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SPECIAL INTRODUCTIONS BY
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TO OUR MEMBERS :

This extra Section has been specially printed and bound to meet the desire of those of our Members who prefer the Reading Course collated in one Volume.

Herein are to be found the Introductions to each of the 15 subjects and the series of Questions outlined.

The Answers, as indicated, are in the Text Sections supplied.

Subject:

HYGIENE

SPONSOR:
CALEB WILLIAMS SALEEBY,
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CALEB WILLIAMS SALEEBY, M.D.Edin., F.R.S.E., F.Z.S. Educated at the Royal High School and University, Edinburgh; M.B. Ch.B., 1901 (first in 1st Class Honours; Ettles Scholar; Scott Scholar in Obstetrics); Junior Demonstrator of Anatomy; Fellow of the Obstetrical Society of Edinburgh; Chadwick Lecturer, 1915; Member of the Royal Institution; Lecturer in Eugenics, Royal Institution, 1907, 1908, 1914, 1917, 1923. Proposed Ministry of Health as urgently required war measure, 1915. Honorary Adviser to Lord Rhondda, Ministry of Food, 1917-1918. Rhondda Memorial Lecturer, 1919. Chairman of the National Birthrate Commission, 1918. Chairman of the Sunlight League.

Publications:—"The Cycle of Life," "Evolution: the Master Key," "Biology and Progress," and "Biology and History," "Parenthood and Race-culture, an Outline of Eugenics," "Modern Surgery and its Making: A Tribute to Listerism," "Woman and Womanhood," "The Progress of Eugenics," based on Royal Institution Lectures, "The Whole Armour of Man" and "Sunlight and Health." Editor of "The New Library of Medicine."

INTRODUCTION

Hygiene is the science of health. As the history of the name teaches us, the idea and the aspiration are at least as old as the Greeks. The Greek physician Hippocrates, whom we call the Father of Medicine, was also assuredly the Father of Hygiene, as we shall see in the conclusion of our argument. But the great historic tragedy which destroyed the Greek Empire caused mankind to lose, or at least to mislay for more than two thousand years, most of those noble beginnings of medicine and hygiene, of philosophy and science which that incomparably intellectual race had made. The laws of life were unknown and unsought, the causes of disease and death were the subject of grotesque superstition and worse than imbecile surmise. With rare exceptions there was neither hygiene nor medicine, whether of the body or of the mind, throughout the long ages of darkness between the fall of classical antiquity and, we may almost say, the nineteenth century of our era.

Then there was given to mankind the greatest Frenchman who ever lived, Louis Pasteur (1822-1895), termed in our day the Father of Preventive Medicine. Given the microscope and his own original genius and amazing devotion, this unsurpassed benefactor of mankind evolved and established the "germ theory of disease," as it used to be called, according to which very many of the ills that flesh is heir to are due to invasion or infection of the body by minute parasites, most of which belong to the biological category of bacteria. Bacteriology thus suggested the possibility of preventing disease, and preventive medicine was born. "It is in the power of man," said Pasteur, "to make all parasitic diseases to disappear from the earth." This bold and tremendous assertion, as it

seemed when it was made, is an evident and obvious truth to the mind of our own day, thirty years after Pasteur's death; and, at this hour, to take a single instance, the Rockefeller Foundation is approaching the completion of the particular task which it set itself a few years ago, of wiping Yellow Fever from off the face of our planet.

About Pasteur enough will never be said. For us here the chief scientific lesson to be learnt is that his achievement depended upon his study of the whole of the living world. Second to none in the history of medical science he held no medical qualification. As a young chemist he studied fermentation, found that minute living creatures cause such fermentations as occur in the formation of beer, and that unusual, undesired other such creatures cause the erroneous and undesired fermentations—quite naturally called the “diseases” of beer. Thence he proceeded to the study of diseases in the Vine, in the silkworm, in sheep and cattle and dogs, and finally in man. In every instance, infection by parasites, causing morbid fermentations, was the outstanding fact. It was the chemist and the biologist that became the greatest hygienist of all time. Round the base of the dignified and eloquent memorial to this Captain of the Men of Life, erected to him in Paris by international subscription, we see the Vine saved from parasites and death: Sheep and cattle thus saved: and, under the sculptured benignity of the master's gaze, the form of a young girl, saved from death, a shrouded figure, slinking away with his scythe to find some victim not protected by this veritable Shepherd of mankind.

To Pasteur and his followers, and to his great English forerunner, Edward Jenner, we owe numerous instances of the principle that formidable disease may be prevented by the careful education of the body against it, in virtue of the deliberate introduction of the infective agent in an attenuated and relatively innocuous form. This method is still usually called

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Vaccination (Latin *Vacca*, a cow) because Jenner used the modified form of human smallpox that occurs in the cow and is called cowpox, as a source for his "vaccine matter." But, in such a recent instance as the so-called vaccination against typhoid fever, which prevented that disease from attaining any serious importance in our and other armies during the Great War, the cow is not concerned. The germs are grown and killed, and a dose of their poison, made when they were alive, serves as the educative agent. We deliberately use the unexpected word, educative, in order to show that the principle is that of adaptation, or education, which is one of the fundamental and universal facts of the living world.

But better, surely, even than these methods of habituating and teaching the body to defy infection, or acquire immunity, as we say, is the prevention of infection altogether. Thanks to Pasteur and his followers, this is often possible. They have shown us, for instance, that the germs of typhoid fever are commonly introduced into the water which may later enter our mouths: and thus the disease is spread. The teaching of science and common-sense is surely to establish means whereby our water supplies may be protected from this and other water-borne infections. The results are admirable. They constitute, indeed, the foremost achievement of urban hygiene hitherto. In this field our own country may claim the high name of the pioneer. Even before and, in some measure, independently of the great new discoveries regarding the bacteria of disease, our Chadwick, and even our Disraeli—a *rara avis* indeed amongst statesmen—had appreciated the value of a pure and ample stream of the waters of life, to flow through our cities. In 1875 was passed the Public Health Act, fully and truly epoch making, and with it the beginning, and much more, of the end of water-borne disease in this country and in those—unfortunately not all—which have followed our example.

The principles of hygiene are world wide, because the facts of the causation, or etiology, of disease are world wide also. Our comprehension of hygiene and its magnificent range is broadened when we contemplate that vast and empire-making department of our subject which is called Tropical Hygiene: and in this field again we may claim to be pioneers, as becomes the citizens of our far-flung Empire. In 1881 the French Army Surgeon, Laveran, a pupil of Pasteur, discovered the germ of malaria in the blood. This ancient, widespread and notorious disease, a mighty and menacing maker of history, was found to be due not to bad air, as its name implies, but to a parasite in the blood. A great student in this country, the late Sir Patrick Manson, later showed that another parasite, causing another disease in the Far East, is conveyed to the blood of the victim by the bite of an insect. Then Sir Ronald Ross, with this clue, found the malaria parasite in the stomach-wall of a mosquito, after a long and arduous and ill-supported search. The possibility suggested itself that to exterminate this mosquito, by draining the puddles and swamps in which it breeds, might be to prevent the disease: and it is so. In many parts of the world malaria has thus been conquered. The duty of driving it out of India remains before us. The Americans, in Cuba, as a result of the Spanish-American War, attacked Yellow Fever. By industry and dauntless courage in making experiments upon themselves, which cost more than one precious life, they convicted another mosquito as the vehicle of the germ (then undiscovered, but recently detected) of Yellow Fever. This is a domestic mosquito and can be exterminated by easy means. The disease was abolished in Cuba. It was abolished, and malaria reduced to almost nothing, in the Panama Canal Zone, where two species of mosquito had successfully defied Pasteur's fellow-countrymen in their attempt to join two oceans; and the Canal was built and the Zone has had, for many years, statistics which entitle it to the name of a health resort. In Africa Sir David Bruce found that a kind of tsetse-fly

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causes the African sleeping-sickness, a most deadly disease: and the Health Department of the League of Nations now has an International Committee which is working out the means whereby this scourge of the Dark Continent may go the way of yellow fever and of other such diseases. The study of entomology has received a new impetus from these researches. A certain kind of flea has been proved to convey the germ of Oriental Plague, the Black Death; and recently it has been proved that the louse conveys typhus, the "gaol fever" of past years, and also trench fever. Much more will be discovered along these lines. Our own domestic fly has been proved to convey germs of the "summer-diarrhoea" which until recently caused holocausts among our urban infants during every hot and dry summer. Other insects are under suspicion of the gravest kind, though the case against them is not yet quite proven. Tropical hygiene has led us to important advances, on these lines, in the hygiene of the Temperate Zones as well. Vast and productive and fertile areas of the earth's surface, not only in the Tropics, have been and will be redeemed from possession by the pestilence that flieth by night and by day: and healthy and happy human life enters into the full possession of its planetary heritage. So colossal are and will be the results that it is difficult to leave the discussion of this glorious deed of the spirit of man. But we must do so, for a new chapter opens in our own day.

After the death of Pasteur, great attention was paid, especially in this country, to the hereditary factors of disease. We see the possibility of what may be called and indeed on the Continent usually is called Race Hygiene. It is discussed in the Brochure on Biology, to which perhaps it more properly belongs.

The study of Infection remains: the study of Heredity remains; but in our own time the study of Nutrition has come to assume a new and dominating importance. It is, of course, a part of Physiology, the

science of the functions, the working of living creatures ; and it includes their growth and development as well as their relation and response to all the facts and factors of their environment, such as air and light and diet. Beyond this there are psychical factors to reckon with, and the possibility of a Mental Hygiene opens before us. Slowly but certainly the parasitic diseases, formerly and even almost to-day of paramount and overwhelming and desperate importance, are being conquered. " Primary sanitation," as it used to be called, such as the maintenance of a pure water supply, and other measures, such as the destruction of noxious insects, are doing their work. Preventive Medicine is a reality ; it has abolished some parasitic diseases, and is abolishing more. We begin to be able to find time in which to breathe and look around us : even to look at ourselves. And the survey suggests that, even if there were no parasitic diseases, we are not as healthy and vigorous and beautiful and long-lived as we might and perhaps ought to be. The science of nutrition suggests the possibility of a new hygiene which shall not be only negative or preventive—though that is much indeed—but constructive, positive, creative. Within the last few years one of the commonest and most widespread of diseases, affecting body and mind, the individual and the race, has been doomed by the discovery that simple goitre and all its sequelæ are due to an inadequate supply of iodine in the diet or drinking water. Scurvy, the curse of the sailor in past years, is conquered by the discovery that it is due to lack of an agent, " Vitamin-C," present in a perfect diet, and richly abundant in lemon juice and orange juice. Beri-beri, supposed to be an infection due to a germ, is shown to be due to deficiency in another agent of perfect nutrition, called " Vitamin-B " : and therefore, when last the International Medical Congress met in London in 1914, we passed a resolution asking the Governments of the world no longer to enforce quarantine upon ships whose crews were thus afflicted.

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Within recent years a factor of nutrition to which the present writer has long directed professional and public attention, has at last been perceived in some measure of its pristine and everlasting importance. That factor is Sunlight. This is the master of nutrition. All our food derives its energy from sunlight. Poor and futile food can be transformed into a potent and certain means of life and health merely by exposing it for a few minutes to certain of the rays contained in complete sunlight. Wide recognition is now obtained for the category of disease to which I have given the name of the diseases of darkness: and for my contention, during many past years, that the restoration of sunlight to our malurbanised millions, now blighted, bleached and blackened in slums and smoke, is the next great task for hygiene in this country. Already in other countries, this teaching has borne fruit. In Baden alone, for instance, forty towns are giving regular sunbaths to all their children: and after the discussion on this subject at the first International Child Welfare Congress in Geneva in 1925, at which the present writer represented this country, a unanimous resolution was passed by the representatives of fifty-one nations there assembled, recommending the systematic use of sunlight as part of the nutrition of all children. This will not merely prevent many diseases but it will help to develop the children of to-morrow so as to reach their full physical and psychical stature. "In the beginning" God said, "let there be light, and there was light." It is now for enlightened man, become a partaker of the divine nature, to repeat that creative word.

Having our minds equipped with our present but ever growing knowledge of the causation of disease and the laws of life, we apply ourselves, in this field and that, to the prevention of disease and the creation, maintenance and enhancement of health. Different parts of our whole equipment serve us more or less in different fields. *Military hygiene* is concerned chiefly, though not wholly, with the prevention of the infectious

diseases. *Industrial hygiene* comes more to consider the problems of nutrition, but also remembers the teachings of heredity, especially in the recent field of Vocational guidance, finding the square hole for the square man—a subject on which whole libraries are now being written.

If hygiene is to do its best, it must begin at the beginning. The fight against infant mortality began twenty years ago, as principally a fight against dirt and its infective consequences. That we have almost won. Now we begin to apply all our knowledge, old and new, to what Walt Whitman called "the making of perfect soldiers," not for war, but for "the great campaigns of peace to come." Infant diarrhoea having been practically suppressed by the modern campaign against the dirt-infections, we now have the task of fronting perfect nutrition, light and air and water and food, for the coming generation. We must begin with the expectant mother. Nay, we should begin with adolescence, which I prefer to call pre-parenthood. Then we must provide for the expectant mother and seek to protect her infant through her. Mothers are the natural saviours of babies. In all civilised countries to-day there appears a service for Maternity and Child Welfare. It may take the form of Maternity and Child Welfare Centres, or of a service of Health Visitors, to help the mother in the home, or preferably of both. The laws of life and health are taught in the home and at the centre. Industrial hygiene is co-ordinated with this work, and the authority of the League of Nations and of the Washington Conference held thereunder seeks to protect the expectant and nursing mother from forms of work which may in any way interfere with her maternal function. The constructive and positive hygiene of our day is next charged with the welfare of the pre-schoolchild, or toddler, whom I prefer to call the home child, because the home is its proper and best environment. Then there follows the task and opportunity of school hygiene. Again we find ourselves returning to the ideals of

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classical antiquity. School hygiene brings the doctor and the schoolmaster into co-operation. The child is both body and mind. The goal is the *mens sana in corpore sano* and is to be attained only through perfect nutrition for the health of the body combined with the education of the mind. In this connexion we may note the recent exact evidence to the effect that the children at "school in the sun" benefit by the sunlight not only in body but also in mind. The modern study of dietetics teaches us how to feed the young body. The recent discovery of a "fertility vitamin" is an indication that upon right nutrition the complete development of the adult state must depend. Then again parenthood becomes possible, and the cycle of life has revolved upon itself for the space of another generation.

When hygiene fails, as often it must, medicine finds its task, and must seek to heal or alleviate. But, year by year, as hygiene gains the knowledge which is power, and as the public discernment allows hygiene to use its power, its failures become fewer. Not only do vital statistics improve, the death rate in all civilised communities tending ever to fall, but the intensity and vigour and enjoyment of life tend to be longer maintained. No man dare put a limit to the future range and power of knowledge thus applied to its highest purpose, the prolongation and protection, the enrichment and enhancement of the highest thing we know, the life of man. In moments of exaltation, even the hygienist, whose eyes for the most part must be used at short range and with mostly downward glance, may share the vision of the poet who foresaw the day when "all men shall be priests and kings."

THE COURSE

QUESTION 1.

Why should the forces of Hygiene be organised not only into a national but into a world-wide army ?

Read Sir G. Newman, Section viii., pages 244 and 265 ; then G. E. Vincent, Section vii., page 393.

QUESTION 2.

How does the League of Nations assist international Hygiene ?

See G. E. Vincent, Section vii., page 396.

QUESTION 3.

What are the fundamental requirements of good health ?

See Section viii., page 255.

QUESTION 4.

How does Carlyle emphasize the necessity of personal fitness ?

See Section iv., page 49.

QUESTION 5.

To what extent have developments in Hygiene strengthened the " silver cord " of life ?

Compare John Fisher, Section iv., page 68, with Sir G. Newman, Section viii., pages 241 and 252-3..

QUESTION 6.

What are the most important recent advances in Hygiene ?

Consult Sir G. Newman, Section viii., page 237.

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QUESTION 7.

How are Magic and Religion the ancestors of modern Medicine ?

See W. H. Rivers, Section vii., page 276.

QUESTION 8.

How do modern developments in medicine follow the lines of early physicians ?

See W. H. Rivers, Section vii., page 277, and C. W. Saleeby, Section iii., page 344.

QUESTION 9.

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What is the explanation of the sun's effect ?

See Dr. Saleeby, Section iii., page 345.

QUESTION 10.

Why is our smoky atmosphere such an evil ?

See Section iii., page 348.

QUESTION 11.

What forces are helping to advance the cause of Public Health ?

See Sir G. Newman, Section viii., page 235.

QUESTION 12.

What is the meaning of "Social Hygiene" (a) in its widest sense ? (b) in its more restricted modern meaning ?

See Sir A. Newsholme, Section viii., page 266.

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What is believed to be the chief cause of poor physique in children, and how can it be remedied ?

Read Sir G. Newman, Section viii., page 256.

QUESTION 14.

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Read L. Darwin, Section viii., page 100.

QUESTION 15.

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Read L. Darwin, Section viii., page 109.

QUESTION 16.

Can we ensure an A1 Nation ?

Read Saleeby, Section iii., page 334.

QUESTION 17.

How does the proverb "Prevention is better than cure" apply to Hygiene ?

Consult Sir G. Newman, Section viii., page 250.

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Many diseases are infectious because we make them so. How can the risk be minimised ?

See Section viii., pages 259-262.

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QUESTION 19.

What are the lines of defence of the body against disease ?

See Section viii., page 263.

QUESTION 20.

What is the part played by our nervous system in the maintenance of health ?

Read Sir E. Schafer, Section i., page 378.

QUESTION 21.

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Consult W. H. Rivers, Section vii., page 283.

QUESTION 22.

Trace the growth of the treatment of diseases of the body through the mind.

See W. H. Rivers, Section vii., page 278.

QUESTION 23.

How can scientific psycho-analysis be used in cases of hysteria ?

Consult Dr. Brown, Section vii., page 48.

QUESTION 24.

Can hypnotism cure nervous disorders and loss of memory ?

See Dr. Brown, Section vii., page 41 ; and compare with W. Rivers, Section vii., page 281.

QUESTION 25.

Is Insanity purely a disease of the psyche ?

See Jung, Section iii., page 194, Dr. Brown, Section vii., page 39, and Sir F. Galton, Section vii., page 132.

QUESTION 26.

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See Dr. Brown, Section vii., page 60 ; and compare with Sir F. Galton, Section vii., page 145.

QUESTION 27.

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Read Sir F. Galton, Section vii., page 131.

QUESTION 28.

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Consult C. G. Jung, Section iii., page 193.

QUESTION 29.

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See Freud, Section vii., page 120.

QUESTION 30.

How should woman's franchise help national Hygiene ?

See Mrs. Pankhurst, Section iii., page 257.

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QUESTION 31.

Is our infant mortality and falling birth-rate a sign of racial decay ?

Consult Dr. Saleeby, Section iii., page 324, and compare with Sir J. Seeley, Section vii., page 316.

QUESTION 32.

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See J. Flaxman, Section i., page 237.

QUESTION 33.

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Read Lord Lister's appreciation, Section vii., page 176.

QUESTION 34.

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See Sir G. Newman, Section viii., page 242.

QUESTION 35.

Why should the State subsidize scientific medical research ?

Consult Sir R. Ross, Section viii., page 277.

QUESTION 36.

What are the chief tasks and reforms yet to be accomplished by Hygiene ?

See Sir G. Newman, Section viii., page 243.

QUESTION 37.

How is Hygiene related to the following subjects ?

Psychology—see Jung, Section iii., page 191 ; Myers, Section vii., page 215 ; Rivers, Section vii., page 283.

Evolution—see Saleeby, Section iii., page 325.

Eugenics—see Saleeby, Section iii., page 334.

Politics—see Newman, Section viii., page 243.

Education and Industry—see Newman, Section viii., pages 251 and 256.

Sport—see Newman, Section viii., page 257.

Sociology—see Newsholme, Section viii., page 268.

Religion and Morality—see Newsholme, Section viii., pages 270 and 273.

Ancient History—see Saleeby, Section iii., page 332.

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The Control of Life	J. A. Thomson
The Kallikak Family	Goddard
Byways to Health	Wood
The Eugenic Prospect	C. W. Saleeby

Subject:

SCIENCE

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Publications: "Outlines of Evolutionary Biology" (Constable & Co., Ltd., London), 1912; 3rd edition 1923; "The Biological Foundations of Society" (Constable & Co., Ltd., London), 1924. Numerous memoirs on systematic zoology, comparative anatomy, etc.



INTRODUCTION

It is sometimes said that Science is organized knowledge. It has also been said that it is organized common sense. Both statements contain a large measure of truth. In both the emphasis must be laid upon the organization, for it is this that distinguishes science from a mere accumulation of unrelated facts. Scientific work is something more than the observation of phenomena and recording of data. A man might spend his whole life in weighing and measuring the pebbles on the seashore and in recording and tabulating the results of his observations, but unless he had some very definite purpose in view and some hope of being able to arrive at a result whose significance reached out beyond the immediate field of enquiry, his investigations, however laborious and painstaking, would hardly entitle him to be considered as a man of science.

Just as the organization of matter makes possible the life of the organism, so the organization of knowledge makes science possible. Science is living knowledge, constantly absorbing nutriment, growing and subdividing, like any other organism. Like other organisms, also, it has reached its existing state through a long process of evolution, which has led gradually from the simplest beginnings to the complex organization of knowledge with which mankind is to-day provided. And just as, in the evolution of living matter, it is impossible to say at what particular point matter became alive, so, in the evolution of science, it is impossible to say when knowledge first began to be scientific.

What, exactly, do we mean by the organization of knowledge? Is it merely the pigeon-holing of facts in a manner convenient for reference, or does it imply

more really vital connections' between them? The organization of knowledge is very much like the organization of the animal body, in which each part is definitely related to all the others, not only in position but also in the functions or duties assigned to it, for the fulfilment of which it is specially differentiated and adapted. Thus the heart is a very well defined organ, occupying a very definite position, but it is connected with all the other organs by means of the blood vessels, and its muscular activity supplies the whole body with blood. The heart removed from the body has no longer any meaning; it may, in certain cases, be kept alive for days in an isolated condition by artificial means, but, apart from the rest of the body, it has lost all its vital significance.

So it is also with knowledge. An eclipse of the sun is an occurrence which, by its apparent isolation and unrelatedness to other natural phenomena, is likely to strike terror into the heart of the ignorant savage; to the astronomer, on the other hand, it is part of an orderly sequence of events, definitely related to other events and capable of being predicted with the utmost accuracy.

Rerum cognoscere causas, to find out the causes of things, is the main object of scientific inquiry. Our knowledge of solar eclipses began to be scientific when they were first shown to be caused by the intervention of the moon between the earth and the sun.

All scientific knowledge depends upon the means which man possesses of placing himself in communication with the external world, and just so far as those means are limited must his knowledge of the external world be limited also. The communication is established through sense organs or receptors, which are capable of being stimulated in a variety of ways. Thus the ear is stimulated by vibrations of the air, the eye by vibrations of the ether, the nose and tongue by chemical particles, the sense organs of the skin by heat, pressure and so forth. But the ear does not really hear, nor does

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the eye see, nor the nose smell. The sense organs merely receive impressions or stimuli, which they transform into nerve impulses. These in turn are transmitted by the appropriate nerves to the brain and are there interpreted and combined. All sensations arise in the brain. An eye disconnected from the brain is quite incapable of perceiving anything, although its mechanism may for a time remain intact. It is like a photographic camera without a photographer to develop the negative.

It is in the brain, then, that all our knowledge of the external world really arises, and that knowledge comes to us as a series of stimuli through the nerves of the sense organs. These stimuli in themselves are no more like the things which they represent than are the words on a printed page. They have to be interpreted by the brain, and how far the interpretation agrees with reality it is impossible to say. We must also remember that the brain is capable of being stimulated otherwise than through the medium of the sense organs. We have vivid dreams when we lie in darkness with our eyes shut, and even when we are awake our memory may reconstruct past scenes and our imagination may present to us scenes that have never existed.

We have then to reckon with the idiosyncrasies of the brain itself in forming an estimate of the nature of the world in which we live. If the brain is diseased we may well confuse the images that come from within with those that come from without and mistake imagination for reality. A particular individual may think that he sees or hears things that his neighbour cannot see or hear. We have to guard ourselves as best we can against such happenings and look with the greatest suspicion upon alleged phenomena that cannot be verified at will by any competent observer.

But the human brain is capable of much more than the mere perception and interpretation of stimuli. Man is, *par excellence*, the thinking animal. He can

reason about his perceptions and interpretations, arrange them in an orderly manner, correlate them one with another, and thus build up a logical system of knowledge. From the observed facts he makes inductions or generalizations, and from these he draws inferences or deductions as to what may be expected to follow from any particular concatenation of circumstances. Thus man becomes the interpreter of nature and the prophet of future events ; he becomes less and less the slave of circumstance and more and more the master of his own destiny.

The subjugation of the forces of nature, one after the other, to the will of man has been a slow and painful process, rendered possible only by the increase of scientific knowledge. At first, and for a very long time, man remained entirely dependent, for his knowledge of the world in which he lived, upon the sense organs which form part of his bodily organization. These constituted his only means of communication with the external world. In due course, however, he learned to make for himself new organs out of the materials and by the methods that he had discovered, and even to supplement his organs of perception with instruments of ever increasing power and delicacy. The invention of the telescope gave him some idea of the immensity of space and of the organization of the universe, and caused him to realize the almost infinite insignificance of the planet on which he lives. The microscope made it possible for him to extend his observations in other directions and revealed to him the previously unsuspected existence of a whole world of living beings too small to be detected by his unaided vision. The invention of weighing and measuring instruments enabled him to pursue his investigations with ever increasing accuracy and to unravel more and more completely the tangled chain of causation.

At first his only communications from the external world were such as were due to forces which could make a direct appeal to his organs of reception. The

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retina was stimulated by vibrations of the ether, the ear by vibrations of the air, but we know now that the range of vibrations in both air and ether extends far beyond the limits of hearing and sight. Nevertheless we are now able to bring some at any rate of these other vibrations within the range of our perceptions by transmuting them into forms of energy that make a direct impression upon our sense-organs. The ether vibrations employed in wireless telegraphy are transmuted by appropriate instruments into vibrations of the air that affect our ears as sound, and the invisible X-rays discovered by Röntgen can be changed into ordinary rays of light that stimulate the retina. Thus in different directions our means of gaining knowledge are multiplied and our control over Nature is increased.

Man owes his superiority over the lower animals to his vastly greater power of profiting by experience, of communicating his experiences to his fellows, and, above all, of accumulating the knowledge gained from experience. It is this accumulation that has made possible the development of science. At first by tradition and then by the written word, knowledge was handed on from generation to generation, so that each was able to build upon the foundations laid by its predecessors. The invention of printing, in multiplying the written records, spread knowledge throughout all civilized communities and made possible the co-operation of workers widely separated both in time and space. Co-operation, however, to be fully effective, must be accompanied by division of labour, and that, in turn, implies the subdivision of science and the classification of its subject matter, which is merely a part of that organization of knowledge to which we have already alluded.

The time has long gone by when any one man could reasonably claim to take all knowledge for his province. Specialization has become necessary if progress is to continue, otherwise the would-be investigator would soon find himself swamped in the ocean of accumulated

facts and theories. The tree of knowledge must be climbed by each; all must pursue the same course up to a certain point, but each must follow up some chosen branch if he wishes to get to the top.

In attempting to draw up any scheme of classification for the various branches into which science may be divided—each of which may, for the sake of convenience, be regarded as a separate science—we are tempted to distinguish, in the first place, between those which deal with the operations of the human mind and those which deal with the phenomena of the external world. This primary distinction, however, is by no means free from objection, for, as we have already seen, we know nothing of the external world except in so far as it appeals to the mind through the sense organs and the nervous system, so that all the phenomena of nature might, so far as our knowledge of them goes, be regarded as mental. From this point of view the science of mind, or psychology, should evidently take the foremost place in any scheme of classification. On the other hand, the operations of the human mind are admittedly dependent upon the structure and functions of the brain. We have no real knowledge of mind except in association with the brain, whatever speculations one may choose to indulge in with regard to its separate existence, and from this point of view psychology must be looked upon as a department of physiology, and can only be studied adequately upon the foundations laid by the physiologist, who depends, in turn, upon the knowledge of anatomy, chemistry and physics.

Psychology, in short, is the most elusive and difficult of all the sciences, and whatever place we may assign to it in a logical classification there can be no doubt that it would be very inadvisable to make it the starting point in any scheme of study. We are obliged, in the first instance, to take for granted the trustworthiness of the information with regard to the external world supplied to us through the medium of our sense organs,

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and of the methods by which the mind translates the stimuli received by the brain and builds up its perceptions into a system of organized knowledge. True science, as distinct from pseudo-science, of which there is far too much in the world to-day, can only be built up on the basis of accurate observation of the phenomena of the external world as presented to us. To adopt any other course, to suppose that we can build up a true science on the basis of our imagination, influenced by our emotions, would be fatal.

In science we cannot get away from the material aspect of things and, conversely, the material aspect of things can only be dealt with satisfactorily by the properly trained and equipped scientist. Abstract conceptions, such as truth, virtue and beauty, may have no less validity than the data of science, but they must be left to the metaphysician, who, in turn, must appeal to science for his information with regard to the material basis of the universe. However, there need be no quarrel between science and religion, so long as each keeps within its own domain. It is when either, pretending to a knowledge which it does not possess, infringes the privileges of the other, that the conflict begins.

Our ideas as to the nature of matter itself have undergone a remarkable change during the past few years. The atomic theory of matter has developed into the electrical theory and the atom itself, so long supposed to be constant and indivisible, is now conceived of as a kind of ultra-microscopical solar system, with a positively charged central nucleus, playing the part of the sun, and a greater or lesser number of negatively charged electrons revolving around it like the planets. Moreover, as Sir Ernest Rutherford has so beautifully demonstrated, this complex atom may undergo disintegration, with the result that one so-called element may be changed into another. It even seems doubtful whether we can any longer draw a sharp line of distinction between matter and force.

However that may be, there seems to be no doubt that what we call matter undergoes a more or less regular process of evolution. Electrons combine to form atoms, atoms to form molecules (still below the limit of visibility, even with the highest powers of our microscopes), and molecules to form more and more complex chemical compounds. At each successive stage the evolving matter acquires new properties; in other words, it appeals to our organs of perception in a different way. Its evolution, of course, does not follow a single line, but rather forms a branching system. The varying combinations of the electrons give rise to the numerous chemical "elements," and the combination of these, one with another, leads in turn to the almost infinite variety of chemical compounds. One particular line of evolution, through the enormously complex proteins or albuminoids, gave rise in the past, and still gives rise in the bodies of living plants and animals, to the world of life, and this brings us to a primary division of the subject-matter of science that is universally accepted. On the one hand we have the physical sciences, which deal with the not-living, and on the other the biological sciences which deal with living things.

Even here, however, we can draw no hard and fast line of demarcation. We cannot point to any particular stage in the evolution of matter and say with confidence—here life begins; nor can we deal satisfactorily with biological phenomena without basing our study of the living body upon chemistry and physics. It would seem that, in the course of its evolution, matter gradually acquired those properties which collectively constitute life, in the biological sense of that term. In some respects the phenomena of life undoubtedly transcend those exhibited by inanimate bodies. With the appearance of the proteins the evolution of matter acquired a fresh impetus and resulted in the gradual development of all the wonderful variety of plants and animals that inhabit the earth to-day. The latest manifestation of life to arrive upon the scene was man

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himself, and with his advent we may perhaps say that a spiritual evolution commenced that transcends the merely organic in much the same way that the organic transcends the inorganic.

The course of evolution throughout has been from the more simple to the more complex; from that which is more easily grasped and analysed by the human mind to that which is comprehended with greater difficulty. It seems natural, therefore, to place the physical sciences first in our scheme of classification.

In dealing with these sciences we cannot, of course, confine ourselves to the phenomena exhibited on our own planet, which forms an almost infinitesimal fraction of the Universe as now revealed to us. It is, however, quite impossible for the human mind to grasp the enormous extent of this Universe, which is believed by astronomers to contain no less than fifteen hundred million stars. Sirius is fifty millions of millions of miles distant from the earth and a star-cluster has been recognized that is supposed to be twenty-five thousand times as far off as Sirius. Dr. Jeans, the distinguished Secretary of the Royal Society, has lately pointed out that "The earth speeds round the sun at about twenty miles a second; in a year it describes an orbit of nearly six hundred million miles circumference. If we represent the earth's orbit by a pin-head or a full-stop of radius one-hundredth of an inch, the sun will be an invisible speck of dust, and the earth an ultra-microscopical particle one-millionth of an inch in diameter," while the entire universe will still be about as large as the earth.

The spectroscope, one of the most important inventions of the nineteenth century, by means of which we are able to analyse the light that comes to us from the sun and stars, has taught us that these bodies contain the same chemical elements as those of which the earth is composed. It seems not improbable even that living organisms may have been evolved in other

worlds than our own, but if so it is hardly likely that they resemble at all closely the plants and animals with which we are familiar. It may be that in other worlds organic evolution has been based upon some other material foundation than that curious mixture of proteins, water, mineral salts, etc. which we call protoplasm. However that may be, it is only the physical sciences that have as yet succeeded in penetrating the arcana of the extra-terrestrial universe. The biological sciences are, for the present at any rate, confined strictly to terrestrial problems.

The two main branches of physical science are physics and chemistry. Both of these deal with the structure and behaviour of inanimate matter and they cannot be sharply separated from one another. Both have a common meeting point in the analysis of matter into atoms and electrons. We may perhaps say that the chemist concerns himself more with the laws of combination of the so-called chemical elements and with the properties of the innumerable substances produced in this way. Analytical chemistry specializes in the breaking up of compounds into simpler substances and synthetic chemistry in the building up of compounds from their simpler constituents. The physicist deals rather with the behaviour of bodies as a whole, apart from their chemical composition; with the laws of motion, the action of gravity and the phenomena of heat, light, electricity and magnetism. It is in the study of radio-active substances that the most recent advances in physics have been made. It is these studies that have led to the conception of the atom as a kind of miniature solar system, and to the development of the electrical theory of matter, in which, of course, the chemist must be equally interested.

Chemistry and physics are both essentially experimental sciences. The investigator is not content with observing things as he finds them. He endeavours, by arranging his materials in a particular way, to bring

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about more or less pre-determined sequences of events, usually with a view to obtaining the solution of definite problems which he has previously formulated. One of the chief aids in solving his problems is found in the use of mathematics, which must be regarded as a method of investigation, a highly complex mental process, no less than as an independent science. In so far as they are susceptible of mathematical treatment, physics and chemistry are frequently spoken of as exact sciences and as such are contrasted with the biological sciences, in which mathematics play a less important part. It is in the science of astronomy, however, and in the development of a cosmogony, or theory of the universe, that mathematics has hitherto achieved its most conspicuous triumphs, though these may possibly be equalled, if not surpassed, by its application to the problem of the constitution of matter.

Amongst the more important of the physical sciences we must not omit to assign a place to geology, which is the study of the earth, more especially from the point of view of the history and composition of its solid crust. Geology, however, is really a mixed science, involving a knowledge, not only of physics and chemistry, but also of zoology and botany, for the various superimposed strata or layers of rock of which the crust of the earth is composed are identified and classified very largely by means of the fossil remains of animals and plants which they contain. Geology may therefore be said to be the application of a number of more or less distinct sciences to the investigation of one particular, though very complex problem—the structure and history of the earth. As dwellers on the earth we rightly regard this subject as of first-class interest, however insignificant may be the part played by our planet in the universe as a whole.

Geography is another example of a mixed science, based primarily upon geology, but involving also the study of climates, the distribution of plants and animals

over the surface of the earth and the political history and organization of mankind.

When we come to the biological sciences we find that these may again be classified in a variety of ways according to the point of view adopted. In the course of organic evolution a primary division of living things into plants and animals was established at a comparatively early date in the earth's history. This gives us a natural division of biology into botany on the one hand and zoology on the other, but here again the distinction is by no means clear-cut, for the animal and vegetable kingdoms spring from a common root, and the most primitive organisms known to us are neither plants nor animals, but lower than either in the scale of organization. Moreover, even the most highly organized plants and animals still have much in common. In all of them life is based upon protoplasm and all must perform the same essential functions in order that life may be maintained. All must feed and all must breathe, all must grow and reproduce their kind. The division of biology into botany and zoology is then, after all, a somewhat arbitrary one, adopted for our own convenience in handling so vast a subject.

Hence it comes about that in both botany and zoology we make use of the same subdivisions. Morphology and anatomy deal with the form and structure of plants and animals; physiology with the way in which they perform their functions as living things; embryology with the development of the individual from the fertilized egg; taxonomy with the arrangement of individuals in species, genera, families and so forth. The study of the laws of organic evolution and heredity altogether transcends the distinction into botany and zoology, for the same great principles apply throughout the whole organic world and the student obtains his data impartially from both kingdoms.

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The vast progress which biological science has made in recent years has in great measure been the result of the application of experimental methods, borrowed, to a large extent, from the chemist and physicist, and it is chiefly to the increased use of such methods that we must look for further advance.

Amongst the biological sciences, if we are to be strictly logical in our classification, we must also include all organized knowledge that appertains to mankind and to human affairs. Thus, in addition to human anatomy and physiology and the various departments of medical science, we must recognize the existence of the sciences of history and language, of sociology, politics and economics, and, returning once more to the point from which we started, we must assign an important place to psychology or the study of mind.

Although man is undoubtedly a part of nature and, from the biological point of view, merely the latest off-shoot of the evolutionary tree, logically inseparable from the rest of the animal kingdom, yet we must recognize that in the development of his mental and spiritual powers he breaks new ground and establishes a claim to special consideration. Thus has arisen the customary distinction between man and nature, and the familiar idea that man is a superior being engaged in subjugating nature in his own interests. There is undoubtedly much that is true in this view of man's position and much justification for his assumption of the premier position in the world of living things. But he cannot completely throw off the yoke of nature, and there is not a little danger that in endeavouring to do so he may exchange his existing fetters for a worse bondage. It is better to roam the mountains with a free spirit than to be the slave of machinery.

The progress of science is directed towards two main objectives—the development of the human mind through the increase of knowledge and the more com-

plete satisfaction of our bodily wants. We are thus enabled to distinguish between pure and applied science, but the two are not necessarily antagonistic. Knowledge must exist before it can be applied to the satisfaction of human needs, but the possibility of such application undoubtedly serves as a powerful incentive to further investigation. Thus pure and applied science go hand in hand, in mutual dependence, though applied science is perhaps too much inclined to dictate the path to her more modest sister. Whither that path will lead is perhaps the most important question for the future of humanity.

The development of the applied sciences during the past century has probably been greater than during the whole of the preceding history of civilization and has profoundly altered the aspect of human affairs. Whether the industrialization of society, and the increase of population rendered possible by the invention of the steam engine, the electric telegraph, the internal combustion engine and a thousand other mechanical devices, are really to be regarded as signs of human progress, is a difficult question to answer. There is certainly not much to be said for the mere multiplication of discontented millions by the aid of machinery, and there is still less to be said for the destruction of those millions by the engines of scientific warfare.

But the prostitution of science to base uses, whether in peace or war, is not the fault of the scientific man who pursues knowledge for its own sake, or with a view to the amelioration of the conditions of human life. The responsibility rests with those who, in their greed and avarice, and in their inability to appreciate any ideal higher than the accumulation of wealth and the enjoyment of material pleasures, would divert the fructifying stream of knowledge from its legitimate uses to their own sordid purposes.

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THE COURSE

QUESTION 1.

Why do we seek knowledge?

See William Peddie, "The Nature of Scientific Knowledge," Section i., page 334, and Sir Richard Gregory, "The Meaning of Science," Section i., page 246.

QUESTION 2.

How can we know of a world outside ourselves?

See Max Planck, "How can we know of an outer World?" Section i., page 343, and William Peddie, "The Nature of Scientific Knowledge," Section i., page 334.

QUESTION 3.

What does a scientific man mean by truth?

See Sir Frederick Soddy, "Matter and Spirit," Section i., page 385, and William Peddie, "The Nature of Scientific Knowledge," Section i., page 334.

QUESTION 4.

What are the true aims of science?

See Sir Richard Gregory, "The Meaning of Science," Section i., page 246, and William Peddie, "The Nature of Scientific Knowledge," Section i., page 334.

QUESTION 5.

Why is scientific knowledge unsatisfying to the majority of mankind?

See Matthew Arnold, "Science and Literature," Section i., page 6.

QUESTION 6.

What is the attitude of scientific men towards the maxim "Seeing is believing" ?

See Sir Richard Gregory, "The Meaning of Science," Section i., page 246.

QUESTION 7.

What are the sources of terrestrial energy ?

See H. F. Helmholtz, "The Mystery of Creation," Section i., page 269, and Sir J. J. Thomson, "Radium and Radio-Activity," Section i., page 398.

QUESTION 8.

What are the causes of winds and rain ?

See H. F. Helmholtz, "The Mystery of Creation," Section i., page 269.

QUESTION 9.

What is the source of the Sun's heat ?

See H. F. Helmholtz, "The Mystery of Creation," Section i., page 269.

QUESTION 10.

How has our conception of the atom altered in recent years ?

See Sir Ernest Rutherford, "Electrons and Atomic Explosions," Section i., page 375, and Sir J. J. Thomson, "The Atomic Theory," Section i., page 394.

QUESTION 11.

What is an Electron ?

See Sir William Crookes, "The Realization of a Dream," Section i., page 144; Sir Oliver Lodge, "Electrons and the Infinity of the Universe," Section i., page 286; Sir Ernest Rutherford, "Electrons and Atomic Explosions," Section i., page 375; and Sir J. J. Thomson, "The Atomic Theory," Section i., page 394.

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QUESTION 12.

What is meant by radio-activity ?

See Sir J. J. Thomson, "Radium and Radio-Activity," Section i., page 398; Sir William Crookes, "The Realization of a Dream," Section i., page 144; and Sir Oliver Lodge, "Electrons and the Infinity of the Universe," Section i., page 286.

QUESTION 13.

What is the cause of the pressure which a gas exerts upon the sides of the vessel containing it ?

See Sir James Clerk Maxwell, "Molecules," Section i., page 303.

QUESTION 14.

What is water ? How may it be decomposed into its elements ?

See Michael Faraday, "The Decomposition of Water," Section i., page 213.

QUESTION 15.

How does a gas expand ? How does it become diffused in another ?

See Clerk Maxwell, Section i., page 303.

QUESTION 16.

All life has evolved from one primitive form. Does this law of evolution apply to (a) the chemical elements, (b) the Universe ?

See (a) Sir W. Crookes, Section i., page 144, and compare with Sir J. J. Thomson, Section i., page 396, (b) H. C. Macpherson, Section iii., page 246.

QUESTION 17.

How can matter be shown to be composed of electricity ?

Consult Section i., pages 146, 286 and 396.

QUESTION 18.

How can the path of an atom be photographed ?

See Section i., page 397.

QUESTION 19.

How does radium assist in determining the age of the earth ?

See Section i., pages 401-2.

QUESTION 20.

Why is the future progress of wireless likely to be concerned mostly with short-wave systems ?

See G. Marconi, Section i., page 297.

QUESTION 21.

Why must the oxygen in the atmosphere be diluted with nitrogen ?

See Faraday, Section i., page 217.

QUESTION 22.

How was Science born of observation ?

Consult W. Peddie, Section vii., page 240.

QUESTION 23.

Discuss the relations of science to social conditions.

See Sir Richard Gregory, "The Meaning of Science," Section i., page 246.

QUESTION 24.

Has the advance of science worked more for the preservation or the destruction of life ?

See Sir W. Osler, Section i., page 328.

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QUESTION 25.

What should be the attitude of scientific men towards spiritualism ?

See Lord Rayleigh, "Telepathy and Spiritualism," Section vii., page 249.

QUESTION 26.

Why is the moon of vital importance to life on the earth ?

Consult Sir R. Ball, Section i., page 35.

QUESTION 27.

Can life exist on the moon ?

See Section i., page 39.

QUESTION 28.

Can a scientist be a Christian ?

See Cardinal Newman, Section vi., page 301, and compare with Macpherson, Section iii., page 243, and Soddy, Section i., page 387.

QUESTION 29.

What is the shape and size of the Stellar Universe ?

See Section iii., page 239.

QUESTION 30.

Why are a thousand ages to the scientist "but an evening gone" ?

See Macpherson, Section iii., page 241, and Helmholtz, Section i., page 274.

QUESTION 31.

What new fields of research has the Spectroscope opened to Science ?

See Section i., pages 273 and 395, and Section iii., pages 239, 246.

QUESTION 32.

Does poetic inspiration ever reach the truth before scientific exploration ?

See the remarks on extracts from Tennyson in Section i., page 42, Section iv., page 193 ; from Shelley, in Section iii., page 241 ; Goethe in Section i., page 271 ; Browning in Section i., page 337. Read Wordsworth on Poetry and Science in Section v., page 390.

QUESTION 33.

Is there a door to which Science has no key ?

Read Louis Pasteur, Section vii., page 235, and compare with M. Arnold, Section i., page 6, and Goldwin Smith, Section iv., page 301.

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- Electricity of To-day C. Gibson

Subject:

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SPONSOR:
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INTRODUCTION

At what date, and on what part of the earth, man first came into being, science cannot tell us, but we may believe that it was hundreds of thousands of years ago, when the earth was very different from our present world. From the scanty evidence available we may conclude that these distant ancestors of ours bore a somewhat painful resemblance to the ape, from whom, however, they differed in the vital factor of size of brain. From the brute, man, so far as we can trace, has ever been differentiated by his possession of the power of speech, whose origin we can but faintly conjecture. (See Max Müller, "The Impassable Barrier between Brutes and Man," Section i.).

With speech thought is vitally connected, both developing in an indissoluble union, and, united, these forces transform the blind desires of the animal into conscious purpose working to an end. This end also differs vitally from the narrow sphere of interest of even the most intelligent of beasts, for his power of thought forbids man to rest contented with simple bodily pleasures such as constitute animal happiness ; it presents him ever with ideals, which he may not realise, but which lead him steadily on to higher levels of thought and action.

Without speech only the most rudimentary form of society is possible ; with its appearance the way is open to developments of which no end is conceivable. The task, therefore, of Sociology is as attractive as it is vast, for it is essentially the science which treats man as a social being, and traces human society and human culture in their development from their primitive beginnings to their vast modern complicated structures. It is only in the light of the past that the present can

be understood; without full understanding of the working of forces which make for or against human progress, it is impossible to suggest the lines of action which will guide society to better conditions and increase the happiness of the world. History is full of attempts at reform which failed because they were undertaken by those who had no adequate appreciation of the complexity of the factors which govern the movements of society. (See Goldwin Smith, "Origin and Causes of Progress," Section iv.).

So vast a subject admits of different methods of approach, all of which serve to throw light on one or more aspects of the problem. If we adopt the psychological standpoint, we attempt to make clear to ourselves the bases of social institutions in the minds of men. For this purpose we must resort to a comparative study of the mental structure of animal and man, of child and adult, of primitive and advanced peoples. This will help us to a realisation of the growth of ideas of moral and political obligation, and to understand why we have a moral code and why we regard the state as something worthy of respect and obedience. It will show also that society is not an artificial creation, deliberately devised by man to subserve his ends, but that it came into being as the inevitable outcome of the nature of man, in whom are blended inextricably the motives of self-love and sympathy. From the same standpoint we may investigate the nature of man's personality and responsibility for his actions, examining the relations between desire, impulse, motive, intention and will. (See Brochure: Psychology).

From another point of view we may concentrate attention on ethnology as the study of the physical, mental, cultural and social characteristics of the great varieties of mankind as they now exist. This involves investigation of the present geographical distribution of peoples and their earlier wanderings, and it leads us naturally to enquire into the vexed problem of

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the antiquity of man, the physical characteristics of prehistoric peoples, and the evolution of their culture.

Most important of all is the study of social institutions, which may be regarded as the fundamental work of Sociology. Here we apply to social phenomena the doctrine of evolution with which we are already familiar in its application to the origin and development of life. But in its application to man the doctrine of evolution must undergo grave modification, for man, as possessed of self-consciousness, can set himself to counteract the working of forces against which animals are unable to strive, since they cannot even comprehend them. Nature may work normally towards the survival of the fittest, but man deliberately maintains alive and fosters the multiplication of beings whose lives natural law would shorten, and whose descendants would tend under that law to be few in number and short-lived. The growth of society, therefore, cannot be understood on any mechanical theory ; it is essentially the unfolding of human purpose, the will of man striving to attain something higher than his existing condition, and only a shallow pessimism can deny that through the ages the tendency of society has been one of progress. The advance of mankind has not indeed been uninterrupted ; periods of social or political reform have often been followed by reaction and retrogression, but in social matters long-sighted views are essential, and contemplation of the history of civilisation reveals the enormous strides which mankind has made in the course of a few thousand years, inspiring confidence in yet greater conquests in the future.

As in the case of all origins we are left to mere conjecture as to the origin of human society ; but we find at an early period in the history of man evidence of the existence of the family. Was it evolved gradually from the primitive pack or horde, which shared its women in common, but gradually disintegrated ? Or is it the outcome of a period when each

full-grown male—like some of the higher apes—lived a monogamous or polygamous life, in isolation as far as possible from others of his kind? Or—as is more probable—will no simple theory fit every case, and did man's mode of life vary indefinitely with his environment, so that the family may come from various sources? At any rate we find marked differences in family organisation, for descent is sometimes reckoned through the female, sometimes through the male. The distinction, however, is one which tends to pass away with the advance of peoples in civilisation; paternal descent often supersedes maternal as the family bond, and a feature of great importance among many early peoples is the power of the head of the patriarchal family. So long as he has strength he controls absolutely his wife or wives, and his children, and such private property as is recognised is his. (See Sir H. Maine, "The Primitive Family," Section vi.). Moreover the union of patriarchal families constitutes one important form of the primitive state. The head of the family may rule it at his pleasure, but his relation to other heads of families must be one of equality, unless he can establish on some ground or other a claim to preferential treatment.

Such claims, we know, were often established, for it is not rare in primitive society to find simple forms of monarchical rule, in which a chief stands at the head of a small clan, and in conjunction with the heads of families directs the affairs of the clan. The origin of this primitive kingship may be attributed to different causes; sometimes, no doubt, the king attains his position by superior magic powers, which create the belief that he is in close connection with the world of spirits; sometimes he is certainly a war chief, sometimes he represents the direct line of descent from the ancestor, whence the clan believes itself to have sprung. The growth, however, of royal power is most often due to war; pressure of economic conditions or other motives result in the union of clans to form a tribe, and in the selection of a leader for the whole

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body. If the tribe prospers by war, the maintenance of the kingship is often necessary as a means to secure the permanence of the conquest. The victorious tribe may have subjects to keep in slavery, and its success may excite rivalry, which it must be prepared to repel by force of arms.

