Silver Jubilee

competition success review

Precis Writing

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PART I

THE ART OF PRECIS WRITING

1

Introduction

Meaning of the word 'Precis' : The word 'Precis' is pronounced as PRA-SEE. It came to the English via the French which received it in turn from Latin. The Latin word 'PRAECIDRE' (PRAE-before and CIDRE-to cut off) means to cut off in front.

Since its absorption in the English language its meaning has undergone some change. The word 'Precis' now means 'precise', 'definite', 'exact', 'concise'. The Chamber's Twentieth Century Dictionary defines it as 'a precise or abridged statement'.

Precis, as used in the English language today, denotes a clear, brief, accurate, well connected abstract, summary or gist of a written or spoken matter. Its utility has been amply recognised and more emphasis is being laid on the development of the faculty to write a Precis.

Precis writing is more an art than a science.

The Object, Importance and Utility of Precis : The object of precis writing is to bring out faithfully the salient or main idea, theme or meaning of an original document, writing or speech in a concise, clear, simple, coherent and natural language while preserving the spirit of the original.

The importance and utility of the art of precis writing cannot be over emphasised. The life today has become over-busy. Speed is now the essence of time. Every one is in haste. Few have the time or patience to pause, think and perform at leisure. Hence the need for a short, lucid and well connected narrative, paragraph or exercise

has grown with the passage of time for every one who has to deal with a plethora of files, documents, correspondence and all sorts of written exercises. The advantages of precis writing, therefore, are obvious.

Hence more and more stress is being laid on the desirability of inculcating this important art. And the best time for acquiring this art and developing it is when one steps into the college for higher studies.

Due to the great importance and utility of this art the academic institutions and universities the world over make provision in their syllabi for graduation classes and require their alumni to acquire good grasp of the essentials of this art and efficiency in the application of its essentials. Practically in every competitive examination a good percentage of marks is set apart for testing the aoility of the competitors in writing a precis of a given passage. More and more attention is therefore being devoted in the classroom by teachers to help the students in acquiring, developing and mastering this valuable art.

It requires patience, perseverance and constant exercise to acquire it, but once acquired it pays rich dividends in later life. It has direct and practical utility too. It is an exercise in mental discipline and training in lucid self expression, clarity of thought, economy of words, quick comprehension and critical analysis of what one reads or writes. It develops in the student the faculty of marshalling his thoughts in a natural sequence and expressing them with judiciously selected words in a well knit narrative.

Knowledge of this unique technique is thus of great value and importance in present day world in every walk of life wherein one has to use his pen. The knowhow of this great art comes through grasp of its essentials and fundamentals and by exercise in their application. Though not very difficult yet it requires hard labour and constant practice to become a good artist.

Below are given guiding principles and fundamentals of good precis writing. A thorough study, good grasp and constant application of these would surely result

in developing the faculties of the student and would make him a good precis writer and would help him enormously in later life.

Essentials of a Precis

1. **Completeness** : The precis of a given paragraph should be the faithful representation of the ideas of the author in your own brief and simple language. No material facts or points should be omitted. Whatever the author wants to convey should be brought out clearly putting aside unessential details, superfluous phraseology and ambiguous verbosity. The resulting narrative should give a sense of completeness.

2. **Compactness** : All the ideas reproduced from the original given passage should form a compact whole. The words and sentences should convey a sense of unity with each other.

3. **Brevity** : Brevity is the essence of a good precis. It is achieved by the process of shifting essential from unessential, by avoiding repetition and by omitting ornamental phrases and the like. But brevity should not be achieved at the cost of clarity. All the essential ideas of the author should be given clearly but briefly and concisely. There should only be economy of words but not of ideas.

4. **Clarity** : It is absolutely essential that one should impart clarity to what one writes. And it is particularly so in the case of precis writing. Otherwise the very purpose of the precis would be defeated. In day-to-day life a precis or a short concise gist is generally written for a person who has not the time or occasion to go through the original. Therefore the precis should be clear, unambiguous and brief presentation of all the essential ideas and main points of the original passage. To achieve that one must himself clearly comprehend the main ideas which the author wants to convey and those should be faithfully passed on to the reader by the precis-writer in his own simple, clear but brief language.

5. **Coherence** : Coherence means attachment of one sentence to the other to form a connective and conti-

nuous narrative thereby achieving a compact whole paragraph. The paragraph should not give an impression of a collection of disjointed and jumbled collection of sentences. It should be a well connected whole.

6. **Logical and natural sequence** : This means reasonable and natural order of development of a narrative in which sentences and ideas follow one after the other in an unbroken chain. One sentence should suggest the other and so on the process should continue till the close. The main theme should run through the sentences like a thread through the beads of a necklace. Thus this natural succession or sequence of sentences would impart a beautiful and logical coherent look to the exercise—an ideal which every precis writer should aspire and endeavour to achieve.

2

Requirements of a Good Precis

Title : It is a must. Every piece of precis should be given a title—a heading—even when it has not been asked for. The title or heading is the precis of the precis and indicates what is to follow. A word, a pharse or even a short pretty sentence can be the 'heading'. The given paragraph, if well studied and understood would itself suggest the 'heading'. The writer should locate the very word or key phrase. It would generally be found in the opening or closing sentence but sometimes it may be somewhere in the middle also.

Person : As a rule precis should be written in the third person. Even dialogues and speeches should be reported in third person.

Tense : Generally the precis is written in the past tense except in rare cases where the particular words used by the author of the original passage are of utmost importance.

Form of Speech : A precis is always in indirect form of speech except in very very rare cases where full justice cannot be done to the author of the original passage without incorporating a few words in the precis in their original form.

Length : If the precis writer is not required to adhere to a particular length or number of words the golden rule is to limit the precis to one-third of the length of the original passage given.

3

Hints for Writing a Good Precis

1. Read the given passage carefully and try to understand it. You may have to read it several times to have a complete grasp of the subject matter. Do not start writing the precis unless you have understood the given passage well.

2. Mark out or underline the main theme of the given piece and its subordinate ideas and arrange them according to their relative value, importance and sequence.

3. Now make out a rough sketch or draft giving the main theme and all the ideas in the original passage in a coherent, continuous narrative form using your own simple language. The length of your rough draft should approximate to one-third of the original passage. Avoid all superfluous remarks, illustrations, examples, quotations etc.

4. Do not give your personal comments or views. You are to be faithful to the author of the original passage and should only put forth what he wants to convey. Give your attempted precis a simple, concise and well connected form so that the reader may understand it easily.

5. As already pointed out the precis should be in 'indirect speech', 'third person' and 'past tense' unless of course a particular universal truth is to be necessarily expressed.

6. Opening sentence of a precis is always very important. It indicates what is to follow. So be careful about it.

7. When you are required to write a precis of more than one paragraph apply all the rules to each para.

8. Do not borrow highflown, ambiguous words or phrases from the original passage. That is suicidal for a good precis. Use your own simple, concise and idiomatic English. Avoid spelling, punctuation and grammatical mistakes.

9. Now revise your draft keeping in view all the hints and requirements of a good precis given above.

10. Never forget to give your precis a suitable title. *That is a must.*

HINTS IN NUTSHELL

1. Understand the given passage well.
2. Mark or underline the points or ideas.
3. Prepare a rough draft in your own words avoiding every superfluity.
4. Give only the views of the author of the passage.
5. Use only indirect form of speech, third person and past tense.
6. Be careful of the opening sentence of your precis. It is important.
7. Mark the central idea in each paragraph.
8. Your precis should be simple, concise, clear and a coherent narrative.
9. Revise your draft keeping in view the above points.
10. Do not forget to give a suitable title to your precis.

4

Title

EXAMPLES OF TITLE BEING FOUND IN THE FIRST SENTENCES

1. Revenge is a kind of wild justice, which the more man's nature runs to, the more ought law to weed it out. For as for the first wrong, it does but offend the law, but the revenge of that wrong putteth the law out of office.

(*Bacon's Essay 'Of Revenge'*)
opening lines

2. The joys of parents are secret, and so are their griefs and fears. They cannot utter the one, nor they will not utter the other. Children sweeten labours, but they make misfortunes more bitter, they increase the care of life, but they mitigate the remembrance of death.

(*Bacon's Essay 'Of Parents and Children'*)
opening lines

EXAMPLES OF TITLE BEING FOUND IN THE LAST LINES

1. Nuptial love maketh mankind; friendly love perfecteth it, but wanton love corrupteth and emoseth it."

(*Bacon's Essay 'Of Love'*)
ending lines

2. A man cannot speak to his son but as a father; to his wife but as a husband ; to his enemy but upon terms ;

whereas a friend may speak as the case requires, and not as it sorteth with the person. But to enumerate these things were endless. I have given the rule ; where a man cannot fitly play his own part, if he has not a friend, he may quit the stage.

(*Bacon's Essay 'Of Friendship'*)
last line

A careful study of the above passages will reveal, that the title can usually be traced or located if we pay attention to the first and last lines, but this should not be taken for granted. Students are advised to study the whole passage thoroughly and then only select the title. The title must always throw light on the substance or gist of the passage.

5

Prose Style in Different Ages

SOME LINES FROM IMPORTANT ENGLISH WRITERS OF DIFFERENT AGES

FRANCIS BACON (1561-1621) : Prose-writer.

Lines from '*Of Marriage and Single Life*'

He that hath wife and children hath given hostages to fortune; for they are impediments to great enterprises, either of virtue or mischief. Certainly the best works, and of greatest merit for the public, have proceeded from the unmarried or childless men; which both in affection and means, married and endowed the public. Yet it were great reason that those that have children should have greatest care of future times; unto which they know they must transmit their dearest pledges.

DRYDEN : 17th century Poet, prose-writer, dramatist and critic.

Lines from '*An Essay of Dramatic Poesy*'

It was that memorable day, in the first Summer of the late War, when our navy engag'd the Dutch. A day wherein the two most mighty and best appointed Fleets which any Age had ever seen, disputed the command of the greater half of the Globe, the commerce of Nations, and the riches of the Universe. While these vast floating Bodies, on either side, mov'd against each other in parallel lines and our Countrymen, under the happy Conduct of his Royal Highness, went breaking, by little and little, into the Line of the Enemies, the noise of the

Cannon from both Navies reach'd our Ears about the City; so that all Men, being alarm'd with it, and in a dreadful suspense of the event, which they knew was then deciding, every one went following the sound as his fancy led him; and leaving the Town almost empty, some took towards the Park, some across the River, others down it all seeking the noise in the depth of silence.

ADDISON : 18th century Prose-writer.

Lines from '*The Scope of Satire*'

This club of which I am a member, is very luckily composed of such persons as are engaged in different ways of life, and deputed as it were out of the most conspicuous classes of mankind. By this means I am furnished with the greatest variety of hints and materials, and know everything that passes in the different quarters and divisions, not only of this great city, but of the whole kingdom.

CHARLES LAMB : 19th century Prose-writer.

Lines from '*The Old and the New School Master*'

My reading has been lamentably desultory and immethodical. Odd, out of the way, old English plays, and treatises, have supplied me with most of my notions, and ways of feeling. In everything that relates to science, I am a whole Encyclopaedia behind the rest of the world. I should have scarcely cut a figure among the franklings, or country gentlemen, in King John's days. I know less geography than a schoolboy of six weeks' standing.

THOMAS CARLYLE : Victorian Prose-writer and social reformer.

Lines from '*The Hero as Poet*'

Dante, for depth of sincerity, is like an antique Prophet too; his words, like theirs, come from his very heart. One need not wonder if it were predicted that his Poem might be the most enduring thing our Europe has yet made; for nothing so endures as a truly spoken word.

T.S. ELLIOT : 20th century Poet, dramatist and critic.

Lines from '*The Metaphysical Poets*'

Tennyson and Browning are poets, and they think, but they do not feel their thoughts as immediately as the odour of a rose. A thought to Donne was an experience; it modified his sensibility. When a poet's mind is perfectly equipped for its work, it is constantly amalgamating desperate experience. The ordinary man's experience is chaotic, irregular, fragmentary. The latter falls in love, or reads Spinoza, and these two experiences have nothing to do with each other or with the noise of the typewriter or the smell of cooking; in the mind of the poet these experiences are always forming new wholes.

Note :—*The readers would have realised that the English language has been changing all along the route and has undergone drastic turns and twists as it has coasted to us from the 16th century. A familiarity with these styles will be a positive asset.*

PART II

PRECIS WRITING

FOR

UNIVERSITY EXAMINATIONS

PRECIS WRITING

FOR

UNIVERSITY EXAMINATIONS

Fully Solved Exercises

EXERCISE I

We should face facts as they exist. We are multilingual it is true, and a very poor country too. The fear of getting employment or not getting employment springs, out of that poverty of ours. But once we took courage in both our hands and began to work, poverty would vanish, and then those languages which have created a narrow regional spirit instead of being the curse that they seem to us today, would function as magnificent vehicles of expression for the rich variety of cultural patterns and modes of living and thought that we have developed. Let us hope that day dawns very soon. A regional language as the medium of instruction can facilitate the process of education. It helps the child to learn with ease and interest. But if it is thrust on an unwilling minority used to another allied language it can vitiate the very process of education. It is supposed to help and would create difficulties of a socio-political nature. (180 words)

Aids to Vocabulary

1. *Multilingual* —having many languages
2. *Springs* —comes, arises
3. *Vanish* —disappear, go off
4. *Regional* —of region, of area
5. *Magnificent* —good, wonderful
6. *Vehicles* —medium

7. *Patterns* —models
8. *Modes* —way, pattern
9. *Facilitate* —to help, make easy
10. *Thrust* —force
11. *Vitiate* —spoil, corrupt
12. *Socio-political* —nature of social and political type.

'oints for precis writing

1. Ours is a multilingual and poor country.
2. Once we wipe out poverty—the languages can be a great asset to us.
3. A regional language can enable the child to learn with ease and interest.
4. If the language is forced upon the unwilling population, it checks rather than help the process of education.

Precis

Our country though poor yet has many languages. If with effort and dedication, we are able to wipe out poverty these languages will become a great asset. A regional language can help the child in picking up things easily. It is only when a language is forced upon the people that it checks the very process of education. (58 words)

Title

(i) Education and Regional Language
(ii) Multi-lingual state—a blessing.

EXERCISE 2

To tread the path of philosophy is to seek after truth and follow a way of life. Before a man sets out on the quest after truth, he must fulfil certain conditions. First, there must be discrimination between the real and the unreal. The statement means, not that a man must possess complete knowledge of absolute reality, which is attained only after long practice of meditation, but that

he must unfailingly subject the nature of things to a rigid analysis by discriminating between what is transitory and what is abiding or between what is true and what is false. The second condition is detachment from the selfish enjoyments of life. The aspirant must learn that the highest good is realised not through worldly pleasure, but through a continuous search for the infinite, the enduring joy. This ideal of renunciation must be realised by a gradual purification of the seeker's heart and mind. A third condition is that the student must acquire tranquility of mind, self control, patience, poise, burning faith in things of the spirit and self surrender. These are called the six treasures of life. The thirst for release is the fourth condition. Deliverance from spiritual darkness, entrance upon the path of illumination comes only through annihilation of the false ego. When the ego dies, all troubles cease says Sri Ramakrishna. Such a condition of being does not imply the loss of one's individuality but rather the attainment of a great individuality, for we can lose nothing that is real. Kalidasa, the great poet and dramatist, has beautifully expressed this truth. He says that the ideal of renunciation consists in owning the whole world while disowning ones own self. (280 words)

Aids to Vocabulary

1.	*To tread*	—to cover, move
2.	*Quest*	—search, keen desire to find
3.	*Discrimination*	—difference, distinguish
4.	*Meditation*	—thinking
5.	*Rigid*	—having no flexibility, steadfast
6.	*Transitory*	—temporary, shortlived
7.	*Abiding*	—lasting, permanent
8.	*Detachment*	—aloofness
9.	*Aspirant*	—one who desires, craves
10.	*Enduring*	—lasting
11.	*Renunciation*	—to give up

12. *Gradual* —continuous
13. *Acquire* —possess
14. *Tranquility* —peace, calm
15. *Deliverance* —salvation
16. *Illumination* —light
17. *Annihilation* —killing completely, finishing.

Points for precis making

1. Philosophy means a search of truth.

2. A person who wants to seek truth must be able to distinguish between real and unreal, temporary and lasting things.

3. The aspirant for truth must know that the highest good is realised not through worldly pleasures but through renunciation.

4. Peace of mind is another attribute which a truth seeker must possess.

5. He must prepare himself for losing his individual identity and attaining a higher one.

Precis

The path of philosophy implies a constant search of the truth. A real understanding of truth demands certain qualities. The seeker must be capable of distinguishing between real and unreal, temporary and lasting things. He must realise that highest truth and salvation cannot be achieved through worldly comforts but through their renunciation. This ideal needs a constant search of the lasting joys. He must do away with his false ego. With ego's death many troubles automatically fade away. By disowning his own self, he can own the whole world. (90 words)

Title

(i) Truth and Salvation

(ii) Search of Truth and Renunciation.

EXERCISE 3

There is a famous speech recorded of an old Norseman, thoroughly characteristic of the Teuton. "I believe

neither in idols nor demons," said he, "I put my sole trust in my own strength of body and soul." The ancient crest of a pickaxe with the motto of "Either I will find a way or make one," was an expression of the same sturdy independence which to this day distinguishes the descendants of the Norsemen. Indeed nothing could be more characteristic of the Scandinavian mythology, than that it had a god with a hammer. A man's character is seen in small matters, and from even so slight a test as the mode in which a man wields a hammer, his energy may in some measure be inferred. Thus an eminent Frenchman hits off in a single phrase the characteristic quality of the inhabitants of a particular district in which a friend of his proposed to settle and buy land. "Beware," said he, "of making a purchase there ; I know the men of that department ; the pupils who come from it to our veterinary school at Paris do not strike hard upon the anvil ; they want energy ; and you will not get a satisfactory return on any capital you may invest there." A fine and just appreciation of character, indicating the thoughtful observer ; and strikingly illustrative of the fact that it is the energy of the individual men that gives strength to a State, and confers a value even upon the very soil which they cultivate.

The cultivation of this quality is of the greatest importance ; resolute determination in the pursuit of worthy objects being the foundation of all true greatness of character. Energy enables a man to force his way through irksome drudgery and dry details, and carries him onward and upward in every station in life. It accomplishes more than genius, with not one-half the disappointment and peril. It is not eminent talent that is required to ensure success in any pursuit, so much as purpose, —not merely the power to achieve, but the will to labour energetically and perseveringly. Hence energy of will may be defined to be the very central power of character in a man—in a word, it is the Man himself. It gives impulse to his every action, and soul to every effort. Thus hope is based on it,—and it is hope that gives the real perfume to life.

Aids to Vocabulary

1. *Characteristic* —typical
2. *Idols* —images
3. *Demons* —spirits (satanic spirits)
4. *Sole* —only
5. *Crest* —emblem
6. *Distinguishes* —separates, difference
7. *Descendants* —followers, next generation
8. *Mythology* —legends
9. *Inferred* —derived
10. *Illustrative* —giving examples
11. *Confess* —puts, grants
12. *Soil* —land
13. *Resolute* —firm
14. *Irksome* —not pleasant
15. *Drudgery* —uninteresting work
16. *Peril* —danger
17. *Impulse* —feeling

Points for Precis-making

1. Norsemen believe in pure strength.
2. Strength is an impression of sturdy independence which they maintain to their day.
3. A good observer can notice the character of a person from small details.
4. It is the individuals who give strength to the state.
5. This is an extremely important quality in a truly great character.
6. Energy accomplishes more than genius.
7. For success it is the will to labour energetically that matters.

Precis

The belief that Norsemen have trust in pure strength is amply revealed by the fact that their God is represent-

ed carrying hammer. Strength is an impression of sturdy independence and this is maintained by Norsemen to the present day. Energy is an extremely important quality in a truly great character. It is the energetic individuals who make a state strong. Energy can accomplish more than even genius and talent, what matters in life is not the power to achieve but the will to work ceaselessly for the goal. This needs energy. A good and minute observer can understand the character of a person by seeing his trivial actions. The cultivation of this quality (energy) is of paramount importance as it provides the resolution so badly needed in pursuit of noble objects and is the very basis of true and great character. (135 words)

Title

(i) Energy—All Important

(ii) Energy—basis of character.

