not entail much working with people.

C 6 In which occupations are confidence and a display of self-assurance specially necessary?
[*Think of policemen, soldiers, commercial travellers, etc.*]

C 7 What are ' square pegs in round holes ' ?
Why do these occur ?
[*Think perhaps of ' wire-pulling,' misplaced ambition, unawareness of one's weaknesses*]

C 8 What are the arguments for and against a man's devoting all his life to a sport, such as professional golf ?

C 9 Write an answer to a current newspaper advertisement of a vacancy for commercial employment for a youth or girl. Use your correct name and address, but you need not tell the truth in referring to your qualifications.
[*Remember that you are judged in the first instance by your letter*]

C 10 If you were a solicitor what aptitudes and character would you look for in someone who had applied for employment as an assistant in the public office ?

C 11 Oral exercise : Suggest some recommendations for a boy or girl soon to be interviewed for a situation in an office.
[*Dress, manner, speech and posture are important*]

C 12 Write a reference such as you would wish to get from your employer.
[*Remember the importance of tidiness, regularity, courtesy, resource, agreeableness*]

C 13 Suggest the qualities necessary in a foreman or overseer.
[*You might mention knowledge of the work, knowledge of people, ability to inspire hard work, openness to suggestions, decisiveness, good humour*]

C 14 Do women make as good overseers as men ?
Give reasons for your opinion.

C 15 Debate : Should a woman continue her career after marriage ?

or

Is a life of leisure to be desired ?

C 16 Which occupation appeals to you most ?
Why do you regard it as attractive and suitable for yourself ?
Which occupation appeals to you least ? Give your reasons.

C 17 ' There is no job in the world which does not contain an element of drudgery.' Bearing this in mind write a paragraph on drudgery.

C 18 What do people mean when they say that in deciding on a profession security is one of the chief things to be borne in mind ?
What do you think ?
Mention some cases where one ought to be guided by considerations of security.

The Satisfactions of Work

At first glance it would seem that certain occupations can afford little satisfaction to those who are engaged in them. Many manual jobs consist so largely of drudgery and routine that one can hardly imagine any delight in their performance. The following passage, however, draws attention to one aspect of this question :

> The important thing to remember in regard to manual work is this : whether the work be simple or complicated, it can be well or badly done. There are clever and stupid ways of digging a trench, just as there are careful and neglectful ways of preparing a lecture. A stenographer may do mediocre or excellent work ; it depends upon her technique, her care of her typewriter, her spacing of headings and the size of her page, and the attention she gives to re-reading. If she tries to make her work a little better than is required of her, she becomes an artist at once and finds herself rewarded for her gratuitous efforts by deep and lasting satisfaction. She has not done this work for an employer, but for her self-respect and her own enjoyment ; it is therefore done freely.
>
> An excellent example of the mingling of manual work and brain work is that of the housewife when she puts her heart into the accomplishment of her duties. A woman who runs her house well is both its queen and its subject. She is the one who makes

work possible for her husband and her children ; she protects them from worries, feeds them and cares for them.

A woman should be as proud of her success in making her house into a perfect little world as the greatest statesman of his in organising a nation's affairs. Marshal Lyautey was right when he said that questions of scale were of no importance. A perfect thing is perfect, whatever its dimensions.

André Maurois, *The Art of Living* (Hodder and Stoughton)

C 19

(*a*) What does the author say should be aimed at by manual workers ?

(*b*) Why is his example of a stenographer perhaps not a very suitable example of the class of worker he says he is considering ?

(*c*) Consider any one of the following workers. When does he or she ' become an artist' ?

professional footballer	taxi-driver
gardener	chimney-sweep
house-painter	charwoman
waitress	joiner

[*Do not forget that ' art ' suggests beauty of some sort, whether decorative or not*]

(*d*) Mention occupations seeming to make so few demands on skill and good taste that there would appear to be no possibility of a worker's becoming an ' artist ' in them.

(*e*) Bearing the previous question in mind, how can the worker feel at the end of the day that he has had a good day, and that he has exercised his talents ?

(*f*) Basing your remarks on the second paragraph write a tribute to housewives.

[*Remember their long hours, the lack of company, the strain on nerves and temper and so on. Proverbs* XXXI *has some good things to say on the subject*]

In what ways can other members of the household help ?

Relaxing

An important element in the art of working is knowing when to stop and when to encourage one's employees to stop. Much time is lost through people having to take an enforced holiday because they have worked too constantly. It is a mistake, too, for people to worship their work to the exclusion of everything else. Work itself ceases to have a healthy effect on those who make this mistake.

That body is strongest and fittest that can relax perfectly between efforts. That mind is likest steel that bends and springs again, that can dream and wander at times.

Dr Frank Crane

How inscrutable is the civilisation where men toil and work and worry their hair grey to get a living and forget to play.

Lin Yutang

C 20 Write a letter such as might have been written by Lin Yutang, who is quoted above, giving his friends in China an account of his first impressions of Britain.
[*Read between the lines of his remarks to determine what he thought*]

C 21 Write a short essay on ' Working too hard.'
[*It may be due to greed, to lack of respect for one's home life, to a lack of hobbies. Remember that it may lead to inefficiency, to frayed nerves, lack of sociability*]

or

Write a short essay on ' The art of going on holiday.'
[*You might mention the importance of leaving one's work behind, and of meeting new people, also ways of preparing for a holiday, how to enjoy it in retrospect, a readiness to try different things*]

Effects of the Machine Age

The Industrial Revolution transformed working conditions. Formerly a man worked at home or in a small workshop with two or three others ; since then he has worked in large factories with

hundreds of others. Formerly a man learned his trade as a craftsman, shaped an article with his hands and completed the job himself ; since then he has made only a fraction of the complete article, too often becoming the mere manipulator of a machine.

The changes have been for the better as well as for the worse. Admirers of the new methods point to increased production, to a decrease in the prices of most articles (so that most people can have more of them), to the increased leisure made possible for working people, and to the elimination of degrading work which deformed the body and cramped the mind. Others contend that factory life fails to give a man a chance to show his skill, and that men have become, in a sense, machines themselves.

C 22 Mention some of the advantages of the factory system from the point of view of the worker.

C 23 Mention some of the disadvantages of the factory system.

C 24 Mention some degrading types of work, stating which of them are now being done by machines.
Do you agree with those who claim that there will always be people capable only of menial tasks ?
If machines perform the menial tasks what will these people do ?

SECTION II

THE PURSUITS OF LEISURE

Variety is the spice of life and it is wise to cultivate as many spare-time interests as possible. Specialisation can be overdone here as in other departments of life, and it is useful to have alternative hobbies to turn to if the weather or unexpected circumstances come in the way of a favourite pastime. Leisure should be filled up with activities quite different from those of one's working day. If a man is so interested in his work that he has no time for a hobby, his leisure will fail to refresh him, and the chances are that before long he will become a very dull person indeed. One last cautionary remark—passive forms of recreation such as

cinema-going and watching football matches deserve to occupy only a part of one's leisure time.

Leisure pursuits can do much to compensate for the tedium of monotonous work. They can give an opportunity for exercising talents that would otherwise lie dormant. Those especially whose work is sedentary or involves much routine ought to see that in their leisure time they recapture the joy of living and lead a life more uplifting and expansive than is possible in the workshop or office. The natural good spirits lost during hours of drudgery can be recaptured by using leisure wisely. The following analysis may be of interest :

Leisure Pursuits

Open-air activities, such as mountaineering, hiking, sport, camping

Social activities, such as dancing, societies, indoor games

Creative activities, such as art and craft work

Contemplative pastimes, such as reading, collecting, looking, listening

Open-air Activities : Living Dangerously

I often ask myself who, among all the people I have met, really seem to be enjoying life. And I answer it is the uncivilised people, as long as they are not so primitive as to be obsessed by fear. I am thinking of the Greenland Eskimo, the herdsman of Tibet and the Sakai, the little aborigines from the Malayan jungle. All these people have this in common : they spend their time in the open air, their livelihood depends on the exercise of a craft, hunting seals from an Eskimo *kayak*, and for the Sakai pursuing monkeys with *blow-pipes* and poison darts. And in the process of living they are in conflict with the forces of nature. They are forced by circumstances to face hazards and even to live dangerously.

It is just the same in this country. The people who are contented are those whose occupations consist in exercising a craft or technique which brings them closely in touch with the elements : the fisherman, the farmer and the gamekeeper as well as those who can do the same things in their spare time. This sense of satisfaction is derived from four sources : *a simplifi-*

cation of the objects of life, a degree of companionship, beautiful surroundings and the element of danger. . . . But the danger must be essential. It is no good living dangerously just for the sake of living dangerously. You might just as well play at that stupid child's game of 'last across the road' in front of an advancing car, or fly a faulty aircraft or swim in a shark-infested sea. You must be able to justify to yourself the reason for running into danger and you must take all proper precautions to minimise the risk of accidents. You must live dangerously as carefully as possible, so to speak. No-one would think of meeting an opponent on the rugger field or in the boxing ring unless he were fully trained or equipped with the necessary amount of skill, or he would finish up with broken bones and torn muscles. Similarly, if you are sailing a boat you must study the wind and tide, and see that your tackle is in perfect order. And on a mountain you must be fit, you must be properly equipped, you must know how to read your map and your compass, and keep off steep faces unless you have mastered the technique of rock-climbing. As far as possible, by means of these precautions, you must always hold the initiative and keep fear at bay.

I believe that by recognising the sense of adventure that lives in every one of us and by providing opportunities for people to experience the fullness of life and the inner satisfaction that comes from facing and overcoming danger, one will be doing something to prevent the *frustration* which helps to create war, and possibly to provide an alternative to that sense of *heightened living* that some people seem only able to achieve through war. And it is possible, even in the space of a few weeks, to create conditions that give people companionship, the delight in exercising a craft, the background of natural beauty and the spice of adventure and danger. These conditions can be provided, certainly at sea and among mountains, and to a certain extent on a horse, in a canoe or a glider and—yes, on a coalface, too. A man masters himself by mastering hazards from which there is no escape. And as long as he is reasonably fit and has learned the necessary technique —whether it is map-reading or sailing or climbing—he will come to no harm. This is just as easy for the townsman as for anyone else—nearly all Wingate's men came from towns, most of them from Liverpool—and it is most needed by those whose lives are spent in dull indoor jobs. Nor is it necessary to go to the ends of the earth in search of adventure.

F. Spencer Chapman, *Life should be an Adventure* (broadcast talk reprinted from *The Listener* of 29 May 1947)

C 25

(*a*) What are the three conditions, in the writer's opinion, of human enjoyment? Do you agree with him?

(*b*) What are the four sources of happiness experienced by men living in these conditions?

(*c*) Name some foreign people living under the conditions referred to in (*a*).

(*d*) Mention some professions that make this kind of happiness possible.

(*e*) What is meant by 'a simplification of the objects of life'?

(*f*) Which spare-time pursuits enable one to enjoy the same kind of happiness?

(*g*) Assuming that you share the writer's opinion regarding the conditions for having a happy life which type of life would you like to adopt?
Write at some length on why it appeals to you.
[*Think of adventurous occupations such as press photographer, jockey, lumberjack, missionary-explorer*]

(*h*) Is there any other condition that you think is necessary for leading a happy life and is not mentioned by the writer?

(*i*) Explain what these words mean: kayak, blow-pipe.

(*j*) Is real happiness impossible for very primitive people?

(*k*) What is the difference between courage and foolhardiness? What examples of foolhardiness does the writer refer to? Mention a few other examples.

(*l*) Explain what these words mean: frustration, heightened living.

(*m*) What qualities besides fitness and knowledge are required by those who lead an adventurous life?

C 26 Debate: Is mountaineering sensible?

C 27 Essay subject: The joys of mountaineering *or* hiking *or* camping *or* rowing *or* skating *or* swimming *or* cycling

C 28 Draw up a list of recommendations or requests that might suitably be made to hikers *or* campers *or* mountaineers.
[*Think of clothes, gear, equipment, food, recreations, companions, arrangements for mail, observance of law and tradition, consideration for other people, types of scenery to choose from*]

Open-air Activities : Sport

There is no need to advise the readers of this book to interest themselves in sport. The interest should take the form of playing the games and not merely of watching or reading about them. For people who have surplus energy, mental or physical, which requires to be worked off, there is nothing better than participation in a sport. One should choose one's game or games with some care, however, as much of the pleasure depends on whether one takes up the game most suited to one's temperament and talents. It is not always easy to transfer from one game to another, as new muscles have to be called into play, an old technique forgotten and a new one learned. But whatever the game, it should be played with energy and with the determination to experiment and improve. Half-hearted playing serves no useful purpose, and is as disappointing for an opponent as for a partner. The spice of a contest is in the stiffness of the struggle. A walk-over is no fun for either side. To work at the game and try to master it is one's duty not only to others but to oneself. Not all of us can be champions, but we can at least be triers.

C 29 What are some of the benefits of playing games ?
[*Think of the physical, social, mental and moral benefits*]

C 30 What are the advantages and disadvantages of team games, like football and hockey, compared with individualistic games, like golf ?

C 31 What is the effect on one's life and character of not playing games ?
[*Remember there are different types of people*]

C 32 What is the game that (*a*) you most enjoy playing, (*b*) you most enjoy watching.
Say, in each case, why you enjoy it.

C 33 Debate : That the awarding of prizes at school sports is undesirable

C 34 Write a letter to someone abroad giving an account of the most popular games played in your country.

or

Give short accounts of exciting games that you have heard of but not seen.

[*For other material on sport see under* ' *The British Character* ']

Social Activities

The social pleasures include dances, parties, picnics and functions held by societies and clubs. Although some people take little part in these pleasures, due perhaps to temperament and up-bringing, it is desirable that young people should make use of the facilities for social recreation afforded by their school or college. The school dances and clubs, like classroom lessons, are an essential part of education, and are even more a preparation for life than these. The social pleasures are a useful means of making friends with people of similar tastes and interests, and specialised clubs such as photographic and meccano clubs are a means of extending one's knowledge quickly. Association with others in the pursuit of a hobby adds to the enjoyment and at the same time fosters friendships and enlarges experience.

C 35 Give your views on a winter and summer programme for a young people's club, open only to your own sex.

C 36 Write a letter to a friend, recommending him or her to take up dancing.

C 37 What can be said in favour of card games as a hobby ?
What are the drawbacks and the dangers of this hobby ?

C 38 What are the attractions of photography as a hobby?

C 39 Prepare a short talk on the fun and satisfaction you have derived from making something.

Creative Activities

The practising of a craft is another valuable means of spending leisure time. Everyone at some time or other has had pleasure in making something, for creation is instinctive in mankind. Owing, however, to lack of practice, lack of training, lack of encouragement or lack of self-confidence many people fail to realise that there is probably something they can make better than their friends. Nothing is more satisfying than making something through a combination of skills. Whether it be a picture, a poem, a gadget for the home, a toy, a piece of mechanism, a cake or what you will, the satisfaction is the same. It is the joy of making something. The more exacting the craftsman, the less easily will he be satisfied with his work, but failure to execute a masterpiece should be no deterrent. The main thing is the act of creation. Creation is better than criticism, though more difficult. By trying your hand at an art or craft you will come to realise the technical difficulties in the way of mastering it, and so to appreciate more fully the supreme excellence of the world's masterpieces. Those who have worked at the art or craft they are judging should ideally be the best-qualified critics, for one would expect them to be well-informed, sympathetic and constructive in their comments.

C 40 Write a short composition on: 'Things I have made,' *or* 'Things I should like to make.'

C 41 Give some instances of useful articles you have seen made from very simple materials.

C 42 Essay subjects: 'The joys of painting,' *or* 'Suggestions for craft-work for boys,' *or* 'Home-made gifts'

C 43 Give an account of a good display of school art or craft work which you have seen.

Contemplative Pastimes

Conditions for the contemplative pastimes vary with the individual and his circumstances—some people are unable to find sufficient quietness at home to settle down to contemplation of any kind. Pursuits like reading require quietness. A background of talk or of music makes concentration impossible and makes it difficult for people to practise the contemplative pastimes. If freedom in the home is to be a reality there must be opportunity for the contemplative members of the family to pursue their hobbies as well as for the entertainment-minded to pursue theirs. The loud-speaker has shown itself hostile to the contemplative pursuits, and should be kept in its place.

Reading is perhaps the most profitable of the contemplative pastimes. Books afford an escape from the everyday world, they help to compose the mind that is upset by the day's work, they give information and provide food for thought long after they are read. Books, too, leave their mark on the mind of the reader, so that a well-read man, if he has read in the right way, has not only read much, but has broadened his outlook and enlarged his sympathies. In books one comes into contact with interesting and stimulating people, and if a man has not made friends with books he has missed a host of good companions.