War, which begets or transforms the kingship, also affects vitally the conception of property. In the primitive clan private property was, we may assume, represented mainly by the implements and other personal possessions of each family ; the idea had not arisen of claiming private ownership of the lands over which the flocks pastured, or which were ploughed from time to time to yield a crop. The clan indeed might assert the right to exclude other groups from the use of these lands, but within itself it would give no more than a temporary right of use to particular families, while much of the labour would be performed, and the fruits enjoyed, in common. War introduced new problems ; if the conquered were not exterminated but reduced to slavery, it was natural that the king and the chief of the warriors should be rewarded by grants of rights over these serfs and the lands on which they were settled. At the same time as the primitive conceptions of property were thus widely expanded, the way was opened for the development of distinct classes of society. The king and his chosen band of warriors stand out not merely from the slaves or serfs, but also from the ordinary tribesman, and in many lands the priestly class claims for itself a distinct place. In India we find the system developing into a rigid hierarchy of castes, in which the warriors, or rulers, share with the Brahmins, or priests, the temporal and spiritual power of the tribe, and the ordinary tribesman devotes himself to pastoral, agricultural, or mercantile pursuits, while in every sphere menial activities are performed by the serfs. In other lands the process is carried to a far less complete development, but normally we find side by side with development of conceptions of private property the differentiation of

society into groups with varying status and function. One feature of the process is widespread ; the appearance of serfdom degrades the position of labour ; the free man becomes either warrior and landholder, merchant, or priest, or, if unfortunate, sinks into a condition of dependency. To such a society social and political equality are unknown, and there is hardly any place for the free labourer contracting at his pleasure with others for his employment.

Parallel with the development of society runs the increasing concern of the State with the maintenance of social order. In early society we often find the blood feud in full operation ; each family or clan avenges, unhindered by the state, wrongs inflicted on any of its members. But the blood feud is inconsistent with the development of the state ; it weakens it for war and hampers it in peace, and gradually the state intervenes to set limits to retaliation ; by a long and slow process the state advances to the conception that certain wrongs committed by its members against others of the tribe or even outsiders are sins against itself, for which it must exact punishment, while other wrongs are private injuries for which compensation must be given under a procedure sanctioned and supervised by the state, distinctions which lie at the basis of our discrimination of criminal and civil law.

At this point as at many others the state comes into the closest touch with religion ; if it seeks to determine the guilt or innocence of an alleged offender, it has recourse to the divine judgment in the shape of the ordeal or the oath, methods which only slowly and reluctantly yield to human judgment formed on the basis of testimony. Religion does not create the state, but it acts as a constant influence upon it, and one of the strongest bonds of union in the clan is the belief in the same gods and rites ; even in the fourth century B.C. enlightened Athens could condemn Socrates on a charge of disregarding the ancient, and introducing new, deities. The origin of religion is wholly obscure,

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but very early in the history of man we find him tending his dead with a care that argues that he already believes in a world to come. The conviction of the indestructibility, or at least prolonged duration, of the spirit appears to arise early, induced perhaps by experience of dreams or trances in which the spirit seems to be absent from the body and to visit distant places or to meet the souls of men who have died. This belief in spirits, or animism, affords one source of religion, especially when man fears the souls of the dead and seeks to propitiate them ; another is afforded by the awe which is inspired in man by the great forces of nature, the sun, the moon, or the storm, things which appeared to him no less vitally alive than himself. As he rises in the scale of civilisation, he may ask himself what causes the regularity of the seasons and of the course of life and arrive at the conception of a creator and governor of the Universe. In any event the world soon becomes peopled for primitive man by powers of good and evil whose favour he must seek, and whose illwill he must avert. The task is difficult, and it is not surprising that in many communities there should arise a special class of men, who claim to be in close touch with gods and demons, and to have power to propitiate the former and to drive away the latter. The influence of this class on the state may be of the most varied kind ; the man who is reputed most skilled in dealing with the divine may become king, or the priests may largely control rulers who owe their position to other causes. Thus in India the Brahmins, who claimed to be gods on earth, were the close advisers and supporters of the rulers ; in Mesopotamia and Egypt the priesthood acquired great power, and the Pharaoh, himself deemed to be the incarnation of the supreme god, was dependent for the security of his position on the favour of the priests.

The priests also tend to become guardians of the established customs and moral views of the people ; they are not normally the creators of these views, and their influence operates mainly as a conservative force,

often opposed to reform. The origin of primitive morality is necessarily a matter for mere conjecture ; what we find among peoples at an early stage of civilisation is in the main a system of taboos, which prohibits actions of the most varied kinds on grounds which to modern man often appear wholly irrational, though careful study now and then reveals some intelligible underlying motive. From the observance, generation after generation, of such taboos the communal and the individual conscience developed. Study of these taboos reveals a fact of the highest importance ; they differ enormously in detail ; one tribe may approve as a commendable act what another deems wicked and punishes with death. Murder may be condemned or extolled, theft admired or treated as a capital offence. Morality, we learn, is not something absolutely fixed and unchanging ; it is essentially relative to environment and stages of mental development. But on the other hand morality is in a sense universal ; no tribe is without the prototype of the conception of morality. (See Flinders Petrie, " The Growth of Conscience," Section v.).

The phenomena we have reviewed—the rise of powerful monarchs, the growth of private property, the development of slavery, the depression of the ordinary free man, and the evolution of a strong priesthood—are characteristic of progress towards higher civilisation. The liberty of primitive man left him no true freedom ; if progress were to be possible, there was need of co-operation and division of labour, so that some might be freed from the necessity of providing themselves daily with the immediate necessities of life, and be able to cultivate and develop arts and sciences. It is characteristic that it is in Egypt that we find the earliest evidence of written language. The oldest signs that we can decipher are Egyptian pictographs, in which ideas are expressed by rough pictures of the things for which they stand, as when a wavy line represents water, a square an enclosure, and a crude outline of his body a man. From these primitive

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pictographs were evolved the complex hieroglyphical writings of dynastic Egypt. The Babylonians and Assyrians developed a curious wedge-shaped or cuneiform writing, and somewhere in the basin of the Mediterranean there arose the prototype of the alphabet which we now use. The advent of writing marks a decisive stage in our knowledge of civilisation. We can reconstruct the early life of the people whose writings we can decipher ; we can read the correspondence of the kings with foreign princes, and the laws which they passed, study the compacts and the records of the travels of the merchants, and the sacred texts of the priests. Of the deepest interest to us is that we can trace the origin of many of the narratives of the Bible. The original of the story of the Deluge may be found in a Babylonian inscription, of which a translation is given in Section v., page 80. The elaborate code of laws of the Bible has a prototype in the legislation of the Babylonian king Hammurabi about 2000 B.C. Other arts now develop, for the new régime in social life is accompanied by great expansion of trade activities, and there is wealth in abundance which the king can expend on great architectural undertakings, temples for the gods or royal palaces, which have to be decorated by sculptures wrought by skilled artists. The colossal structures of Egypt remind us of the extent of slave labour available to accomplish their construction. Secular literature also begins to make an appearance, for the rich require amusement in their hours of leisure.

To study the development of civilisation from this point becomes a matter of increasing complexity ; Religion, Economics, Political Science, Constitutional Law, and the study of the literary and artistic achievements of mankind, are but specialised forms of Sociology. Each of these special sciences necessarily limits its outlook to one side of human nature, and it is the duty of the sociologist to envisage as a whole the advance of man.

³It was, it seems clear, inevitable, as a condition of progress that primitive and savage liberty should yield to the necessity of organisation and the division of labour. But the desire for freedom is deeply implanted in the nature of many men, and the history of society is largely a record of the efforts of man to reconcile the necessity of unity and co-ordination of effort with the love of individual liberty in the social, economic, and political sphere as well as in the domain of religion and art. In the domain of art, for instance, we can trace man's progress from the crude, but spirited, attempts exhibited in the cave of Altamira in northern Spain to the elaborate hieratic works of Egyptian sculptors working under priestly influence for the monarch. The climax of sculpture is attained in the statuary of Pheidias and Praxiteles, in whose time emancipation from tradition leaves the artist free to express himself fully in his material. It is significant that the triumphs of Pheidias coincide with the great period of Greek freedom. From then until the Renaissance the naturalism and freedom of Greek sculpture gradually declined, even as political liberty slowly vanished from Greece. Art became conventional and decadent, even when beautiful, and it was not until the time of Cellini, Raphael, Leonardo, Titian, and Michael Angelo that it once more attained a commanding position. The fetters that had shackled all forms of literary and artistic activity were rusting, and the culminating emancipation from convention was at hand. (See Reynolds, "The Different Stages of Art," Section iv., page 224).

The history of literature presents us with a similar picture ; the greatest achievements of Greece and Rome were accomplished in the period when liberty flourished ; literature languished and declined during the long period when barbarous peoples overran the western world, and men's thoughts were dominated by the Church which diverted to theological investigations the most active and intelligent minds of the time. With the Renaissance and the Reformation liberty

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revived and the immediate outcome was the revival also of secular literature, culminating in England in the plays of Shakespeare.

Art and literature, however, are only comparatively minor phases of civilisation, and, interesting and important as their lessons are, they sink into relative insignificance before the great struggle for social and political liberty which has convulsed the ages. The oriental civilisations of Babylon, Assyria, and Egypt achieved great results in material progress, but their prosperity was based, as we have seen, on the labour of innumerable slaves, largely the products of the constant wars which their ambitious rulers waged, and the freeman had no political power, which was vested in the sacred personality of the monarch. The wars waged by these powers exhausted their strength, and Persia became mistress in 539 B.C. of their territories, but the Persian monarchy modelled itself on those which it overthrew, and the King of Kings remained an autocrat, sometimes benevolent, sometimes a mere despot.

In the Greek islands also society seems to have passed through a stage analogous to that of Egypt; the legendary glories of Minos, made real by the discovery in Crete of remains of his great buildings, suggest a monarchic rule of Egyptian type. But perhaps about 1400 B.C. there came invaders from the north, members of the Indo-European race, whose society was a freer type, and among them the priests had comparatively small power. Their advent, and their impact on the older civilisation with its higher artistic culture, gave the process of civilisation a new direction. Much that was valuable was unquestionably lost, but the appearance of the *Iliad* and the *Odyssey* testifies to the intellectual force of the new and freer social order. But invading tribes must submit to strict rule if they are to conquer, and kingship once established is hard to shake off. The task, however, was facilitated by the fact that the royal power was not supported by

a, strongly organised priesthood, and gradually monarchical power passed away, authority falling into the hands of oligarchies. Sometimes these bodies succeeded in retaining their authority, as in the case of Sparta; in other cases democracy gradually encroached on oligarchy, and in Athens in particular, from the sixth century onwards, a brilliant effort was made to reconcile orderly progress with individual liberty in the democratic constitution of the city state.

In the great oration of Pericles on "The Cause of Athenian Greatness" given in Section vi., we see the enviable position Athens had attained at the moment of her supreme glory. But the splendour of the age of Pericles rested on an insecure foundation. The intense political life of the citizen was made possible only by the relegation to slaves of the work of everyday life, and the treasure necessary for the adornment of Athens was provided from the tribute exacted from other Greek states, whose alliance with Athens, originally on equal terms, had gradually been converted into a species of subjection. (See Cleon's speech on "Democracies and Subject Colonies" in Section viii.). Athens eventually lost her imperial power as much through the resentment of her subject states as through the enmity of her rivals, and in the long run Greece proved incapable of forming a federation of states strong enough to resist either Macedon or Rome. (See James Monroe, "Federal Experiments in History," Section iv.). But she bequeathed an invaluable legacy to the world in the political speculations of Plato and Aristotle, based indeed on the life of the Greek state, but dealing effectively with all the fundamental issues of political obligations.

Deep, however, as is the debt of the modern world to Greek practice and thought, it owes more directly to Rome. Founded, according to tradition, in 753 B.C. the Roman state fell later under Etruscan rule; the tyranny of these foreign kings resulted in 509 B.C. in a revolution which abolished the kingship and

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established the Roman Republic, which was to endure for five centuries until the foundations of imperial rule were laid by Augustus. Under republican rule the Roman states achieved wonderful conquests, resisted successfully the attack of Hannibal, the greatest general of ancient times, and became the dominant power in the civilized world. But political power remained in the hands of the Roman citizens resident in the capital alone ; though the people of Italy were admitted to citizenship, the failure to devise a system for their representation in the legislature by election deprived them of any voice in the Government, and the conquered provinces were in still worse state. Moreover, slavery still formed in large measure the basis of the Roman social order. Foreign wars pressed heavily on the peasant farmer, and favoured the development of large estates worked by slave labour. It is not, therefore, to be wondered at if the republic proved at last to stand on too narrow a foundation, and to avoid anarchy the people of the Roman world acquiesced in the gradual establishment of a new form of monarchy. The empire, however, inherited from the republic and developed a conception of the utmost value, that of the rule of law, and the civil law of Rome, codified by the later Emperors, has deeply influenced the legal systems of Europe.

Scarcely had the empire been consolidated in the second century A.D., than movements of peoples in Asia pressed against its frontiers barbarian tribes, against whose youthful vigour Rome waged long but finally unsuccessful war. (See Sir J. R. Seeley, "The Cause of the Fall of the Roman Empire," Section vii.). Whatever liberty the invading tribes had possessed amongst themselves, they had surrendered to their leaders as the necessary price of victory in war, and the Middle Ages, which their conquests inaugurated, were times of suppression of political liberty. Even social freedom declined, for men preferred the security of dependence on a feudal lord to the danger of an independence which there was no one to protect. Yet

feudalism served a purpose ; it secured order and habits of obedience to authority at a time when there was risk of chaos and anarchy, and, if the freeman fell to the status of a serf, the slave often won his way from serfdom, and the road was made ready for the extinction of the legal status of slavery in Europe.

Contemporaneous with the decline of social and political liberty was the loss of freedom of thought on religion. Paganism was outworn and could offer no effective resistance to the attacks of the Christian faith. But the new belief demanded from its votaries the surrender of private judgment, and intolerance was carried so far that in 529 A.D. Justinian, Emperor of the East, closed the Platonic Academy at Athens and forbade the delivery of lectures on heathen philosophers.

On the other hand must be set to the credit of Christianity a deepening and improvement of moral ideals which reacted ultimately in important regards on social, economic, and political life. Even before Christianity became an important factor, the influence of Stoic and other Greek philosophy and a general expansion of human sympathy had shown itself in the steady development of the legislation of the Roman Empire in the first three centuries of its existence in the direction of natural justice and humanity, and a certain improvement had manifested itself in current moral opinion. But Christianity greatly strengthened the movement, by its insistence on beneficence as a definite form of divine service and by identifying piety with pity. If the efforts of the early Christians at practical communism were abandoned as impracticable of general application, there remained the frank recognition of the duty of helping the needy and the sick, manifested in the large increase of institutions directed towards these ends. A new sanctity was attached to human life, which condemned alike the exposure of infants, which Greek and Roman opinion sanctioned on eugenic grounds, the brutal displays of

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the gladiatorial combats, and the human sacrifices which pagan religion had often condoned. Moreover, if Christianity could not insist on the abolition of slavery, it could at least emphasise the value of human personality in the slave, demand the immediate mitigation of the harshness of his lot, and encourage by all means within its power the emancipation of slaves.

What Christianity would ultimately have effected in the East must remain undecided, for in the seventh century Arabia produced a new religion, which urged on its votaries the conquest and proselytism of the Infidel. With remarkable swiftness the followers of Mahomet conquered Persia, Syria, Palestine, Mesopotamia, Egypt, North Africa, and overran Spain. A new sociological force came into being which gave a fresh impetus to civilisation. Architecture gained from the erection of mosques, Greek science was reintroduced to the western world in Arabic garb, and the alien rule brought to Spain a degree of material and artistic splendour hitherto unknown. But the new faith had no place for political, social, or religious liberty. (See Mahomet, Section v., page 286).

In Italy, however, despite the claims of the Empire and the Church to universal domination, the tradition of the Roman Republic survived and a measure of democratic freedom was achieved in the mediæval cities of Italy. In 1453 A.D. a decisive event hastened the Renaissance of Western thought and politics. The empire of the East, long in decay, fell before the Turks, and Greek scholars fleeing from Constantinople passed into Italy, and the learning which they brought with them lent new strength to the cause of religious and social emancipation.

Printing had been discovered and made easy the dissemination of the new learning. Independence appeared in thought; men questioned the dogmas of religion, and denied the claims of the Church to spiritual domination; the study of natural phenomena

was undertaken in a new spirit, and Copernicus established the rotation of the earth round the sun.

The record of classical history and the philosophical speculations of the Greeks now became familiar, and study of the constitutions of the states of the ancient world prompted new ideals of political relations. The most original and significant product of this period of intellectual ferment was "The Prince" of Nicolo Machiavelli (1469-1527 A.D.) of Florence, a treatise in which he expounded the manner of bringing about and maintaining the unity of Italy under monarchical rule. Machiavelli was not concerned with the liberty of the individual, but he developed two principles of the highest importance; he insisted on the separate spheres of the State and the Church, claimed complete independence for the former, and condemned the intolerance of the latter; and he demanded the formation of an Italian national state, even at the cost of the overthrow of the claims of the Papacy to temporal power. Machiavelli was before his time, and the jealousies of the Italian cities, among other causes, prevented the realization of his hopes for centuries. But the republican tradition and the memory of Italian unity persisted, and paved the way for the final emancipation from the foreign yoke and for the union of Italy, which was consummated by the victories of Garibaldi. (See F. Crispi, "At the Unveiling of Garibaldi's Statue," Section ii.).

Political liberty, based on representative institutions first took firm root in England, where it was favoured by the destruction of the feudal nobility in the Wars of the Roses, the freeing of the Church of England from the encroachments of the Church of Rome, and the growth of a middle class enriched by trading. But it was the French Revolution which gave to Europe a far wider conception of liberty. Many causes combined to make France the centre of the revolutionary movement. The peasants, indeed, though ground down under the tyranny of the aristocracy, may have fared better than in some other parts of Europe; but

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the monarchy had deprived the aristocracy of its administrative power and functions, and had thus left it a mere burden on the people. Rousseau had developed the doctrine of the "social contract," and had struck a fatal blow at the divine rights of Government. Young enthusiasts had shared in America the struggle of the colonies to throw off English rule. Small wonder then that the cry "live free or die" (Camille Desmoulins, Section viii.) found a ready response throughout France, and that "liberty, equality, fraternity" became the watchword of the new epoch.

But the revolutionaries proved better able to destroy than to create; foreign enemies menaced the state; and France finally accepted order and victory abroad at the hands of Napoleon as sufficient compensation for the virtual extinction of her new found liberty. But the influence of France evoked demands for political power in all the neighbouring peoples, and the reaction which set in, when Napoleon's overthrow made sovereigns no longer eager to conciliate popular support, was countered by the revolutionary movements of 1830 and 1848. Liberty, however, was shortly after placed in jeopardy by the rise of the second French empire, and its overthrow revealed the existence of a yet greater menace in the German policy of "blood and iron" (Prince Bismarck, Section ii.), of which the world has been rid only at the cost of the greatest war in history.

The war, however, has done more than remove the danger of the political domination of any one state. It has done much to carry further the process of unification and consolidation, which it is the task of political science to further, side by side with the safeguarding of individual liberty. This unifying aspect of human nature we have seen active in the formation of the tribe, the city, and the nation. Its latest phase is that of a union, or a league, of the nations themselves. The League of Nations is now an accomplished fact. War, no longer a dominant factor in human history,

stands condemned as a menace to the existence of civilisation. We cannot hope to abolish it forthwith, but the foundation of an enduring peace has, we may believe, been well and truly laid.

But the process of social life never stands still, and the freedom from external menace, so hardly won by the war, leaves us face to face with problems of the most serious character. Is political democracy of the British type now out of date? Are the relations of capital and labour radically unsound? Are existing inequalities amongst men justifiable? These questions press themselves on our notice and various socialistic schemes offer themselves as solution. Men, it is argued, are, or should be treated as being, equal. All property should belong to the state. The state should allocate to each individual his means of livelihood and his occupation in life. A socialistic system has been tried in Russia, with a result admittedly deplorable. Why has it failed? Is it because there is a fundamental fallacy in the doctrine that men either are, or should be treated as being, equal? History shows us not merely that there have always been great men, but that it is such men who make progress possible. (See Emerson, "Uses of Great Men," Section viii.). Again, is the control of the state over the whole of a man's life and actions compatible with freedom? If it were established must it not mean—as it has meant in Russia—the evoking of a reaction against the state in the direction of unfettered liberty? However we answer these arguments, there is no doubt that both in Germany and Russia the socialism of Karl Marx has proved a potent factor, and that recent years have seen the emergence in all the important countries of the world of a socialistic party which aims at superseding the traditional political parties. One general observation, however, may be made regarding present tendencies in political thought; there is too much insistence in many cases on the merely material side of life, and recent experience gives special point to Cardinal Newman's pregnant address on "Property as a Dis-

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advantage" (Section v.), which contains a warning of special value at a time when men tend to attach too high importance to the temporal things of life.

The restless dissatisfaction of the age is naturally not confined to the sphere of social and political questions. It has manifested itself in literature in rebellion against the established canons, and still more vehemently in art, especially in the schools of the Cubists, Futurists, and Impressionists. Diverse as are the views and practice of the new schools, they agree in presenting a novel theory of art, and in denouncing the art of the past on the score of its normally imitative and realistic character. The function of the true artist has nothing on this theory to do with the suggestion of religious or social sentiment; it is his aim to evoke pure æsthetic enjoyment by the creation of new forms, freed from the tyranny of the presentation of reality as seen by the eye. In this case also the work produced by the new schools has so far failed to indicate that the fundamental principles of art as hitherto appreciated are substantially unsound. On the other hand the new movement has had the merit of calling attention to a distinct narrowness in our conceptions of art, and has fostered recognition of the true value of certain of the products of Indian, Chinese, and other oriental art, which at one time were contemptuously regarded as barbarous and of interest merely as curios.

The present revolutionary tendencies in the domain alike of society and of art remind us of the constant necessity for change and development in all affairs and of the insatiable desire of man to attain higher levels, but their results impress upon us also the danger of seeking to ignore the fact that our civilisation is a complex structure moulded through many centuries of hard endeavour, and that the surest method of reform is by harmonious adaptation of existing tendencies rather than by efforts abruptly to change the stream in which flows the current of human endeavour.

Not less important are the questions considered by that phase of Sociology which deals with the development of the constitutions of our own and other lands. What are to be our relations to the League of Nations? Is it destined to develop into a super-state, exercising in certain directions a definite and immediate control over the states constituting the League? Or will it best serve human needs if it remains a conference of states without coercive authority? Yet more pressing is the question of our relations to the other parts of the British Empire? How are we to reconcile autonomy and unity of action in all vital matters? If Imperial Federation demands too large a surrender of freedom to be acceptable, what machinery can be designed which will secure effective co-operation, so that the whole force of the British peoples shall be cast on the side of justice and progress in international relations? We have won slowly and gradually free speech; how can it now be preserved against mob intolerance, which seeks to silence the voice of those who hold unpopular views? What lessons can be deduced from the record of British dealings with Ireland to guide us in the treatment of the problems of India?

The problems of Sociology, however, are too numerous for us to review here even briefly, and one last word must suffice. The study of Sociology will lose much of its value for us, unless we apply it to present-day conditions. The significance of the history of Greece and Rome for us lies essentially in the measure in which they have influenced the development of our present social order. In such addresses as that of Sir Hugh Bell in Section i. we shall learn much of the sociological problems which now engage the attention of the best minds. But we shall approach the subject from a critical standpoint. We shall know how these problems have arisen, how far and in what manner they have been solved in the past, and what results history has shown will follow in their wake.

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QUESTION 1.

What evil reaction does prosperity exert on the mass of mankind ?

Read Cleon, Section viii., page 58.

Compare Newman, "Property as a Disadvantage," Section v., page 306.

QUESTION 2.

Who first urged the necessity of Reformation in the Church ?

Read Dean Colet's Sermon at Convocation, Section viii., page 62.

Consult also Tyndale, "Abuse of Images," Section v., page 373 ; and G. Savonarola, "Plea for Reformation in the Church," Section vii., page 302.

QUESTION 3.

What are the chief arguments against duelling among individuals ? Can these reasons be applied to Nations ?

See Address before the Star Chamber by Francis Bacon, Section i., page 28.

QUESTION 4.

In what speech delivered in the eighteenth century can we find the arguments against drunkenness and vice that still form staple themes for present-day social reformers ?

See Lord Chesterfield, Section viii., page 33.

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QUESTION 10.

Has one Government the right to intervene in the internal affairs of another ?

See Chateaubriand, "International Rights," Section viii., page 28.

QUESTION 11.

What has been the influence of Religion on civilisation ?

Read both François Guizot, Section i., page 253, and Dean Colet, Section viii., page 61; and compare M. M. I. Robespierre, Section ii., page 375.

For Primitive Religion consult Dr. Rivers, "Magic and Religion," Section i., page 346, and Flinders Petrie, "Development of Religion," Section v., page 323.

QUESTION 12.

How did a great advocate defend Paine's famous definition of the "Rights of Man" ?

Read plea by Lord Erskine, Section i., page 201.

QUESTION 13.

Apart from the glamour of war, what ethical difference is there between the assassin and the soldier in battle ?

Read R. G. Ingersoll, "A Picture of War," Section v., page 206; and compare J. Ruskin, "War," Section iii., page 299.

QUESTION 14.

Why is Lincoln given a place amongst the great men who have made the nineteenth century famous ?

Consult Ralph W. Emerson, Section viii., page 159.

QUESTION 15.

Man the Reformer.

What does Emerson say concerning the dignity of labour?

See Ralph W. Emerson, Section viii., page 165.

QUESTION 16.

Will contemporary civilisation be supplanted by Communism?

Consult William Morris on "Communism," Section vii., page 191; and compare Sir H. Bell, "Economic Science and Statistics," Section i., page 57.

QUESTION 17.

What can each of us do for the progress of Humanity?

See Giuseppe Mazzini, Section vii., page 183.

QUESTION 18.

Is Democracy incompatible with higher intellect?

Read both Herbert Fisher, Section i., page 226, and Lord Haldane, Section vii., page 148.
Compare John Tyndall, Section i., page 403.

QUESTION 19.

Organisation of British National Resources.

What were the views of the Government on our domestic, political and military policy at the end of 1916?

Read Marquess Curzon, Section i., page 149, and D. Lloyd George, Section ii., page 216.

QUESTION 20.

What part did decline of population and grinding taxation play in the downfall of the Roman Empire?

See Sir J. R. Seeley, Section vii., page 306.

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QUESTION 21.

Training the Brains of the Nation.

What are the remedies suggested as being necessary for the reconstruction of our educational system ?

Read Charles Dickens, Section viii., page 131, and Herbert Fisher, Section i., page 221.

Compare J. A. Froude, Section viii., page 179.

QUESTION 22.

The Colour Question within the Empire.

What are some of the chief claims of the people of India for admittance to other parts of the Empire ?

Read Lord Crewe on "Indian Emigration," Section i., page 135.

QUESTION 23.

"Trade within the Empire."

Why did a Colonial Premier advocate this as an essential need for Imperial Federation ?

Read Alfred Deakin, Section i., page 166.

Compare J. Chamberlain, Section i., page 133 ; and contrast R. Cobden, Section iii., page 102.

QUESTION 24.

The National Debt of this country was increased ten times by the War : what counterclaims have we to set off this huge liability of eight thousand millions ?

Consult Address, "Economic Science and Statistics," Section i., page 57.

QUESTION 25.

What are some of the chief objections to nationalisation ?

Is it always the case that the labourer is worthy of his hire ?

Consult the Address by Sir H. Bell in Section i., page 57.

QUESTION 26.

What is the purpose of art ?

Read V. Cousin, "Eloquence and the Fine Arts," Section viii., page 68; and compare J. Ruskin, "Pre-Raphaelitism," Section vii., page 285, W. Morris, "Art and Its Aims," Section vii., page 201, and H. A. L. Fisher, "Art in Public Life," Section iv., page 63.

QUESTION 27.

To what extent is light thrown upon primitive forms of human culture by analysis of the characteristics of dreams ?

Consult W. H. Rivers, "Dreams and Primitive Culture," Section vii., page 257.

QUESTION 28.

What function is played by the environment in social development ?

Read William James, "Environment and Mental Evolution," Section vii., page 170.

QUESTION 29.

How far is the ideal of universal brotherhood practicable ?

Consider F. M. Dostoevsky's Address on Pushkin, Section vii., page 105.

QUESTION 30.

What is meant by the herd spirit in man, and what part does it play in the building up of human society ?

Read F. Galton, "The Herd Spirit," Section vii., page 134.

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QUESTION 31.

Slavery versus Free Labour.

Consider the part played in the development of civilisation by slavery and the causes which led to its abolition.

Read W. Wilberforce, "Horrors of the British Slave Trade in the Eighteenth Century," Section iii., page 396; W. Pitt, "England's Share in the Slave Trade," Section ii., page 338; A. Lincoln, "The House Divided against Itself," Section vi., page 259, and T. Parker, Section iii., page 263.

QUESTION 32.

Can a democracy govern an Empire?

See A. Berriedale Keith, "The Empire and Democracy," Section vi., page 237, and R. Bridges, "Adult Education," Section vii., page 23; and contrast Cleon, "Democracies and Subject Colonies," Section viii., page 58; and Lord Beaconsfield, "Against Democracy for England," Section i., page 44.

QUESTION 33.

What is the true position and function of woman in society and the State?

Read for the primitive dependence of women, H. Maine, Section vi., page 275; and study M. Cato on "Woman's Rights" in Rome, Section iii., page 74; Jeremy Taylor, "The Marriage Ring," Section iv., page 321; John Ruskin, Section iii., page 319; C. Kingsley, "Education of Women," Section viii., page 213; Mrs. E. Pankhurst, "The Importance of the Woman's Vote," Section iii., page 251.

QUESTION 34.

Estimate the importance of Christianity and Mohammedanism as factors in social development.

Read A. P. Stanley, "Mohammedanism and Christianity," Section v., page 341; and compare F. P. G. Guizot, Section i., page 257.

QUESTION 35.

How far are the moral principles which bind individuals incumbent on States in their relations to one another ?

Read H. Treitschke, "Morals of the State," Section v., page 369; and contrast the views of J. Bright, "British Foreign Policy," Section ii., page 133; R. Cobden, "Free Trade with all Nations," Section iii., page 102; Lord Grey of Fallodon, "The League of Nations," Section v., page 173; W. Wilson, Section vi., page 394; Lord Cecil, "World Peace," Section vi., page 60.

QUESTION 36.

How far is it desirable and practicable to bring about greater unity in the British Empire ?

Read J. C. Smuts, "The British Commonwealth of Nations," Section ii., page 386; and compare Sir R. L. Borden, "Oversea Dominions and the War," Section ii., page 98; J. Chamberlain, "Tightening the Ties of Empire," Section vi., page 68; "Naval and Military Defence of the Empire," Section vi., page 78.

QUESTION 37.

Consider how far disarmament among nations is practicable, and what advantages may be expected towards social progress from such a policy.

Read Lord Grey of Fallodon, Section v., page 177; Lord Cecil, Section vi., page 66; A. Briand, Section vii., page 9.

QUESTION 38.

How far does the interest of society demand the retention of the death penalty as a punishment for crime ?

Consider the speech of M. M. I. Robespierre, "Against Capital Punishment," Section ii., page 372; and compare his "Defence of Terrorism," Section ii., page 377.

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QUESTION 39.

Discuss the causes of wars.

Have we any legitimate ground to hope that war as a means of settling international disputes will become obsolete ?

Read W. E. Gladstone, Section ii., page 244 ; consider J. Ruskin, Section iii., page 313 ; J. Monroe, Section iv., page 200 ; Lord Cecil, Section vi., page 65 ; Sir W. Osler, Section i., page 328 ; Bismarck, Section ii., page 86 ; Lord Birkenhead, Section ii., page 75 ; A. Briand, Section viii., page 16 ; and Sir A. Chamberlain, Section viii., page 19.

QUESTION 40.

What new ideas of government has Italy given to the World ?

See B. Mussolini, Section i., page 314.

QUESTION 41.

What are the ideals of Socialism ?

See J. Ramsay Macdonald, Section iii., page 232 ; and Sidney Webb, Section ii., page 402.

QUESTION 42.

What changes have come over the industrial system of Britain ?

See Stanley Baldwin, "Peace and Goodwill in Industry," Section ii., page 18.
Compare Lord Byron, "The Luddites," Section i., page 117.

QUESTION 43.

The Budget of 1925 is looked upon as of outstanding importance. What were its chief provisions ?

See W. S. Churchill, "Return to the Gold Standard," Section ii., page 177 ; and "Widows' Pensions," Section ii., page 182.

READING LIST

Physics and Politics	Walter Bagehot
Elements of Sociology	F. W. Blackmar
Text-book of Sociology	J. Q. Dealy and L. F. Ward
Historical Sociology	F. Grainger
National Life and Character	C. H. Pearson
A Study of Sociology	Herbert Spencer
Political Economy	J. Stuart Mill
Introduction to Political Science	Sir J. R. Seeley
The Rise of Democracy	Dr. Holland Rose
The Making of Humanity	Robert Briffault
History of Social Development	F. Müller-Lye
Development of Social Theory	J. P. Lichtenberger
Social Development	L. T. Hobhouse

Subject :

**WOMAN IN
THE HOME**

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Publications :—“ The Logic of Will,” 1907 ; “ The Presentation of Reality,” 1910 ; “ Nights and Days, and other Lay Sermons,” 1916 ; “ God the Prisoner, and other Lay Sermons,” 1920 ; “ A Survey of the History of Education,” 1924 ; “ The Scripture Lesson in the Elementary School,” 1926 ; and articles in periodicals, etc.

INTRODUCTION

I.

That house which is truly a home has been described in famous words as "a sacred place, a vestal temple, a temple of the hearth watched over by Household Gods." "Roof and fire are types only of a nobler shade and light,—shade as of the rock in a weary land, and light as of the Pharos in the stormy sea. . . . And wherever a true wife comes, this home is always round her. The stars only may be over her head ; the glow-worm in the night-cold grass may be the only fire at her feet ; but home is yet wherever she is ; and for a noble woman it stretches far round her, better than ceiled with cedar, or painted with vermilion, shedding its quiet light far, for those who else were homeless."*

When we write of the home, and of a woman as its centre, we write indeed of something older than any other temple, and only less old than the rocks themselves. As even the birds and even the great wild animals found it natural to choose their mates, male with female, and to stay together to care for the helpless young,—and as, age after age, those stocks survived best in whom this tendency was strongest, so that husbandly and wifely and parental care became more and more universally a natural thing,—so it seems probably to have been with man as long as he has been man at all. The theory of "primitive promiscuity," which was popularised by a few anthropologists a generation ago, is now rejected. Certain very eminent scholars do indeed still support a theory of "group marriage" as the earliest form, and unanimity cannot be said to exist. But the present writer agrees with Dr. Malinowski, that whether we look far back in history or far afield over the surface

* Ruskin. "Of Queens' Gardens."

of the earth "the variations in human family and marriage never fully obliterate their fundamental features ; the selective choice of the two mates, the individual relationship in marriage and parenthood and the enduring, usually lifelong attachment." The household would seem to be more ancient than the house, and the institution of the family to be as old as the human race.

Variations from the central type indeed have often occurred. A rich man amongst a pastoral people, or a conqueror amongst warlike people, might have more wives than one ; and occasionally in an isolated community where women were scarce a woman might have more husbands than one. At a certain stage, among people whose work is almost solely agricultural, the small household is set aside for the larger clan-community that can unite many hands ; the young couple do not settle apart as a new separate unit, but form part of the big group in which one or the other has been brought up. The custom among some races at this stage is that the young husband joins the clan of the bride, and descent is traced through her family, not his ; following the heritage of the land on which both spend their lives. But more commonly (as in modern China) the girl is brought to the house of her husband's family and remains there. In early investigations of the former custom with its "matriarchal" genealogies it was supposed that the woman must be the governing head of the house ; but this is thought now to be a misunderstanding. With very few exceptions the male is the head of the small group, even if the children's family name is that of their mother ; and a male is head of the big household even if under this system he is the woman's elder brother instead of the man she has wedded.

The large community, whether "matriarchal" or patriarchal, does not outlast the agricultural stage of development. When other kinds of work become important, the small separate groups of husband and

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wife and children reappear as the type once more. The details still vary ;—some peoples, especially among their richer classes, make it easier than others for a man to put away his wife ;—and some allow and some forbid free intercourse amongst unmarried boys and girls ;—but the central pattern, as amongst ourselves, is always there.

The dignity of the woman within the home must always have depended partly on the personality of individuals, but the general tradition has varied. Hunting and fighting have always been men's work ; and where the importance of these occupations outweigh all others, there the women will be unimportant and subordinate. On the other hand, it was probably a woman who first planted a seed ;—the cultivation of the earth appears as traditional women's work in every part of the world ;—and where this grows highly important the woman may grow in dignity with it. Where the traditional occupation is not food-growing but tending flocks and herds it is the affair of the men, and the average woman may be not much more than property to be bought and sold like a horse or sheep. But a tradition may perpetuate itself, once started, apart from any obvious economic reasons. Tacitus noted that the Germanic races gave their women more freedom and dignity than his own countrymen, and were readier to listen to their counsels. Before his day, in Greece, the northern-descended Spartans gave their girls as free a training as their boys ; while the Athenians, of more southern blood, kept daughters and wives within the house, uneducated and inexperienced except in household tasks, while yet certain unattached women of foreign birth might be valued as companions in the public life of the men.

We cannot trace, probably, any one steady movement of change throughout the ages ; but at any rate in English-speaking countries during the last seventy years or so the change has been clearly towards a far better position for the woman. Certain legal changes

on the one hand (such as the Married Women's Property Act at an early point in the series and the granting of the Parliamentary vote to women at a late one), and the growth of girls' education (itself partly dependent on legal changes) on the other, and the opening of many occupations to women as a result of this, and as a result of the change in public opinion which partly caused and partly was caused by the rest,—all these things have reacted on the general attitude of men and women to one another, and on the position of women within the home. At every point reluctant observers have vehemently prophesied the ruin, by these changes, of the institution of the family; and at every point, certainly, it has met with difficulties and with needs for adjustment which have involved real alterations of custom within it. Yet if the roots of an institution go down as deep as those of humanity, and if its sap is the very life of humanity itself, it can outlast many changes; and one mark of its livingness is the flexibility and power of adjustment which enable it to change sufficiently when change is needed, and so to bloom more strongly than ever in the life of a new generation. The modern family, where husband and wife and growing brothers and sisters have each their special sphere (determined not merely by sex in the abstract but by personality as well) and where they may meet and co-operate as equal friends, promises something finer in strength and beauty, and more serviceable to the wider world, than perhaps has ever been worked out before.

2.

Therefore the woman nowadays in an English-speaking home has indeed a splendid mission. I should be most averse from describing any kind of honourable work as "higher" than other kinds,—to each his own vocation and perfect service—and the world is carried forward by married and unmarried workers alike, if each is faithfully following her star. As man and woman are different and equal, so are woman and woman in different spheres. But the girl

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who is called to home life is undertaking a profession most central, most important, going down to the roots of things, and calling, in its complex duties and its intricate happiness, for every power that is in her and for every gain of power that her fullest experience will enable her to reap.

This complex profession has at least four or five distinct offices, in its full and normal shape. The woman in the home is the housewife or house-server, "the woman of the house." She is a man's wife, and she is the children's mother,—their mother both as bearer and as upbringer. Finally and inevitably she is a citizen and a human being, and the former functions are continually affected by her fulfilment of these last. Let us consider each in turn.

3.

If the temple of the hearth is watched over by household gods, the first and simplest of religious services will be those spent on the simplest modes of life,—on food, warmth, light, cleanliness. The woman of the house, be she housemistress or maid, mother or daughter or sister, is a priestess of those whom Saint Francis called Sister Water, Brother Fire, Brother Sun. At the same time she is the disciple of modern science in some of the regions where the most far-reaching discoveries are being made. We know incomparably more than we knew twenty years ago about the need of sunlight and fresh air in every corner, about the standard and the kind of cleanliness that health requires and the way to get it, and about the values of the different kinds of food ; and twenty years hence we may well have doubled our knowledge again. It is of great importance that more and more households are passing under the care of thoughtful women, women who are educated well enough to desire something more than tradition and rule of thumb, and who can learn intelligently from the printed page ; whether it be the page of some recent cookery book which has really attempted to conform with the new knowledge, or the

newspaper which often gives us now, week by week, some really excellent popularisation of the doctrines of health.

These educated women in the home, whether their education was gained at school or by their own efforts in later years, will also certainly do much to raise our English standard of household tools and equipment, and of convenience and healthfulness in the planning and furnishing of a house. One sees the change already, in spite of all the cramping of material which has been unavoidable since the war. What builder would plan a house now with the monstrous inconsiderateness towards the household worker that was shown in thousands of houses built eighty years ago? The thoughtful housewife will put thought into the conditions of her work; will set value on her labour and time; use her head to save her heels and her hands, and to the reasonable extent of her income will secure such tools and arrangements as will save them likewise. And again if she can help it she will not spend good labour on poor material;—the food she buys for her household if she is a townswoman will come from the reputable shops or co-operative stores.

In all such ways she works as a good citizen and a member of that great body of workers who are raising the health and efficiency of a whole nation. The detailed work of the good housewife will change in every generation; she no longer probably bakes and brews and manufactures as her ancestress did even in the eighteenth century; but in other respects the rising standard of cleanliness and refinement has given her just about as much to do on the whole. And the need of intelligent understanding, that the best of what is now available may be adapted to the use of the little community in her care,—this certainly never diminishes.

And yet the good housewife will serve still other and greater gods, because she cares for a group of human beings whose needs are not for bread alone. The

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wholesome food and the tidy room are to serve purposes greater than themselves. The room in which a man or a child cannot be happy because nothing must ever be disarranged,—this will be no room in the true temple. The perfect housewife is so much more than a housewife that she can only be the perfect human being, ready in care, strong in support, and yet easy to live with.

4.

In her second office, the woman in the house is a wife (or perhaps she is a daughter or sister, but let us take the wife's example for simplicity's sake). On her double aspect, of lover and beloved in the vivid moments of life, of true helper and comrade "to the level of every day's most quiet need," half the great literature of the world has been written, whether it deals with success or with failure. This is not a matter for science with its rapid advances;—each personal relationship is unique with its own problems;—each, worked out, makes a unique stone, strong and fair or marred and set askew, in the great queer temple of human life. And for husband and wife alike, the working out depends not only on their husbandness and wifeness, but on their whole nature and what they have made and are making of this. The perfect husband we have always known would not be found in the man who was nothing but husband. Perhaps we also recognise more clearly nowadays that the perfect wife cannot be only a wife;—she must be more, if she is to be this.

5.

One natural extension at any rate has never been denied. The ideal family is not normally husband and wife alone, but husband, wife, and child. The question of childbearing is now counted, as many former generations did not count it, as one on which the woman's wisdom and judgment are imperatively needed as well as the man's. When, and how often, is it right to bear a child in this home; if each successive baby is to have his chance of a strong and healthy body, from a mother whose blood has not

been poisoned by accumulated strain and fatigue ; and if each is to have his chance afterwards of that care and happy upbringing without which things more important than his body will be starved ? The more brothers and sisters perhaps the better for him, *so long as these conditions are satisfied*, but not beyond this limit. And the woman knows still more intimately than the man what are the resources on which the newcomer must draw ;—resources of which her own body and mind are so essential a part.

When the baby is to come, and while he is tiny, the wise mother now is able to deal rightly by him as no generation before us had the knowledge to deal. The expectant mother and the nursing mother can gain truly invaluable knowledge from her doctor, from the Babies' Welcome or School for Mothers which an enlightened neighbourhood will hold, from a well-trained district nurse, and from the good and simple modern books which any of these will recommend. Fresh air and fresh milk and pure water and sunshine for mother and baby—our big towns with their pall of smoke may make it harder for some of us than for our ancestors to gain these things, but at least we know more clearly how earnestly we ought to seek them.

But as the little one grows beyond infancy, the mother grows into her second office of guiding the new life that came forth from her own. And here again we have something more complex than belongs to any science ; something unique, because it rests on a relationship of human beings.

Science indeed can do a little, since the growth of human beings to maturity has certain broad features which are common to all ; the subjects of that genetic study which is called sometimes a part of Psychology and sometimes a part of Education. Perhaps the chief results might be reduced to three great commandments :

I. *Believe that every inborn tendency can be turned to good ; that naughtiness comes mostly from impulses*

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cramped or astray, and that one child is not worse than another because he is different : he is meant to grow into something different, and it takes all sorts to make a world.

2. *Give room to grow, and give means to grow.* One indispensable means of growth is *activity* ; the healthy child is naughty when he has not chance enough to be suitably active, and he needs these chances nearly all the time he is awake. A second means of growth is *felt progress* :—let him learn to do for himself, month by month, more and more of the things that you used to do for him ; and praise him for his independence. A third, for human beings even in early childhood, is *happy service*. If the children are to grow rightly, they must be not merely your pensioners in the home but your co-operators in making the home ; co-operators who know themselves valued, trusted, and entrusted with more and more of the offices that really matter.

3. *Give sunshine to grow in.* Sometimes this third commandment is kept in homes that have little enough of the material housewifely virtues, and it may be broken in other homes that outwardly are a pattern of what they should be. The head-mistress of an infant school once said to me, “ When I came to this post, I made up my mind that whatever else I failed in, at least the children and I would both have a good time.” It would make not a bad motto for mothers. One hesitates to decide whether the first essentials of life for children should be counted as milk and fresh air and physical sunshine, or whether they should rather be put down as a mother’s courage and gaiety and peace of heart.

Now if these commandments are to be kept not only with the little ones but with the sturdy wilful ten-year-old and the difficult adolescent and the grown sons and daughters, how much resource and elasticity, how much patience and wisdom, how much power of adjustment and power of growth in herself will be

needed in a mother's life! What she does for her children will proceed from what she is in herself; and what she is, in herself and in her home, will proceed from what she is in touch with beneath and beyond. Once more we are brought back to the point that these special offices of a woman's life—her motherhood like her wifehood and housewifery,—depend continually on her deeper and wider life as a human being.

6.

Now even as the first aspect of the home gives us simple material things, shelter and fire, in the Temple of the Hearth; so the first aspect of a human being is that material body which the New Testament calls the temple of the spirit. As the woman of the house cares for the health of husband and children, so must she care for her own health if her work is to be permanently done well. The wholesome regular food and sleep, the sun and the air, must bring their gifts to the home not only through the children's lives but through the mother's. The irritable nerves which so often spoil her building are to be dealt with in herself just as she would deal with them in an over-excitabile child, far less by direct effort and exhortation than by indirect foresight and wise provision for physical needs, and the kindly ministrations of Nature.

The second aspect of the normal human being is an active mind. A man who has cramped himself into having no thoughts outside the routine of his profession is not usually very good within it, and the same is true of a woman. If one is to succeed in her home not only as a housekeeper but as a home-maker and comrade, not only as a nurse for the tiny children but as a person who still counts with them when they are grown up, then she must have interests which go beyond the four walls. Some of us who look back to our mothers with the most earnest gratitude have included in the forefront of our grounds for gratitude the fact that this mother not only loved us but loved the beauty of the world, or loved books, or rejoiced in making pretty

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clever things, or shared the interests of her neighbourhood and was an important helpful person there. She could inspire us when we were little, and companion us and cheer us when we grew older, just because her life was not bounded by its relation to our own.

A special word is needed perhaps on the interests of the neighbourhood. The woman who cares rightly for her own home and children must surely care for other homes and children. She will reflect and inquire and vote, even in her busiest home years, so that her city or her village may be clean, sunlit, well built and planned, intelligently taught in the schools ; and so that her country may be justly governed and wisely guided. Even in her busiest years she will read, daily or weekly, some good newspaper, and attend a meeting now and then ; she will belong perhaps to some association where she will meet other neighbours on a reasonable basis and will make true friends,—some Neighbourhood Club, or Mothers' Union, or Co-operative Guild, or some body connected with church or chapel or political party. Such institutions may be invaluable for canalising interest and impulse and for keeping one's mind wholesome and active during years when one's work lies mostly with the very young. And when the children are older and her time is freer, she will not be " on the shelf," but will pass naturally into that invaluable body of voluntary helpers, those sane capable experienced women, without which no church or chapel or party, no good cause or good institution, could ever make way.

Such part-time work outside the home, in years when the work inside is not at its heaviest, is possible and most profitable for almost all. Work at a profession or trade seems possible and desirable, as things are, only for the few, though I would not dogmatise in the abstract about this. No woman can be equally good at all sides of the complex work of the home, and if she decides for instance that the housework is her weakest point, and that she had better procure an expert to do this by means of continuing her own work

in some other line in which she is already skilled, she may be quite right. But probably it is nearly always a mistake to attempt the double burden of work outside and of full work at home. The record of child life is not encouraging in districts where it is customary for married women to go out to work ; and one of the scandals of our social system, relieved only by a quite recent law, has been the demand that widowed mothers should perform the double task of home keeping and home maintenance.

7.

But, thirdly, the complete human being is more even than a citizen, and the active mind blends with the soul. The love of moral beauty, the love of spiritual wisdom, the love of goodness, have lit and supported simple men and women through complicated tasks and along rough ways from the beginning of the world until now ; and without this support, conscious or unconscious, all of us must fail. As we said in one sense at the beginning of this Introduction, so in a deeper sense we must say at the end :—the roots of the home go down to the roots of humanity, and the house is built on the foundations of the whole universe. Those who belong to any church or to none might find deep enough meaning in the form of words in the Russian church, where those who are joined in marriage with hope of good issue must be “ Konstantin servant of God ” and “ Ekaterina servant of God.”*

And so we come to the last stage of life, when the maiden in the home, the wife, the mother, have given place to the grandmother ; whether the ancestress of a new generation of her own blood, or the holder of that happy and beautiful, twice-motherly relation to all that meet her.

“ As a white candle
In a holy place,
So is the beauty
Of an aged face.”

* “ Anna Karenina.”