EXERCISE 4

In the Veda we have ancient thought expressed in ancient language. Without insisting on the fact that even chronologically the Veda is the first book of the Aryan nations, we have in it, at all events, a period of intellectual life of man to which there is no parallel in any other part of the world. In the hymns of the Veda we see man left to himself to solve the riddle of the world. We see him crawling on like a creature of the earth with all the desires and weaknesses of animal nature. Food, wealth and power, a large family and a long life, are the themes of his daily prayers. But he begins to lift up his eyes. He stares at the tent of heaven, and asks who supports it? He opens his ears to the winds, and asks them whence and whither? He is awakened from darkness and slumber by the light of the sun and him whom his eyes cannot behold, and who seems to grant him the daily pittance of his existence, he calls his life, his breath, his brilliance Lord and Protector. He gives names to all the powers of nature and after he has called the fire—Agni, the sun light—Indra, the storms—Marut, the dawn—Usha, they all seem to grow

naturally into beings like himself, nay, greater than himself. He invokes them, he praises them, he worships them. But still with all these gods around him, beneath him, and above him, the early poet seems ill at ease within himself. (360 words)

Aids to Vocabulary

1. *Parallel* —equal
2. *Crawling* —moving
3. *Stare* —to see continuously.
4. *Slumber* —deep sleep
5. *Pittance* —allowance or remuneration
6. *Protector* —one who protects or saves
7. *Invokes* —To pray to
8. *Beneath* —below
9. *Ill-at-ease* —not comfortable

Points for precis making

1. In Veda the ancient thought has been expressed in ancient language.
2. Veda belongs to a period of life when intellectual activity had begun.
3. It reveals man having all desires and weaknesses of animal nature.
4. Man at that time also prayed to God and recognised the different forces which were more powerful.
5. The poet of the age felt ill at ease at that time.

Precis

Vedas—the first book of the Aryan civilization reveals that man had already started having intellectual exercises. Vedas truly reflect the age and tell us about man at that early age. Man had all the desires, cravings and weaknesses of animal nature. He did realise that there were superior beings than him and recognized the different forces. He was certain of the existence of an All Powerful God and was prepared to submit before his authority. He knew that he had to struggle for his

existence and hoped and prayed for the fulfilment of his own essential requirements. Nevertheless the poet of the age felt that something was missing and was far from happy. (about 110 words)

Title

(i) Vedas reflect the age

(ii) Vedas and Aryans

EXERCISE 5

If by some magic you could be granted one quick wish, perhaps you might wish to be popular. Being popular means being liked by a lot of people instead of just a few close friends and that is a big wish. All the same you, too, can be well liked if you are willing to be on guard against the perils of popularity.

Let us consider some of these. You cannot be polite and friendly to some and not to others without the word getting around as to what kind of person you really are. When you are considering other people take time, to be friendly with the folks older than you are—your neighbours, teachers, parents and other relatives. If you treat them with respect, they are going to think of you as a likeable person, not as a good for nothing boy. And do not forget to be kind to the little kids too. Again you must think of others and consider their wishes. A majority wins, you know, and if you are out-voted in the discussion of what to do and where to go, remember that being a good sport is another way to help your popularity. A good lover does not complain when the plans do not go his way. At the same time do not be afraid that you are risking your popularity to stand up for what you think is right. It takes courage to say so, and is appreciated. (260 words)

Aids to Vocabulary

1. *On guard* —cautious
2. *Perils* —dangers
3. *Folks* —people

4. *Good sport* —taking things in a sporting (helpful) manner
5. *Appreciated* —applauded

Points for precis making

1. Everybody likes to gain popularity.
2. To remain popular after getting popularity is difficult.
3. Respecting elders, loving youngers, caring for all, are a few things which can help a person in retaining popularity.
4. Bold decisions also help in making a person popular.

Precis

Popularity is almost universally cherished. But it is not easy to maintain popularity even after gaining it. It needs a lot of tact and careful handling. Respecting elders, loving youngers, caring for all, are a few things, which can help a person. In it sportive behaviour can also help a person go a long way. Standing up boldly for right things needs guts and courage but is positively applauded. Consideration of others' views and opinions can be another asset. (about 80 words)

Title

(i) How to retain popularity
(ii) Popularity and its retention
(iii) Tips for retaining popularity

EXERCISE 6

In India, no one section of the community seems to miss an opportunity to go on strike. Almost everyday we read in the newspapers of some one or the other going on strike, quite often for the flimsiest reason one can imagine.

Strike is a legitimate weapon of the worker to get better pay, shorter hours of work and better working conditions when all the other methods have failed. But to resort to strike because some action has been taken

on an erring colleague or because some headstrong subordinate was not treated with respect, is meaningless. Unfortunately in India the tendency to go on strike seems to be fairly wide-spread not only among workers but also among others. The taxi-drivers go on strike if the police asks them to fix meters. Students go on strike because they feel the question is too stiff for them to answer. Slum-dwellers go on strike because they have been asked to move into new tenements built for them.

Strikers are the last to realise that they are the ultimate losers in most cases. Their gains are only apparent. Increased wages may not benefit them unless they are related to increased productivity. When an employer is forced to increase his workers' wages, without a corresponding increase in production, as is most often the case, his cost of production goes up and this in turn increases the price of his product. So, though the worker may get more, he will have to spend more to get his minimum requirements and this is what is happening today.
(About 240 words)

Aids to Vocabulary

1. *Flimsiest*	—insignificant
2. *Legitimate*	—legal
3. *Resort to*	—take to, adopt
4. *Erring*	—doing wrong
5. *Headstrong*	—obstinate, stubborn
6. *Subordinate*	—of inferior rank
7. *Stiff*	—difficult
8. *Tenements*	—small quarters
9. *Ultimate*	—final
10. *Slum-dwellers*	—living in dirty or insanitary conditions
11. *Productivity*	—production
12. *Corresponding*	—at the same time.

Points for precis making

1. Almost everyday the news of strikes is seen in the newspaper columns.

2. Every section of society goes on strike and that too for insignificant things.

3. Strike is a weapon for getting the genuine demands fulfilled when other channels have failed but unfortunately it is being widely misused.

4. Strikers do not realise that the increase in wages without increased productivity do not increase his real wages.

Precis

Hardly a day passes when we do not find some or the other wings (section) of society going on strike. Unfortunately the strikes are indulged in for most trivial causes. Strike is certainly a legal weapon in the hands of workers to be used when all other channels have failed. But it is being used most indiscriminately. The workers do not realise that even if they get their pay packets increased, ultimately they only will have to bear the brunt as their necessities will cost more. (About 80 words)

Title

(i) Strikes in India

(ii) Strike as a Weapon

EXERCISE 7

Fascism, in the words of Mussolini, believes that 'war alone brings up to its highest tension all human energy and puts the stamp of nobility upon the people who have the courage to meet it'. Again a doctrine which is founded on the harmful postulate of peace is hostile to Fascism. The Fascist then is one who believes that the bombardment of open towns with fire, poison and explosives (in other words, modern war) is intrinsically good. He is one who rejects the teachings of the prophets and believes that the best society is national society living in a state of chronic hostility towards other national societies and preoccupied with ideas of slaughter. He is one who despises non-attached individual and holds up for admiration the person who, in obedience to the boss who

happens at the moment to have grabbed a political power systematically, cultivates all the passion (pride, danger, envy, hatred) which the philosophers and the founders of religions have unanimously condemned as the least worthy of human beings. All Fascist planning, therefore, has but one aim to make the national society more efficient as a war machine. Industry, commerce and finance are all controlled for this purpose. (About 200 words).

Aids to Vocabulary

1. *Fascism* —anti-bolshevism, political party opposed to socialism
2. *Tension* —strain, unrest
3. *Doctrine* —principle
4. *Postulate* —bring forward
5. *Hostility* —enmity
6. *Bombardment* —throwing of bombs
7. *Explosive* —likely to cause explosion
8. *Intrinsically* —belonging naturally
9. *Prophets* —sages
10. *Slaughter* —mass killing
11. *Envy* —jealousy
12. *Unanimously* —with one voice.

Points for precis making.

1. Fascism believes that war only can bring out the very best in the people.

2. Any doctrine that talks of bombarding is appreciated and any talk of peace is condemned.

3. The fascist appreciates those passions which the philosophers and religious leaders have spoken against.

4. Fascist planning has the very limited aim to gear the country for war.

Precis

Fascists and fascism believe in the principles of war only. They believe that wars alone bring the best qualities out of a person. They outrightly condemn the preachings of philosophers and religious leaders. On the contrary they encourage and want people to cultivate passions like pride and envy. Fascists run the Govt. for the purpose of war alone. Industry, commerce and finance are controlled with this aim. (68 words)

Title

Theory of Fascism

7

Exercises with Points and Aids to Vocabulary

EXERCISE 1

We are living in an era of mighty transformation in all aspects of life. This increased tempo of change giving our age a revolutionary character is a striking one. In India we have to follow up political freedom by social, cultural and economic advance for which our universities have to send out for every walk of life intellectually competent and professionally skilled young men and women who have imbibed through their learning the real democratic spirit and breadth of vision for the release of creative forces, learnt tolerration and mutual give and take and through constant self introspection, self restraint, and disciplined habits of mind can overcome narrow prejudices. Thus greater emphasis has to be laid on the building of the character of the students, moulding their personality and producing good and honest men and women who believe in self help and self-reliance. (180 words)

Aids to Vocabulary

1. *Era* —period
2. *Transformation* —change
3. *Competent* —able
4. *Imbibed* —developed, cultivated
5. *Self introspection* —having a look at one's working

6. *Self restraint*	—one's own check, to control oneself
7. *Prejudices*	—to have negative opinions about others forming any basis.
8. *Emphasis*	—stress
9. *Self reliance*	—self dependence

Points

1. Our age can be rightly called the revolutionary age.

2. India after attaining political Independence has to make strides in social, political and economic fields.

3. These strides can be made only by really educated (in broad sense), responsible and dedicated young men.

4. The universities as such should pay ample care, to properly groom the young men and women by laying lot of emphasis on character building.

EXERCISE 2

If today I have a quarrel with another man, I do not get beaten merely because I am physically weaker and he can knock me down. I go to law, and the law will decide as fairly as it can between the two of us. Thus in disputes between man and man right has taken the place of might. Moreover the law protects me from robbery and violence. Nobody may come and break into my house, steal my goods, or run off with my children. Of course, there are burglars, but they are very rare, and the law punishes them whenever it catches them.

It is difficult for us to realize how much this safety means. Without safety those higher activities of mankind which make up civilization could not go on. The inventor could not invent, the scientist find out or the artist make beautiful things. Hence order and safety although they are not themselves civilization are things without which civilization would be impossible. They are necessary to our civilization as the air we breathe is to us and we have grown so used to them that we do not notice them any more than we notice the air.

Aids to Vocabulary

1. *Knock down*	—pull down, fall down
2. *Might*	—force
3. *Burglars*	—thiefs, looters

Points

1. Today we have the law to protect all and 'might is right' does not operate any more.

2. Law also guards us and our belongings.

3. We cannot appreciate all that this safety means, without it the higher things like civilization would not be feasible.

4. Order and civilization play an important role in our life.

EXERCISE 3

It is customary to say that in our machine age there is less room than formerly for the craftsman's joy and skilled work. I am not at all sure that this is true. The skilled workman now-a-days works, it is true, at quite different things from those that occupied the attention of the medieval guilds, but he is still very important and quite essential in the machine economy. There are those who make scientific instruments and delicate machines, there are designers, there are aeroplane mechanics, chauffeurs, and hosts of others who have a trade in which skill can be developed to almost any extent. The agricultural labour and the peasant in comparatively primitive communities is not, so far as I have been able to observe, nearly as happy as a chauffeur or an engine driver. It is true that the work of the peasant who cultivates his own land is varied, he ploughs, he sows, he reaps. But he is at the mercy of the elements and is very conscious of his dependence whereas the man who works a modern mechanism is conscious of power and acquires the sense that man is the master, not the slave, of natural forces. It is true, of course, that work is very uninteresting to the large body of mere machine minders who repeat some mechanical operation over and over again with the minimum of variation, but the more uninteresting the work

becomes, the more possible it is to get it performed by a machine. The ultimate goal of machine production is a system in which everything uninteresting is done by machine and human beings are reserved for the work involving variety and initiative.

Aids to Vocabulary

1. *Customary* —normal, usual, common
2. *Formerly* —before this time
3. *Medieval* —of middle ages
4. *Chauffeurs* —those who drive cars
5. *Primitive* —ancient
6. *Variation* —change
7. *Ultimate* —final
8. *Initiative* —quality of taking early steps

Points

1. It is commonly but wrongly assumed that in the machine age the craftsman cannot feel elated.

2. Of course machines do quite some work, but they are by and large used for dreary type of work.

3. A person working on modern machine is less dependent upon the mercy of elements as compared for example to a peasant, as such he develops the sense of independence rather than dependence.

EXERCISE 4

Under the present system of mass education by classes, too much stress is laid on teaching and too little on active learning. The child is not encouraged to discover things on his own powers, thus losing intellectual independence and all capacity to judge for himself. The over-taught child is the father of the newspaper reading, advertisement believing, propaganda swallowing, demagogued man, the man who makes modern democracy the force it is. Moreover lessons in class leave him mainly unoccupied, and therefore bored. He has to be coerced into learning what does not interest him, and the information acquired mechanically and reluctantly by dint of

brute repetition is rapidly forgotten. Quite naturally the child being bored and unoccupied, is also mischievous. A strict external discipline becomes necessary unless there is to be chaos, pandemonium. The child learns to obey not to control himself. He loses moral as well as intellectual independence.

Such are the main defects in the current system of mass education. Many others could be mentioned, but they are defects in detail and can be classified under one or other of the three main categories of defects—sacrifice of the individual to the system, psychologically unsound methods of teaching and irrational methods of imposing discipline. We need a new system of universal education of the same kind as that which has proved itself so successful in the training of defectives and infants but modified so as to be suitable for other boys and girls. We need a system of individual education. (262 words)

Aids to Vocabulary

1.	*Stress*	—emphasis
2.	*Laid*	—put
3.	*Swallowing*	—absorbing
4.	*Rely*	—depend
5.	*Demagogue*	—ring leader
6.	*Coerced*	—forced
7.	*Reluctantly*	—with hesitation
8.	*Dint of*	—because of
9.	*Brute*	—animal
10.	*Chaos*	—disorder
11.	*Pandemonium*	—a place of lawlessness
12.	*Modified*	—changed.

Points

1. Mass education system lays lot of stress on teaching and very little on actual learning.

2. This system makes the child dependent upon external help as such he loses confidence in his own ability.

3. Only external control keeps him in check otherwise his mind, free as it is, becomes devil's workshop.

4. With a few modifications the system used for mentally backward children can prove useful for all.

8

Exercises with Aids to Vocabulary

EXERCISE I

Perhaps the best way to understand what is meant by zest will be to consider the different ways in which men behave when they sit down to a meal. There are those to whom a meal is merely a bore, no matter how excellent the food may be, they feel that it is uninteresting. They have had excellent food before at almost every meal they have eaten. They have never known what it was to go without a meal until hunger becomes a raging passion, but have come to regard meals as merely an ordinary occurrence. Like everything else, meals are tiresome but, it is no use to make a fuss, because nothing else will be less tiresome. There are the invalids who eat from a sense of duty, because the doctor has told them that it is necessary to take a little nourishment in order to keep their strength. Then there are the gluttons who fall upon their food with eager rapidity, eat too much and grow lethargic, finally there are those who begin with a sound appetite, are glad of their food, eat until they have had enough and then stop. Those who are set down before the feast of life have similar attitudes towards the things, it offers.

Aids to Vocabulary

1. *Zest* —something that gives taste, enthusiasm

2. *Raging Passion* —strong excitement
3. *Merely* —only
4. *Invalids* —disabled by diseases
5. *Nourishment* —food for support
6. *Glutton* —one who over-eats
7. *Rage* —anxious
8. *Rapidity* —very fast
9. *Lethargic* —lazy

EXERCISE 2

I am sick of life, both mentally and physically, I suppose the one leads to the other. I have no zest in me, no desire. Whenever anyone makes me do anything or whenever I think of doing something, the invariable question that comes on from the depths of my mind is 'oh what is good'. Is there any good in this world ? Is it worth all the trouble one takes over it ? Is it not all vanity ? The fact is I have lost faith in every thing, in myself, in God, in humanity, in life, in the world. Nothing seems to be real or tangible. Everything seems to be ephemeral and the outcome of human vanity. All my life I have fought and struggled against this doctrine. I have thundered from hundreds of platforms that the doctrine which says 'This world is a farce, unreal, imaginary and delusion,' is false and immoral. Yet today in the evening of my life I found myself confronted with the same view.

Aids to Vocabulary

1. *Zest* —lively spirit
2. *Invariable* —always
3. *Vanity* —pride
4. *Tangible* —clear and concrete
5. *Ephemeral* —of short duration
6. *Doctrine* —principle
7. *Farce* —drama having cheap humour
8. *Delusion* —false impression, Illusion

9. *Evening of life* —old age
10. *Confronted* —face to face

EXERCISE 3

The main danger in the international situation today is the unending, almost ruinous arms race between the great powers which, unless it is controlled and eventually stopped by positive acts of statesmanship, might lead to war and untold destruction. As Bertrand Russel said recently in addressing words to ordinary men and women—'Americans, Western Europeans, Russians, Africans—We are all in peril, in deadly peril, ourselves, our children, our grand-children, unless we are successful ; for if we fail, we shall have none. In comparison with this peril, all other questions are insignificant. What will it matter who was right and who was wrong when no human beings survived'. There is hardly any sensible person in any part of the world who does not realize the disastrous consequences of a nuclear war. But it is tragic that when there is such unanimity about the imperative necessity of eliminating war and resolving disputes by peaceful means, a wide gulf divides the powers and prevents a meeting of minds. The result is that neither side is prepared to make any agreement or arrive at any arrangement which would, in its view, substantially alter the balance of power based on nuclear weapons and missiles and military bases. This wide chasm is due to distrust and suspicion and fear. It is this distrust that should be reduced, this acerbity that has to be diminished if the risks of a nuclear holocaust are to be eliminated. For, under the impetus of this mutual distrust and fear which both cause and are caused by the arms race, the objectives of diplomatic negotiations and differences between nations are lost sight of while bombs, warheads rockets and missiles tend to become ends to themselves. (292 words.)

Aids to Vocabulary

1. *Eventually* —finally, ultimately
2. *Statesmanship* —art of being practical politician
3. *Peril* —danger

4. *Disastrous* —ruinous
5. *Consequences* —result
6. *Unanimity* —something to which all agree
7. *Eliminating* —getting rid of, to expel
8. *Resolving* —deciding
9. *Gulf* —deep bay, large area
10. *Chasm* —gap
11. *Acerbity* — bitterness of speech
12. *Holocaust* —disastrous fire
13. *Impetus* —driving or moving force

EXERCISE 4

Gandhi does not reject machinery as such. He observes : How can I be against all machinery, when I know that even this body is a most delicate piece of machinery ? The spinning wheel is a machinery, a little tooth-pick is a machine. What I object to is the craze for machinery not machinery as such. The craze is for what they call labour saving machinery. Men go on "saving labour" till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour not for a fraction of mankind but for all. I want the concentration of wealth, not in the hands of a few but in the hands of all. Today machinery merely helps a few to ride on the back of millions. The impetus behind it all is not the philanthropy to save labour but greed. It is against this constitution of things that I am fighting with all my might. The machine should not tend to atrophy the limbs of man. Factories run by power driven machinery should be nationalised, self-controlled. The supreme consideration is man.

Aids to Vocabulary

1. *Craze* —intense desire
2. *Fraction* —a small part
3. *Ride on the back of millions* —to control millions or at the cost of innumerable people
4. *Impetus* —driving or moving force
5. *Philanthropy* —generosity or charity
6. *Atrophy* —wasting away

9

Unsolved Exercises for Practice

EXERCISE 1

There are still those devotees of sport who support the emphasis laid on school games and for whom sport is a kind of religion. To them the sporting spirit is the finest attitude with which to face life since its possessor is very conscious of his obligations to the community. Yet the truth about the religion of sport is that it does not deliver the goods; it fails to produce sportsmen. In actual fact, games have practically no effect on character, for a selfish man will play his games selfishly in spite of all that has been talked about the team-spirit while a chivalrous man will be chivalrous in his games. Games afford an opportunity for showing spirit within; they are a vehicle for virtue or for vice and it is for this that we should value them; not as some miraculous process for making a bad man good or a crooked man straight. If we support the system of compulsory games, let it be for the right reasons.