The collecting hobbies, such as philately, might also be classed as contemplative pastimes for they require peace and quietness for their proper enjoyment and they open up large fields for study and research. These hobbies are but the starting-point for many correlated subjects. The stamp collector, for instance, if he is a thoughtful collector, will become interested in printing and design, and will inquire into the circumstances giving rise to certain issues, besides learning something of history, travel, zoology and so on—which are illustrated, in some form or other, on stamps.

By means of the contemplative pastimes the mind goes on its

travels and becomes independent of the weather. These pastimes pay good dividends, as has been discovered by many who in later years have found themselves unable to take part in the more energetic forms of leisure activity. It is important to cultivate the contemplative pastimes early in life, for in old age there is nothing that saps vitality more than the absence of hobbies, and old people cannot easily begin a hobby.

C 44 (*a*) Why is it a mistake for a person to read only the newspapers ?

[*Think of what the newspapers give too little of, and too much of*]

(*b*) Why is it a mistake not to read the newspapers ?

C 45 Write a letter to a friend who is not a reader telling of the pleasures you have derived from reading.

C 46 What is the value of a study of history ?

C 47 Give a short talk on ' My library, present and to come.'

C 48 What useful purpose do public libraries serve ?

C 49 Do you consider that reading is more general nowadays than, say, fifty years ago ? Quote some evidence for your opinion.

C 50 Mention some of the dangers of reading too much.

C 51 What are the advantages of having a wide vocabulary ?

C 52 What value is there in doing crossword puzzles ?

C 53 What would you say to someone who asked you what was the use of collecting postage stamps ?

[*If you collect something else you may write about it instead*]

C 54 What are your favourite radio features ? Are there any ways in which you think these could be improved ?

C 55 Say a few words on one of the following :

Weak features in the wireless programmes
Suggestions for new wireless features
Hints regarding schools broadcasts
Television, present and to come

[*For questions on other pursuits of leisure, especially music, art and the films, see under* ' *The Arts, Old and New* ']

General Questions on the Pursuits of Leisure

C 56 What is your favourite spare-time pursuit (*a*) in winter, and (*b*) in summer ?
On what grounds would you recommend them to others ?

C 57 What have you learned at day school or evening school which has helped you to enjoy your leisure ?
Are there any things you wish you had learned ?

C 58 Write a letter to a friend who says he or she has no time to do this or that, telling what can be accomplished by using time wisely.

C 59 What impression do you form of a person who says his health is his hobby ?
Write a letter to such a person, dealing mainly with the importance of not thinking too much about one's health.

C 60 What are some of the things that go to the making of a good letter ?
Write a letter to a friend abroad, carrying out your ideas regarding a good letter.

C 61 Discuss the advantages and drawbacks of the following types of holiday : (*a*) in a boarding house, (*b*) in a public holiday camp, (*c*) cruising, (*d*) in private lodgings, (*e*) at home.

C 62 Write briefly on :
Some things that spoil a holiday
or
The kind of holiday-place that I dislike
[*You might find it easier to write this in the form of a letter*]

SECTION III

PERSONAL RELATIONSHIPS

Happiness largely depends on how we get on with other people. Generally speaking, those who live to themselves alone have a poor time of it, and come to regret that their friends are so few. Some people have the happy knack of getting on well with everybody, others have the misfortune to agree with none.

C 63 Write an article on ' Friends.'
[*Mention qualities you look for in a friend, the wrong friends to have, how to make and how to break friendships, the value of a friend*]

C 64 Brains ? beauty ? character ? wealth ?
Which are the most important when a man chooses a wife, or when a woman chooses a husband ?
To what extent do they all count ?
What other qualities might one like to find in one's betrothed ?

C 65 Why are some people difficult to get on with ?

C 66 What types of people are you prejudiced against ?

C 67 What is a snob ? About what things are people sometimes snobbish ?

C 68 What is racial prejudice ? To what extent has it been in evidence in modern times ?

C 69 What do people mean when they say that so-and-so is a good neighbour ? How do people sometimes behave when they are not good neighbours ?

C 70 Is a man always known by the company he keeps?

C 71 Is popularity always a sign of a good character?

C 72 Write an essay on 'Conversation'

or

'Mannerisms'

[*Think of the movements of the hand or head or eyes, curious sounds made, irritating habits, and of the effect these have on people*]

SECTION IV

THE ART OF THINKING

One purpose of this book is to stimulate young people to think and to form their own opinions. If you enjoy answering the controversial questions that are asked, and feel an exhilaration in supporting your opinions in the face of opposition by your friends during conversation or debate, you have already shown you are a thinker; for a thinker is one who is concerned about ideas, is willing to submit his ideas to criticism, and is not at the mercy of every speaker he hears or book he reads.

C 73 Draw up a list of controversial subjects you would like your class to debate.

[*For example, Should there be equal pay for men and women? Day schools* v. *boarding schools. Should bicycles be taxed?*]

C 74 What are your views on these subjects—

(*a*) tipping, (*b*) performing animals, (*c*) the advantages of growing old, (*d*) the advantages of suburban life?

C 75 What are the benefits to be derived from membership of a discussion group?

C 76 Dr Johnson used to take the side in a debate which he believed to be the wrong one. What would be his reason for so doing? Was it wise of him to take that line? Give reasons for your answer.

Many of the confusions we find in ordinary discussion are the outcome of strong feeling. It is in the *partisan journals* and talks, and among the utterances of *narrow sectarians* and *cranks*, that we find plentiful examples of confusions of thought. And it is not difficult to perceive in these cases the prejudice behind the logical error. That emotion perverts judgment is *a trite observation*. But the awkward truth is that we are all liable to err from the same cause. We are primarily practical and emotional beings. We are *actuated* in our thinking by deeply rooted attachments. Our beliefs are intimately bound up with our social habits, and it is a delicate and painful task to trace the origin of our outlook. Our political views may have sprung from the *economic position* of our parents, the causes in which we are interested may have won our devotion from the fact that we have shared actively in them in early life. The pattern of ideas with which we identify ourselves often takes its rise from youthful sentiments for persons whose opinions we absorb and adopt as our own. Our emotions organise themselves round an institution, a firm, a profession, a Church, a party, and the complex sentiments engendered, which make us what we are, spread to kindred interests. In a word, our beliefs are organically related to predispositions, and these *propensities* unconsciously direct our attention towards evidence and reasons that support them, and away from those that weaken them. Issues are prejudiced. Our hidden sentiments in favour of certain groups of ideas produce corresponding antagonisms and antipathies. Loyalty to our own *denomination* or party promotes opposition to other societies. We desire to fight for our group against other groups. And besides these tendencies due to our personal histories there are broad and powerful human tendencies, such as the desire to maintain and improve our position and our incomes, and the temptation to prefer traditional and accustomed ways to new departures.

M. H. Carré, *Does it Follow ?* (Nelson)

C 77

(*a*) Give the meaning of :

partisan journals
narrow sectarians
cranks
a trite observation
actuated
economic position
propensities
denomination

Why does the writer caution us against these ?

(*b*) Mention some ways in which people show that their emotion perverts their judgment.

(*c*) Mention some ways in which people can be led astray by their loyalties and by their deeply rooted attachments.

(*d*) Quote from the passage some lines where the writer says that our convictions are sometimes determined by the extent to which our pockets are likely to be affected.

(*e*) Why is it a mistake to scoff at tradition, and at the convictions of one's parents ?

C 78 State what these expressions mean :

a sweeping statement	begging the question
wishful thinking	intuition

C 79 What does ' *post hoc ergo propter hoc* ' mean ?

Mention some popular superstitions.

How would you convince a person of the foolishness of being superstitious ?

[*For other questions on debate and discussion see under* ' *The British Character* ']

Unluckily a very strong strand in our Western *tradition* will have it that debate is the very heartbeat of inquiry and that it is by *contention* and dispute that we winnow the grain of truth from the chaff. We are *aggressive*, intellectually, rather than meditative. We admire the ' vigorous ' thinker—by which we mean the argumentative rather than the deep one. ' Meditation,' indeed, suggests to us a faint activity, the conduct of a *sissy* in thought. We are mistaken in this. Meditation should mean for us a closer, more continuous, a wider and more experimental thinking, turning the matter over and examining more of its sides and possibilities. We badly need a retraining that will break our habit of ' jumping at groundless conclusions.'

I. A. Richards, *Basic English* (Kegan Paul)

C 80

(*a*) What habit, according to this writer, do many Eastern people have which Western people usually lack ?

(*b*) Why are many Western people critical of this habit ?

(*c*) What habit does the author consider overdone in the West?

(*d*) Why have Western people indulged so much in this habit? Is it as open to objection as this author supposes?

(*e*) Why does the writer criticise this habit?
Do you feel that he has sound and balanced judgment?

(*f*) Is there, in your opinion, any relation between the Western habit of discussion and the fact that most of the great scientific discoveries have originated in the West?

(*g*) What is the effect on religion of the Western habit of inquiry and argument?

(*h*) Explain the meaning of:

tradition	aggressive
contention	a 'sissy'

It is possible, of course, to dwell so long and constantly on a thought that one is made its prisoner. Men who become the slave of one idea we call fanatics. Although the world owes much to the fanaticism of its reformers in certain departments of life it is dangerous when a fanatic becomes head of a State, as was the case in Germany under the Hitler *regime*. Hitler wilfully discouraged individual thinking and encouraged group thinking (which is something different from group discussion, in which everyone has a say) and he played on people's feelings by way of directing their actions (appealing to their racial prejudices, their anger at losing the 1914 war, their national pride, and so on). The course of action adopted by the Hitler regime was recognised even by certain Germans as dangerous and unsound, for they saw that their leaders had discarded the essential features of Western civilisation—the sanctity of the individual, self-determination of nations, and the supremacy of goodness, charity and reverence.

The condition of things in the world today, however, gives no cause for congratulation or *complacency*. In the world at large knowledge has become isolated into separate compartments. There is no principle of *integration*. The religious thinker, scientific thinker, educationist, political thinker too often works

along his own line without reference to the others. In certain ways, too, man has progressed perhaps too far, in others, not far enough. The attention given to science and to economic planning would seem to be out of all proportion to that given to the problem of living together in freedom and peace, and to the cultivation of national character and decent international relationships. In the modern world less regard seems to be paid to the specialists in faith and common sense than was the case in the heyday of Palestine and Greece? It would appear as if the evolution in the realm of science and of economics has not been accompanied by a corresponding evolution in wisdom. We know everything except the things we ought to know, namely, the needs of the human heart, the ways of satisfying these needs, and the nature of good and evil. ' *Knowledge* comes,' said Tennyson, ' but *wisdom* lingers.'

C 81

(*a*) Mention some men and women whose fanaticism led to great social reforms.

(*b*) Explain clearly the difference between group thinking and group discussion.

(*c*) How did the German racial prejudice show itself?

(*d*) State the meaning of :

regime complacency integration

(*e*) What are the two main ideas in the second paragraph above?

(*f*) Mention some of the specialists in faith and common sense in ancient Palestine and ancient Greece.

(*g*) What is the difference between knowledge and wisdom?

SECTION V

A SENSE OF VALUES

Another secret of successful living is to have a right sense of values and to see things in their proper perspective, ' To see life steadily and see it whole ' (Arnold). Guidance in these matters is given

by philosophy and religion. Western civilisation has developed mainly on the basis of Greek thought, as recorded in the classics, and of Hebrew thought, as recorded in the Bible. One can be influenced indirectly and unconsciously, of course, by the wisdom of the Greeks and Jews by reading books coloured by the thought of these early thinkers.

It is not growing like a tree
In bulk, doth make Man better be ;
Or standing long an oak, three hundred year,
To fall a log at last, dry, bald, and sere :
A lily of a day
Is fairer far in May,
Although it fall and die that night—
It was the plant and flower of Light.
In small proportions we just beauties see ;
And in short measures life may perfect be.

Ben Jonson

C 82

(*a*) Express the idea of the above poem in your own words.

(*b*) By what comparisons does the poet convey his idea ?

(*c*) Memorise the poem.

(*d*) Write an essay on one of these subjects :
'The beauty of small things'
or
'It is quality rather than quantity that counts.'—Seneca

The Character of a Happy Life

How happy is he born and taught
That serveth not another's will ;
Whose armour is his honest thought
And simple truth his utmost skill ;

Whose passions not his masters are ;
Whose soul is still prepared for death,
Not tied unto the world with care
Of public fame or private breath ;

Who envies none that chance doth raise,
Nor vice ; who never understood
How deepest wounds are given by praise ;
Nor rules of state, but rules of good ;

Who hath his life from rumours freed ;
Whose conscience is his strong retreat ;
Whose state can neither flatterers feed,
Nor ruin make oppressors great ;

Who God doth late and early pray
More of His grace than gifts to lend ;
And entertains the harmless day
With a religious book or friend ;

This man is freed from servile bands
Of hope to rise or fear to fall ;
Lord of himself, though not of lands ;
And having nothing, yet hath all.

Sir Henry Wotton

C 83

(*a*) Write a paraphrase of the above poem in as plain and simple a form as you can.

(*b*) Explain fully what these lines mean :

5 13–14 17–18

(*c*) Memorise the poem.

(*d*) What adjective today would be more characteristic than 'religious' (l. 20) ?

C 84 Write a paraphrase of the good advice given in one of the following :

Epistle to a Young Friend, by Robert Burns
Polonius to Laertes—*Hamlet* I, iii

C 85 Prepare a talk on Moderation, dealing with such matters as eating, games, amusements, talking, reading, late nights, religion.

C 86 Write an essay on Moderation in *one* of the matters referred to in the previous question.

C 87 Expand into essay form the following notes on ' Moderation in drinking ' :

reasons for excessive drinking
effect on health, efficiency, appearance
danger to bank balance
ways of promoting temperance
for and against prohibition

Clear guidance regarding right thinking and right feeling is found in the Bible. The Bible instructs man also regarding his relationship with God. An early statement of man's duty is given in the ten Commandments, which are transcended by the teachings of Christ, especially in the Sermon on the Mount. But the Christian faith consists of more than moral instruction. A moral code may enable a person to obey the letter of the law and to lead a decent life, but the possession of a religious spirit makes him go the extra mile, and do so gladly ; and morality is liable to collapse where there is no love of God, with all the reverence and awe that this implies, to support it.

Although the Christian faith embraces more than is mentioned in the following prayer, there is here the true Christian accent. It is significant that its author called it a ' Prayer for Success.'

A Prayer for Success

Lord, behold our family here assembled. We thank Thee for this place in which we dwell ; for the love that unites us ; for the peace accorded us this day ; for the hope with which we expect the morrow ; for the health, the work, the food, and the bright skies, that make our lives delightful ; for our friends in all parts of the earth, and our friendly helpers in this isle. Let peace abound in our small company. Purge out of every heart the lurking grudge. Give us grace and strength to forbear and to persevere. Give us the grace to accept and to forgive offenders. Forgetful ourselves, help us to bear cheerfully the forgetfulness of others. Give us courage, and gaiety and the quiet mind. Spare

to us our friends, soften to us our enemies. Bless us, if it may be, in all our innocent endeavours. If it may not, give us the strength to encounter that which is to come, that we be brave in peril, constant in tribulation, temperate in wrath, and in all changes of fortune and down to the gates of death, loyal and loving one to another. As the clay to the potter, as the windmill to the wind, as children of their sire, we beseech of Thee this help and mercy, for Christ's sake. AMEN.

Robert Louis Stevenson

C 88* The prose of the above passage is of a poetic quality. Write it out so as to suggest this, taking a new line, as in poetry, when you think the sense or the rhythm suggests so.
[*For instance, the words* ' *Let,*' ' *Purge,*' ' *Give* ' *might begin lines*]

C 89 After reading the above passage several times close this book and make a note of any points remembered.
[*Think along these lines : things to be thankful for ; and qualities we should wish to have*]

C 90 Choose any *one* of the ten Commandments and say wherein people nowadays often seem to disregard it.
[' *Thou shalt have no other Gods before Me* ' *is as suitable as any*]

C 91 Memorise Matthew v to vii (selected sections).

C 92 Why go to church ?

C 93 What difference does being a Christian make ?

C 94 Sabbath observance—some random reflections

C 95 Is it possible to lead a normal life and be a Christian ?

C 96 What features of our modern life might be regarded as un-Christian by an Indian convert to the Christian faith ? What would be your answer to his criticisms ?