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It is candlelight perhaps that completes the circle of sunlight and firelight in the home ; in the holy place watched over by the household gods. Ruskin was wrong when he said that this place was one where temptation and strife need never enter. The woman knows that they enter, inwardly or outwardly, everywhere, and on every day that a mortal lives. But the place is holy where they have been met honourably and faithfully, in the strength of love for the best that has been done and known ; where defeat has been turned again and again on another day into victory. The history will be plain enough by that time ; as the bad old woman knew before her looking-glass, with the secret she had kept forty years. " He's took and wrote it on my face for all the world to see."

THE COURSE

QUESTION 1.

To what extent have the health and life prospects of mothers and children improved within recent years ?

To what causes is this improvement due ?

Refer to Sir George Newman, pages 241, 243 and 253 of Section viii.

QUESTION 2.

What is the duty of a mother towards her children and the race ?

Read Leonard Darwin, pages 105-7, Section viii.

QUESTION 3.

Why are children like their parents ?

Read "The Stream of Life" by Arthur Dendy in Section i.

QUESTION 4.

What good influences follow calmness and serenity in the home ?

See Hugh Blair "On Gentleness" in Section i.

QUESTION 5.

Children play instinctively. Why is play "the nursery virtue ?"

See page 275, Section viii.

QUESTION 6.

What are the principal facts concerning infant mortality which every woman should know ?

See page 264, Section viii.

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QUESTION 7.

Why is infant mortality less among Jews than among Christians ?

See page 333, Section iii.

QUESTION 8.

Why should children never be frightened with ghost stories ?

Read Sir Francis Galton on " Early Sentiments " in Section vii.

QUESTION 9.

Why does the future of the country depend on mothers and the children ?

Refer to Dr. Saleeby on " Biology and History " in Section iii.

QUESTION 10.

How did love of pleasure and aversion from marriage help to cause the fall of Rome ?

Read pages 317 and 318 of Section vii., and compare with Jeremy Taylor's description of the beginning of society in Section iv., page 321.

QUESTION 11.

What proportion of our children suffer from impaired health and poor physique ?

See page 251, Section viii. On page 255 of the same Section can be found the main rules for preserving good health.

QUESTION 12.

Why should children be taught to clean the teeth, breathe through the nose, and avoid cough spray ?

Consult Sir George Newman, page 259, Section viii.

QUESTION 13.

Parents who love their children are likeliest to have children who love their parents. Why is this ?

Read "The Filial Instinct," Section iii., page 342.

QUESTION 14.

Children cannot have too much of the sun's light, but can have too much of the sun's heat. What beneficial results follow exposure to the early morning sun ?

Refer to Dr. Saleeby on "Sunlight and Disease" in Section iii., page 344.

QUESTION 15.

Why should parents reveal all suitable sex information to their children when these reach the age of puberty ?

See "The Racial Instinct," page 342, Section iii., and Section viii., page 6.

QUESTION 16.

Why do women, unlike animal mothers, need education in motherhood ?

See "The Transmutation of Instinct" on page 340, Section iii.

QUESTION 17.

What proposals, helpful to the mother and the child, are being carried out by educational authorities ?

Consult Herbert Fisher, Section i.; also Sir Ronald Ross, page 361 of the same Section.

QUESTION 18.

"How to be happy though married." What is the solution of a famous seventeenth century divine to this problem ?

Consult pages 328 to 331 of Section iv.

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QUESTION 19.

Is marriage a sacrament ?

Refer to Lord Chief Justice Coleridge on this question, Section iii., page 114, and compare with the last paragraph of page 253, Section iii.

QUESTION 20.

On page 115 of Section viii., Leonard Darwin sums up the proposed forms of marriage laws. Do you agree that these would be beneficial ?

Refer also to page 5 of Section viii.

QUESTION 21.

What modern conditions have increased the difficulty in "maintaining the integrity of married family life ?"

Read Sir Arthur Newsholme's confession on page 270 of Section viii.

QUESTION 22.

What is the main difference (so far as women are concerned) between Ancient and Modern law ?

See page 278, Section vi.

QUESTION 23.

In view of the increase in Women's Suffrage, what are the chief arguments which may be adduced to support it ?

Consult "The Importance of the Woman's Vote," Section iii., page 251.

QUESTION 24.

How did the legal disabilities from which women are only now being freed, first arise ?

Consult Sir H. J. S. Maine on "The Primitive Family," Section vi.

QUESTION 25.

Most people regard the movement for women's emancipation as essentially modern. Is this correct ?

See Cato on "Woman's Rights," Section iii.

QUESTION 26.

To what nation do we owe the institution of monogamy ?

See page 268, Section viii.

QUESTION 27.

What is the position of wives and mothers under the Widows' Pension scheme ?

Refer to the speech by the author of this law, Winston Churchill, Section ii., page 182.

QUESTION 28.

What has been woman's share in the intellectual progress of humanity ?

Read Kingsley's "Education of Women," Section viii.

QUESTION 29.

Why is the vast evolutionary progress of mankind proved to be largely due to woman ?

Refer to Arthur Dendy, Section i., page 197.

QUESTION 30.

Could Women cause wars to cease ?

Refer to Ruskin's Remarks on page 319 of Section iii.

QUESTION 31.

How far did Pushkin reveal to us the "mystery that is Woman ?"

Refer to Dostoevsky's analysis of Tatiana in Section vii.

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SUGGESTIONS FOR READING.

ON THE HISTORY OF THE HOME.

Westermarck. History of Human Marriage. (A classic work ; three big volumes).

E. M. White. Woman in World History. (Useful text-book with good bibliography).

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ON THE POSITION OF WOMEN.

John Stuart Mill. The Subjection of Women. (A thoughtful discussion by a distinguished thinker and good man).

Olive Schreiner. Woman and Labour. (The eloquence of a tragic genius).

Ellen Key. The Woman Movement. (Interesting as the work of a leading reformer in another country—Sweden).

Subject :

**BRITISH & EUROPEAN
HISTORY (Modern)**

SPONSOR :

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INTRODUCTION

British History may be conveniently considered to have commenced with the first visit of Julius Cæsar to these islands in 55 B.C. This visit for the first time brought the Romans into direct contact with the Britons and was the antecedent of the invasion and the conquest of Britain by the Emperor Claudius in 41 A.D. (See Section ii., page 1). Under the Romans, Britain entered upon a period of prosperity and civilisation. Her northern frontier was secured against the incursions of the Picts and Scots by the erection of fortified walls stretching from the East Coast to the West, and roads were built to connect up such towns as York, Chester and London and to facilitate the movements of troops. Secure in the protection of Roman arms the Britons soon lost their war-like character, and when in 410 the advance of the Barbarians into Central Italy necessitated the recall of the Roman Legions, Britain found herself a prey to her old enemies the Picts and Scots, and to bands of Jutes, Angles and Saxons who harassed her coasts.

During the fifth and sixth centuries these Teutonic invaders determined to settle in England, and gradually driving the Britons back into Cornwall, Wales and the north-west, laid the foundation of several small kingdoms. These in course of time coalesced into three rival kingdoms of Northumbria, Mercia and Wessex, which, however, continued to wage war with each other until the final triumph of Wessex and the recognition of King Egbert as supreme overlord of England in 829.

Hardly had the country recovered from this period of feud than she was harassed by the attacks of bands of Danish pirates. These people went back to their

native land with accounts of the fertility of the island and before long returned in increasing numbers. Eventually the Danes decided to effect a permanent conquest, and overrunning northern and western England, threatened the security of Wessex itself. Fortunately this eventually was averted by Alfred the Great who checked their advances and by the terms of the Peace of Wedmore, 878, divided England with them, the boundary being the Old Roman Road which ran from London to Chester.

The next two centuries saw the gradual retrenchment of the newly formed kingdom of Danelagh, the reign of Canute, and the reversion of the kingdom on the accession of Edward the Confessor. During the latter part of Edward's reign, Harold, the son of Earl Godwin, exercised an almost complete mastery over the King, and it was evident that he aspired to succeed him on the throne. Unfortunately, however, Harold was wrecked upon the French coast in the year 1064 and in order to secure his release was compelled to swear an oath that he would favour the claim of William of Normandy to the English Throne.

When two years later Edward died, Harold, totally unmindful of a promise given under compulsion, hastened to seize the crown. William of Normandy, thus set at nought, prepared to support his claim by an appeal to arms, and gathering together a large army landed on the South Coast of England, on September 28th, 1066. At the Battle of Hastings, fought on October 14th, Harold was slain and the English Army totally defeated. Following up his victory, William marched north and soon appeared before the gates of London. Here he met with little resistance, the town was surrendered, and on Christmas Day, 1066, he was proclaimed king.

Under the first Norman Kings, England became an organised State. The feudal system was developed, the Barons reduced to the position of vassals and a complete record of the distribution of land entered in

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the "Domesday Book" (1086). The King was now the absolute master of the realm, rebellion was put down with a remorseless hand, and obedience exacted from all classes alike. Henry, the second son of William, came to the throne in 1100, and following the example set by his father, maintained the barons in a state of complete subjection. Aided by Roger, Bishop of Salisbury, he devoted himself to the bureaucratic development of a constitutional system upon the lines laid down by William I.

During the reign of Stephen, the feudal system temporarily collapsed and England was rent by Civil War. Peace was restored only upon the understanding that Henry, Count of Anjou, should succeed to the throne, an eventuality which occurred in 1154. Under the able government of Henry II. the Barons returned to their allegiance. But they were no longer passive vassals, and confident in the knowledge of their own strength, tolerated monarchical prerogatives only when they conformed with the canons of the law. When John became King in 1199 and entered upon a reign of unmitigated tyranny, the barons combined against him. To this event we owe the "Magna Charta," and the foundation of English liberties. (See W. Penn, "Principles of Magna Charta," Section iii., page 267).

With the accession of Edward I. there opened a new era ; consolidation became the foundation of a national policy, and its ultimate consummation an organised England, and a temporary leadership throughout the greater part of the British Isles. This latter was achieved by the conquest and annexation of Wales in 1283, and the temporary subjection of Scotland at the close of the century ; Ireland had been partly conquered in Henry II.'s reign and still recognised the overlordship of the English King. Thence onward Wales remained a part of the English Realm, but Scotland regained her independence by the defeat of Edward II. at the battle of Bannockburn in 1314. (See Earl of Rosebery's "Outline of Scottish History," Section vi., page 354).

Since the loss of her French possessions in the reign of King John, England had waited patiently for an opportunity of effecting their recovery. For a long time no sufficient excuse presented itself, but when in 1338, Edward III.'s claim to the French Throne was set at nought, the time seemed ripe for the renewal of hostilities. Thus commenced the Hundred Years' War.

The first stage of the conflict was marked by the British naval victory at Sluys, the battle of Crecy, 1346, and the capture of Calais, 1347. Nine years later the Black Prince gained a great victory at Poitiers, 1356, and by the Peace of Bretigny, 1360, a quarter of France was ceded to Edward as an independent principality. The war again broke out a few years later but this time fortune favoured the French and by 1377 nothing remained of Edward's continental possessions but Calais and part of Guienne.

During the reign of Henry V., the claim to the French Throne was renewed, and Henry invaded Normandy, gained a brilliant victory at Agincourt, 1415, and by the Treaty of Troyes, 1420, was recognised heir to the French Throne. But two years later Henry died and was succeeded by his son Henry VI. This monarch lacked both the energy and determination of his father ; the English were defeated by Joan of Arc before Orleans and driven towards the North, and by 1453, Calais was the only British possession in France.

No sooner were these continental wars brought to a conclusion than England was rent by the Wars of the Roses, 1458-71. During these Wars the old nobility was almost entirely wiped out, and when in 1485 Richard III. was slain at Bosworth, and Henry VII., the first of the Tudors, elected King, he was quick to reduce all that remained to a position of tutelage. Assisted by the Court of the Star Chamber (See Section v., page 190) and other ingenious institutions the treasury was filled to overflowing, and upon his death, his son found himself untrammelled by a powerful nobility and freed from the necessity of applying to parliament for supplies.

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Henry VIII. was the first really absolute monarch, and during his reign showed an independence of spirit which reacted to the advantage of the English Nation. Confident in his own strength and fired by a desire to emancipate himself from the conventions of the age, he did not hesitate to defy the most powerful of mediæval institutions, the Papacy, and in so doing gave countenance to the Reformation in England. As the result of the Pope's refusal to grant Henry VIII. a divorce, the papal authority was repudiated and the "Act of Supremacy" passed, by which Henry was proclaimed "Supreme Head" of the Church of England (1534). When Mary came to the throne, 1553, an attempt was made to restore papal supremacy, but upon the accession of Elizabeth in 1558 the Church of England was again recognized and the final seal placed on the English Reformation. (See Section iii., page 175).

Elizabeth's long reign of forty-five years, 1558-1603, was without doubt the flowering time of English genius. It was an age which produced Shakespeare and Ben Jonson (See Hazlitt, Section iv., page 87), Marlow and Spencer, Sir Walter Raleigh and Drake. It saw the defeat of the Spanish Armada, the supremacy of the English Navy, and the circumnavigation of the globe by English seamen. In half a century England had come to the forefront of European nations and from henceforward was an influential force in European affairs. (For British Colonial Expansion during this and later periods see Brochure on Dominion and American History).

While the absolute power of the crown reacted for the benefit of the community, Parliament had little reason to attempt a curtailment of the royal prerogatives, but when in the hands of James I. and Charles I. this power was abused and the tide of England's prosperity seemed on the wane, measures were taken to subject the actions of these monarchs to the will of the people. (See James I., "The Divine

Right of Kings," Section vi., page 233). The "Petition of Right," 1628, was the immediate outcome. (See Section iii., page 154). This new indication of the determination of Parliament to abrogate the kingly power proved highly distasteful to Charles I., who was consistent in his belief in the divine right of kings. When, therefore, parliament became too arrogant in its demands it was summarily dismissed and for eleven years Charles exercised absolute power untrammelled by the demands of law. (Refer to the Earl of Clarendon, Section iii., page 91).

Throughout this period the Earl of Strafford was the king's minister, and when in 1640, Charles was compelled to summon the Long Parliament to raise money for the Scotch wars, it attacked his advisers in order to weaken his own power. As the result of this policy Strafford was impeached and executed, 1641. (See John Pym, Section vi., page 346, and Strafford, Section viii., page 318). The final conflict between the King and Parliament came during the civil war of 1642-1648, when, beaten in the field and faced with the growing power of Cromwell, Charles I. was captured, tried and executed (1649).

Oliver Cromwell was now the accepted leader of English affairs; the Monarchy was abolished, a Commonwealth declared and in 1652 Cromwell appointed Dictator. (See Section viii., page 75). In spite of the attempts of his friends to induce him to accept the crown, Cromwell was consistent in his determination to retain the essentially democratic form of the Commonwealth. His speech, when refusing to become King, is given in Section viii., page 94. The death of Cromwell in 1658 left England without a competent leader, for Richard Cromwell lacked the distinguishing qualities of his father, and was totally unqualified to hold the reins of government. (See Sir Henry Vane, "Against Richard Cromwell," Section vi., page 377). The rule of the new dictator came to an end in 1660, when the restoration was agreed upon, and Charles II. came to the throne.

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Under James II., the last of the Stuarts, an attempt was made to reassert the old despotic power. But the day of despotism was past, and by the revolution of 1688, James was deposed, and William III. and Mary offered the throne subject to their acknowledgment of the constitution. Thus passed away the old order. From henceforward English monarchs agreed to govern in strict accordance with the law, and the history of England, no longer focussed solely upon her rulers, changes in character and imperceptibly centres in the people.

The "Toleration Act," 1689, and the development of a system of Party and Cabinet Government were by far the most significant features of the reign of the new monarchs. The former of these settled once and for all the question of freedom of worship and accorded equal rights to all sects, while the latter gave the nation a parliamentary system destined to survive until the present day. During the reign of Queen Anne the "Act of Union," 1707, effected the legislative union of England and Scotland, and the government of both countries was regulated by an English parliament, to whose body had been added Scotch members. (See Section vi., pages 28 and 360).

The "Glorious Revolution" of 1688 had been largely the work of the Whigs, and when upon the death of Queen Anne the attempt of the Jacobites or Tories to reinstate the Stuarts was frustrated by the accession of George I., and the establishment of the Hanoverian Dynasty, the Whigs became the supreme force in British politics. The Whig policy, which found its finest and most mature expression in the ministry of Sir Robert Walpole, 1721-1742 (See Section iii., page 382), consisted essentially in three things: the encouragement of commerce, the pacification of the people, and the maintenance of peace.

Throughout the "Seven Years' War," 1756-63, the direction of British policy lay in the hands of William Pitt the Elder. (See Earl of Chatham, Section ii.,

page 151). During his administration the navy was developed, hostilities renewed with the French in North America, and by Wolfe's capture of Quebec, 1759, the whole of Canada attached to the British Crown. (See Brochure: Dominion and American History). When the American War of Independence broke out in 1775, Lord Chatham urged the government to adopt conciliatory methods (See his speech in the House of Lords, Section ii., page 153), but his appeal was unavailing and by 1783 the British cause was lost.

A year after the conclusion of peace the control of British affairs was vested in the person of William Pitt the Younger. During his ministry England passed successfully through the initial stages of the Napoleonic Wars. (See "Overtures of Peace with France," Section ii., page 342). This was chiefly due to Britain's naval supremacy, which, enhanced by Nelson's victory at the battle of the Nile, 1798, proved the decisive obstacle to Napoleon's attempted invasion of England in 1804. (For a masterly review of the social conditions during this period see "George III.," Section iv., page 348).

Europe had long been divided into six well-marked divisions: Spain, France, the Holy Roman Empire, the Ottoman Empire, the Cities and Kingdoms of the Italian Peninsula, and the lands of the North. These were the divisions of Europe which had emerged from the great Empire of Charlemagne, and represent the chief political areas which continued to characterise modern Europe until the outbreak of the Great War.

Louis XIV. became King in 1643, five years before the signing of the Peace of Westphalia (1648) and the conclusion of the Thirty Years' War. Throughout his minority the power of France lay in the hands of the Queen Mother and Cardinal Mazarin, the able successor of Cardinal Duc de Richelieu. During this period of tutelage, the wars of the Fronde were brought to a close, and when upon the death of Mazarin, in 1661,

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Louis assumed the rôle of absolute monarch, France, untrammelled by internal strife, entered upon a period of splendour unequalled in her history.

In examining, even cursorily, the epoch following the death of Louis XIV., we are arrested by the fact that three of the greatest men who have ever lived were contemporaries: Chatham, Washington, and Frederick II. of Prussia, usually styled "the Great," whom Carlyle eulogised as "the last of the kings." Burke declared the French Revolution to be a "gigantic armed dogma," but it was Frederick in the eighteenth and Bismarck in the nineteenth centuries, who were chiefly instrumental in converting first Prussia, and then federated Germany, into a monstrous armed dogma that was determined to impose her racial ambition upon the whole world. To the German ruling classes there was something preposterous in the nature of a small, weak State. For example, Treitschke's mildest epithet for the inhabitants of small States is to call them "Philistines." He held that no great art even could arise in a small nation. To refute this, we need only turn to Section iii. and read Cobden on "Small States and Great Achievements."

To return to Frederick II., all will remember how Macaulay long since summed up the Prussian king's endless wars, fomented for the aggrandisement and territorial expansion of Prussia: "The whole world sprang to arms over the annexation of Silesia, on the head of Frederick is all the blood which was shed in the war which raged many years and in every corner of the globe—the blood of the columns of Fontenoy, the blood of the Highlanders who were slaughtered at Culloden. The evils produced by his wickedness were felt in lands where the name of Prussia was unknown; and in order that he might rob his neighbour whom he had promised to defend, black men fought on the coast of Coromandel and red men scalped each other by the Great Lakes of North America."

Frederick II. died in 1786, but we have evidence that the treaty-breaking instinct descended to his successor, for in 1795 Sheridan presented a strong indictment against the Prussian subsidy on the ground that the Prussian troops had failed to co-operate with our own as promised, and that in consequence "the King of Prussia has violated his faith." (See Sheridan's remarks on the Prussian Subsidy, Section ii.).

When the unfortunate Louis XVI. (1774-1792) came to the throne, the deluge was about to burst upon France. The various abuses and the terrible debts bore with a crushing weight upon the people, who were little better than slaves. During the first years of his reign Louis managed to effect some reforms. He abolished torture as a part of legal procedure, together with forced labour by the peasants on the farms of the nobility and serfdom on the crown lands, and made a few minor concessions, but the root cause of the evil remained—namely, the nobles and the clergy owned nearly all the property but paid scarcely any taxes. It was a proverb of the time that "The nobles play, the clergy prey, and the people pay." This shows in little the ferment of hatred towards the nobility and king and queen—"Madame Deficit" as Marie Antoinette was called—that was working in the breasts of the French people. Moreover, the French had helped the Americans by sending soldiers under Lafayette to assist Washington against the British forces fighting in the American War of Independence; and these soldiers on their return to France spread ideas of equality and liberty which they had learnt in America.

Among the most notable figures of that time (1789) was Count Mirabeau, who was the chief figure in the National Convention in Paris. He supported Necker, a banker who was given office to try to bring order into the financial chaos: Mirabeau's historic utterance on this theme is found in Section ii., together with a brief biography. But attempts to stay the torrent of

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the Revolution resembled endeavours to stop Niagara with a stick. Necker fled to Geneva in despair: a bad harvest helped to foment the bread and corn riots which were common in the streets of Paris and other towns, and this led, naturally though illogically, to a still greater intensity of hatred towards all "Aristocrats."

In Paris national workshops were opened, as they were under somewhat similar circumstances during the revolution of 1848 (See on the latter Lamartine, Section iii.); but in the former case, as in the latter, they proved so expensive and so demoralising to the workers, that they had to be discontinued. The Terrorists began to emerge as the leading party in the Convention; while the Girondists or Moderates fell more and more under suspicion as favouring Royalty and the Nobles. We can trace this titanic struggle through the words of the leaders of the time; above all, we should study the historic utterances of men like Robespierre (Carlyle's "Sea-green Incorruptible"), who demanded the death of the King, of Danton, who excited the people to a "levy en masse" against the invaders of France (Austrians and Prussians in 1792), of Vergniaud, in Section ii., and of Desmoulins in Section viii.

The political and social turmoil spread from France over the rest of Europe, and this propaganda was summed up by a resolution passed in the French Assembly—"Peace to the peoples; war against Governments!" In Paris (1792) the people had imprisoned King Louis in the "Temple" prison, and a new revolutionary ministry, with Danton as Minister of Justice, became the governing power in France. Bad news was now pouring into Paris. The Prussians and Austrians had taken Longwy and Verdun, and were advancing on Paris, while in Brittany, the peasantry—instigated by their priests—had risen against the Revolution. It was at this memorable

crisis that Danton thrilled the French people with his powerful speech, "We must dare, and dare again" (given in full in Section ii.).

January, 1793, is marked in red in the calendar of this period, for during that month Louis XVI. was put on trial and condemned to death by the guillotine (January 21st, 1793). This fateful period is documented for us by the oration of Raymond Deseze (See Section viii.) pleading for the life of the king; and, on the side of the Terrorists, by the speech of Robespierre demanding the king's death (found in Section ii.). Nor must we forget Danton's challenge to the allied monarchs of Europe, when he dared the Convention to "hurl down at the feet of kings as a gage of battle, the head of a king!" All these struggles between aristocrats and sans-culottes (ragamuffins) were closely followed in England. At first, the general opinion was in favour of some reforms and the settlement of France as a constitutional monarchy.

For a time Pitt, at the head of the Government, preserved neutrality. However, in December, 1792, the French Convention passed a decree throwing open the navigation of the Scheldt from Antwerp—thus violating Dutch waters—and they also decreed that French armies would aid all peoples who desired to overthrow their governments and become republics. These aggressive decrees made nearly all Europe, including Great Britain, rise in arms against revolutionary France. This increased the reaction of fear and hatred inside France, which became intensified a hundred-fold; and the Reign of Terror, beginning with the execution of the "Widow Capet," *i.e.*, Marie Antoinette, Queen of France (October, 1793), ran its desperate and bloody course until it ended when Robespierre, in his turn, was hurried to the guillotine (July, 1794).

One thousand seven hundred and ninety-five saw the rise of Napoleon, a young artillery officer, who with his famous "whiff of grape-shot" shot down the last

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of the sans-culottes, and thus prepared the way for the Directory of five members to supersede the famous, or infamous, Convention as rulers of France. Perhaps it should be noted that, whilst not apologising for the Convention's ill deeds, we should be aware that they found time to introduce the famous metric system of weights and measures, now almost universally employed, to consolidate the National Debt, and to install a system of national and compulsory education. (On the latter, see Danton, Section ii.).

Under Napoleon, the Revolutionary armies were almost everywhere victorious except over Great Britain, who ruled the sea and was thus, thanks to her fleet, secure from attack and able to support and arm the Allies who were fighting France in nearly every part of the world. Large sums of money were lent by Britain, *e.g.*, Pitt the Younger, in 1795, loaned five millions sterling to the Austrians, and this was merely one instance of many. For the whole history of this period review the lucid and masterly sketch by Pitt, in his "Overtures of Peace with France," in Section ii. Napoleon's career is briefly outlined by Ingersoll, "The Grave of Napoleon," in the same Section.

One episode of this gigantic struggle of a century ago, which possessed especial interest for us during the Great War, is that concerned with the proposed invasion of England in 1804. At that time Napoleon had a vast army encamped on the cliffs of Boulogne ready to cross the Channel: "Make me but master of the Channel for the space of three days, and with God's help I will put an end to the career and existence of England." Napoleon's words were uttered on the 26th of July, 1805; on the 21st of October in the same year Nelson shattered the dream of invading England by annihilating the French and Spanish fleets at Trafalgar. (For the preparations taken at that time against the invasion of England, see W. Pitt's pronouncement in Section ii.). The land campaigns,

which dragged on with varying fortunes for ten years longer, brought the final downfall of Napoleon and the return of the ancient régime in Europe under the style of the Holy Alliance.

After Waterloo there came thirty years of rest and recuperation for the weary and war-shattered nations ; social and political reforms came to the front, and the peoples began to lift up their heads and to cause the various oligarchies ruling Europe to consider the masses. In Great Britain, after long agitation, we passed the Great Reform Bill of 1832 (See Macaulay, Section iii.) and other minor reforms ; while on the Continent, the stream towards democratic rule became a torrent bearing all before it for the time. The movement culminated in the " Year of Revolutions " (1848), which saw thrones toppling all over Europe. An excellent relation of this great democratic upheaval may be found in Hecker's powerful sketch of the movement and its effects in France and Germany (Section i.). France in 1848 proclaimed a Republic for a second time, and shortly after was changed again by a coup d'état into an Empire, under Napoleon III. — " The Man of Sedan."

After the Napoleonic Wars England entered upon a period of reconstruction. By the Reform Bill of 1832, a new system of franchise was introduced, " rotten boroughs " abolished, and due political representation granted to the towns which had sprung up during the Industrial Revolution. For nearly forty years England remained at peace and it was not until the outbreak of the Crimean War that British troops again set foot on the continent. (See " The Crimean War," Section ii., page 139, and " Russia and the Crimean War," Section viii., page 222).

With the exception of the Indian Mutiny, 1857, and the Afghan War, 1878, Britain continued at peace until the close of the century and, under the able direction of such statesmen as Beaconsfield and

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Gladstone, assumed a leading position among the nations of the world. At the Diamond Jubilee, 1897, Britain in point of national prosperity and prestige surpassed even the golden age of Elizabeth. (For "British Foreign Policy" in the middle of the nineteenth century, consult Section ii., page 133, and for the work of Beaconsfield and Gladstone, the biographical notes and addresses in Sections i. and ii.).

We must now pay some attention to the work of Bismarck (1815-1898), outwardly a typical Prussian Junker, intellectually not unworthy to be set beside his political mentor, Machiavelli, whose state policy of mingled expediency and ruthlessness he followed so thoroughly. It was Bismarck's policy in first formulating the conception of Germany as a great naval power—with a sea-board to be got by taking Schleswig-Holstein from the Danes—that forced, long after, the great catastrophic war which began in 1914. Bismarck was a stern reactionist in politics. His policy is summed up by the famous words, "It is not by speechifying and majorities that the great questions of the time will be settled, but by blood and iron." (Consult this epoch-making speech, "Vindication of Blood and Iron," in Section ii.).

The events which led up to the annexation of the two Danish provinces are obscure and complicated; it will be sufficient to state here that these duchies belonged to the Danish Crown, but when the King of Denmark died in 1863 the question of ownership was disputed because Holstein was a member of the Germanic Confederation and its population was predominantly German. Bismarck, by means of some unscrupulous diplomacy, succeeded in obtaining Austria's co-operation in declaring war on the Danes over these provinces, with the foregone conclusion that the Danes after a brave struggle were overwhelmed. France and England were successfully played off against each other. (See the fully documented account by Beaconsfield in Section ii.).

The next thing was to prove that Prussia and not Austria was the real head of the Germanic tribes. A quarrel with Austria was easily found over the division of the conquered territory, and a seven weeks' campaign ended in the crushing defeat of Austria at Sadowa (1866).

Later a pretext was found for war with France. Bismarck's unscrupulous alteration of a word in the Ems telegram, which made it appear an insult to France from Germany, set a light to the powder magazine. War was declared; England stood by as a neutral but she strongly reaffirmed the neutrality of Belgium. (See on this point Gladstone on "The Neutrality of Belgium," Asquith, "Causes of the War," Grey, "British War Policy," all in Section ii.). The Franco-Prussian War ended in the ruin and dismemberment of France, who lost her two provinces, Alsace-Lorraine, and paid a cash indemnity of five milliards. (See Gambetta's "Resurrection of France," Section ii.).

The year 1870 is also memorable for the "risorgimento" or resurrection of Italy, which by the statesmanship of Cavour, Crispi, and Mazzini, and the fighting enthusiasm of Garibaldi, became at last the united kingdom of Italy, and no longer a mere "geographical expression." (See the various biographies and addresses under these names in Section ii.).

We must now touch upon that ancient historical enigma, the Eastern Question, and show its relation to the main current of our history. In 1854 Britain, France, and Turkey were involved in a conflict with Russia arising out of our desire to check her growing power and to support the Turkish Empire as a species of "Buffer-State." This war ostensibly arose out of an obscure dispute concerning the Holy Places of Jerusalem, but it was in fact an attempt to preserve the balance of power. In the end, the Allies beat the Russians but at a heavy cost; we had preserved "the sick man of Europe," as Turkey was called. In Lord Salisbury's pithy phrase: "We put our money on the wrong horse."

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Briefly explained, the Eastern Question means the struggle of the Christian races of Eastern Europe who are under Turkish rule, complicated by the race-struggle between the Slavs and the Teutons—two great families of the human race with clashing ideals. This conflict of interests was intensified by the Russo-Turkish War of 1877, when the Russian troops got within sight of Constantinople. The Turks were in deadly peril and signed the famous Treaty of San Stefano, March 1878, which practically dismembered the Turkish Empire in Europe. England, with the support of Austria, protested firmly against the terms of this Treaty, and a general settlement was arrived at by the great Congress of the Powers at Berlin, whence Beaconsfield and Salisbury brought back, as they told the House of Commons, "Peace with Honour." (See Beaconsfield on "The Berlin Treaty," Section ii.).

Looking back now we can clearly see that this famous Congress—by giving Bosnia and Herzegovina to Austria—actually provided the tar barrels and paraffin which afterwards served to plunge the world in flames in 1914.

After the Boer War one or two British statesmen, including Lord Lansdowne, brought about the Entente Cordiale with France and Russia. This ensured that we should not stand alone when the day of fiery ordeal came. Germany was already allied with Austria and Italy. We had warnings enough from the Germans as to the coming conflict. Germany nearly exploded the European powder magazine over the question of Morocco and France in 1906. (See Grey, Section ii.).

The French expedition to Fez, followed by Germany sending a small ship-of-war to Agadir, was deemed almost a cause of war. But England held firmly to the Entente, and she was strongly backed by Russia. (Refer to Grey, Section ii.).

All these incidents pointed to an eruption near at hand, but we were preoccupied at that time with internal reforms.

Lord Roberts told England that "Germany strikes when Germany's hour has struck." This fateful hour struck when the Archduke of Austria was assassinated at Sarajevo, June, 1914. How strenuously even then Sir Edward Grey, as he then was, and the Cabinet strove for peace, with the measures afterwards taken, can be found in the official records and speeches garnered in Section ii., Grey, "British War Policy"; Asquith, "Causes of the War"; and Balfour, "German War Aims."

The crushing defeat of Germany and her allies at the end of 1918 gives fresh life to the famous words of William Pitt, "England has saved the liberties of Europe."

Throughout the reign of Queen Victoria the question of Home Rule for Ireland played an important part in parliamentary affairs. Ireland had been united to Great Britain by the legislative union of 1801, but the refusal of George III. to grant Catholic Emancipation left the Irish suffering under a sense of grievance. Although in 1829 the evil was rectified, Irish Catholics still considered that Ireland was governed in special regard to the Protestant minority, and the hostile feeling towards England continued. Later in the century the Home Rulers found a staunch supporter in the person of Gladstone (See "Home Rule and Autonomy," Section ii., page 250), but in spite of several bold attempts to carry the Home Rule Bill, he was unable to achieve his object and after a final defeat in 1894 resigned his office and retired from parliamentary life. (See the "Character and Work of Gladstone," by Sir Wilfrid Laurier, Section viii., page 217). Irish affairs reached a climax during the Great War and resulted in the establishment and recognition of the "Irish Free State," by Britain in 1921.

Since the conclusion of hostilities, Britain has been devoted to reconstruction and the adjustment of finance. She has lent her whole-hearted support to

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the formation of a "League of Nations" and the limitation of armaments, and as a practical indication of her policy has already curtailed the naval programme. (See Lord Cecil on "World Peace," Section vi., page 60, Woodrow Wilson in the same Section, and Lord Grey in Section v., and compare Lord Birkenhead in Section ii.).

Universally regarded as a noteworthy step towards European peace, the Treaty of Mutual Guarantee, known also as the Security Pact and the Treaty of Locarno, was initialled at Locarno in October 1925, and signed in London in the following December, by delegates from Germany, Belgium, France, Great Britain and Italy.

The central feature of the Pact is the guaranteeing of the inviolability of the frontiers between Germany and Belgium and Germany and France. In effect the three countries, under British guarantee, bind themselves not to make war upon each other, and thus remove the principal menace to peace. (See Sir A. Chamberlain and A. Briand, both in Section viii.).

THE COURSE

QUESTION 1.

What were the four principal charges against Sir Thomas More, and why was he sentenced to death ?

Consult Section vi., page 291.

See Parliament's Protest against Tudor Tyranny, Section vi., page 383.

QUESTION 2.

When did an Archbishop of Canterbury suffer martyrdom by being burnt at the stake ?

What imperishable utterance did he make just before death ?

See Thomas Cranmer, Section vi., page 99.

QUESTION 3.

The importance of Henry VIII. as a ruler is commonly misunderstood.

What were his real characteristics good and bad ?

See Speech by Henry VIII., Section iii., page 176.
See Biographical Note on Henry VIII., Section iii., page 175.

QUESTION 4.

When, and why, was Sir Walter Raleigh indicted for treason ?

Read Sir Edward Coke, Section vi., page 90.

QUESTION 5.

What arguments can be advanced for the Divine Right of Kings ?

Consult James I., Section vi., page 233.

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QUESTION 6.

Why was the Earl of Strafford impeached and condemned to the block ?

Was the impeachment contrary to law ?

See Speech by John Pym, Section vi., page 346.

Refer to Strafford's own defence, Section viii., page 318.

QUESTION 7.

Where was flattery of the King's power a veil for Parliament's stern resolve to yield none of its ancient prerogatives ?

Consult William Lenthall, Section vi., page 253.

QUESTION 8.

What far-reaching consequences resulted from John Hampden's resistance to the ship-money tax in the seventeenth century ?

See John Hampden's Speech in the Long Parliament, Section iii., page 171. Compare Lord Clarendon, Section iii., page 91, Sir R. Holborne, Section iii., page 178, and Sir John Culpeper, Section iii., page 126.

QUESTION 9.

What was Cromwell's reply to those who desired him to become King of England ?

Consult Speech by Oliver Cromwell, Section viii., page 94.

QUESTION 10.

The feeble Richard Cromwell was known to the men of the time as "Tumble-down-Dick."

In what contemporary speech in Parliament can we find this contemptuous feeling fully displayed ?

See Sir Henry Vane, Section vi., page 377.

QUESTION II.

What facts relating to the trial and execution of Charles I. were disclosed in the trial of Thomas Harrison in 1660 ?

Read Speech by Sir Heneage Finch, Section vi., page 179.

Compare Thomas Harrison, Section vi., page 228.

QUESTION 12.

Algernon Sidney was beheaded for holding views on popular government then deemed treasonable, though now, mere political commonplace.

What were his chief conclusions on Government as summarised by himself on the scaffold ?

Refer to Section viii., page 309.

QUESTION 13.

What famous phrase, spoken on the scaffold, secures Richard Rumbold a niche in history ?

Why were these same words afterwards taken as a rallying cry during the American War of Independence ?

Refer to Richard Rumbold, Section vi., page 362.

QUESTION 14.

What famous statutes were cited by William Penn, to prove the ancient and unalterable rights of Englishmen to liberty, property, and equality before the law ?

Consult William Penn, Section iii., page 267.

See Wilkes' Sketch of Parliament during three centuries, Section iv., page 392.

QUESTION 15.

" My Lord, patricide is a greater crime than parricide, all the world over." Upon what occasion were these words uttered in debate, and by whom ?

Refer to Section vi., page 28.

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QUESTION 16.

Wilkes was a daring eighteenth century Whig who earned great notoriety by charging George III. with uttering falsehoods in his "Speech from the Throne."

What remarkable prophecy did Wilkes make in the House of Commons on the American Colonies ?

Consult Speech by John Wilkes, Section iv., page 388.

QUESTION 17.

Some of the greatest orations of modern times were delivered during the famous trial of Warren Hastings.

Of what crimes did the great Indian pro-consul stand accused ?

See Speech by Edmund Burke, Section iii., page 13.

Compare the companion Speech by R. B. Sheridan, Section viii., page 283.

QUESTION 18.

How did Great Britain save Europe ?

Read Speech by Henry Grattan, Section vi., page 220.

QUESTION 19.

Why did a famous Radical political writer style himself "The Man on the Tower" ?

Consult William Cobbett, Section iii., page 94.

QUESTION 20.

What were the chief facts relative to the state of Ireland in the early nineteenth century, as revealed in the trial of Robert Emmet for treason ?

How did Emmet try to vindicate himself before his execution ?

Read Speech by Robert Emmet, Section vi., page 166.

Contrast also Baron Plunkett, Section vi., page 337.

QUESTION 21.

What popular measures, successfully advocated by Peel, Cobden, and Bright, form some of the most striking democratic triumphs of modern England ?

Refer to Repeal of the Corn Laws, Section vi., page 317.

QUESTION 22.

What place on Britain's martial roll of honour is held by Irishmen ?

See Speech by Richard Lalor Sheil, Section v., page 331.

QUESTION 23.

Of what great English Statesman was it said that he achieved the greatest success by the most homely means ?

Read Dean Stanley, Section viii., page 313.

QUESTION 24.

Why did the Gates of Somnauth play an important part in the history of British India ?

See the exposition in Section iii., page 217.

QUESTION 25.

For a sketch of Scottish History—

See Earl of Rosebery, Section vi., page 354.

QUESTION 26.

How do events sustain Britain's claim to be champion of the weaker states ?

Review Chatham, Section ii., page 162.

Also compare Cobden, Section iii., page 111, and Gladstone, Section ii., page 254, and Grey, Section ii., page 270.

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QUESTION 27.

What measures were taken a century ago to protect Great Britain from invasion ?

See "The Invasion of England," Section ii., page 366.

Also consult "Defence of the Empire," Section vi., page 78.

QUESTION 28.

What Alliances were formed for "the deliverance of Europe" in the days of Napoleon ?

See Pitt's remarks, Section ii., page 333.

Read "The League of Nations," Section v., page 173.

QUESTION 29.

What arguments were used by Robespierre in demanding the death of Louis XVI. ?

Review Robespierre, Section ii., page 379.

Compare with Deseze, Section viii., page 117.

QUESTION 30.

What rôle did Danton play in the French Revolution ; and which of his sayings are regarded as voicing the very spirit of the Revolution ?

See G. J. Danton, Section ii., page 200.

Also read C. J. Fox, "On Peace," Section vi., page 184.

QUESTION 31.

What were the chief events in the life of Napoleon ?

Review R. G. Ingersoll on the "Man of Destiny," Section ii., page 287.

QUESTION 32.

What danger menaced the peace of Europe, following the division of Poland ?

Consult Palmerston on the position in Europe, Section ii., page 317.

Also read "On Peace," Section vi., page 184.

QUESTION 33.

The Revolution of 1848 in France led to the realization of some cherished socialistic ideals.

What was the outcome of these experiments in practical Socialism ?

Consult Alphonse Lamartine, Section iii., page 206.

For Socialism in Germany, see Section i., page 261.

QUESTION 34.

How did the blood of the first Martyrs of the Risorgimento (Resurrection) cement the Unity of Italy ?

Read Giuseppe Mazzini, Section ii., page 297.

Refer to Cavour, Section ii., page 146.

QUESTION 35.

Ancient Rome was for long the Mistress of the World.

What reasons were given by Cavour to show that Rome must remain the capital of Italy ?

See Count Cavour, Section ii., page 146.

Also Cardinal Manning, Section viii., page 230.

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QUESTION 36.

How was the World saved for Freedom ?

Read Lord Bryce, Section vi., page 51.

QUESTION 37.

For some strong reasons in favour of a permanent World Peace,—

See Lord Cecil, Section vi., page 60, Woodrow Wilson, Section vi., page 394, Lord Grey of Fallodon, Section v., page 173, and A. Briand, Section vii., page 9.

QUESTION 38.

How did the British meet the call of the Great War ?

Read W. S. Churchill, Section ii., page 166, and Lord Kitchener, Section ii., page 290.

QUESTION 39.

What were the conditions in Russia in the Middle Ages ?

See A. P. Stanley, Section vii., page 340.

QUESTION 40.

What hopes are there of future European peace ?

See Sir A. Chamberlain, Section viii., page 19, and A. Briand, Section viii., page 16.



READING LIST

Cambridge Modern History, 12 Vols.	
History of Modern Liberty, 8 Vols.	Mackinnon
Short History of the English People	Green
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Students' History of England	Gardiner
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Life of Stein	Seeley
The Making of Italy	Trevelyan
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Rise of the Dutch Republic	Motley

Subject :

**POLITICAL
HISTORY**

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INTRODUCTION

I. The general study of all human groups, political and non-political, from the earliest "hordes" and "totem-kins" to the latest forms of civilised associations, is called by the name of Sociology, which, as the word itself indicates, is the "study of societies." One branch of this general study is concerned with the *description* of societies, and more especially of primitive societies; and this branch is called by the name of Anthropology, which properly means the study of man, but is now in practice confined to the study of primitive man. Another branch is concerned with the *analysis* of the mental factors—the emotions, the instincts, and the tendencies of domination, suggestion, sympathy and imitation—which help to make society and are operative in society; and this branch is called by the name of Social Psychology. Political Theory is in one sense a branch of Sociology, since it is a particular study of a particular group—the civilised group which has attained political organisation. In another sense, however, Political Theory is independent of Sociology, and belongs to the sphere of Philosophy. It does not, except incidentally, seek to *describe* the forms of political society, or to *analyse* the mental factors—the instincts of leadership and loyalty; the tendencies of suggestion and imitation—which are operative in such a society. It seeks rather to *explain* why political society exists, and for what purpose it should exist. It is concerned with the problems of "why" and "wherefore"; and since these are the problems of Philosophy, it may be called a part of Philosophy. If we like we may call it a branch of Sociology philosophically treated. If we prefer, we may call it a branch of Philosophy dealing with the facts of political society. On the whole it is best to follow the second of these descriptions, and to regard Political Theory as a branch of Philosophy.

Political Theory may be distinguished from Political Thought. Political Theory is the speculation of philosophers, who are consciously reflecting on the political society of their times, and consciously seeking to explain its why and its wherefore. Political Thought is the general opinion of the members of the society itself, which influences what they do and determines the purposes for which they act as a society. Both are forms of thinking ; but Political Theory is the thinking of the Philosopher in his study, and Political Thought is the thinking of a whole community (or at any rate of its leaders) in assemblies and party meetings and elsewhere. Political Theory is what you find in Aristotle and Hobbes and John Stuart Mill : Political Thought is what you find in the Athenian Assembly in the days of Pericles, or in the Long Parliament in the Civil War, or in the Liberal Party in the days of Gladstone. The two are separate ; but the one may often influence the other. The political theory of Bentham, for instance, long influenced the political thought of the Liberal Party. Conversely, the political thought of their times has often influenced the political theory of philosophers ; and indeed, since no man lives entirely outside the thought of his times, this must generally be the case. In some countries political theory has influenced political thought to a great extent. This is true of France, a logical country, in which the theoretical doctrine of Liberty, Fraternity and Equality influenced the French Revolution, and has influenced French politics ever since. In other countries, such as England, the political thought of the general community, based on immediate practical considerations, has been the dominant factor, and has influenced the theorists. The general opinion of the Whig party, largely arising from the exigencies of the Revolution of 1688, colours, for example, the political theory of John Locke.

2. Political theory, with which alone we are here concerned, can only come into existence when two conditions are present—in the first place, an organised political society, and, in the second, a philosophic

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disposition, inclining men to wonder and to reason about the meaning of Nature and of human life. These two conditions were present together for the first time among the Ancient Greeks, and especially among the ancient Athenians, in the fifth century before the birth of Christ ; and it is at that time, therefore, that political theory first came into existence. In the course of its twenty-four centuries of development, from that time to the present day, we may trace three different phases, according to the three different forms which political society has assumed during that period. The first phase corresponds to the form of political society which we call the City-State—a form in which the cities of Greece and Italy, but particularly of Greece, were sovereign and independent, and, organised mainly on the basis of democracy, were engaged in a vigorous political life and constant political discussion. As an independent and sovereign society the City-State passes away with the conquests of Alexander at the end of the fourth century B.C. ; and we may accordingly date the ending of the first or City-State phase of Political Theory at that time. The second phase corresponds to the form of political society which we may call the Universal Empire—not that there was an Empire which was really universal ; but at any rate men conceived and talked of such an Empire. Such a form of political society appeared in the Empire of Alexander, was continued in the Roman Empire, and lasted into the Holy Roman Empire of the Middle Ages. In its final stage the Empire was a conception rather than a fact ; but it was a dominant conception of thought, and as such it became a basis of theory, until the age of the Reformation. We may date its disappearance, and with its disappearance the end of the second phase of political theory, in the beginning of the sixteenth century of our era, when Luther appeared before the diet of Worms (in 1521 A.D.), and the Protestant secession from the Universal Church (which had long been the counterpart and indeed the essence of the Universal Empire) gave the final blow to the long tradition of a universal society. The third phase

of Political Theory corresponds to the form of political society which we call the Nation-State. This form of society, struggling into existence from the fourteenth century, became triumphant in the sixteenth, especially in the Western countries of France, Spain and England. Machiavelli was the first prophet of its theory ; but all succeeding theorists have also been prophets, in some form or other, of the State which is also a Nation or People, and which stands face to face, in rivalry, or in a "concert," or system, with other similar States. To-day the conception of internationalism is establishing itself in political thought ; and we may hope that political theory will more and more add to the theory of the Nation-State the theory of the League or Universal Society of Nations. If it does, we may enter upon a fourth phase of theory which will be a combination and a reconciliation of the second and the third.

3. The theorists of the City-State are Plato, in his *Republic*, and Aristotle, in his *Politics*. We may say that there are three assumptions on which they proceed. First, the political unit is a city or municipality, the citizens of which are not so numerous (this is a saying of Aristotle) but that they may be addressed by a single speaker or be personally known to the civic magistrates ; and yet this small unit is sovereign and "self-governing" on its own account, and it is also independent and "self-sufficing," in the sense that it produces all its vital requirements for itself. (Actually Athens, at any rate, depended on the importation of foreign corn ; but "self-sufficiency" is none the less the postulate of the philosophers). Secondly, the members of the political unit are not equal before the law. Some are freemen, and others (in some states almost as many as the freemen) are slaves ; and of the freemen it is only a select few who, in the conception of the philosophers, are full citizens. In his *Republic* Plato limits the number of full citizens to 1,000 ; and even in a later work called the *Laws*, in which he seeks to broaden the scope of citizenship, he assumes a civic body of only 5,040 citizens. Inequality is thus the

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feature of the City-State : there is a graded hierarchy, first of citizens, then of freemen who are not citizens and lastly of slaves. Thirdly, the political unit is also a religious unit. There is no Church distinct from the State ; the gods are civic deities, and their priests are civic magistrates : " to worship the gods which the city recognises " (a thing Socrates, nominally at any rate, was put to death for failing to do) is a matter of civic duty and obligation, like service in the army or the payment of taxes.

So far, the City-State may seem to be far from impressive. It is so small that it hardly seems worthy to be called a State ; so much based on inequality, and even on slavery, that it may seem to us even repugnant ; so far removed from Christianity, that it does not even know a Church. And yet its very limitations made possible the measure of perfection which the philosophers thought that it might attain. Just because it was small, it might be an intimate society, with an intense and vivid life. Just because there was a privileged class, and because *noblesse oblige*, much might be required of the members of that class. Just because there was no Church, the State itself must be a Church, as well as a State, and must give that moral training in righteousness which Churches have since sought to give. The Greek philosophers accordingly conceived of the City-State as a moral society, which found the why and wherefore of its existence in the moral betterment of its members. The saying of Aristotle is famous. " The State came into existence for the sake of life, but it exists for the sake of the good life." That saying has influenced political theory ever since.