EXERCISE 2

Speech is a great blessing, but it can also be a great curse, for while it helps us to make our intentions and desires known to our fellows, it can also, if we use it carelessly, make our attitude completely misunderstood. A slip of the tongue, the use of unusual word, or of an ambiguous word, may create an enemy where we had

hoped to win a friend. Again, different classes of people use different vocabularies, and the ordinary speech of an educated man may strike an uneducated listener as showing pride; unwittingly we may use a word which bears a different meaning to our listeners from what it does to men of our own class, Thus speech is not a gift to use lightly without thought, but one which demands careful handling; only a fool will express himself alike to all kinds and conditions of men.

EXERCISE 3

The young leading the young is like the blind leading the blind; they will both fall into the ditch. The only sure guide is he who has often gone the road which you want to go. Let me be that guide; who has gone all roads, and who can consequently point out to the best. If you ask me why I went any of the bad roads myself; I will answer you truly; that it was for want of a good guide; ill example invited me one way, and a good guide was wanting to show me better. But if anybody, capable of advising me, had taken some pains with me which I have taken, and will continue to take, with you, I should have avoided many follies and inconveniences, which undirected youth ran me into.

EXERCISE 4

You hear every day greater number of foolish people speaking about liberty; as if it were such an honourable thing. So far from being that, it is, on the whole and in broadest sense, dishonourable and an attitude of the lower creatures. No human being, however great and powerful, was ever so free as a fish. There is always something that he must not do, while the fish may do whatever it likes. All the kingdoms of the world put together are not half so large as the sea, and all the rail roads and wheels that ever were, or will be invented, are not so easy as fins. You will find, on fairly thinking of it, that it is his restraint which is more, it is restraint which is honourable even in the lower animals. A butterfly is more free than a bee, but you honour the bee more just because it is subject to certain laws which fit it for

orderly function in bee society. And throughout the world, of the two abstract things, liberty and restraint, restraint is always the more honourable.

EXERCISE 5

The hydrogen bomb must be considered not as an engine of victory but solely as an engine of destruction. No good can come of the wrangles in which both sides at present indulge. 'We have the hydrogen bomb', says one. "So have we" says the other. "We have more" says one. But you present more convenient targets, says the other. There is grave danger that sooner or later the wranglings will exasperate people to the point where they will say, 'Let us be done with bragging and put the H-bomb to the test !' Any such procedure is suicidal.

EXERCISE 6

Almost every country in the world believes that it has some special dispensation from Providence, that it is of the chosen people, or race and that others, whether they are good or bad, are somewhat inferior creatures. It is extraordinary how this kind of feeling persists in all nations of the East as well as of the West without exception. The nations of the East are strangely entrenched in their own ideas and convictions and sometimes in their own sense of superiority about certain matters. Anyhow, in the course of the last two or three hundred years, they have received many knocks on the head and they have been humiliated, they have been debased and they have been exploited. And so, in spite of their feeling that they were superior in many ways, they were forced to admit that they could be knocked about and exploited. To some extent this brought a sense of realism to them. There was also an attempt to escape from reality by saying that it was sad that we were not so advanced in material or technical things but that these were after all superficial. Nevertheless we were superior in essential things, in spiritual things, in moral values. I have no doubt that spiritual things and moral values are ultimately more important than other things but the way one finds escape in the thought that one is

spiritually superior simply because one is inferior in material and physical sense, is surprising. It does not follow by any means. It is an escape from facing up the causes of one's degradation.

EXERCISE 7

Whether in the long run Gandhiji's gospel of ahimsa —love and peace—will trimph is different matter. Gandhiji's attitudes were too spiritual to be generally adopted in India or any other country. Under Nehru since 1947, India has championed 'neutralism' between the West and the Communist East but, hardly 'non violence' in a Gandhian sense. She has welcomed foreign capital and pursued five year plans of industrialization very far from Gandhi's spinning wheel. Yet Gandhiji's influence and importance were enormous. First, it is very doubtful if without him the transfer of power could have been effected without a breakdown into a prolonged civil war. Second, the example of India's freedom from British rule, which he led, acted as a powerful stimulus to the other peoples of Asia, and Africa to demand freedom from 'Colonialism', one of the most significant movements of our time. Third, inside India, great social reforms and above all the decline of untouchability, stem directly from Gandhi's campaigns. No other statesman of this century has left behind him such a weight of love and respect. His name in India is a legend and outside India his greatness grows as the years recede. He loved India and he called himself a nationalist : but more important he loved God and man and most surprising really did 'forgive his enemies. The twentieth century has seen many successful revolutionaries and many great men. It has seen many who were, in addition, simply and powerfully good.

EXERCISE 8

The first essential feature of civilization is forethought. This indeed is what mainly distinguishes men from brutes and adults from children. But fore-thought being matter of degree we can distinguish more or less

civilised nations and epochs according to the amount of it that they display. And fore-thought is capable of almost precise measurement. We will not say that the average fore-thought of a community is inversely proportional to the rate of interest, though this is a view which might be upheld. But we can say that the degree of fore-thought involved in an act is measured by three factors; present pain, future pleasure and a length of the interval between them. That is to say, the fore-thought is obtained by dividing the present pain by the future pleasure, and then multiplying by the interval of time between them. There is a difference between individual and collective fore-thought. In certain communities one man can endure the present pain while another enjoys the future pleasure. The characteristic works of industrialism show a high degree of collective fore-thought in this sense.

For instance those who make railways, or ships are doing something of which the benefit is reaped years later.

EXERCISE 9

Education ought to teach us how to be in love always and what to be in love with. The great things of history have been done by the great lovers, saints, men of science and artists, and the problem of civilization is to give every man a chance of being a saint, a man of science or an artist. But the problem cannot be solved unless men desire to be saints, men of science, or the artists, if not of the saint, as a being with peculiar gifts, not as one who exercise more precisely and incessantly perhaps activities which we all ought to exercise. It is commonplace now that art has ebbed away out of our ordinary life, out of all things which we use and that it is practised no longer by workmen but only by a few painters and sculptors. That has happened because we no longer recognise the aesthetic activity as an activity of the spirit and common to all men. We do not know that when a man makes anything he ought to make it beautiful for the sake of doing so and that when man buys anything he ought to demand beauty in it for the sake of that

beauty. We think of beauty if we think of it at all as mere source of pleasure and therefore it means to us an ornament added to things for which we can pay extra as we choose. But beauty is not an ornament to life or the life or the things made by men. It is as essential part of both.

EXERCISE 10

If then a practical end must be assigned to university course, I say it is that of training good members of society. Its art is the art of social life, and its end is fitness for the world. It neither confines its views to particular professions on the one hand, nor creates heroes or inspires genius on the other. Works indeed of genius fall under no art, heroic minds come under no rule, university is not a birth place of poets or of immortal authors, of founders of schools, leaders of colonies or conquerors of nations. It does not promise a generation of Aristotles or Newtons, of Napoleons or Washingtons, of Raphaels or Shakespeares though such miracles of nature it has before now contained within its precincts. Nor is it content on the other hand with forming the critic or the experimentalist, the economist or the engineer though such, too it includes within its scope. But a university training is the great ordinary means to a great but ordinary end. It aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying the principles to popular enthusiasm and fixed aims to popular aspirations. It is the education which gives a man clear conscious view of his own opinions and judgements, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as hey are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical and to discard what is irrelevant. It prepares him to fill any post with credit, and to master any subject with facility. It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them his own, how to influence them, how to come to an understanding with

them, how to bear with them. He is at home in any society, he has common ground with classes; he knows when to speak and when to be silent; he is able to converse, he is able to listen; he is a pleasant companion and a comrade you can depend upon; he knows when to be serious and when to trifle and he has a sure tact which enables him to trifle with gracefulness and to be serious with effect. The art which tends to make a man all this is the object which it pursues as the art of wealth or the art of health, though it is less susceptible of method, less tangible, less certain, less complete in its results.

EXERCISE II

Dictatorial governments distrust education which seeks to train the intelligence, precisely because it affords the mind of the ordinary man protection against those who would exploit it for their own purpose. Those whose function is to govern people for their alleged good do not desire that men and women should think for themselves, since those who think for themselves are liable to cause difficulties for the governors. Only the guardians as Plato would say, are to think, the rest are to follow their leaders like a flock of sheep. Thus it is not surprising that those who profit most by the sheepishness of the public should desire to deprive the public of opportunities for that kind of education which, aiming primarily at the creation of intelligence, would train the mind in the capacity for independent thinking. While a critical informed public opinion is a pre-requisite of democracy, a docile and uncritically minded public is the tool of dictatorship. A government based upon force and maintaining itself through fear has every incentive to keep its citizens uneducated and because uneducated, uncritical. Hence education under dictatorship aims at substituting readiness to accept the ideas of others for a capacity for forming one's own. Its object is to manufacure an outlook, not to develop a mind.

EXERCISE 12

The earth and the sun are the sources of life and if we keep away from them for long, life begins to ebb away. Modern industrialized communities have lost touch with soil and do not experience that joy which nature gives and the rich glow of health which comes from contact with mother earth. They talk of nature's beauty and go to seek it in occasional week-ends, littering the countryside with the products of their own artificial lives but they cannot commune with nature or feel part of it. It is something to look and admire, because they are told to do so and then return with a sigh of relief to their normal haunts; just as they might to admire some classic poet or writer and then, worried by the attempt, return to their favourite novel or detective story where no effort of mind is necessary. They are not children of nature like the old Greeks or Indians but strangers paying an embarrasing call on a scarce known distant relative. And so they do not experience that joy in nature's rich life and infinite variety and that feeling of being intensely alive which came so naturally to our fore-fathers.

EXERCISE 13

In India at any rate, we must aim at equality. That does not and cannot mean that everybody is physically or intellectually or spiritually equal or can be made so. But it does mean equal opportunities for all and no political, economic or social barrier in the way of any individual or group. It means a faith in humanity and a belief that there is no race or group that cannot advance and make good in its own way, given the chance to do so. It means a realization of the fact that the backwardness or degradation of any group is not due to inherent failings in it, but principally due to lack of opportunities and long suppression by other groups. It should mean an understanding of the modern world wherein real progress and advance, whether national or international, have become very much a joint affair and backward group pulls back others. Therefore, not only must equal opportunities be given to all, but special

opportunities for educational, economic and cultural growth must be given to backward groups so as to enable them to catch up to those who are ahead of them. And such attempt to open the doors of opportunities to all in India will release enormous energy and ability and transform the country with amazing speed.

EXERCISE 14

Human life consists of a succession of small events, each of which is comparatively unimportant and yet the happiness and success of every man depends upon the matter in which these small events are dealt with. Character is built upon little things—little things well and honourably transacted. The success of a man in business depends upon his attention to little things. The comfort of a household is the result of small things well arranged. Good Government can only be accomplished in the same way by well-regulated provisions for the doing of little things.

Accumulation of knowledge and experience of the most valuable kind are the result of little bits of knowledge and experience carefully treasured up. Those who learn nothing or accumulate nothing in life are set down as failures, because they have neglected little things. They may themselves consider that the world has gone against them but, in fact, they have been their own enemies. There has long been a popular belief in 'good luck' but like many other popular notions it is gradually giving way. The conviction is extending that diligence is the mother of good luck; in other words, that a man's success in life will be proportionate to his efforts, to his industry, to his attention to small things.

EXERCISE 15

Immortal bliss is the birth right, the essence of every man. It is, indeed, derogatory to the dignity of man, if remaining blind to this fundamental fact of human existence, he submerges himself in the pettiness of commonplace prejudices. Seers like Guru Nanak and

Rama Krishna Paramhansa deplore the folly of the individual soul which stands on the threshold of Divine bliss to allow itself to fall into the trap of elusive momentary pleasures, and make itself perpetually miserable. This can be illustrated by means of a simile.

At the doors of large granaries are placed traps containing fried rice, to catch mice. The mice attracted by the flavour of the fried rice, forget the more solid pleasure of tasting the rice inside the granary and fall in the trap. They are caught therein and killed. Similarly the soul of man stands on the threshold of Divine bliss, which is like millions of the transitory pleasures solidified into one. But instead of striving for that bliss guided by 'Nama Simaran', it allows itself to be bogged down in hatred, jealousy and avarice, and wallows or rots thereby.

EXERCISE 16

A country is believed to be civilized if it has much machinery; many motor cars, many bath rooms, and a great deal of rapid locomotion. To these things in my opinion, most modern men attach too much importance. Civilization, in the more important sense, is a thing of the mind, not of material adjuncts to the physical side of living It is a matter partly of knowledge, partly of emotion. So far as knowledge is concerned a a man should be aware of the minuteness of himself and his immediate environment in relation to the world in time and space. He should see his own country not only as home, but as one among the countries of the world, all with an equal right to live, and think and feel. He should see his own age in relation to the past, and future. and be aware that its own controversies will seem as strange to future ages as those of the past seem to us now. Taking an even wider view, he should be conscious of the vastness of geological epochs and astronomical abysses, but he should be aware of all this not, as a weight to crush the individual spirit, but as a vast panorama which enlarges the mind that contemplates it.

EXERCISE 17

American astronauts—David Scott, James Irwin and Alfred Warden—have done it again. The tightly co-ordinated team work operating across a quarter million miles provided a smooth, unfolding scene of two men working with seeming ease and non-chalance. Man appeared deceptively to have shed most of the trammels binding him to his own, small blue planet.

Man's massive scientific knowledge and efficiency alone could not have achieved this. What was needed was character. Without character this perfect co-ordination and orchestration of effort would have been impossible. Everybody has to be sincere, honest, dependable, and had to give his very best to ensure perfection. In other words, everybody had to merge his little self in the mission, and the result of this was a marvellous display of human integrity and workmanship. This attained such incredible excellence. The ground control at Houston, reading telemetric data, detected an air-bubble in the cooling water in Irwin's life-supporting back pack—potentially a major danger. Scott, on instruction from ground, trammeled the system and re-filled it, thus the danger was averted.

EXERCISE 18

Voltaire prefers monarchy to democracy, on the ground that in a monarchy it was necessary to educate one man, in a democracy, you must educate millions, and the grave-digger gets them all before you can educate ten per cent of them. We hardly realise what pranks the birthrate plays with our theories, and our arguments. The minority acquire education, and have small families, the majority have no time for education and have large families. Nearly all of each generation are brought up in homes where the income is too small to provide the luxury of education or knowledge. Hence the perennial futility of political liberalism. The propaganda of the intelligent cannot keep pace with the propaganda of the ignorant. Hence the weakness of Protestantism ; a religion like a nation is saved not by the war it wins, but by

the children it breeds. And hence also the conservatism of democracies. Bismark looked to universal suffrage for support of his monarchical theories. Woman suffrage won a comparatively easy victory because party leaders believed it would make for conservatism. The extension of suffrage in England brought in the most reactionary government in half a century. The story was repeated in Switzerland, Australia, America and many other countries.

EXERCISE 19

The ease with which democratic governments have given way to authoritarian regimes in one Asian country after another has made many persons ask in despair whether the parliamentary system based on the western model is suited to underdeveloped countries. People who do not know how to read and write, they argue, can hardly know how to vote. Popular elections often bring incompetent men to the top, they contend and the division of party spoils, breeds corruption. What is worse, the system of perpetual party warfare obstructs the business of government.

They point to the dismal results of the last ten years. The pace of social and economic change has been far too slow and the governments in most of the underdeveloped countries have failed to come to grips with the problems which face the people. What they say, is no doubt true to some extent but it is pertinent to remember that every alternative to democracy while it, in no way, guarantees integrity or efficiency in the administration, lacks even the saving merit of regimes which based on the suffrage of the people, leave it to the people to find out, by trial and error, who is their best friend. The people can peacefully get rid of democratic government which has failed to keep its promise; they can overthrow a dictatorial regime only through a violent revolution. Those who feel sore over the ills from which democratic regime suffers should be wary therefore of suggesting a cure which is likely to undermine the democratic structure of the State. The people can at least raise their voice of protest against the injustices of a democratic government;

they can only suffer in silence the tyranny of a regime which is responsible to no one but itself. (290 words)

EXERCISE 20

The behaviour of young boys is the subject of comment the world over. Particularly distressing is the manifestation of insulting conduct towards school and college-going girls in University towns. While no condemnation can be too severe for such ungentlemanly conduct wherever it may take place, a general enquiry is called for into the causes that have led to this kind of behaviour. Lack of reverence for woman is only an offshot from a larger evil. The real tragedy is surely the complete lack of self-discipline evident in the behaviour of those youngsters.

This lack of control needs to be dealt with broadly before we can hope to see improvement in its narrow aspects. We all know that the best way to teach a child anything is by example. But cases of young children who misbehave prove too clearly that many parents and teachers undoubtedly failed calamitously in their duty. Both at home and at school, far too many children are brought up to do only what they want at the expense of other people's convenience.

Parents say they cannot manage their children : it grows more and more difficult to find a teacher who can manage a class, and then the behaviour of parents and teachers is not always calculated to inspire respect. But perhaps the greatest harm is done by the perpetual rousing of sense by posters, films, magazines, advertisements etc. Society will have to make a much more determined effort to mould the character of the children if this moral deterioration is to be halted. (267 words)

EXERCISE 21

Perhaps the most wonderful of all the inventions in science is what is called wireless telegraphy. This is so wonderful as to recall the realm of fairy land and the

marvels of the Arabian Nights. Today a vessel many hundreds of miles from land can speak to almost any sea-port it pleases, and it may send message to other vessels hundreds of miles distant. Thus a ship in distress can send her call for help to other ships. An explorer by land or sea can keep in touch with his friends and if necessary secure assistance. Any part of the world can be brought into contact with any other part and if necessary on great occasions, a message might be sent at one and the same time to every part of the British Commonwealth of Nations. This invention is likely to affect the daily life and amusement of all. It is now possible, for example, to hear by wireless telegraphy the speech of a great orator or the music of a great singer. But its chief value lies in its powers to lessen human toil and suffering. (185 words)

EXERCISE 22

The chief limitation of natural science is that it is not human. But we have to live with human beings—including ourselves—and nearly all the problems of life are human, whereas the problems and subject-matter of physics, chemistry and biology are not. When we enter their laboratories, we find little human there, except ourselves, and our fellow-workers. We are in a world of cells, elements, atoms (or whatever substitute for them the latest analysis reveals). There are obvious dangers in living in such a world.

It is too unlike the world of men to be a good preparation for it. The fundamental reality in that world is human personality. The ideal society is a community of such personalities, self controlling, self developing, self respecting and respecting others. But natural science is not concerned with personality, at least in this sense and in these relations : we may be inclined to ignore its difference from the laboratory, and even to treat men as if they were elements or cells. It is perhaps their training which explains why some scientists are sympathetic with communism. (191 words)

EXERCISE 23

There is an old book of the tenth century which gives us some idea of Indian policy as it was conceived prior to the Turkish and Afghan 'invasions'. This is the 'Nitisara,' the Science of Polity by Shukracharya. It deals with the organisation of the Central Government as well as of town and village life, of the king's council of state and various departments of governments. The village Panchayat or elected council has large powers, both executive and judicial, and its members were treated with the greatest respect by the king's officers. Land was distributed by this Panchayat, which also collected taxes out of the produce and paid the government's share on behalf of the village. Over a number of these village councils there was a larger Panchayat or council to supervise and interfere if necessary.

EXERCISE 24

The message of the Gita is universal in its scope. It is the philosophical basis of popular Hinduism. The author is a man of deep culture, catholic rather than critical. He does not lead a missionary movement ; he addresses no sect, establishes no school, but opens the way to all the winds that blow. He sympathises with all forms of worship and is therefore well suited for the task of interpreting the spirit of Hinduism which is unwilling to break up culture into compartments and treats other forms of thought and practices a spirit of negation. The Gita appeals to us not only by its force of thought and majesty of vision, but also by its fervour of devotion and sweetness of spiritual emotion. Though the Gita did much to develop spiritual worship and undermine inhuman practices, still on account of its non-critical attitude it did not destroy altogether false modes of worship.