C 97 Look through the books of Proverbs and Ecclesiastes, and write down ten thoughts that seem to you worth remembering.
[*For example,* ' *The race is not to the swift, nor the battle to the strong* ;' ' *Righteousness exalteth a nation* ']

Explain what any *two* of them mean.
[*For other remarks and questions along the above lines see under* ' *The British Character* ' *and* ' *Aspects of Democracy* ']

C 98 State briefly what the following words mean :

agnosticism	pessimism
cynicism	realism
idealism	stoicism
materialism	utopianism

C 99 Write a short essay on any *one* of the ' isms ' mentioned in the previous question, saying what you think of it as a philosophy of life.
[*For instance, you might say of cynicism that it undermines happiness, makes one a poor companion, checks enthusiasm for anything, and may even affect one's personal appearance*]

C 100

'Cats interest me because they have the qualities I like best in people—courage, dignity, independence, the ability to amuse themselves, combined precision, silence and economy of movement, and that rare and marvellous virtue, a taste for the difficult.'

Sophie Kerr

There are other qualities not here mentioned which you doubtless admire in people. Write a sentence similar to the above, so as to include other qualities, and begin : ' Dogs interest me because they have. . . .' (Choose another animal if you wish.)

Then mention some human qualities that you cannot find in other animals.

C 101

The most distinctive mark of a cultured mind is the ability to take another's viewpoint . . . to be willing to test a new

idea . . . to be able to live on the edge of difference in all matters intellectual . . . to examine without heat the burning questions of the day, to have imaginative sympathy, openness and flexibility of mind, steadiness and poise of feeling, cool calmness of judgment.

Arthur Fairchild

Taking the above sentence as model, write six or seven lines on what you regard as the characteristics in general of :

a good teacher, *or* a good clergyman, *or* a good doctor, *or* a good friend, *or* a good parent

C 102* ‘Good manners are made up of petty sacrifices’ ; ‘Manners are but the shadows of virtues.’ Bearing these statements in mind write an article on ‘Manners, good and bad.’

C 103 Some virtues become vices when indulged in to excess : too much bravery becomes bravado ; frankness, rudeness ; shyness, — ; politeness, — ; —, fulsome flattery ; economy, —. Write a short paragraph on any *one* of the above pairs.

C 104 Explain what these persons are :

a backbiter	a boor	an iconoclast
a bluffer	a hypocrite	a prig

When we say that so-and-so has a right sense of values we mean that he respects and values things only to the extent they deserve, and that he has a right sense of perspective. Some people put too much stress on the wrong things.

The following verse draws attention to things apt to receive too much attention :

It’s no in titles or in rank,
It’s no in wealth like Lon’on Bank,
  To purchase peace and rest ;
It’s no in makin muckle, mair ; *much, more*
It’s no in books, it’s no in lear, *learning*
  To make us truly blest ;

If Happiness hae not her seat *have*
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest ;
Nae treasures nor pleasures *no*
Could make us happy lang ;
The heart ay's the part ay *always*
That makes us right or wrang.

Epistle to Davie, Robert Burns

C 105 The theme of these lines is human happiness and peace of mind. Burns refers to the acquiring of wealth, power and learning as means of attaining happiness ; and he rejects them all.

Point out the lines in which he expresses his attitude in these matters.

C 106 ' It's no in wealth. . . .'

Write down some of the conclusions given in the Bible regarding riches. Verses may be traced by consulting a concordance under ' Wealth ' and ' Riches.' Here are some for a start :

Wealth maketh many friends.—Proverbs xix.4

The sleep of a labouring man is sweet whether he eat little or much ; but the abundance of the rich will not suffer him to sleep.—Eccles. v. 12

It is easier for a camel. . . .—Matt. xix.24

C 107 Are there any things that money cannot buy ?

C 108 Why is it not desirable that a man should become rich very quickly ?

C 109 What are some of the possible evils of inheriting a great deal of money when one is fairly young ?

C 110 Is it true that poverty is positively a good thing, as some religious teachers have maintained ?

C 111 Here is an interesting point of view :

'Most of the men who make money in the commercial world apparently have no great gifts of mind or character. They make money because they think of it most of the time. Men of great gifts of mind and character do not make money because they think too much about other things.'

Do you agree with the above opinion ?

What other things do the men of ability think about ?

C 112 'Why I would like to be rich.' Prepare notes for a short speech on this subject ; and be prepared to reply to others in the class who may argue against the wisdom of your opinions.

or

Say a few words on 'The value of money.'

C 113 'It's no in titles nor in rank. . . .'

'Men of high position have found at least as much pleasure in their private lives as in their public lives.'

Illustrate the truth of these statements by referring to the lives of some famous men whose biographies you have read.

C 114 Say a few words on, 'Why I do not envy the Royal Family.'

C 115 'It's no in books, it's no in lear. . . .'

What are some of the possible drawbacks of too much study or book-learning ?

[*Think of the frequent inability of bookish people to relate their learning to their lives, of their lack of sociability, their ignorance of human nature, their absentmindedness, their timidity, etc.*]

Investigate what Lord Bacon says about Studies.

Burns's view is that happiness does not depend on external things, but on one's own mind and heart, thoughts and feelings. The same idea is suggested in such lines as :

The mind is its own place and of itself
Can make a heaven of hell, a hell of heaven.

Milton

All places that the eye of heaven visits
Are to a wise man ports and happy havens.

Shakespeare

The kingdom of God is within you.

St Luke

Happiness does not come oftenest to those who make it their chief aim in life. It often eludes those who think about it too much. It is really a by-product of self-fulfilment, and not an end in itself. It can only be found in the free and successful expression of one's own personality on behalf of the community. It results from a wise choice of work, from a wise use of leisure, from having the right attitudes to one's fellows and to God, and therefore the right standards of success.

C 116 Mention some causes of unhappiness.
[*Apart from the more obvious causes mention such things as having constantly to perform small acts below the standard of one's capacities, of trying to do too much, of disappointing friendships, of lack of opportunities, of nervous frustrations in oneself*]

C 117 Mention *five* defects of character which sometimes prevent people from making the most of their lives.
[*Think of prejudices, passions and inhibitions*]

C 118 What are life's greatest possessions? Which of the following do you rate highest and lowest?—

a good disposition
a happy marriage
a skill
power
beauty
fame
health
knowledge
popularity
strength
wealth

C 119 What are the main things you want out of life?
[*Be sure that you have a reasonable chance of getting what you mention*]

C 120 Debate : Is it better to have a good brain or a good character ?

C 121 Write a short essay on the importance of not hurrying *or* not worrying.

C 122 Why is it important always to do one's best ?
[*There are several reasons*]

C 123 What do people mean who say that we are living in a world of changing values ?
Do you think the statement is true ? If so, is the change to be regretted ?

C 124 What is true 'success' ?

C 125 Discuss the truth of the following statement : 'The first condition of happiness is health.'
Is it possible for a person with a physical handicap to lead a successful and happy life ?

C 126 Discuss any *one* of the following statements :
'Happiness consists of successful activity in congenial surroundings.'
'The best pleasures are more mental than physical.'
'Selfishness and laziness are bars and barriers to the art of living.'
'It is better to live rich than die rich.'
'He gets most out of life who puts most into it.'

C 127 Explain the difference between :
(*a*) the art of living and the art of keeping alive
(*b*) living and existing

C 128 Explain how curiosity may be either a vice or a virtue.

C 129* Research topic : Some points in ancient Chinese thought

SECTION VI

MORE MAJOR PLEASURES OF LIFE

Dressing

Clothes play a big part in human happiness. They give pleasure to the onlooker as well as to the wearer. In certain professions, in fact, it has been an indispensable condition of success that attention should be paid to clothes. Everyone at some time or another must think seriously about dress, out of self-respect as well as respect for others.

C 130 Remember that the art of dressing is not to run to extremes. Write a letter to a girl on the subject of dress and make-up, giving her your advice.

or

Some suggestions for dress reform, male or female

or

Give your idea of a well-dressed man.

C 131 Give some hints on making-do and mending.

C 132 Offer some recommendations to a young man regarding his dress.

[*Think of shoes, ties, headgear, dressing differently for different occasions*]

C 133 Explain what these expressions mean :

dowdy	a fop
chic	a Beau Brummell
down at heel	all dressed up
	spruce

C 134 Research question : Male or female fashion through the ages

or

Dress in other lands

Eating

Food, too, might almost be called one of the major pleasures of life. To be unable to enjoy a good meal is surely one of life's greatest misfortunes. A good meal fosters and cements friendships, and wives, like Napoleon, realise that their men prosper and are happy only if their inner man is at ease.

C 135 Explain what these expressions mean :

ascetic	glutton
dyspeptic	gourmand
epicure	gourmet
faddist	hearty eater

C 136 What are some of the possible bad results of eating meals by oneself ?

C 137 Write a short paragraph on *either* vulgar eaters *or* table manners.

C 138 Write an article on ' My idea of a good restaurant.' Begin like this : ' If I had a restaurant I would . . .'
[*Mention the service, the decorations, the music, lights, food, and the general tone.*]

C 139 Write an article on ' The art of being a hostess.'
[*Mention your idea of a good meal, your views on making people feel at home, on the talk and so on*]

C 140 Debate : That schoolboys should be taught domestic science

C 141 Say a little on : fasting *or* hurried eating *or* vegetarianism

C 142 Write a short rhapsody on food.
[*If you can write it in verse so much the better*]

Studying Mankind

The men and women encountered in everyday life afford rich material for the interested and reflective observer. The student of human nature and behaviour never comes to the end of his study, for no two natures are identical and changing conditions cause people's tempers and dispositions to change too. It takes time to get to know people, and indeed the most interesting personalities are not those who reveal themselves at a first meeting. First impressions are not always right and they are seldom final. Most people are interested in human nature ; as Pope wrote :

The proper study of mankind is man.

C 143 What are the qualities you most admire in boys and/or girls ?

C 144 What are some of the things that might cause a person to be described as childish ?

C 145 Give an account of the most interesting person you have met *or* of the most eccentric person you have known.

C 146 Write a short article on ' Peculiarities of my friends.'

C 147 Explain how a person behaves who is

casual
sadistic
dogmatic
entirely rational
headstrong
idealistic
opinionative
realistic
sentimental
temperamental

C 148 In which occupations is a knowledge of human nature essential ?

C 149 If the child is father of the man what are some of the things that parents ought to be careful about in the upbringing of their children ?

C 150* Heredity and environment : show in what ways each may affect a boy or girl.
[*Consider the problem of identical twins brought up apart, where the heredity is the same but the environment different*]

C 151 Give an account of the chief qualities in the character of a person whose biography you have read.

C 152 Why are ' nice ' people so often annoying ?

C 153 Certain characteristics of temper, manner and outlook seem to be associated with certain professions and occupations. Mention any cases you have observed of this.
[*Beware of being prejudiced against either an individual or a profession*]

C 154 Explain why it is undesirable for :
a person to lead a solitary life
a person to associate only with members of his or her own sex
a family to keep too much to itself
a child not to be allowed to play with other children
a young person to be too much in the company of older people

C 155 Essay subject : ' The human face—what it reveals and what it conceals '

C 156 Mention how it comes about that people are often misunderstood owing to what they do or fail to do.

C 157 Write on the respective virtues and failings of young people and of old people.

C 158 Mention some of the things you dislike in people.

C 159 Lin Yutang in *The Importance of Living* points out that of all the animals man is the most amazing. ' Man alone,' he says, ' has invented a civilisation. There are perhaps finer animals with better forms and nobler structures like the horse ; animals with better forms and nobler structures like the lion ; with a finer sense of smell and

greater docility and loyalty, like the —— ; or better vision like the —— ; or a better —— like the homing pigeon ; with greater thrift and discipline and capacity for hard work like the —— ; with a sweeter temper like the —— ; more —— like the cow ; better singers like the —— ; and better-dressed beings like the parrot and the ——. Still there is something in a monkey that makes me prefer the monkey to all these animals.'

(*a*) Fill in the blanks in the above passage.

(*b*) Mention any other animals having a specific quality in a higher degree than man.

(*c*) Name some of the things that make monkeys more interesting and admirable.

C 160 Essay subject : ' Those humans ! ', by an animal in the Zoo

C 161 Memorise Hamlet's speech beginning, ' What a piece of work is a man ! ' and ending, ' quintessence of dust ' (II, ii).

BOOKS FOR FURTHER READING

Armstrong, Martin, ed., *The Major Pleasures of Life* (Gollancz)
Carré, M. H., *Does it Follow ?* (Nelson)
Dickinson, G. Lowes, *The Greek Way of Life* (Methuen)
Dimnet, Ernest, *The Art of Thinking* (Cape)
Graham, Stephen, *The Gentle Art of Tramping* (Nelson)
Hayes, E. H., and Martin, R. G., ed., *Round the Club Room Fire* (Religious Education Press)
Kirkus, C. F., *Let's Go Climbing* (Nelson)
Livingstone, Sir Richard, *Selections from Plato* (Oxford University Press)
Maurois, André, *The Art of Living* (English Universities Press)
Memory, F. W., *Careers for Boys* (Nisbet)
Rosebery, The Countess of, *The Ambitious Girl* (Nelson)
Samuel, Viscount, *Belief and Action* (Cassell)
Smythe, F. S., *The Spirit of the Hills* (Hodder and Stoughton)
Stebbing, L. Susan, *Thinking to some Purpose* (Pelican books)
Van Loon, *The Arts of Mankind* (Harrap)
Wakefield, Lord, *On Leaving School* (Hodder and Stoughton)
Yutang, Lin, *The Importance of Living* (Heinemann)

D

ASPECTS OF DEMOCRACY

The right to think, to know, to utter is the dearest of all liberties.

John Milton (1608–1674)

With the granting of trust to the worker let him learn the magnitude of his responsibilities. Teach him the nature of the State, how it is in every fibre a moral structure ; reveal to him the wealth of his inheritance as a citizen of his country ; instruct him in the elements of citizenship.

Sir Henry Jones (1852–1922)

Where there is no vision the people perish.

The Book of Proverbs

SECTION I

THE VALUE OF OPPOSITION PARTIES

Modern representative government implies an organized and official opposition. Not only does it tolerate difference and criticism, it implies and demands it. It is the sense of this that is behind the oft-quoted statement that the English people dislike *coalitions* : or behind the curious complaints which Parliamentary governments with strong majorities often make, that the opposition is not strong or effective enough. How curiously paradoxical is this attitude on the face of it ! Ministers who have spent much energy and breath on public platforms denouncing the foolishness and *perversity* of their opponents, in *insinuating* that no man in his senses could possibly vote for such misguided people, would be very much disturbed if they were universally taken at their word. It is, I think, clear that so far from unanimous consent being the ideal of representative democracy, representative democracy would not know what to do with such a consummation. Most of us dislike criticism, and in the heat of the moment all opposition tends to be regarded as *factious*, and yet the modern democratic statesman, for all the *hard words* he may fling at the opposition and the character of their criticism, knows that he cannot get on without it. We often discuss whether representative government flourishes best with two parties or with more. But no-one with the least understanding of its nature would think that it could get on with one party. I was discussing the other day with a Chinese student how the present government of China could become really democratic, and we both took for granted that that was identical with the question, how could an authorised and effective opposition be created. The Bolshevik *maxim*, adopted by Kuo-Min-Tang, 'no opposition party and no opposition within the party,' is the *antithesis* of democracy.

All this is, of course a commonplace, but I am not sure that we always realise how much of the essence of democracy is contained in this insistence on a tolerated and official opposition. It implies that the business of representative government is *to make articulate* and get expressed different points of view—that democratic equality is not an equality of sameness but of difference—

that we want everyone to have political rights, not because and in so far as they agree with other people, but because and in so far as they have each their peculiar contribution to make.

A. D. Lindsay, *The Essentials of Democracy* (Oxford University Press)

D 1

(*a*) What does the heat of the moment give rise to at election time ?

(*b*) Why is denunciation, as indulged in at election time, doubly amusing ?

(*c*) What is the paradoxical attitude to which the writer draws attention ?

(*d*) What are the advantages of there being an official Opposition in Parliament ?
What are the disadvantages of having too many opposition parties in Parliament ?

(*e*) What are the apparent advantages of ' no opposition ' in Parliament ?
What are the dangers and disadvantages of it ?

(*f*) Why is it an understatement to say that a Democracy ' tolerates opposition ' ?

(*g*) Explain what these words or phrases mean as used above :

coalitions	hard words
perversity	maxim
insinuating	antithesis
factious	to make articulate

(*h*) Suggest a title for the passage.