The *Republic* of Plato is a dialogue " concerning Justice," or, as we may more properly translate the Greek word (and as it is translated in our Authorised Version when it is used by St. Paul), " concerning Righteousness." Righteousness is defined as the discharge of function—to fill a station and to do its duties—in a civic community. In Plato's idea there are

three functions, and therefore three classes corresponding to those functions. There is the function of government, which belongs to the class of "philosophers," who know the purpose of the State and the means by which that purpose may be realised. There is the function of defence, which belongs to the class of soldiers, who have the courage and the sense of honour which makes them the natural allies and "auxiliaries" (that is what Plato calls them) of the governing philosophers. There is the function of labour and production, which belongs to the class of "farmers," who maintain the State by the work of their hands and the commodities which they produce. These three classes correspond to the three Estates of the Middle Ages—the clergy, the baronage, and the commons. It is with the first, and, to a less degree, with the second of these classes that Plato is concerned. In describing what they should be, and how they should act, he builds the first ideal State or Utopia. They must be leaders in righteousness for their city; and in order that they may be such Plato requires of them two things—first that they shall be trained for their work by a thorough system of education, and secondly that they shall be enabled to devote all their mind and all their strength to their work by being freed from all material anxieties and living under a system of communism. Plato's scheme of education embraces science and philosophy: it anticipates the curriculum of our modern Universities. His scheme of communism means that the "philosophers" and "auxiliaries," abnegating both family and property, live in common barracks, sharing in common both wives and children, and enjoying in common the commodities furnished them by the "farmers" for their subsistence. It is the first scheme of socialism, and yet it is obviously very different from any form of socialism now advocated. Plato was also the first advocate of the emancipation of women; for though he may appear to degrade them by advocating a system of community of wives for the two upper classes, he elevates them even more by making the wives of the philosophers and auxiliaries participate

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actively along with the men in the work of government and defence. The purpose of all his proposals is always clear—that all capacity for the service of the State should be elicited by education, liberated from the social and economic distractions of family and property, and enlisted for the one and only work of guiding the community in the way of righteousness.

Aristotle thought less of ideals than Plato, though he too, at the end of his *Politics*, sketches the outline of an ideal City. He was more conservative than Plato, and defended both the right of private property, as necessary “stuff” which each individual must possess and shape into the expression of a right will, and the existence of the family, as an institution which gives a moral discipline, and thus, like the State itself, exists “for the sake of the good life.” Though he may disagree with Plato about means, he has the same end in view; and the *Politics*, no less than the *Republic*, is based on the assumption that the City is a moral society, whose laws are intended not so much for the protection of legal rights as for the inculcation of moral virtue (they exist, he says, “in order to make the citizens good”), and which acts through a system of education designed to influence men’s characters and to make them virtuous after the pattern of virtuous laws. Just because it is a moral community, the City is regarded both by Plato and by Aristotle as essentially an educational institution for the training and perfecting of its members. It is on the education of the philosophers and auxiliaries, rather than on the system of communism under which they live, that Plato lays emphasis; and Aristotle’s brief sketch of an ideal City is mainly occupied with the system of education which it should give. In summary, therefore, we may say of the Greek philosophers that they regard the City in terms of morals and make the work of moral education the purpose and end of its being.

We cannot apply the whole of the theory of Plato and Aristotle to the modern State, but it is far more

germane than we might think at first sight. The philosophy of the small City-State still applies in some measure to the large Nation-State, and it will always apply so long as man is man, and continues to struggle towards a higher moral life, and to use the State (as he also uses his other institutions) for its attainment. We cannot indeed make the three assumptions which Plato and Aristotle made. In the first place, our States are Nations and not Cities; and where a City such as Athens had a total population of not much more than a quarter of a million, the numbers of a Nation may exceed forty millions. In the second place, equality, and not inequality, is the basis of our national life; and we have no room or condonation for slavery, which even Aristotle defended as part of the order of Nature. In the third place, the Church has now taken its place by the side of the State; and we should now ascribe to the Church some of the duties which the Greek Philosophers assigned to the State. (It is significant that many of the closest analogies to Plato's *Republic* are to be found in the mediæval Church, and not in any form of the State). With our different assumptions, we have, to some extent, a different theory. We have a broader and more democratic view of citizenship: we have a conviction of human equality. We believe that the State (as distinct from the Church) exists in order to secure rights, rather than to inculcate virtue—in other words, that it must secure the conditions (generally called "rights") under which a good life can be lived, rather than address itself to the direct promotion of goodness itself, which grows by the free choice and action of each man, and cannot be made by compulsion. But we still believe, and we must always believe, just as Plato and Aristotle believed, that the State is an institution directed to that higher moral life which is the goal of humanity, and that such a life is its ultimate purpose, even if its immediate action is directed only to securing "conditions" and protecting "rights." And it is to be remarked that the development of education in the great national States of the modern world shows an increasing approximation to Greek ideals. When

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we remember that our Board of Education, in a public document issued some twenty years ago, stated that the primary aim of public elementary education is "to form and strengthen character," we see that we are not, after all, so far removed from the Greeks in our theory of what the State ought to do.

4. The City-State was of short duration. It came to maturity about 500 B.C. As an independent political unit it was extinct by 300 B.C. Alexander of Macedon had by that time created what was regarded by his contemporaries as a universal Empire. It included part of Europe ; part of Asia ; and part of Africa. In Europe there was the newly formed national State of Macedonia and the cities (now no longer States) of Greece : in Asia there were the Greek cities of Asia Minor and the provinces of the old Persian Empire : in Africa there was Egypt, which had also been a province of the Persian Empire. The lessons of Alexander's conquests and Empire were apprehended and taught by a school of philosophers called the Stoics. Two lessons which they taught were the direct contradictions of two of the three assumptions which we mentioned above as characteristic of the theory of the City-State. The first was that there ought to be a single universal society of all humanity. Zeno, the founder of the Stoics, said that men ought not to live in separate Cities, each with its separate laws ; they should all be fellow-citizens in a single society. This society the Stoics, who believed in a single God who was the Reason or Word (Logos) pervading all the universe, called by the name of the City of God ; and the name descended to Christianity. The second thing which they taught was that all men were equal in this society ; that there was no real distinction between Greeks and "barbarians" ; that all in whom there was reason, a "fragment" of the divine principle, were equal in liberty as they were united in fraternity. These two lessons taught by the Stoics mark a great revolution in human thought. They are the preparation for Christianity, which also taught that there was a "Kingdom of

God," and that all men were equal as persons before God. And when the Christian Church emerged, and took its place by the side of the State, as it did definitely in the fourth century of our era, the third of the assumptions implied in the theory of the old City-State was gone ; and we are in a new and modern world.

It was not, however, until six centuries and more after the death of Alexander that this last change happened. In the meantime, both under the Macedonian Empire of Alexander, and under the Roman Empire of Augustus and his successors which absorbed its inheritance, the State, in a new and curious form, continued to be also a Church. The Emperors, in order to give cohesion to their Dominions, claimed divinity and were worshipped as universal Gods. Just as the civic deity of the goddess Athene had been worshipped at Athens, so the imperial deity of the divine Alexander or Cæsar was worshipped in their Empires. Religion thus remained an attribute of the State, which, in the person of its head, received the worship of its members. This was all changed in the fourth century of our era. If there had been one great revolution in human thought after the reign of Alexander, about 300 B.C., there was another and even greater revolution after the reign of Constantine, and during the century which began in 300 A.D. By the side of the universal Empire of Rome there now stood, recognised by it, the Universal Church of Christ.

In the period of history which then began, and which lasted for over a thousand years (we may call it roughly by the name of the Middle Ages), the belief in a single universal society steadily persists. St. Augustine writes "On the City of God" about 400 A.D. : Dante about 1300 A.D. writes "On Monarchy," and means by monarchy the rule of a single Emperor over all humanity. The note of the whole period is, not indeed internationalism—for there are no nations in our modern sense—but universalism, in the form of a single commonwealth of all the human race. This is a general and

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generally received assumption : and about this there is no debate. We must notice that this commonwealth was literally single. There were not two societies, one called the State and one called the Church. There was only one society, which was at the same time a State and a Church. We have spoken, it is true, of the Church taking its place by the side of the State. That was indeed what originally happened ; but as time went on, and all the members of the Empire became also members of the Church, the two fused into one another. There was one society which, if you regarded its ecclesiastical aspect, you might call a Church, and, if you regarded its secular aspect, you might call a State, but which, since in either aspect it contained exactly the same persons, was really single and undivided. There was, however, *one* division ; and here we touch a most important point. If there were not two societies, there were two governments. There was a Pope and clergy as well as an Emperor and officials. This is a new thing, and, as we now see, what really happened after the days of Constantine was that the Church took its place by the side of the State in the sense and in the form that a new ecclesiastical government arose by the side of what had before been the one and only government. In the old Roman Empire, which was a State that was also something of a Church, the Emperor had been Emperor, high priest (*pontifex maximus*), and even god. In the new mediæval Empire which is at the same time a Church the Emperor is only Emperor ; there is a totally separate priesthood, and its head is the Pope, who stands over against the Emperor. We have now to enquire, first what is the theory of the nature of secular government, and its nature and powers, which is entertained under these conditions ; and secondly, what is the theory of its relation to ecclesiastical government.

The very words "secular government" are significant. The word "secular" implies that government is restricted to things of this world ; that it is not concerned with the higher affairs of the human spirit ;

that there is another government for these affairs, which takes over the higher cares that once fell within the province of the civic magistrates. In this atmosphere the theory is developed that government is a consequence of the Fall of man from Grace. Before the Fall there was no government, for men needed none : there was no property, for all things were in common : there was no slavery, for all men were fit to guide their own lives. After the Fall government was instituted by God's ordinance, in order that the new and sinful nature of man might have its proper "remedy" ; and at the same time property and slavery similarly began. Instituted by God's ordinance, government is a divine institution ; but intended as it is to correct the results of the Fall, it is also a secular and earthly thing. These two elements are blended, with the emphasis sometimes on one aspect, sometimes on the other, in the political theory of the Middle Ages, which, like all theory and all knowledge in those ages, is generally clerical. We must not over-emphasise the secular and earthly aspect of government : the coronation ceremony, by which kings were hallowed for their work by the Church, always maintained a general sense of the divine institution of kingship. But it remains true that government was generally conceived by clerical thinkers to be concerned mainly with the punishment of wrong-doing and the maintenance of the conditions under which the Church (that is to say, the clergy) could do its loftier and more positive work. It is only when a layman like Dante attempts a theory of secular government that we find a higher conception, and that monarchy is regarded as a sovereign and independent agency for the substantive ends of liberty and universal peace.

The theory of the relation of secular to ecclesiastical government varied through the thousand and more years of the Middle Ages. The first definite theory of the relations of Pope and Emperor was enunciated by Pope Gelasius I. towards the end of the fifth century A.D. The Gelasian theory is a theory of two parallel and practically equal powers : the things that are

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Cæsar's must be rendered to Cæsar, and the things that are St. Peter's to St. Peter and his successor the Pope. But the Papacy grew steadily in pretensions and power ; and by the end of the eleventh century, during the pontificate of Gregory VII., this theory is being superseded by a new theory, which we may call the Gregorian. According to this theory there should be a rule of "righteousness" on earth (Gregory VII. uses the same word which Plato and St. Paul had used before), and "righteousness" must show itself in two ways. It must show itself in the absolute sovereignty of the Pope, as successor of St. Peter and Vicar of Christ, over the clergy and all ecclesiastical matters: it must show itself in the right of the Pope, as the supreme judge administering the law of Christ, to judge and correct—and if necessary to depose—even kings and princes if they go against that law or hinder its working. Parallelism thus gives place to a claim of superiority ; and this claim was vindicated when Gregory VII. excommunicated and sought to depose the Emperor Henry IV. The claim issued in a long dispute, which fills the theory of the rest of the Middle Ages, between papalist and imperialist writers—the former (among whom is St. Thomas Aquinas) claiming superiority for the Pope ; the latter (among whom is Dante) asserting the independence of the Emperor. One by-product of the dispute is worth mentioning. The papalists found it convenient to argue that the king was bound by a contract to his people, and that if he broke the contract, he could be rejected by his people. Such rejection by the people for breach of contract was a useful auxiliary to deposition by the Pope for violation of the law of Christ. It was in this way that the theory of a social contract first came into vogue. It was used by St. Thomas ; and he has accordingly been termed by Lord Acton the first Whig, because he used in advance the theory of the English Whigs of 1688. From this point of view it may be said that the clergy, seeking to limit secular government for the sake of their own rights, succeeded in limiting it also to the benefit of the people. The clergy may have repressed freedom of thought by

persecution ; but they also encouraged the cause of political liberty by preaching the doctrine of a social contract.

5. We now come to the last phase in the history of political theory—the phase of the theory of the Nation-State, which has been with us for the last four centuries. Modern history (as distinct from mediæval) begins with the Nation-State, about 1500 A.D., and its beginning is closely connected with the Reformation. The idea of a single universal society, at once a State and a Church, disappears ; and in its place we have the idea of several independent national societies, each of which is emphatically a State. The idea and the claim of ecclesiastical superiority also disappear—that is one great meaning of the Reformation—and in their place we have the idea and the claim, more especially in England, that the secular government, the king in parliament, is supreme in matters ecclesiastical as well as civil. This means two great changes—the change from one universal society to many national societies, and the change from a theory of ecclesiastical supremacy to a theory of the supremacy of the secular power. In one writer, Machiavelli, who wrote the *Prince* early in the sixteenth century, we find a theory of pure secularism. He was a believer in the ultimate unification of Italy on a national basis, and meanwhile he wished to see strong secular rulers introducing order into a disordered Italy. He divorced politics from religion and even from morals. The great thing was to keep order and maintain the State by any means : “ a prince,” he wrote, “ may often be compelled, in order to maintain the State, to go to work against charity, faith, humanity and religion.” Generally, however, the connection between politics and religion was still maintained in political theory down to 1648. It was an age of religious wars, and thus the religious motive still played its part in action and in theory. Two schools established themselves. One of these believed in a homogeneous national society, one in religion as in politics, controlled by a king ruling by

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divine right. This school, which we may call the Authoritarian, included the Anglicans in our own country and the Lutherans in Germany. The other school admitted the existence of the national society, but it claimed that churches other than the church recognised by the State had the right to exist within that society as separate and more or less independent societies. This was the school of ecclesiastical minorities: it was represented by the Calvinists and by the Roman Catholics of the Counter-Reformation, who wished to vindicate the rights of their church in States in which its members were in a minority. It espoused the doctrine of the social contract, because that doctrine limited the government and its rights of coercion: and we may therefore call it the Contractarian school.

The generalisation we have just made about these two schools is roughly true; but all generalisations admit of exceptions, and when we turn to consider the Authoritarian school, we have to admit that the facts do not altogether fit this general scheme. The first exponent of Authoritarianism was Machiavelli, who left no place for religion. The next was Bodin, a Frenchman who wrote *On the Commonwealth* about 1570, and had nothing to do with Anglicans or Lutherans. The other two chief exponents of the cause were Sir Robert Filmer, an orthodox Anglican whose *Patriarcha* was published about 1680 (though written long before), and Thomas Hobbes, who in his *Leviathan* (1650), by what seems a great paradox, combined a belief in absolute monarchy with the doctrine of the social contract. Bodin is famous as the first writer who clearly propounded the doctrine of sovereignty, afterwards adopted by Hobbes and by Austin—the doctrine that there must be in every State a determinate superior person or body of persons, in receipt of habitual obedience from the bulk of its subjects, which makes the law but is not itself bound by the law which it makes. Filmer was chiefly occupied with the doctrine of divine right—a doctrine much advocated by the English Church

throughout the seventeenth century—and he based it on the view that the king, by a long patriarchal succession comparable to the apostolic succession of bishops in the Church, exercised over the great family called the State the paternal power which always belongs to the eldest in lineal succession. How Hobbes reconciled absolute monarchy with the social contract we shall best see after we have considered what was generally understood to be the nature of that contract.

There are two forms of contract which may be imagined in the sphere of politics. One is the social contract proper, the contract of society, by which all the men in a given territory agree with one another to form and to be a political society. This contract constitutes a State in the sense of a political society. The other contract, which should not properly be called a social contract, but rather a contract of government, is that by which all the members of a political society, except the sovereign, agree with the sovereign that he should be sovereign on certain terms. This second contract constitutes a State in the other sense in which we use the word—the sense of a government. The mediæval doctrine of a social contract, which, as we have seen, was espoused by the clergy, was the doctrine of the second of these forms, and should therefore properly be called a doctrine of the contract of government. The same is true of the doctrine of contract held by the Calvinists and by many Roman Catholics in the period before 1648. The French Calvinist who wrote an *Argument against Tyrants* about 1580, to vindicate the rights of the Huguenots to worship in their own way, used the idea of a contract of government: so did the Scottish Calvinist George Buchanan, who wrote a work *On the Right of Kingship in Scotland* about the same time; and the Jesuit and other Romanist writers on politics generally followed the mediæval tradition, and taught the doctrine of a covenant between king and people. Hobbes followed a different line. He believed in the social contract proper, the contract of society, and not in any contract

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of government. The people, he argued, made a contract with one another to constitute a society, and thereupon they handed over all rights and powers—with no stipulations and on no terms, and therefore without any contract—to a sovereign who thus became absolute monarch of the society. Having made no contract, he is under no limitations, and cannot be opposed or deposed. Having received all rights and powers, he is sole owner of all sovereignty, and does not share his power with parliament or any other authority. It is on this point of the unity and indivisibility of sovereignty that Hobbes is especially emphatic. He is particularly clear that the monarch does not share power with the Church; and that he, and he only, controls doctrine and regulates belief. He is "Leviathan," and beyond him there is no other.

Hobbes in many ways marks the summit of the authoritarian theory which began with the coming of the Nation-State at the time of the Reformation. It is this theory—not indeed in the form preached by Hobbes, but rather in that preached by Filmer—which long inspired the Tory party. After Hobbes' time the vogue of Authoritarianism decayed. The course of English politics in the seventeenth century, marked by the Puritan Revolution which issued in the death of Charles I. and by the Revolution of 1688 which led to the virtual deposition of James II., was in favour of liberalism and the theory of the limited State. Contractarianism flourished: Locke was its prophet; and Locke influenced the French writers on politics in the eighteenth century, such as Montesquieu and Rousseau. But though Locke was a prophet of the social contract, which he preached in his *Second Treatise on Civil Government* (1690), he was like Hobbes in believing only in a contract of society. He did not, as is often said, advocate the idea of a contract between king and people, which institutes a limited government: he only advocated the idea of a contract of each with all, which constitutes a political society. Adopting the same basis as Hobbes, he drew very different conclusions, and

that for two reasons. In the first place he held, unlike Hobbes, that in the state of nature the right of property already existed, and there was already a system of natural justice. Hobbes believed that government found a clean slate when it came into existence : Locke believed that it found in existence rights of property and a system of natural justice which it was bound to respect. In the second place Locke did not believe that the people, after making a contract, gave the sovereign *all* powers and rights without any stipulation. On the contrary he held that they gave *certain* powers and rights (the right of property, for instance, is reserved) in the form of a *trust*, and that they might revoke those powers and rights if the trust were not observed. Locke thus inaugurates the period of the trustee conception of political power, which is so marked during the Whig predominance in the eighteenth century. The king does not *own* political power : he has it in *trust* from the people, for the benefit of the people ; and it is forfeited if it is not duly used for their benefit.

Locke's notions not only dominated England in the eighteenth century : they spread, as we have said, into France. Montesquieu, in his work *On the Spirit of the Laws* (1748), was impelled by reaction against the despotism of the *ancien régime* in France to preach the cause of political liberty ; but he did not use any doctrine of contract. He believed that institutions grew, and that their growth depended on natural factors such as climate : they were not made by any act of contract. He would secure political liberty through the division of the three powers, and by entrusting the executive power to one set of hands, the legislative to another, and the judicial to a third. The germ of this idea may perhaps be traced in Locke. It is in flat contradiction to Hobbes' doctrine of the unity and indivisibility of sovereignty. Montesquieu's idea attained great vogue, the more as he had pointed to the English constitution of his time as a perfect example of division of powers. It was adopted by English theorists such as Blackstone and Paley : it had some

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influence on the making of the constitution of the United States, which is based on a system of division of powers. The other great French writer on politics during the eighteenth century, Rousseau, was more directly indebted to Locke. His treatise *On the Social Contract* (1762) is a mixture of elements from Locke with elements from Hobbes, and of both with elements borrowed from the Greeks. Like both Hobbes and Locke, he believes only in a contract of society, and not in a contract of government. Like Locke, he believes in the cause of popular right ; like Hobbes, he believes in the omnipotence of government. He can believe in both at the same time, because he identifies the people with the government. The people, when it has made a contract of society, proceeds to give sovereign rights and powers—to itself. It imposes no limits upon itself (why should it?), and the sovereignty of the people is thus as unrestricted for Rousseau as was the sovereignty of “ Leviathan ” for Hobbes. Rousseau does not believe in “ natural rights,” as Locke had done : the absolute sovereignty of the people would be fatally limited if it had to respect such rights. On the other hand (and this is where he borrows from the Greeks) he believes that the sovereign people is, or should be, a moral being of a collective order, guided by a “ general will ” which is general, not in the sense of being the will of the general run of the citizens, but in the higher sense of being directed to the general good of the citizens. It is this last element in his theory which has perhaps been most important.

The theory of a social contract played a large part in the history of political theory from the days of Gregory VII. (1076) to the end of the eighteenth century, and even afterwards. What is its value? Practically, it has done good service. It has served as an argument for religious liberty, and has helped to vindicate the right of non-conformity to exist : it has served as an argument for political liberty, and it watched over the birth both of the Dutch Republic and of the Whig party in England. But when we consider it philosophically,

the theory of a social contract has its defects ; and those defects have sometimes resulted in grave practical disadvantages. It is not an historical fact that a contract constituted the State. The State has been created by human sociability, resting on the fact or the feeling of common kinship, and it has been welded into shape by the force and energy of great personalities. The patriarchal theory of Filmer is nearer to historical facts than Locke's theory of contract ; and the very word Nation (which indicates a group united by common *birth*) is itself a suggestion that the national State owes little to contract. On the other hand it must be admitted that many of the theorists who wrote about contract were not writing historically. They did not mean that there *had* been a contract, but rather that the members of a State, both rulers and subjects, ought to act *as if* there had been a contract, and that, if they acted in that way, they would be acting to their own best advantage. The contract, like the straight line of Euclidean geometry, is a postulate rather than a fact. What Locke and his school meant was that the nature of a State was best conceived in terms of a legal association, and that we must therefore postulate a contract as its basis. The State was not a moral community, as the Greeks had said : it was not a religious society with a separate secular government for secular affairs, as the Middle Ages had said : it was just a legal association, of the sort that is made by contract. But does the State belong to that category ? Burke, who had reflected profoundly about politics, even if he had not evolved any particular political theory, said that it was not. " The State ought not to be considered as nothing better than a partnership agreement in a trade . . . to be taken up for a little temporary interest, and to be dissolved by the fancy of the parties." It was, he maintained, a partnership in every virtue and in all perfection ; and it was a permanent partnership, knitting the living to the dead. In a word, it aimed at higher things, and it was far more durable, than any association based on contract. This is very true. We do not, as a matter of fact, act as if

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the State had only a contractual claim upon us: we give it a loyalty which may issue in the sacrifice even of our own lives. The language of contract is too niggling to express its nature. It leads to legal carping, which cannot do justice to the claims of the State and the duties of its members.

If the State cannot be properly viewed in terms of law, as a legal association based on the principle of contract, in what terms must it be regarded? May we not answer, as the Greeks answered, that it must be regarded in terms of morals? It is a moral society, united for moral purposes, and it is based on the common moral will of its members to live a life of a moral quality. This is the answer of the German idealist philosophers, especially Kant and Hegel, at the beginning of the nineteenth century. It is true that some of these philosophers, more particularly Hegel, so exalted the State that they made it a god which could never do wrong; and this side of their teaching appeared in the principles which guided Germany just before the Great War and during much of its course. But in its more modest form, and as it appears for example in Kant, the German idealist theory of the State must always command respect. The State, this theory runs, is a moral institution, but it cannot directly make men moral. Moral action must be action proceeding from the free choice of the individual person: and if the State commands an act, and the act is done under the compulsion of that command, the act is morally neither good nor bad, but simply neutral. But the State *can* ensure the conditions under which free moral development of persons is possible: that is to say, since these conditions are what we call rights, it can guarantee rights—the rights of personal liberty, of freedom of thought and discussion, and the like. T. H. Green, an English follower of the German idealists, defined the function of the State as consisting in “the removal of hindrances” to moral development; and from this point of view, we can see how the State, seeking to remove the hindrance of ignorance, may

give the right of education to all its members. A State which was a legal association would not seek to educate its members and to "form and strengthen the character"; for such action would be beyond its sphere. It is because the State is a moral society that it does such things. And the more it regards itself as a moral society, "existing for the sake of the good life" of its members, the more will it concentrate on education. For education is the one way of moral development.

Yet there is a strain in the temper of the English nation which will not let it readily incline to any theory or practice of the State which makes much of it and its mission and powers. That strain we may call by the name of individualism. It has many causes. Montesquieu thought that one cause was the vices of the English climate, so many and so various that the Englishman fell into splanetic disgust, and, being ready to throw away his life for no obvious reason, would surrender it very cheerfully rather than suffer any infringement of his individual liberty. There may be such a peculiar "humorousness" of Englishmen, which is a cause of this strain of individualism. More certain causes are to be found in our law, our religious development, and our economic practice. Our law is based largely on a tradition of "the liberty of the subject," and that tradition has affected our general thinking. Our religious development has been marked, ever from the time of Queen Elizabeth, by the existence of non-conformity, challenging the right of the State to have any say in matter of religion, and claiming the right of the individual to worship God freely. Our economic practice, at any rate since the influence of Adam Smith's teaching became effective, has been in the direction of free individual enterprise, unshackled by any "protection" of the State. The theory of the Social Contract, as it was advocated by Locke, was congruous with all these factors; for it was a theory of the limited State and the natural rights of men to their property. But even more congruous with these

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factors, and peculiarly English in its character, was the theory of Utilitarianism, which was taught by Bentham from 1776 onwards, was adopted by his great disciple John Stuart Mill, and largely affected English thought and action for much of the nineteenth century. There is no talk of social contract or of natural rights in Bentham. He puffed such things away as fables. He brought what seemed good common sense to his thinking. "We all want happiness," he argued, "and we all accordingly want what is useful in increasing our happiness. And we are each the best judges of our own interest, and of what makes for our own happiness." On this foundation—if we assume, as Bentham did, that one man is as good as another—the purpose of the State may be said to be the greatest happiness of the greatest number. When the State has to decide any issue, it is best to set as many as possible to vote on the issue (this is democracy), because the greatest number will be likely to know what makes for the greatest happiness of the greatest number ; and anyhow, if a few are allowed to decide (which is oligarchy), they will seek their own happiness, which will be selfish (not that the happiness of the many is anything more, but it is more wide-spread), and they will pursue their own interest, which will be a "sinister interest." But the State need not decide very much ; and the best thing, whatever the form of State (and even if some form of democracy is preferable), is that the individual himself should be as free as possible to think, to speak, and to act as *he* thinks best.

This is a crude statement of the Utilitarian position, and of the individualism which was so essential a part of it. It has had great vogue ; but it has really failed. Its motto was that the State should leave things and persons alone ; but the State cannot afford to do so, because things and persons left alone may go to ruin.*

* 'The generation which admired Bentham and Smith,' the writer has said in a lecture, 'believed that men could "judge of their own interests" who could not, and that "interests were harmonious" which were not. And so they left men and interests alone. Unhappily people do not always swim when they are thrown into the water to learn. They may sink. Those who survive will say how bracing the cold plunge was. That is the better side of individualism. Those who lie at the bottom have nothing to say.'

By Factory Laws, by Workmen's Compensation Acts, by Education Acts and other Acts, the State has found itself compelled to look after those who could not look after themselves, and to remove obstacles which were insuperable to individual effort. The action of the State in the last fifty years does not square with the Individualism of the Utilitarians ; and a theory which recognises the State as a moral community, bound by moral obligations inherent in its nature to promote the moral well-being of all its members, is the only theory which is true to life—with which, after all, if the truth is in them, all theories must fundamentally agree.

One last word. Political theory has been greatly influenced by the analogies which it has used in seeking to express the nature of the State. The Contractarians said that the State was like a legal association : the Utilitarians would not hear of contract, but at any rate they made the State like an association of enlightened business men, ready to combine for some common elementary purposes, but preferring to go their own way whenever they could. But there is another analogy, which has often been used and is really far more applicable. This is the analogy of a living body. This analogy (it is only an analogy, and it breaks down if it is pushed too far, as it was by Herbert Spencer) has latterly been reinforced by all the biological advances of the nineteenth century. We may say of the State, as St. Paul said of the Church, that it is like a body, "fitly joined and knit together by that which every joint supplieth." Its unity, like that of a living body, is organic : if any part or member is diseased, the whole body suffers : the purpose of every part is to help the well-being of the whole, and the well-being of the whole is the well-being of every part. Our last word about the State may therefore be that it is a moral community, seeking to live a moral life, which is like a living body in the interdependence which knits together all its members in the endeavour to attain that life. ^d

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THE COURSE

QUESTION 1.

Illustrate and explain the importance of paternal power in primitive Societies.

See Sir Henry Maine, Section vi., page 268.

QUESTION 2.

What light do the speeches of the Greek Orators throw on the character of politics in the Greek City-State of Antiquity ?

See Demosthenes, Section vi., page 114 ; Isocrates, Section v., page 211 ; Æschines, Section vi., page 6 ; and especially Pericles, Section vi., page 331.

QUESTION 3.

The Athenian popular leader, Cleon, held "that a democracy is incapable of ruling an Empire." Discuss this view.

See Cleon, Section viii., page 58.

Consult the various speeches on the British Empire and its colonial problems, and consider whether the character of that Empire contradicts the view of Cleon. (See Question 23).

QUESTION 4.

Do the speeches of Cicero and Cæsar about Catiline show any grasp of political problems at Rome comparable with that shown by the Greek orators in the Greek City-State ?

See Question 2, and consult Cicero, Section viii., page 42 ; and Cæsar, Section vi., page 56.

QUESTION 5.

Discuss the problem of the relation of the civil to the temporal power as it has shown itself in the history of Italy.

See Cavour, Section ii., page 146 ; Crispi, Section ii., page 193 ; and Cardinal Manning, Section viii., page 230.

QUESTION 6.

Discuss the importance of Luther's speech at the Diet of Worms in its general historical bearing.

See Section v., page 268.

QUESTION 7.

To what extent can the political principles of Machiavelli's "Prince" be defended ?

See Treitschke, Section v., page 369.

QUESTION 8.

Illustrate from the example of John Knox the attitude of the Calvinists towards secular governments.

See Knox, Section iii., page 199.

QUESTION 9.

On what grounds can it be maintained that there is a divine right of Kings ?

See James I., Section vi., page 233.

QUESTION 10.

In what circumstances, and on what grounds, did the leaders of the opposition to Charles I. claim that subjects had a right of resisting governments ?

See Hampden, Section iii., page 171 ; and consult, in the same Section, Clarendon, page 91 ; Falkland, page 164 ; Holborne, page 178 ; and Waller, page 376.

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QUESTION 11.

Illustrate from the speeches of Cromwell his ideas about government and the position of religion in the State.

See Section viii., page 76.

QUESTION 12.

What was the difference between the principles of Filmer and those championed by Sidney and the Whigs ?

See Algernon Sidney, Section viii., page 309.

QUESTION 13.

One of the principles of the English Constitution is the sovereignty of parliament. In what ways was the House of Commons misinterpreting that principle in the first part of the reign of George III. ?

See Lord Chatham, Section iii., page 76.

QUESTION 14.

Discuss the political principles implied in Chatham's attitude to the American Colonists in 1777.

See Section ii., page 153.

QUESTION 15.

Illustrate from Burke's speeches impeaching Warren Hastings his conception of the British government of India as being in the nature of a trust for the benefit of the people of India.

See Section iii., page 13 ; and consult Sheridan, Section viii., page 283.

QUESTION 16.

On what theory of the position of the French monarchy could the trial of Louis XVI. in 1792 be attacked or defended ?

See Deseze, Section viii., page 117 ; and Robespierre, Section ii., page 379. Compare the speech of Finch against those responsible for the trial and execution of Charles I., Section vi., page 179.

QUESTION 17.

What were the arguments for resistance to the English government used by the Irish rebels about 1800 ?

Compare them with the arguments of Hampden, about 1640, for resistance to Charles I.

See Question 10 ; and see in Section vi., Robert Emmet, page 166 ; Baron Plunkett, page 337 ; and Wolfe Tone, page 374.

QUESTION 18.

On what grounds have slavery and traffic in slaves been condemned ?

See Pitt, Section ii., page 338 ; and Wilberforce, Section iii., page 396.

QUESTION 19.

Discuss Cobden's conception of the political value of Free Trade.

See Section iii., page 102.

QUESTION 20.

What was Mazzini's conception of the rights and duties of the Nation ?

See Section ii., page 297.

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QUESTION 21.

Discuss and appreciate Ruskin's views upon War.

See Section iii., page 299.

QUESTION 22.

Does the foreign policy pursued by England imply the presence of any international ideal ?

See in Section ii., Asquith, page 10 ; Beaconsfield, page 33 ; Bright, page 133 ; Gladstone, page 254 ; and Palmerston, page 317.

QUESTION 23.

By what means has the autonomy of the British Dominions been made compatible with the Unity of the Empire ?

See Gladstone, Section ii., page 250 ; and Smuts, Section ii., page 386.

QUESTION 24.

Illustrate from the example of the Commonwealth of Australia the causes which make for federation and the nature of Federal Systems.

See Deakin, Section i., page 166 ; and Sir George Grey, Section viii., page 202.

Compare Monroe on federal experiments, Section iv., page 200.

QUESTION 25.

Explain the system of division of powers in the constitution of the U.S.A.

See Chief-Justice Marshall, Section vi., page 281.

QUESTION 26.

What is the importance of "convention" in the unwritten constitution of this country?

See H. H. Asquith, Section i., page 14.

QUESTION 27.

"The suffrage should remain a privilege, and not a right." Discuss this dictum.

See Beaconsfield, Section i., page 44; Chamberlain, Section i., page 134; and John Wilkes, Section iv., page 392. Compare the arguments of Mrs. Pankhurst for women's suffrage, Section iii., page 251.

QUESTION 28.

"The same logic which leads us to desire an extension of the franchise points also to an extension of education." Discuss this saying.

See Fisher, Section i., page 221; and Danton, Section ii., page 203.

QUESTION 29.

What is the basis, and what are the limits, of the right to freedom of thought and its expression.

There are naturally many speeches on this question in the Course. See especially Erskine on behalf of Tom Paine, Section i., page 201; Cobbett in his own defence, Section iii., page 94; Curran on behalf of Finnerty, Section iii., page 131, and on behalf of Rowan, Section iii., page 136; Talfourd on behalf of Shelley's publisher, Section iii., page 359; Milton on behalf of a free press, Section iv., page 195; and Hamilton on behalf of the printer Zenger, Section v., page 186.

QUESTION 30.

What should be the position of the military forces in a State?

See Bismarck, Section ii., page 92; and Pulteney, Section iii., page 287.

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QUESTION 31.

How would you define "civilisation" ? On what conditions does its growth depend ?

See Guizot, Section i., page 253 ; and Goldwin Smith, Section iv., page 296.

QUESTION 32.

Estimate the influence of great personalities in the growth and development of communities.

See Emerson, Section viii., page 165 ; and Carlyle, Section v., page 111.

QUESTION 33.

Does liberty imply (a) the absence of legal restraint, or (b) the presence of a legal system ?

See Cousin, Section iii., page 121 ; and Pym, Section vi., page 346.

QUESTION 34.

Would you agree, from your experience, that a great war forces a country to organise itself for the time being on the lines of Socialism ?

See Curzon, Section i., page 149 ; and Lloyd George, Section ii., page 223.

QUESTION 35.

Discuss the political problems raised by the immigration of coloured races into a country mainly inhabited by a white race.

See Lord Crewe, Section i., page 135.

QUESTION 36.

Discuss the functions and duties of the press as an organ for expressing public opinion.

See Lord Rosebery, Section iv., page 262 ; and Lloyd George, Section iii., page 168.

BOOKS RECOMMENDED.

GENERAL.

- Sir F. Pollock *History of the Science of Politics.*
- W. A. Dunning *A History of Political Theories* (in three volumes: vol. I., to Luther; vol. II., from Luther to Montesquieu; vol. III., from Rousseau to Spencer).

THE CITY-STATE AND ITS THEORY.

- W. Warde Fowler *The City-State of the Greeks and Romans.*
- E. Barker *Greek Political Theory: Plato and his Predecessors.*
- A. C. Bradley *Essay on Aristotle's Conception of the State in Hellenica*, a volume of essays edited by E. Abbott.

Plato's *Republic* and Aristotle's *Politics* are both translated by B. Jowett.

THE UNIVERSAL EMPIRE.

- Viscount Bryce *The Holy Roman Empire.*
- E. Barker Chapter in *The Legacy of Rome*, a volume of essays edited by C. Bailey, on *The Conception of Empire.*
- O. Gierke *Political Theories of the Middle Age*, translated by F. W. Maitland.
- J. N. Figgis *The Political Aspects of St. Augustine's City of God.*
- A. J. and R. W. Carlyle, *Mediæval Political Theory in the West*, vols. I.—IV.
- F. C. J. Hearnshaw has edited a volume of Essays by different writers on *The Social and Political Ideas of Some Great Mediæval Thinkers.*

THE NATION-STATE.

- A. F. Pollard *Factors in Modern History.*
- J. N. Figgis *From Gerson to Grotius.*
- G. P. Gooch)
H. J. Laski) Volumes in the Home University Library
W. Davidson) on Political Theory in England from
E. Barker) Francis Bacon to the present time.
- T. H. Green *Principles of Political Obligation.*
- B. Bosanquet *The Philosophical Theory of the State*

The chief original writers are :

- Machiavelli *The Prince.* Translated by N. H. Thomson.
- T. Hobbes *The Leviathan*, c. 13—30.
- J. Locke *Second Treatise on Civil Government.*
- J. J. Rousseau *The Social Contract.* Translated in Everyman's Library.
- J. S. Mill *Essays on Liberty and Representative Government.*

Subject :

PSYCHOLOGY

SPONSOR:

DR. WILLIAM BROWN

WILLIAM BROWN, Psychologist, was born Dec. 5th, 1881, the son of a schoolmaster. He received his education at Horsham Grammar School, Christ Church, Oxford, and King's College Hospital, London. Dr. Brown stood first on the list in the Preliminary, Junior and Senior Oxford Local Examinations, and gained an open scholarship at Christ Church. He took three Honour Schools at Oxford, viz., Mathematical Moderations, Natural Science, and Literæ Humaniores. In 1906 he won the "John Locke" Scholarship in Mental Philosophy in the University of Oxford. In 1910 Dr. Brown became Doctor of Science and Carpenter Medallist. Seven years later he became Doctor of Medicine (Oxon).

During the War he was Neurologist to the Fourth Army, B.E.F., France.

Dr. Brown, the author of several books on psychology, is Wilde Reader in Mental Philosophy at Oxford University.

Publications:—*Psychology and Psychotherapy; Suggestion and Mental Analysis; Talks on Psychotherapy; Mind and Personality; Essentials of Mental Measurement* (with Prof. Godfrey Thomson). Dr. Brown has contributed to the *Lancet*, *Journal of Mental Science*, *British Medical Journal*, *British Journal of Psychology*, *Hibbert Journal*, and other journals.

INTRODUCTION

The Psychologist addresses himself to the study of the mind, which J. S. Mill defines as the sentient subject, or what is usually called consciousness. We do not know what consciousness is, and will not therefore waste time attempting to define it. We experience it as the sum total of our sensations, emotions, desires, memories, and other psychic phenomena. We only experience it when the *associative memory* is working. Associative memory is the function by means of which we associate what is happening in the present with something which we have experienced on a previous occasion. Consciousness depends on the activity of a part of the brain which is called the cerebral cortex. It is not proved at present that energy transformations in the material substance of the brain are necessary for consciousness; but we know that consciousness ceases when the supply of blood and oxygen to the brain fails, or when certain other temporary influences are brought to bear on its substance. Fainting, and loss of consciousness under chloroform, are such interruptions of cerebral activity.

We experience consciousness as a continuous stream of successive states of mind which are always changing, but which are linked together as parts of one unbroken whole. Consciousness is not "impartial." It selects some and rejects others of the objects presented to it.

What is called the ego, "soul" or personality, of the individual is a complex of those constituents of associative memory which occur most frequently. Among these are the visual image of the individual's own body, certain sensations of touch, the sound of his own voice, his particular interests and cares, etc. It is not a definite unit. It varies for the same person at different periods. The ego of the child is vastly different from that of the man of middle life.

The ordinary functions of the body, like breathing, can take place without our being aware of them. By far the greater part of the workings of the nervous mechanism on which our behaviour depends takes place unconsciously. Each of us has an immense store of unconscious memories, habits, complexes, etc., which play a large part in determining behaviour ; and also a store of primitive inborn tendencies which operate without entering the field of consciousness. This part of the mind is called the subconscious or unconscious. Goddard illustrates the relation of the conscious to the unconscious by the analogy of the iceberg, of which seven-eighths are submerged, and only one-eighth visible.

The unconscious is dominant when we perform activities which do not involve thought ; it is always at work, influencing our actions without our knowledge. It takes complete charge when the rational and moral control of the mind is withdrawn, as in states of great emotion or in some diseases. It is regarded "as embodying the lower and more obviously brutal qualities of man," those which mattered most when man was in the animal phase of his history.

This lower stratum of the mind is irrational, imitative, credulous, and lacks all individuality, will, and self-control. This personality takes the place of the normal personality during hypnosis and also when the individual is one of an active crowd, as, for example, in riots, panics, and so forth. (See "The Herd Spirit," Section vii., page 134).

Into the Unconscious mind are driven those thoughts and tendencies which convention forbids us to admit or acknowledge, for reasons of shame, self-love, and the like. Especially is this the case with the sexual instincts, which, having in many cases to be severely repressed, often operate entirely in the unconscious ; and only pass the threshold of consciousness in disguised and unrecognised forms, such as religious fervour, hysteria, gross credulity, etc. The enormous part the Unconscious plays in human affairs, its responsibility in shaping character, its general immense significance, constitutes the special revelation of the New Psychology.

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Our knowledge of the unconscious sources of behaviour has been mainly derived from the method of investigating the mind known as psycho-analysis. This is a study of the relationship between the constituents of consciousness and the relationship of these to behaviour and to the unconscious. It proceeds by the same scientific method as that by which the chemist and physicist study the relationship between material phenomena. By conversation with questions addressed to, and examination of the dreams of the subject, it discovers the subconscious motives which underlie the behaviour and thoughts of the conscious personality. The net result is to inform us that though consciousness is the flag we fly at the mast-head it is not the rudder that steers our course through life.

To awaken consciousness a stimulus must have a certain intensity. If you tickle the flank of a sleeping dog gently, the stimulation will excite scratching movements, but the dog will remain asleep. Similarly you can tickle a sleeping person and produce reflex movements without arousing consciousness. There is, as it were, a step over which the stimulus must climb, to "enter the house occupied by the ego." This resistance is picturesquely called "the threshold of consciousness."

Complete consciousness involves the possibility of every state of mind being associated directly or indirectly with the rest. When a bit of consciousness becomes detached from the rest, we speak of the dissociation of consciousness. The dissociated part of consciousness may then lead an independent life unknown to the ego, and cut off from its control. In somnambulism, and in pathological cases of "dual personality" or multiple personality, there is such a discontinuity. The oft-quoted case of the Rev. Ansel Bourne may be cited as an example:—

"On January 17th, 1887, the Rev. Ansel Bourne, an itinerant preacher, drew a considerable sum of money from a bank in Providence, and then entered a tramcar. This was the last incident he remembered.

He did not return home that day and nothing was heard of him for two months. On the morning of March 14th, however, at Norristown, Pennsylvania, a man calling himself A. T. Brown, who had rented a small shop six weeks previously, stocked it with stationery, confectionery, fruit and small articles, and carried on his quiet trade without seeming to anyone unnatural or eccentric, woke up in a fright and called in the people of the house to tell him where he was. He said his name was Ansel Bourne, that he knew nothing of shopkeeping, and that the last thing he remembered—it seemed only yesterday—was drawing the money from the bank in Providence.”

Cases where there are frequent interchanges between the two “personalities” or even between several dissociated “personalities” in the same individual are not uncommon. Some cases of “mediumship” exploited by spiritualists are examples of this kind. A person playing the piano, and at the same time thinking about something else, effects a slight temporary dissociation of consciousness. People whose minds work in “logic-tight compartments,” effect a dissociation between two rival systems of ideas (complexes) in their consciousness. Like Stevenson’s Jekyll and Hyde, they have two distinct “personalities,” or “souls,” which are in charge of their behaviour at different times. (See W. Brown, “Psychopathology and Dissociation,” Section vii., page 48).

We may define the Unconscious mind as the aggregate of all those mental processes of which we are unaware at a given moment. Some of these processes have been in consciousness before, and can easily be brought into consciousness again (the Foreconscious), others cannot be brought into consciousness without some special technique such as psycho-analysis or hypnotism (the Unconscious proper). The Unconscious mind owes its existence to “repression” which has taken place in the interests of civilization throughout the ages. This repression is repeated in the experiences of each individual in the course of social education.

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The function of the unconscious mind in Freud's view is to wish, so that every evidence of its activity is regarded as an expression of an unconscious wish. We see this plainly in our dreams. It is conceived of as surviving unchanged, and intact, in every adult person. Its infantile and primitive character is so incompatible with the civilized personality that he has a great resistance or instinctive opposition to allowing its contents to become known even to himself. These contents, however, have a tendency to enter consciousness and appear in the form of phantasies and dreams, neurotic symptoms, or frequently in common everyday mistakes, such as absent-minded acts, slips of the tongue or pen. (Refer to Section vii., page 119).

Barrington Gates has given the gist of the new psychology in the following lines:—

I am, they say, a darkling pool
 Where huge and cunning lurks a fool
 Childish and monstrous, untaught of time,
 Still wallowing in primeval slime.
 All powerful he with fang and claw
 To fill his red capacious maw,
 And not a thousand thousand years
 Have eased his belly, stilled his fears.
 But ever with dim consuming fire
 Swirl the slow eddies of desire
 About his sprawling limbs, and lull
 The torments of his brutish skull.
 He is most merciless, lone, and proud,
 There in the scaly darkness bow'd,
 And sleeps, and eats, and lusts, and cries.
 And never lives, and never dies.
 Nay, but above this stagnant night
 The lovely highways of the light
 Sweep on with winds and dawning flowers
 And stoop to touch its midnight hours.
 If I am he, I'm also one
 With all that's brave beneath the sun,
 With lovers' singing, and tall great trees,
 And the white glory of morning seas.
 What of this silence, so there stay
 Child's laughter to the end of day?
 And what of dark, if on the hill
 Eve is a burning opal still?

THE COURSE

QUESTION 1.

Was the Brain antecedent to Thought ?

See W. K. Clifford, Section vii., page 73.

QUESTION 2.

How are stigmata caused ?

See " Body and Mind," Section vii., page 77.

Refer to Mrs. A. Besant, Section i., page 86.

QUESTION 3.

How are " ghosts " perceived.

Refer to W. K. Clifford, Section vii., page 77.

See also C. G. Jung, Section iii., page 193.

QUESTION 4.

What do we mean by the " character " of a person ?

Consult " The Facts of Consciousness," Section vii., page 79.

QUESTION 5.

**Slips of the Tongue and the Pen are not mistakes :
how are they explained by psychology ?**

See Sigmund Freud, " The Psychology of Errors," Section vii., page 120.

QUESTION 6.

**What part in behaviour is played by the " Whisper
of the Herd " ?**

Consult Sir Francis Galton, " The Herd Spirit," Section vii., pages 141 and 145.

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QUESTION 7.

What is Conscience : its genesis and growth ?

Refer to Section vii., page 144.

QUESTION 8.

Attention and Concentration : where can we find numerous examples ?

See Sir William Hamilton, "Attention," Section vii., page 163.

QUESTION 9.

Are great men and great memories invariably found together ?

Refer to Sir William Hamilton, Section vii., page 167.

QUESTION 10.

Is Man the slave of habit ?

Consult Prof. W. James, "Environment and Mental Evolution," Section vii., page 171.

QUESTION 11.

Why does the nature of Consciousness imply limitation and change ?

See H. L. Mansel, "Conception of the Infinite," Section vii., page 180.

QUESTION 12.

What is the importance of "perseveration" in psychology ?

Consult C. S. Myers, "The Independence of Psychology," Section vii., page 212.

QUESTION 13.

What part is played by a "complex" in the mind ?

Refer to C. S. Myers, "Psychology," Section vii., page 212.

QUESTION 14.

For some Modern Applications of Psychology to Modern Life—

See Section vii., page 215.

QUESTION 15.

What is the attitude of the modern scientist towards the phenomena of “telepathy”?

Refer to Lord Rayleigh, “Telepathy and Spiritualism,” Section vii., page 254.

QUESTION 16.

Spiritualistic phenomena: can they be explained by science?

Refer to Lord Rayleigh, Section vii., page 249.

QUESTION 17.

What are some of the effects of dreams on ancient human beliefs?

Refer to Dr. Rivers, “Dreams and Primitive Culture,” Section vii., page 257.

QUESTION 18.

What facts are given to prove that dreams are the fulfilment of suppressed wishes?

See Dr. W. H. Rivers, Section vii., page 260.

QUESTION 19.

What does Freud mean when he speaks of the “Censor” of the mind?

Refer to Section vii., page 269.

QUESTION 20.

Why is the rôle of sex in psychology so important?

Consult Section vii., page 271.

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QUESTION 21.

In what way does the prelogical thought-system of the savage show likeness to the dreams of civilised mankind ?

Refer to " Dreams and Primitive Culture," Section vii., page 274.

QUESTION 22.

What are the psychological relations between magic, religion, and medicine ?

See " Mind and Medicine," Section vii., page 276.

QUESTION 23.

Buried memories : how are they best brought to consciousness ?

Refer to Section vii., page 280.

QUESTION 24.

How are the emotions and their bodily expressions connected as revelations of character ?

See Herbert Spencer, " The Psychology of Music," Section vii., page 331.

QUESTION 25.

What is the psychological theory of music ?

Consult Herbert Spencer, Section vii., page 337.

QUESTION 26.

To learn how to develop a fruitful way of thinking and avail ourselves of the forces of thought—

Refer to R. Steiner, Section vii., page 381.

QUESTION 27.

Where can we find examples of exercises to make a practical thinker ?

See Section vii., page 385.

QUESTION 28.

Why is it necessary that psychologists take into account the influence on the mind of the chemical secretions of the glands ?

Refer to Sir Edward Schafer, "The Human Post Office," Section i., page 381.

QUESTION 29.

What is the supposed nature of soul-substance ?