EXERCISE 25

The long and short of it is that I have lost faith in god and in religion. This world, this wretched world, this warring world, this absurd world is, certainly real, in the

sense that it exists before your eyes. You cannot deny its existence, its reality in this sense. But you cannot find its why ? Wherefore ? Where to ? All that mystery which it is not given to man to unfold, however much he may try. All the explanations and the solutions so far propounded are flat and stale. They do not satisfy my intellect. Yet all this scepticism, agnosticism or blasphemy, if you like to call it so, does not lead me to a belief in epicureanism. What are the casual pleasures of life ? Those of the senses ? Are they real ? Certainly not. Do they lead to happiness or satisfaction ? Certainly not. They constitute the greatest delusion of life...A belief in God and in a future life of the soul, in the shape of awards for good deeds and punishment for bad deeds, does not appeal to my intellect.

EXERCISE 26

The satisfaction to be derived from success in great constructive enterprise is one of the most massive that life has to offer,, although unfortunately in its highest forms it is open only to men of exceptional ability. Nothing can rob a man of the happiness of successful achievement in an important piece of work unless it be the proof that after all his work was bad. There are many forms of such satisfaction. The man who by a scheme of irrigation has caused the wilderness to blossom like the rose enjoys it in one of its most tangible forms. The creation of an organisation may be a work of supreme importance. So is the work of those few statesmen who have devoted their lives to producing order out of chaos, of whom Lenin is supereme type in our day. The most obvious examples are artists and men of science. Great artists and great men of science do work which is in itself delightful ; while they are doing it, it secures them the respect of those whose respect is worth having, which gives them the most fundamental kind of power, namely, power over men's thoughts and feelings. They have also the most solid reasons for thinking well of themselves. This combination of fortunate circumstances ought, one would think, to be enough to make

any man happy. Nevertheless, it is not so. The power to produce great art is very often, though by no means always, associated with a temperamental unhappiness, so great that but for the joy which the artist derives from his work he would be driven to suicide. We cannot, therefore, maintain that even the greatest work must make a man happy ; we can only maintain it must make him less unhappy. Men of science, however, are far less temperamentally unhappy than artists are, and in the main the men who do great work in science are happy men, whose happiness is derived primarily from their work.

EXERCISE 27

We all wish to know what goes on around us. In the old days man lived in small communities and he could easily satisfy his curiosity to know by exchanging news with his friends who were his close neighbours. Things that happened far away from his home did not affect him much. But in the world of today we are interested not only in the affairs of our little community but also in what happens in distant countries. We are much more inter-dependent than our fore-fathers. A dock-strike in America affects the price of wheat in the local market. A new discovery in Australia may mean prosperity to Africa. One of the several means of getting to know what is going on elsewhere is through newspapers. The primary function of daily newspaper, therefore, is to give the news of the day. This may mean news of the town or of the country or foreign news. It will also include the latest market rates and sports news.

Newspapers play an important role in the political life of a democratic state. In a democracy the people are to be well informed and so the newspapers must publish news without fear or favour. They should always try to be objective in their assessment of situations and present a complete picture. Not many of our newspapers do this. Hence it is necessary to guard against their influence. Some of them indulge in false propaganda ; some others tend to speak with prejudice. There

are also newspapers which specialise in sensation and scandals. It is best to avoid reading them.

Newspapers are powerful mass media of communications and hence should be handled with care. That is the reason why in some countries the governments do not favour their independence. But the tendency to curb their freedom is not in the tradition of democracy. Freedom of expression is a fundamental human right and newspapers are essential to express different views.

EXERCISE 28

India seems to be one of the very few countries in the world where beggars are not only tolerated but are even encouraged with the result that many of them are so prosperous that they refuse to give up their profession.

One of the reasons why we have so many beggars in India is because we have a tradition of holy men living on charity. These holy men lead a religious life and so society considers it its moral duty to support them. Centuries ago this may have been true but today in changed circumstances these holy men are proving a burden on society. Instead of living on society they can contribute to its good.

The case of blind or lame or infirm persons who have become beggars is different. They cannot lead a normal life and so they beg to earn their living and they seem to earn a decent amount. The result is that many who are too lazy to work, pretend that they are blind or lame and take to begging. There are also organised gangs which carry on beggar-business. Occasionally we also hear stories of children being kidnapped to be trained to beg.

Begging is a social evil and should be eradicated. This can be done by opening beggar-houses for the really needy ones and sending others to reform homes, where they should be taught some useful trade or trained in some skill. Such people as want to practice charity, should be encouraged to help towards running beggar-houses or reform homes ; greater vigilance on the part of the authorities and a greater amount of co-operation on the part of the public.

EXERCISE 29

The question of human quality has been too much neglected in Western civilization. Our intellectual development in the field of science has outstripped our human development in the field of character. We have bitten off intellectually more than we chew morally—please pardon the language. Science has built up for us an enormous stock of knowledge, but power of putting into the best use—another name for morality—is relatively under-developed and behind hand. Our civilization, in consequence, is lopsided affair, overweighted on the side of knowledge and machinery, underweighted on the side of character and self control. The task of the future is to bring the two into better balance, not by taking weight from the knowledge scale but by adding weight to the character scale. There are five words of the poet Tennyson which will describe the lopsidedness of the modern world. 'Knowledge comes but wisdom lingers.' It is an ill balanced condition some features of which are so outrageously foolish that one gets the impression at times of a world gone mad. Our Prime Minister speaking a year ago on the race for armaments, said these words : 'Nothing so impresses me with the incredible folly of our civilization.' Strange result from centuries of scientific progress. Strange result from the universal diffusion of knowledge. How has it come about ? A look into the past may help us to answer.

EXERCISE 30

Throughout their existence in India the Aryan Hindus never wavered in their loyalty and adherence to four things. In fact, they have worshipped all four in different ways, and these loyalties are basic to their way of life. The things in question are the Vedas, fair complexion, the rivers and the cattle. Inspite of their anti-Hindu chatter, which incidentally, is vocal only when it is not risky, even the Anglicized Hindus are as respectful of these four as any conservative Hindu could be. They might exude radicalism or even communism through the

pores, still, when these call the great majority fall in, and the rest correct a heel.

For instance reinforced concrete, which may be described as the greatest, if not the only achievement of the present political regime, has to be further reinforced with Vedic authority and Vedic rites form part of the official opening ceremonies of the great material projects. Vedic fire sacrifices have been performed even in the Presidential Mansion ; and wherever they are performed they are well and impressively attended, at times by very high dignitaries, whom one could hardly assume a belief in magic.

The partiality for a fair complexion and its complement—dislikes for the dark-skinned, especially dark women, is certainly stronger in the Anglicized ruling class then in the rest of the population. In the first instance, fairness helps them materially to pass off as Sahibs and Memsahibs. Secondly, through careful selection, these people have become as a class fair by Indian standards, and they do not marry below the darkest shade found in the colour-card of the class. As to the nationalist politicians of the Congress Party many of whom are now ministers, they did not have much choice when they themselves married, because they were then regarded as young men without prospects. But now that they have gained power and wealth they are showing themselves in no way less fastidious in selecting their daughters-in-law than any Raja.

EXERCISE 31

All Asian Governments place land reform high on their list of objectives. They realise that as long as the scales remain tipped against the grower, it is futile to expect much improvement on the farms. Some like India and Pakistan are form ally pledged to the goal of 'land to the tiller' but this remains a distant idea.

The reasons for failure vary, but one common element is the political strength of the land owning classes. The political leverage of the landlords continues even in

conditions of adult suffrage, as India's example readily illustrates. Although biggest estates have been broken up and their revenues taken up by the government, the small scale landlordism that still survives is far more difficult to dislodge because of its ubiquity and ramifications. The landlords retain their traditional hold in most rural communities, this gives them the ability to gather and deliver the votes in favour of candidates of their choice. This carryover from feudalism is a factor to reckon with in India's political life, especially at the grass roots level of local administration.

The same is broadly true of Pakistan, though here the abolition of big estates came even later than in India. It had to wait until the takeover of power by the military brought about a decisive change in the political situation in 1958.

One can conclude from this that a breakthrough in land reform is hard to accomplish without a major political transformation of one kind or another as in the case of Meiji restoration in Japan in the second half of the last century.

PART III

PRECIS WRITING

FOR

LOWER COMPETITIVE EXAMINATIONS

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LOWER COMPETITIVE EXAMINATIONS

10

Fully Solved Exercises

EXERCISE 1

For all industrial development we need power and the ultimate restriction on power is the fuel from which it is extracted. Is there enough fuel to satisfy our ever-growing hunger for power? For conventional fuels such as wood, coal, oil, the answer is quite clearly No. The world's known stock of oil is only sufficient to last sixty years at the present rate of consumption and the rate of consumption keeps going up and up. We are burning too much wood already, and the earth's known fuel-wood forests would be consumed soon. Coal is still in fair supply, but in some areas--notably England—it is becoming increasingly difficult to mine it, and therefore uneconomical.

Besides fuel as a source of power, there is the device for harnessing energy from rapidly flowing water. Few sources of water power remain untapped, and the power they yield meets only a fraction of our total need. Moreover, it is not very dependable, because water storing in reservoirs depends on rains which are sometimes freakish.

Conventional fuels release energy by combustion; but fission makes use of another kind of fuel, remarkable for its concentration of power. All fissionable material is extracted or manufactured from two elements uranium and thorium, and the world has plentiful stock of them. But even so they will not last for ever. There is proba-

bly enough to last for several centuries. Fission in the techniques known up till now converts only one-tenth of one per cent of its fuel into energy. Complete conversion of fissionable fuels into energy is known at present at laboratory level only. If it can be harnessed into a practical power device, one pound of fissionable fuel would be equivalent to three billion pounds of coal. Now the scientists' quest is to find out some more efficient process for using these fuels outside the laboratory on industrial scale. But after even fissionable material is gone, what then ? There is no reason to despair. The sun is continually pouring solar energy on earth : we have only to gather and harness it. Those who think that man will one day be left without any source of power are not far-sighted enough. (362 words)

Aids to Vocabulary

1. *Ultimate* —final
2. *Untapped* —not tried
3. *Freakish* —whimsical
4. *Fission* —division of cells
5. *Quest* —search

Points for Precis Writing

1. Power which is dependent upon fuel is needed for all industrial development.
2. The conventional type of fuel is not going to last for a very long time.
3. There is enough stock of uranium and thorium in the world and fissionable material, which can serve as fuel for a very long time, is extracted from it.
4. The scientists are trying to find some efficient process for the use of fissionable material, as fuel for industrial purposes.
5. Besides this, the energy that we get from sun, can also be gathered and harnessed for our purposes.
6. It is only the short-sighted people, who think that there would be no source of power left for man some time in future.

Precis

Power which is extracted from fuel is essential for all industrial development. The fear expressed is that conventional type of fuel is not going to last for a very long time. Fortunately we have enough stock of uranium and thorium and all fissionable material which is a great source of energy is extracted from these elements.

The scientists are busy finding some efficient process for the use of fissionable material for industrial purposes. The Solar Energy that we receive from sun can also be gathered, harnessed and used for our purposes. So the people who imagine that in foreseeable future, man would be left without any source of power, only display their short-sightedness. (115 words)

Suggested Title

(i) Power and Man's needs

(ii) Inexhaustible sources of power

EXERCISE 2

A hundred-years ago there was much less specialisation in work than there is today. One furniture-maker would make the whole of a table- indeed, perhaps, all the furniture needed to furnish a house, and he worked in a simple workshop, probably entirely with hand tools. The furniture he made was very good and very beautiful, but it would take him a long time to make it. The output of one man was, by modern standards small, and the cost of the furniture relatively high. Only the fairly wealthy could afford a great deal. Most modern furniture is made in factories with the aid of machinery. So now-a-days a man working in a furniture factory will, perhaps, spend his day minding one machine which carries out one process only in the making of table legs. A great number of men will be taking part in the various processes which go to making the table, and by this division of labour a great many tables will be made in a comparatively short time. A good workman, however, should understand all the processes which go to make the table, even though he himself actually

does only one of them. In the making of more complicated things, such as cars or elaborate pieces of electrical machinery, even this is not possible. It is very likely even that all the processes do not go on in the same factory.

Aids to Vocabulary

1. *Complicated* —intricate
2. *Conveyor* —one who conveys or calls
3. *Elaborate* —detailed

Points for Precis Writing

1. About a century back, there was much less specialisation, and an individual was responsible for a lot of work.

2. In modern time an individual is supposed to do just a part of the entire job.

3. By specialisation much more work can be done at a lessor cost.

4. In modern life, everyone has to depend on everybody else's work. One's own work appears to be insignificant.

5. This has its own drawbacks, like the evasion of responsibility, it has become difficult to hold a person responsible, when his work is a minor fraction of the entire job.

Precis

About a century back, there was much less specialisation and almost every individual was responsible for the entire work. But in this age of specialisation, an individual plays a very minor role, in the entire process of manufacture of goods. At times the factories themselves do only a part of the work. Obviously in our age, everyone has become dependent on everyone else's work. The contribution of an individual is too trivial to draw any attention. This has brought in the feeling, that one man's contribution does not matter much. It has also brought in the tendency of evasion of responsibility, as

it has become very difficult either to appreciate an individual if the product is good or to condemn him if it is otherwise. (about 125 words)

Suggested Title

(i) Specialisation in modern Age
(ii) Specialisation and Workman

EXERCISE 3

I vividly recall my first visit, as a boy of twelve, to a big town. I had hardly been outside the confines of the village where I was born and I had met and talked to no more than a few hundred people; but those few hundred I knew very well. Of course, we did sometimes meet a strange face but visitors from the outside world, whose coming always aroused great excitement, were few and far between. When I reached the town that I mentioned I was first overcome by the striking change from the slow and quiet life I had been used to. Surely those swiftly moving vehicles must inevitably collide with each other—or with us—at any moment, and those tall buildings collapse and crush us all! But I soon forgot those fears and began to notice something even more amazing—the crowds of people on the pavements who were hurrying past each other without a smile. It gradually dawned on me that not only were they not interested in one another; they were strangers, and apparently quite content to remain so. It was the lack of friendliness among them which most deeply distressed me.

I know that if we are to profit from the many mechanical inventions of this scientific age, it is necessary for us to live together in large communities. We are thus enabled to provide and enjoy material benefits which are rarely available in small villages—such amenities as good sanitation, cheap transport, and in addition, the very fact of our living together in large numbers makes it possible for us to live a richer social and cultural life. Yet it seems to me that the mechanical inventions demand from ordinary folks so much of time and atten-

tion that they have no time left for their fellow human beings. (306 words)

Aids to Vocabulary

1. *Vividly* —clearly
2. *Striking* —noticeable
3. *Confines* —limits
4. *Swiftly* —rapidly, hurriedly
5. *Collapse* —fall down, break down
6. *Crush* —to ruin
7. *Amazing* —surprising
8. *Amenities* —facilities

Points for Precis Writing

1. As a boy the writer had not moved outside his small village.

2. He knew all the people of the village very intimately.

3. When he visited the town for the first time, he was struck by a few startling changes.

4. The movement of the traffic, tall buildings and the hurrying past of the strangers all surprised and baffled him.

5. Science and technology has of course enabled man to enjoy the comforts and luxuries, but it has made life so fast that there is hardly any time, with any individual to bother for his fellow-human beings.

Precis

As a young boy, the writer had not moved far from his small native village. He had intimate relations with everybody in the village. When he visited the town for the first time, he was struck by startling changes. Swift moving vehicles and tall buildings drew his attention and baffled him. But what surprised him most was the realization, that the people over there were strangers to one another and were happy to remain so. Science has enabled man to live in large communities and

enjoy all luxuries and comforts but it has made life so fast that fellow feelings have disappeared. (100 words)

Suggested Title

(i) Village and Town life
(ii) Effect of Science on man's life.

EXERCISE 4

As material civilisation advances and the supply of available goods and services increases, man's needs correspondingly, multiply. Advertising plays a key role in this never-ending process by stimulating the public's desire for certain products, and thereby promoting the sales thereof, until it has, in effect, created new needs, real or supposed, where there were none before. A familar example is the motor car—once a rare and costly novelty, now an ubiquitous and relatively inexpensive necessity. More recently, the television set has undergone the same transformation. While some people would deny that television is a necessity, the fact that sets are found in a majority of Western homes shows that it answers, to a greater or lesser degree, the need felt by millions of people for entertainment and information.

A product, service, or commodity that the public needs, and knows it needs, tends of course, to "sell itself". We might therefore assume that, in such cases advertising would be of minor importance. To some extent this is true. Meat-packers, vegetable and fruit growers, and dairy operators spend less on advertising, for instance, than manufacturers of cigarettes, liquors, cosmetics, and other items of this type. On the other hand, the competition that exists between rival brands means that the suppliers of such basic necessities as food, clothing, and housing must advertise their wears to stay in business. Significantly, the industry that spends most on advertising turns out a product which almost everyone considers a necessity ; soap. (247 words)

Aids to Vocabulary

1. *Stimulating* —exciting

2. *Promoting* —increasing, advancing
3. *Transformation* —change
4. *Assume* —to take for granted, to think
5. *Wares* —products, articles for sale

Points for Precis Writing

1. With the advancement of material civilisation the human needs take the upward track.

2. Advertising acts as a stimulus to demand.

3. Many items have changed from luxuries to necessities because of advertisement.

4. People dealing in luxury itself have normally to spend more on advertisement.

Precis

With the advancement of material civilization the human needs have taken the upward track. Advertisement plays a prominent role in it. It changes the very shape of items from luxuries to necessities. Luxury items need more advertisement for the boosting up of sales. Far less advertisement is needed for the sale of essential commodities, but it has been noticed, that business houses dealing in necessities have also to advertise to stay in the business, because of keen competition. (80 words)

Suggested Title

Advertisement and material civilization.

EXERCISE 6

There is no doubt that people are growing more and more interested in the seas, and that there is a great need for that interest. Men have long tried to probe the secrets of the oceans to gain knowledge for its own sake, but there are other practical reasons for doing so. The sea can provide us with many things that we need in everyday life. Future generations will probably draw more on the seas for their food, and not only food in

the form of fish. Minerals necessary for modern industries are there also, when we can find out how to extract them.

We have explored and mapped most of the land, and we are quickly exploring the air. The seas present a greater difficulty because we cannot yet, and probably never shall, be able to set foot on the deep ocean floor.

The aim of the extensive oceangoing expeditions, and of the marine biological stations around the coasts, and even of those who simply study the shore uncovered by the tide, is to build up our knowledge of this vast and unfamiliar world beneath the waves. In some cases the knowledge gained can be put to practical use, but much of it is for interest only.

For the very early mariners, interest lay in the currents, and especially those at the surface, that carried their ships along. They were also interested in the weather over the sea. Yet, even these hard-bitten seamen were not immune from a curiosity about the animals and plants that lived below the waves. Their first impulse may have been to seek trade overseas, or to fish for food, but over and above this anything strange or beautiful, whether brought up in their nets or cast ashore by the tides, caused them to wonder. So, from the earliest time, the pursuit of the practical every day things went on side by side with the inquiry that springs from a desire to know more. Bit by bit grew the knowledge of the physical features of the seas, of such things as currents, waves, and winds, as well as of the biology, the knowledge of animals and plants. (362 words)

Aids to Vocabulary

1. *Probe* —delve deep, find out, explore
2. *Extract* —derive them, set them
3. *Expedition* —journey
4. *Beneath* —below
5. *Immune* —to have no effect
6. *Impulse* —feeling, emotion

Points for Precis Writing

1. The interest of the people in seas is increasin and it is healthy and useful sign.

2. Future generations are likely to draw more o their food from seas.

3. Exploration of seas is a difficult job.

4. The aim of all exploration is to know the worl beneath the waves.

5. Even the earliest mariners had interest in explor ing the seas for the sake of knowledge.

Precis

The interest of the people in the exploration of th seas has been on the increase and it is a healthy sign Future generations are to depend far more on the sea for their food. Man has been able to map the entir land, but seas offer difficult prospects. The aim of a adventure has always been to know about the worl Some knowledge thus gained may have practical utility but most of it is for the sake of interest. Even the ea liest mariners, though their primary interest was findin of the trade routes, had the curiosity to study the an mals and plants that lived below the waves. This curi sity of course helped them in gaining knowledge.

(121 word

Suggested Title

Man's interest in sea exploration.