Party within Parliament is the instrument whereby Government retains control of its time and gives *coherence* and meaning to its policy. In the country at large Party is the means whereby the public exercises its control over Government. There are always people whose vote at an election is determined by trivial or insignificant considerations. In such minds the great issues of national policy are outweighed by some personal prejudice, interest or *predilection*. Thus if these voters were to form the majority it would not be possible to deduce from the result of an

election any general *inference* as to the will of the people on the main issues which it had to determine. Between, say, an *anti-vivisectionist*, a member of the Farmers' Union and a representative of a particular religious *denomination* there could be no common policy. A House of Commons elected out of such materials would become a heterogeneous collection of *cranky* individuals or delegates from various pressure groups, free to develop its own programme and to allot office to any combination of its component elements without reference to the opinions of the electorate. A general election yields intelligible results simply because the people are asked a simple and intelligible question. The electors are required to choose not between the individual merits of about two thousand candidates or to express opinions about an un-co-ordinated series of individual *measures*. Their choice is between one of two or three possible teams of *potential* ministers and between one of two or three coherent legislative programmes. Party is the means whereby this is done. Party is the instrument for the formulation of issues, for the selection of candidates, for the promulgation of policy. In times of emergency coalition between the parties provides the necessary structure upon which national unity can be built in this country. In times of peace it is the means whereby the demand for reform and the criticism of it can be canalized into the channel of orderly discussion. On the whole the system has served its purpose well.

It may be that the nature of party warfare has often served to obscure its necessary function, that the shifts, ruses and devices of electioneering tend too often to lower the standard which public servants should set themselves, that the need for clear-cut contrasts on election platforms tends too often to *denigration* and abuse of the opposite side.

But all this is on the surface and the necessary check to the evils engendered has long been recognized. This check is the so-called ' floating vote.' It has never been true that all the politically minded have belonged to one party or the other. If it ever became true, party politics would degenerate into a feud between Capulets and Montacutes. The ' floating vote ' is as essential to political life in this country as the party system itself and serves to prevent party from degenerating into *faction*.

' It is also to be noticed,' writes Macaulay, ' that these two parties have never been the whole nation, nay, that they have never taken together made up a majority of the nation. Between them has always been a great mass who have never steadfastly

adhered to either, which has sometimes remained inertly neutral and has sometimes oscillated to and fro.' The political life of a free country is composed of an infinitely intricate system of counterpoises of which the interaction of the great parties forms an essential, but not an all-sufficing part. If the whole were not given form and meaning by the love of country, it would soon degenerate into the chaotic and corrupt alliance of factions and *caucuses* which characterized the political life of the Third Republic in France.

Quintin Hogg

D 2

(*a*) Give in your own words a clear statement of the advantages of the party system as outlined in the first paragraph of the above passage.

(*b*) What difficulties would arise if there were no party system ?

(*c*) What does the floating vote consist of ?

(*d*) What useful purpose does it serve ?

(*e*) Who were the Capulets and Montacutes ?

(*f*) What does the writer say about love of country ?

(*g*) Give the meaning of the following words or phrases as used in the passage :

coherence	cranky
predilection	measures
inference	potential
anti-vivisectionist	denigration
denomination	faction

caucuses

(*h*) Are party politics desirable in local councils ?
Give reasons for your answer.

(*i*) Mention the main political parties at present represented in the House of Commons.
State briefly the policy of each of them.

(*j*) What is a coalition government ?
When is such a government desirable ?
On what occasions has one existed in Britain ?

The British method of government can be described as the method of discussion. Debate in parliament is the prelude to government decisions, and in these debates opposing views are advanced and equality of opportunity given to spokesmen on both sides. The system has been the envy of some nations and the object of sneering attacks by others, who have regarded it as slow and cumbersome. Its justification is the fact that it has worked well with the British, even in times of stress. Whether it would work equally well elsewhere is another question. The following passage indicates why the discussion method has succeeded in Britain :

> Persons or interests would never meet to discuss their differences unless they were already of one mind to some extent. The path of history is strewn with evidence of the paralysing effect upon discussion of genuine hostility or *social cleavages* like the rivalries of nations, the conflicts of national interests, the *class war* and the struggle between the haves and the have-nots. But the primary need for unity is just as evident where discussion has been successful as where it has proved a failure. Take a case in point. ' You British,' the *totalitarians* might argue, ' pride yourselves on your success with the method of debate or discussion. You point in proof to your Parliament and party system and note with satisfaction that these institutions never go to extremes. Every political change you undergo is a constitutional change, not a revolution. You attribute these phenomena to such individualistic qualities as goodwill, fairplay, toleration and mutual respect. But what is their real cause ? Why has discussion been a success with you and not with us ? The truth is that you have been a solid united people for so long that you have forgotten it. Only now when the profound social divisions of modern times are proving too great for Parliament and other forms of government by debate or conference are you coming to realise the true source of your former political strength and success. Where our political systems are new and revolutionary, yours are old and constitutional. Where your political parties can be trusted to keep the peace, ours must be severely disciplined to prevent them from splitting into factions. Hundreds of years of comparative isolation and immunity from external attack have enabled you to build up an organic body of customs and traditions that expresses itself in a single national consciousness, and a keen public or political sense. Thus below all the froth and fury of your political conflicts is a feeling of oneness, a solidarity of outlook

and interest that confines your disagreements within limits and allows them to be discussed. But what has made it possible for you to use the method of reason is not the product of reason. Behind your use of discussion and preconditioning it is the welded mass of age-long *traditions* and *conventions* and the various common sentiments and loyalties they produce. But none of these influences can be called *rational* in the usual or accepted sense of the term, however big a part reason may have played in their beginnings. For if they were reason they would be universal. As it is they are history and are unique. Only a few chosen peoples have made a success of the method of discussion.'

A. K. White, *The British Method of Government* (Craig and Wilson)

D 3

(*a*) What does the writer declare to be the chief reason why the discussion method of government has succeeded in Britain ?

(*b*) What does he mean when he says that traditions, conventions, etc. cannot be called rational ?

(*c*) Why has Britain been immune from attack for so long ?

(*d*) What makes the writer say that political conflicts in Britain are little more than ' froth ' ?

(*e*) What benefits have the British people derived from the discussion method of government ?

(*f*) Explain, as to a foreigner, how the party system works in Britain, both in the House of Commons and in the country at election times.

(*g*) Explain what the following words or phrases mean :

social cleavages	traditions
class war	conventions
totalitarians	rational

D 4 In what ways do you think the practice of government by discussion might be extended and improved in local and national affairs ?

[*Perhaps you can give instances of decisions having been made and plans carried out without adequate consultation with all parties concerned*]

D 5* State how *one* system of proportional representation works. What are the advantages and disadvantages of this system ? How could the interests of minorities in the country be better safeguarded under the present electoral system ?

D 6 What are party whips ?
What can be said for and against the system ?

D 7* Write an essay on ' Some Features of Western Democracy,' based on the following points :

The rule of law (including the impartiality of the courts, the freedom from party politics)

Popular self-government (the party system, general elections, freedom in voting)

Freedom and tolerance (respect for minorities, free speech, free association in clubs uncontrolled by the state)

Ways in which it differs from Eastern Democracy (as in U.S.S.R. and Bulgaria)

SECTION II

HINDRANCES TO DEMOCRATIC LIVING

Bureaucracy

Even in countries officially adopting the democratic method of government by discussion there are often circumstances preventing the people from enjoying the full benefits of it. It does not necessarily follow that a nation is honestly democratic because such principles as the right of free speech, fair play from the law, the right of appeal and equality of taxation are sincerely carried out. People may still feel a sense of frustration, if public services become unwieldy. One view on this question is given in the following :

By far the greatest peril threatening a democracy is the creation of a permanent Executive which comes by a natural process of evolution to rule the Legislature. This is Bureaucracy, the rule of the men of the desk. It dominated Byzantium, ruled China,

and had much to do with the collapse of France. It seeks centralisation, regulation of all things by form, annihilation of local independence, the subversion of all the spontaneous activities of the village and the small town and the small man, in the interest of large inclusive schemes which can be handled from the centre. In time of war free discussion sinks to its lowest level, the man of action supplants the man of thought, and the official very properly becomes the servant of the soldier or the militant politician. Knowing the routine the official has the reins in his hand and soon the power of free debate has gone, since the work is done or will be done by the executive body. And it is here that democracy, Parliamentary rule, may cease to function.

A. C. Hill, *Democratic Realism* (Cape)

D 8

(*a*) What is the meaning of ' bureaucracy ' ?
Give some examples of the irritations caused by a bureaucratic system. [*For example, forms to fill in*]

(*b*) Distinguish between the Executive and the Legislature.

(*c*) Why does war cause an increase in the power of bureaucrats [*civil servants*] ?

(*d*) In what respects is bureaucracy efficient ?

(*e*) When can the absence of an incentive for the worker prove a loss to the community ?

(*f*) Explain how the doctrine of safety first, practised by some bureaucrats, may endanger the safety of the nation.

(*g*) What can be done to enjoy the benefits of planning without the evils sometimes attached to it ?

Our civil service is recognised to be one of the best in the world, and it might therefore easily be its sheer efficiency that would drive us to bureaucracy. Hence the need for us to be very much on our guard. For the efficient conduct of the public business is not the only consideration in a democratic state. Part of its business is the protection of individuality, the maintenance of private rights, the furtherance of freedom of enterprise, the development of civic capacity and a sense of civic responsibility in everyone. In short, efficient government is far from being everything in a democracy. There must also be a large measure

of self-government. People should be allowed to do things in their own free way, even to the point of making mistakes if they are intelligent enough to learn from them.

A. K. White, *The Character of British Democracy* (Craig and Wilson)

D 9

(*a*) According to this writer, what should be one of the main considerations of the government in a democratic state ?

(*b*) Why does he express disapproval of too much efficiency ?

(*c*) Some ' inefficiency ' should be tolerated. Why is this ?

[*There may be reasons not suggested in the passage*]

(*d*) What steps might be taken to ensure that there is efficiency in the running of national and local affairs, without the disadvantages sometimes attaching to it ?

(*e*) Do you agree with the writer's main contention ?

(*f*) Write a short essay on ' Bureaucracy.'

War

The ways of Democracy are ways of Peace. Of all political creeds Democracy is the most closely bound up with the belief that Peace is good and War one of the worst of evils. Since it is based on trust in reason, reaches its decisions by free discussion, settles differences at the *ballot box*, and treats minorities with consideration, so that its citizens may, in the deepest sense of the words, ' agree to differ,' Democracy necessarily implies the use of peaceful methods in *domestic politics*. And naturally it also requires that international relations should be regulated in the same way. If you believe that the conduct of men should be guided by reason and that their relations one with another should be settled by discussion and agreement and not by force, or the threat of force, you cannot confine the application of that principle within the limit of political frontiers. But, further, Democracy needs external peace for its own internal development. War is *repugnant* to Democracy, because every war in which a democratic state engages is bound to be a war against Democracy, checking its growth and threatening its survival. That is so because in war ' Government for the People ' cannot be ' Government by the People.' With the outbreak of war, ' Government for the People '

becomes the *dominant aim*, and even that is narrowed and impoverished in content by the stern necessities of the hour, while 'Government by the People,' and all its *prerequisites* tend to shrivel away. General elections are postponed. The differences between political parties are hushed. Commands take the place of discussion. Criticism is thrust aside by *authoritarian methods*. Discipline encroaches upon freedom. The young, upon whom the future of Democracy so largely depends, instead of being trained to the use of reason by the practice of freedom, are taught to obey without question and 'not to reason why,' while, because of that very adaptability which makes their freedom of choice so glorious and full of hope, they especially are deprived of freedom and reduced to the level of the old man in his *decrepitude*, of whom it is written, 'another shall gird thee and carry thee whither thou wouldst not.' And these evils are necessary accompaniments of war. In war there is little time for discussion ; and knowledge of the facts upon which reasonable judgment must be based has in large measure to be denied to the ordinary citizen, lest the enemy should learn what it would help him to know. In war, the less wise decision, swiftly taken, issued as an order, and obeyed without hesitation, is often preferable to a wiser decision attained at the cost of *protracted* discussion.

Even if outward peace is maintained, Democracy is undermined whenever international relations are so clouded with the spirit of hostility and mistrust that men feel themselves to be living on the edge of war. When relations with foreign countries are a matter of constant fear and suspicion—when peace is not true peace and the most pressing questions of politics are concerned with avoiding war or preparing for it—Democracy is put upon the defensive and even forced to retreat. Under such conditions real freedom of discussion and free criticism of policy become almost impossible. Much has to be done in secret ; and even the open acts of the Government cannot be criticised effectively, for they may either be justified, or be wrongly supposed to be justified, by secret information about the intentions and preparations of foreign States, which cannot possibly be made public. Such secrecy acts upon Democracy like a corrosive acid.

But further, when international relations are in the unhappy condition which I have described, the road forward towards a fuller and richer Democracy is blocked ; and it is of the essence of Democracy to advance. The cause of Democracy is, as we have seen, closely bound up with two things—Education and

Social Reform. Upon these things, above all, the advance of Democracy depends. But, like most good things, Education and Social Reform are costly. They require thought. They require labour. And neither thought nor labour can be devoted to these necessary means of democratic progress, if the thoughts of statesmen are concentrated upon urgent problems of diplomacy and national defence, and the resources of the nation in labour and wealth are absorbed by the tasks which *a race in armaments* imposes. For these reasons also, the peace which Democracy needs is more than avoidance of war.

Reginald Lennard, *Democracy* (Cambridge University Press)

D 10

(*a*) Point out some ways in which the democratic way of life has to be abandoned in war-time.

(*b*) Show that you know what these expressions mean :

ballot box	prerequisites
domestic politics	authoritarian methods
repugnant	decrepitude
dominant aim	protracted
a race in armaments	

(*c*) Point out various ways in which the growth of Democracy is hindered when there is a fear of war.

(*d*) Point out a metaphor and a simile in the second paragraph.

SECTION III

APPLICATION OF THE DEMOCRATIC METHOD

In a democratic country it is desirable that the democratic spirit should run through more than the purely political activities of the national life. Unless people trust the democratic way and practise it as a matter of course in business and in social pursuits they will be unlikely to practise it in politics.

D 11

(*a*) Why do people too often decline to ' speak out ' at a meeting, even when they have a grievance ?

(*b*) What do the cynics mean when they say : ' The British people do not deserve democracy, for they neither live up to its principles nor take advantage of its privileges ' ?
What is your opinion of their comment ?

There are two departments of life in which the democratic way might be tried more than it has been tried hitherto—in industry, and in the schools.

Democracy in Industry

Masters and Servants

It may be argued that there is already a large measure of democracy in the conduct of industry. In organised industries the workers, through their trade unions, negotiate on equal terms with employers, not only on wages but on hours of work and working conditions generally, and the unions can be influential in protecting individual members from acts of injustice. Moreover, there are Joint Industrial Councils, on which employers and workers serve, which deal with many matters concerning their respective industries.

All that is true, but it is also true that *within the individual factories* the relationship between employers and employed is for the most part that of masters and servants. The time has come for that relationship to go. It is out of harmony with modern progressive thought and it does not reflect their true relationship. But if it goes, what is to take its place ?

Clearly an industrial enterprise cannot be efficiently managed by mass meetings ; they found that out in Russia. There must be ' order-givers ' and ' order-takers,' and shop discipline must be maintained. But the order-givers need not be masters ordering servants about : their true function is to keep a constant watch over the enterprise in which they work and to interpret to their fellow workers the actions required of them by a given set of circumstances. In a word, their function is exactly that of a railway guard when he ' orders ' the engine-driver to start.

Conditions of Success

Can industry be conducted in this spirit without lowering efficiency ? The answer to that question is undoubtedly ' Yes,' for it is being done successfully in a number of industrial enterprises already, with excellent results. But a condition of success

is that employers shall introduce as much democracy as they can into their management, not as little as they must.

Let us see what the democratisation of industry involves. In a democracy :

(1) The people make their own laws.

(2) They have a say (though often a very indirect one) in the appointment of those who administer the laws.

(3) They are protected by impartial Courts of Justice against unfairness in their administration.

(4) They are at liberty to express their views freely in speech or writing.

All these principles must be observed if there is to be true democracy in the factories. What will this mean in practice?

1 The ' laws ' should be made jointly by the employers and workers and should not become operative until agreement is reached. In cases of disagreement the issue should be decided by a third party to be mutually agreed upon.