See "Dreams and Primitive Culture," Section vii., page 266.

QUESTION 30.

What is the attitude of contemporary science towards some modern psychic claims ?

Refer to Sir Richard Gregory, "The Meaning of Science," Section i., page 250.

QUESTION 31.

Where can we find some distinctions between Instinct and Intellect ?

See Dr. Robert Bridges (Poet Laureate), "Adult Education," Section vii., page 29.

QUESTION 32.

What proofs are there that we have a vast unconscious mind that is always active and of much vaster personal experience than our conscious reason ?

Refer to Dr. Bridges, Section vii., page 30.

QUESTION 33.

What is "multiple personality" ? Can it be explained as dissociation of the ego ?

See Dr. W. Brown, "Psychology of Personality," Section vii., page 40.

QUESTION 34.

How are mental obsessions and phobias explained ?

Consult Dr. W. Brown, "Psychopathology and Dissociation," Section vii., page 60.

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QUESTION 35.

Primitive belief in the soul: how did it arise?

See W. K. Clifford, "Body and Mind," Section vii., page 72.

QUESTION 36.

How does psycho-analysis help us to understand the vast knowledge of Shakespeare?

Consult Sigmund Freud, "The Psychology of Errors," Section vii., page 127.

QUESTION 37.

In what way does speech reveal character?

Refer to Sigmund Freud, "The Psychology of Errors," Section vii., page 126.

QUESTION 38.

What is the physical basis of consciousness?

Read R. J. A. Berry, Section i., page 72.
Compare Clifford, Section vii., page 77.

QUESTION 39.

How does psychology account for the universal belief in ghosts and phantoms?

See "The Psychological Foundations of Belief in Spirits," Section iii., page 191.

QUESTION 40.

Prayer: What is its effect on Consciousness?

Consult Section vii., page 63.

QUESTION 41.

Physics or Psychics: which is to rule in Modern Science?

See Professor Gregory, Section i., page 246.

QUESTION 42.

What are the three main sources of the primitive belief in spirits?

Refer to C. G. Jung, Section iii., page 195.



READING LIST

Principles of Psychology	William James
New Psychology	A. G. Tansley
Introductory Lectures on Psycho-Analysis	Sigmund Freud
Totem and Taboo	S. Freud
Psychology of the Unconscious	C. G. Jung
Psychological Types	C. G. Jung
Suggestion and Mental Analysis	William Brown
Psychology and Psychotherapy	William Brown
Mind and Personality	William Brown
Mind and Work	C. S. Myers
An Outline of Psychology	William McDougall
An Outline of Abnormal Psychology	William McDougall
The Psychology of Society	Morris Ginsburg
The Herd Instinct	Wilfred Trotter
Do the Dead Live ?	Paul Heuze
The Mind in the Making	J. H. Robinson
The Opium Eater (For the action of drugs on dreams)	De Quincey
Individual Psychology	A. Adler
Instinct and the Unconscious	W. H. R. Rivers
Psycho-Analysis	Ernest Jones

Subject:

PHILOSOPHY
AND ETHICS

SPONSOR:
JOHN LAIRD, M.A.

JOHN LAIRD, M.A., Regius Professor of Moral Philosophy, University of Aberdeen. Formerly Shaw Fellow in Philosophy, University of Edinburgh, and Scholar of Trinity College, Cambridge; Professor of Philosophy in Dalhousie University, Halifax, N.S., 1912-1913; Professor of Logic and Metaphysics, Queen's University, Belfast, 1913-24; Mills Lecturer in Philosophy, University of California, 1923-1924.

Publications:—"Problems of the Self," 1917; "A Study in Realism," 1920; "The Idea of the Soul," 1924; "Our Minds and Their Bodies," 1925. Various contributions to philosophical periodicals and other publications.

INTRODUCTION

The intellectual outlook of our modern European civilisation comes directly from the Greeks, sometimes, indeed, with faltering, and, as it were, subterraneously, but, on the whole, very clearly indeed. This is particularly evident in the case of the study we call philosophy—a Greek name for a Greek thing. To be sure, we have incorporated Hebrew and other traditions into our general outlook upon life and the world. We may even have cherished some little spark of our own. The Greeks, however, put order into a chaos of ideas. Their reflections blazed into an astonishing clarity within a very few generations, and lit a beacon for all succeeding time.

The Greeks were cleverer people than we are, and rather less experienced. For them philosophy (which is, being interpreted, the love of wisdom) included what we call liberal culture as well as what we call science ; and they supposed, over-confidently perhaps, that their reverent, enquiring and curiously direct minds could solve the broader problems of life, mind, deity and the sum of things with the same celerity and precision as a problem in geometry. Theoretically, they may have been right, and it may have been luck rather than the nature of things which guided Pythagoras when he discovered the celebrated theorem that bears his name (Euclid 1,47), and appeared to help him considerably less when he discoursed upon the plentitude of existence. For the most general things may very well be the simplest, if only we know how to handle them.

There is at least one respect, however, in which the history of the sciences has taught us something that the Greeks did not expect. Although Hippocrates the physician, and, in his way, Aristotle the philosopher, had a very proper respect for the virtues of experiment

and of the patient observation of Nature, it was characteristic of the Greek mind to prefer intellectual experiments to what we should now call laboratory methods. It is the modern world, and more particularly the seventeenth century, that have taught us the full importance of the latter ; and the lesson has brought an unlooked-for consequence. Experimental enquiries need so much time and patience and special training that no one can hope to do first-class work in more than a very few of them. On this account, as well as on account of the growth of the sciences and of scientific records, it is utterly impossible for anyone nowadays to take all knowledge for his province. Formerly this was not the case. Descartes (1596-1650) and Leibnitz (1646-1716) were among the greatest scientists as well as the greatest philosophers of their day, and even if they were not great experimentalists they may fairly be said to have pondered very thoroughly over everything that was worth knowing in their time. To-day this is quite impossible ; and although our own twentieth century has seen a very welcome renewal of the ancient alliance between philosophy and the sciences it is idle to deny that the two have drifted a great way apart. Philosophers, in other words, have been forced to become specialists themselves. They make it their business to specialise upon generalities ; and the scientists specialise upon their own departments. No one man can try to do everything. We may all try, however, to help one another.

One other point by way of preliminary. The confidence of the Greeks in the efficacy of intellectual reflection for truth's sake was matched by their trust in its moral benignity. Even if they did not always declare that virtue *was* knowledge and vice ignorance, the best of them were always very firmly convinced that rational thinking was the best way of life, the surest guide for statesmanship and civic affairs, the only road in which true nobility should be sought. For them, a life dedicated to wisdom and disciplined by the severest reflection, was both the most excellent, and,

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in the long run at least, the most useful. Consequently, ethics or moral philosophy (which is an attempt at the rational understanding of the best way of living) was, in their view, either identical with the general pursuit of wisdom, or, at the least, very intimately associated with it. The modern world is less confident in this matter, even if it does not flatly disbelieve it. Our civic life, we often think, is too muddled, too discordant, too thoroughly an affair of chance and mere opportunism, to be ever the business of philosophy, or, for that matter, of organised study; and good thinkers need not be good men. We do not want philosophers to be kings, or scientific experts either; and we often declare that a plain man's conscience is a better guide to conduct by far than any sophisticated theorising. Accordingly, ethical science is usually treated in modern discussions as a subject entirely separate from general philosophy. To the modern mind, in other words, metaphysical and moral philosophy, as we may call them, are not the undivided thing they were to the Greeks, but two very different things. I shall therefore consider them in as great independence as may be, and attempt to give a brief sketch of the main divisions of each of them, as each is studied at the present time.

The problems of metaphysical philosophy may be divided into two great sections of enquiry which are usually distinguishable although they are often most closely allied. These two main sections are ontology (or the examination of the most general characteristics of existence) on the one hand, and epistemology (or the general theory of knowledge) on the other. We shall begin, then, with ontology.

The general characteristics of space and time (which in their detail are the subject-matter of geometry and of physics) have afforded age-long problems for philosophy, and the recent *rapprochement* between philosophy and the natural sciences has yielded the happiest results in this field. Among the outstanding and the most persistent problems here, the continuity

and infinity of space and time, their relativity or absoluteness, and their relation to one another, are, and have always been, the first and chief. On the first point, the labours of mathematicians like Cantor have enabled us, for the first time, properly to define and in part to understand what is meant by the infinity of the immensities and by the eternity of the eternities. These thinkers have also illuminated the problem of the infinitely little, and so have done a very great service to all general thinking. On the second point, Einstein, the great physicist, has explored the nature of the relativity of space and time with a thoroughness never hitherto approached, and at the same time has re-organised our ideas concerning the third point (*i.e.* the mutual relations of the two). Instead of space *and* time—a pair of inexplicables somehow together—we are beginning to explore more intelligible relations within space-times (or within four-dimensional manifolds of events) and we have reason to hope that another generation will find the new ideas that are so hard for us, simple and readily applicable.

We may say, perhaps, that *movement* is the fundamental reality within which we construct the series that we call spaces and times. If so, the general problems of matter (or that which is moved) are still with us, but modern physics, with a large gesture, has succeeded in ridding itself of many of the perplexities of the older "billiard-ball" materialism, and has thereby come to terms once more with the best kind of philosophy. The new accounts of the structure of the atom, again, and the startling physical theory which is called the "quantum theory" have given us new eyes with which to regard these questions. In a word, these fields which a short time ago seemed so barren and futile in a philosophical regard, are now sprouting with promise.

The fact of life itself, animal and vegetable, has always afforded problems for the philosopher as well as for the biologist. Living things, in many ways,

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seem to belong to a different order from dead ones, and show a plasticity, an adaptiveness, a power of regeneration and reproduction which appear to be unique. If so, both the emergence of life from the inanimate (supposing that it did emerge) and the analysis of its character, present highly general problems that are not simply the concern of specialists in biology. The dispute between "mechanists" and "vitalists" (between those, that is to say, who believe that the whole of the behaviour of living things, could be explained, if only we knew a little more, in terms of the sciences of physics and chemistry, and those who believe precisely the contrary on the ground that life really is unique) is commonly supposed to sum up the matter, and is largely a question of general philosophy. The mind or the soul, again, is usually regarded as of a wholly different order from mere matter, and perhaps from the lower forms of life. Here again, therefore, we are presented with large general problems of philosophy. Despite appearances, are our minds really material, as the materialists allege, or do they "come from afar" (and show themselves to be in this sense supernatural) as many prefer to believe? How are our minds related to our bodies? May we suppose that physical nature strives (as it were) to produce minds or mind-like things as a sort of crown and bloom, or have we to stop short and declare, quite frankly, that two entirely different things, minds and bodies, enter for some inscrutable reason, into a temporary partnership? Problems such as these have engaged men's thoughts for many centuries, and are not likely to engage them less in the days that are to come.

These problems concerning the nature of the human mind are commonly supposed to have an important bearing upon man's value and his destiny, so that, although freedom and immortality may be properly (but partially) considered as scientific or psychological problems, they may also (and more adequately) be considered in the light of their philosophical significance. We have at least to ask whether our minds are a fitting

substance for that which we hope for ; and theology (which for Aristotle was " first philosophy ") undoubtedly contains a philosophy, and impels consideration of the greatest and the widest themes. Does the universe really contain a reason for its existence, justifying itself because it is eternal, perfect and divine ? Is the truth, in the end, that things could not exist unless they were impregnated with deity, or that, despite all apparent difficulties, the righteousness of the universe is the final reason why anything comes to pass ? In short, God, as well as freedom and immortality, is one of the great classical subjects of philosophical enquiry. Can his existence be proved by general arguments ? Is he something more than a demiurge (or great world carpenter) who made things and then sees them go ? What does religious experience testify in these matters, and how should we interpret its testimony ? Questions such as these may be put in many forms, some of which, perhaps, are archaic and transitory. They include, however, some of the most general as well as the most pertinent questions that can be asked concerning the sum of things.

This brief, abstract chronicle may serve to indicate some of the principal problems of ontology, and now we may note the existence of a branch of study, itself not pursued by any special science, which is midway between ontology and epistemology. We may call it critical philosophy for want of a better name, and explain it in the following way. When we reflect upon the nature of things either in a broad (or philosophical) or in a more specialised (or scientific) way, we readily observe that a great many notions (such as " substance " and " cause ") are used in all our thinking without any sufficient criticism of what they ultimately mean, or of how we may attain to certainty concerning them. When we say, for example, that both minds and bodies are " things " or " substances," and remember that minds seem to pass out of existence during sleep while the principal characteristic of physical things is their

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unbroken continuity, is it really possible to maintain that we mean the same thing by "substance"; and, if so, what is the common meaning of these apparently so different applications of the notion? A critical examination of the fundamental notions which all the sciences use and none considers except in the light of its own particular requirements, is one of the chief, and also one of the most useful, of philosophical enterprises. Certain philosophers, indeed, have defined their study as a "criticism of categories," meaning by a "category" some fundamental general notion of the type we have illustrated above.

These categories, then, exhibit the logical structure of the constitution of things, and are therefore ontological. It is impossible, however, to consider them at all adequately without also considering the validity of our knowledge concerning them; and this question of the validity of knowledge (or of the grounds and possibility of evidence, proof or certainty) is precisely that branch of philosophy which is called epistemology. Are our minds really capable of answering the questions that we set ourselves? Are they ever capable of doing so; and, if so, when and for what reason? If not, why not? More specifically, epistemology has to consider problems of the following kind:—In the first place there is the contention of general scepticism which maintains that our minds are always imperfect instruments and therefore that we should never put our confidence in them. (If so, it is hard to see what confidence we should place in this statement). In the second place there is the more moderate view that there are "imbecilities of thought" in certain stated departments. (If so, thought would at least have the merit of understanding its own limitations). In detail, there is special criticism of this or the other source of evidence—the evidences of our senses, say, or of some other particular faculty.

To illustrate:—Our knowledge of natural events is plainly derived from the senses—sight, hearing and the

rest. Have we, then, any sufficient reason for believing that the colours, sounds (and so forth) which we perceive are really independent of our minds, that the hills, for instance, which seem blue at a distance and brown close at hand are really both blue and brown, or that the different notes that we hear from the same motor horn at different distances are all independent of our position? To avoid this apparent absurdity it is usual to maintain that colours and sounds are "subjective" in the sense that they vary with the conditions of perception and are not independent of the observer. In that case, however, shapes and spatial qualities must also be "subjective" since the same arguments apply to them. The penny which looks round when we see it in front of us looks elliptical when seen from the side. The moon is not really the size of a sixpence even when it seems so. In short, if these arguments are sound (and plainly there are grounds for them) everything that we directly perceive is "subjective" in this sense, and there is a host of problems concerning the way in which we can conceivably become acquainted, through these "subjective" senses, with a Nature that is not "subjective." Our belief in the sciences, again (or, for that matter, what we call common sense) very largely depends upon the type of inference that is called induction; and our belief in the validity of inductions drawn from sense-perception has very many knotty points to perplex it. In the past, let us say, we have seen smoke and fire very constantly together, and therefore we expect them to go together in the future. But how can we show to demonstration that they must necessarily do so? Why is the future bound to resemble the past? How can we be certain that any crazy result may not occur in it? The mere fact that we expect it to resemble the past, after all, is not evidence. A pig expects his breakfast every morning and may find himself slaughtered instead.

These are among the difficulties of sensory knowledge and of inductive inference from it. There is, further, the problem whether our pride in the intellect may not

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be largely misplaced. It is at home, many philosophers declare, with its own abstractions and with nothing else in the world. We are fond of inventing reasons for all manner of things, but how do we know that the reasons apply? Is there not faith in this, rather than knowledge? When we are dealing with numbers and particles we have, rightly or wrongly, the greatest confidence in our logic. Have we the same confidence when we apply it to ourselves, or our fellows? Is logic likely to make a good administrator, or an understanding companion? And if not, why not? These questions, quite possibly, may be answered; but certainly they need discussion, and in some way, however hard we ponder, and however clear we take our notions to be, we have to consider whether these notions are something more than mere ideas, mere counters that we create and arrange. This may be one of the ways in which humility is taught us. If it is not taught in this fashion it is taught in some other. To see things after our own image is called anthropomorphism. To learn to correct our own image is a better thing, and is likely to make us humble. Thus epistemology, in the end, allies itself with ethics.

Let us pass, then, to ethics or moral philosophy. The province of this study, we may say, is the whole field of action in which good and evil have any influence; and more especially the conduct which may be guided or controlled by beliefs concerning these. Ethics is fundamentally a study in justification. It is the systematic exploration and critical evaluation of our standards of right and wrong. It investigates the reasons for what we ought to do—not merely explanatory reasons which describe the ways in which actions come about, but reasons which set forth the nature and the authority of actions which are right.

Now it seems pretty obvious that the only adequate reason why any moral agent *ought* to do this or that is that the action in question is the best he could possibly do, that this reason (if he could discover it) would be a

complete justification of actions in accordance with it, and that anyone who believes a certain action to be the best he can perform thereby admits an obligation to perform it. When this authority is obeyed, the obligation is self-accepted and self-imposed, for the entirely adequate reason that it is believed to be best. When it is not obeyed the authority is admitted in theory but flouted in practice. The principal subject of our enquiry, therefore, is the nature of good and bad, better and worse, the adequacy of our beliefs concerning them, and the manner and degree in which it is possible to achieve what we take to be best.

Concerning the nature of good and bad it is generally agreed that we learn the meaning of these terms in reflective experience upon the facts of approval or disapproval, preference and repugnance, and by habituation or participation in that which we praise and blame. There is still, however, an unsettled controversy upon the extremely intricate question of what this reflective experience has essentially to teach us. These disputes, quite plainly, have an important bearing upon the adequacy of our ideas of good and bad as well as upon the standards we evolve in terms of these ideas ; and although common sense and ethical theory are tolerably well agreed upon the broad outlines of human duty, there is nothing like complete agreement concerning what the best things are. Some speak of art for art's sake, some of pleasure for pleasure's sake, some of duty for duty's sake, some of efficiency for efficiency's sake. These warring sects, it is true, are probably rather like the blind sages who examined the elephant. Each is partly in the right (since all these things are good), and all are in the wrong (since no one of these things is the only good). If we grant, however, that all these things are good, it may clearly be very difficult to decide between them where they conflict, and to compare them either singly or in their combinations. It is always possible, moreover, that the best we can do at some times is not very good.

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“Therefore, though the best is bad, Stand and do the best, my lad,” is a dreary, but frequently a necessary, injunction.

The theory of pleasure for pleasure's sake, and the theory of duty for duty's sake, have probably had the greatest influence in the history of moral philosophy. The first of these (which is called hedonism) maintains that nothing except pleasure is good, and consequently that nothing else should be sought. (It is sometimes held that nothing else can be sought). This view need not be gross or selfish (as it may seem on the surface) because it may quite consistently maintain that the grosser pleasures are not true happiness but only the purer ones, and that what ought to be sought is not solely *our own* happiness but the greatest happiness of the greatest number. Despite this, the theory is unlikely to be true, since nearly everyone would admit that many things (truth, say, or beauty) ought to be sought for their own sakes irrespective of the pleasure they may bring. On the other hand all good things seem, in the usual case, to be experienced with pleasure, and so to be sources of happiness. The greatest happiness of the greatest number, therefore, may be a very good test of what is really best, and it is not unreasonable to maintain that our race, in the long experiment of living, has learnt, with some reason for confidence, what its purest satisfactions are.

The theory of duty for duty's sake is in one sense indisputable, since plainly we ought to do our duty if we know it. Indeed there is something immoral in the mere suggestion that our duty should be *good-for* anything other than itself. On the other hand, the theory seems incomplete since it does not tell us of itself what our duty is, either in general or in detail; and since we seem to have the right to ask why one course is our duty and some other not. To complete the theory, therefore, something more is needed, and the commoner form of the theory (sometimes called intuitionism) is almost certainly inadequate. This is

the view that everyone knows his duty since the general rules of right conduct are known to the conscience and known to be binding. If this were always so, it would be very hard to understand why conscience has spoken with such a very different voice in former ages or in different communities; but even apart from this, the difficulties of any such theory appear insurmountable. Let us take, for example, the duty of truth-speaking which is commonly supposed to be intuitively evident and is plainly a moral rule of the utmost importance. Even here there are serious difficulties. Should we always tell the truth in war-time and publish it in the press? If not, when should we tell it and how? (It is not enough to say that we should either tell the truth or keep silent, because our silence itself may mislead). Should a doctor always tell his patient the precise degree of his danger, or a voter always tell the truth to canvassers?

Again, granting that lies are forbidden, is it always possible to decide what precisely is a lie? A lie is not merely an inaccurate statement. If it were, every honest mistake would be a lie. Let us say, then, that every false statement made with intent to deceive is a lie. (I do not know what would be said of true statements made with intent to deceive, but let us pass the point). What, in this case, are we to say, of the very common circumstance in which we know quite well that whatever we say must be more or less deceptive, and choose the form of statement which we think, on the whole, will deceive the least? An overstatement or a one-sided statement on a preacher's part may be claimed to be justifiable on the ground that admissions of the other sort would be interpreted by his hearers as a confession of weakness. When the whole truth would be unintelligible to children a benevolent deception may well be better. Is it quite certain, even, that a popular lecturer who "cooks" his experiments, and occasionally "stretches a point," may not, on the whole, convey the fairest impression? I do not suggest that these examples are indisputable. On the contrary,

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I suggest that because they are disputable our duty in the matter cannot be entirely clear.

These examples of moral theories, and of the type of controversy which they arouse, have been selected partly on account of their historical importance, and partly because they illustrate as well as any others the delicacy and subtlety of the problems involved. It cannot be claimed, indeed, that ethics is an exact study in the sense in which the physical sciences are. If it may become one in time, it is still very far removed from this species of exactitude. On the other hand it may *matter* even more; and the longer, the more seriously, we ponder over it the better it is for us. It is at least as complicated as life and the mind since it has to consider what we can make of life and how we should use our minds. There is much in life, and much in the mind, that is still radically obscure. What we should strive for, therefore, is to employ all our patience in order to diminish a portion of this obscurity to the best of our powers.

It would be impossible, for example, to maintain truly that the cardinal problem of moral freedom has ever been made entirely plain, and yet it is entirely possible to remove some of the grosser misconceptions, and some of the most mischievous superstitions, that beset certain aspects of this perplexing theme. Thus, whatever our conclusions may be, we have no reason that is even plausible for dreading a fixed fate in which none of our efforts counts, or for supposing ourselves the victims of a compulsory bondage from without; and it is much to avoid these nightmares. To show this, some brief reflections should suffice. A fixed fate is something that is bound to happen to us, irrespective of anything we may do and entirely beyond our control. A compulsory bondage is a servitude towards which we contribute nothing and in which we have no choice whatsoever. Is it seriously to be supposed, then, that either of these suppositions corresponds to the facts, that our efforts make no difference to our condition,

that we never alter facts in accordance with our choice, that we are the prisoners of pain and fear and the threat of them, or of some other constraint or compulsion? On the contrary, if we were to be fatalists, we ought to conclude that it is our fate to be men; to be striving, restless, active beings who *do* take thought for the morrow, who *are* concerned with right and wrong, who may heed the counsels of experience and adjust their actions accordingly. In a word, while there are certain things that we cannot alter and other things that we cannot do, there are many things also that we can alter, and many different things that we may choose to do.

It may be urged, indeed, that this is a proof of our self-determination in certain matters, not of genuine freedom, and consequently that it is not enough. We did not make ourselves, but, on the contrary, were made; and although we may have modified some of our circumstances, in the main the alternatives that are open to us are limited by our capacities on the one hand, and by our age and our habitat upon the other. This seems pretty clear. Even the most vigorous apostle of freedom could scarcely maintain that we are responsible for our own birth (unless, indeed, he believes in our pre-existence and supposes that we all chose our future bodies and our earthly career from some mansion in the skies) and, even so, he could scarcely maintain that the seasons and the properties of the soil are what they are because we chose them to be so. Yet if we are born to choose and control ourselves and make a difference through our actions, it is hard to see that we are not born to be free—a conclusion which ought to satisfy the apostles of freedom.

Other illustrations might have been chosen in place of this one, and all of them, I think, would point to the same conclusion. It befits us, and it is of service to us, to reflect upon these matters to the best of our ability; and this, not for ourselves alone, or even for the sake of humanity, but in the wider, philosophical way which

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is not exclusively occupied with affairs of this planet. Ethical discussion, in the main, for quite obvious, and, on the whole, for quite sufficient reasons, has concerned itself with human good, human progress, and human perfectibility. We may study our companions "in fur and feathers," indeed, but we believe them to be sub-moral or unmoral altogether. We have no means of studying the inhabitants of other planets, if there are any; and apart from revelation the gods are also inscrutable. Yet goodness and righteousness, if they have any real authority, have it because they are what they are, and not on account of the human constitution. We cannot base our duty upon our psychology or upon the erectness of our stature, and we need not suppose that right and wrong lay hands upon us in a friendless universe, forbidding us to look anywhere for succour. "I a stranger and afraid, in a world I never made" does not necessarily express a rational opinion. Might not the world be far more terrible if we *had* made it? Are we never afraid of ourselves? Certainly we ought to do the best we can even if we have no one but ourselves to rely upon, but it does not follow that we, the children of Nature, may not find her our mother and most kindly nurse. Here again moral philosophy allies itself with metaphysical. If the scheme of things is righteous and rational altogether we should feel ourselves participants in it, not strangers to it; and this larger question of the place and the authority of values in the universe is precisely one of these widest and most fundamental problems that are the business, not of any special science, but of the search for wisdom that is called philosophy.

THE COURSE

QUESTION 1.

“Man’s Story is a brief and transitory episode in the life of one of the meanest of the planets.” What philosophical consequences would be implied if this were so ?

See Helmholtz, Section i., page 269.

QUESTION 2.

What are the philosophical lessons of the theory of evolution ?

See W. James, Section vii., page 170 ; also E. W. Barnes, Section v., page 30.

QUESTION 3.

What do you take to be the general character of philosophical knowledge ?

See J. H. Newman, Section vii., page 219 ; also Sir R. Gregory, Section i., page 246 ; and J. A. Froude, Section viii., page 179.

QUESTION 4.

Have we any sufficient guarantee that our perceptions of natural processes acquaint us truly with the nature of these processes ? If there is no such guarantee should we still consider our customary or scientific beliefs to be probable ?

See M. Planck, Section i., page 343 ; also R. Steiner, Section vii., page 378.

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QUESTION 5.

Does the value of things depend on our attitude towards them? Does this view imply that "there is nothing good or bad but thinking makes it so"?

See Gautama Buddha, Section v., page 151; and Sir C. W. Dilke, Section iii., page 150.

QUESTION 6.

"Ignoramus, Ignorabimus." (We do not know and never can know). What degree of ignorance and what sort of ignorance (or Agnosticism) is appropriate, in your view, to the scientific spirit?

Compare F. Harrison, Section v., page 198, with L. Pasteur, Section vii., page 235.

QUESTION 7.

On what general principles do we try to show that human beings are immensely superior to the brutes? Do you think these principles unprejudiced?

See M. Muller, Section i., page 308; also F. Soddy, Section i., page 385.

QUESTION 8.

In the 'Argument from Design' (as it is called) it is asserted that the existence of God may be proved from the evidence of superhuman benevolent contrivance in the universe. How strong do you consider this evidence?

See St. Cyril, Section v., page 130; also Fénelon, Section v., page 145.

QUESTION 9.

It has been said that man is half dust and half deity. Consider this opinion.

See Tillotson, Section iv., page 384; also St. Cyprian, Section v., page 125; and Goldwin Smith, Section iv., page 301.

QUESTION 10.

What arguments may be advanced to prove the immortality of the soul?

See H. Miller, Section iv., page 191; T. Arnold, Section v., page 11; J. Donne, Section v., page 135; R. Leighton, Section v., page 258; and F. Soddy, Section i., page 385.

QUESTION 11.

Is our reason 'poor' in its grasp of the highest things, and if so what should we believe in view of its poverty?

See J. Wesley, Section v., page 377; also H. L. Mansell, Section vii., page 178; St. Chrysostom, Section v., page 122.

QUESTION 12.

It has been said that the ordinary view of the relation of man's mind to his body is an inexplicable union of a ghost with a corpse. Does this seem to you a fair account of the ordinary (or of any) opinion on this subject?

See W. K. Clifford, Section vii., page 70.

QUESTION 13.

What are the 'moral arguments' for the existence of God?

See R. Baxter, Section v., page 42; also J. B. Bossuet, Section ii., page 104; and Robespierre, Section ii., page 375.

QUESTION 14.

What is the idea of progress? Are there any sufficient grounds for believing in 'inevitable' progress or for the 'natural' improvement of humanity as the ages succeed one another?

See Goldwin Smith, Section iv., page 296; also Lord J. Russell, Section i., page 367; and T. B. Macaulay, Section iv., page 160.

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QUESTION 15.

What verities concerning the soul does Plato intend to convey in the figure of the winged horses and the charioteer ?

See Plato, Section iii., page 283.

QUESTION 16.

How does Plato interpret his Image of the Cave ?

See Plato, Section iii., page 276.

QUESTION 17.

On what grounds did Plato come to the conclusion that only philosophers ought to rule in the ideal State ?

See Plato, Section iii., page 272.

QUESTION 18.

What reasons may be given for philosophical scepticism ? Should these reasons ever prevail ?

See D. Hume, Section iii., page 184.

QUESTION 19.

Consider what is meant by conscience, and examine the course of its development.

See W. Flinders Petrie, Section v., page 320 ; also Sir F. Galton, Section vii., page 139.

QUESTION 20.

What is the nature of the supreme good ? Is it summed up in love ?

See H. Drummond, Section viii., page 137 ; H. Blair, Section i., page 89 ; and F. W. Robertson, Section iv., page 237.

QUESTION 21.

May necessity ever justify, and if it does not justify, may it ever excuse ?

See E. Waller, Section iii., page 376.

QUESTION 22.

“Patriotism is not enough” (Edith Cavell). What do you consider the relation between our duties to our own community, to humanity and to any higher authority ?

See Guizot, Section i., page 253 ; G. Mazzini, Section vii., page 183 ; and Treitschke, Section v., page 369.

QUESTION 23.

What are the relations between might and right ? Has force or fear any true authority ?

See A. J. Balfour, Section ii., page 27 ; also Prince Bismarck, Section ii., page 86 ; T. B. Macaulay, Section iii., page 216 ; and John Knox, Section iii., page 199.

QUESTION 24.

How far, in your opinion, is the ‘herd-spirit’ a cowardly thing, and opposed to individual resource, initiative and dignity ? Do you think an ‘individual’ can rely on himself irrespective of the opinion of his fellows ?

See Sir F. Galton, Section vii., page 134 ; also Lord Haldane, Section vii., page 148.

QUESTION 25.

Has a people any moral right to interfere with other peoples on moral or on any other grounds ? Is the principle here involved at all affected if a European people (say) interferes with an Asiatic one ? How is national interference of this sort related in principle to meddling or interference of one man with another ?

See Chateaubriand, Section viii., page 28 ; also Lord Chatham, Section ii., page 162.

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QUESTION 26.

“Serve the great. Stick at no humiliation. Grudge no effort thou canst render.” What is the principle stated here? Do you think you could possibly defend it?

See R. W. Emerson, Section viii., page 169; T. Carlyle, Section iv., page 42; and A. Campbell, Section v., page 106.

QUESTION 27.

Are mercy and justice opposed?

See the Venerable Bede, Section v., page 49; also T. Cranmer, Section vi., page 99.

QUESTION 28.

“Blessed is the guarded mind.” Examine the moral grounds for peace and security.

See Lord Cecil, Section vi., page 60.

QUESTION 29.

Examine the relations between virtue and great art.

See V. Cousin, Section viii., page 68; also J. Flaxman, Section i., page 234.

QUESTION 30.

Consider the relations between freedom and discipline, with special regard to freedom of speech and of its expression.

See A. Hamilton, Section v., page 186; V. Cousin, Section iii., page 121; Lord Erskine, Section i., page 201; and Lord Bryce, Section vi., page 51.

QUESTION 31.

What attitude is appropriate to a good citizen condemned, in his belief unjustly, on a grave matter ?

See Sir H. Vane, Section vi., page 378 ; Socrates, Section v., page 335 ; and J. Pym, Section vi., page 346.

QUESTION 32.

Examine the characteristics of the virtue of fortitude. How is it related to the virtue of patience ?

See Ælred, Section iv., page 11 ; Calvin, Section v., page 104 ; and Tertullian, Section v., page 364.

QUESTION 33.

“Are we hard enough upon ignorance ?” When do you consider ignorance blameworthy, and when not ? What reasons could you give for this opinion ?

See W. D. W. Thompson, Section i., page 391 ; F. Bacon, Section iii., page 1 ; and T. Huxley, Section iv., page 124.

QUESTION 34.

What is sin and the sense of it ? Is it ever possible to atone for a sin or to annul one ?

See Abélard, Section v., page 4 ; and F. W. Robertson, Section iv., page 245.

QUESTION 35.

What moral problems are involved in the attempt to make a profit (for example, to derive revenue) from infamous sources ? Would you hold (again for example) that income tax should not be levied on moneys dishonestly earned ?

See Lord Chesterfield, Section viii., page 33 ; W. Pitt, Section ii., page 338 ; and W. Wilberforce, Section iii., page 396.

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QUESTION 36.

On what ethical principles could it be argued that women are, or are not, subject to men (or men to women) in any matter ?

See Cato, Section iii., page 74 ; Mrs. E. Pankhurst, Section iii., page 251 ; Jeremy Taylor, Section iv., page 321 ; Sir H. J. S. Maine, Section vi., page 268 ; and J. D. Coleridge, Section iii., page 114.

QUESTION 37.

Discuss the morals of reward and punishment.

See Robespierre, Section ii., page 372 ; and P. Melancthon, Section v., page 296.

QUESTION 38.

Consider the morality of a code of honour that includes, say, duelling. What do you take to be the relations between honour and conscience ?

See F. Bacon, Section i., page 28.

READING LIST

(a) PHILOSOPHY.

The Development of Greek Philosophy	R. Adamson
A History of English Philosophy	W. R. Sorley
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The Idea of God	A. S. Pringle Pattison

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Morals in Evolution	L. T. Hobhouse
The Theory of Good and Evil	H. Rashdall
British Moralists	L. A. Selby-Bigge
Human Nature and Conduct	J. Dewey

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Subject :

LITERATURE

SPONSOR :

HON. MAURICE BARING

HON. MAURICE BARING, man of letters and traveller, born 27th April, 1874. Educated, Eton; Trinity College, Cambridge. Entered Diplomatic Service 1898; Attaché to British Embassy in Paris, 1898; transferred to Copenhagen 1900; Third Secretary 1900; transferred to Rome, 1902; employed in Foreign Office 1903-4; acted as war correspondent for *Morning Post*, in Manchuria, 1904; acted as special correspondent for *Morning Post*, in Russia, 1905-8; special correspondent for *Morning Post*, in Constantinople, 1909; special correspondent for the *Times*, in the Balkans, 1912; European War (despatches); gazetted temporary Lieut. Intelligence Corps, attached to R.F.C., British Expeditionary Force, 1914, Major, 1917; Personal Secretary to General Sir Hugh Trenchard, January—April, 1918; Chevalier, Legion of Honour.

His publications include:—"With the Russians in Manchuria," 1905; "Dead Letters," 1910; "Diminutive Dramas," 1910; "The Russian People," 1911; "What I saw in Russia," 1913; "An Outline of Russian Literature," 1914; "Round the World in any number of Days," 1914; "Puppet Show of Memory," Autobiography, 1922.

perhaps exceeds all others. In no other literature in the world will you find imagery so startling and so true as Shakespeare's:—

“Night's candles are burnt out, and jocund day stands tip-toe on the misty mountain tops.”

Or imagery so profound as Shelley's:—

“Life like a dome of many coloured glass stains the white radiance of eternity.”

Not only are the Works of the greater and the lesser poets of England full of profound and vivid images, or lines that are sometimes as concrete as shining jewels, and sometimes as delicate as gossamer, but the whole work of the great English poets, of Shakespeare, of Milton, of Byron, of Shelley, of Tennyson, has a great sweep and curve of imagination. If you read the fourth book of Milton's “Paradise Lost” before going to bed, you will wake up the next morning with the sense that you have returned from a long sea voyage, a voyage rich in strange experience and gorgeous sights and celestial sounds. If you read Byron's poetry in deep draughts, you will receive as it were an electric shock of energy, and you will have the sensation of having been taken for a sail by a daring skipper over leaping seas, in a swift vessel, recklessly over-canvassed, but handled by a supreme master of seamanship.

You will find the same quality in the English prose writers; Burton, Sir Thomas Browne, Fielding, Defoe, Swift, Smollett and Sterne, will all of them give a sense of adventure and of energy.

There is perhaps no greater writer of English prose than Dean Swift; and if you read Gulliver's Travels, you will feel as if you had been witnessing an incomparable boxer, dealing admirably timed knock-out blows on the dunces and the humbugs of the world. With Fielding you will race with a heady breeze behind

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you ; with Smollett you will gallop down highways and byways, and with Sterne you will change your vehicle for something more leisurely ; you will still be engaged on adventure, only your carriage will take its time easily, and let you loiter by the way.

After the great harvest of the English age of reason, after the rich wealth stored up by the English writers of the eighteenth century, you have the impetuous torrent of the romantic movement in English poetry : Byron, Wordsworth, Shelley, Coleridge, Keats ; and following close on these you have the great era of the English novel ; the works of Dickens, Thackeray, George Eliot, the Brontës, George Meredith, and Thomas Hardy.

Byron took the English poetical genius, as a Frenchman said, all over Europe, there is not a country in Europe where Byron's poetical genius is not known. Dickens did the same for the prose, for the imaginative prose of English life. The Germans, the French, the Russians, the Italians, the Chinese, the Japanese, have laughed over the adventures of Pickwick, and cried over the fate and sorrows of little Nell, and poor Jo. In the works of Dickens, you see the adventurous quality of the English imagination perhaps at its fullest. The adventures of Mr. Pickwick are an epic and an Odyssey in themselves ; and what other author in the world has created so many live people—they are known by name and by sight to all—or has poured out such a flood of life and energy ?

You have only to name characters from Dickens, such as Mr. Pecksniff or Mrs. Micawber, or Sam Weller or the Artful Dodger, for everyone to know whom you mean, whether they have read Dickens or not ; and what author, in what other country, has ever succeeded in doing this to such an extent ?

The French have written many admirable novels ; but with the exception of Monte Cristo and the Three

Musketeers, there are few characters in them that have crossed the frontiers of France and been accepted by the world ; Balzac of course created a whole world of characters, whose names are household words to the French ; but they have not struck the popular imagination in other countries. There is one French book written in the nineteenth century which has found its way into the heart of mankind, and that is Victor Hugo's " Les Miserables." This book was the most popular of all books, so Sir Basil Thompson has told us, in the Dartmoor prison, amongst the convicts ; and a Russian schoolmaster in the province of Tambov told me once, that it was the most popular book amongst the peasants in his village. It is not a book that contains sharply drawn or even popular characters, but it owes its popularity to the great flood of human pity that flows from it ; to it the large and warm heart that beats in it, and before which the whole world has warmed itself, owes its generous fire.

The " dream and the business " ; those two words sum up the whole of the English character, and the whole of English literature. The dream finds its expression in our lyric poetry, and the practical instinct of the Englishman in literature speaks in that most English of all books " Robinson Crusoe." In Robinson Crusoe you find the spirit of adventure treated with the utmost matter-of-factness, with the same spirit of adventure that inspired the deeds of British seamen and the dreams of English poets.

If we wish to realise the qualities of English literature to the full there is no better way of doing this than by contrasting them with the salient qualities of the literatures of other nations.

I have mentioned " Les Miserables," but this book is not characteristic of French fiction, which on the whole is intensely intellectual, and appeals above all to a cultivated and critical society. " Les Miserables " is more like a Russian than a French book. The

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salient qualities of the Russian character are pity and the quest of God. A Russian merchant was once heard to say that he enjoyed the season of Lent because the fasting brought him nearer to God, and in all Russian literature, there is the same passionate desire to draw nearer to God, and in Russian fiction there is the same desire for an answer to the problems of life.

Russian poetry and Russian fiction are for the greater part tragic, and tragic for this reason, that the Russian feels that where man ends, God begins; and that is the keynote of tragedy. There is another quality in Russian prose and verse, which offers a sharp contrast to the quality of English verse, and that is, its essential and sober realism. Russian poetry is rooted in reality. The Russian poet finds that the Russian poetry of mortals is his daily prose. However inspired, however musical, his poetical gift may be, the Russian poet never leaves the solid earth.

In Russian literature you find no startling metaphors, no audacious images, no gorgeous fancies, such as Shakespeare pours out on every page; no towering visions such as those of Milton; no soaring dreams such as those of Shelley and Coleridge. The most romantic of Russian poets, such as Pushkin and Lermontov, are as matter of fact as Miss Austen and Thackeray. They are matter of fact, and they are at the same time extraordinarily natural. They use the speech of everyday life; they have no use for poetic diction; their poetry is far closer to the speech of everyday conversation than is, for instance, the verse of Wordsworth, which in comparison, when Wordsworth is at his best and greatest, is often artificial and "poetical."

And yet Russian poetry has majesty as well as charm. It is sublime as well as homely. Unfortunately no translation can give any idea of its peculiar beauty; and to appreciate it fully it is necessary to learn Russian.

The Russian prose writers can be appreciated in a translation. We have at this moment in English excellent translations of the works of Turgenev and Dostoevsky; two of the greatest Russian writers of fiction. Tolstoy's works are also available; but only one work of the greatest of Russian humourists, Gogol, the Russian Dickens, has been adequately translated.

The nineteenth century was in Russia a great era for literature. Poets, playwrights, satirists, writers of fiction succeeded one another in a mighty stream. Russian fiction, as written by the great men I have mentioned: Tolstoy, Turgenev and Dostoevsky crossed the frontier and had an enormous influence on the mind and literature of Europe. Flaubert, George Sand, Daudet, Zola, in France; Dickens, George Eliot, Stevenson and Henry James in England, all felt the powerful magic of Russian fiction. Dostoevsky became known much later; and later still Tchekov, who has had a powerful influence on the story tellers and playwrights of modern England, notably, on Mr. Bernard Shaw.

No modern novelist can afford to neglect the work done by writers of Russian fiction; for the Russian fiction of the nineteenth century is greater than that produced in any other European country, and in its way, it is as great a contribution to the treasure house of the world's literature, as the English poetry of the Elizabethan era in England.

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QUESTION 1.

Which of our Mediæval preachers was famous for his oratory ?

What was the distinctive feature of his style ?

Review Ælred's "Homilies" in Section iv., page 9.

QUESTION 2.

Cite some admirable examples of Saxon-English.

See Bishop John Fisher, Section iv., page 68.

Compare Bishop Latimer, Section i., page 282.

QUESTION 3.

What essential principles should we keep in view when reading ?

See Francis Bacon "Of Studies," Section iii., page 1.

Also read Drummond's Introduction to Section vi.

Compare Lord Avebury, Section i., page 21.

QUESTION 4.

The lucid and forcible style of Paine was one reason for his extraordinary popularity. One and a half million copies of his famous book were sold in England alone.

What famous trial arose from the publication of his "Age of Reason" ?

Consult Speech by Lord Erskine, Section i., page 201.

Review Milton and Shelley, considered as Heretics, a parallel drawn by Talfourd in Section iii., page 364.

QUESTION 5.

What did a great dramatist and orator say about the effect of the French Revolution in England ?

Read R. B. Sheridan, Section ii., page 381.

Refer to C. J. Fox, Section vi., page 184.

QUESTION 6.

What are the four principles which govern British journalism ?

See Lord Rosebery on "The Power of the Press," Section iv., page 262.

QUESTION 7.

Who flourished during the "Golden Age" of English literature ?

What great writers adorned that epoch ?

Consult James Montgomery on "English Literature," Section iv., page 205.

QUESTION 8.

In what way can Pushkin be said to be an incarnation of the Spirit of Russia ?

See Dostoevsky, Section vii., page 105.

QUESTION 9.

No two manners of writing English show a greater contrast than those of Addison and Johnson. Both however, took the same master of English as a model.

Who was the exemplar for these famous authors ?

See Montgomery's "English Literature," Section iv., page 205.

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QUESTION 10.

How does a celebrated English man of letters define and compare Wit, Poetry, and Imagination?

Read William Hazlitt on Literary Qualities, Section iv., page 82.

QUESTION 11.

Shakespeare owes his undying glory to certain specific qualities. What are they?

Review Hazlitt's critical appreciation of Shakespeare, Section iv., page 87.

Compare Coleridge on Shakespeare, Section iv., page 52.

QUESTION 12.

What characteristics of his poems have made Robert Burns so universally admired and loved?

Read the appreciation of Robert Burns by W. C. Bryant, Section iv., page 29.

Lord Rosebery's fine address on Burns should also be consulted, Section iv., page 256.

QUESTION 13.

What famous poet was expelled from Oxford for writing a pamphlet called "The Necessity of Atheism"?

Review "Shelley as a Blasphemer," Section iii., page 359.

QUESTION 14.

S. T. Coleridge is acknowledged as a potent, if not a final, authority on Shakespeare.

What Shakespearian characteristics are defined by the great critic?

Review Coleridge's Lecture in Section iv., page 52.

See also "Shakespeare and Ben Jonson," Section iv., page 87.

QUESTION 15.

Which of Shelley's early poems contains his thoughts on Immortality, considered from his standpoint as a Pantheistic mystic ?

Read criticism by Sir Thomas Talfourd, Section iii., page 366.

QUESTION 16.

What secret bias induced Milton to draw Satan as the heroic figure of his "Paradise Lost" ?

Compare Shelley's "Queen Mab" and Milton's immortal epic for their treatment of theology.

Review criticism and parallel in Section iii., page 364.

QUESTION 17.

What were the most remarkable literary and social events marking the reign of George III. ?

Consult W. M. Thackeray's famous Lecture on the period, Section iv., page 348.

QUESTION 18.

Ben Jonson was the founder of a new style in English comedy, and he was a contemporary of Shakespeare.

How does he compare as a dramatist with the supreme playwright ?

See Hazlitt's criticisms in Section iv., page 96.

QUESTION 19.

Where can we find Macaulay's striking contrast showing the modern schoolboy's superiority in real knowledge over that of the philosopher of the Middle Ages ?

Read Address on Literature by Lord Macaulay, Section iv., page 160.

Also compare Froude, Emerson, Peddie, Fisher, and other authorities on education.

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QUESTION 26.

Why was the poet in ancient times called "the seer" ?

Why were antique chronicles cast in verse-form ?

Review James Russell Lowell's Arguments, Section iv., page 144.

QUESTION 27.

Why is Alexander Pope more frequently cited than any other English author except Shakespeare ?

Consult James Russell Lowell, Section iv., page 150.

QUESTION 28.

Goethe, as he himself tells us, learnt his philosophy of life from Spinoza.

In what address can we find cited the immortal lines from "Faust" that contain the essence of this Pantheistic Philosophy ?

Review address by Helmholtz, Section i., page 269.

QUESTION 29.

What counsels on the formation of character were given to young men by the author of "Tom Brown's Schooldays" ?

Read Thomas Hughes, Section iv., page III.

In this connection read Dr. Arnold, Section v., page II.

QUESTION 30.

What (according to Goldwin Smith) are the seven cardinal virtues of Scott's novels ?

See "The Lamps of Fiction," Section iv., page 303.

Review Thackeray on Fiction, Section iv., page 345.

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QUESTION 31.

Debate Lord Morley's opinion as to the merits and demerits of essay-writing as a means of culture.

See address by Lord Morley on "The Golden Art," Section iv., page 209.

QUESTION 32.

How did Lord Morley define "Literature" ?

Read "The Golden Art of Truth-telling" in Section iv., page 209.

Compare J. A. Froude, Section viii., page 196.

QUESTION 33.

Milton's genius is fully and characteristically revealed in his Areopagitica.

What is the purport of this famous piece ?

Consult John Milton, "The Liberty of Printing," in Section iv., page 195.

QUESTION 34.

In what way has Pushkin's creative genius influenced Russian realistic literature ?

See "Pushkin," Section vii., page 105.

QUESTION 35.

How has a prominent American commented on the description of America and of the frontier town of "Eden" contained in "Martin Chuzzlewit" ?

See address, "The Making of America," by Theodore Roosevelt, Section i., page 356.

Note—The above oration is of an historic nature, but the passing comment on Dickens' novel is an interesting literary sidelight.

QUESTION 36.

Does War propagate the Arts ?

Study John Ruskin on "War," Section iii., page 299.

Compare Oration of Pericles, Section vi., page 331.

QUESTION 37.

Compare Dickens and Ruskin as Social Reformers.

See Bernard Shaw, Section vii., page 323.

QUESTION 38.

What was Dante's ideal conception of the peace of the world ?

See G. Carducci, "The Work of Dante," Section iii., page 69.

QUESTION 39.

How does a brilliant writer criticise G. B. Shaw's great play, "St. Joan of Arc" ?

See G. K. Chesterton, "The Superstitions of the Sceptic," Section iii., page 84.

QUESTION 40.

How can we judge of a writer's productions ?

See A. Schopenhauer, "Style," Section iii., page 350.

QUESTION 41.

Which were the three principal poets in Queen Anne's reign next to Pope ?

See W. Hazlitt, Section iv., page 105.

QUESTION 42.

How might a poet be defined ?

See W. Wordsworth, "Poetry and Science," Section v., page 390.

QUESTION 43.

What is the influence of Literature on Religion ?

See Cardinal Newman, Section vi., page 306.

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READING LIST

Cambridge History of English Literature	14 volumes
Introduction to Literature	W. H. Hudson
Literature and its place in Culture	R. G. Moulton
Judgment in Literature	W. B. Worsfold
Studies in Literature	Lord Morley
Critical Miscellanies	Lord Morley
Outlines of English Literature	F. Ryland
History of English Criticism	G. Saintsbury
English Dramatic Literature	A. W. Ward
Literary Studies	W. Bagehot
Hours in a Library	Sir L. Stephen
Essays and Studies	A. C. Swinburne
Life of Shakespeare	Sir Sidney Lee

Subject :

RELIGION

SPONSOR :

THOMAS R. R. STEBBING,
M.A., F.R.S., F.L.S., F.Z.S.