EXERCISE 7

The test of a great book is whether we want to re it only once or more than once. Any really great bo we want to read the second time even more than wanted to read it the first time ; and every addition time that we read it we find new meanings and n beauties in it. A book that a person of education a good taste does not care to read more than once is ve probably not worth much. But we cannot consider t judgement of a single individual infallible. The opini that makes a book great must be the opinion of ma

For even the greatest critics are apt to have certain dullnesses, certain inappreciations.....A man must be many sided to utter a trust-worthy estimate of many books. We may doubt the judgement of the single critic at times. But there is no doubt possible in regard to the judgement of generations. Even if we cannot at once perceive anything good in a book which has been admired and praised for hundreds of years, we may be sure that by trying, by studying it carefully, we shall at last be able to feel the reason of this admiration and praise. The best of all libraries for a poor man would be a library entirely composed of such great works only, books which have passed the test of time. (About 232 words) *(Clerks' Grade, 1970)*

Aids to Vocabulary

1. *Infallible* —not capable of errors
2. *Apt* —fit, liable
3. *Inappreciation* —which cannot be appreciated or linked
4. *Trustworthy* —which can be relied upon
5. *Perceive* —see through, understand

Points for Precis Writing

1. A really good book is the one which one cherishes to read time and again.

2. It should have stood the test of time.

3. If we fail to appreciate such a book on first reading, we must continue our efforts, as they are bound to bear fruit.

4. Even the library of a poor man should have such books.

Precis

A really good book is the one, which we like to read time and again. Such a book should be able to reveal some new idea every time, we go through it. It should have stood the test of time and generations should have

approved it. A single critic, howsoever eminent, cannot be fully relied upon as a safe guide. The library of even a poor man should have such classics. (75 words)

Suggested Title

Test of a good book

11

Exercises with Points and Aids to Vocabulary

EXERCISE 1

Here are a couple of generalizations about England that would be accepted by almost all observers. One is that the English are not gifted artistically. They are not as musical as the Germans or Italians, painting and sculpture have never flourished in England as they have in France. Another is that, as Europeans go, the English are not intellectual. They have a horror of abstract thought, they feel no need for any philosophy or systematic 'world-view'. Nor is this because they are 'practical' as they are so fond of claiming for themselves. One has only to look at their methods of town-planning and water-supply, their obstinate clinging to everything that is out of date and a nuisance, a spelling system that defies analysis and a system of weights and measures that is intelligible only to the compilers of arithmetic books, to see how little they care about mere efficiency. But they have a certain power of acting without taking thought. Their world-famed hypocrisy—their double-faced attitude towards the Empire, for instance—is bound up with this. Also in moments of supreme crisis the whole nation can suddenly draw together and act upon a species of instinct, really a code of conduct which is understood by almost everyone, though never formulated.

But here it is worth noticing a minor English trait which is extremely well marked though not often commented on, and that is a love of flowers. This is one of the first things that one notices when one reaches England from abroad, especially if one is coming from southern Europe. Does it not contradict the English indifference to the arts? Not really, because it is found in people who have no aesthetic feelings whatever. What it does not link up with, however, is another English characteristic which is so much a part of us that we barely notice it, and that is the addiction to hobbies and spare-time occupations, the privateness of English life. We are a nation of flower-lovers, but also a nation of stamp-collectors, pigeon-fanciers, amateur carpenters, coupon-snippers, dart-players, crossword-puzzle fans. All the culture that is most truly native centres round things which even when they are communal are not official—the pub, the football match, the back garden, the fireside and the 'nice-cup of tea'. The liberty of the individual is still believed in, almost as in the nineteenth century. But this has nothing to do with economic liberty, the right to exploit others for profit. It is the liberty to have a home of your own, to do what you like in your spare time, to choose your own amusements instead of having them chosen for you from above. The hateful of all names in an English ear is Nosy Parker. (469 words)

Aids to Vocabulary

1. *Flourish* —prosper, successful
2. *Clinging* —sticking, adhering
3. *Defy* —challenge
4. *Hypocrisy* —pretension
5. *Trait* —quality, characterstic
6. *Aesthetic* —Science of the beauty in art and nature
7. *Addiction* —devotion, bad habit in bad sense
8. *Amateur* —one who cultivates an art or game for pleasure's sake

Points for Precis Writing

1. As a race the English lack many prime qualities such as can be noticed in most of the other European nations.

2. What ever the lackings of the English race they rise like one man at the moment of crisis.

3. They enjoy a few hobbies and indulge in pastime pleasures.

4. They believe in liberty and do not like interference in their private lives.

Suggested Title

(i) Traits of Englishmen

(ii) Englishmen—an Evaluation

EXERCISE 2

You remember that line of Robert Burns about seeing ourselves as others see us ? I wonder how many of us have suddenly experienced that—have, suddenly as it were, been made to regard ourselves from outside, through the eyes, perhaps, of a foreign friend ? I am not sure that the experience is wholly to be commended, but let me give you two examples of what I mean.

An African chief, a man whom I had met in his own country in East Africa, came to England for the first time when he was well past sixty. He had never before left his own country—in which he held a high and responsible post—and he flew over here, rocketed as it were in a matter of hours from his own simple and familiar African surroundings to the complex and shifting crowds of London. A friend of mine went to call on him the morning after his arrival and asked him how he was and whether he was enjoying himself. The African chief said that he was feeling well, but he had a frightening experience earlier that morning. He had gone, he said, to have a look round the streets and had found himself at Victoria Station. He said, 'Naturally I went in to see your trains. And I stood near some iron railings, by an iron gate, to watch a train come in and it was there that I saw this frightening thing. For, as the train came

nearer and nearer to where I was standing, all the doors at one moment swung outward, and, while the train was still moving, a great many men jumped out, quite silently and they began to run towards me. They carried umbrellas like spears, and their faces were set and unsmiling. I thought something terrible was about to happen, so I ran away.' Well, there it is. There is the 8.50 or the 9.15, or whatever your business train may be, arriving at a London station. And there we are, as this elderly African saw us, on his first day among us. The picture, mercifully, has its funny side, but, for me at any rate, the smile is mixed with slight unease.

The next picture is even more searching. A girl visitor from Nigeria, fresh from the noisy, laughing fellowship of an African village, where greetings are everywhere and house stands open, took lodgings in a London suburb. On her first Sunday morning, she went for a walk with an English friend. The streets were unremarkable, empty and colourless, the doors of the houses closed, blinds drawn over many of the windows. When her friend, to whom all this was familiar, asked the Nigerian girl why she was shivering and silent, the girl said : 'It makes me feel afraid, it is like the city of the dead'. (476 words)

Aids to Vocabulary

1. *Commend,* —praise
2. *Swung* —moved to and fro

Points for Precis Writing

(i) Rarely people are able to see themselves as the world sees them

(ii) The frightening experience of an African Chief.

(iii) The strange experience of a Nigerian girl who called London—a city of dead

Suggested Title

(i) Experiences of London

(ii) Foreigners and London

(iii) London—a Look

EXERCISE 3

It is not that India did not know Democracy in the past. There was a time when she was studded with republics, and even where there were monarchies, they were either elected or limited. They were never absolute. But in the course of time India lost that democratic system. Will she lose it a second time? I do not know. But it is quite possible that in a country like India—where democracy from its long disuse must be regarded as something quite new—there is danger of democracy giving place to dictatorship. It is quite possible for this new-born democracy to retain its form but to give place to dictatorship in fact. If there is a landslide, the danger of the second possibility becoming actuality is much greater.

If we wish to maintain democracy, not merely in form but also in fact, what must we do? The first thing in my judgement we must do is to hold fast to constitutional methods of achieving our social and political objectives. It means we must abandon the bloody methods of revolution. It means we must abandon the methods of civil disobedience and non-cooperation. When there was no way left for constitutional methods for achieving economic and social objectives, there was a great deal of justification for unconstitutional methods. But where constitutional methods are open, there can be no justification for these unconstitutional methods. These methods are nothing but the Grammer of Anarchy, and the sooner they are abandoned, the better for us.

The second thing we must do is to observe the caution which John Stuart Mill has given to all who are interested in the maintenance of democracy, namely 'to lay their liberties at the feet of even a great man, or to trust him with powers which enable him to subvert their institutions'. There is nothing wrong in being grateful to great man who have rendered lifelong services to the country. But there are limits to gratefulness. As has been well said by the Irish patriot Daniel O'Connell, no man can be grateful at the cost of his honour, no woman

can be grateful at the cost of her chastity, and no nation can be grateful at the cost of her liberty. This caution is far more necessary in the case of India than in the case of any other country. For in India, hero-worship plays a part in our politics unequalled in magnitude by the part it plays in the politics of any other country of the world. In politics this hero-worship is a sure road to degradation and to eventual dictatorship.

The third thing we must do is not to be content with mere political democracy. We must make our political democracy a social democracy as well. Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean. It means a way of life which recognizes liberty, equality and fraternity as the principles of life. These principles of liberty, equality and fraternity are not to be treated as separate items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy. Liberty cannot be divorced from equality, equality cannot be divorced from liberty. Nor can liberty and equality be divorced from fraternity. Without equality, liberty would produce the supremacy of the few over the many. Equality, without liberty, would kill individual initiative. Without fraternity, liberty and equality would not become a natural course of things. It would require a constable to enforce them.

We must begin by acknowledging the fact that there is complete absence of two things in Indian society. One of these is equality. On the social plane, we have in India a society based on the principle of graded inequality which means elevation for some and degradation for others. On the economic plane, we have a society in which there are some who have immense wealth as against many who live in abject poverty. In politics we have equality, and in social and economic life we have inequality. How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else

those who suffer from inequality will blow up the structure of our political democracy. (748 words)

Aids to Vocabulary

1.	*Studded*	—adorned with studs
2.	*Landslide*	—great
3.	*Abandon*	—to give up, leave
4.	*Grammer of Anarchy*	—the rules of anarchists
5.	*Subvert*	—to upset or overthrow
6.	*Degradation*	—disgrace
7.	*Eventual*	—final
8.	*Fraternity*	—brotherhood
9.	*Trinity*	—group of three
10.	*Elevation*	—rise
11.	*Contradiction*	—to opppose, to say contrary to

Points for Precis Writing

1. Democracy is not something new for India.

2. There is the fear of its being lost—a second time because of its being long in disuse, if not in form at least in spirit.

3. If India wants to retain democracy it must leave the path of bloody revolutions and stick to constitutional methods alone.

4. No man howsoever great should be entrusted with absolute powers.

5. Democracy must not remain only the political one, it must also become a social one.

6. The denial of social and economic equality would endanger political democracy itself.

EXERCISE 4

The success of our expedition is due to these factors : to all those who had climbed on Everest before; to our planning and other preparations; to the excellence of our

equipment; to our Sherpas and ourselves; to the favour of the weather. And I would add one more factor; the thoughts and prayers of all those many who watched and waited and hoped for our success. We were conscious of this hidden force and we were strengthened by it.

Was it worth while? For us, who took part in the adventure, it was so, beyond doubt. We have shared high effort; we have seen scenes of beauty and grandeur; we have built up a lasting comradeship among ourselves. We shall not forget those moments of great living upon the mountain.

The story of the ascent of Everest is one of team work. If there is a deeper and more lasting message behind our adventure, I believe it to be the value of comradeship and the many virtues which combine to create it.

And what of others? Was it worth while for them too; I believe it was, if it is accepted that there is a need for adventure in the world we live in and also if it is realised that adventure can be found in any walk of life, not merely upon a mountain, and is necessarily physical. Finally, the justification for climbing Everest if any justification is needed will lie in the seeking of their 'Everest', if any justification is inspired by this event, as we were inspired by others before us.

And the way the news of our success was received not only in our own country and the British Empire but in many other lands, it seems clear that the taste for adventure is still alive everywhere. The ascent of Everest seems to have moved the spirit of adventure hidden in every human heart.

Aids to Vocabulary

1. *Equipment* —requisites
2. *Grandeur* —vastness, splendid
3. *Ascent* —upward movement

Points for Precis Writing

1. The success of the expedition was due to a number of factors.

2. Team work, co-operation and companionship were primarily responsible for the success.

3. The way the world hailed the news of success revealed that the spirit of adventure was yet alive in every human heart.

Title

Man—most successful creature

EXERCISE 5

The advance of science necessarily changes our general ideas. The advance of astronomical science, for example, has entirely changed our views regarding man's place in Nature. Before Copernicus it was universally believed that the universe was quite a small affair ; that the earth was its centre ; that the sun and the moon existed to give light to our world, and that they and the stars travelled round the earth. Since then there have been many changes in our ideas, until now we know that the earth travels round the sun, that the sun is but one of the millions of stars which are scattered in space at distances of millions and millions of miles ; that all the stars we see make up only a single star family, and that there are millions of other similar star-families swimming in space at almost inconceivable distances, but visible through our telescopes as spiral nebulae. We can no longer think of man or his home as in any way central, or as being anything but very insignificant compared with the universe as a whole.

The advance of biological science has had an equally great effect. Before the nineteenth century, it used to be supposed that man was created only a few thousand years ago in the same form that he has to-day, and that all other animals and plants existed for his benefit. The discoveries of geology proved the world to be enormously old, and Darwin and his followers showed that man had evolved from an animal ancestor. To-day we know

that life has existed on earth for over a thousand million years; that during that time it has slowly changed or evolved into many different forms; that man evolved out of an ape-like creature and came on the scene very late in the world's history; that he has changed in various ways during his evolution; and that there is no reason why further change and evolution should not take place. Furthermore, the rest of life does not exist to serve man; man simply happens to be the most successful living creature and has been able to use many plants and animals for his own ends. (361 words)

Aids to Vocabulary

1. *Scattered* —spread here and there
2. *Inconceivable* —unthinkable
3. *Enormously* —greatly
4. *Ancestor* —forefather

Points for Precis Writing

(i) Our ideas changed with the advance of science

(ii) There was a time when we could not even imagine the distances that existed between stars.

(iii) Life did not necessarily exist for man only.

(iv) He was the most successful living creature and could use plants and animals for his ends.

Title

Man and Universe

12

Exercises with Aids to Vocabulary

EXERCISE I

In its loosest sense, thinking signifies everything that, as we say, is 'in our heads' or that 'goes through our minds'. He who offers a 'penny for your thoughts' does not expect to derive any great bargain. In calling the object of his demand thoughts, he does not intend to ascribe to them dignity, consecutiveness, or truth. Any idle fancy, trivial recollection, or fleeting impression will satisfy his demand. Day-dreaming, building of castles in the air, that loose flux of casual and disconnected material that floats through our minds in relaxed moments are, in this random sense thinking. More of our waking life than we should care to admit, even to ourselves is likely to be whiled away in this inconsequential trifling with the idle fancy and unsubstantial hope.

In this sense, silly folk and dullards think. The story is told of a man in slight repute for intelligence, who, desiring to be chosen for a public office in his New England town, addressed a group of his neighbours in these words : "I hear you don't believe I know enough to hold office. I wish you to understand that I am thinking about something or other most of the time. Now reflective thought is like this random coursing of things through the mind in that it consists of a succession of things thought of ; but it is unlike this, in that the mere chance occurrence of any chance 'something or other' in

an irregular sequence does not suffice. Reflection involves not simply a sequence of ideas, but a consequence—a consecutive ordering in such a way that each determines the next as its proper outcome, while each in turn leans back upon its predecessors. The successive portions of the reflective thought grow out of one another and support one another; they do not come and go in a medley. Each phase is a step from something to something—technically speaking, it is a term of thought. Each term leaves a deposit which is utilized in the next term. The stream or flow becomes a train, chain, or thread. (346 words)

Aids to Vocabulary

1. *Ascribe* —to attribute, to assign
2. *Trivial* —small, insignificant
3. *Fleeting* —passing quickly, running
4. *Random* —haphazard, without order
5. *Sequence* —order, system
6. *Predecessors* —ancestors
7. *Medley* —mixture of different things

EXERCISE 1

Bad weather in our present world is responsible for accidents of various kinds, and in other ways is one of man's enemies. Rainstorms and floods cause damage, injury and death every year. The heat of the tropics and the freezing cold in the far north and south, cause discomfort and illness. Those who live in countries bounded by deserts suffer the horrors of burning sandstorms. The dangers of sea and air travel arise chiefly from storms, mist and fog. Rain, hail and snow interfere with the work and pleasure of the ordinary man. The farmer is never satisfied with the weather : if drought does not kill his crops, they are ruined by torrential rains and floods. Men will not suffer these annoyances for ever ; they will study and eventually control the weather. Atomic power will cool the tropics and heat the Arctic regions and the North and South Poles will be inhabited by happy and prosperous citizens of the world.

The recent rapid progress in medical science promises well for the future. Medicine will stride forward to greater and greater triumphs. The energies and the wealth of the world will be directed, in large measure, to the cure and prevention of disease. We may feel confident that the men, women and children of the future will be strangers to many of the illnesses which are prevalent at the present time.

All future progress, however, depends upon the abolition of war. War eats up the wealth and energy of man. It destroys man and the products of his skill and labour. If the world cannot abolish war, the fate of civilization is obvious ; it will go down in gigantic ruin. The only solution appears to lie in the formation of one world government, which will punish wicked nations as a government now punishes wicked men. If that can be done, and if the vast activity of man is used for construction instead of destruction, there is no limit to the possible progress of the human race. (335 words)

Aids to Vocabulary

1. *Draught* —dry or thirsty
2. *Torrential rain* —non-stop continuous rain
3. *Annoyances* —act of irritating
4. *Stride* —walk with long steps
5. *Prevalent* —generally accepted, successful, running

EXERCISE 3

Most people, when asked what spiritual quality is needed to rebuild civilization, will reply 'Love'. Men must love one another they say ; nations must do likewise, and then the series of cataclysms which is threatening to destroy us will be checked.

Love is a great force in private life; it is indeed the greatest of all things : but love in public affairs does not work. It has been tried again and again; by the Christian civilisations of the Middle Ages, and also by the French Revolution, a secular movement which reasserted

the Brotherhood of Man. And it has always failed. The idea that nations should love one another or that business concerns or marketing boards should love one another, or that a man in Portugal should love a man in Peru of whom he has never heard—it is absurd, unreal, dangerous. The fact is we can only love what we know personally. And we cannot know much. In public affairs, in the rebuilding of civilization, something else is needed, namely, tolerance. Tolerance is a very dull virtue. It is boring. Unlike love it has always had a bad press. It is negative. It merely means putting up with people, being able to stand things. No one has ever written an ode to tolerance, or raised a statue to her. Yet this is the quality which will be most needed. This is the sound state of mind which we are looking for. This is the only force which will enable different races, and classes and interests to settle down together to the work of reconstruction.

The world is very full of people ; it has never been so full before, and they are all tumbling over each other. Most of these people one doesn't know and some of them one doesn't like; doesn't like the colour of their skins, or the way they talk. Well, what is one to do ? There are two solutions. One of them is the Nazi solution. If you don't like people, kill them, banish them, segregate them and then strut up and down proclaiming that you are the salt of the earth. The other way is much less thrilling, but it is on the whole the way of the democracies. If you don't like people, put up with them as well as you can. Don't try to love them; you can't, you'll only strain yourself. But try to tolerate them. On the basis of that tolerance a civilized future may be built. Going back over two thousand years, and to India, there is the great Emperor Asoka, who set up inscriptions recording not his own exploits but the need for mercy and mutual understanding and peace. (450 words)

Aids to Vocabulary

1. *Cataclysms* —great food
2. *Tumbling over* —falling

3. *Inscription* —something written, engraved

4. *Exploit* —heroic achievements, to use up, to make gain at the cost of others

EXERCISE 4

Each nation has its own peculiar character which distinguishes it from others. But the people of the world have more points in which they are all like each other than points in which they are different. One type of person that is common in every country is the one who always tries to do as little as he possibly can and to get as much in return as he can. His opposite, the man who is in the habit of doing more than is strictly necessary and is ready to accept what is offered in return, is rare everywhere.

Both these types are usually unconscious of their character. The man who avoids effort is always talking about his 'rights' : he appears to think that society owes him a pleasant, easy life. The man who is always doing more than his share talks of 'duties' : he feels that the individual is in debt to society, and not society to the individual. As a result of their views, neither of these men thinks that he behaves at all strangely.