2 The administrative officers in whose appointment the workers desire to have an equal say with the management are the foremen and forewomen, because it is they with whom they come into daily, almost hourly, contact. More than anyone else they can render a worker's life in the factory agreeable or miserable. The shop steward concerned, or some other agreed representative of the workers, should always be consulted before appointments are made to these offices, and this rule should apply also to appointments to the responsible staff of the Labour or Personnel Department. . . .

3 If anyone is punished for a breach of works rules he should have the right of appeal to a standing committee consisting of, say, two members selected by the workers, two appointed by the management, and an agreed chairman, who must have a vote. The decision of such a ' court ' should be final.

Doubtless some employers will question the wisdom of yielding to a third party their right to the last word in disciplinary matters. But where this has been done it has not been found to be subversive of discipline.

A shop steward or other workers' representative should always be consulted before an employee is dismissed, but after full inquiry the final word must rest with the employer.

4 The workers should have full liberty to ' criticise the government ' and to ask *why* certain things are done or not done. In works with not less than, say, fifty workers this can best be done in a Works Council, which may suitably consist of equal numbers of workers and administrative officers. The chairmanship of the Council should be held by administrative officers and workers alternately, each holding office for, say, a year.

Informing the Workers

These are the basic conditions of democratic management, and, of course, if the right spirit is to be created in an industrial enterprise the workers should from time to time be given information about the business at least as full as that given to shareholders. The more they know about the business the more likely will they be to take an interest in their work. Full co-operation cannot be expected from ' factory hands ' !

Twenty years of experience have proved to me that all these conditions can be observed in a factory without lowering efficiency in the smallest degree. On the contrary, the introduction of these measures has materially increased it, for it has tended to develop that spirit of co-operation between employer and employed which is essential to the attainment of a high standard of efficiency.

B. Seebohm Rowntree, *Democracy in Industry* (*The Observer*, 2 Sept. 1945)

D 12

(*a*) What are the functions of trade unions ?

(*b*) Why are trade unions inadequate for securing ' democracy in industry ' ?

(*c*) Why are mass meetings an unsuitable means of coming to decisions ?

(*d*) What analogy is drawn by the writer to explain what he means by ' order-giving ' ? Is the analogy sound ? Does any other analogy occur to you ?

(*e*) Under the headings (i) Law, (ii) Liberty, write a two-paragraph essay on democracy in a factory.

(*f*) What are the functions of a shop steward ?

(*g*) Mention some things that create the wrong spirit in industry.

[*Remember that the workers as well as the employers may be to blame*]

(*h*) On what grounds does the writer of the above passage advocate his scheme ?

(*i*) How can the workers be encouraged to do their best ?
[*Think of profit-sharing, participation in the management, and so on*]

(*j*) What are unofficial strikes ?

Explain how these constitute a grave problem in a democratic society.

Democracy in the Schools

Men and women have to be educated for democracy ; and in a democratic country the schools should reflect the ideas for which democracy stands. The school is, in fact, society in miniature. In its organisation it should afford a model of democracy at work, illustrating the principle of freedom within a framework of order. The school should give a training in social awareness and in social responsibility.

This can be done in two ways. In the first place the curriculum should stress both citizenship itself and the habits of mind democracy demands—thinking clearly and dispassionately, forming right values and attempting to understand the world we live in. The general aim should be the formation of sound *judgment*.

In the second place the organisation and tone of the school should reflect democratic ideals. Practice is of more value than precept. Unless the atmosphere and tone of the school is democratic little purpose will be served by giving classroom lessons on Civics or Citizenship. If democracy seems too difficult to work in schools, where the population is not averse to a new idea and will certainly play the game in giving it a fair trial, is it worth while trying to operate it outside, where it must encounter many obstacles ? The social and political usefulness of much good classroom instruction has been lost in the past, through the influence of autocratic standards in the personnel and the system. Many young people have been soured regarding democracy by noting the difference in their own school between theory and practice. Consider the view of P. T. Orata.

If democracy as a way of life is to be promoted and preserved, the first place to begin, after the home, is the classroom, in which

the human elements of co-operativeness, assumption of personal responsibilities, sensitivity to personal and social problems, ability to perform the necessary civic functions, and the like take the place of school marks in the school register and on the report card. To work for these directly and to work for their acquisition in a meaningful and understanding manner, not in senseless repetition, is to provide for their retention as functional patterns of behaviour and for their transfer to the daily affairs of living in the home, on the bus, in the church, at the theatre, at the grocery store, or wherever people are together.

D 13

(*a*) Outline a prefect system for day schools.

(*b*) Outline a programme for a school debating society.

(*c*) Mention the advantages of being a member of a discussion group.

[*Consider the value to shy people, to talkative people, and the opportunity afforded of extending one's opinions and sympathies*]

(*d*) 'Discipline in a democracy should consist of freedom within a framework of order.' Discuss the application of this rule to school life, mentioning some practices of which you approve and others of which you disapprove.

(*e*) Discuss some of the difficulties in the way of democratic practice in schools.

[*Think of prejudiced parents, the examination system, lack of co-operation on the part of governing bodies, and so on*]

(*f*) State what is meant by :

vocational education cultural education

(*g*) Describe the working of a house system in a day school.

(*h*) Debate : For or against home lessons

or

For or against examinations

or

Day schools *v.* boarding schools

Good Citizenship

The Association for Education in Citizenship has defined democracy as 'a way of life which aims at the full development of each

individual as a member of a community, and a method of government which depends ultimately on public opinion. It is a relationship between the individual and the State, under which the State guarantees certain rights to the individual (limited by similar rights of his fellows), and demands in return service for the benefit of the community '

[From *The Making of Citizens* by the Association]

D 14

(*a*) Mention some of the rights that the individual expects in a democracy.

[*Two important points may be gleaned by reading between the lines of the first sentence*]

(*b*) What qualities of mind and character must citizens have if a democratic state is to prove workable ?

[*Remember the importance of clear thinking and of having correct information*]

(*c*) Why is absolute freedom for the individual impossible ?

[*The second sentence gives the answer*]

(*d*) Mention some of the services the State is entitled to expect in return for the rights granted to the individual.

D 15 State the qualities that you consider essential in :

an M.P. a local councillor

D 16 State your idea of a good daily or weekly national newspaper.

or

Discuss the value of a local newspaper.

D 17 What does Sir Henry Jones, in one of the quotations at the beginning of this Part (page 107), consider necessary before ' the common man ' can be trusted to influence the affairs of a nation ?

To what extent is he at present fit/unfit to rule ?

D 18 What does the proverb at the beginning of this section mean ?

D 19 Mention some ways in which a government can learn the state of public opinion.

[*Consider the press, meetings of an M.P. with his constituents, Gallup Polls, etc.*]

Do you consider that there is sufficient opportunity in this country for the expression of public opinion ?

D 20 Why is education a matter of great importance in a democracy ?

What kind of education is the most important ?

In what respects is education, as you know it, unsatisfactory ?

In what respects satisfactory ?

D 21* Prepare a talk on one of these topics :

Life under a dictator

A great democratic statesman

D 22 Point out some of the difficulties in the way of realising the ideal expressed by Robert Burns in these lines :

Man to man the world o'er
Shall brithers be for a' that.

D 23 One method of promoting good international relationships is to correspond with foreigners. Imagine that you have decided to correspond with someone of your own age in France, Russia, Germany or the U.S.A. Write an opening letter in this correspondence.

[*Try to suggest your ideal of world citizenship without making your letter too pompous*]

D 24 Here are some means by which the idea of democratic citizenship can be advanced :

public libraries	mock trials
study circles	community drama
discussion groups	newspaper-reading groups

Choose any one of the above and explain how it can best promote good citizenship.

[*For instance, a drama group can do so through its choice of play,*

through the opportunity it gives for team-work, through the chance it affords to people living in the same area to assemble together to see the performance, and so on]

D 25 Debate : That democracy is the best political system for all nations

[*Consider the remark that ' democracy is the triumph of the average, the stupid and the incompetent '*]

D 26 In what respects are all men equal, and in what respects unequal ?

[*For other questions on citizenship see under ' The British Character '*]

BOOKS FOR FURTHER READING

Arnold, Matthew, *Culture and Anarchy*

Boyd, William, *An Introduction to the Republic of Plato* (Allen and Unwin)

Brogan, D. W., *U.S.A. : An Outline of the Country, its Peoples and Institutions* (Oxford University Press)

Craddock, E. A., *France and the French* (Nelson)

Hill, A. C., *Democratic Realism* (Cape)

Jones, Sir Henry, *The Principles of Citizenship* (Macmillan)

Lennard, Reginald, *Democracy—The Threatened Foundations* (Cambridge University Press)

Lindsay, A. D., *The Essentials of Democracy* (Oxford University Press)

Livingstone, Sir Richard, *Education for a World Adrift* (Cambridge University Press)

Priestley, J. B., *Out of the People* (Heinemann and Collins)

Thomas, M. W., *Citizens All* (Nelson)

Wedgwood, Josiah C. and Nevins, Allan, ed., *Forever Freedom* (Pelican books)

White, A. K., *The Character of British Democracy* (Craig and Wilson)

Useful material may be found also in : the publications of the Association for Education in Citizenship, such as *The Making of Citizens*, *How to Lead Discussion Groups* ; those of the Council for Education in World Citizenship ; the Oxford pamphlets on Home Affairs ; The International Library of Sociology and Social Reconstruction (Kegan Paul), e.g. Karl Mannheim, *Diagnosis of our Time*.

E

SCIENCE IN THE MODERN WORLD

The scientist [1] should be a man willing to listen to every suggestion, but determined to judge for himself. He should not be biased by appearances, have no favourite hypothesis, be of no school, and in doctrine have no master. He should not be a respecter of persons but of things. Truth should be his primary object.

Michael Faraday (1791–1867)

In the interests of any form of civilisation yet devised the conquest of man over himself, over his will and passions, over his animal nature, is of no less importance than the subjugation and control of the forces of nature.

W. Macneile Dixon (1866–1946)

[1] Faraday's word is 'philosopher,' by which he meant 'scientist'

SECTION I

ACHIEVEMENTS OF SCIENCE

The modern period of history opened with the age of discovery. Typical representatives of its first phase were Henry the Navigator and Christopher Columbus. The outlook of Western society throughout the modern period has been governed in the main by a conception of man related as individual to an external environment that it is his primary concern to explore, understand and control for his own purposes. Modern science is the child and instrument of this attitude, and has at the same time by its successes confirmed and strengthened it.

The Era of Atomic Power (S.C.M. Press)

E 1 What were some of the consequences of Columbus's discovery of America ?

[*Distinguish between the consequences at the time and later consequences*]

E 2 Choose any four of the following and say why they are famous in the history of exploration :

David Livingstone	Magellan
Sir Francis Drake	Henry the Navigator
Henry Hudson	Captain Scott
Sir Ronald Ross	Admiral Byrd
Sir Ernest Shackleton	Robert Peary
Fridtjof Nansen	Vasco da Gama

E 3 Explorers need special qualities of mind and character, such as initiative, enjoyment of danger, determination and faith. Why are these qualities required ? Mention other qualities essential in a pioneer.

E 4 Along what lines do you think geographical exploration will proceed in future ?

Geographical discovery was only the first phase of the age of discovery. Inquirers there were in other fields of science. In course of time attention was given, for instance, to the improvement of ships and the construction of new vehicles and machines. The attention of chemists was given to investigating the properties of raw materials and to devising new ways of using these. Research was made into the development of plant and animal life, the nutritive value of foods, the properties of the atmosphere, the size and nature of the planets and the structure and origin of man himself. In each case such discoveries as were made resulted from the inquiring attitude inherent in man's nature. Though differing widely in subject-matter and in results the discoveries all sprang from man's desire to understand the nature of his environment and to achieve mastery over it. In the space of some five hundred years man's knowledge of his environment has multiplied many times. Although as early as the fifth century B.C. the principles of scientific inquiry had been discussed and tentative experiments made, definite progress in altering man's environment did not appear until modern times, nor even was convincing truth arrived at in such direct matters as the size and shape of the earth and its relationship to other worlds. There was for long, too, a fear that certain scientific hypotheses conflicted with statements in the Bible, and the Church jealously guarded its monopoly of learning and resented independent judgment. Certain pioneers, therefore, were discouraged and even persecuted on account of their theories—some of which have since been accepted as sound by scientists and theologians alike.

E 5 Mention the scientific theories first advanced by :

Copernicus	Newton
Galileo	Darwin
Kepler	Einstein

*Mention where possible the ways in which their theories differed from those previously held.

E 6

Pythagoras	Euclid
Socrates	Aristotle
Archimedes	Leonardo da Vinci

State what has led to the importance of any *two* of these in the history of science.

E 7 Choose any *six* of the following and state why they are famous :

John L. Baird	Lavoisier
the Curies	Pascal
Faraday	Planck
Sir James Jeans	Rutherford
Kelvin	Sir Frank Whittle

Scientific research often leads to awareness of the possible new uses for certain raw materials. Among these materials is coal. It was because of coal that the Industrial Revolution finally took root where and as it did. Thanks to coal, industry was transformed ; and thanks to coal, Britain changed from an agricultural country to an industrial country : the possession of coal came to be a chief source of national wealth.

But the social and political results of the mining of coal in large quantities proved to be no less important than the economic results, if not so immediately perceived. The exploration of the earth below the surface, in other words, had consequences as far-reaching as the explorations of the discoverers overseas. Not all the consequences made for human happiness. Coal, in fact, was obtained ' at a price.'

E 8 Write an essay on ' The price of coal,' meaning the nature and extent of the sacrifices made by the community in getting the coal and in using it.

[*Think, for instance, of the pollution of the atmosphere, the desecration of the countryside, the sacrifices made by miners, the effect of mining on the miner's mind and character, the international jealousies, and so on*]

E 9 Enumerate the national and domestic consequences of having little or no coal.

E 10 Choose one of these subjects and investigate it in books of reference : Submarine Exploration—its methods, and achievements ; Wind *or* Water as a source of power

E 11 Write an article on the importance of one of these in the modern world :

wool rubber aluminium

E 12 What results do you regard as likely to follow in course of time from the discovery of atomic energy ?

[*Confine yourself to peace-time purposes*]

Attention has also been given by scientists to the development and improvement of man-made materials, such as glass, steel and plastics. Of these glass has the longest history :

The Value of Glass

Its influence on the lives of men and women has been considerable. The introduction of more windows, and of larger windows, in houses, factories, offices and schools has made both working and living conditions healthier and more uplifting. The fact that there is more light discourages dirt, for sunshine streaming through glass is a great revealer of unswept corners and stimulates the housewife to attack them. The widespread use of glass instead of metal as a container for milk has also contributed to a higher standard of health, especially among young people.

Itself a result of man's fondness for exploration and discovery, glass has contributed in no small degree to the history of ideas and has done much to stimulate the spirit of inquiry in the minds of ordinary men and women. The invention of lenses for telescopes and microscopes has revealed to mankind new worlds beyond the range of naked human vision and has thrilled people with the wonder of things hitherto unknown. The magnifying glass, spectacle lens, lorgnette and opera glass have made it possible for millions of people to enjoy in higher measure the

pleasures of reading, correspondence and play-going. Without their ' glasses ' many people would be fated to remain blind to the variety and beauty of life.

Glass has indirectly contributed to the beautifying of the home. The provision of flowers in winter, for instance, is made possible in some countries by the fact that cheap glass is available for hot-houses and garden frames ; while the hanging of photographs and prints on the walls would be less indulged in but for the supply of cheap glass for picture frames.

Glass, in short, has played a not unimportant part in raising the standard of health, comfort and culture in civilised countries.

E 13 After reading the above remarks several times close this book and jot down all the uses of glass which you remember.

[*Mention other uses not referred to here*]

E 14 Write an essay on ' Mirrors.'

[*Mention perhaps the hairdressers' mirrors, mirrors for the handbag, distorting mirrors, mirrors as reflectors, the excessive use of mirrors. Estimate to what extent and in what directions mirrors have affected human lives and consider whether they have affected women more than men*]

E 15 To what extent is the following statement true, and untrue ? ' Science spends its time inventing things to counteract the evils of its previous inventions. If it had not been for the printing press we should not have required glasses.'

E 16 Write an article, on the lines of the preceding, on steel *or* gunpowder *or* plastics *or* porcelain.

[*Consider the many uses of the material, and estimate to what extent it has added to human happiness or unhappiness. Mention any problems, social or otherwise, that the invention of the material has given rise to, directly or indirectly*]

As a result of the exploitation of the world's natural resources many things have come into being which are now part and parcel of our civilisation. Among these are the motor car, the railway

train, the aeroplane, the gramophone, the cinema, the telephone and the wireless. Each of these has in some way affected the life of man. Although in some respects they have contributed to human happiness, in others their influence has been harmful.