THOMAS R. R. STEBBING, M.A., F.R.S., F.L.S., F.Z.S., Fellow of King's College, London; Fellow of Worcester College, Oxford; ordained 1858; Tutor, Worcester College, 1865-67; spent several years preparing report on the Amphipoda of the "Challenger" expedition; Chairman of Conference of Delegates, corresponding societies of British Association, 1899; Zoological Secretary of Linnean Society, 1903-7; Gold Medallist, 1908; President of South Eastern Union of Scientific Societies, 1896, 1897 and 1916.

Publications:—Translation of Longinus "On the Sublime"; Essays on Darwinism, 1871; "Challenger" Reports, Zoology Vol. XXIX., 1888; History of Crustacea, 1893; Amphipoda Gammaridea of Das Tierreich, 1906; Australian Amphipoda, "Thetis" Expedition, 1910; "Cumacea of Das Tierreich" 1913; Marine Investigations in South Africa, parts, 1900-1920; "Faith in Fetters," 1919; "Plain Speaking," a volume of Essays, 1926.

INTRODUCTION

By the chances of a custom, now abolished, the discourse, here partially reproduced, was read as the afternoon University Sermon at St. Mary's, Oxford, on May 17th, 1885. The hearers were a scattered few. Among them, however, was Jowett, the famous Master of Balliol, who found occasion to indicate his approval of what he had heard. There was also present an undergraduate scholar of Wadham, in training for his college boat, but *allowed* to be present at the University sermon because the preacher happened to be his uncle! The motive of this anxiously prepared address was, as a voice from the outside crowd, to obtain from a celebrated University a decisive lead in a critical time. How do we now stand? From age to age, in one crisis as well as in another, the commandment abides that to be a member of Christ's Society, you must help to bear your neighbour's burden. Well, here are men in whom you recognise genius, eloquence, piety, religious zeal. They show plainly that in their opinion science has proved much dogmatic theology to be untenable. Yet officially they are tied to asserting that various statements which they now consider incredible, false, or untrustworthy, are not merely true but unimpeachably divine. Can we help in freeing them from this bondage? If only, like the mouse in the fable, which with its tiny teeth extricated the net-entangled lion, the considerations here offered induce others like-minded to give effective aid, their purpose will be well answered.

There are in the world's history periods of spiritual calm, due often to general agreement on the main topics of religion, due often to lethargic indifference. But there come epochs, when the minds of men wake

up from torpor or repose, and are aflame with eagerness to attack or defend what for generations almost every one, to at least all outward seeming, had been taking for granted. Such a time it was when Christianity began its conflict. To the Jew, it said in effect that rites and ceremonies which had ceased to bring men nearer to God were ripe for abolition, that a religion which engendered hypocrisy and pride rather than humility and love had ceased to be valuable, that jealousy of Cæsar's domination as ousting that of Jehovah, that jealousy for the temple, jealousy for the Holy City, jealousy for the sanctity of the Sabbath were ridiculous in the eyes of the All-seeing, unless along with these went an abounding loving-kindness for the brother whom they had seen, to attest the heart's worship of the God whom they had not seen. To the Pagan, the message of Christianity was practically the same, though the obstacles in his mind to its reception differed, and differed in various classes. But whether the rites and practices were referable to Abraham and Moses or to Orpheus and Numa, Jew and Pagan alike presumed a divine authority for their own proceedings, and the Christian teacher came saying that a great number of these proceedings were things past and done with, that, whether good or evil in the past, they had now served their turn, and must be laid aside. All the cherished ceremonial that set the Jew apart from others as the beloved of heaven, all the pantheon of the heathen endeared to him by many a bright holiday and gay festival, by allegiance to his ancestors, who had so worshipped before him, all is to be now renounced at the bidding of men who pretend forsooth to be bringing glad tidings of good things. When in those days the message of Christianity touched one heart in a large circle the solitary convert would become an object of suspicion and dislike, an outcast, perhaps a martyr, and it is natural for us to bestow upon him all our sympathy and compassion. We think but little of those whose hearts were rent by what they deemed his apostacy, his turning not to, but from the true religion, his denial of the holy gods, who had

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preserved him all his life long, the gods of his home, of his country, of his forefathers.

In the matter of religion, whenever the fountains of the great deep are broken up, whenever the great searchings of heart begin, there will be burdens to be borne by those who attack and those who defend, by those who are beaten down, by those who prevail, by all except the most callous even of those who stand and look on.

Such an epoch seems even now to be close at hand, for the time is surely coming fast upon us when the Church will have to do what it has for so many centuries put off doing. It will have to define, or, at least, to explain, that inspiration which lies at the base of all its claims and assertions. It will have to decide whether it means by it only the vague and various guesses at truth which are still being made with more or less success, or whether it means by it that the books of the Bible have the direct authority of God for all that they say. To take a clear and definite example, it may be asked what is really meant in the books of Moses by the assertion that the Ten Commandments were written on two tables of stone by the finger of God. If it means, as has been so generally supposed, that the Divine Power without human intervention did the work of the lapidary, then, indeed, we have an extraordinary miracle, extraordinary, not from its greatness, but from its triviality. If, on the other hand, the words are only a mode of expression adopted by Moses to impress on the people of Israel his sense of the supreme importance of those maxims, we shall then have to revise the whole bulk of theological argument which has been built up on the assumption that every phrase of Scripture has the logical value of axiomatic truth. We have the warrant of Scripture itself for knowing how easy it is to claim to be inspired, how easy it is for a man to say, "thus saith the Lord," when by that man the Lord hath not spoken.

To the student of natural science, there have been successive revelations, written, if you will, by the finger of God on tables of stone, on strata of sand and clay and limestone, on the courses of the stars, on the bones and tissues of living creatures, and the converging evidence is continually impelling, or compelling, the student of science to look askance at the theologian as one bound by his profession to maintain the untenable. Quite recently, a profound thinker has passed away from an honoured place in this University. He was himself, indeed, by profession and early choice, a theologian. In ceasing to be of the orthodox type, he gave up, to a great extent, the chances of popularity and worldly promotion. He was not a man to form hasty judgments, or to pour out frivolous words. He had no need to seek credit for his abilities by the singularity or extravagance of his opinions, and this is the record he leaves behind him in what were, and were expected to be, almost the closing words of his life:—"The idea," he says, "of the Catholic Church is only a mode of conceiving the dealings of divine Providence with the whole race of mankind. Reflection on the history and condition of humanity, taken as a whole, gradually convinced me that this theory of the relation of all living beings to the Supreme Being was too narrow and inadequate. It makes an equal Providence, the Father of all, care only for a mere handful of the species, leaving the rest (such is the theory) to the chances of eternal misery. If God interferes at all to procure the happiness of mankind, it must be on a far more comprehensive scale, than by providing for them a Church of which the majority of them will never hear. It was on this line of thought, the details of which I need not pursue, that I passed out of the Catholic phase, but slowly, and in many years, to the highest development, when all religions appear in their historical light, as efforts of the human spirit to come to an understanding with that unseen Power Whose pressure it feels, but Whose motives are a riddle. Thus Catholicism dropped off me, as another husk which I had outgrown. There was no

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conversion or change of view ; I could no more have helped what took place within me than I could have helped becoming ten years older." (Mark Pattison, Rector of Lincoln, died 1884).

In view of such words and thoughts as these is there not a risk that not only Catholicism as a dogmatic system, but Christianity itself as the rule of life will fall as a husk from the minds and spirits of men in general, if the heavy burdens and grievous to be borne, which have been bound upon them by the subtleties of dogma cannot be lightened or removed ? Could we find in an alien religion formularies that represent God rather as a merciless tyrant than as a loving Father, we should think them an admirable weapon of attack upon that religion. It may in part explain the narrow successes of our own missionary efforts, that the missionary is bound to supplement his preaching of the Gospel with the explanation that the majority of mankind are likely to be punished eternally for misbelief, and the majority of the remnant for misconduct. It must be so, if we make a god of a book, as the manner of some is ; it must be so, if we bow down to the declaration of King Edward the Sixth, who will not allow either further enquiry or difference on questions which, as he says, have for many hundred years, in different times and places, exercised the Church of Christ, till he (Edward) came, a god, it would seem, upon earth, to crush them into silence. It must be so, if, while we still pray, as in the collect for the Fifth Sunday after Easter, for God's holy inspiration, we think that practically inspiration came to an end with the death of the Apostle St. John, and that for ever since then the people of God have been left in the hard grip of the letter which killeth, as though Christ's coming, instead of rending the veil between man's heart and the heavenly light, had only raised a new wall of partition against that converse of God with men which is attributed to the elder time.

However, on such points, we may decide for ourselves, or choose to let others decide for us, this at least

seems clear, that if our doctrines have ceased to bring men nearer to God they are not such as Christ would now be teaching ; if the letter of Scripture kills in men's hearts love, and hope, and joy in believing, then must the letter be relinquished and the spirit only which giveth life retained.

As, when the Mosaic ritual was still in full acceptance, one was found bold enough to say to the Lord Jehovah, "Thou desirest no sacrifice, else would I give it Thee ; but Thou delightest not in burnt offerings," so we must be bold enough to break loose from all that is artificial, and strained, and subtle, and enigmatical, we must be bold enough and humble enough to go back to the religion of the Psalmist, "Lord, who shall dwell in thy tabernacle ; or who shall rest upon thy holy hill ? Even he that leadeth an uncorrupt life ; and doeth the thing which is right, and speaketh the truth from his heart," to the religion of Micah, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God," to the worship and service which St. James commends as pure and undefiled before our God and Father, "to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world," to a religion whose yoke is easy and whose burden is light, in which we may find rest for our souls, to a religion which will indeed put a new song in our mouths, even a thanksgiving unto our God, to a religion which gives us and demands from us active, earnest, self-forgetting love and sympathy, and whose duties are summed up for us in these words, on which the whole life is not too long for practical comment : "Bear ye one another's burdens, and so fulfil the law of Christ."

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QUESTION 1.

What is the "Unseen" that lies at the root of all religions?

Read "The Unseen," Section v., page 198.

QUESTION 2.

What is the origin of the Legend of the Deluge?

See Section v., page 80.

QUESTION 3.

What were the outstanding events in the life of Gautama, the founder of Buddhism?

What are the chief tenets of Buddhism as expressed in Buddha's "Way of Virtue"?

Consult Section v., page 150.

QUESTION 4.

What are the chief tenets of Confucianism?

Refer to "Confucianism," Section v., page 246.

QUESTION 5.

What was the influence of ancient Egyptian Religion on primitive Christianity?

Read "Development of Religion," Section v., page 323.

QUESTION 6.

St. Paul speaks of "Man, body, soul, and spirit." How does he distinguish these three great divisions which make up the complete man?

See Address, "Man: His Nature and his Powers," Section i., page 79.

QUESTION 7.

**What are the essential features of Mohammedanism ?
Wherein do the Bible and Koran differ ?**

Consult " Mohammedanism and Christianity,"
Section v., page 346 ; see also Section v., page 286.

QUESTION 8.

- (a) **What analogy does Pierre Abélard draw between the life of the body and the life of the soul ?**
- (b) **What does Abélard say with reference to the forceful personality of Jesus ?**
- (c) **What construction does Abélard put upon the saying of the Apostle : " I would not, brethren, that ye should be ignorant of this mystery . . ." ?**

Study the views of this great scholar of the Middle Ages in Section v., page 4.

QUESTION 9.

In what terms did Savonarola denounce the corruption of the Papacy in the Middle Ages ?

See " Plea for Reformation in the Church," Section vii., page 302.

QUESTION 10.

How did Martin Luther reply to this question of the Emperor : " Will you defend your books as a whole, or are you ready to disavow some of them " ?

Read Martin Luther on the eve of the Reformation, Section v., page 268.

QUESTION 11.

How did the great Reformer contrast Faith and Works ?

And what bearing had Luther's pronouncements on the Reformed Faith ?

Refer to " The Pith of Paul's Chief Doctrine," Section v., page 271.

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QUESTION 12.

Did William Tyndale, the Reformer and Martyr, favour or condemn, the use of images and relics ?

See William Tyndale's own words in "The Use and Abuse of Images and Relics," Section v., page 373.

QUESTION 13.

Dr. Donne, the famous Dean of St. Paul's, made some singular reflections on the ultimate fate of body and soul.

What are some of his arguments for the immortality of man ?

Consult "Man Immortal, Body and Soul," Section v., page 135.

Compare Leighton on "Immortality," Section v., page 258.

QUESTION 14.

Bunyan was fond of introducing his famous Pilgrim into his sermons.

How does he employ this figure to show the unrelaxing effort demanded for Salvation ?

Read "The Heavenly Palm," Section v., page 88.

Compare "Children of Light," Section iv., page 76.

QUESTION 15.

What sermon preached before the French Court charmed the King by its dignity, eloquence and sweetness ?

Refer to Sermon by Louis Bourdaloue, Section v., page 59.

QUESTION 16.

Whitefield, the Methodist, whose words could so affect a gathering of colliers that "the tears made channels down their grimy cheeks," is worthy of study.

How did he explain the "Kingdom of God" ?

Read Section v., page 385.

QUESTION 17.

Why is the mind of man an argument for his divine origin ?

Refer to Homily by John Tillotson, Section iv., page 384.

QUESTION 18.

To fetter religion by creeds and articles is, in the eyes of many, to maim and degrade it.

What objections to a State Creed were put forward by a famous French Statesman ?

Consult Speech by Comte de Mirabeau, Section v., page 301.

QUESTION 19.

“If God did not exist it would be necessary to invent Him.”

In what famous speech delivered during the French Revolution is this passage to be found ?

Refer to Robespierre, Section ii., page 375.

QUESTION 20.

What are the limits of all science ?

Goldwin Smith deals with this question, Section iv., page 301.

Compare “Mystery of Creation,” Section i., page 269.

Also read “Science and Eternal Hope,” Section iv., page 191.

QUESTION 21.

“The Night of the Soul.”

What did Dr. Arnold of Rugby teach on this spiritual condition ?

See Address by Thomas Arnold, Section v., page 11.

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QUESTION 22.

What did Cardinal Newman declare of those Christians whose lives show their desire to gain the Crown without the Cross ?

Consult Newman's sermon in Section v., page 306.

Compare Bunyan, "The Heavenly Palm," Section v., page 88.

QUESTION 23.

A famous saying of Matthew Arnold's was that "Miracles do not happen."

Where do we find the argument for Miracles ably defended by a great Preacher ?

Read address by Jean Lacordaire, Section v., page 239.

QUESTION 24.

Who are the "Children of Light" ?

See Address by J. C. Hare, Section iv., page 76.

QUESTION 25.

Celibate life and marriage are contrasted from a religious aspect by Jeremy Taylor.

For the views of this famous divine consult "The Marriage Ring," Section iv., page 321.

QUESTION 26.

Do the dead return ?

What is meant by Spiritualism, and where did the cult originate ?

Who were St. Confucius, St. Theodore, St. Ralph, and St. Emma ?

By whom were these saints canonized ?

See C. G. Jung, Section iii., page 191 ; Lord Rayleigh, Section vii., page 249 ; and Sir Charles Dilke, Section iii., page 148.

QUESTION 27.

The Hope of Immortality is based upon Divine Love and Justice.

What conclusions are drawn from this axiom of faith ?

See Address by Henry Drummond, Section viii., page 138.

Compare Hugh Miller, "Science and Eternal Hope," Section iv., page 191.

QUESTION 28.

Has the spread of Christian Science advanced or retarded the work of the orthodox Churches ?

Read Address by Frank W. Gunsaulus, Section v., page 183.

Compare "The Wisdom of the East," explained by Mrs. A. Besant, Section i., page 79.

QUESTION 29.

What were Pasteur's chief arguments against Positivism in Science ?

Read Section vii., page 235.

QUESTION 30.

Jesus or Christ ?

Refer to Bishop Barnes, Section v., page 30.

QUESTION 31.

What are the views of Modern Churchmen on the subject of Miracles ?

Consult Rev. T. R. R. Stebbing's "Theological Problems of To-day," Section vii., page 359.

QUESTION 32.

Has the Paulo-Johannine affirmation of the Centrality of Jesus become incredible when we accept the enlarged view of the Universe due to Modern Science ?

See "The Centrality of Jesus," Section v., page 33 ; and H. C. Macpherson, Section iii., page 237.

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QUESTION 33.

For what cogent reasons should we cultivate benignity and gentleness if we desire to enjoy happiness ourselves and to confer it upon others ?

Consult Address by Hugh Blair, Section i., page 89.

Compare Drummond, Section viii., page 138 ; and Phillips Brooks, Section v., page 77.

QUESTION 34.

Since the word Bible simply means a Book, what has been the effect of applying it to an extremely diversified literature, in more than one language, spread over many centuries ?

See Section vii., page 365.

QUESTION 35.

The old, old riddle : " Why do disasters smite good and bad indifferently ? " is a problem often answered by assuming that the good suffer in this world in order that they may be indemnified in the next.

What was Melanchthon's explanation of this enigma of Life ?

Read Discourse by Philip Melanchthon, Section v., page 296.

Compare " Illusiveness of Life," Section iv., page 237.

QUESTION 36.

What effect on religious thought did the Great War produce ?

See Frederic Harrison, Section v., page 198.

Compare R. T. Davidson, Section vi., page 109.

QUESTION 37.

Which has done more for humanity, religion or heresy ?

See J. E. Harrison, Section ii., page 278, F. Harrison, Section v., page 198 ; and compare J. R. Macdonald, Section iii., page 232.

QUESTION 38.

How does G. K. Chesterton compare Joan of Arc and Joanna Southcott ?

See "Superstitions of the Sceptic," Section iii., page 84.

QUESTION 39.

What were Shelley's views on the Christian religion ?

Refer to Shelley, Section iv., page 288 ; and compare Section iii., page 359.

QUESTION 40.

What is the meaning and nature of " Conversion " ?

See B. Jowett, Section v., page 224 ; and W. Brown, Section vii., page 65.

QUESTION 41.

What is prayer, and what are its effects ?

Consult W. Brown, Section vii., page 63 ; compare St. Augustine, Section v., page 21.

QUESTION 42.

St. Paul at the Gate of Damascus : Nature or Supernature ?

See C. G. Jung, Section iii., page 196.

QUESTION 43.

What was Dante's conception of man and the way he should attain to happiness ?

Read G. Carducci, Section iii., page 71 ; and compare John Bunyan, Section v., page 88, G. Whitefield, Section v., page 385, and J. Donne, Section v., page 138.

QUESTION 44.

How does a great writer expound the doctrine of the Trinity ?

See Jonathan Swift, Section v., page 359.

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READING LIST

Contentio Veritatis	W. R. Inge
Truth and Falsehood in Religion	„
Outspoken Essays, 1st and 2nd Series	„
Inspiration	W. Sanday
Religious Thought in the West	Bishop Westcott
Agnosticism and Theism	R. Flint
Doctrine of the Real Presence	T. B. Strong
Christian Institutions	A. V. G. Allen
History of the Christian Church	G. P. Fisher
The Modern Reader's Bible	R. G. Moulton
A Not Impossible Religion	S. P. Thompson
Faith in Fetters	T. R. R. Stebbing
Belief in God	Bishop C. Gore
Can We Then Believe ?	„

Subject :

PUBLIC SPEAKING

SPONSOR :
BRANSBY WILLIAMS

BRANSBY WILLIAMS, character actor, secured his first professional engagement at Central Hall, Bishopsgate—formerly known as the City of London Theatre; played for a long time at clubs, eventually becoming manager of the “Bransby Williams’ Company.” He first appeared on the Music Hall Stage, at the “London,” in 1896.

Essentially a character actor, Mr. Williams has played many famous parts from the works of Dickens and Shakespeare; and in 1903 appeared by Royal command before H.M. King Edward VII., with selections from his Dickensian repertoire. He visited America in 1907 and 1911, receiving in both cases an enthusiastic reception; later he toured through Canada.

During the War, Bransby Williams devoted his energies to work at hospitals and war concerts and organised a huge Dickens’ Fair in London to found a Dickens’ Home for Blinded Sailors and Soldiers. Later he became a Rotarian, was made British Ambassador of Rotary, lectured throughout Great Britain on the motto “Service not Self,” and took up “Industrial Welfare for Boys” under the presidency of the Duke of York.

Bransby Williams founded the “Bransby Williams’ School of Acting.” As an Actor Manager he produced both “David Copperfield” and “Oliver Twist.”

INTRODUCTION

“ Knowledge is Power,” and knowledge and ability to speak well in public do undoubtedly mean power and sway over mankind. Give a man this power, and no station is too high for his attainment if he earnestly desire it. To succeed in public speaking it is necessary not merely to possess a copious vocabulary and a stock of useful phrases, but knowledge how best to arrange the matter to be delivered, and some experience of the various pitfalls lurking in the way of the beginner. To assist the speaker in the task of identifying his thoughts and feelings with those of the audience, *i.e.*, converting them to his point of view (the object of all public speaking), forms the subject of this Course.

Charles Dickens remarked in his humorous way on the great popularity of public speaking, “ No sooner do the leaves begin to fall from the trees than pearls of great price begin to fall from the lips of the wise men of the east, and north, and west, and south.” In these present democratic days his remarks on this topic are still more applicable ; and if it be the aim of the speaker to use language clear yet graceful and effective, such practical advice as that given in this brochure will be found a boon of considerable value. It is impossible even to think without a vocabulary, while felicitous phrasing adds enormously to the power of lucid thought.

PREPARATION.

A famous orator—Beaconsfield—once gave the key to successful public speaking in a single phrase : “ Knowledge is the foundation of eloquence.” And this is a counsel of gold ; before the speaker can utter an eloquent flow of words which may be trusted to

reach the hearts of his hearers he must be master of his subject. An eminent contemporary politician spends whole nights in getting up Blue Books and other necessary documents before answering a powerful adversary, or setting forth a new departure in the policy of his party. It is, of course, not possible or necessary to introduce all the knowledge of a subject into one speech, but the mere consciousness of being in possession of a fund of reserve facts and arguments ready to be drawn upon if wanted will give a sense of strength and security which, communicating itself to the audience, predisposes them in the speaker's favour.

To the tyro who listens to the eloquent and copious periods which fall so elegantly from the lips of the finished speaker, it seems that the orator, like the poet, must be born and not made, but this is not so. Those who are familiar with the intimate biographies of celebrated speakers, know how slowly the ladder of fame has been mounted, step by step, until eminence has at length been attained. "Stir up the gift that is in thee," and similar success is possible to all.

To be able to speak well and convincingly you must know what you are going to talk about. Study your subject—you must have intelligence in order to convey anything to your hearers.

Begin quietly, select some well-known topic, write down all you know about it, what you think about it. Then, when you have given it a little thought, make a list of the points, then try and deliver a short, simple speech aloud. Another way, take a "book," note all it suggests—the binding, the paper, the matter, etc., etc., and make a little speech on that. No matter how simple your subject is, it is practice.

Take the binding of the book. Note the first instance of bookbinding in history. Paper—the making of it. Printing—all you can find about it. The author of

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the book—Who is he or she? Do they always write on the same subject, etc., etc.?

Another example: Take a paragraph from your newspaper, read it, then put it down and tell it in your own way, or sit down and write your version, then compare your wording with the original.

You must have a good vocabulary to be an efficient speaker, therefore always be increasing your knowledge of words. Write down a half dozen words and be sure of their meaning and during the day try to introduce them into your conversation or your writing.

Always be increasing your general knowledge: "Read, mark, learn and inwardly digest." Learn to be accurate when you quote another, and also be accurate with dates.

If you are to devote yourself to a special subject, then you must absorb all you can about that subject. Concentrate, read about it and then write about it too.

Hence, the first two principles of public speaking to be remembered are: Knowledge is the foundation of eloquence, and preparation is the *sine qua non* of knowledge.

The speaker who desires to arouse and convince his audience must next employ order, to enable him to keep before his hearers the exact sequence of ideas which he desires to impress upon them. Order will serve to keep the main theme in mind and will be proof against wandering into bypaths however attractive they may seem. Lord Bryce in his "Value of Speech" emphasises this point: "Nothing pleases an audience more than the sense that they are being led along a path to a definite goal." Many an otherwise excellent speech has been spoiled by an attempt to cram in too many details; the result being that the audience cannot see the wood for the trees.

Simplicity to my mind is the great secret of success. Be natural—Be simple.

ARRANGEMENT.

It will be found a good system to arrange the matter to be delivered somewhat as follows: The opening words should take the form of a modest reply to the Chairman's kindly introduction. A seemly show of deference is advisable; this can be indicated by the hope that the warm expectations of the audience will not end in disappointment. This will gain their sympathy at the outset and will frequently induce that uncritical and helpful tone in the listeners which stimulates the best efforts of the speaker by effecting a subtle kind of sympathetic wave between the speaker and his hearers. This fact of quickly getting in sympathy with the audience is very important, but of course the personal note must be brief, otherwise there is danger of falling into that detestable egotistical vein which ruins many speeches. When the ice is broken, the subject of the speech should be plunged into immediately. This is the way of such masters of eloquence as Bright and Chamberlain. The main proposition must be stated with confidence and candour, convincing the hearers from the outset that the views stated are convictions which are held without faltering.

The announcement of the chief argument should be made slowly and firmly. Generally it is well to drive it home by reiteration in slightly different words, so that when the criticisms come critics cannot say they were left in doubt as to the exact point at issue. The next step is to support the theme with the most convincing reasons, and here the value of extensive preparation will be apparent in providing ample material for argument from whatever aspect. But with all this material any temptation to digress must be resisted in view of what Pope called "the last and greatest art; the art to blot." That is, all must be subordinated to strengthen the definite, tangible object in view. To follow the great orators, every argument must be given full justice but the strongest and most telling should be reserved until the end. Thus the

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audience is carried along to the climax and the exact impression desired is left stamped upon their minds. Such a disaster as an anticlimax will be thus avoided. Mr. Lloyd George can be taken as a model for the effective endings to his orations.

ANTICLIMAX.

Anticlimax *must* be avoided. Work out your finish—your climax; be quite sure of it. Be confident and you will inspire confidence.

DICTION.

It may be said that in the present democratic days the use of involved sentences with complicated word-building is out of harmony with the rush of current affairs. Mr. Gladstone was a great master of this style of oratory, and in his hands it was most effective, but it would be dangerous for the ordinary man to attempt to bend the bow of Ulysses. Burke may be mentioned as the supreme exponent of this style (See his attack on Warren Hastings, Section iii.), but for present-day needs no better models could be taken than Lord Rosebery, Lord Morley, and President Wilson. (See Orations under these names in the Text Matter). In these classical addresses every sentence tells, partly because of the rigid use of right words in the right places, but also because the words chosen are clear, strong, and musical. To-day, just as 2,000 years ago, it is well to follow the advice of Cæsar and avoid an out-of-the-way word as a mariner avoids a rock. But a word of caution may be useful here. Whilst it is necessary that the diction should be easily understood—and for this the speeches of John Bright will afford some invaluable hints—it must never be allowed to degenerate into vulgarity, slang, or the defaced current conversational phrases which do duty in the street. The standard and classical resources of our language will suffice for every need.

One of the most common tricks of speech, one of which the speaker is generally unconscious, is that of frequent repetition of pet words or phrases. It is necessary to keep a careful guard against this, and a rehearsal before a few candid friends at an early date will generally cure the defect.

Many speakers repeat themselves and at once lose all hold upon the audience. Be careful to avoid repetition. Keep to your point. Emphasize it. Drive it home, then leave it and proceed to your next point.

ANECDOTES AND STORIES.

The introduction of humorous stories into an address is a very useful aid, but it needs skill. Unfortunately, facetiousness is often apt to present a vulgar side, and a speech is easily ruined by a few jokes in doubtful taste introduced before a mixed audience. At the same time strokes of keen wit or humour are always relished and they form a pleasant relief from the strain of concentrated attention. Shakespeare knew this, and in his tragedies are found certain comic scenes interspersed as a relaxation from the graver episodes which form the main plot. Some speakers manage to utilize with great advantage many of their personal experiences, but these matters should be rigidly kept in line with the main theme and never be introduced to magnify the personal prowess of the speaker. Otherwise, he may be taken ironically, which is the last effect he would wish to bring about! Therefore if a story is introduced it must be kept direct and brief. Lord Bryce's advice on this point should be followed: "When you tell a story, take some pains with the form of it." It is always permissible to make an apposite citation from any writer, but if made from an obscure author it may misfire; let the speaker follow the example of Joseph Chamberlain, who confined his literary allusions to such well-known authors as Dickens and George Eliot.

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Let your humorous story be an illustration of what you wish to emphasize. Humorous sallies and stories if in good taste often relieve a serious oration. Remember if your remarks are personal or your own experience, they must be *modest*, they will then become charming.

Do not attempt to be too learned in your quotations—stick to simple, popular quotations from popular and really well-known authors.

LOGICAL REASONING.

An elementary knowledge of logic is useful, almost indispensable, to the speaker who seeks to carry his hearers with him from the prelude to a triumphant conclusion. The successive steps in forming judgment should be set forth with all simplicity and lucidity. Here, above all things, strong, simple diction is needed to drive home and clench the nails. Every word should fall like a hammer blow with no redundant syllable. It is a well-established axiom in psychology that in order to convince the judgment of others we must first be fervent believers ourselves, because from this a strong impulse to convert those who differ from us will arise; and if we feel the glow of inspiration strongly enough we can sweep away all indifferences and influence our hearers to join enthusiastically in our arguments, and through them to reach the desired conclusion. If the Member will study the speeches of men like Bright or Lloyd George he will recognise that their power of swaying an audience came chiefly from the feeling conveyed to the minds of those who listened, that the speaker voiced his inmost and most firm convictions. The power of persuasion exercised over others by one who can inspire himself in this way is nearly unlimited. It is the secret to all great oratory as it is also the source of all good writing.

To sum up, the chain would run somewhat as follows :
Introductory statement of the principle to be proved,

then the details filled in and proved ; finally, a statement of the logical conclusion drawn from the foregoing premises showing that the principles urged are the only possible ones for the intelligent audience to accept.

A valuable means of finding out any weak spots in the armour is mentally to take the other side and work it out so as to anticipate and forestall any possible thrusts from the opposition. This is a favourite legal device and one that is worth inclusion in the arsenal of every speaker who may utilize it to detect beforehand the errors of his own reasoning, as well as those of his opponents whose blunders he is prepared to expose.

FALLACIES.

It is of paramount importance to learn to reject alleged causes that are not causes ; to distinguish essential reasons from those that are useless for the purpose in view ; and to discern and identify the main issue. To do this successfully some knowledge of the pitfalls of fallacious thinking is needed ; knowledge which will serve both as sword and shield for the speaker. There are several kinds of fallacies which may be found enumerated at length in books on Logic. Here we can merely give a few of the more common examples. One of the standard specimens of fallacious reasoning is that of asking two or more questions under the guise of a single question : for example, " Have you left off beating your wife ? "

Another extremely common fallacy is that known as " begging the question." The following indicate some of the chief forms of this pitfall of argument : (A) When we assume the thing we have to prove ; (B) When we assume a universal proposition which already includes the form of conclusion that we wish to establish ; (C) When we assume bit by bit the conclusion we set out to demonstrate. J. S. Mill tells

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us that the most effectual way to expose a question-begging argument is by challenging the reasoner to prove his postulates, which if he attempts to do he is necessarily driven into arguing in a circle.

A further fallacy is that of the irrelevant conclusion. Examples of this are given by Whately. For instance—instead of proving that this prisoner has committed an atrocious fraud, you prove that the fraud he is accused of is atrocious. In the story of Cyrus and the two coats, you prove not that the taller boy had a right to force the other boy to exchange coats with him, but contend—fallaciously—that the exchange would prove beneficial to both. This fallacy—the irrelevant conclusion—is commonly used by those who despair of refuting an opponent's argument by sound reasoning and therefore resort to it because it is not a difficult thing to prove what is not denied or to disprove something not asserted. It is very important that the speaker should be on the watch for these pitfalls; by avoiding them he escapes a possible exposure from a skilful critic.

POWER IN SPEECH.

The sense of power which is impressed upon his hearers by a first-class speaker comes on the technical side from the careful use of emphasis. The important words are put in the emphatic places—the beginnings and the ends of the sentences. Hence reversing the normal order of subject, predicate, object, and extension will generally give strength. The famous "silver and gold have I none," etc., is an example which will readily occur to everyone. Subjoined are some useful rules on this important question of emphasis :—

To throw emphasis on the "subject" move it to the end.

To emphasize the predicate make it either end or begin the sentence.

The "object" should be emphasized by making it first or last.

To emphasize an adverb put it first, while an adjective is made prominent by putting it after the noun.

Power also comes from a cheerful, confident mien. Self-consciousness will spoil the best speech ever composed. Nervousness and hesitation at once destroy your power and you immediately lose your hold on the audience.

Appear full of confidence—stand well and firmly. Take a deep breath and look your audience in the eye. Be able to pause—pause well, then start afresh.

THE VOICE AND DELIVERY.

A speaker must aim at the development of his own natural and normal powers and avoid the idea that one tone should be adopted for social intercourse and another, strained and forced, for speaking in public.

In ordinary conversation breathing comes naturally, but for platform work the voice has to carry further, therefore breathing exercises become necessary. By the aid of these exercises the full resonance of the natural voice can be obtained and sustained; otherwise the extraordinary demands made upon it will cause a muffled tone and the speaker will be requested to "speak up." The effort made to raise the voice will probably result in a red and turgid face and a flurried manner, which will be most detrimental both to the speaker and his speech.

(Two simple breathing exercises will be found at the end of the brochure.)

In delivery it is well to avoid any affectation in pronunciation, as it tends to jar the feeling of sympathy between the speaker and audience. Monotony of tone

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must certainly be avoided. This fault arises from a lack of correct emphasis and modulation. Every letter must be given its due weight and significance. Good breathing will ensure voice control, while judicious modulation will supply the finer points which make a speech effective. To give rules for modulation is difficult because it is one of those effects best perceived and carried out by each individual in accordance with his own natural style, but the following hints may be applied. Begin in a normal tone ; always lower the voice before a period or end of a sentence, and in a slighter degree before a colon and semi-colon, thereby making the varied lowering of the voice equivalent to the stops used in written composition : thus a semi-colon often marks the completion of a sentence although the sense is carried on further and amplified ; here in the corresponding place in speaking the voice would be lowered half a tone, but on the contrary, where short items are categorised, the voice should be slightly raised.

GESTURE AND DEPORTMENT.

It is said that an Englishman's great difficulty on the platform is to know what to do with his hands. That some noted speakers were guilty of grotesque gestures and attitudes is evident from the cartoons of "Punch" and "Vanity Fair." It was said of Lord Palmerston, and since of others, that he raised his arm from the elbow-joint and brought it down with a chopping motion, whilst Mr. Lecky in the House of Commons was known as the Semaphore, from his habit of jerking his arms about like signal-boards.

When driving home your points, be simple and use simple gestures. The *word* and the *action* together. Bring your hand down on *the* word. Harmony of sound and gesture is pleasing and most convincing.

Lord Curzon told us that Mr. Gladstone's freedom and variety of gesture were astonishing. His favourite pose was to lean on the table and point a

scornful finger at the subject of his invective. To-day Lord Rosebery, "the Orator of the Empire," is the best exponent of a bold and dramatic style of delivery, but Lord Rosebery has almost all the gifts which go to make a great orator. Nor is his matter less enchanting than his manner; the exquisite passages which can be found by our Members in Rosebery's "Robert Burns" (Section iv., page 256) will bear out this contention in full measure. Nor must we forget Mr. Lloyd George as a master in the use of effective gesture. In his perorations to convey the idea of victory he gradually elevated the whole outstretched arm and hand above the head and to the final bursts of cheering gave a swift turning motion to the open hand as if signalling triumphant victory.

A common fault in deportment is to assume the free-and-easy style and plunge both hands in the trouser pockets or place them—*à la* Pickwick—under the coat tails. "Be familiar but by no means vulgar" is an adage to be borne in mind by the speaker. A safe course is to take a stand in the centre of the platform, erect yet easy, with a few sheets of notes—these notes may be either written or typed. Personally I cannot use a typewritten script but always write my points out in close bold writing.

If using these notes, hold them in your left hand, so that your right hand can be used for simple and effective gesture. Sir Henry Irving always had his speeches prepared in a large bold handwriting and used them on the table so that a glance down was easy and he appeared to be speaking without any such aid.

Finally, he who desires to speak effectively in public will not omit to review the circumstances mentally afterwards and note which things fell flat, also any defects of delivery of which he was conscious at the time. Resolve that these particular faults shall be amended, and the student's efforts will ultimately be

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rewarded by his becoming possessed of the ability to sway his fellows by logical and well-chosen language.

TWO BREATHING EXERCISES.

For Flexibility: Place the closed hands, held three inches above the hips, close against the ribs. Relax completely and breathe slowly out, emptying the lungs as completely as possible. Then breathe in slowly through the nostrils and fill the chest and hold a few seconds before again breathing out. It is essential that the inspirations and expirations should be done smoothly and without the slightest strain.

Breathing Control: Put the right hand flat on the top of the chest and the left hand flat on the line of the diaphragm—about two inches above hips—then draw in and relax the abdominal muscles under the left hand. The right hand will be felt to come forward, but no pressure must be exerted by the hands; the whole action is intended to strengthen and control the abdominal muscles with the consequent gain in voice tone.

THE COURSE

QUESTION 1.

What were the chief characteristics of Anglo-Saxon Oratory ?

See "The Oratory of Anglo-Saxon Countries," by E. A. Allen, Section ii., page 1.

QUESTION 2.

What are the fourteen chief maxims of Public Speaking ?

See "The Value of Speech," Section i., page 108.

QUESTION 3.

In order to speak well we must have Knowledge. How is this Knowledge best acquired ?

Consult Lord Avebury's "Address on Reading," Section i., page 21, "Some Hints on Reading," Section i., page 1, Ruskin, Section iv., page 1, and "Education continued through Life," by A. J. Balfour, Section iv., page 13.

QUESTION 4.

How may we beautify our Speech ?

Consult E. A. Poe, Section iv., page 216.

QUESTION 5.

What are the chief aims of Public Speaking ?

See Lord Bryce, Section i., page 115.

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QUESTION 6.

Why is the spoken more effective than the written word ?

See "The Art of Eloquence," Section iv., page 33.

QUESTION 7.

Why is language a more effective vehicle of expression than architecture, sculpture or painting ?

Read F. W. Robertson, "The Highest Form of Expression," Section iv., page 233.

QUESTION 8.

How long should we make our Speeches ?

Refer to Lord Bryce, Section i., pages 114-115.

QUESTION 9.

What is the relation of Eloquence to the Fine Arts ?

See Victor Cousin, Section viii., page 68.

QUESTION 10.

In speaking, as in writing, it is necessary to cultivate style.

How can style be cultivated ?

See A. Schopenhauer, Section iii., page 350.

Compare J. Donne, "Style and Language," Section v., page 137.

Subject:

**DOMINION AND
AMERICAN HISTORY**

SPONSOR :

**PERCIVAL R. COLE,
M.A. (Sydney), Ph.D. (Columbia), F.C.P.**

PERCIVAL R. COLE, M.A. (Sydney), Ph.D. (Columbia), F.C.P., Diploma in Teaching, "specially distinguished" (London), Vice-Principal, Sydney Teachers' College, and Lecturer, University of Sydney.

Sometime Frazer Scholar in Modern History, University Medallist in Logic and Mental Philosophy, and Woolley Travelling Scholar (Sydney); Honorary Fellow and Instructor, Teachers' College, Columbia University (New York); and Lecturer in the Brooklyn Institute of Arts and Sciences.

Author of "Pioneers of Australian Industry," "First Stories in English History," "Great Australians," "Studies in the History of Education," "The Teaching of History in Secondary Schools," "Herbart and Froebel, an Attempt at Synthesis," "Johann Heinrich Alsted," "Outlines of Current Economic Problems," "Industrial Education in the Elementary School," "Australia" (in Yearbook of the International Education Institute), "Education and Literature" (in "The Story of Australia"), "New South Wales" (in "A Survey of Australian Education"), joint author, "Studies in Contemporary Education," "Studies in the Theory of Education" and "Organisation and Administration of Education in N.S.W."

INTRODUCTION

The Middle Ages are often undervalued. They are frequently but erroneously depicted as a period of torpor and stagnation. The unfairness of such a view may be demonstrated not merely from such intellectual movements as the foundation of universities and the development of the Aristotelian philosophy, characteristic as they were of the Middle Ages, but also from the voyages of such an extensive though uncritical traveller as Marco Polo of Venice. Yet there can be no manner of doubt as to the reality of the stimulating influence which the Italian Renaissance exerted. The minds of individuals awakened, independence of judgment ceased to be a novelty, in such an age adventurous spirits found it a delight to live. New ideas, interests and activities multiplied. One result was that maritime explorers, especially those of Portugal and Spain, gradually reconstructed the map of the world. In 1487 Bartholomew Diaz rounded the Cape of Good Hope; and in 1492 Columbus discovered America.

Spain regarded the New World as its own exclusive domain. In this theory other nations were loth to concur. Thus as early as 1497 John Cabot sailed westward from Bristol and planted the English flag in Newfoundland. But English maritime spirit was not then fully aroused; and it was the French, not the English, who followed closest upon the heels of Spanish colonization. It must be admitted, however, that the Frenchman Cartier's annexation of Canada in 1534 led to no permanent settlement; nor was it until the first decade of the 17th century that Samuel de Champlain, having received a charter from the French King, succeeded in establishing extensive Canadian colonies. In this period, moreover, all English and French expeditions to the New World were regarded by Spain as piratical. Nevertheless, in the earlier half of

Elizabeth's reign Drake, Hawkins and others waged unofficial but successful war against Spanish treasure-ships and settlements ; and in 1588 their exploits were confirmed and glorified by the destruction of the Spanish Armada.

It was in the reign of James I., though not with his sincere co-operation, that England founded permanent settlements on the American mainland. The plantation of Virginia had been attempted, though unsuccessfully, by Sir Walter Raleigh as early as 1584, but was carried to fruition by the Virginian Company in 1607. The New England Settlement was founded by a band of Puritan exiles in the " Mayflower " in 1620, who were speedily followed by others in search of liberty of religious worship for their community.

Ultimately France became England's great colonial rival, both in India and in America. Every war between the two countries involved their respective possessions abroad ; and a keen rivalry developed between them. After several vicissitudes at the close of the war of the Spanish Succession France was obliged to make great concessions to Britain in the New World. Under the Treaty of Utrecht, 1713, the British Empire was thus enlarged by Nova Scotia, Newfoundland and the Hudson Bay Territory.

During the 18th century most European wars were trade wars. It was not that they originated as such ; but as such they were waged ; and further, colonies were the currency in which the loser paid. Statesmen regarded colonies as possessions—mere trading outposts of the mother country, but of great value as such. The critical struggle for colonial supremacy was the Seven Years' War. For some time, both in India and in America, this contest favoured the French ; but the accession to power of William Pitt, Earl of Chatham, turned the scale. While Clive's victory at Plassey consolidated English power in India, an equally remarkable success was that of James Wolfe's expedition

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to Canada. By brilliant strategy Wolfe defeated the hitherto successful French general, Montcalm; and though the English leader fell in the hour of victory, the surrender of Quebec and Montreal followed. Finally the Treaty of Paris, 1763, confirmed the cession of the whole of Canada to Britain.

But the sequence of British successes in war and colonization was destined ere long to suffer a severe check. The old colonial policy, founded upon the theory that colonies exist for the sake of the mother country, and leading to the conception that they are investments to be exploited, produced its inevitable reaction. The striking success of British colonization in America served only to magnify the disaster which was approaching. After the settlements in Virginia and New England, to which reference has already been made, Maryland had been established in 1634, the New Netherlands, subsequently renamed New York, had been taken from Holland in 1664, Pennsylvania had been founded in 1682 and Georgia in 1732; and still there seemed to be no end. But in the latter part of the 18th century, what was possibly the greatest disaster in English history occurred.

It was natural enough that the British government should desire to recoup some part of the great expenses which it had incurred in connection with the defence of the American colonies against attacks by the French. The colonists, however, being already vexed with irritating trade restrictions which had been placed upon them in what was supposed to be the interest of the mother country, objected to the imposition of taxes upon certain imports by the ministry of Grenville, raising the cry, no taxation without representation. After a time the taxes were withdrawn, only to be replaced in 1767 by fresh duties. In deference to American feeling these were cancelled, with one fatal exception—a tax on tea was retained as an indication of the right of the home parliament to levy taxes upon colonial ports. Hence arose the first overt act of

resistance at Boston on December 16th, 1773, when a consignment of taxed tea was seized and thrown into the harbour.

The obstinacy of King George III. and the short-sighted policy of his ministers destroyed the last chances of reconciliation. A long and desultory war ensued, in the course of which Britain was attacked by her old rivals, France and Spain. Though moderately successful in pitched battles, the British forces in America could hold little more than the ground they stood on, and the determination of the revolutionists withstood every reverse. On 17th October, 1781, Lord Cornwallis and his army were compelled to surrender near Yorktown; and in 1783 American Independence was officially recognized by Britain in the Treaty of Versailles.

Long before this event, however, on 4th July, 1776, the Americans had issued the Declaration of Independence. They were now faced with another problem, how to organise their new nation. Already during the war, 'Articles of Confederation and Perpetual Union' had been drawn up and accepted by the States concerned; but only at the Convention held at Philadelphia in 1787 was a complete constitution formulated. The first president was that indomitable leader of the American forces, George Washington. The subsequent relations of Britain and the United States, with the exception of a short and inconclusive war in 1812, arising out of British interference with neutral carriers during the Napoleonic wars, have been peaceful, and on critical occasions generally cordial.

Within the States themselves, however, a vital difference of opinion regarding the institution of slavery precipitated the disaster of civil war. The view generally held in the South was that southern industries could not be maintained successfully without slaves, while northern opinion tended to regard slavery as an anti-Christian thing which must be abolished throughout

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the Union. The slavery question, however, was complicated by constitutional and other issues. A crisis occurred in 1860, with the election to the Presidency of the United States of Abraham Lincoln, whose hostility to slavery and determination to maintain the integrity of the Union were equally uncompromising. The Confederate States seceded ; and Civil War ensued. The first hostilities took place at Fort Sumter, the surrender of which on 14th April, 1861, led to a proclamation of President Lincoln calling for volunteers. Successful as the Southern armies were in the early stages of the war, the defeat of General Lee at the decisive battle of Gettysburg in July, 1863, was the beginning of the end. Finally on 9th April, 1865, Lee was compelled to surrender to Grant, the Northern General, against whose iron determination no strategy had availed.

In December, 1865, slavery was abolished throughout the United States under an amendment of the American Constitution. The subsequent reconstruction period, however, was marred by the greed of the " carpet-baggers " who exploited the South and alienated its sentiment for a whole generation.

The outlook of the people of the United States was not imperialistic, but the Spanish American War of 1898, following upon the destruction of the U.S. Battleship " Maine " in Havana harbour, involved the country in unexpected colonial responsibilities. The United States annexed the Philippines and Porto Rico. In 1867 she had purchased Alaska from Russia.

During the Spanish American War Britain had lent important diplomatic support to the United States ; but the grand rapprochement of the British and American peoples took place during the Great War, in the latter stages of which their armies fought side by side. Hitherto, however, the United States has maintained its aloofness from the League of Nations, being especially desirous of avoiding European entanglements.

Canada had not been involved in the War of American Independence. As an integral portion of the British Empire, she had borne her part in the unfortunate war which broke out with the United States in 1812, the French settlers, who had been granted numerous privileges, combining their loyalty with the British. Under the British North American Act passed by the Imperial Parliament in 1867, provision was made for the Confederation of the whole of British North America as the Dominion of Canada. The original Provinces confederated were Quebec, Ontario, Nova Scotia, and New Brunswick. The Hudson Bay Territory was acquired in 1869. Other Provinces were admitted as they were created, Manitoba in 1870, British Columbia in 1871, and Prince Edward Island in 1872. The development of Canada is an epic story, crowned by the magnificent part taken by her troops in the Great War.

Apart from British settlement and colonisation on the American Continent, the progress of the Empire in other parts of the world is sufficiently remarkable. India, Australia, and a considerable part of Africa fly the British flag. How did such an extraordinary expansion occur ?

As already related, Bartholomew Diaz had rounded the southernmost point of Africa, which he named the Cape of Storms ; but it was another Portuguese navigator, Vasco da Gama, who utilized the new sea route to India in 1497. The King of Portugal had aptly changed the name Cape of Storms to Cape of Good Hope. Gama reached Calicut in 1498, and returned to Portugal in the following year. The Portuguese, closely followed by the Dutch, soon established posts in India and developed a rich trade. England and France were later in the field ; but the formation of the British East India Company in 1600 led to the foundation of important British factories at Surat, Bombay, Madras and Calcutta.

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On the break-up of the Moghul Empire, the disturbed state of India offered opportunities to the European trading powers which the French were not slow to exploit. Dupleix, having been made Governor-General of the French establishments in India in 1742, planned the acquisition of vast Indian territories for France. Madras was captured by the French ; but restored to Britain under the treaty of Aix-la-Chapelle in 1748. Subsequently the French and the British supported rival claimants to the sovereignty of the Deccan and of the Carnatic. Dupleix however was recalled in 1754, the English under Clive having brilliantly captured Arcot in 1751. In 1757 the decisive Battle of Plassey made the English the virtual masters of the rich province of Bengal. At the Battle of Wandiwash, 1760, the victory of Sir Eyre Coote over the French general, Lally, practically extinguished French prestige in India.

From a national standpoint, however, the East India Company had become too powerful. In 1773 it borrowed from the British Government, which seized the occasion to pass Lord North's "Regulating Act." Under this Act a Governor-General and a Supreme Court at Calcutta were instituted. The first Governor-General, Warren Hastings, extended British power in India during his administration, 1774-1785 ; but for certain acts was denounced by Burke and other Members of Parliament, and suffered impeachment, though acquitted by the verdict of posterity.

Another crisis in the political affairs of the Company resulted in the appointment of a Board of Control by the Crown, under Pitt's India Act of 1784. Meanwhile British power in Central and Southern India continued to be consolidated, to the great advantage of the peace of the country, and by 1813 was practically supreme. Later followed the annexation of Burma and the Punjab.

The shocking events of the Indian Mutiny of 1857 led to a complete reconstruction of the machinery of

government. The East India Company was abolished ; a Viceroy of India was appointed to rule within the department of a Secretary of State ; and gradually an increasing measure of self-government has been granted to the native population, so that now India seems to be well on the way towards complete Dominion self-government.