The man who tries to do as little as he can is always full of excuses : if he has neglected to do something, it was because he had a headache, or the weather was too hot—or too cold—or because he was prevented by bad luck. At first, other people, such as his friends and his employer, generously accept his stories ; but soon they realize what kind of person he is. In the long run he deceives only himself. When his friends become cool towards him and he fails to make progress in his job, he is surprised and hurt. He blames everyone and everything except himself. He feels that society is failing in its duties towards him, and that he is being unjustly treated. He soon becomes one of the discontented members of the society he lives in.

His public-spirited opposite is never too busy to take on an extra piece of work : that is, the strangest thing about the whole business. If you want something done in a hurry, don't go to the man who has clearly not much to do. He will probably have a dozen excellent excuses for not being able to help you, much as he claims he would like to. Go to the busiest man you know, particularly if you are sure that he has not a spare minute in the week. If your work is really important, he will make time for it.

Aids to Vocabulary

1. *Peculiar* —typical, particular
2. *Discontented* —dissatisfied
3. *Owe* —obligation
4. *Realize* —understand, know

13

Unsolved Exercises for Practice

EXERCISE 1

Most of us would agree that it is admirable to be loyal—we approve of loyalty to our family, loyalty to our friends, and loyalty to our country, in fact to all those individuals and groups to whom we have reason to be grateful. And when we speak of 'loyalty' here we mean a readiness to help them when they are in difficulty or danger, and a constant interest in their well-being at all times. It is often very clear when a person is being disloyal—when he lets his parents suffer without showing any concern, for example, or when he fights in an army against his own countrymen indiscriminately. For such people most of us would feel disapproval.

However, there often arise situations in which it is harder to decide if a person is being disloyal or not. A clever child may resist his parent's appeals to stop studying and begin work in order to help them financially. He may believe that he will be able to repay his parents more fully in the future if he continues his studies for a few years longer, whereas if he stops now, his talents will be wasted and never serve anybody. Unimaginative people may sometimes condemn a boy or a girl for making a decision like this; but often such a child, if he is conscientious and sensitive, may deserve help and encouragement—rather than criticism. On the other hand, in certain circumstances—if for instance, a boy's parents are in

great poverty—it might be disloyal for him to refuse to help them by going out to work; and even if later in life he is successful, he may always regret his disloyalty as a boy.

An even more difficult problem, sometimes, is that of a man's relationship with the government of his country. A group of people, sincerely loving their country, and anxious for its prosperity and happiness may revolt against the government, even perhaps using arms, because they believe that the government is a bad one for the country, and cannot be overthrown in any other way. They will immediately be called 'rebels' and 'traitors' by the government; and though the first word may be strictly correct, the second may not be so at all. For they may be more truly loyal to the interests of their fellow-countrymen than the government itself. Unfortunately it is often difficult to know whether a rebellion is inspired by loyalty to the country, or by selfish interests, until it has succeeded. The question then will be now that the rebels have been successful and have formed the new government, do they admit that the whole population of the country including their political enemies, have certain minimum rights to speak their opinions freely, and to try to win popular support. Or are they using their power to destroy their political enemies? If they do the former, we may know that they are truly loyal to their country and not merely concerned with the interests of their own groups. But if they do the latter, we may know that they are no more loyal to their country than the government they have overthrown. Only by then our knowledge will have come too late.

Questions

(a) What, according to the writer, are the two qualities of a loyal person?

(b) For such people most of us would feel disapproval. What type of people are referred to here?

(c) Unimaginative people may sometimes condemn a boy or girl for making a decision like this. To what type of boy or girl does it refer?

(d) How do patriotic rebels treat their countrymen after their rebellion has succeeded ?

(e) In what situation would it be disloyal for a boy to resist his parents' wishes to stop studying ?

EXERCISE 2

The most frightening aspect of malnutrition is that it is likely to cause permanent damage to the brain. Experiments carried out on animals suggest that brain damage due to malnutrition is irreversible. This may not be true of human beings. Nevertheless, known facts as well as results of tests conducted so far point to alarming conclusions. The human brain grows very fast. Three months before its birth, the child's brain weighs one fourth of the adult's brain. In one year, the brain of a child is already 66 per cent of the weight of the adult brain. At four years, the brain weighs 90 per cent and at eight the child's brain is the size of an adult's and there is no further increase. Quite obviously the first four years are crucial for the development of the brain. And if the child suffers from malnutrition, the damage to the brain may well be permanent.

Fortunately and thanks to the research carried out by scientists in India and abroad and systematic attempts made by the National Institute of Nutrition, Hyderabad, to analyse the causes of malnutrition in this country, one need not wait for years to solve at least some aspects of the problem.

For instance, it was found that the addition of iodine in the lake-water salt consumed in the sub-Himalayan region would go a long way to controlling goitre. Again, experiments made by the Institute reveal that inexpensive green leafy vegetable are a good alternative to eggs and butter as a rich source of Vitamin A.

The Institute has also carried out considerable research into fortification of various foods. Modern bread is a case in point. But since bread is beyond the means of the poor the Institute has found some items of mass consumption which can be strengthened with certain pro-

teins and amino acids. Fortification of common salt is considered the most promising possibility.

Questions

(a) What is the most serious harm that may be caused by malnutrition in childhood ?

(b) Why is good nourishment so essential during the first four years of a child's life ?

(c) What suggestions have been made by the National Institute of Nutrition for controlling goitre in certain parts of India ?

(d) List the other three suggestions made by the Institute for curing the ill effects of malnutrition.

EXERCISE 3

The whole point of technical advance is that it enables man to manipulate his environment to live in the sort of conditions he wants to live in. So you ask 'What will man's everyday surroundings be like in forty years' time ?' Other animals will get the environment they deserve, man will get the one he wants.

And will man be so very different in forty years time? I do not think so. Healthier, yes, I imagine we shall have mastered the viruses and the problem of cancer in the young and I am sure we shall know enough to be able to avoid passing on hereditary abnormalities to our children; but I suspect that the illnesses and hurts of old age will still be with us, because I doubt whether we shall have overcome the necessity of growing old.

And shall we be any more sensible ? No, certainly not, the recorded history of several thousand years shows us that all the logical absurdities of man have always been with us; what we have not outgrown in 4,000 years we shall not outgrow in another forty.

Food is already becoming increasingly hygienic, quick frozen, packaged and prepackaged in impregnable plastic containers, increasingly free from all taint of decay—forgetting the fact that many of the flavours which we prize

most highly are due to the early stages of decay of one sort or another. Already the production of our organic food is becoming increasingly mechanized. One obvious step remains, and that is to produce all our food—the proteins, carbohydrates, fats, vitamins roughage and what have you entirely synthetically.

And how shall we communicate ? We shall still talk to each other. Shall we write ? Not, I think, in the way we do today. Even today, handwriting is dying out. Typing will last longer, but the time will come when the manual typewriter will in its turn become obsolete, and will be relegated to the status of a toy, like a child's printing set. For already computers are beginning to tackle the problem of recognition of ordinary written texts; and already a simple computer exists which will obey verbal instructions. Put these ideas together, and you will see that even today we are within sight of the possibility of a machine that will take dictation, and will then automatically print out the dictated text.

Do you find this sort of prospect worrying, depressing, even frightening ? I have envisaged nothing that will not be technically possible in forty years if we really want it. For it is what we want now that will decide what we get in the future. (444 words)

Questions

Answer the following questions with reference to the above text :

(i) What is meant by the logical absurdities of man ? **(See Paragraph 3)**

(ii) Why will food stores become indistinguishable from chemists shops ?

(iii) Give the meaning of the word "prospect" **(See last Paragraph)**

(iv) Give the meaning of any two of the following :

(1) A striking prospect; (2) a gloomy prospect; (3) no prospect of success.

EXERCISE 4

The last ball has been bowled, the bats have been oiled and put away and around Lords the grandstands are deserted and forlorn. We have said farewell to cricket. We have said farewell to Cricket's king. The well-graced actor leaves the stage and becomes only a memory in world of happy memories. And so 'hats off' to the Jam Sahib, the prince of little State but the king of a great game.

I think it is undeniable that as a batsman the Indian will live as the supreme exponent of the Englishman's game. The claim does not rest simply on his achievements, although, judged by them, the claim could be sustained. His season's average of 87 with a total of over 3,000 runs is easily the high water mark of English cricket. Thrice he has totalled over 3,000 runs and no one else has equalled that record. And is not his the astonishing achievement of scoring two double centuries in a single match on a single day not against a feeble attack but against Yorkshire, always the most resolute and resourceful of bowling teams ?

But we do not judge a cricketer so much by the runs he gets as by the way he gets them. 'In literature as in finance', says Washington Irving, 'much paper and much poverty may co-exist'; and in cricket too, many runs and much dullness may be associated. If cricket is menaced with creeping paralysis , it is losing the spirit of joyous adventure and becoming a dull instrument for compiling tables of averages. There are dull mechanical fellows who turn runs out with as little emotion as machine turns out pins. There is no colour, no enthusiasm, no character in their play. Cricket is not an adventure to them; it is a business. It was so with Shrewsbury. His technical perfection was astonishing, but the soul of the game was wanting in him. There was no sunshine in his play, no swift surprise or splendid unselfishness. And without these things, without gaiety, daring and the spirit of sacrifice cricket is a dead thing. Now the Jam Sahib has the root of the matter in him. His play is as sunny

as his face. He is not miser hoarding up runs, but a millionaire spending them, with a splendid yet judicious prodigality. It is as though his pockets are bursting with runs that he wants to shower with his blessings upon the expectant multitude. It is not difficult to believe that in his little kingdom of Nawanagar, where he has the power of life and death in his hands, he is extremely popular, for it is obvious that his pleasure is in giving pleasure. (448 words)

EXERCISE 5

'A man who has no sense of history', Hitler declared, 'is like a man who has no ears or eyes'. He himself claimed to have had a passionate interest in history since his school days and he displayed considerable familiarity with the course of European history. His conversation was studded with historical references and historical parallels. More than that Hilter's whole cast of thought was historical and his sense of mission derived from his sense of history.

Like his contemporary Spengler, Hitler was fascinated at the rise and fall of civilizations. He saw himself born at a critical moment in European history, when the liberal bourgeois world of the nineteenth century was disintegrating. What would take its place? The future lay with the 'Jew-Bolshevik' ideology of the masses unless Europe could be saved by the Nazi racist ideology of the elite.

To this view of history, however repellent, Hitler remained remarkably consistent. Once formed, it was rigid and inflexible. Hitler's was a closed mind, violently rejecting any alternative view. He read and listened, not to learn but to acquire information and find additional support for prejudices and opinions already fixed in his mind. Of historical study as a critical discipline or of the rich fields of human history besides the quest for power, war and the construction of empires, he was invincibly ignorant.

The hostility Hitler showed towards freedom of thought or discussion represented a personal dislike quite

as much as a political expedient. On occasion he could be a good listener but he was intolerent of disagreement or even interruption once he had begun to speak himself. The habits of despotism extended from political to personal life, and he became accustomed to have his opinions on any subject accepted as the pronouncements of an oracle, no matter how ignorant and ill founded they might be.

In fact, Hitler's views on every other topic besides olitics were as dogmatic and intolerant—with this difference that in this case they were banal, narrow-minded, and totally unoriginal as well as harsh and brutal. What he had to say about marriage, women, education, religion, bore the indelible stamp of an innate vulgarity and coarseness of spirit. He was not only cut off from the richest experiences of ordinary human life—love, marriage, family, friendship—but the whole imaginative and speculative world of European literature was closed to him. His secretary recalls that his library contained not a single classic of literature, not a single book reflecting human tastes. Everything that spoke of the human spirit and of thousand forms in which it has flowered from mysticism to science, was alien to him.
(440 words)

EXERCISE 6

All the evil in this world is brought about by persons who are always up and doing, but do not know when they ought to be up nor what they ought to be doing. The evil, I take it, is still the busiest creature in the universe, and I can quite imagine him denouncing laziness and becoming angry at the smallest waste of time. In his kingdom, I will wager, nobody is allowed to do nothing not even for a single afternoon. The world, we all freely admit, is in a muddle. but I for one do not think that it is laziness that has brought it to such a pass. It is not the active virtues that it lacks but the passive ones, it is capable of anything but kindness and a little steady thought. There is still plenty of energy in the world (there never were more fussy people about) but most of it is simply misdirected. If, for example, in July

1914 when there was some capital idling weather, everybody, emperors, kings, archdukes, statesmen, generals, journalists, had been suddenly smitten with an intense desire to do nothing, just hang about in the sunshine and consume tobacoo, then we should all have been much better off than we are now. But no, the doctrine of the strenuous life still went unchallenged, there must be no time wasted, something must be done. And as we know, something was done. Again, suppose our statesmen instead of rushing off to Versailles with a bundle of ill digested notions and a great deal of energy to dissipate, had taken a fortnight off away from all correspondence and interviews and what not and had simply lounged about on some hillside or other, apparently doing nothing for the first time in their energetic lives, then they might have gone to their so-called Peace Conference and come away again with their reputations still unsoiled and the affairs of the world in good trim. Even at the present time if half the politicians in Europe would relinquish the notion that laziness is a crime and go away and do nothing for little space, we should certainly gain by it. They would all be better employed lying flat on their backs somewhere, staring at the sky and recovering their mental health. (about 385 words)

EXERCISE 7

A vast responsibility, therefore, rests on our universities and educational institutions and those who guide their destinies. They have to keep their lights burning and must not stray from the right path even when passion convulses the multitude and blinds many amongst those whose duty it is to set an example to others. We are not going to reach our goal through crookedness or flirting with evil in the hope that it may lead to good. The right end can never be fully achieved through wrong means.

Let us be clear about our national objective. We aim at a strong, free and democratic India where every citizen has an equal place and full opportunity of growth and service, where present-day inequalities in wealth and

status have ceased to be, where our vital impulses are directed to creative and co-operative endeavour. In such an India communalism, separatism, isolation, untouchability, bigotry and exploitation of man by man have no place, and while religion is free, it is not allowed to interfere with the political and economic aspects of the nation's life. If that is so then all this business of Hindu and Muslim and Christian and Sikh must cease in so far as our political life is concerned, and we must build a united but composite nation where both individual and national freedom are secure.

We have passed through grievous trials. We have survived them but at a terrible cost, and the legacy they have left in tortured minds and stunted souls will pursue us for a long time. Our trials are not over. Let us prepare ourselves for them in the spirit of free and disciplined men and women, stout of heart and purpose, who will not stray from the right path or forget our ideals and objectives. We have to start this work of healing, and we have to build and create. The wounded body and spirit of India call upon all of us to dedicate ourselves to this great task. May we be worthy of the task and of India. (341 words)

EXERCISE 8

It is said to be just fifty years since the first telephone was introduced into England. Has the telephone, I wonder during these sixty years, been the object of more blessings or curses? Would Alexander Graham Bell, the inventor, if he returned to earth today, be hailed as a public benefactor or mobbed as a public nuisance? Certainly, it is rare to hear anybody speaking well of the telephone.

Probably it is the insolence of the telephone that chiefly accounts for our hostility. The telephone call is like a stranger who forces his way into your house and not go away until he is satisfied that you are not at home. The telephone takes it for granted that it has the right to break in on you at any hour of the day. It does not care whether you are sleeping or eating or working.

It claims priority of treatment above all your employments, and gives a false sense of urgency to the most trivial message. I do not know whether there is any sure means by which a man can defend himself against the bogus urgency of telephone calls. Many people use secretaries, clerks and servants as a first line of defence, but the ordinary man is easily lured into talking over the telephone to people to whom he would not have time to talk face to face.

Whatever may be said in dispraise of the telephone, however, there are few of us who would willingly be without it. There would be few more difficult forms of self-denial for a man who is accustomed to have a telephone in his house than to order the telephone to be taken away. Without a telephone he would feel at times as though he were marooned on a desert island. His telephone puts him within a few moment's distance of friends, business, shops, amusements. With a telephone at his side, he can lie in bed, like a sultan, and issue orders and his orders will be attended to more quickly in the great shops than if he went there in person. To him the telephone is the equivalent of an army of messengers. He can achieve more with it than a Persian monarch with a retinue of runners. (367 words)

EXERCISE 9

Invention is one thing, practical application is another. So many inventors have failed, despite ingenious ideas and great diligence, because they had no business experience and did not know how to tell the world about their inventions. Edison was remarkable in both fields. As soon as he had developed his electric lamp to the point where it would burn for 500 hours, and he was sure that it could be mass produced, he set about to explore the industrial and commercial possibilities.

First he invited everybody who wanted to come to see his electric lamps at Menlo Park. On New Year's Eve, 1880 thousands of visitors availed themselves of this unique opportunity. They were greeted by the glow

of hundreds of lamps strung along two wires on the road from the station to the laboratory. Financial backers were greatly interested and finally Edison put forward his big project, to turn a whole district of New York into the first electrically lit area of the metropolis.

There followed two years of almost insuperable difficulties—technical, organisational, financial--until the power station had been built, 900 buildings wired, thousands of meters installed, and 14,000 incandescent lamps put in as many sockets. Everything had to be invented, adapted, organized, improvised. It was Edison's greatest adventure; September 4, 1882 was to be The Day.

"The thousands of electric lamps in the hundreds of buildings throughout the area burst into a bright and mellow brilliance as the switch was pulled at a signal from the famous inventor" reported the New York Herald. "Lo and behold, the dim flicker of gas was supplemented by a steady beam, under which one could sit down and write for hours without the consciousness of having any artificial light about him—What his critics said was impossible the Wizard of Menlo Park has made an everyday reality."

The electric age had begun.

Edison was proclaimed the greatest Amercian of his day. All New York thronged the streets to get not only a glimpse of the new lamp but also of the man. Everybody knew what he looked like, a large, friendly, candid, energetic face with a prominent nose and a finely moulded mouth. It was the face of a dreamer--and yet of a man of action at the same time. (375 words)

EXERCISE 10

A great part of Arabia is desert. Here there is nothing but sand and rock. The sand is so hot that you cannot walk over it with your bare feet in the day time. Here and there in the desert are springs of water that come from deep down under the ground—so deep that

the sun cannot dry them up. These springs are few and far apart, but wherever there is one, green grass very soon covers the ground all round it. Soon fig trees and palm trees grow tall and graceful making a cool, green shady place around the spring. Such a place is called an oasis.

The Arabs who are not in the cities live in the desert all the year round. They live in tents that can be put up and taken down very easily and quickly so that they can move from one oasis to another, seeking grass and water for their sheep, goats, camels and horses. These desert Arabs eat ripe, sweet figs, and also the dates that grow upon the palm trees ; they dry them too, and use them as food all the year round.

These Arabs have the finest horses in the world. An Arab is very proud of his riding horse, and loves him almost as much as he loves his wife and children. He never puts heavy loads upon his horse and often lets him stay in the tent with his family.

The camel is much more useful to the Arab than his beautiful horse, however, for he is much larger and stronger. One camel can carry as much as or more than two horses. The Arab loads the camel with goods and rides him, too, for miles and miles, across the desert just as if he were really the "Ship of the Desert" which he is often called. (About 300 words)

EXERCISE 11

The coming of Gandhi changed the Indian scene. He was like a powerful current of fresh air that made us stretch ourselves and take deep breaths, like a beam of light that pierced darkness, like a whirlwind that upset many things, but most of all the working of people's minds. He did not descend from the top: he emerged from the millions of India. Get off the backs of the suffering people, he told us, all you who live by their exploitations. Political freedom took new shape then and acquired a new content. Much that he said we only partially accepted or sometimes, did not accept at all.

But all this was secondary. The essence of his teaching was fearlessness and truth. The greatest gift for an individual or a nation, so we had been told in our ancient books, was fearlessness; not merely bodily courage, but the absence of fear from the mind. The dominant impulse in India under British rule was that of fear—fear of the army, the police, the secret service; fear of the official class; fear of laws meant to suppress and of prison ; fear of the landlord's agent; fear of the moneylender; fear of unemployment and starvation, which were always on the threshold. It was against this all pervading fear that Gandhiji's quiet and determined voice was raised: Be not afraid.