The Social Influence of the Motor Car

The benefits deriving from the invention of the motor vehicle are not confined to the people who own a motor car. The motor bus, for example, has brought the benefits of cheap and fast travel within the reach of all sections of the community. Facilities hitherto enjoyed only by the well-to-do are now enjoyed by all. It may not be too much to claim that the motor vehicle has contributed to the growth of democracy by extending Everyman's knowledge of other people and other places, by enlarging his vision, and giving him a new confidence in himself.

Easy and frequent journeys to the country and the coast have enabled town-dwellers to escape from the worst features of *industrialised living*, and have kept them in touch with the simple beauty of the hills and the sea.

The countryman, too, has benefited, not so much, perhaps, from the '*invasion*' of his environment as from the opportunity afforded him of travelling to town and enjoying its *amenities*.

To many people the possession of a motor car has brought a new interest in life, and has stimulated their talent for working with things mechanical. Many a happy hour is spent by car owners in winter and on wet week-ends, in preparing the car for the road ; while many people testify to the benefits they have felt from learning to drive, and from the *mental discipline* necessary when they are at the wheel.

It is interesting to reflect, too, on the many trades that have arisen as a result of the use of motor vehicles. Chauffeurs, garage hands, mechanics, *A.A men*, traffic controllers—all are new types of workers. And in the world of commerce the need for oils and rubber for *motive power* has given rise to an expansion of trade.

That is one side of the picture. But there is another side, less reassuring.

We think of the high death-rate on the roads and of the loss,

through accident, of lives that could have been socially valuable. We think of the nervous tension in the minds of mothers, especially if their homes are situated near main thoroughfares. We think of the restlessness engendered in the hearts of many young people by the knowledge that there is a car in their garage. We think of the *desecration* of the countryside by unsightly filling-stations, and of the cost to the taxpayer of the upkeep of the roads, and of the necessarily increased police force—a matter of some concern to people whose income, in view of their *commitments*, does not enable them to make much use of road travel.

Whether or not the world was a happier place before the motor car came on the scene is, therefore, a matter for discussion.

E 17

(*a*) Read the above passage several times until you have memorised most of the points. Then close this book and write a composition on the social influence of the motor car.

[*Introduce any other points that occur to you*]

(*b*) What do the following words or phrases mean ?—

industrialised living	A.A. men
amenities	motive power
mental discipline	desecration

commitments

(*c*) What is the significance of the inverted commas round the word 'invasion' ?

(*d*) What does the writer insinuate regarding the behaviour of these excursionists ?

(*e*) In what different ways might it be possible to reduce the number of accidents on the road ?

[*Consider, for instance, what might be done by the law, the magistrates, the schools, the press, the licensing authorities, the road planners*]

(*f*) Make a note of what you regard as the five chief rules or hints :

for motorists for pedestrians

(*g*) Make a few remarks on faults committed by cyclists, *or* bad motoring manners, *or* thoughtless pedestrians.

E 18 Write an article, similar to that on the motor car, on the social influence of the cinema *or* the wireless *or* the aeroplane.

E 19 Mention some ways in which children's toys and amusements show the influence of a mechanical age.
Which toys are the same as before?

E 20 Give a short talk on 'The horse in a mechanical age.'
[*If you care, you may devise a conversation between two horses*]

E 21 Do you think it possible that the nature of man himself may alter in time through his making such constant use of mechanical means of movement?
[*Think of the ways in which the structure of man has altered through the ages according to the use he has made of his faculties*]

E 22 'The design of ships is partly determined by the conditions under which the ship has to operate.' Explain and illustrate the truth of this statement by referring to different kinds of ships in different parts of the world.
[*Pictures would be helpful in answering this and the next question*]

E 23 Give some instances of ships of curious structure due to the purposes for which they are built.

E 24 Say a few words in praise of the telephone *or* the gramophone *or* the fountain pen.

E 25 Mention some ways in which science has contributed to safety at sea.
[*Think of lighthouses, weather forecasts, wireless, radar, as well as of the structure of ships and the conditions on board*]

E 26*
(*a*) In what various ways can science tell us what is likely to happen in the future?
(*b*) How has science helped us to know what happened in the past?

E 27 ' My inventions '—describe shortly one or two inventions that you think would be useful.
[*If you wish you may treat this humorously*]

E 28* Subject for research : Inter-planetary travel, *or* The history of the aeroplane *or* the steamship *or* the railway

E 29 Give instances of the truth of *one* of the following statements :

Science has made us callous.
Science has made us lazy.
Science has made us restless.

E 30 Give some instances from a camping *or* hiking holiday of the ways in which one uses the amenities of a scientific age.

E 31 Write a short composition on ' Science and personal beauty.'
[*Think, for instance, of cosmetics, of ornaments, of hairdressers' equipment, of new dress materials, etc.*]

E 32 Write several paragraphs on ' Science and food.'
[*Mention new foods, ways of packing food, researches into food values, and so on*]

SECTION II

THE SCIENTIFIC ATTITUDE

It is important not only to know what science has done, but to understand the ways of thinking which have made so many inventions possible. Since the aim of the scientist is to form working hypotheses about nature, it is well to know how he arrives at these.

The scientist's mind is difficult to define ; and people who

speak of it often refer to it in unflattering terms. It has been regarded as having an *insatiable appetite* for facts and an *indifference* to feelings. It has been credited with an absence of generosity in drawing conclusions, and a *ruthlessness* in proclaiming them; with an absence of human sympathy and an indifference to art and culture. It is the purpose of some of the subsequent passages to show the injustice of these opinions.

It remains true that while scientific men, as human beings, are of all sorts, they do exhibit, in their own work, a degree of mental honesty which is unusual. It is easy to see that this virtue, at any rate, has a strictly *utilitarian basis*. A scientific man is honest because he cannot succeed on any other terms in the long run. The *experimental verification* always looms ahead. He cannot, like the *mystic*, who maintains his opinion in face of the world, take refuge in the deeper insight. His results are *communicable* and verifiable, or they are not science. Philosophies may be constructed which no man can verify and no man can *refute*. Their authors may, with complete assurance, remain satisfied with their truth and lament the universal blindness of mankind, just as a poet may present a front of unconquerable self-esteem to the ignorant derision of the world. But the whole claim of science is that it is communicable and capable of verification. It is found, as a matter of experience, that results of this kind are not usually obtained unless a certain mental habit is first acquired. It is this mental habit which is usually called the scientific mind.

J. N. Sullivan, *Aspects of Science* (Cape)

E 33

(*a*) Explain what is meant by :

insatiable appetite	experimental verification
indifference	a mystic
ruthlessness	communicable
utilitarian basis	refute

(*b*) Why must the scientist have mental honesty ?

(*c*) What apparent advantage does the poet have over the scientist ?
What can the poet do which the scientist cannot do ?

(*d*) Explain why the scientist has to satisfy stricter tests in his pronouncements than the poet and philosopher

The qualities characterising the scientific mind are not new qualities in the history of mankind. There were men with the scientific mind before the scientific period began, but their abilities found expression in other departments of life. And there are many people to-day, not themselves engaged in scientific pursuits, who have the scientific mind, and who find an opportunity of exercising it in formulating opinions and in ordering their lives.

Integrity of purpose must be added to the list of personal and mental characteristics which made the Greeks the originators of science. There is the integrity of the artist, that makes him finish the back of the statue, which will be in shadow where nobody will see it, as carefully as the front which everybody sees. There is the intellectual integrity that makes the investigator seek out and set down all the facts, even if they destroy his most cherished theory. They are one and the same moral quality, and the Greeks at their best possessed it in an eminent degree. . . . The Greeks argued for the sole purpose of arriving at the truth and with argument as their main weapon, argument used deliberately, consciously and carefully developed into a technical method. One can see the special technical developments of the method of argument as applied to mathematics in Euclid's geometry, as applied to the most general topics in Plato's *Dialogues* and Aristotle's *Logic*. But one can see this scientific approach equally well in the way they wrote history, practised medicine or tackled political problems.

A. D. Ritchie, *Civilisation, Science and Religion* (Pelican books)

E 34

(*a*) What is meant here by ' integrity of purpose ' ?

(*b*) In which other departments of life which apparently have no connection with science did the Greeks use the methods of science ?

(*c*) What are some of the things that would be done by a historian who used the scientific method ?
What are some of the things he would not do ?

Science and Politics

Since science is not bound to the traditions of the past and since it does not turn its conclusions into *dogmas* admitting of no later examination, it has made a new world possible for mankind, and has strikingly improved man's material environment. Science has never hesitated to confess earlier errors—its honesty of statement and honesty of purpose have never been called in question. Would not the application of the same honest spirit in political and social matters have equally far-reaching results if it were sincerely tried? If political and social doctrines were to come up for frequent re-examination in the light of new knowledge and of new conditions would not a better political and social environment result? Something has certainly been done along these lines; for instance, as a result of bringing up for examination, free from *prejudice* and passion, such questions as—Why should men alone have the vote? Why should white men have rights denied to men of other complexions? Why should birth rather than merit be the passport to important positions?—a fairer social order has evolved, with fewer class and racial antipathies. The spirit of science, in short, is on the side of democracy, and is the antithesis of dictatorship, under which ideas never come up for critical examination. *Open-mindedness*, a quality possessed by true scientists, is *anathema* to dictators, for truth is not always with them a desirable end, and it is often to their advantage that important questions should not be discussed at all.

E 35

(*a*) What has science to do with politics? Answer this question from the first paragraph above, in not more than eighty words.

(*b*) What is said in the above passage about democracy and dictatorship?

(*c*) What do these words or phrases mean?

dogmas	open-mindedness
prejudice	anathema

One should not associate the absence of the scientific spirit in politics with totalitarian countries alone. Even in democratic

countries there is a reluctance to acknowledge the truth of a statement or the wisdom of a policy if this goes against one's loyalty to one's party or against one's personal prejudices. Even in democratic countries the desire for disinterested truth is all too rare, and unenlightened self-interest and devotion to one's class or one's profession are all too common. The movement for social justice has consequently been the sufferer. 'How do I personally stand to lose or gain?' is too often the thought uppermost in the mind when a question of national policy comes up for consideration. Those who are guided by the desire for immediate personal advantage forget that sooner or later the bill for this self-centred outlook will have to be paid.

Those people with a strong party or class outlook are as disrespectful of the *methods* of science in political matters as they are of the *aims* of science; they have scant respect for the scientific attitude which insists on knowing all the facts before coming to any conclusions. They forget that prejudice and passion may lead one astray, and may even lead a whole nation astray. Bluff, for instance, is still one of the chief means by which political parties try to wheedle votes from the electorate—an odd error to make on the part of those who practise it. The method of bluff and of concealing the truth is, of course, less likely to succeed in the future than in the past; and for two reasons. In the first place, the spread of education (and especially of an education in science and in scientific method) has made people less gullible and more cautious. In the second place, the revelations given in the popular press in war-time regarding the subtle methods of enemy propaganda have made people wise to the tricks of political deception. The result of this latter fact is that while probably enjoying the bluff of a section of the political press, people take the political information with a pinch of salt, and do not necessarily accept it as truth, nor govern their conduct by it. With the growth of an enlightened electorate that side is most likely to win support which takes its stand on honest reasoning, and makes a habit of frank statement without appealing to prejudice or passion. Lies as allies have often been relied upon in politics, but they prove as disastrous for the party that uses

them as they would prove if enlisted by the scientist in his researches and experiments. As long as statesmen, whether on the national or the international plane, keep politics on the level of a ' dirty game,' observing the rules of expediency rather than of principle, and with no thought other than that of winning at all costs, so long will politics be discredited in the eyes of right-thinking people. The scientist, as well as the theologian, has always taught the superior virtue and value of honesty, and history has shown the expediency of it on a long-term basis.

The truths regarding personal conduct hold good in political conduct. The disinterested life, directed by reason and honesty of purpose, and devoted to ideals that are social and not anti-social is the only one that pays in the long run. And the standards of private life should apply also in the world of politics. There cannot be one standard for private life and another for public life, if a nation is to prosper. It is the tragedy of the German race that they have not realised this. Frederick the Great, for instance—himself humane and friendly when acting in his royal capacity—carried misery and persecution wherever he went. And those who have succeeded him in directing the destinies of the German nation have followed suit. The lesson should not be lost on democratic countries, in which party politicians sometimes tend to forget the laws of morality and decent dealing.

E 36

(*a*) ' It is only in totalitarian countries that there is no spirit of inquiry in political matters.'
What has the writer of the above passage to say in answer to that statement ?

(*b*) Give some instances of the present lack of the scientific attitude on the part of politicians and the press.

(*c*) What two circumstances have made people less gullible than they once were ?

(*d*) What does the writer say about honesty, as regards the lives of individuals and of nations ?
What has honesty to do with science ?

(*e*) Show that you understand what is meant by : ' history has shown the expediency of it on a long-term basis ' (end of second last paragraph)

(*f*) Write a short essay on the folly of relying on lies in political matters.

[*Think of German propaganda during the Second World War and of incidents in the political life of your own country*]

(*g*) What does the writer mention as one of the greatest blunders made by the Germans in the political field ? Give some instances from history of the separation in Germany of politics and morality.

It is, of course, far easier for the scientist than for the politician to use valid methods of argument, for the latter is subjected to severe temptations to put expediency before principle and to think of the desirability of the ends he seeks rather than of the justice of the means he uses to attain them. It may be true that on the average science attracts *a higher type of man* than politics, but if the scientist remembers his freedom from the difficulties that beset the politician, he will not lightly make the claim. Nevertheless, without any unwarrantable self-satisfaction, the scientist may legitimately point out that in science we have a means of arriving at truth which we should be happy to share with others. It seems probable that the historian of the future will find it hard to understand how twentieth-century science can have co-existed with the methods now employed in political discussion. He is likely to ask why the twentieth-century scientist was content to let *legislation* depend on methods of argument so palpably false, without even suggesting that the state of affairs could be improved.

John R. Baker, *Science and the Planned State* (Allen and Unwin)

E 37

(*a*) What is the difference between expediency and principle ?

(*b*) Why is it difficult for a politician to be faithful to principle ?

(*c*) What is meant by ' will not lightly make the claim ' ? What claim is referred to ?

(*d*) What advantage does the scientist have over the politician ?

(*e*) State what is meant by :

a higher type of man
legislation

(*f*) In what way will posterity have a low opinion of our common sense, in the view of this writer ?

(*g*) What are the merits and demerits of a Member of Parliament's being independent of a political party ?

(*h*) If it is true that science attracts ' a higher type of man ' than politics, why should this be so ?
How might it be possible to attract ' a higher type of man ' to political life ?

[*For other questions on clear thinking see under ' The Art of Living '*]

The Team Spirit in Science

If exactitude and devotion to truth were the only virtues of the scientific mind there would be some reason for regarding it as overweighted on the side of intellectualism. But there are other qualities that the scientist must have if he is to succeed, qualities more obviously moral and spiritual, and generally associated with the religious life. The following passage draws attention to these :

Science has its own severe discipline. It demands hard work and experimental skill, and these are incompatible with intemperate and self-indulgent living. Success can be achieved only by long and patient labour, and the endurance of frequent disappointment. The scientists' task calls for the suppression of self, readiness to revise an opinion when the facts require it, and a humble submission to nature as judge.

These are virtues which Christians may well emulate. We have no right to suppose that the light of revelation supplies us with an easy clue to the understanding of the endless complexities of social situations ; nor to have recourse to cheap solutions, which render unnecessary the labour involved in mastery of the facts. The Church has to recognise more fully than it has yet done that in regard to a host of problems of conduct in our *complex society* it does not know the right answer, and that that answer can be found only through the combination of

Christian insight with the painstaking efforts of disciplined *empirical research.*

Among those engaged in scientific and *technological pursuits* there is being developed a remarkable experience and tradition of co-operation. The scientific worker must know what others are doing and must be ready to submit his ideas to free discussion. He is made aware of his own limitations and of his dependence on others. He acquires a consciousness of belonging to a common-wealth of science. In the production of plutonium in connection with atomic research, the number of laboratory workers engaged was about 5,000, working in about seventy different centres. Not one of them was able even to understand the whole result achieved by the *group mind.* The individual's contribution was of little value by itself. In the discussions new thoughts were brought to birth. Team work of this kind is the pattern to which research is moving. Co-operation, one of the chief directors of the enter-prise tells us, is the very life-blood of a society based on science and technology.

The Era of Atomic Power (S.C.M. Press)

E 38

(*a*) What is ' intemperate and self-indulgent living ' ? Why cannot scientists afford this kind of life ?