Australia next claims our attention. While the original discovery of this continent is shrouded in some obscurity, it was certainly sighted in 1606 by Luiz de Torres, who passed through the narrow strait between Australia and Papua which now bears his name. William Dampier, an English navigator, gave a somewhat unfavourable account of the north-western coast which he touched upon in 1688 and subsequently explored ; but the colonisation of Australia was the direct result of Cook's exploration in the " Endeavour." Reaching Botany Bay on 28th April, 1770, Cook sailed northward along the east coast. As a sequel, on 26th January, 1788, Governor Phillip established a colony at Port Jackson, though the original intention of the Home Government was merely to found a penal settlement. In 1829, the whole of Australia was proclaimed British territory.

Tasmania, first settled in 1803, was erected into a colony separate from New South Wales in 1825. The year 1829 saw the foundation of a free colony at Perth under Captain James Stirling, and in 1836 another was established under experimental conditions in South Australia. Victoria, originally settled from Tasmania and for some time known as the Port Phillip settlement, was separated from New South Wales in 1851 ; and Queensland, originally the Moreton Bay Settlement, in 1859.

Although gold production is now but a minor industry in Australia, the discovery of gold in New South Wales and Victoria in 1851 was the means of attracting many adventurous spirits, and by 1860 the population of

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400,000 had trebled. Since that time it has increased to six millions, ninety-eight per cent. being of British extraction.

Towards the close of the 19th century the need of Australian Federation became apparent. Only by this means could inter-state free trade and national defence be placed upon a proper footing. In 1897 a federal constitution was drawn up by a Convention of delegates from the six states. After certain amendments it was ratified by referenda and submitted to the Imperial Parliament. As the result of the Australian Commonwealth Constitution Act, the Commonwealth of Australia began to function on the 1st January, 1901. Melbourne was the temporary capital; but in 1927 arrangements were made for the opening of the Federal Parliament at the new federal Capital, Canberra. The accomplishment of Federation enabled Australia to give united support to Britain during the Great War.

New Zealand, discovered by Tasman in 1642, was visited by Captain Cook in 1769. Cook took possession of the country in the name of King George III., but only in 1840 did New Zealand officially become a British Colony by the Treaty of Waitangi. The Maoris enjoy representation in Parliament and security in the tenure of land. New Zealand declined to enter into the Australian Federation; but in 1907 was constituted a dominion, the capital being Wellington.

British Africa remains to be considered. Although Portuguese navigators were the first to become acquainted with the whole eastern and southern coasts of Africa, it was the Dutch East India Company that first established settlements. In 1652 a fort was established at Table Bay; and gradually extensive territories were acquired from the Hottentots, and later from the Kaffirs.

In the course of the Napoleonic wars, the British forestalled the French by occupying Cape Colony in

1795, restoring it to the Dutch under the Treaty of Amiens. In 1806 the Colony was retaken by the British under Sir David Baird, being finally ceded to Britain under the Treaty of Vienna, 1815.

In 1834 the emancipation of slaves took effect in Cape Colony. This measure gave serious offence to the Dutch Boers. In 1835-6 a large number of the Boers trekked across the Orange River, maintaining themselves against the warlike Zulus, and establishing Natal and what afterwards became the South African Republic and the Orange Free State. The British Government, however, took possession of Natal in 1842, and formally annexed it in 1844.

Following an anti-convict agitation, Cape Colony received a liberal constitution in 1853. North of the Orange River, extensive and valuable diamond fields were discovered in the years 1867-9, leading to a great influx of immigrants, but also to the accentuation of differences between Boers and British.

In 1899 the South African War broke out. The hardy Boers, the majority of whom were farmers, inflicted a number of reverses on the British armies. The turning point came with the arrival of Lord Roberts, followed closely by the relief of Ladysmith, which the Boers had long besieged. The Orange Free State and the Transvaal were in turn annexed. A desultory war continued for two years, until peace was signed on 31st May, 1902.

The most remarkable feature of the disputes between Britons and Boers was the manner in which they were healed. Full civil rights were conceded to all; and it was not long before Boer leaders held the main principal power in South Africa. The South African Union was formed in 1910, between Cape Colony, Natal, the Transvaal and the Orange River Colony; and the separatist agitation is now considered practically dead.

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Let us now turn our attention to Egypt. The extravagance of the Khedive Ismail led to extensive European borrowings; and in 1875 a British and French dual control was established over his finances. This proved to be an inadequate safeguard; and in 1878 Ismail consented to the appointment of a commission of inquiry, and subsequently to government through responsible ministers. Failing to keep faith, Ismail was deposed in 1879. A movement against European interference, led by Ahmed Arabi, was followed by the bombardment of Alexandria by a British fleet, and the landing of an army under General Wolseley. Wolseley won the Battle of Tel-el-Kebir and entered Cairo in 1882.

As France had stood aloof from the task of restoring order in Egypt, it remained for Britain to administer Egyptian affairs. Excellent work was done in this direction in the face of many obstacles, by both Sir Evelyn Baring and Lord Cromer. Gradually it became the accepted theory that the essential task of the British administrators was to help the Egyptians to rule themselves; and the prosperity of the country increased by leaps and bounds.

After the peace treaty with Turkey, signed in August, 1920, a new era in Egyptian history began. Turkish control was completely abolished; and the country was granted independence subject to a very limited British influence, such as was necessary for imperial defence.

Although the principal dominions of the British Empire enjoy complete self-government, or rather because of this fact, the essential solidarity of the whole was made manifest and was cemented in the ordeal of the Great War. With extraordinary unanimity the far-flung British peoples united their forces in the hour of danger and in the cause of freedom.

The war having been brought at length to a conclusion, mandates were entrusted to Britain and to

certain other parts of the Empire for the administration of extensive territories. The new responsibilities included German East and South-West Africa, the former now named Tanganyika Territory, completing the "all-red" route from the Cape to Cairo. Samoa is administered by New Zealand, and part of Papua by Australia, while Palestine and Mesopotamia came under British administration, the one in 1918, the other in 1920.

The British Empire, to which history affords no parallel, is essentially a union of autonomous nations. Ireland (the Irish Free State), Canada, Australia, New Zealand and South Africa enjoy complete self-government; in certain cases they have claimed the right to make their own treaties and to appoint their own ambassadors. India, too, has marched far on the way towards similar independence. Yet all respect a common throne and share a common sentiment. Many possible misunderstandings between component parts of the Empire have been removed by means of Imperial Conferences such as that held in London in 1926. The whole history of the Empire exemplifies the paradox, that freedom is stronger than force; and the bonds of commerce and defence by which it is united are supplemented by the most durable of safety chains, the crimson thread of kinship that runs through it all.

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THE COURSE

QUESTION 1.

What is declared to be the true glory of the Nations ?

Refer to Ruskin, Section iii., page 299.

QUESTION 2.

By whom and for what reasons was the policy of autonomy for the British Colonies first advocated in the House of Commons ?

Consult Sir James Mackintosh in Section i., page 290.

QUESTION 3.

What are the dangers of establishing a republic in England ?

Read Lord Beaconsfield, Section i., page 44; and compare J. C. Smuts, Section ii., page 391.

QUESTION 4.

Who first authoritatively suggested the creation of a great Council of Empire to which the Colonies should send plenipotentiaries ?

Consult the facts given in Section vi., page 69.

QUESTION 5.

How did Canada obtain Home Rule, and what was the consequence ?

Refer to Speech by W. E. Gladstone, Section ii., page 250.

Consult Mackintosh, Section i., page 290.

QUESTION 6.

What relations have existed between Canada and the United States ?

Read Sir R. A. Falconer, "Reactions on Canadian Nationalism," Section iii., page 160.

Compare John Bright, "Canada and the United States," Section ii., page 123.

QUESTION 7.

What are the main features of Canada's great achievement in the war ?

Consult Sir Robert Borden, Section ii., page 98 ; and Section vi., page 40.

QUESTION 8.

What effect has Canada had on the conception of the British Empire ?

See A. Berriedale Keith, Section vi., page 240.

QUESTION 9.

What proposals did a great Imperialist make for the constitution of Australia ?

Refer to Sir George Grey, Section viii., page 202.

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QUESTION 10.

In what way, according to the contention of an eminent Australian statesman, must unity of Empire be built up ?

Refer to Alfred Deakin, Section i., page 166.

Compare "Ties of Empire," Section vi., page 68.

QUESTION 11.

What were the views of a prominent Australian statesman on Australia's commercial policy ?

Refer to Alfred Deakin, "Needs of Empire," Section i., page 166.

QUESTION 12.

What are the chief arguments for a preferential tariff with Australia ?

See Alfred Deakin, Section i., page 166.

QUESTION 13.

What efforts were made to Christianise Australia and New Zealand ?

See A. Barry, Section vii., page 4.

QUESTION 14.

What reason did a New Zealand statesman give for offering a contingent of troops to the Mother-country before war was declared in South Africa ?

Read R. J. Seddon, Section vi., page 365.

Compare "Federal Experiments in History," Section iv., page 200.

QUESTION 15.

What important proposal did New Zealand make to the British Government ?

See J. Chamberlain, Section vi., page 88.

QUESTION 16.

How did England endeavour to improve the condition of the People of India in the early part of the nineteenth century ?

Read Macaulay, Section iii., page 222.

QUESTION 17.

Compare the state of India under the old East India Company and under the protection of the Crown.

See C. J. Fox, Section i., page 242 ; E. Burke, Section iii., page 13 ; and R. B. Sheridan, Section viii., page 283.

QUESTION 18.

What are the main objections of the self-governing Dominions to the influx of Indians from other parts of the Empire ?

See reasons advanced by the Marquess of Crewe, Section i., page 135.

QUESTION 19.

Is it possible to give democratic government to India ?

See A. Berriedale Keith, Section vi., page 244.

QUESTION 20.

What part did England play in the making of Modern Egypt ?

See T. Roosevelt, "Pioneers," Section iii., page 293.

QUESTION 21.

In what manner did Joseph Chamberlain foresee the present Federation of the Empire of Free Nations ?

Refer to "Empire and Home Rule," Section i., page 130.

Compare Lloyd George, Section ii., page 233.

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QUESTION 22.

Is the Royal Navy indispensable to the welfare of the Empire ?

See " Naval and Military Defence of the Empire," Section vi., page 78.

Also W. Churchill, " Work of the Navy," Section ii., page 166.

QUESTION 23.

What, according to an eminent English statesman, are the only three ways in which we can strengthen the bonds which unite the Colonies to the Mother-Country ?

Read the reasons advanced by Joseph Chamberlain, Section vi., page 68.

Consult Smuts on " The British Commonwealth of Nations," Section ii., page 386.

QUESTION 24.

What are the prospects of the British Empire ?

Read A. Berriedale Keith, Section vi., page 237 ; and compare D. Lloyd George, Section iii., page 169.

QUESTION 25.

What is the meaning of the term " British Empire " ?

Refer to A. Berriedale Keith, Section vi., page 239.

QUESTION 26.

What are some future constitutional relations within the British Empire ?

See J. C. Smuts, " The British Commonwealth of Nations," Section ii., page 386.

QUESTION 27.

What are the relations of the Dominions and India to the League of Nations and to the Locarno Treaty ?

Consult Section vi., page 242, and Section viii., page 25.

QUESTION 28.

What are the chief bonds between Great Britain and the Dominions ?

See King George V., Section vi., page 215 ; and R. J. Seddon, Section vi., page 365.

QUESTION 29.

Hamilton is regarded as the greatest American lawyer.

What are his views on free speech ?

Refer to " Free Speech in America," Section v., page 186.

QUESTION 30.

Why did the policy against the American Colonies adopted by George III. and his Ministers prove fatal ?

See Chatham, " Conciliation," Section ii., page 153. Compare with Thackeray's character sketch, Section iv., page 348.

QUESTION 31.

How did the blunders of politicians plunge England and America into war a century ago ?

Refer to Lord Brougham, Section vi., page 46. Consult " Union of Two Great Peoples," Section ii., page 307, and " Britain's Welcome to America as an Ally," Section ii., page 236.

QUESTION 32.

What is the origin and scope of the " Monroe Doctrine " ?

See Section iv., page 204. Also compare with Roosevelt, " The Making of America," Section i., page 352.

QUESTION 33.

What cogent reasons did Lincoln give in 1858 for his conclusion that the Democratic party was putting together, bit by bit, a piece of legal machinery calculated to make slave-holding prevail in every state of the Union ?

Consult Speech by Abraham Lincoln, Section vi., page 259.

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QUESTION 34.

What brought about the almost complete extinction of the native American Indians ?

Refer to Caleb Cushing, Section vi., page 104.

QUESTION 35.

What is the essence of Emerson's eulogy of Abraham Lincoln ?

See Address by R. W. Emerson, Section viii., page 159.

Compare Phillips Brooks, Section v., page 70.

QUESTION 36.

What were the irreconcilable differences of political opinion which brought about the Civil War in America ?

Read Henry Ward Beecher, Section vi., page 12.

Compare R. G. Ingersoll, Section v., page 206.

QUESTION 37.

What are the sources of American liberty ?

Read "The Gettysburg Address," Section vi., page 265.

QUESTION 38.

What was mainly instrumental in casting the mould into which the American national character has run ?

Refer to Theodore Roosevelt, Section i., page 352.

QUESTION 39.

What reasons did an English observer give in favour of the opinion that in America the Anglo-Saxon type tends to absorb all others ?

Study Sir Charles W. Dilke, Section iii., page 144.

See also T. Roosevelt, Section i., page 352.

QUESTION 40.

What were the chief points comprised in President Wilson's Programme of Peace ?

Study carefully Woodrow Wilson, "Programme of Peace," Section vi., page 394.

Compare Lord Bryce, Section vi., page 51.

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Laws of the Empire A. Berriedale Keith
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Subject :

ANCIENT
HISTORY

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Publications:—"Political Thought of Plato and Aristotle," 1906; revised edition under the title "Greek Political Theory" 1918; "Political Thought in England from Herbert Spencer to To-day," 1915; "The Dominican Order and Convocation," 1913; "The Submerged Nationalities of the German Empire," 1916; "Ireland in the last Fifty Years," 1917; "The Future Government of India," 1919; "The Crusades," 1923; "National Character," 1927; "Study of Political Science and its Relation to Cognate Studies," 1928; contributions to various periodicals, the "Encyclopædia Britannica" (11th Edition) and the "Cambridge Mediæval History"; acted as one of the advisory editors of H. G. Wells' "Outline of History."

INTRODUCTION

TO YEAR 476 A.D.

There are three periods in the history of the Ancient World : and the three periods over-lap. There is first of all the Oriental period, in which first Egypt and Babylonia, and then Assyria and Chaldæa, and then Persia, rose and flourished and fell. This is the longest of the three periods. The Egyptians had already devised a calendar by 4241 B.C. ; it was not until 330 B.C. that the Persian Empire finally collapsed before the arms of Alexander of Macedon. Next there is the Greek period, which covers about one thousand years. The Greeks, who were crossing the Balkans into the country which was to bear their name about the middle of the second millennium B.C., were an Indo-European Aryan people from the North. They introduced a fresh strain into the ancient world ; and between the twelfth century B.C., in which the Trojan War was fought, and the last century B.C., in which Rome succeeded to the Greek heritage, they unfolded the treasures of a rich civilisation which is still the foundation of much of our modern life. Finally there is the period of the growth and greatness and decline of Rome. It would appear from modern archæological discoveries that there were already the beginnings of a city on the Tiber in the tenth or even the eleventh century B.C. The origins of Rome are therefore simultaneous with the Trojan War. The fall of Rome—or rather the fall of *ancient* Rome ; for Rome has never ceased to be inhabited for three thousand years, and is still one of the great cities of the world to-day—may be dated at the end of the fifth century A.D. ; and the history of Rome thus covers a space of fifteen hundred years.

THE ORIENTAL PERIOD.

Ancient history began in two river valleys—the valley of the Nile, and the valley of the Euphrates and Tigris. Men first drew together, and formed governments, in order to solve the problems which the rivers created in these valleys—to solve, for example, the problem of boundaries between estates which the receding of the flood of the Nile left every year in Egypt, or to solve, again, the problems of irrigation, and of distribution of the water from the canals that ran between the rivers, which inevitably arose in the torrid lands of Babylonia. The ancient Egypt of the valley of the Nile was a small country : it only contained 10,000 square miles of cultivated soil. (Babylonia was still smaller, and only covered 8,000 square miles of arable soil—or the area of modern Wales). But a great civilisation had already been built on this small basis by 3,000 B.C. The next five hundred years (3,000-2,500 B.C.) saw the building of the Pyramids for the burial of kings. The kings whom these Pyramids entombed were the rulers in their lives of millions of men ; their palaces (which the Egyptians called “ Pharaoh,” whence we have come to call the kings themselves Pharaohs) were centres of rich tribute and profound reverence. In time the kings of Egypt became the heads of an Empire ; they possessed a great fleet and a powerful army ; from 1600 to 1150 B.C. they ruled in Syria and Palestine. The Empire fell ; but the kings of Egypt remained independent sovereigns until they were conquered by the Persians at the end of the sixth century B.C. A Persian province for two hundred years, Egypt next passed into the Empire of Alexander of Macedon, in 332 B.C. On his death it became once more an independent kingdom under one of his generals, named Ptolemy ; and his successors, whom we call the Ptolemies, ruled Egypt for three centuries, and made Alexandria (which Alexander had founded) a centre of Greek civilisation, until, in 30 B.C., Cleopatra, the last of the Ptolemies, committed suicide, and Egypt was annexed to the Roman Empire.

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The valley of the Euphrates and Tigris passed through no less vicissitudes. Its fertility produced a large civilisation, as large as that of Egypt, and in many ways parallel ; but, more exposed than Egypt, it had to face the incursions and immigration both of the nomad Semites from the sandy desert to the South West and of the hill tribes of Media and Persia to the East. In the history of the valley we may distinguish three phases. The first, or Babylonian, phase covers the millennium from 3100 to 2100 B.C., and belongs to the lower valley of the two rivers. In this place we have to distinguish the Sumerians (a people of unknown origin) in the south of that valley, who were living in little city kingdoms in the early centuries of the third millennium B.C., and the martial Semitic nomads living more to the North, in the district called Akkad. The two engaged in hostilities : first the Akkadians conquered the Sumerians, under Sargon (2750 B.C.) and his successors, and adopted and improved their arts and their culture ; then the Sumerians recovered the mastery, and a united realm of " Sumer and Akkad " was formed under their control about 2500 B.C. Finally, a new Semitic stock established itself in the city of Babylon ; and a king of this stock called Hammurabi, whose laws (and many of whose letters) we still possess, ruled about 2100 B.C., a great and flourishing and well organised realm which comprised the whole of the lower valley of the two rivers. The second phase comes much later, and after a long interval of obscurity. This is the phase of the Assyrian Empire, which lasts from 750 to 600 B.C. and of which there are many mentions in the Old Testament. The Assyrian Empire was based on Assur, a city situated among the highlands on the upper course of the Tigris, where Semitic nomads had settled by 3000 B.C. The Assyrians learned their arts and culture from the Sumerians, but they became, even more than their kinsmen the Akkadians, a fierce and martial stock of conquerors, and eventually, under Sargon II. (722-705 B.C.) and Sennacherib (705-681 B.C.), they swept in destruction over western Asia. They were the most terrible military portent which the world

had yet known ; their "gleaming cohorts" and "the sheen of their spears," their battering rams and their war chariots, spread destruction. Nineveh, a city on the Tigris still further to the north than Assur, which became their capital about 700 B.C. was a city of terror—a city of gigantic buildings, adorned with figures of human-headed bulls and cruel scenes of conquest. For all its power, and for all its splendour, Nineveh too fell ; and with its fall in 606 B.C. the third and last phase in the history of the valley of the two rivers began. This is the phase of the Chaldeans, another tribe of Semites who had established themselves in the lower valley, in the old Sumer and Akkad, and made Babylon, the city of Hammurabi, the centre of their rule. It was they who, aided by the hill tribes of Media, had captured Nineveh ; and for some seventy years (606-539 B.C.) until the days of Cyrus the Persian, it was they who ruled Western Asia. Their great king was Nebuchadnezzar (604-561 B.C.) ; and Nebuchadnezzar made Babylon a city not of terror, but of wonder—a city of great temple-towers and roof-gardens, a home of commerce and of industry, of the arts and of astronomy. No city, save Rome and Athens, gave so much to the ancient world as Babylon of the Chaldeans.

Before we turn to the Persians and their Empire, a word must be said of the civilisations, contemporary with those of the river valleys, which had grown up in the Ægean and in Asia Minor, and whose story we are still engaged in recovering, as during the nineteenth century we recovered the story of Egypt and of the valley of the Two Rivers. Most important of these civilisations is that of Crete—the Minoan civilisation, as we call it, from the name of a legendary Cretan king—the civilisation which it has been the fortune of Sir Arthur Evans, in the last thirty years, to reveal. This civilisation was the product of members of the "Mediterranean" race—a Southern race on which the Greeks and Romans were afterwards to emerge from the North. A branch of this race was developing in Crete, under Egyptian influence, in the third millenn-

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ium B.C. ; by 2000 B.C. it was highly civilised ; and its great age may be dated in the century from 1600 to 1500 B.C. The Cretans had a busy commerce ; they had a maritime empire ; they attained a remarkable perfection in the arts. Their civilisation spread to the mainland of Greece : the Mycenæan culture of southern Greece, which flourished about 1500 B.C., is a derivative from Crete. This Cretan-Mycenæan civilisation, which fell before the Greeks in the middle of the second millennium B.C.* is not strictly Oriental, though it flourished in the Eastern Mediterranean ; and its history is generally treated in connection with that of the Greeks rather than with that of the Egyptians, partly for geographical reasons, and partly because it furnished the Greeks with the first beginnings of their own artistic culture. More definitely Oriental was the empire of the Hittites in the plateau of Asia Minor. On their high tableland the Hittites formed a natural bridge of connection between the civilisation of the Two Rivers, from which they borrowed, and that of the Ægean, which they influenced. Their chief city was in the central part of the North of Asia Minor : they worked the iron mines of that area, and had much to do with the diffusion of iron. The days of their Empire were between 1450 and 1200 B.C. but they played the part of an intermediary people for centuries before, and they continued to play that part afterwards. Besides the Cretans and the Hittites, we have also to mention the Phœnicians and the Hebrews of Syria and Palestine. Both were by origin Semites from the sandy deserts ; for the Semites, just as they had gone eastwards from the desert to Akkad and Assur, had also passed westward to Syria and Palestine. The Phœnicians became a great trading and exploring people, and for three centuries after 1000 B.C. until the Greeks finally took to the seas, they were dominant

* The middle of the second millennium B.C. is a time of great change. The Egyptian Empire was attaining its height. The Cretan civilisation was still in its great age, and was spreading in Mycenæ and Tiryns ; but the Greeks were pouring into Greece and were about to make an end of this old Ægean civilisation. In Asia Minor the Hittites were founding their Empire ; in Palestine the Hebrew immigration was about to begin.

in the Mediterranean as far to the west as Spain. The Hebrews moved from the desert to Palestine between 1400 and 1200 B.C. In a hard struggle with the Philistines (refugees from Crete who had settled in the south-west of Palestine) they were driven to form a united kingdom about 1000 B.C. and their kingdom flourished under Solomon who had connections with the Phœnicians to the north and the Egyptians to the south, about 930 B.C. Thereafter the Jews suffered heavily from the Assyrians and the Chaldeans; and in their sufferings they purified their religion into the lofty monotheism on which Christianity was to be grafted.

But we must now turn to the Empire of Persia—the last of the Oriental Empires of the Ancient World. The Persians were an Indo-European people (of the same great stock as the Greeks and the Romans, the Celts and the Germans), and as such they differed from the Semites who had before built empires in Assyria and Babylonia. Their language was Zend: their religion was Zoroastrianism. Issuing from the Persian highlands to the east and south-east of the Two Rivers, they founded an empire under Cyrus and his successors in the second half of the sixth century B.C. Their empire was the greatest which had yet been known: it embraced the country of the Tigris and the Euphrates as well as Egypt and Asia Minor, Syria and Palestine. Twice the Persians attacked the Greeks (in 490 and 480 B.C.) and twice they failed; and finally, after lasting for two centuries, their Empire collapsed before Alexander of Macedon in 330 B.C. Alexander was of the West; an apostle of the Greek culture which had by this time reached its height in the West. For nearly a thousand years to come (till the days of Mahomet, early in the seventh century A.D.) the East, after its two thousand and more years of Empire, was to pale before the West.

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THE GREEK PERIOD.

The Oriental period of ancient history had done much for human civilisation. It had carried the material arts of life up to a high point : it had given men calendars and alphabets, palaces and pyramids, governments and codes of law. But no great beauty had as yet been attained in the practice of the arts, even though there was sometimes a solid grandeur ; there was no real pursuit of knowledge for its own sake, which alone can lead to true science, even if much empiric knowledge had been gathered for practical purposes ; there was little liberty in the systems of government, and little principle in the codes of law. There was still much for the Greeks to do ; there was still much for the Romans to achieve.

The Greeks, as we have said, were an Indo-European people, who came across the Balkans somewhere round about 1500 B.C., and ousted the old Cretan and Mycenæan civilisation. What happened was perhaps not unlike what took place when the Germans burst into the Roman Empire, some two thousand years later, in the fifth century A.D. A pastoral people, with habits still partly nomadic, and with an appetite for forays, came upon an old and settled civilisation ; there ensued a period of the sacking of cities, brigandage by land, piracy by sea : and then a fresh civilisation was built by the conquerors with the aid of the older material. When they came into Greece, the Greeks were organised in tribes, and they settled down in a tribal organisation, under chieftains or kings. In time they founded cities and in time the city-state became the unit of their political life. There had been city-kingdoms before, in ancient Sumer about 3000 B.C., each living under a " patesi " who regulated the problems of irrigation ; but the Greek city-state (' polis,' whence is derived our word ' Politics ') is a new thing in history. Originally under a king it passed under an aristocracy and eventually (by the fifth century B.C.)

under a democracy. A sovereign assembly ('ecclesia,' whence is derived our word 'church'), in which all the citizens had a voice, regulated the affairs of the civic community; and a new principle of liberty thus entered into the system of human government.

We know little about the Greeks, except what we can gather from excavations, until we reach the sixth century B.C. But we know one great source, the *Iliad* and the *Odyssey* of Homer—poems which deal with the history of the war against Troy waged by the Greeks about 1200 B.C.; poems which, beginning perhaps as something in the nature of ballads, were polished in time into stately epics, on a grand scale and in a great style. The poems of Homer relate to the city-sacking days of the original conquerors, as they were seen through a mist of idealisation by later generations. The development which carried the Greeks from those days to the civilisation of the sixth century we can only imperfectly trace. We know that cities had been built, and that, as Sophocles writes, men had "taught themselves city dwelling ways." We know, from ruins of temples and fragments of sculpture and paintings on vases, that a great art had been evolved. We know from what we find when we reach the day-light of records, that a great colonial movement had carried the Greeks out of the mainland on which they had originally settled Eastwards, through the islands of the Ægean, along the coast of Asia Minor, and even into the Black Sea, as it had also carried them westwards into Sicily and South Italy. They had turned to the sea, they had dotted the shores of the Mediterranean with the cities they had founded; and ousting the Phœnicians, who had been the great carriers of the eastern Mediterranean for some centuries after 1000 B.C., they had become a great trading people.

When we reach the sixth century B.C. we come to the time of written records, and we enter into the light of history. Hitherto we have been guided by monuments and inscriptions: henceforward we have the written

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word. It is not indeed until we come to the fifth century B.C. in which Herodotus and Thucydides wrote, that the light becomes clear and abundant. But we can claim none the less, that we really know the three centuries of the history of independent Greece after 600 B.C., in a sense in which we cannot know, and shall not know, previous antiquity. From Solon the legislator of Athens to Alexander the conqueror of Asia—from the beginning of the sixth to the end of the fourth century B.C.—we can still see one of the great flowering times of the human spirit as it unfolds itself before our eyes. Herodotus shows us the great struggle with Persia, and the glories of Marathon and Salamis (490-480 B.C.); Thucydides reveals the long Peloponnesian War (431-404 B.C.) between free maritime Athens and rigorous military Sparta; Plato in the *Republic* (about 387 B.C.) and Aristotle in the *Politics* (about 330 B.C.) reveal the inner springs and the implicit theory of the political development of the Greeks. And while political development proceeded apace, there was no less rapid development in every other field. An art which came very near perfection was attained in the temples and sculptures of Athens in the great age of Pericles, the chosen democratic leader of Athens (460-430 B.C.). The Athenian drama of Æschylus, Sophocles, and Euripides is contemporary with the great art of Phidias. The study of natural science and philosophy had begun with Thales, about 600 B.C., in the colonial cities of Asia Minor—cities of a rich luxuriant growth, in which the Homeric poems had been polished into shape, and Greek lyric poetry had found its first songs. Half a century or more later (about 530 B.C.) Pythagoras pursued the same studies in the cities of southern Italy, where once more a colonial soil was the seed-bed of a new thought; and finally, by the middle of the fifth century B.C. speculation and enquiry into nature and men had found their home in Athens. Socrates, a philosopher not untouched by Pythagorean influence, was teaching in Athens in the latter part of the fifth century in the days of Pericles, Phidias, Sophocles and Euripides. Plato, his disciple, who of all philosophers

burns with the whitest light, was lecturing and writing in Athens in the first half of the fourth century B.C. ; Aristotle in turn a disciple of Plato, taught in Athens in the later half of the same century. Plato was not only a philosopher but also a mathematician ; Aristotle was a great biologist, and indeed a master of all knowledge. Among the achievements of the Greek genius the work of Plato and Aristotle stands first, and has exercised the profoundest influence on the world.

The three centuries of the history of independent Greece, which had begun in 600 B.C., ended with the Macedonian supremacy of Greece which Philip achieved in 338 B.C. and his son Alexander inherited in 336 B.C. The régime of small city-states proved politically unstable. Each of the city-states was liable to civil war within its own borders, for each was disturbed by the feuds of democratic and oligarchial parties. From time to time there were also wars between one city-state and another, or (as in the Peloponnesian War) between one combination of city-states and another ; and though at times it seemed as if one of the cities, first Athens, then Sparta, and then Thebes, might attain an acknowledged supremacy and establish an accepted order, in the issue none of them proved equal to the task. In these conditions it was decisive for the future of Greece that by the middle of the fourth century a great statesman, Philip, began to establish a strong monarchy, based on an adequate revenue and a fine army, among the tribes of Macedonia. The Greek cities fell under the sway of Macedonia ; but at the same moment the Macedonian state fell under the sway of Greek ideas. One of the ideas which were current among the Greeks was the idea of a war against the Persian Empire. In that way Marathon and Salamis might be avenged : a decadent empire (for Persia was by this time notoriously decadent) might furnish a rich prize ; the feuds of the cities might be composed in a common undertaking, and their surplus population might find homes and new careers. The Macedonian kings, with an army ready for the field,

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gladly espoused the idea : treating the Greeks with a politic yet genuine magnanimity, they claimed only to be their leaders in the Crusade ; and thus was begun the conquest of the ancient East by a Macedonian king acting under the inspiration and as the vehicle of Greek ideas and Greek culture.

The imperial expansion of Greece (for in effect it was an expansion of Greece rather than of Macedonia), which was achieved by Alexander between 336 and 323 B.C., was no less widespread than the colonial expansion of the Greeks in earlier centuries. Greek civilisation was now diffused (often it is true, but thinly) from Smyrna to the Indus, and from the Caspian Sea to the Indian Ocean. New cities were founded : the Greek language flowed eastward ; Greek art was diffused so widely that it even influenced the art of China. Scholars have called the era which begins with Alexander " Hellenistic," and they have distinguished the previous era by the name " Hellenic." (The Greeks, it should be explained, called themselves Hellenes : the term ' Greek ' which we employ is derived from Roman usage).

We may say of this Hellenistic era, which covered the last three centuries B.C., and ended with the establishment of the Roman Empire in the East, that it is one of the most crucial eras in the history of the world. There were three legacies which it left to the world. In the first place it spread Greek civilisation throughout the East of the Mediterranean world. Greek became a *lingua franca* (Koinē, or common tongue) in Asia Minor, Syria and Egypt : a great Greek centre of learning arose in Alexandria : Greek philosophy and religious ideas met and blended with the religious ideas of the East. In the second place, the Hellenistic era substituted for the old city-state the conception and practice of a universal empire or world-state ; and it was this conception and practice which Rome inherited from the Hellenistic East, and which lay at the root of the Roman Empire. Finally, the Hellenistic culture

of the Eastern Mediterranean was the seed-bed of Christianity. The New Testament is written in the Koinē. The way for the world-church was prepared by the world-state. The fusion of Greek philosophy with the religious ideas of the East produced the concepts and body of thought in which the early Christian thinkers moved. We cannot understand the teaching of St. Paul without reference to the Hellenised world in which he lived.

If we may turn back, for a moment, to survey the general contribution of the Greek genius, in all its phases, to the growth of humanity, we may say that what the Greeks did was to bring conscious reason to bear on discovering Truth, making Beauty, and achieving Goodness. It is what they did for the discovery of Truth that ranks highest in the scale. We may well admire the beauty of their art and literature, and we shall admire it all the more if we realise that it was a conscious reasoned beauty; but we shall do well to admire Euclid even more than Phidias or Sophocles—the pure scientific demonstration of geometrical truth than the perfection of artistic beauty. A people which invented Science—mathematics, mechanics, astronomy, biology—did very much for the world. A people which on the basis of the body of science which it had achieved attempted a philosophy of the universe—such as we find in Plato and Aristotle—was a very great people. But if the Greek genius was essentially a scientific and philosophic genius, it was also an artistic genius. We inherit our canons of taste and æsthetic appreciation in very large measure from the Greeks. They had a horror of excess: they had a love of moderation and good taste. That love—combined with an exact (we may almost say scientific) observation of natural objects, human form and human character—gave a classic austerity and a classic precision to their works of art. Where they failed—where the Romans, for all their defects of knowledge and of taste, must rank as their superiors—was in character, in conduct, in the rigour of self-discipline which makes

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for goodness. They fell into political corruption : they fell into hot feuds : they fell into sexual vice. But if they left virtue—and leaving her, decayed—they saw virtue ; and that is their tragedy. Whatever the defects of the Greeks, there is some of the noblest ethical thought of all time to be found in the writings of Greek thinkers. If they could not save their cities from corruption and sedition, they could build a noble political theory, rooted and grounded, as political theory must always be, in ethics. And there was one thing at any rate which they actually achieved in the sphere of politics. They reconciled liberty with government. They invented democracy And they let it perish.

THE ROMAN PERIOD.

History is a continuous process. Little that has ever been achieved is allowed to slip away and to pass into nothingness. The achievements of Greece were the inheritance of Rome—so far, at any rate, as Rome was able to enter into the spirit and to adopt the method of these achievements. But Rome was essentially different from Greece ; and being different, she both altered what she received and added to what she altered. It is difficult to find a formula to cover the development of a people. Some, seeking to find a formula for the development of Greece, have hit on the phrase 'from Achilles to Alexander' : others, embarked on the same search, but holding science rather than romance to be the Greek note, have suggested the formula 'from Thales to Hipparchus,' thinking of Thales as the first figure, and of Hipparchus, the inventor of trigonometry, as the last, in the history of Greek scientific discovery. For the development of Rome we may find a formula more readily, "The history of Rome," it has been said, "begins and ends in a code." It begins with the Twelve Tables in 450 B.C. : it ends with the Code of Justinian, about a thousand years later, towards 550 A.D.

The Roman genius was indeed essentially a legal genius. If the Greeks had a passion for truth, and gave to the world the methods of science : if, again, they had a passion for beauty, and gave to the world the canons of art—we may say that the grave Roman had a sense of conduct, and that he gave to the world, in the strength of that sense, a scheme and system of law. There is here an analogy between the Romans and the English ; and indeed the world to-day is divided between two systems of law—the one, which we find in Western Europe and in South America, based on the Roman model ; the other, which we find in the British Empire and the United States, based on the English. Along with the gift of law there naturally goes the gift of government ; and Rome, just as she devised a code of law, devised also a system of government which culminated in the Roman Empire. Roman law and the Roman system of government both became permanent possessions of the world ; and neither of the two perished or disappeared when the history of the ancient world came to an end with the irruption of the Germans into the Empire. Roman law has never ceased, throughout the centuries, to be administered in courts and studied in schools of law. The scheme of the Roman Empire persisted after the barbarian invasions of the fifth century A.D. ; it was adopted in the Middle Ages, under the name of the Holy Roman Empire, as a mode of union (it is true, a very loose union) among the nations of the West ; and indeed it was only in 1806 that the last ruler who called himself Roman Emperor finally abdicated. Nor is this all. The Christian Church as it grew to greatness in the Roman Empire, modelled its government on that of the Empire ; and the Roman Church to-day, in its organisation under the Papacy, reflects the order of the old Roman world. “ The Papacy,” wrote Hobbes, “ is none other than the ghost of the deceased Roman Empire, sitting crowned on the grave thereof.”

In emphasising the peculiar legacy of Rome to the modern world we must not forget the legacy of Greece

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to Rome. Roman law itself owed much to the Greek speculation which we find in the *Laws* of Plato and to the actual body of Greek law which was formed in the Hellenistic kingdoms after the death of Alexander. The government of the Roman Empire was formed on the model and in the tradition of the governments established by Alexander's successors. We may say, therefore, that Rome bequeathed to the modern world not only herself, but also Greece—that the inheritance of Rome is Greco-Roman rather than Roman. This may be seen in the domain of arts as well as in the field of law and government. Roman literature, as we find it in Virgil or Horace, is a blending of Greek forms with a native Italian genius; and Roman architecture and sculpture have the same quality. Even Roman engineering, with its aqueducts and its triumphs of applied mechanics, finds its parallels and its inspiration in the achievements of the Hellenistic period. Priene, a little Hellenistic city of 4,000 inhabitants, had an aqueduct which brought water from the hills; and metal water pipes carrying water under the streets from house to house, were also known in Hellenistic cities. Alexandria in 300 B.C. had a great lighthouse, 370 feet high, so strongly built that it lasted for 1,600 years. We cannot really dispute about the respective contributions of Greece and Rome to civilisation. We cannot separate Greece and Rome in order to measure their separate contributions. The whole Greek development flowed into Rome—the Hellenic as well as the Hellenistic, but more particularly the latter; and the gift of Rome to the future was the whole inherited past—the whole sum of Greco-Roman civilisation.

How did Rome come to be the inheritor of all the Mediterranean civilisation? Here is a little city on the Tiber, beginning its life somewhere about 1000 B.C., which by the time of the birth of our Lord is ruling from the Seine to the Euphrates, from Morocco to the Danube. It seems almost miraculous; and the miracle grows when we reflect on two considerations which enter into the question—first that Rome lay in the obscure

western half of the Mediterranean, while it was in the eastern half of the Mediterranean, that ever since 3000 B.C., the great powers had arisen and the great civilisations had been built ; and secondly, that even in the western half Rome had to establish a footing against three other powers which seemed far greater—the Etruscans of North Italy ; the Greeks of South Italy and Sicily ; and the Carthaginians, a people of Phœnician stock, in Northern Africa. There is no one answer, if indeed there is any answer, to the problem. We can only say that a people which was virile, and long preserved its virility, established a city-state on the Tiber which soon acquired a fine political organisation ; that this city-state being situated in the centre of the most fertile side of Italy, succeeded in becoming first mistress of its immediate neighbours and then mistress of Italy ; that, once mistress of Italy, it became mistress of the Western Mediterranean ; and finally that, once mistress of the Western Mediterranean, it readily became mistress also of the East.

The original inhabitants of Rome belonged to a stock called the Latins, and the Latins were a branch of the Italic people, an Indo-European stock like the Greeks, which had entered Italy across the Alps about the same time (towards the middle of the second millennium B.C.) at which the Greeks had crossed the Balkans into Greece. Like the Greeks, the Italians, entering originally as a pastoral people, developed civic life ; but owing to differences between the geography of Greece and that of Italy (there is much more land in Italy than in Greece which is suited to arable cultivation and pasturage), civic life was never so widespread or so deep in Italy as it was in Greece ; and there was thus room for Rome to become *the city, par excellence*. There was something of a city in the hills to the south of the Tiber by 1000 B.C. which served as a place of refuge and of trade to the Latin peasants around. About the middle of the eighth century B.C. the city fell under the control of kings of Etruscan stock. About 500 B.C. they were expelled ; and a republic, under

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two consuls annually elected, took their place. Possessed, as we have said, of a sense of conduct, and endowed thereby with a political sagacity, the Romans gradually perfected the organisation of their city: they composed the quarrels between the patrician nobles and the plebeians, and by 450 B.C. they had already attained, in the Twelve Tables, an embryonic code of laws. To their political and legal qualities they added a military genius and a taste for war. At their worst, they could be as terrible as the Assyrians of the East: at their best, they were a disciplined force which carried order wherever it went. By 338 B.C. they were supreme among the Latin branch of the Italic people, to which they themselves belonged: by 275 B.C. they ruled all Italy south of the Po, having brought under their control both the other branches of the Italic people and the many Greek colonies which fringed southern Italy. From the south of Italy they looked across to Carthage; and from the north of Africa the Carthaginians confronted Rome. There ensued two great wars, which occupied the latter half of the third century B.C. Rome was victor in both: the prize of victory in the first was Sicily, and in the second Spain, in which Carthage had been making progress, but which now fell to Rome. In the interval between the two wars (241-219 B.C.) Rome had occupied the valley of the Po (which made her mistress of all Italy) and the islands of Sardinia and Corsica. The political fate of the Western Mediterranean was thus decided; and with the Eastern Mediterranean divided against itself, as it had been since the death of Alexander, the decision of the fate of the West was the decision of the fate of the whole of the Mediterranean world. By the middle of the first century B.C. Rome ruled the whole of the known world of antiquity. Yet there long remained, and indeed there still endures, a profound division between the Western and the Eastern parts of the Mediterranean basin. When Rome conquered the West, she found, in Northern Italy, in France (which was annexed by Cæsar between 60 and 50 B.C.) and in Spain, a Celtic people settled on the soil. The

fusion of Roman and Celt made a Romano-Celtic amalgam. That amalgam is the basis of Romance peoples and languages: it was the basis of the Holy Roman Empire of Charlemagne and his successors: it is the basis of the Roman Church. When Rome conquered the East, she found, in Greece, in Asia Minor, in Syria, Hellenistic civilisation, itself based on a union of Greek and Oriental already firmly rooted in the minds of men. She left it intact; and indeed she borrowed largely from it. That civilisation was the basis of the Byzantine Empire, as it is still the basis of the Orthodox Church.

The vast extension of Rome involved an internal revolution. The machinery of a city, governed by annual consuls, was inadequate to the management of an Empire. Gradually the generals of the great armies which achieved the Roman conquests came to dominate the State; and eventually the greatest of these generals, Julius Cæsar, became, in fact though not in name, the first Emperor of Rome (49-44 B.C.). The pattern of the Hellenistic kingdoms of the East largely determined the character of the Roman Empire. Its taxation, its bureaucracy, its professional army; the worship of the Emperor as a living God, which supplied a cohesive force and inspired a sentiment of allegiance among many millions—these were all features drawn from the East. And as the Empire drew from the East, so eventually it moved to the East. Whatever menace there might be to the Empire in the West, the Emperors found that the chief problems of maintaining the frontier and holding the line of civilisation lay to the East. Thus it was that Constantine built a new Rome on the Bosphorus; and thus it was that the real and effective survival of the Roman Empire (for the Holy Roman Empire of the West was always more of a theory than a fact) was the Byzantine, or East Roman Empire, at Constantinople.

Though Julius Cæsar was the first actual Emperor, and the real founder of Roman Imperialism, it was his

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grand-nephew, Augustus, who, after the wars which followed Cæsar's murder, constructed the details of the imperial scheme (31 B.C.—14 A.D.). Under Augustus and his successors the Empire enjoyed 200 years of peace—200 years which are the most splendid and placid in the ancient world. "If," wrote Gibbon,* "a man were called to fix the period in the history of the world during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian (96 A.D.) to the accession of Commodus (180 A.D.)." There ensued on this period, which culminated in the age of the Antonines (Antoninus Pius and Marcus Aurelius), a time of trouble and of transition which ended in 284 A.D. with the accession of Diocletian. With Diocletian begins a new phase of the Roman Empire, which, like the first, lasts for 200 years (284-476 A.D.). This second phase witnesses the beginnings of the modern, or at any rate of the mediæval world; and ancient history ends, not in death, but in the birth of a new order. Christianity, which had long fought against emperor-worship, is now recognised by the Emperors themselves. The central government, in spite of all Diocletian's reforms, loses its power; and in its weakness feudal potentates arise, and lords of manors establish themselves in villages. Trade contracts, because security is not guaranteed: currency disappears: men begin to barter goods for goods, to pay taxes and rents in kind. The German tribes begin to settle in the Empire: after 406 whole tribes cross the frontier, and settle in Gaul, in Spain, in Northern Africa and in Italy. With the coming of the Germans the last element is added to the racial mixture which still constitutes the population of Western Europe. In 476 A.D. the last Roman Emperor in the West disappears: Germanic kings—owning, it is true, some nominal allegiance to a nominal Empire—are established in Western Europe. The Hellenised East

* Gibbon it will be noticed, does not limit his striking judgment to the ancient world. And he selects the second half of the period of 200 years mentioned in the text for his commendation.

pursues its way under an East Roman Emperor at Constantinople ; it even rises, under Justinian (527-565 A.D.) to the measure of the antique greatness. The West has begun a new life, and slowly, through Dark Ages, and Middle Ages, and Renaissance, and Reformation, builds a new world. But it is a world in which the genius and the achievement of Rome still live and endure, Rome is still part of us : and through Rome, Greece is still part and parcel of our life.

The roots of the present lie deep in the past ; and because the past is the root of the present, it is still part of the present, and still contemporary. That is why a modern philosopher has said that all true history is contemporary history. For all true history tells us what we *now* are, and how we have come to be what we *now* are.

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QUESTION 1.

By what standard would you seek to measure the progress of civilisation in the ancient world?

Judging by the standard you would apply, at what epoch would you date the height of ancient civilisation?

Refer to Section i., page 253.

QUESTION 2.

Would you agree that the progress of the ancient world still left it far removed from the point attained by the modern?

See Section iv., page 296.

QUESTION 3.

How far can the precedents of the ancient world serve as a guide to the politics of the modern world?

Consult Section ii., page 137.

QUESTION 4.

Does the experience of the ancient world bear out the conclusion that "a democracy is incapable of ruling over others"? Consider, in addition to the example of Athens, that of Rome.

See Section viii., page 58.

QUESTION 5

Illustrate from the history of antiquity the value of small states.

Refer to Section iii., page 113.

QUESTION 6.

What was the part played by federal unions in the ancient world ?

Refer to Section iv., page 202.

QUESTION 7.

Is it true of the ancient world that political power and religious inspiration were never united in the same people ?

Consult Section ii., page 301, and Section viii., page 233.

QUESTION 8.

Discuss the value and the defects of a classical education.

Refer to Section iv., pages 134 and 154.

QUESTION 9.

Illustrate from the funeral speech of Pericles the ideals of Athenian democracy.

See Section vi., page 331.

QUESTION 10.

In what sense and for what principles, was Socrates a martyr ?

Refer to Section v., page 334, and Section vi., page 381.

Compare Section v., page 123.

QUESTION 11.

What light does the speech of Lysias against Eratosthenes throw on the judicial methods and legal ideas of contemporary Athens ?

See Section v., page 280.

QUESTION 12.

Illustrate from the speeches and career of Isocrates the mingled conservatism and imperialism of his temperament.

See Section v., page 211.

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QUESTION 13.

What impression of Philip of Macedon do you gather from the orations of Demosthenes? How far is that impression justified by the facts of history?

Consult Section vi., page 115.

QUESTION 14.

What service did Demosthenes render to Athens by his oratory?

See Section iv., pages 44 and 154; and Section vi., pages 6 and 114.

QUESTION 15.

Compare, as specimens of ancient and modern oratory, John Bright's speech on the Crimean War and the Oration of Demosthenes on the Crown.

Refer to Section ii., page 139; and Section vi., page 115.

QUESTION 16.

How would you characterise the artistic conceptions and achievements of the ancient Greeks?

Consult Section i., page 238.

QUESTION 17.

“As the Pantheon is to York Minster or Westminster Abbey, so is Sophocles compared with Shakespeare.” Draw a contrast between classical art and the romantic art of modern times.

See Section iv., page 54.

QUESTION 18.

What was the position of women in the social life of ancient Athens and ancient Rome?

Refer to Section iii., page 74 ; and Section vi., page 277.

QUESTION 19.

“Rome, and Rome only, should be the capital of Italy.” (Cavour). Compare the reasons which made Rome the mistress of ancient Italy with those which have made her the capital of modern Italy.

See Section ii., page 146 ; and Section viii., page 232.

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QUESTION 20.

**What was the basis of the movement led by Catiline ?
Contrast the attitude of Cicero towards his conspiracy
with that of Cæsar.**

Refer to Section viii., page 42 ; also Section vi.,
page 56.

QUESTION 21.

**What was the part played by Cicero in the politics
of Rome, and for what principles of policy did he
stand ?**

Consult Section viii., page 41.

QUESTION 22.

**Discuss the importance of the family, and of the
authority of the father over the family, in the system
of Roman life.**

See Section vi., page 268.

QUESTION 23.

“The Roman Empire began and continued a pure military despotism.” How far is this statement true?

Refer to Section vii., page 306.

QUESTION 24.

Illustrate from Seneca’s address to Nero the tone of human relations under the Empire.

Refer to Section vi., page 371.

QUESTION 25.

What part did national insurrections play in contributing to the fall of the Roman Empire?

See Section vii., page 306.

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QUESTION 26.

How would you explain the decline in the population of the ancient world in the last centuries of the Roman Empire, as compared with the rapid growth of population in the British Empire in the last 100 years ?

Consult Section vii., page 306.

QUESTION 27.

What was the chief cause which brought about a famous oratorical contest in Greece ?

Read the attack on the policy of Demosthenes by Æschines, Section vi., page 7.

Compare Demosthenes "On the Crown," Section vi., page 115.

QUESTION 28.

In what way did a speech by Demosthenes against the King of Macedon give a word to our language ?

Refer to Section vi., page 159.

QUESTION 29.

What parallels may be drawn between the classic drama of England and that of ancient Greece ?

Read S. T. Coleridge, Section iv., page 52.

QUESTION 30.

Why was it proposed to present a wreath of gold to Demosthenes and what discords ensued ?

See Biographical Note, Section vi., page 114.

Consult Exposition of Demosthenes, Section vi., page 115.

QUESTION 31.