So, suddenly as it were, that black pall of fear was lifted from the people's shoulders, not wholly of course but to an amazing degree. As fear is close companion to falsehood, so truth follows fearlessness. The Indian people did not become much more truthful than they were nor did they change their essential nature overnight; nevertheless, a change was visible. It was a psychological change, almost as if some expert had probed deep into the patient's past, found out the origins of his complexes and thus rid him of that burden. This resulted into a psychologial reaction also, a feeling of shame at our long submission to an alien rule and a desire to submit to it no longer whatever the consequences might be.
(352 words)

Questions

(a) Suggest a suitable title for the precis.

(b) Answer the following questions in a sentence or two each.

(i) What are the central points of Gandhiji's teachings ?

(ii) What does the author mean by fearlessness ?

(iii) What are the psychological reactions of the people to Gandhiji's teachings ?

EXERCISE 12

About the midd' of the fifteenth century Europe was thoroughly awake. What caused the awakening ? It

was brought about by the rediscovery of the classics, especially of the writings of the Greeks. A few Greek teachers had come to Western Europe before 1400, but when in 1453 the Turks captured Constantinople they fled with their precious manuscripts and spread over all the western lands. In the classics men found a new spirit far different from that of the Middle Ages. Everywhere was desire to study this newly revealed knowledge and the teachers of Greek were deluged with pupils. It is impossible for us now to realise what this revelation meant to the men of the time. The Renaissance (or rebirth) as this awakening was called, quickly spread through Europe, and manifested itself in many ways. In it the modern world was born, with its science, its inventions, its curiosity and love of experiment.

As the Renaissance reached its period of full flowering, there came an invention which immensely aided the spread of the new ideas, the invention of printing. In the Middle ages, since all books were copied by hand, they were rare and costly. An Italian writer records that when in the early days of the Renaissance, an Italian Prince, Cosimo De Medici wished to make a library he had to employ forty-five scribes for twenty-two months to make two hundred books. But after 1460 the invention of printing made a plentiful supply of the cheap books possible. The first books were printed from solid blocks of wood on which the letters were cut in relief, but soon movable type was invented. Printing presses were established in the cities of Italy, France, the Netherlands and England. Printed books of all kinds were poured out from them. Bibles, grammers, dictionaries, copies of the works of the classical authors, pamphlets and poems. Some were great, expensive folios which only the rich could buy, but even these were cheaper and more plentiful than the hand-copied books had been. As time went on cheap editions became common, so that all who could read could possess copies of the works of the writers of Greece and Rome. No wonder, with this invention to aid it, that the new ideas spread all over Europe. (380 words)

EXERCISE 13

The democratic approach is by persuasion, argument and adjustment of conflicting views. If there is a difference of opinion one can say : 'Agree with me or I will hit you' or "Let us sit down, understand each other and decide". The latter is the democratic approach. It believes that love is better than hatred, cooperation better than strife, consent better than coercion. In the present world resort to violence is at best a cowardly escape from democratic processes and, at worst, treason to the future.

There are many problems facing us. It is essential to realize freedom of spirit and liberty from physical and social compulsions through right economic ordering of life and a proper fostering of social relationship. Many millions in our country suffer from a slavery more cruel than chains and shackles. Human beings are sometimes treated as commodities to be bought and sold. Clauses in the Constitution or laws in the Statute Book are not changes in the structure of society. Poor people who wander about find no work and no wages and starve. Their lives are continual round of sore affliction and crushing poverty. They cannot be proud of the Constitution or its laws. We seem to be poor with the accumulated poverty of centuries. Until we are able to free our citizens from poverty, hunger, disease and ignorance our democracy will be empty of content or hollow. We should achieve a social and economic revolution by methods of persuation and consent. We believe that we can improve our social environment by argument, conciliation and majority vote. We should have institutions of social conciliation and arbitration. While trade unions are not to be treated as tools of the State, they should not allow sectional interests to prevail over national good. Institutions which have been obstacles to economic well-being and social justice require to be removed. (319 words)

EXERCISE 14

Most people when asked what sipiritual quality is needed to rebuild civilization will reply 'Love'. Men

must love one another. They say nations must do likewise and then the series of cataclysms which is threatening to destroy us will be checked.

Love is a great force in private life; it is indeed the greatest of all things, but love in public affairs does not work. It has been tried again and again, by the Christian civilisation of the Middle ages and also by the French Revolution and secular movement which reasserted the Brotherhood of Man. And it has always failed. The idea that nations should love one another or that business concerns or marketing boards should love one another or that a man in Portugal should love a man in Peru of whom he has never heard, it is absurd, unreal, dangerous. The fact is we can only love what we know personally, and we cannot know much. In public affairs in the rebuilding of civilization something else is needed, namely, tolerance. Tolerance is a very dull virtue. It is boring. Unlike love it has always had a bad press. It is negative. It merely means putting up with people, being able to stand anything. No one has ever written an ode to tolerance, or raised a statue to her. Yet this is the quality which will be most needed. This is the only force which will enable different races and classes and interests to settle down together to the work of reconstruction.

The world is very full of people; it has never been so full before and they are all tumbling over each other. Most of these people one doesn't know and some of them one doesn't like; doesn't like the colour of their skins or the way they talk. Well what is one to do? There are two solutions. One of them is the Nazi solution. If you don't like people kill them, banish them, segregate them. The other way is much less thrilling but it is on the whole the way of the democracies. If you don't like people put up with them as well as you can. Try to tolerate them. On the basis of that tolerance a civilized future may be built. Going back over two thousand years and to India, there is the great Emperor Asoka who set up inscriptions recording not his own exploits but the need for mercy and mutual understanding and peace. (450 words)

EXERCISE 15

We live on an earth which began millions of years ago and much has happened since that time. The land on which you are now standing might once have been at the bottom of a sea, or the rocks may have come from many miles deep in the ground. Can we read the story of the earth from what we see now?

We see a chalky hill. That chalk was once at the bottom of a sea. We see a wide U-shape valley and some of the rocks on its side are scratched. A glacier once moved down the valley. We find a layer of coal. There was once a great forest which was buried under sand and mud. We see rocks which prove that once a great volcano covered part of the land with its ashes. We see the remains of plants and animals which lived long ago.

We call them 'fossils'. They are of many kinds. In some clay rocks, the harder parts of animals such as bones and shells, are preserved with little change. Sometimes only the shape of a plant or an animal is marked in a rock. Thus a shell lying on the soft bottom of the sea will mark its shape in the mud, especially if it is pressed by the weight of new material dropped on top of it. Later the shell may dissolve or decay, but the mark will still be left. Quite often the piece of plant or animal becomes buried and slowly decays, but as it does so harder rocks take its place. In time the actual plant or animal has decayed away but there is a piece of hard rock, of exactly the same size and shape in its place.

The fossils tell us the story of life on the earth many years ago. The earliest kind of life of which we have knowledge is very simple. In old rocks we find fossils of tiny creatures like those which form coral; we see marks made by worms and perhaps the shapes of simple shell-fish. There are no signs of bigger animal such as fish and birds and land animals. In rocks a little later we begin to find fossils of more complicated animals, and later, the bones and teeth of fish. In still later rocks we begin to find fossils of land animals. It is only in the

newest rocks that we find fossils of birds and ordinary land animals, and the remains of man are only found in the newest rocks of all. (432 words)

EXERCISE 16

I do not know very much about modern architecture in Europe, but styles are probably similar in most countries today. To be quite frank, I do not much admire most of the examples I have seen of architecture today. It is true, of course, that architects no longer have the opportunities they had in the past. They seldom get the chance to design buildings like wonderful abbeys and cathedrals of the Middle ages—Westminster, Durham, Canterbury, Charters and the rest. There is no one today wealthy enough to build magnificent places like Blenheim or Varseilles. Architects today have to design schools, hospitals and immense blocks of flats or offices. If they are asked to make plans for house, these are usually on large estates and are all alike, or nearly alike, often built by a town council or some other public authority.

Boxes—that is what a good deal of modern architecture reminds me of. The blocks of flats in our big towns are immense boxes, whether the fronts and sides are square or oblong. A man who lives in one of these boxes works in another big box, high up in the air. If he falls ill he goes to another big box called a hospital.

Architects in England do get the chance to build ordinary houses as well as blocks of flats. But as I have said they are usually council houses. Some of these new estates, I admit, are attractive. I like their curved or winding roads lined with trees and their pretty little gardens. But many housing estates are just rows and rows of square or oblong brick houses. Outside many of our large towns the main roads are often lined with really ugly little bungalows. But perhaps the architects are not to be blamed for these. Many of them were put up by builders who saved money by not employing an architect.

I began by saying that many modern buildings especially the blocks of flats and business offices, were like

big boxes. They do look like boxes from the outside, but when we go inside we find them very well planned for their purposes. An architect today has to be an engineer too. The best modern buildings do help us to live and work in comfort. They do save a lot of unnecessary work.

Questions

Answer the following questions based on the above passage in a sentence or two each:—

(i) Architects no longer have the opportunities they had in the past. State the reason.

(ii) When we go inside we find many modern buildings very well planned. Explain

(iii) Suggest a suitable title.

EXERCISE 17

But I do recommend some game or games as a part of recreation. As long as I could afford to play and had sufficient leisure, I enjoyed immensely the game of real or court tennis, a very ancient game, requiring activity as well as skill, a game in which Americans may take interest and some pride because for the first time at any rate in the recent history of the game an amateur is champion of the world and that amateur is an American. The English are sometimes criticized for paying too much attention to games. Football is a national game in America as well as in England but I do not suppose that either you or we think that our soldiers fought any worse in the war for having been fond of football. I put games definitely as a desirable part of recreation, and I would say : have one or more games of which you are fond but let them at any rate in youth be games which test the stamina, the staying power and the activity of the whole body, as well as skill.

Sport shall be mentioned next. I have had liking for more than one form of sport, but an actual passion for salmon and trout fishing. Salmon fishing as I have enjoyed it, fishing not from a boat, but from one's feet, either on the bank or wading deep in the stream is a glorious and sustained exercise for the whole body, as

well as being an exciting sport but many of my friends do not care for it. To them I say, as one who was fond of George Meredith's novels once said to a man who complained that he could not read them, 'why should you?'

If you do not care for fishing do not fish. Why should you? But if we are to be on equal terms and you are to be on the same happy level as I have been then find something for yourself which you like as much as I like fishing.

There are many other subjects for recreation. I cannot even mention them all much less discuss any of them adequately. But I must mention for a high place in recreation the pleasure of gardening if you are fond of it. Bacon says, God Almighty first planted a garden, and indeed it is the purest of human pleasures. The more you develop it and the more you know about it the more absorbing is the interest of it. (417 words)

EXERCISE 18

What are the good parts of our civilization? First and foremost there are order and safety. If today I have a quarrel with another man, I do not get beaten merely because I am physically weaker and he can knock me down. I go to law, and the law will decide as fairly as it can between the two of us. Thus in disputes between man and man right has taken the place of might. Moreover, the law protects me from robbery and violence. Nobody may come and break into my house, steal my goods or run off with my children. Of course there are burglars but they are very rare, and the law punishes them whenever it catches them.

It is difficult for us to realise how much this safety means. Without safety those higher activities of mankind which make up civilization could not go on. The inventor could not invent, nor the scientist find out or the artist make beautiful things. Hence order and safety although they are not themselves civilization are things without which civilization would be impossible. They

are as necessary to our civilization as the air we breathe is to us; and we have grown so used to them that we do not notice them any more than we notice the air.

Another great achievement of our civilization is that today civilized men are largely free from the fear of pain. They still feel ill, but illness is no longer the terrible thing it used to be. And people are ill much less often. To be healthy is not to be civilized—savages are often healthy, although not so often as is usually supposed—but unless you have good health you cannot enjoy anything nor achieve anything. There have, it is true, been great men who have been invalids, but their work was done in spite of their ill health and good as it was, it would have been better had they been well. Not only do men and women enjoy better health; they live longer than they ever did before and they have a much better chance of growing up.

Thirdly our civilization is more secure than any that have gone before it. This is because it is much more widely spread. Most of the previous civilizations known to history came to an end because vigorous but uncivilized peoples broke in upon them and destroyed them. This was the fate of Babylon and Assyria; it happened over and over again in India and China; it brought about the end of Greece and the fall of Rome.

Now, whatever the dangers which threaten our civilization, and they are many, it seems likely to escape this one. Previous civilizations were specialised and limited, they were like oasis in a surrounding desert of savagery. Sooner or later the desert closed in and the oasis was no more. But today it is the oasis which is spreading over the Europe, America and Australia and great parts of Asia and Africa. Practically no part of the world is untouched by it. And owing to the powers of destruction with which science has armed it, it is exceedingly unlikely that such savages or uncivilized peoples as are left in the world could attack it. (561 words)

PART IV

PRECIS WRITING

FOR

HIGHER COMPETITIVE EXAMINATIONS

14

Fully Solved Exercises

EXERCISE 1

Write a precis of the following passage in about 300 words. State the exact number of words used at the end of the precis.

Some Western writers, and some people in Russia too, argue that the best way to minimize the explosive quality of the present arms race is somehow to develop a stable balance of terror or deterrence. This means developing nuclear weapons and delivery systems so strong and so varied that no surprise attack could knock out the power to retaliate.

I can see some force in this argument. Effective deterrence depends to some extent on a mutual conviction that the other man can and will do what he threatens if he is attacked. And it may be that this is, for the time being, the only practical way of curbing hasty action. But, in fact, attempting to 'produce stability' in this way also means continuing the arms race. Because, as the power to retaliate increases, there is bound to be a corresponding search for improved weapons which will increase the element of surprise. In any case, inaction through fear, which is the basis of deterrence, is not a positive way to secure peace—at any rate in the long run. I feel bound to doubt whether safety, as Winston Churchill once claimed, can really become the 'sturdy child of terror'.

It is important to remember that, so far, the United Nations has not contemplated the abolition of all armaments. The first article of the Charter of the United

Nations charges the Organisation with the duty of suppressing 'acts of aggression and other breaches of the peace', and Article 51 allows the Organisation to use force for this purpose. Indeed, right at the beginning a Military Staffs Committee was set up at the United Nations headquarters and charged with the strategic direction of whatever military forces were to be made available to the Security Council.

In practice, however, the United Nations Organization does not have any military force permanently at its disposal or any staff to plan operations in advance and direct them when they become necessary. Whatever operations the Organization has undertaken have been conducted on an entirely *ad hoc* and improvised basis. In fact, in 1958, Mr. Hammerskjold himself argued against the creation of a permanent United Nations military force. One of the main reasons for this failure to develop a United Nations peace-keeping capacity in terms of military forces has undoubtedly been the opposition of some of the Great Powers. And it must be admitted that there is no prospect of the United Nations coercing the Great Powers into keeping the peace at present. But perhaps we can make virtue of necessity here.

I have tried to suggest that international agreements, like any system of municipal law, demand a sanction of force if observance is normally to be guaranteed and non-observance controlled before it explodes into general disorder. In other words, legislative decision demands as its corollary some form of executive action. It was surely this which Mr. Hammerskjold had in mind in presenting his last annual report as Secretary-General. Some people, he said, wanted the United Nations to work simply as a conference system producing reconciliation by discussion. Others—and clearly himself among them—looked upon the Organization primarily as a dynamic instrument of government through which they, jointly and for the same purpose, should seek such reconciliation but through which they should also try to develop forms of executive action undertaken on behalf

of all members, aiming at forestalling conflicts and resolving them, once they have arisen, by appropriate diplomatic or political means. The word 'military' was not used. But at that very moment, the United Nations had in the Congo, and largely through Mr. Hammerskjold's efforts, a military force expressly designed to re-establish order and to prevent civil strife from exploding into general war.

It seems to me that any international organization designed to keep the peace must have the power not merely to talk but also to act. Indeed I see this as the central theme of any progress towards an international community in which war is avoided not by chance but by design. Nor need our present limitatations daunt us. This is a slow process in which experience grows into habit, and habit into trust. Many people have already suggested how this development could be encouraged. The United Nations could have a bigger permanent staff to act as observers and intelligence officers in potential trouble spots. Here would be part of the political basis of control. It could develop much more detailed methods in advance of drawing on national armed forces when police action becomes inevitable, even without possessing a big military establishment of its own. It could prepare training manuals for the police action its forces are likely to undertake, and for which the ordinary soldier is not normally trained. And it could begin to hold under its own control small specialist staffs, for example, multilingual signallers, and some small stocks of equipment such as transport aircraft, which its operations almost inevitably demand.

The fact that coercion of the Great Powers is impossible does not invalidate any of these suggestions. If these Powers can, for the time being, avoid major war among themselves by nuclear deterrence, then the likeliest explosive situations will occur in areas not of vital interest to them. It is there that the United Nations can experiment and develop. (867 words)

Aids to Vocabulary

1. *Deterrence* —to frighten from acting
2. *Retaliate* —to take revenge, to retort
3. *Contemplated* —thought over
4. *Strategic* —the art of war
5. *Coerce* —force
6. *Corollary* —immediate deduction, conclusion
7. *Forestalling* —beforehand, anticipating
8. *Strife* —struggle
9. *Resolving* —settling
10. *Manual* —pertaining to or done with hands, a small handy book
11. *Invalidate* —to render invalid, to weaken

Points for Precis Writing

1. It is argued that the best way to lessen fears in this explosive age is to develop a balance of terror.

2. This argument has an element of logic in it. It is the only practical method of curbing hasty action at present.

3. But this method lacks positive approach, as it does not ensure permanent peace. It rather gives impetus to search of improved weapons.

4. The United Nations has the duty to suppress the acts of aggression and work for a lasting peace, for this purpose, it had been bestowed the use of force, but it has not so far contemplated the abolition of all ornaments.

5. In reality U.N.O. does not have any military force permanently at its disposal, that speaks for the fact that it cannot plan operations in advance, and whatever operations are undertaken, they are entirely so on *ad-hoc* basis.

6. The creation of a permanent United Nations military force has been pleaded for but the opposition of some great Powers has stood in the way.

7. Some element of force is essential if U.N.O.'s plan to establish permanent peace are to be carried out otherwise its stature would be equated to conference hall, where reconciliation by discussion is attempted.

8. An International organisation designed to establish peace must act and not just talk. This is necessary if war is to be avoided not by chance but by design.

9. At potential danger points United Nations should have its own specially trained men, to control the situation as and when it takes a turn for the worse.

10. This force could prove to be very effective at explosive situations (these are likely to be in areas which are not of vital interest to the great powers). At such places United Nations could experiment and progress.

Precis

'Balance of terror'—which means development of nuclear weapons to such an extent that no surprise attack should paralyse the capacity, to counter attack—is considered the best way to lessen fears in this explosive age. The argument certainly has both logic and practical element in it. But it cannot be termed as a positive approach, as it does not ensure permanent peace. It rather gives impetus to search of improved weapons. The United Nations is of course committed to establishment of peace, and can use force for this purpose, but it has not so far contemplated the abolition of all armaments. Even for maintenance of peace U.N.O. has no military force permanently, that speaks for the fact that it cannot plan action in advance, all operations are undertaken on *ad-hoc* basis. The creation of a permanent United Nations force has been suggested, but the opposition of great powers has stood in the way of its implementation. But some element of force is essential if U.N.O.'s plans to establishment of peace are to be carried out, otherwise its status would be that of a 'Conference hall' where reconciliation by discussion is at-

tempted. An international body designed to establish peace must be in a position to act and not just talk. This is a must if wars have to be avoided by planning and design rather than by chance. U.N.O. must have its own specially trained officers and men posted at points of potential danger to control the situation as and when the need be. This force could prove its effectiveness at explosive points (these are likely to be in areas which are not of vital interest to great powers). At such places United Nations could experiment and make a headway.

(280 words)

Suggested Title

—UNO and World Peace.

—Role of U.N.O. in World Peace.

—Force essential for World Peace.

EXERCISE 2

Something like 30,00,000 acres of crops and pastures in Britain are annually sprayed against weeds and insect pests, and the area grows every year. Is this good or bad? Is it mere labour-saving, is it a substitute for good husbandry, or is it a genuine advance in farming methods? And what will be its effect on us all—in terms of health and welfare?

It is a fair statement that 30 per cent of our cultivated land is used to grow weeds. The eradication of charlock, for example, will often double corn yields; the stock-carrying capacity of pasture often increases by a third after the eradication of buttercup, which animals don't eat. The depredations of insect pests are enormous; a heavy toll again is taken by virus disease, transmitted by insects to such crops as sugarbeet, potatoes and strawberries. Millions of tons of food are either not produced at all because of weeds, or never reach the dining-table because insects or eelworm have destroyed them.