(*b*) What are the virtues practised by conscientious people which scientists need to have on purely professional grounds ? Why do scientists require to have these virtues ?

(*c*) Show that you understand what these expressions mean :

complex society — technological pursuits
empirical research — group mind

(*d*) What cautionary remark in the second paragraph is directed towards the Church, and what does the remark mean ?

This spirit of co-operation—which is a moral virtue and, in the case of the scientist, almost a professional tool—might well be more earnestly tried as a means of co-ordinating all the depart-ments of a nation's life. It cannot be said that at present science, politics, religion, economics and education pull always in the same direction. The work of one is often undone by that of another. Yet the call for co-operation in war-time was impera-

tive ; and in the presence of danger men learned that it was the price of survival. In battle men live only by helping one another. It matters little in a crisis whether a man be a Christian, a Hindu or a Mohammedan, but it matters a good deal whether he and the other fellow have the common sense to sink their differences and pull together in order that they may both get out of trouble. Adversity makes strange bedfellows—which is perhaps not a bad thing if it helps towards communal co-operation. But it seems to require the constant presence of danger to remind people that co-operation is necessary. If the co-operation shown in war-time were continued in peace-time a better social order would result.

E 39

(*a*) What evidence is there for saying that education, politics, science, religion, etc. seem often to be pulling in different directions ?

[*Think of the ideals taught in school, for instance, and of what is often practised outside*]

Suggest some ways by which this state of affairs could be remedied.

(*b*) Does distress tend to make people more religious ?

Give your reasons.

What virtues of the human race are more apparent in war-time than in peace-time ?

(*c*) To what extent, according to the writer, does a man's religion not matter ?

Do you think that his conduct in a crisis is affected by the kind of religion he has ?

SECTION III

SCIENCE AND THE FUTURE OF CIVILISATION

Although people have found much to admire in the achievements of the scientists during the last two hundred years, there has latterly developed a less enthusiastic attitude on the part of the

general public. Admiration has given place to criticism and doubt. 'It does not avail us much,' someone has said, 'to have escaped from *the insecurities of the natural environment* and to have conquered nature if we fall a prey to nature in the form of *unbridled men*.' Science has conferred on mankind gigantic powers of destruction which have in the space of a few years been used so drastically that they almost seem to have cancelled out the innumerable blessings hitherto granted. The overall gain, in short, from the activities of the scientists appears dismally small when one takes into account the hideous toll of the two world wars. Will civilisation in the long run be the gainer from the achievements of science, which has put into men's hands such capacity for destruction? Will civilisation itself survive? These are questions constantly brought to the attention of everyone who reads a newspaper. The use of the atomic bomb in 1945 against Japan gave a jolt to public opinion and made people regard science afresh.

Fear regarding the discoveries of science is no new thing, however, in the history of the world. In the Middle Ages the Church feared the consequences of scientific discovery; for it saw a likelihood of its authority in intellectual matters being undermined. Its fear was for a loss of prestige, as well as for the spiritual consequences, here or hereafter, of setting the authority of man against that of God. In modern times, however, the fear engendered by the new inventions is a different kind of fear, and it is more widespread. Humanity sees itself faced with the possibility of extinction as a result of its success in mastering its environment. The matter, in short, is now one of life or death, and is felt, not by a few, but by all.

From time to time warnings have been given by men who were much concerned about the advance of civilisation:

> I hate and fear science because of my conviction that for long to come, if not for ever, it will be the remorseless enemy of mankind. I see it destroying all simplicity and gentleness of life, all the beauty of the world; I see it restoring barbarism under a mask of civilisation; I see it darkening men's minds and hardening their hearts. I see it bringing a time of vast conflicts, which

will pale into insignificance ' the thousand wars of old,' and, as likely as not, will whelm all the laborious advances of mankind in blood-drenched chaos.

George Gissing, *The Private Papers of Henry Ryecroft* (1903)

But the warnings have been given, it would seem, to no purpose. Science has gone marching on. And politics, sociology, philosophy, religion—agencies one would expect to ensure peace and goodwill in the world—have failed to prevent the scientific weapons of destruction from running amok. Can it be that Man has advanced more in the realm of science than in the realm of self-control and self-government? There are many indications that he has.

E 40

(*a*) Why are many people cynical nowadays about science?

(*b*) What is meant by :

' the insecurities of the natural environment ' ?

(*c*) What pictures come into your mind when you hear the words, ' unbridled men ' ? Comment on the appropriateness of the epithet here.

(*d*) What unfortunate fact does the writer point out regarding human progress?

(*e*) Why did the medieval Church dislike the scientists?

Until 1945 there was a common pride in what was called our conquest of Nature. We had triumphed over the elements. Men were as gods. There was no liability. The reason why Lucifer came an awful cropper was known only to the few readers of Milton ; and it was forgotten that the old Greeks, who began science for us, thought it was injudicious to be rude to the ultimate mystery.

But our pride, which was always pitiable, is rather shaken now. We begin to feel that those discredited virtues, humility and reverence, at least do not ask for bad luck. Our pride went up with Hiroshima. The miraculous cloud of smoke the technologists conjured up over Japan moves us in the way fools might be moved who had monkeyed too far with the controls of a power-

station. Though it is nice to be able to keep pace with sound waves ten miles up, yet if we continue to tamper with ' the sweet influence of the Pleiades,' is it likely the heavens are prepared with a come-back ? Might we lose the only planet we have got ?

All the value of *civility*, so hardly won by man, is at stake today. No doubt about it at all ; and a mere ability to fly to the moon, or talk to the man in it by twiddling a button, won't alter the fact. *We must either mend our manners or pass out.* Bach's music in the Abbey is in danger of becoming as dumb as a London bombed site. The best that man has thought and done may fall to no more than a charred leaf of *Macbeth* in the gutter of a street where there are no sparrows. An unpleasant thought ; but, the worst of it is, a just reflection from man's most recent triumph. In fact, the ingenuity of the technologists, with their formulas which contain everything of which reason is capable, but not *propriety*, and certainly not a moral purpose, may blow us all into what Carlyle called ' vacuum and the serene blue.' Our present plight has only one good thing in it ; at long last the common man sees the sort of garden down which he is being led, and hates *the darkening Plutonian prospect.* It is time for him to act. This harnessing of the atom to progress, to get him along a bit faster, is *nothing to cheer over*, since he is solemnly advised from the laboratories that research workers are not concerned with ends, but only with means ; and also that science has no concern with morals, anyway. As if a motorist were concerned only with high speed, but considered it *irrelevant* to determine a destination. What does it matter if *the steep place and the deep sea* are somewhere near ?

H. M. Tomlinson, ' The Challenge of Our Time ' (in *John o' London's Weekly*, 12 July 1946)

E 41

(*a*) Why did Lucifer come a cropper ?

(*b*) On what grounds did the Greeks think that in scientific investigation some restraint should be used ?

(*c*) What kind of jolt did people get after Hiroshima ?

(*d*) Give the meaning of : civility, propriety, irrelevant

(*e*) What does the writer mean when he says : ' We must either mend our manners or pass out ' ?

(*f*) State what is meant by :

the darkening Plutonian prospect
the steep place and the deep sea

Explain the Biblical allusion in the last phrase, and comment on its appropriateness.

(*g*) Why is the discovery of atomic energy ' nothing to cheer over ' ?

(*h*) On what grounds does the writer criticise the scientists ? Do you agree with him ?

There is no assurance that an increase in knowledge will lead to a corresponding improvement in character or to the development of the human personality. If a man has ability, self-control, *a sense of purpose in life*, common sense and *social awareness*, an increase in his knowledge will probably result in a growth of his character. But a man who has not these qualities will probably be all the worse for acquiring knowledge, for he is likely to put it to bad use and much of his knowledge will probably be the wrong kind of knowledge. Knowledge, like material wealth, is not good for everyone. Intellectual riches, like *material riches*, can be a blessing only when one is ready to receive them wisely. Many people hold the view that what is true in the individual life is true in the lives of nations and of mankind in general. They consider that mankind has not been ready, morally and spiritually, for the intellectual discoveries made during the last century. They consider that humanity in general and certain countries in particular, have acquired a knowledge of scientific truths, and of the means of translating these truths into practical forms, too suddenly for the good of themselves or their neighbours. Their progress in intellectual matters has not been accompanied by a corresponding advance in the realm of politics and of morality, nor by a corresponding growth of self-control and social awareness. They are, in fact, like children, controlling new and dangerous toys, without the experience and the judgment to do so wisely. Harmonious living is possible only where all sides of human personality have developed together. L. P. Jacks writes :

The question of *human quality* has been too much neglected in Western civilisation. Our intellectual development in the field of science has outstripped our human development in the field of character. We have bitten off more intellectually than we can chew morally. Science has built up for us an enormous stock of knowledge, but our power of putting it to the best use—another name for morality—is relatively undeveloped and behindhand. *Our civilisation, in consequence, is a lopsided affair*, overweighted on the side of knowledge and machinery, underweighted on the side of character and self-control. The task of the future is to bring the two into better balance, not by taking weight from the knowledge scale, but by adding weight to the character scale. There are five words which well describe the lopsidedness of the modern world: 'Knowledge comes, but wisdom lingers.' It is an ill-balanced condition, some features of which are so outrageously foolish that one gets the impression at times of a world gone mad.

E 42

(*a*) Give a synopsis, in not more than one hundred words, of the main thought expressed in the last two paragraphs.

(*b*) Point out one or two analogies used to make the points clear.

(*c*) Explain what is meant by :

sense of purpose in life
social awareness
material riches
human quality
our civilisation is a lopsided affair

(*d*) Mention some ways in which individuals put knowledge *or* riches to a bad use.

(*e*) Explain the difference between knowledge and wisdom.

(*f*) Do you think there is any significance in the author's mentioning Western civilisation in the second paragraph as distinct from Eastern civilisation ?

[*Think perhaps of the Chinese way of life and of Chinese thought*]

(*g*) Suggest some ways in which the task of the future (mentioned in the second paragraph) can be carried out.

It is not surprising that many people say they wish that the inventions of the scientist could be destroyed—at any rate those capable of being adapted to destructive purposes. It has been suggested as an alternative that a halt be called to further scientific advance until there has been a consolidation of the successes already achieved, and until the nations can take steps to ensure that the discoveries of science will not be put to undesirable ends.

E 43 What do *you* think ?

(*a*) Would mankind have been better off if science had not advanced beyond the point reached, say, two centuries ago ?

(*b*) Could scientific research be stopped for fifty years ? Is it desirable that it should be ?

E 44 In what respects would the world have been different had all the oil wells dried up in 1918 ?

E 45 What are some of the psychological effects of the discovery of atomic energy ?

[*Think of the effect on the minds of people who have no assurance that their work will last*]

E 46 If you thought that you had only twenty-four hours to live what would you do with your time ? Mention any things you would not do. What steps would you take to try to save your life ?

Similarly, what do you think should be done by the human race, with the threat of extinction facing it ?

What difficulties lie in the way ?

It is now widely recognised that the dissipation of fear and the establishment of confidence regarding the future of the human race can come about only through a combined effort by all countries, classes and creeds. The problem is not one for the scientists alone. In fact, it is less the problem of the scientists than of the churchmen, statesmen, educationists and journalists who

guide and help to shape our thoughts and point out the direction in which a nation moves. The immediate problem for statesmen and churchmen is to accept the discoveries of science as milestones in man's exploration of the universe, and to re-adjust their ideas and their policies in the light of the new knowledge that science has revealed and the changed conditions it has created.

There is need, for instance, for immediate agreement on certain major issues such as these: For what purposes should atomic energy be used, and for what purposes should it not be used? Should the secrets of atomic energy be made available for all nations? What steps should be taken to prevent atomic energy from being applied to destructive purposes? Should scientists refuse to co-operate with governments until they get an assurance that their inventions will not be put to evil purposes? Should the lines along which scientists engage in atomic research be determined by military commissions? Until these and similar questions are settled in such a way as to restore confidence for the future there will remain always that cloud of fear which arose when the first atomic bomb exploded at Hiroshima.

Unless the decisions on such matters are taken by educational, political and religious thinkers working together nothing can be achieved. Unless everyone pulls in the same direction mere theorising by non-political thinkers will achieve in the future as little in the way of peace-making as it has achieved in the past.

E 47

(*a*) Write a paragraph beginning 'What the world needs today is . . .' basing your ideas on the above paragraph.

(*b*) In what sense are politicians the most important section of the community? Are their problems perhaps more difficult than those of the scientist or the philosopher?

(*c*) Discuss the qualities of mind and character which you consider essential in a statesman who is likely to be called on to make fateful decisions.

[*Consider the danger of a politician having only a political training; and remember Plato's theory that kings should be philosophers and philosophers kings*]

E 48 What do you think of these expedients as a means of preventing an atomic war ? (*a*) the formation of an international authority to control atomic energy, *and* (*b*) the formation of an international force greater than the power of any possible combination of States, so that aggression could be crushed.

SECTION IV

SCIENCE AND RELIGION

Since the scientific period began, many religious people have regarded scientists as the enemies of the faith, and some laymen, enthusiastic about science, have shown a mild contempt for religion. A so-called quarrel arose between science and religion, a quarrel as foolish as it was unnecessary. To be ' not speaking ' is dangerous, even when there is no sensible reason for it, since sooner or later the ill-feeling will become deeper and more difficult to eradicate.

The ' quarrel ' has arisen largely from the fact that on several occasions in history the Church has looked askance at new scientific ideas. It has declared that the new ideas were insulting to God, since they contradicted what had been taught in the Bible ; and it has had a secret fear that it *would lose prestige* by *retreating from an intellectual position that it had previously taken up.* Prestige was certainly lost—not because the new truth had shown that traditional teaching was wrong, but because the Church persistently clung to the old teaching long after the new knowledge had been accepted as true by the foremost thinkers of the day. The storm of protest among religionists after the publication of the *Darwinian theory* is a case in point ; and though that quarrel is now dim it has left a heritage of ill-feeling and lack of confidence in the Church on the part of many scientific thinkers. It has been overlooked by these that the Church is not now opposed to the evolutionary theory, but rather acclaims it as a fact of life.

That the so-called quarrel was the result of misunderstanding

is now generally recognised. But it is not sufficiently recognised that religion and science must work together as allies in the search for truth, and not as independent workers in different fields of thought. It is not enough to say that there is a truth in science and a truth in religion and that each has its methods by which the true can be distinguished from the false. It is not enough to say that religion is concerned with spiritual truth and science with some other kind of truth. It is this very *division of knowledge into watertight compartments* which causes *the lack of co-ordination in modern life*, and which leads to unrest and ultimate war. Neither religion nor science can afford to be indifferent to the conclusions and methods of the other : the highest science and the truest theology must be mutually consistent and harmonious, and each must be prepared to adjust its ideas to the findings of the other.

Recent statements by leaders of religious and scientific thought working together on such matters as the atomic bomb point to definite progress on the lines of mutual trust and co-operation. Both sides agree that they need each other, and that what the world needs is a reaffirmation of religious faith in the light of modern scientific knowledge and the promotion of scientific discoveries along the lines of Christian practice. It is significant that many scientists are now giving their minds to religious studies, prompted, it would seem, by an awareness that a knowledge of the truths of religion is of no less importance than control of the forces of nature. They doubtless realise that without the restraining influence of spiritual ideas their scientific triumphs will avail the world nothing, for the works of civilisation may sooner or later become so much dust and ashes.

E 49

(*a*) Why did the Church at first dislike science ?
Why did the Church lose prestige in the early days of the scientific period ?
Why have some scientists been impatient of religion ?

(*b*) Why is it unwise for scientific and religious thinkers to say : ' In future we shall agree to differ ' ?

(*c*) Why is it a mistake to speak of a quarrel between science and religion ?

(*d*) What do these phrases mean ?

would lose prestige

retreating from an intellectual position that it had previously taken up

Darwinian theory

division of knowledge into watertight compartments

the lack of co-ordination in modern life

(*e*) What results do you consider are likely to follow from the fact that many scientists are now devoting themselves to the study of religion ?

(*f*)* Research question : The beauty and the truth of the Creation stories as told in Genesis

[*Remember that distinguished scientists like Eddington think highly of these accounts*]

There are two respects in which some agreement has been reached by certain scientific and religious thinkers.