Who were the Gracchi, and what was their fate ?

See Marcus Tullius Cicero, Section viii., page 43.

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QUESTION 32.

Shakespeare, writing of Julius Cæsar, tells us that "He doth bestride the narrow world like a Colossus." What hidden reason induced Cæsar to plead for those involved in the conspiracy of Catiline ?

Refer to Julius Cæsar, Section vi., page 54.

QUESTION 33.

What were the chief causes of the decline and fall of the Roman Empire ?

See Sir J. R. Seeley, Section vii., page 306.

QUESTION 34.

Probably no modern historian (with the notable exception of Renan) ever thought of Nero except as one of the most notorious of the world's bad men.

What contemporary oration gives some account of his better qualities ?

Read Address to Nero, Section vi., page 372.

QUESTION 35.

What were the relations between Nero and Seneca, the Roman philosopher and poet, and what was the latter's fate ?

See Biographical Note, Section vi., page 371.

QUESTION 36.

Christianity is generally thought to owe much to the philosophy of Plato.

Wherein did Platonism fail ?

See Section v., page 122.

QUESTION 37.

How was the stoical philosophy of Socrates applied to an important crisis in British History ?

Refer to Sir H. Vane, Section vi., page 381.

QUESTION 38.

What effect have recent archæological discoveries had on historical criticism ?

See J. H. Breasted, "Historical Tradition and Oriental Research," Section viii., page 11.

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THE GREEK PERIOD.

- J. B. Bury A History of Greece.
- A. E. Zimmern The Greek Commonwealth.
- R. W. Livingstone The Legacy of Greece (essays by different writers).
- D. G. Hogarth Philip and Alexander.
- W. T. Ferguson Greek Imperialism (mainly on the Hellenistic period).
- J. Burnet History of Greek Philosophy.
- G. Murray History of Greek Literature, and Four Stages of Greek Religion.
- E. Barker Greek Political Theory.

(Three very valuable German books are V. von Wilamowitz-Möllendorf's *Staat und Gesellschaft der Griechen*; A. Bauer's *Vom Griechentum Zum Christentum*; and P. Wendland's *Die Hellenistisch-römische Kultur*).

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THE ROMAN PERIOD.

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|-----------------|---|
| H. F. Pelham | Outlines of Roman History. |
| W. E. Heitland | Short History of the Roman Republic. |
| J. B. Bury | Students' Roman Empire (to 180 A.D.). |
| H. S. Jones | The Roman Empire (to 476 A.D.). |
| F. Haverfield | The Romanisation of Roman Britain. |
| C. Bailey | The Legacy of Rome (essays by different writers). |
| Sir Henry Maine | Ancient Law (with Sir F. Pollock's Notes). |
| J. W. Mackail | History of Latin Literature. |

(On the later Empire, after Diocletian, see the Cambridge Mediæval History, Volume I.).

The architecture of the ancient world is described in Sir Banister Fletcher's *History of Architecture*.

Subject :

MIND : MEMORY

SPONSOR :

CHARLES E. HOBBS

THE mind is, we can safely say, the greatest thing in the world.

As Lord Oxford and Asquith pointed out in his Romanes Lecture, although Physical Science deposed man from his pinnacle by bringing him down to the animals, the recent discoveries of the powers of the mind raised him again to a higher point than ever before.

The purpose of this Brochure is to bring about a realization of these unique powers and to show how they can be trained and used to the best advantage.

I think it well to explain that in compiling this Brochure I have endeavoured to adhere throughout to the practical side as guided strictly by experience. I would also further emphasize my counsel that each one read these hints and suggestions with strict regard to his own characteristics and circumstances : proceeding thus, I am confident that a successful result will accrue.

CHARLES E. HOBBS.

INTRODUCTION

Has the idea ever occurred to you that many of us are drifting through life only half alive, that the great potentialities of mind and memory are neglected and that we do not use a tenth of our faculties? Yet ideas are the most powerful things in the world, while memory is the source to which we owe our intellect and even our identity. Without memory a man might look into the mirror and fail to identify himself. How great, therefore, is the necessity of a knowledge of the mind and memory, and their physical basis the brain, and of the right way to use these wonderful gifts.

The mind and memory are governed by natural laws which can be easily grasped ; they can be trained and strengthened just as the athlete trains his muscles and lungs for endurance. In fact a trained and orderly brain almost annihilates ill-health. What better recommendation can be given to a study of this subject than that it provides physical, mental, and material gain ?

Our purpose is to point out the way quickly by instilling a knowledge of the basic rules of association on which the whole memory rests, and not by impeding the student with a mass of details or rote work.

:: :: :: MIND : MEMORY :: :: ::

Once the chief mnemonic principles are thoroughly grasped, the student can quickly arrive at a system suitable to himself ; the art of concentration, which is the first step in mind training, he will already have acquired. Thus the work sinks into the memory, and becomes graven in rock instead of written in sand.

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THE COURSE

THE BRAIN.

The physiologist tells us of the wonders of that unsurpassable instrument and reservoir of energy—the brain.

It consists of about three pounds weight of putty-like substance, but the cortex—the grey rind—is the part especially concerned in the working of the intellect, so that it is sometimes called “the apparatus of the mind.” This grey mantle is a layer of nerve matter spread over the surface of the brain and following the various ridges and hollows. It is computed to contain at least 1,500,000 cells built up into the tissues in very intricate structures like a maze of tiny branches in a virgin forest. The materials which compose it are the same as those of the enviroing world-atoms, namely carbon, nitrogen, sulphur, hydrogen, and so on. Still more wonderful, we find that each of these millions of atoms turns out to be a remarkable arsenal of electrical energy, as they are made up of systems of “electrons” which continually vibrate within the atom at a speed of from 10,000 to 90,000 miles a second! Yet in one atom of sulphur

there are estimated some 32 electrons. Our Members will find that Sir J. J. Thomson deals with the Atom and Electronic theory in Section i.

Thus the brain possesses a most impressive power and no bounds can be set as to what the human brain and mind may prove capable of learning in the future.

HOW THE MIND WORKS.

The Mind and Memory are two parts of one whole, the memory being the treasury of the mind. We must first clearly grasp the fact that the Brain can only manifest itself through mind and memory. It can originate nothing in itself, and physiology proves to us there is nothing in the mind which did not reach it by way of the various senses, such as smell, touch, sight and hearing.

We can therefore liken the brain to a typewriter—the keys are the senses—we press down a particular key (sense organ) and a given reaction is bound to occur in the form of light, sound, etc., according to the particular area of the brain affected.

Or again, as an illustration, we may take an electric globe; the apparatus (brain) is there to produce light (thought), but without the current (sensation) there

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cannot be light. Thus all the material of thought must first be brought into the loom of the mind by the various senses.

To emphasize this point. It is known that every thought and every sensation—even of the slightest kind—causes a rush of blood to the brain and sets up a chemical action in the cells. Without this flow of pure blood to the brain, thought cannot arise and unconsciousness will result. If the blood is drugged, the thought will be drugged also, as we see in the case of a drunken man.

Moreover, and this is important, the sensations when they reach the brain via the nervous system, modify not only the circulation of the blood, but also the breathing, the action of the various glands, stimulating or retarding their secretions, and even affecting the muscles, as when we say we are “numbed” by fear or great joy. The influence exercised by the brain, and the thoughts emanating therefrom upon the stomach and its organs, is a subject of common experience. A morning letter containing bad news will take away the appetite for breakfast—unexpected good news will stimulate the speech and show itself in the light step and cheerful aspect which comes from agreeable thoughts coursing through the brain and invigorating the whole system.

HOW TO MAKE THE BEST OF THE MEMORY.

It is a truism that you can only get the best from mind and memory after you have taken stock of your mental apparatus and the correct way to use it. As we shall see later, this is all important if we wish to be the masters of our Minds, and not subject to the "mental drift" Mrs. Besant speaks of in her "Man and his Powers." Section i.

Mind control enables us to focus an object so that we see it definitely, not generally and vaguely; but before we go farther with our examination of the brain and mind it will be well to clear up two or three important questions which frequently occur. There is a widespread belief that the memory of a young person is stronger than that of the adult. The youth perhaps learns a language without much difficulty apparently, and the average man or woman feels that it would be a work of great difficulty for them to acquire and retain a new vocabulary and syntax. But we forget that the youthful mind is not much occupied, and that it is generally the sole work in life to commit to memory certain educational facts for a number of hours during each day.

On the other hand, the adult concentrates better and he has previous experience to form a background for the new knowledge. But the most important

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factor of all is the will to remember. This has a commanding influence and here the "grown-up" nearly always possesses a great advantage. In fact the child does not learn nearly so quickly and effectively as the grown-up person and this has been proved both experimentally and by experience.

It has been shown that every one who keeps his mind active and is not suffering from disease, has as good a memory during adult life as ever he had. The usual weakness and disinclination to believe in our powers of memory come from conventional ideas of our inability to remember and assimilate new ideas. Method and goodwill are all that are needed to enable us to add to our brain store to an unlimited degree. Do not fall into the common mistake of thinking of the memory as a Gladstone bag or cabin trunk which will hold only a certain amount. The writer has a linguist friend who speaks fluently seventy languages and reads and writes a score more. Who can estimate the full capacity of the memory when we remember that many ordinary guides, hotel-keepers, and waiters on the Continent are acquainted with several languages. Apropos of this we pick up a recent newspaper and find a paragraph noting the presence of a policeman on point duty in Berlin who speaks fluently ten European languages.

The memories of celebrated men are often a subject for wonder : Milton dictating the magnificent imagery

of "Paradise Lost" in his old age and when totally blind. Buckle had a library of 20,000 volumes he had read, and who was said to be able to remember, them all. There are many of these famous giants of memory, some of whom are mentioned by Sir William Hamilton in his classic essay on the Memory, to be found in Section vii., page 166, of the Text Matter.

We have said above that one of the first things to which we must attend, is that the brain gets plenty of pure well-oxygenated blood. The old idea of memory as a kind of spiritual entity is now exploded. Physiology proves that memory rests on a purely mechanical basis, certain associations and nerve tracts in the brain form the basis of all memory. A good memory, then, means that we possess a natural capacity for making strong associations among ideas, or we acquire methods of acquiring lasting associations from psychological experiment and research. Thus we may take it as a cardinal rule that association of ideas is the basis of a good memory and this is a thing most people may learn like a game.

Yes, "like a game." We need to concentrate if we are to make durable associations between ideas and this is best done by making the task as agreeable as possible. Attentiveness never arises spontaneously; a stimulus is always necessary. In modern psychology we know that nothing that happens in the mind—no change of thought or will is without its previous cause of deter-

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mination. When we speak of doing as we like, this does not mean that our choice is without a cause. Even in calling "heads" or "tails" definite causes can be shown to be at work to determine which word gets spoken first. So, too, with the direction of the attention. We shall see how this energy can be directed by the use of some ingenious devices which will aid us in utilizing our mental power to the best advantage.

The study of psycho-analysis and its resurrection of long-buried memories leads to the conclusion that nothing is ever actually forgotten; (see the Brochure on Psychology) but what we as practical people desire is the power of immediate memory especially in matters concerning our business or profession.

Let us assume that we desire to memorise some facts that are of moment to our career. Always bearing in mind that any ordinary person can learn anything if he goes about it the right way, from what we have already learnt of the mechanism of the mind we know that the first step is to form proper associations between these facts. They must be strong and clear in order to excite each other infallibly; and they must naturally be arrayed in their correct sequence. It is a good plan to read over the subject for the first time with great care, because the first repetition does much towards the formation of associations. Try to make the first reading as perfect both in thought and pronunciation as possible. Then do not attempt to recall

too quickly, but wait until confidence in recall floods the mind.

Beware of making false associations in the early stages because they are very hard to correct. They are also troublesome because they bring elements of strife and competition into the mind. The thing to aim at is to use the nervous action smoothly. All rivalry in association means friction and consequent waste of power.

If the student makes his necessary thought-links after the examples given on page 657 this part of the process will be greatly facilitated.

Even at the risk of repeating ourselves we desire to strongly impress upon the reader the great importance in memory work of exerting the Will. The recent work of such psychologists as H. Piréon on the mind and brain, has proved one very important thing—that an energetic will to memorise will save enormously on the amount learned and in the speed of learning. Will is a factor of great importance and it exerts a powerful influence on the memory. Most people are quite unaware of their powers of memory until they are properly put to work.

We must deal now with our subject under several headings, the first being the Association of Ideas.

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HOW IDEAS ARE ASSOCIATED.

We have established the mind as a compound of sensations received from the various senses and rendered ready for the finished process by memory. The mental faculty of "association of ideas" forms the actual cement of memory, especially the trained memory, which depends not upon chance associations but is based upon clear and natural relations which can be recalled at pleasure. The channels by which ideas enter the mind have already been shown; the correct understanding of the association of ideas will assist us in keeping them ready for use in our great storehouse—Memory. Wanting this clarity and order, we find men of good intellect frequently giving a poor impression because of a lack of the right thought or phrase to meet an emergency. He who makes use of "association" in sorting his knowledge will find the right word at the right time, and from this will follow lucid and coherent speech or writing. Briefly, this means linking new ideas to old and known ones.

Psychologists now reduce the laws of Association to three. Likeness or Inclusion—Difference or Contrast—Proximity or Relationship.

As a simple example we may take the phenomenon "thunder," which calls into play the sense of hearing, but the law of inclusion instantly arouses ideas of a cloudy sky, lightning and rain, or it may to some

suggest a cannonade. Thus by virtue of the law of association, the initial stimulus—hearing—is sufficient to suggest a whole train of allied thoughts.

Again—hearing a particular song will conjure up scenes and persons associated with some past rendering of that refrain and lead to a host of memories and ideas. We see how such a stimulus sets up endless reverberations in the mind of a great poet or novelist.

The second rule of this foundation of memory is the Law of Contrast. That is, the brain cells elaborate at the same time identical ideas and some contrasts and opposites. This is one of the most intricate and profound laws of the mind. For instance, when buying a piece of material, it is subjected to the memory of other similar material by handling and by contrasting its weight and texture. From this contrast a judgment is formed, therefore without memory there could be no faculty of contrast and no judgment.

Contiguity or presentation of ideas, which in nature invariably come close together, is the third rule of memory. In this case a particular tone of voice heard, or the perception of a single ray of light, say a searchlight, will instantly suggest a complete mental picture of the object from which the sensation proceeds to the brain, and the association of ideas sets to work to widen the circle of images in the mind until there arises not only a picture of the searchlight, but of war,

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soldiers, sailors, tanks, and all the apparatus of warfare. It will now be clear that without this wonderful power of associating ideas, judgments could never be formed and the brain could never advance beyond immediate and separate sensations.

Thus the fact of memory being based on association is not in doubt ; the question now is how best to make this faculty one of instant service in giving a full and ready memory—because if the mental powers work too slowly, one gets that torturing experience known to the French as “ Staircase Wit ”—that is, the witty reply or the really crushing retort is thought of too late.

CONCENTRATION.

This is the quality which focuses the attention on a special train of ideas or sensations, and thus defines and marks them off from the other images and sensations which are constantly flowing into the mind. As an illustration, suppose one to be listening to a famous statesman delivering a speech on some question of the day which is deeply interesting. The attention is concentrated on the speaker and on what he says and does to the extent of thrusting all other accompanying sensations out of the conscious mind.

Why does concentrated attention bring about such wonderful results? It has a physical reason. The nerves attached to the arteries have powers of contraction or relaxation. Concentrated attention affects a certain area of the brain—the nerves relax and allow a larger supply of blood to flow to the part of the brain affected. Without this additional supply of blood, the attention could not be maintained—hence the defective memory. This can be further proved by contrasting the fact given previously, that an entire absence of blood to the brain results in unconsciousness.

This power of willed concentration is one which can be developed, if we believe ourselves deficient in it, by practice. Learning a poem or a page of good prose each week will soon teach the art of concentration and also give us something of permanent value. Many people find an occasional game of chess a useful means of acquiring concentration of thought. The holy men of India, both Buddhists and Hindus, increase their concentration by a discipline of holding before the mind for a gradually increasing length of time, some image of an object such as a chair, or even a shapeless stone. This is done until the image is steadily held in the mind without effort. This is a valuable way of curing mind-wandering and it is almost infallible. The chief value of a training in mind concentration is that it enables one to disregard the presence of outside sounds. For the mental worker this is a valuable asset in these days of continual noise and racket.

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Efficient control of our attention is however not fully satisfactory unless we can also relax at will. This has its value for rest. The concentrated mind rigidly focussed on one or a few objects has been well compared to a great actor playing a famous part. He occupies the centre of the stage, and everything else sinks into the background. A mind relaxed resembles a party where all join in to make conversation ; first one and then another, throwing and returning the ball of talk.

To sum up, we need to relax our mind at intervals just as we relax the muscles of the body. Relaxation is best done by relieving the tension of the muscles in a comfortable chair, and at the same time allowing the mind to occupy itself restfully with pleasant thoughts. Of course, we are supposing that a period of intensive work has been put in before the need for relaxation arises. A man whose job is painting spots on rocking horses will not find it so necessary to relax as a busy professional man. See Professor Berry's "Brain and Mind." Section i.

Briefly then, the principles are now established whereby the mind associates ideas and discriminates between the essential and the irrelevant and brings order and arrangement into the mental apparatus. Thus links are formed between facts and ideas ; then concentration ensures that those of importance—the key thoughts—can be recalled while the trivial images are allowed to fade into the oblivion of the unconscious

memory ; which, it should be remembered, forms the base of the conscious memory. The unconscious or "submerged memory" becomes frequently apparent in fevers and deliriums, when the patient pours out descriptions of episodes long forgotten. The whole secret of an excellent memory is therefore contained in these two principles—Association and Concentration. They may be acquired by anyone who will give a little time and interest to the matter. First : Memory arises from interest in a subject which is considered from various aspects, and many links are made which lead to an instant recall when wanted. Then concentration is called into play, by which the subject is fixed definitely in the mind. Once this is accomplished, chance association with even one link will bring the whole matter back.

To instance the value of interest :—take a busy woman shopping for a meal—her interests are necessarily keen—she uses "association" instinctively by thinking over the ingredients for the various dishes to be served, and will rarely be found to omit a material article. A careless maid, whose interests are elsewhere, lacking incentive or concentration, and unused to the association of ideas, will, on the other hand, be frequently at fault.

The business man also is keenly interested in commercial matters and there his memory serves him well, but he will complain of a bad memory otherwise.

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Why ? because his interest, his concentrated attention, is not employed outside his business, but by following carefully these two principles he will greatly improve his memory and mentality, both in business and social life.

It is well known that a soldier can march miles with a load properly adjusted which would tire him in a hundred yards if he had to carry it in a confused higgledy-piggledy fashion. This is analogous to the mind. It is expected to retain a tremendous load of facts and ideas. Can this be possible without proper arrangement ?

A retentive memory is an invaluable weapon in fighting life's battles. It has been well said that while there is no royal road to knowledge, memory training provides an open road for those who will take advantage of it.

Mental powers, like the bodily muscles, grow stronger with use, but shrivel and waste with neglect. For this reason many people wisely undergo physical exercise and training to keep their bodies healthy, and it is just as essential that the mental powers should be similarly cultivated. When the student realises this, a wonderful development will follow not only of the memory but of the will-power also.

PRACTICAL HINTS.—MIND CONTROL.

The first step is always the most important. It will prove difficult at first, but a little practice at odd times each day will effect wonderful progress. Fix the eye on anything handy and think about it. The eye will become blurred and the mind will wander and play all sorts of tricks, but keep trying, because when you can control your mind to look at and think about one thing entirely you are a long way on the road to success.

There may only be a building outside your window—it will serve. To interest and assist concentration find out what style or period of architecture it follows and then observe its points of difference with other styles. The next step is to look away from the object, or close the eyes and still continue to keep the attention steadily directed on it until it can be clearly visualised. (It will be well at this stage to make a careful reading of S. Freud's "Errors and Slips" in Section vii. of the Text Matter).

A further step is now given which will be easily followed. In walking to business take mental note of the name of each street you pass, recall these names at some time later and write them down in their proper order. In the morning as you pass again compare and correct them. Next, notice the names of the most important buildings passed, together with any other

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particulars of interest. These should also be listed and corrected.

By now the powers of Concentration and Memory will bear a stronger test. Select a shop with a variety of articles in the window—at the beginning stand a few seconds and carefully observe the contents, then follow the same testing procedure as before.

Continue this method, choosing of course another window, and gradually decreasing the time allowed for observation until a brief glance is sufficient. In a short time the results will be astonishing and the powers of observation will be greatly developed.

It will now be seen that the attention acts like a hose-pipe which directs the stream of water to the exact spot it is required to reach. Without concentration, to continue the simile, the hose-pipe is allowed to drop from the hand and the water (current of ideas) streams away in futile waste.

THOUGHT LINKS.

To get to a practical use of Thought Links it is best to make use of those which naturally suggest themselves—say Time, Place, Environment, etc.—as a basis. To some people names are troublesome to recall, but this can be easily remedied by a little ingenuity, *e.g.*,

Mr. Knight you meet in the daytime—or perhaps he takes long strides by which you can associate him with the Knight on the chessboard who moves with long steps. Miss Little's name may prove to be a complete misnomer, while Mr. Fairchild may be very dark.

Again, this is a matter of use and practice and can be brought into play at any odd time. It will prove so interesting that before long you will find yourself doing it instinctively and you will become quite ingenious.

As an instance of this ingenuity, Huxley in his "Life" cites the following incident:—

During his early days as a medical student he found great difficulty in remembering on which side of the heart the mitral valves lay (it may be mentioned that the mitral valves are shaped something like a bishop's mitre, hence the name), but he finally fixed the fact in his memory by observing that the valves were on the left side, because the bishops are never in the right!

In a like manner, the names composing the notorious Ministry of Charles II., the "Cabal," are easily remembered because the word is made up of the initial letters of the five members who composed it, *i.e.*, Clifford, Ashley, Buckingham, Arlington, Lauderdale. This thought link gives the key to an important period in the history of England.

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In cases where strings of dates, scientific formulæ, or other necessary but "dry" lists must be committed to memory, then the "key and peg" system may be resorted to. For example, here is shown the *modus operandi* whereby famous passages from Shakespeare or other similar author may be firmly committed to memory in a few minutes :—From "As You Like It."

" All the world's a stage,
And all the men and women merely players ;
They have their exits and their entrances ;
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms.
And then the whining school-boy, with his satchel,
And shining morning face, creeping like snail
Unwillingly to school. And then the lover
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths, and bearded like the pard,
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the Justice
In fair round belly with good capon lin'd,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances ;
And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side,
His youthful hose well sav'd, a world too wide

For his shrunk shank ; and his big manly voice,
Turning again towards childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything."

Carefully reading this over, these associations are quickly made—there are seven ages—same number of days in the week—Infant, School-boy, Lover, Soldier, Justice (or Magistrate), Pantaloon (very old man), Dotage. These follow a sequence and are easily recalled. The only difficulty seems to be in the transition from the soldier to the Justice, but this point can be fixed by thinking of the Justice of a court-martial. The chain now runs as follows:—Infant, grows up, goes to school, falls in love, is rejected, and therefore becomes a soldier determined to win distinction or die in the attempt, he gains military honours, returns home and is made a justice of the peace, age creeps on, he retires, and the last sad stage brings the end.

In the first attempt or two to recite these lines it will be found that no difficulty occurs with the first two lines, but the third line is apt to be missed altogether. Remedy this by marking well in the mind that the "exits" come before the "entrances." That is, the old player goes off before the new one can enter on the stage. "Mewling and puking" is rather

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a stumbling block, but “mewling” suggests a kitten or “puss,” “puking” begins with “pu” and thus follows naturally. The lines about a school-boy can be retained if the two key words are thought of—“Whining” and “Shining.”

For the lover, adopt as pegs “sighing” (water)—“furnace” (fire). This must be associated as one impression. He was rejected for writing a ballad on such an odd object as an eyebrow. For the next age “beard” and “pard” are nearly alike in sound, and the lines follow easily. Then remember that he was not killed but gained honours and became a justice fond of good living—picture the man. Then Shakespeare hints that the end is near, “And so he plays his part.” The rhythm of “hose” and “nose” in the next age will serve as key words; and the last grim lines on “second childishness and mere oblivion” are remembered by the four repetitions of the French word “sans” meaning “without.” First the old veteran loses his teeth, next eyes, then sense of taste, then comes total oblivion.

MEMORISING LISTS OF NUMBERS AND NAMES.

Examples may now be given of the method of memorising lists of names, etc.

On the daily walk to business resolve to note and remember the names appearing over shops on the line of route in the definite order in which they occur. Observe very carefully the first name and make two or three "links" between it and some fact already well established in the memory, then pass on to the second and note any resemblance between it and the first—the points of resemblance may be found in similar sounds, the initials may be the same, they may both suggest like ideas in the mind of the observer, and so on. If no natural links exist, then some other word or words must be introduced between them to serve as a "bridge" and they must then be dropped for the time being and the third and following names treated in the same way. In recalling the names it will be found that by commencing at the beginning of the series the memory links will rattle off the whole list like a coiled-up chain being unwound.

Pictures are remembered more easily than numbers, and we must take advantage of this fact. When it is necessary to learn a series of numbers it is a good plan to convert them into pictures. The number 26 can be readily recalled by forming a picture of a plate of beef—beef beginning with the second letter of the alphabet and ending with the sixth. 27 may be pictured as bog, 28 as a bath, and so forth.

A plan something like this is the method adopted by professionals who give stage performances. A trick

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of memory which appears marvellous to the audience, is one described by Professor G. Thomson.

This memory feat is performed after this fashion : A number of people call out in rapid succession, the names of a large number of different objects, such as bicycle, a rose, motor car, park, and so on up to the number of eighty or a hundred. Afterwards the performer undertakes to tell the audience the exact position in the series of each particular object called out. You are able, let us say as examples, to tell them correctly that carpet was number 67 and that someone gave candle 25th, in the order in which the articles were called.

The mnemonical device to use for this and kindred lists to be remembered is a very simple one. It is an example of the advantageous use of mental pictures instead of numbers, and it could not be done in any other way. For example, when carpet is called out you make a mental picture of a frog hopping on a carpet—frog by the code standing for the number 67. In the same way when “ candle ” is called, a mental picture of a bee on the top of a candle is formed. No special effort is needed to retain these mind pictures, as you will find when you are asked about the word carpet, the mental image of the frog on the carpet will come into mind and you will at once know that this word came 7th on the list.

This is quite effective and while it is easy as a feat of memory it also illustrates the way in which one may easily make a swift mental record of many kinds of unrelated facts.

Another device for memorising facts is to cast them into verse form. All know that the memory more easily retains a jingle of rhyme than it does lines of prose. The old rhymes giving the days of the month, "Thirty days hath September," etc., are usually heard in the nursery and are rarely forgotten during a lifetime. Rhythm is a powerful aid to memory because it forms extra associations between the varied stress it brings ; moreover, the effect it makes from the words so stressed, impresses them firmly upon the mind. It is easily demonstrated that when part of the sentence is readily recallable, the rest comes up in the net. Rhythm also makes recollection more fluent by its swinging refrains. If we are wise we shall make use of the faculty of the memory for retaining rhyming lines and use it liberally as an aid in recalling any matter which we desire to draw from the great storehouse of memory. An example exercise is given on page 661.

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MNEMONICS FOR EXAMINATIONS, ETC.

An instance now follows of a mnemonic in verse. By this guide the keys of music, so puzzling to a beginner, are memorised in a few minutes—observe the alphabetical order.

A—Major key three sharps will tell
The Minor—A is natural ;
And A—flat Major all will say,
With four flats ever we must play.

With Major—B five sharps are sent ;
B—Minor is with two content ;
To B—flat Major two flats place ;
With B—flat—Minor five flats trace.

To prove our maxim plain and true,
C—Major we natural view ;
On Minor—C three flats attend ;
And C—sharp Minor four befriend.

The Major—D two sharps does crave :
For Minor—D one flat we save :
With D—flat—Major five are told ;
With D—sharp—Minor six behold.

With Major—E four sharps we'll own ;
The Minor—E has only one ;
To E—flat Major three flats fix :
As E—flat Minor must have six.

F—Major key has one poor flat,
The Minor—F has four times that ;
For F—sharp—Major six sharps score,
To F—sharp—Minor three, no more.

G—Major key with one sharp make ;
G—Minor key two flats will take ;
To G—sharp—Minor five sharps name ;
And G—flat Major six flats claim.

Many people fail to remember—even after several recapitulations—whether the time in America is in front of, or behind, Greenwich time ; but if you are a Briton you will recollect that although the U.S. is the “Land of Hustle,” we are always several hours in front of it. Our clocks, at least, are “fast,” if we are not.

The foregoing examples are all of that variety of memory aids which may fairly be called “natural” as against the “artificial” school—but they must only be treated as crutches, to be discarded as soon

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as the memory is strong enough—for memory as we have shown, should be so organised that a new fact is at once fitted into a group of known facts, and so made readily reproducible at will.

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Subject :

BIOLOGY:
THE SCIENCE OF LIFE

SPONSOR:

CALEB WILLIAMS SALEEBY,

M.D.Edin., F.R.S.E., F.Z.S.

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Publications:—"The Cycle of Life," "Evolution: the Master Key," "Biology and Progress," and "Biology and History," "Parenthood and Race-culture, an Outline of Eugenics," "Modern Surgery and its Making: A Tribute to Listerism," "Woman and Womanhood," "The Progress of Eugenics," based on Royal Institution Lectures, "The Whole Armour of Man" and "Sunlight and Health." Editor of "The New Library of Medicine."

INTRODUCTION

Earth and sea and sky contain countless millions of creatures which we agree to call alive. The microscope reveals the existence of unthinkable billions more. To this category of beings we ourselves belong: our resemblance to other mammals in particular is evident: man is "the paragon of animals." Some humble creatures are known which we can only call plant-animals: and a similar doubt may exist regarding certain microscopic forms of life; but in general we recognise two vast kingdoms, vegetable and animal. The plant is fully alive, no less so than the animal. Its mode of life may be less conspicuously active, and may thus deceive us if we regard spontaneous motion as the mark of life; but, in fact, the green plant has unique vital powers, such that the whole animal kingdom, including man, depends upon them. In virtue of the green matter, called chlorophyll, in its leaves, it is able to absorb the energy of sunlight, the stream of power that flows through the whole world of living things. But the dead bodies of animals, which have lived, directly or indirectly, upon plants, are in their turn utilised by plants. There is thus a cycle of life, and all living things are to be thought of as belonging to one vast whole, energised by the rays of the sun. Whether such a Mighty Being exists upon other planets of the solar system, or upon the planets of other such systems, we know not: but for us the problems of life, as we know it upon our planet, are evidently supreme. Not only is his or her living body the most precious possession of any one of us: but living things, at least above the humbler forms, are mysteriously associated with Mind, which interprets the past, foresees the future, weighs invisible stars, and begins now to assume creative functions. "In the Universe there is nothing great but man: in man

there is nothing great but mind." Biology acquires its supreme dignity when the thinking part of the living creature is thus duly appraised.

What, then, is the living thing? During the nineteenth century some extremely important contributions were made towards the answer to this question. We positively know that the chemical elements found in the living body are the same as those found outside it. We positively know that the great generalisation of the physicists, called the Conservation of energy, applies absolutely and rigorously to the living creature as to any lifeless machine. Indeed, the laws of physics, chemistry, mechanics are strictly applicable to the living body. So much muscular work needs the combustion of so much fuel. The muscle is a form of internal combustion engine and may properly be studied as such. Every living body is beyond question a machine, working on mechanical principles, and needing a supply of energy, which it can neither create nor destroy, in order to make it go.

This is certain: but it is no less certain that the living body is more than a machine. It grows and it reproduces itself and it feels. The mechanical-chemical facts are of high importance, and we profit by their study. Some day we shall apply such knowledge to the direction of creative evolution, even in our own race, as we already do in our gardens and on our farms. It is perfectly legitimate to regard life as a "series of fermentations," and to study the processes and laws of fermentation accordingly: but it is merely stupid not to regard life as more. Perhaps a less incomplete view may be obtained if we look at its history.

Every living thing we know is derived from a living parent or parents: "*Omne Vivum Ex Vivo.*" This suggests that all must be derived from some remote ancestors, the first living things, arising how? So startling is this view that we are impelled to make observations and experiments in the hope of discovering

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that, after all, living creatures may and do now arise from lifeless materials. This belief in "spontaneous generation" has long and widely been held by mankind. During the last century it was the subject of prolonged study and controversy, greatly aided by the development of the microscope. In France, Louis Pasteur, with Tyndall and Huxley in this country, showed that all supposed evidence of spontaneous generation is fallacious. Always, in such cases, we find that living creatures were there already. No proof of spontaneous generation anywhere exists. Of course we do not look for spontaneous generation of elephants or oaks: but it was astonishing to learn that no evidence can be found of the spontaneous generation of the most minute microbes. It would be foolish to assert that, in our day, living things, perhaps as small as the cancer-germ, which can only be revealed by the small rays of ultra-violet light, are not evolved from the lifeless: but there is no evidence of it. We are thus forced back to some remote epoch when life began, whether by the action of agencies which no longer operate, whether borne to our earth, in the quasi-fantastic suggestion of Lord Kelvin, upon a meteorite from some other world, or whether by the special fiat of Creative Power.

But whatever the origin of life, its history may be read, quite plainly in essentials, by any who will look into the records of the rocks. Here the study of geology, primarily concerned with the mechanical and chemical forces that have raised the mountains and hollowed out the ocean basins, acquires a new interest. The geological record is indisputable. The fossil remains of living things tell us that in past ages, inconceivably remote, other forms of life than those now extant have existed upon our globe. Nay more: there has been a process of change, of transformation, of modification; and, whilst some forms of life have disappeared, and others have become less complex and wonderful than they were, one stupendous fact is revealed—that, through the ages, there has been an

ascend, a progression of living forms, both of plants and of animals: a process of evolution. Long ago, there were none but backboneless or invertebrate animals upon the earth. Perhaps we should say, in the sea: for all life was lived in water, it is "an aquatic phenomenon" as a French biologist has said; and then, from these humbler forms, there arose the first backboneed creature, now represented by the fishes. Somewhere on the shore, we must suppose, these creatures learnt, between the tides, how to exist out of the water. Life swam ashore. The tadpole, essentially a fish, breathing by means of its gills the oxygen dissolved in water, develops into an air-breathing creature, endowed with lungs, which we call a frog. It recapitulates in its personal history the history of the race: "climbs its own ancestral tree." Later the reptile lives all its life, from the first, in the air, as the amphibian frog does only when mature. The rocks reveal to us fossil birds with teeth, like no living bird, and demonstrate beyond dispute that birds are descended, gloriously ascended rather, from creeping reptiles. From amphibians we have reason to believe, arose the earliest mammals. Even to-day in Australia are forms which we must call mammalians, for they suckle their young: but these young are hatched out of eggs, like those of amphibians, reptiles and birds. In mammals, maternal care, ever longer continued as they ascend, makes possible the development of intelligence, the power to learn, the supreme thing, which takes time. A strange little tree creature, with large bright eyes, placed well forward and moving together, seems to be the nearest living representative of the remote ancestor of the existing anthropoid apes and of their much exalted cousin *homo sapiens*, man the erect, a little lower than the angels.

For this fact of transformism, as the French called it, Herbert Spencer introduced the term evolution, specifically observing that the word progress is inadmissible, for evolution is not always progressive. The doctrine of ordered change, or evolution, was

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applied by Spencer to all things, atoms and stellar systems and societies and all else; we call it organic evolution in reference to the world of life. The fact of organic evolution is not now questioned by any competent student. The *how* is the supreme problem of biology.

Three names may be cited, with easily remembered dates, for the modern history of this subject: Jean Baptiste de Lamarck, 1809; Charles Darwin, 1859; and Henri Bergson, 1909. There were evolutionists in ancient Greece, such as Heraclitus, with his doctrine that "All things flow," and there were precursors of Lamarck at the end of the eighteenth century: but for us here these three names will suffice.

Lamarck placed first the striving, the purpose, the willed functions of the living creature. He taught that these produced the structures or organs—which means instruments—necessary for them and that these structures, thus acquired by effort and use in the parent, may be transmitted to the offspring. His theory of organic evolution depends upon the hypothesis, in the field of heredity, that, as we say, "acquired characters are transmitted." The theory, of Lamarck, is non-mechanical: it admits the potency of impalpable, imponderable factors. In it function precedes and determines structure. "It takes a soul to move a body," as Browning wrote, and to make one.

Half a century later came Charles Darwin, who had read in Malthus of the pressure exerted by multiplying life upon the means of subsistence, and who conceived the idea that, in the ensuing struggle for existence, there would be a "natural selection," as he called it, of those best adapted. His contemporary, Alfred Russel Wallace, independently conceived the same idea, also after reading Malthus. Darwin's chief work, "The Origin of Species by the preservation of favoured races in the struggle for Life," was regarded by some of his followers as disposing of the need to believe that

acquired characters are transmitted. "The survival of the fittest," which was Spencer's phrase gratefully accepted by Darwin, was held to account for the great biological fact of adaptation—the life-preserving adjustment between living things and their conditions of life. Both Darwin and Spencer believed that acquired characters are transmitted. Spencer declared that either there has been transmission of acquired characters or there has been no evolution. The German Weismann made experiments, as in cutting off rats' tails for many generations, and concluded that Lamarck was wrong. Hence arose the school of Neo-Darwinians, more Darwinist than Darwin, who attributed everything to natural selection.

Their little system had its day and ceased to be. It was unquestionably mechanical and materialist in nature. Its exponents wrote books with the avowed purpose of proving that there is no purpose in nature and that Shakespeare arose from a humble one-celled creature like one of the white cells in his own blood, by a chapter of accidents. As I have taught for many years, we long allowed ourselves to be confounded by the term "natural selection," which Darwin used in order to suggest a parallel with the process of artificial selection, used by the gardener when he decides what to perpetuate. But the actual process had better be called natural rejection. The incapable of life must die. The process is not positive but negative. It creates nothing. Many bad dramas have perished and "Hamlet" survives: that is the process of natural selection, but it tells us nothing of the origin of "Hamlet." Darwinism explains the survival of the fittest: it is silent as the grave on the origin of the fittest; but that is the whole problem.

Half a century after Darwin came Bergson, with his philosophy of Creative Evolution. This is essentially Lamarckian again, and non-mechanical. The living creature, in the process of adaptation, does not merely repeat, as wine in a glass repeats the shape of the

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glass : it replies. There are problems to solve and the living creature solves them. Protoplasm, the name given by Huxley to what he called the " physical basis of life," is used by life for its purposes. Function precedes and creates structure. The mechanical explanation breaks down. The living creature is an organism, a correlation of organs, but the organ maker and the organist are still to seek. Further, though Bergson is a philosopher and not a biologist, he suggested a biological theory whereby we can conceive how the transmission of acquired characters, assumed by his mighty predecessor in the same city of Paris a century earlier, might occur. The same theory has been strongly put forward in our own country by a biologist, Mr. J. T. Cunningham. Darwin himself had suggested what he called pangenesis, according to which every organ of the body sent minute representatives of itself—" gemmules"—to the reproductive organs, where they were assembled, as an engineer would say, and constituted the germ-cells whence the next generation arose. Evidently the big biceps of the blacksmith would send more gemmules there if he had not developed it by exercise: and thus the acquired character would be transmitted.

Bergson and Cunningham reject this theory of Darwin, which indeed never found any adherents; but they point to the recent doctrine of internal secretions or " hormones," according to which organs and tissues produce specific chemical agents to enter the blood. It is conceivable that the secretion of a well-developed thyroid gland, for instance, might so affect the reproductive tissues that a well-developed thyroid gland could also appear in the offspring. A similar action might occur with a muscle hormone.

Widespread and intense new interest has been aroused in this subject by the various experiments, made in several countries, which appear to have shown conclusively that certain kinds of acquired characters are inherited, as a matter of observed fact, whatever the

mechanism of such inheritance may be. Experimenters in many civilised countries are now studying the effects of various kinds of parental nutrition upon the characteristics of the offspring. The experimental study of nutrition promises to contribute fundamentally to our theory of evolution.

There opens before us a stupendous possibility—the control and direction of the evolutionary process in ourselves, towards the supreme end of the ennoblement and enhancement of our race. This project has been called eugenics by its great protagonist, Francis Galton, a cousin of Charles Darwin. He was what Florence Nightingale once called herself, a “passionate statistician,” and is the founder of that method of studying biological problems, which is called biometrics. Contemporary with Darwin and Galton, but unknown to either of them, was the Abbé Mendel, of Brünn in Austria, whose experiments on the hybridisation of peas led him to formulate certain theories of heredity which apply in many instances and are now used, notably by Sir Rowland Biffen at Cambridge, for the creation of new types of wheat and other valuable plants. It is not necessary for us here to attempt to adjudicate between the Galtonian and the Mendelian schemes of heredity. But we may say that, whatever the laws of heredity and of nutrition may be, our knowledge of them from age to age should be applied to the maintenance and improvement of our own species. That is the eugenics ideal.

It was in 1904 that Francis Galton, on the platform of the newly founded Sociological Society in London, inaugurated modern eugenics—an occasion never to be forgotten by those who, like the present writer, were privileged to be there. Many years earlier, in 1869, the great veteran had published his “Hereditary Genius,” and later his “Inquiries into Human Faculty.” The working principle on which he urged us to act was that of Natural Selection. In certain historic instances, he had taught, mankind had reversed the natural

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principle, with calamitous results. In Spain, for instance, the Inquisition, by one means, and religious celibacy, by another, had excluded from parenthood a large number of the bravest, kindest, most intelligent of many generations and had thus "brutalised the breed of our forefathers." This operation of reversed selection was, in Galton's view, the real cause of the great historic phenomenon, so often repeated, which we call decadence. Another important instance of reversed selection is furnished by war, which takes and kills the finest young men and robs posterity of their potential children. This is the largest price of war: the most dreadful instance of the process which is the reverse of eugenics and to which, with Galton's assent, I gave the name of dysgenics.

For every nation, at all times, the supreme task is the maintenance of the quality of the people: and this can be achieved only by the knowledge and application of such biological truths as we have here discussed. Thus eugenics depends upon biology as hygiene depends upon physiology. Eugenics is the hygiene of the race, and it is indeed called race-hygiene by the Germans. We should be false to the memory of Galton if we were to limit it to the principle of selection alone, or to the discoveries made by biometric methods. The Mendelians, for instance, have shown how certain peculiarities such as hæmophilia, the "bleeding disease," and colour-blindness and some other rare anomalies of the eyes and the skin are transmitted according to Mendel's law. Accordingly we must teach that such and such persons should not marry such and such persons, at least if they are to have children, since such children in known ratios, would exhibit these defects. Again, it has lately been proved in Switzerland and the United States that deficiency of iodine in the food of a future mother gives rise to the appearance of a particular form of idiocy, called cretinism, in her children. By restoring iodine to the dietary of adolescent girls and expectant mothers, the Swiss people are now putting an end altogether to the

production of this form of idiocy. That is not Galtonian in method, but it is true eugenics none the less.

In civilised countries in general, the Galtonian argument strictly applies. Study of the birth rate in various classes and sections of the community suggests that a process of reversed selection, dysgenic in tendency, occurs. When careful allowance is made for the higher death rate among the children of, say, casual labourers and inebriate women, it is still found that they contribute more than their share to the composition of the next generation, whilst, too often, as in the case of, say, Francis Galton and Herbert Spencer, the most illustrious qualities perish with their individual possessors. I have ventured to say that a politician is a man who is always thinking of the next election, but a statesman one who is always thinking of the next generation. Galton left his personal fortune to endow a Chair of National Eugenics at University College, London. There and elsewhere are being studied the applications of biological knowledge to racial problems. It is the duty of true statesmen and enlightened citizens to equip themselves with knowledge of biological laws, in so far as they are known, to encourage the research into such laws, and then to seek to apply them lest History repeat itself yet again and our greatness dwindle, until we become "one with Nineveh and Tyre." It is good to breed fine horses and cattle and roses, as can be done only by application of biology to the case in question: but it would be much better to breed noble men and women, the only wealth of nations, the crown and flower and goal of æonian evolution.

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THE COURSE

QUESTION 1.

How can a study of biology help us in the battle of life ?

Read C. J. Bond, Section viii., page 10.

QUESTION 2.

What is the physical basis of all Life, Plant and Animal ?

Consult T. H. Huxley, Section i., page 277.

QUESTION 3.

What are the fundamental properties of all living matter ?

Read Section i., pages 195 and 196, and Section viii., page 9.

QUESTION 4.

Why must all life have begun with and continue to exist through vegetable forms ?

See Section i., page 281.

QUESTION 5.

Comparing the biblical story of Creation with the lessons of modern biology,

(a) How does the latter bear out the necessity of the first day's work being "Let there be light" ?

See Helmholtz, Section i., page 269, and Saleeby, Section iii., page 344.

(b) How is it in conflict with the biblical order of Creation of species ? (fishes, birds, beasts, reptiles and man).

See Professor Dendy, Section i., pages 187-190.

QUESTION 6.

Is there any strict line of division between Plant and Animal Life ?

Read first Sir J. C. Bose, Section i., pages 102-106 ; compare with Dendy, Section i., pages 175 and 182. Then consult Sir E. Schafer, Section i., page 377.

QUESTION 7.

What is the apparent barrier between man and brute ?

Consult Max Muller, Section i., page 308.

QUESTION 8.

Have animals souls ? Or intellects ?

Consult Max Muller, Section i., page 310.

QUESTION 9.

In almost every civilisation the Egg has been the symbol of life. What does modern biology teach ?

See Section i., pages 175 and 192.

QUESTION 10.

In what respects are some living creatures more highly developed, bodily, than man ?

See Section i., page 186.

QUESTION 11.

In what respect has no other creature developed to the extent that man has ?

Consult Schafer, Section i., page 378, and compare with William James, Section vii., page 170. Then read Saleeby, Section iii., page 326.

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QUESTION 12.

How is the later bodily evolution of man the keynote of his advance ?

See R. Steiner, Section iv., page 313.

QUESTION 13.

What is the difference between the "brain" of an earth-worm and that of a man? How does evolution explain the growth of the human brain?

Consult Professor Berry, Section i., pages 71-3, and Dendy, Section i., page 191.

QUESTION 14.

We speak of the "storehouse of the mind." How do we add to this treasury ?

See Professor Berry, Section i., pages 75-7.

QUESTION 15.

How does Biology help us to understand the mystery of consciousness ?

See W. K. Clifford, Section vii., page 70.

QUESTION 16.

How is the human body fitted to fight disease ?

Consult Sir G. Newman, Section viii., page 263.

QUESTION 17.

What internally secreting glands are essential to life ?

See Sir E. Schafer, Section i., page 380.

QUESTION 18.

'A Chip of the Old Block.' What is the extent of the influence of heredity ?

Read L. Darwin, Section viii., page 101.

QUESTION 19.

Nature or Nurture ?

What effect have heredity and environment on the character of the child ?

Read L. Darwin, Section viii., page 104. Read also Saleeby, Section iii., page 325.

QUESTION 20.

How can we account for the amazing progress of man during the last ten thousand years when we compare it with his slow previous advance ?

See Berry, Section i., page 75, and contrast with Muller, Section i., page 312.

QUESTION 21.

How can civilisation be progressive and yet man be decadent ?

Read Saleeby, Section iii., page 327.

QUESTION 22.

How does Biology explain why Empires decay ?

Consult Saleeby, Section iii., page 325.

QUESTION 23.

How far advanced were the Egyptians in the knowledge of Biology ?

See J. H. Breasted, Section viii., page 12.

QUESTION 24.

How does a single fertilised cell grow into a body so astonishingly like that of its parents ?

See Dendy, Section i., pages 176 and 177.

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QUESTION 25.

How does each man "climb his ancestral tree"?
Consult Professor Dendy, Section i., pages 191-3.

QUESTION 26.

What element of Chance is there in human birth?
Consult Dendy, Section i., pages 179 and 182.

QUESTION 27.

Why is the human baby the most helpless of all offspring?
See Dr. Saleeby, Section iii., pages 332 and 340.

QUESTION 28.

We speak of Darwin's theory of the "Survival of the Fittest" (Read Section vii., page 86). Is it to the "fittest" or to the most primitive forms of life that we owe evolution?
See Professor Dendy, Section i., page 190, and compare with Dr. Saleeby's remarks, Section iii., page 329.

QUESTION 29.

How does protective colouring arise in nature?
See Darwin, Section vii., page 90.

QUESTION 30.

Why does a lion have a mane, a stag horns, and a cock spurs and a comb?
Why is it that these males grow these characters and females do not?
See Darwin, Section vii., page 93. and Schafer, Section i., page 383.

QUESTION 31.

How does nature work by (a) Sexual Selection, (b) Natural Selection. Why should man imitate nature more in the first instance ?

See C. Darwin, Section vii., pages 93 and 95, and compare with C. J. Bond, Section viii., page 4. L. Darwin, Section viii., pages 102 and 110, and C. Saleeby, Section iii., page 325.

QUESTION 32.

What are the scientific objections to the theory of Evolution by Natural Selection ?

Consult Darwin, Section vii., page 98.

QUESTION 33.

Had Life a definite beginning? Must it have a definite end ?

Read Professor Dendy, Section i., page 193, and compare with H. Macpherson, Section iii., pages 241 and 245.

QUESTION 34

Must all types of animal life ultimately disappear? If so will man remain ?

Read Section i., page 193, and Section iii., page 323.

QUESTION 35.

What are the limitations of biology ?

See Wentworth Thompson, Section i., page 393.

QUESTION 36.

Does Life exist on other planets ?

See Bishop Barnes, Section v., page 33, H. F. Helmholtz, Section i., page 274.

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QUESTION 37.

Culture is not concerned with the assimilation of odd facts but the correlation of knowledge. How is biology connected with the following subjects ?

Astronomy—see Hector Macpherson, Section iii., page 237.

History—see C. Saleeby, Section iii., page 322.

Eugenics—see Leonard Darwin, Section viii., page 100 ; C. Saleeby, Section iii., pages 326 and 334.

Psychology—see C. J. Bond, Section viii., page 5.

Hygiene—see Sir G. Newman, Section viii., page 255.

Mathematics—see W. D. W. Thompson, Section i., page 391.

Physics—see F. Soddy, Section i., page 386.

Chemistry—see A. Dendy, Section i., page 179.

Organic Chemistry—see Sir E. Schafer, Section i., page 383.

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Sex	Thomson and Geddes
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Problems of Age, Growth and Death	Minot
Principles of Heredity	Mendel