1 *The Existence of Evil*

They agree that sin on a large scale exists in the modern world, and that much of it comes from the advance of science. They agree that wrong-doing is part and parcel of man's nature, and that evil is a necessary outcome of evolution and of human liberty. They agree, too, that the temptations open to men in a scientific age are no fewer than they were in earlier ages, and that man tends to be carried away by the excitement of his scientific discoveries. The scientists and technicians are as outspoken as the churchmen on this point, and deplore the nature of the work that modern conditions compel them to perform.

This awareness that mankind is doing wrong (*theologians* have sometimes referred to it as ' consciousness of sin ') is surely a heartening sign, especially as it is accompanied by a deep sense of guilt. It is the first step towards a more virtuous way of life that man should know he is doing wrong and that he should desire to depart from wrong-doing.

It is one of the more subtle evils of scientific warfare that those who directly cause destruction and death do not witness the effects of the weapons they use. The airmen participating in the Hiroshima exploit have drawn attention to this side of the question. So intent were they on the technical side of the enterprise that they gave little thought at the time to the consequences that their ' experiment ' was causing below. The same holds good for all forms of *long-distance warfare*. And it is a distressing fact that those who carry out such destruction are not themselves men of evil mind or evil intention. Yet the misery they cause is no less than that caused by *sadistic fighters* who glorify war and laugh at the suffering they cause. The methods of modern warfare, in other words, create what might be called pardonable callousness. For that reason it is good to hear so many expressions of horror from those who are the unwilling instruments of destruction.

This immediate revulsion on the part of technicians from the application of scientific discoveries is an advance from the mood of a century ago. For instance, the *exploitation of labour* in Britain at the time of the Industrial Revolution was accompanied by no such *revulsion* of feeling. There was then no widespread sense of guilt. The opportunity offered to the nation to get rich quick seemed to blunt the edge of human feelings, and led to a debasement of personality. The consequences are now obvious—a legacy of stunted bodies and minds, and of bad relationships between different classes in the community. The consequences of over-rapid application of scientific discoveries were not foreseen, and it seemed to be forgotten that by *flouting the moral order* and by holding the lives of others cheaply there would be a bill to pay some day. It is, unfortunately, on the children of the third and fourth generations that the sins of the fathers are often visited.

Recriminations, however, on this score, or on any score, are useless unless they enforce effective action for the present and the future, and it is about the policies of present-day statesmen that the ordinary person is most concerned. What will present-day statesmen do to ensure a happier society and to ensure world peace ?—that is the question about which anxiety is felt. The

problem, in our opinion, is not so much a religious one, or a scientific one, as a political one. There *is* a consciousness of sin, and a desire for better social and international relations ; but there is a feeling that the ordinary man can do little about it ; a feeling, too, that it is up to the statesmen to arrange how the ideals of religion and of science can be realised. It is for the statesmen and politicians to work out in their sphere of activity the principles that the religious and scientific thinkers have declared as the right principles for human action. The world may need more religion, and it does not necessarily need less science, but it certainly needs statesmen who are imbued with the religious and the scientific spirit. The high endeavour and honesty of purpose and method of the one, and the respect for human and spiritual values of the other have too often been divorced in the past from the activities of those who have directed the destinies of nations. To ensure peace on earth and to ensure that men of ability and goodwill will not find their talents conscripted to dispense death and destruction is no small task ; and it needs men of vision to carry it out. Wars have occurred in the past in spite of the teaching of science and religion, rather than from the want of it. They have occurred, it would seem, because the spirit of both science and religion was absent from the councils of the nations. It may be that the world requires both better and more thoughtful men as political leaders.

E 50

(*a*) Explain what these words or phrases mean :

theologians
long-distance warfare
sadistic fighters
exploitation of labour
revulsion
flouting the moral order
recriminations

(*b*) Why may one pardon the callousness referred to in the third paragraph ?

(*c*) In what ways have the inventions of the technicians made the horrors of war more widely felt ?

(*d*) Point out an expression taken from the Bible and explain what it means.

[*Mention some ways in which the principle referred to shows itself in the lives of families and of nations*]

(*e*) Education, politics, science, religion have all some responsibility regarding the continuance of wrong-doing.

Which has the greatest responsibility according to this writer ?

To what extent do the others have an influence ?

2 *The Gospel of Evolution*

In a second respect agreement has been reached by the leaders of scientific and religious thought. While stressing the human tendency towards evil they have also stressed man's aspiration and his instinct for self-improvement. Both are agreed that there is a divine element in man which inspires him to new discoveries ; and that man has a God-given urge for inquiry and conquest, which he cannot forego if he is to fulfil his destiny. It is an instinct of man to alter and modify his environment and develop his knowledge in response to his dreams and his vision. It is inherent in the very nature of things that in all departments of life there should be change, as a result of the development of man's knowledge and the extension of his conquests. Change is a condition not only of progress but of survival, in the life of the spirit as well as in the world of nature. Evolution is a fact of the spiritual life and of the intellectual life as well as of the physical life.

But change does not necessarily ensure progress. In his *Belief and Action* Viscount Samuel writes :

A belief that evolution ensures human progress is a delusion. That is optimism, and it is as ill-founded as pessimism. Viewed on a scale of epochs we see that life advances ; on the scale of decades or centuries human affairs may stand still or move backwards. Progress is not *automatic* ; it is usually *precarious*. Yet we need not hold, on that account, that it is *illusory* or impossible.

All depends upon man's own action. It is right, therefore, to glorify action ; but not any action, regardless of aim or method. Action for action's sake—like art for art's sake—or speed for speed's sake—is a creed that reduces life to the level of a game.

To move for the sake of moving, without asking whither ; to move faster and faster, without asking why ; to hold that it is important to be vigorous and victorious, but not important to be right—this is a gospel that leads some men to futilities, others to ambition, violence and war, with disaster as the outcome.

(Pelican ed., page 209)

E 51

(*a*) Why is it a mistake for one to dwell too long and too often on the thought of human sin ?

[*Consider the effect it has on one's mind and actions. Remember Dr Johnson's dictum that grief is a kind of idleness*]

(*b*) State what is meant by evolution : (i) in politics, (ii) in religion.

[*Illustrate your points by referring to the growth of the British system of government and to the development of religion from earlier times up to the Christian era*]

(*c*) Distinguish between *epochs* and *decades*.

(*d*) Give the meaning of :

precarious automatic illusory

(*e*) What is the idea expressed in the second paragraph of Viscount Samuel's passage ?

(*f*) Devise a piece of statuary suitable for erection in the hall or quadrangle of a school or college, entitled *Aspiration*.

or

Devise a series of panels (say six) suitable for mounting on the wall of a school or college, entitled *The Ascent of Man*.

or

Describe any picture or statue entitled *The Thinker*.

The following passage draws attention to some aspects of evolution as it affects the whole of life. It suggests that man's conception of himself as explorer is a matter not for regret but congratulation, though it points out that the consequence of his

explorations may create new difficulties for him. The message, however, is a heartening one :

> The watchwords of the nineteenth century have been, struggle for existence, competition, class warfare, commercial antagonisms between nations, military warfare. The struggle for existence has been construed into the gospel of hate. The full conclusion to be drawn from a philosophy of evolution is fortunately of a more balanced character. Successful organisms modify their environment. Those organisms are successful which modify their environment so as to assist one another. In nature the normal way in which trees flourish is by their association in a forest. Each tree may lose something of its individual perfection of growth, but they render mutual assistance in preserving the conditions of survival. . . . A forest is the triumph of the organisation of mutually dependent species. Further, a species of microbe which kills the forest also exterminates itself. . . . In the history of the world, the prize has not gone to those species which specialised in methods of violence, or even in defensive armour. In fact, nature began with producing animals encased in hard shells for defence against the ills of life. It also experimented in size. But smaller animals, without external armour, warm-blooded, sensitive and alert, have cleared the monsters off the face of the earth. Also, the lions and tigers are not the successful species. There is something in the ready use of force which defeats its own object. Its main defect is that it bars co-operation. Every organism requires an environment of friends, partly to shield it from violent changes, and partly to supply it with its wants. The Gospel of Force is incompatible with a social life. By *force*, I mean *antagonism* in its most general sense.
>
> Almost equally dangerous is the Gospel of Uniformity. The differences between the nations and races of mankind are required to preserve the conditions under which higher development is possible. One main factor in the upward trend of animal life has been the power of wandering. Perhaps this is why the armour-plated monsters fared badly. They could not wander. . . . When man ceases to wander, he will cease to ascend in the scale of being. Physical wandering is still important, but greater still is the power of man's spiritual adventures—adventures of thought, adventures of passionate feeling, adventures of aesthetic experience. A diversification among human communities is essential for the provision of the incentive and material for the Odyssey of the human spirit. Other nations of different habits

are not enemies ; they are godsends. Men require of their neighbours something sufficiently alike to be understood, something sufficiently different to provoke attention, and something great enough to command admiration. . . .

The very benefit of wandering is that it is dangerous and needs skill to avert evils. We must expect, therefore, that the future will disclose dangers. . . . The prosperous middle classes who ruled the nineteenth century placed an excessive value on placidity of existence. They refused to face the necessities of social reform imposed by the new industrial system, and they are now requiring to face the necessities for intellectual reform imposed by the new knowledge. The middle-class pessimism over the future of the world comes from a confusion between civilisation and security. In the immediate future there will be less security than in the immediate past, less stability. It must be admitted that there is a degree of instability which is inconsistent with civilisation. But, on the whole, the great ages have been unstable ages.

A. N. Whitehead, *Science and the Modern World* (Cambridge University Press)

E 52

(*a*) Mention the examples the writer gives from the world of nature of the beliefs : (i) that helping one's neighbours is the best policy, (ii) that the race is not to the swift nor the battle to the strong, (iii) that anti-social behaviour brings trouble upon those who practise it

(*b*) What connection is there between the thought of the above passage and the poem on page 92 ?

(*c*) State what is meant by :

might is right power politics

(*d*) What has the writer to say about uniformity in the world of Nature ?
What objections are there to having uniformity in thought and behaviour in a State ?
Name any States in which such uniformity has been enforced, and mention some ways in which it showed itself.

(*e*) Living dangerously *or* Safety first
Which do you think more attractive as a philosophy of life ?

In which occupations must one be prepared to live dangerously? What is the writer's attitude towards living dangerously ?

(*f*) What error does the writer say was committed by society in the nineteenth century ?

(*g*) What has the writer to say about the middle-class fear regarding the future of the world ?

(*h*) Give some examples from history of the truth of the statement in the last sentence.

(*i*) In what ways might this passage be considered re-assuring and hopeful, bearing in mind the current fears for the future of civilisation ?

E 53* ' Evolution is better than revolution.' What does this mean ?
Illustrate the truth of the statement by referring to British and French history.
[*Consider especially these dates : 1215, 1649, 1688, 1789*]

E 54* Why is a sudden acquisition of wealth or of knowledge a bad thing in the lives of individuals and of nations ?

E 55 Complete the following quotation (three lines) :

' The old order changeth . . .'

E 56* What is meant by saying that ' God should be thought of not only in terms of love but also in those of power ' ?

The close connection between the ideas of religion and of science is seen in the following passage, which points out man's part in the evolutionary process :

Man is the crown of Nature. In him the leaf becomes the flower. Some people never get past talking of man as if he were no more than a bipedal mammal with an unusually big brain and a strong herd instinct. Yet he is so much more—even the crown of creation. There are great trends in evolution that find their fulfilment in man. In Animate Nature there is a premium on

clear-headedness, on facing the facts, on knowing the environment—this culminates in man's search for Truth. In Animate Nature there is a premium on healthfulness and beauty—and this is ever striving to find its crown in man. In Animate Nature there is a premium on good parents, good lovers, good kin, the self-forgetful and the self-subordinating, as well as on independent self-sufficiency. But these are qualities—springs of conduct—that form the impulse of morality. Man's ideal of progress, as the fuller embodiment of the true, the beautiful and the good, is congruent with great integrative trends in Organic Evolution. There is an organic momentum that is with us—literally working in us—at our best. This is the Gospel of Evolution. It is an Ascent, not a Descent, that lies behind us.

Sir J. Arthur Thomson, *Man in the Light of Evolution*

E 57
(*a*) Why do some things in Nature develop to a greater extent than others?
[*Think of their initial advantages mentioned in the above passage*]
(*b*) Explain the meaning of the sentence beginning 'Man's ideal. . . .'
(*c*) What scriptural theory of creation is referred to in the phrase 'not a Descent'?
(*d*) Explain what is meant by saying that 'science and religion teach the same lessons'?
[*Refer to the passage for the lessons they both teach*]
(*e*) Where does the expression 'the paragon of animals' occur in Shakespeare's plays? What does it mean?

E 58 Draw up a syllabus for a junior science club which meets fortnightly from October to March, and monthly from April to September.
[*Remember outdoor excursions*]

E 59 In what ways has science affected sport?
[*Think of new sports due to science and of facilities for enjoying games we cannot attend*]

E 60 Prepare a talk on the ways in which science has helped the housewife.
[*The all-electric house, for instance*]

E 61 Mention some scientific amusements and experiments that can be carried out at home, with cautionary comments where necessary.

E 62 State what science has to tell us about :
heredity the herd instinct

E 63 Along what lines is science likely to develop in the next hundred years ?
[*Think of atomic energy, the cathode ray, invention of new foods and materials, gadgets for the home, salvaging of waste material, modification of climate, sciences of the mind*]

E 64 When does a community become civilised ?
or
' Machinery cannot make a civilisation.' Discuss that statement.
or
Mention some standards by which human progress may be measured.

E 65 In what ways was science made a popular subject by Jules Verne *or* by H. G. Wells ?

E 66 Debate : Has civilisation made us happier ?
or
Has science done more harm than good ?

E 67 Investigate the importance in medical science of :
Sir Alexander Fleming Louis Pasteur
Lord Lister Florence Nightingale

E 68* Subjects for research :

How science assists the police
Science and agriculture
Psychology
Some modern concepts of time

E 69* Write an essay on Science, with one of the headings to this section as the theme.

BOOKS FOR FURTHER READING

1 General Ideas

Baker, John R., *Science and the Planned State* (Allen and Unwin)
Bernal, J. D., *The Social Function of Science* (Routledge)
Brown, A. Barret, *The Machine and the Worker* (Nicholson and Watson)
Low, A. M., *Science Looks Ahead* (Oxford University Press)
Mumford, Lewis, *Technics and Civilisation* (Routledge)
Mumford, Lewis, *The Condition of Man* (Secker and Warburg)
Mumford, Lewis, *Programme for Survival* (Secker and Warburg)
Ritchie, A. D., *Civilisation, Science and Religion* (Pelican books)
Sullivan, J. W. N., *Aspects of Science* (Cape)
Whitehead, A. N., *Science and the Modern World* (Cambridge University Press)

2 Story and Fact

Beck, Stewart E., *Ships, Boats and Craft* (Jenkins)
Brendon, J. A., *Great Navigators and Discoverers* (Harrap)
Bridges, T. C. and Tiltman, H. H., *Heroes of Everyday Adventure* (Harrap)
Bridges, T. C. and Tiltman, H. H., *Master Minds of Modern Science* (Harrap)
Bull, P. G., *Chemistry of Today* (Seeley, Service and Co.)
Claxton, William J., *The Mastery of the Air* (Blackie)
Curie, Eve, *Madame Curie* (Heinemann)
Findlay, Alexander, *Chemistry in the Service of Man* (Longmans, Green)
Gibson, Charles R., *Scientific Amusements and Experiments* (Seeley, Service and Co. Ltd.)

Hall, Cyril, *Seven Ages of Invention* (Blackie)
Harper, Harry, *Man's Conquest of the Air* (John Gifford Ltd.)
Hawks, Ellison, *The Starry Heavens* (Nelson)
Jackson, G. Gibbard, *The Splendid Book of Achievements* (Sampson Low, Marston and Co.)
Key, Charles E., *The Story of Twentieth Century Exploration* (Harrap)
Larsen, Egon, *Inventors' Cavalcade* (Lindsay Drummond)
Low, A. M., *Home Experiments* (Hodder and Stoughton)
Macpherson, Hector, *Guide to the Stars* (Nelson)
Madden, Cecil, *Living Dangerously* (Allen and Unwin)
Reason, H. A., *The Road to Modern Science* (Bell)
Scott, Captain R. F., *The Voyage of the 'Discovery'* (John Murray)
Shackleton, Sir Ernest, *South* (Heinemann)
Tiltman, Marjorie Hessel, *Women in Modern Adventure* (Harrap)
Turley, Charles, *Roald Amundsen, Explorer* (Methuen)
Wood, Eric, *Famous Voyages of the Great Discoverers* (Harrap)

PRINTED IN GREAT BRITAIN AT
THE PRESS OF THE PUBLISHERS