Today we have the knowledge to prevent much of this damage. Whole crops which before the war would have been irretrievably ruined by such pests as blackfly,

greenfly, red spider or pea weevil (to mention a few) are now rescued for the consumer as a matter of routine. Farm production is nearly 50 per cent higher than before the war, to this much needed increase scientific pest control has made a sizeable contribution. I have little doubt that, with the aid of remarkable new discoveries just round the corner, and by the extension to all farms of the new proven methods, a further 15 to 25 per cent increase could be won by the control of phern and weeds alone. This is an increase, in a world of growing populations and of shrinking food surpluses in primary-producing lands such as Australia to Argentina, which we simply cannot afford to forego.

But science rarely comes to us without attendant dangers from misuse. While there are weed-killers and insecticides which are toxic only to weeds and insects, many of the most effective of the spray chemicals are highly poisonous and very dangerous to handle. In many cases the only remedy against insect pests involves making the plant itself toxic to the harmful insect, which means the plant is toxic also to humans for a measurable period, until the weathering of the toxic residue or the plant's metabolism breaks the insecticide down into harmless substances.

Careless application of such a chemical, or worse still, the harvesting of the crop before the breaking-down process is completed, is fraught with danger to human health. The toxic effect of some spray chemicals is cumulative, insidious and most unpleasant; only the rigid application of proper precautions can prevent accidents. No chemical is sold unless its effects, and the means of using it safely, have been worked out; the dangers arise from improper use. Serious accidents to operators have occurred. Abroad—though so far as is known not in Britain—consumers too have been poisoned, even fatally.

It might be expected, therefore, that legislative or other safeguards would be imposed to protect operators and consumers. This is so in many countries, most notably in America, where only trained operators may handle toxic chemicals, and where inspectors continually

test farm produce and food for any trace of toxicity in excess of legally defined 'tolerable' limits. Anybody contravening the code of the Pure Food and Drug Administration is crushingly fined.

In Britain, although valuable work has been done by the Medical Research Council, we are still without proper legislation. The farmer or spray contractor is liable for tainted produce—but it is not easy to fix responsibility. There is no routine inspection. Anybody can buy these dangerous chemicals and use them according to the instructions on the label. The instructions are explicit—but untrained people don't always read instructions carefully, or have proper equipment. I am deeply concerned about the growing quantities of these chemicals which are being light-heartedly applied to crops by people who have little conception of the risks involved. Consumers have not yet suffered—but with every year the risk increases.

Spraying contractors are expected to agree upon a code of safety precautions which I believe gives operators and consumers full protection; most of them already abide by it. But the trade would be glad to see the code embodied in legislation, and the experts are all agreed that such stringent control should be imposed at least on all who treat crops for hire or reward. In addition it is hoped that progressive farmers would follow the practice of contractors, while the less educated farmers in their own interest would be wise to call in qualified contractors for those that are very poisonous.

There is no case for an outright ban on the use of these chemicals—though careless use may lead to accidents which might set up an agitation for such a ban. It is now time that these dangerous—but, in safe hands, truly life-giving—chemicals should be put out of the reach of any but experts trained to use them in a manner, and under inspection, prescribed by law. (860 words)

Questions

(a) Suggest a suitable title for the precis.

(b) Answer the following questions based on the above passage in a sentence or two to each :

(i) In what way can spraying be beneficial ?

(ii) What steps have been taken in America to avoid dangers attendant on spraying ?

(iii) What safeguards does the writer suggest against the possible misuse of spray chemicals ?

Aids to Vocabulary

1.	*Pastures*	—land for grazing on
2.	*Husbandry*	—occupation of a farmer
3.	*Eradication*	—removal
4.	*Depradations*	—deterioration, corruption
5.	*Transmitted*	—passed through
6.	*Irretrievably*	—that which cannot be cured
7.	*Toxic*	—poisonous
8.	*Fraught*	—stored, full of
9.	*Cumulative*	—heaped up, increased
10.	*Insidious*	—crafty, treacherous
11.	*Contravening*	—opposing, conflicting
12.	*Taint*	—corruption, blemish on reputation
13.	*Stringest*	—severe, strict

Points for Precis Writing

1. The area which is sprayed every year in Britain has been on the increase for the last few years.

2. The eradiction of weeds, charlock, buttercup would increase the production in Britain.

3. Farm product on has doubled itself since war and scientific pest control has contributed a lot towards it. Further increase is possible by the elimination of phern and weeds.

4. The increase in food production is highly desirable as the world population is on the increase and food surpluses on the decline.

5. The dangers are often associated with science, the weed-killers and insecticides often prove dangerous to the human health.

6. The chemicals are of course not sold without rigid tests but the troubles arise from their improper use. Serious consequences have been noticed abroad.

7. Legislative and other safeguards should be imposed as has been done in America, where anybody contravening the code of pure food and drug administration is crushingly dealt with.

8. In Britain also law exists, but there is no routine inspection to see whether the instructions for the use of these dangerous chemicals are strictly adhered to or not.

9. Trade contractors, at least most of them, follow the instructions but it would be better if the code for the same is embodied in legislation.

10. There is absolutely no justification for the ban on these chemicals but these chemicals ought to be allowed to be used only by experts and that too under inspection.

Precis

A very large chunk of agricultural land is annually sprayed in Britain to check weeds and insect pests. Eradication of a few things like charlock, buttercup and weeds would greatly increase the farm production. Scientific pest control has already contributed in a large measure to the tremendous increase of the farm production. The increase of food production is very desirable as the world population has been on the increase and the food surpluses, even in the countries which are primarily agricultural, has been on the downward slope. Unfortunately some dangers are always associated with the misuse of the scientific products. These weed killers and insecticides often prove very harmful to the human health. The chemicals are of course sold after rigid tests and only after use. But the troubles arise from improper use of these chemicals. Serious consequences from their careless use have been noticed abroad. To avoid such ill effects

the legislative and other safeguards should be imposed as has been done in America where any one neglecting the code of pure food and drug administration is severely dealt with. In Britain also there is a law dealing with these chemicals, but there are no regular inspections to actually see whether these laws are strictly followed or not. Trade contractors, at least most of them, already follow the necessary instructions but the possibility of evasion of responsibility exists. As such, it would be better if the code for the same is embodied in the legislation. There is absolutely no point or justification for the ban of these highly useful chemicals, the only need is to see that these are used by experts only and that too under strict supervision. (290 words)

Suggested Title

Dangers and Usefulness of Chemicals

Answers

1. Spraying checks many diseases and thus helps in food production.

2. Strict measures have been taken in America to see that nobody uses any trace of toxicity more than the defined tolerable limit. Any one neglecting these is severely dealt with.

3. The writer wants legislation to be passed ensuring safety and appeals for the strict control to see that it is used only by experts.

EXERCISE 3

Who are really the happiest people ? It is odd that we have no answer really : for with most of us happiness is 'our being's end and aim'. We are sometimes in doubt whether our own balance is on the right side or the wrong. Looking back, I think I can separate the years when I was happy and those when I was unhappy. But perhaps at the time I should have judged differently. We are never either so happy or so miserable as we suppose ourselves to be.

The successful man generally tells us that he was happiest while he was still struggling for his success, or

sometimes before he discovered that an ambitious career was open to him. As a rule, the game of life is worth playing, but the struggle is the prize.

It is generally supposed that the young are happier than the old. This seems to me very doubtful. Young people are often very unhappy, torn by conflicting elements in their character which, after a time, come to some kind of a mutual understanding. Robert Browning boldly claims that old age is 'the best of life' and some old people agree with him.

The married are supposed to be happier than the single. They are certainly less prone to commit suicide; but suicide is not a very good test, and it has been pointed out that married people with no children are not much less suicidally inclined than bachelors and spinsters. Still, as a rule, marriage is probably the happiest state. It all depends on whether the pair are well matched, and very bad choices are, I think, the exception.

On the whole, the happiest people seem to be those who have no particular cause for being happy except the fact that they are so—a good reason, no doubt. And yet I should not choose a naturally contented temperament as my first request from a fairy godmother. It would be unfortunate if I said, 'I wish to be the happiest man in England' and promptly found myself locked up in an asylum, a cheerful lunatic who believed himself to be the Emperor of China. For all we know to the contrary, the happiest man in England may be a mad man, and none of us would wish to change places with him. And even if the always cheerful person is perfectly sane, he is without the 'splendid spur' which most men need if they are to do much with their lives.

But I have noticed with surprise how often the biographies of great men reveal that they were subject to frequent and severe fits of depression, which the world knew nothing of. Perhaps it is only shallow natured who never feel the tragedy of existence. I can sympathise with the man who wrote : 'Send me hence ten thousand miles from a face which always smiles'.

And yet the Sermon on the Mount goes far towards ranking worry as one of the deadly sins. Spinoza agrees. Sadness is never justifiable, he says. The medieval monks, who must have known the moral dangers of boredom, placed among the Seven Deadly Sins one which they called Acedia. They describe it as a compound of dejection, sloth, and irritability, which makes a man feel that no good is worth doing. We have forgotten the world, and when we are attacked by the thing we blame ourselves or our nerves. But perhaps the monks were right.

Religion is a great source of happiness, because it gives us the right standard of values, and enables us to regard our troubles as 'a light affliction which is but for a moment.' But the religious temperament is susceptible to more grievous fits of misery than any other.

We hear sometimes of the gaiety which prevails in a monastery or nunnery. I confess that this vapid hilarity rather irritates me. Running away from life ought not to make people happy. Unworldliness based on knowledge of the world is the finest thing on earth; but unworldliness based on ignorance of the world is less admirable.

Very different is the happiness enjoyed by such a saint as the Hindu mystic and Christian missionary, Sadhu Sunder Singh, whose life has just been written by Canon Streter. It is one of the most fascinating books that I have read for a long time. The Sadhu has undergone every kind of persecution, including two days at the bottom of a well in Tibet, where he found himself among the decaying corpses of former victims. He lives the life of St. Francis of Assisi, and is as happy as that most Christ-like of saints. An English parlour maid announced him to her mistress as follows: 'There's someone come to see you, ma'am, I can't make nothing of his name, but he looks as if he might be Jesus Christ.' I urge my readers to read *The Sadhu*. It will make them feel better—or worse, which is much the same thing in this connection.

To descend from these heights. The busy are happier than the idle, and the man who has found his work is much happier than the man who has not found it. Recognition by others is essential to all but the strongest and proudest virtue. I think I should put it third among the gifts which I should ask from the fairy godmother above mentioned. I should wish first for wisdom like King Solomon, and by wisdom I mean a just estimate of the relative value of things. My second wish would be for domestic happiness, and my third for the approval of my fellows.

Can we say that some periods of history were happier than others? Nobody can doubt that we have fallen upon evil times; and it seems to be true that we take public affairs much more tragically than they did in the eighteenth century. Dr. Johnson lived through the American War, the greatest misfortune that has happened to the British Empire. But this is how he delivers himself about public calamities. *Boswell*: 'If I were in Parliament, I should be vexed if things went wrong', *Johnson*: 'That's cant, Sir. Public affairs vex no man.' *Boswell*: 'Have they not vexed yourself a little, sir? Have you not been vexed by all the turbulence of this reign?' *Johnson*: 'Sir, I have never slept an hour less nor eaten an ounce less meat?'

We are not so philosophical. (1088 words)

Aids To Vocabulary

1.	*Prone*	—bending downward
2.	*Spur*	—stimulus
3.	*Affliction*	—pain, distress
4.	*Persecution*	—harassment
5.	*Parlour maid*	—female cook
6.	*Turbulance*	—state of being agitated, disturbed

Points for Precis Writing

1. To trace out the happiest people is certainly not an easy job.

2. The periods of struggle and young age are often termed as happy ones though even this is disputed.

3. The married couples having children are considered to be happier, as they are less prone to committing suicide.

4. Depression is a natural phenomenon and most of the great men pass through it.

5. Religious people are considered comparatively happier but their happiness cannot be considered real.

6. Busy people and especially those who have found their work are happier than idlers.

7. It is difficult to distinguish the periods of history on the basis of happiness.

8. Modern man lacks the philosophical element.

Precis

Strange as it may seem tracing out the happiest people is not an easy job and no tests can be prescribed for it. Of course looking back, one can judge, when he was happy and when not, he may not have thought the same at that particular time. The successful person often found himself happy at the time of struggle. The struggle often is the prize of the game of life. Youth is also often considered a period of happiness, though it is disputed by many like Browning, who claimed old age to be the best period of life. As a matter of course married people are considered happier than the unmarried men, because the bachelors are considered more prone to commit suicide. But this tendency is also noticed in childless couples. Over all, it can be stated that the happiest people are the ones who have no particular cause to feel thrilled in life. They have natural contentment and yet this is something that not all will go in for. A lunatic in asylum may be the happiest man and yet none would change places with him. The biographies of all great men reveal that they passed through the periods of depression. The 'Sermon on the Mount' and Spinoza rank worry as one of the sins. The medieval monks talked of dejection, sloth and irritability as though that made a man feel that one good was worth doing. Religion has

been considered a source of happiness. but it is doubted if running away from life can bring happiness. The happiness enjoyed by Hindu Mystic and Christian Missionary, who underwent different types of persecutions must be rated differently. Descending to lower levels the busy people especially those who have found the work to their taste are happier than idlers. Along with happiness, recognition and wisdom are aspired for. It is difficult to single out a particular period of history as happier than the other one. But the modern people have fallen on evil times, as they take the public affairs more seriously than their ancestors, who took even the serious calamities lightly, obviously the modern man lacks the philosophical element. (365 words)

Title

(i) Modern Man and Happiness

(ii) Test of Happiness not easy

EXERCISE 4

It will be remarked that experience which was once claimed by the aged is now claimed exclusively by the young. There used to be a system of morals and metaphysics that was specially known as the Experience Philosophy, but those who advanced it were grim rationalists and utilitarians who were already old in years, or more commonly old before their time. We all know that experience now stands for the philosophy of those who claim to be young long after their time. But they preach something that may in a sense be called an Experience Philosophy, though some of the experiences seem to me the reverse of philosophical. So far as I can make it out, it consists of two dogmas; first that there is no such thing as right or wrong; and secondly, that they themselves have a right to experience. Perhaps the philosophy was best summed up in a phrase I saw recently in a very interesting and important American magazine, quoted from one of the more wild and fanciful of the American critics. I have not the text before me, but the substance of the remark was this : The critic demanded indignantly to know how many ordinary American novelists had any

experiences outside, those of earning their bread, pottering about in a farm or a farm house, helping to mind the baby, etc. The question struck me as striking at the very root of all the rot and corruption and imbecility of the times.

We might politely inquire exactly how much experience is needed to equip a novelist to write a novel. How many marks does he get for being intoxicated; and which are the particular discreditable acts by which he can get credits? How many liaisons give him this singular rank as a literary liaison officer, and how many double lives does it take to constitute life? Is it only after a fourth divorce that he may write his first novel? For my part, I do not see why the same principle should not be applied to all the Ten Commandments as well as to that particular Commandment. It should surely be obvious that if love affairs are necessary to the writing of this particular sort of love story then it follows that a life of crime is necessary to the writing of any kind of crime story. I have myself made arrangements (on paper) for no less than fifty-two murders in my time. They took the form of short stories, and I shall expose myself to the withering contempt of the young sages of experience when I confess that I am not really a murderer, and had never yet committed an actual murder. And what about all the other forms of criminal experience? Must a writer be a forger, and manufacture other men's names before he is allowed to make his own?

It would also be easy enough to attack the fallacy upon the facts. Everybody who has any real experience knows that good writing should not necessarily come from people with many experiences. Some of the art which is closest to life has been produced under marked limitations of living. Its prestige has generally lasted longer than the splash made by sensational social figures. Jane Austen had already survived Georges Sand, the French woman novelist. Even the most modern critic, if he is really a critic, will admit that Jane Austen is really realistic in a sense in which Georges Sand is only romantic.

But there is of course, a much deeper objection to the whole of this new sort of Experience Philosophy, which is quite sufficiently exposed in the very examples I quoted from the magazine. There are certainly all sorts of experiences, some great and some small. But the small ones are those which the critic imagines to be great; and the great ones are those that he contemptuously dismisses as small. There are no more universal affairs than those which he imagines to be little and local. There are no events more tremendous than those which he regards as trivial. There are no experiences more exciting than those which he duly imagines to be dull. To take his own example, a literary man who cannot see that a body is marvellous could not see that anything was marvellous. He has certainly no earthly logical reason for regarding a movie actress as marvellous. The movie star is only what happens to the baby when it goes wrong, but from a really imaginative and intellectual standpoint, there is nothing marvellous about either of them except what is already marvellous in the mere existence of the baby. But this sort of moralist or immoralist has a queer, half-baked prejudice; to the effect that there is no good in anything until it has gone bad.

Now, if there is one thing of which I have been certain since my boyhood, and grow more certain as I advance in age, it is that nothing is poetical if plain daylight is not poetical; and no monster should amaze us if the normal man does not amaze. All this talk of waiting for experience in order to write is simply a confession of incapacity to experience anything. It is a confession of never having felt the big facts in such experience as babyhood and the baby. A paralytic of this deaf and dumb description imagines he can be healed in strange waters or after strange wanderings, and announces himself ready to drink poisons that they may stimulate him like drugs. The whole theory rests on a ridiculous confusion, by which it is supposed that certain primary principles or relations will become interesting when they are damaged, but are bound to be depressing when they are intact.

None of those who are perpetually suggesting this view ever state it thus plainly; for they are incapable of

making plain statements, just as they are incapable of feeling plain things. But the point they have to prove if they really want their Experience Philosophy accepted by those who do not care for catch words, is that the high perils, pleasures, and creative joys of life do not occur on the high road of life : but only in certain crooked and rambling by-paths made entirely by people who have lost their way. As yet they have not even begun to prove it; and in any case, and in every sense, it could be disproved by a baby. (1076 words)

Aids to Vocabulary

1. *Indignantly* —angrily
2. *Imbecility* —weak in mind, physically weak
3. *Withering* —fading, pinning away
4. *Paralytic* —affected with palsy
5. *Crooked* —twisted, deformed
6. *Rambling* —moving irregularly

Points for Precis Writing

1. In the past experience was claimed only by the old or the ones who were old earlier than their time, they were rationalists and utilitarians. Now the experience is claimed by the young alone, of course the concept of experience has undergone some change.

2. It has been pointed out that most of the American writers had absolutely no personal experience of what they wrote.

3. The writer points out, that no personal experience is needed for penning down the novels and cites the examples of writers, who wrote on crime and love without having any experience of the same.

4. Good writing need not necessarily flow from vastly experienced people.

5. The writers who all the time look forward to having an experience for writing, actually lack the necessary talent and fail to find something good and interesting in the ordinary affairs of life. They believe that nothing good and interesting can be written on the

ordered forms of life. They all the time look for disorder and chaos to write something.

Precis

In the past, experience was considered to be the monopoly of the aged, or the one's who considered themselves aged, before their time. They used to be serious rationalists and utilitarians, who termed their system of morals and metaphysics 'Experience Philosophy'. The wheel has made a full turn and now the experience is claimed by the young alone. Of course the concept of experience has undergone drastic change. The very belief in the right and wrong has been shattered. It prompted an American critic to state that most of the ordinary novelists had absolutely no experience of life, outside the area of daily routine happenings. But it is contended whether personal experience is a must for penning down of all novels. Most of the novelists dwelling on crime and love have never actually been involved in these affairs. A very sizeable and good portion of art which is very close to real life has actually been written by those, whom life hardly presented opportunities to experience life from close quarters. At the same time many vastly experienced persons failed to present the realities and could not remain close to actual life in their writings. Jane Austen—a lady novelist with very limited experience is more realistic in her writings as compared to another woman writer Georges Sand, who though had vast personal experience yet romanticised her writings. The former's reputation has already lasted longer than latter's. The exponents of experience philosophy think the small experiences to be great ones and the great ones are contemptuously dismissed by them as small. They fail to see the significance and the universal elements attached with the ordinary experiences of our daily life. The daily happenings in life fail to attract them. They believe that nothing good, solid and lasting can be written on ordinary events of life. As such they hanker after disorders and chaos to get material and experience for their writings. These writers actually lack the necessary talent and genius for these creative arts and take

shelter in their experience philosophy which of course stands well exposed.

Suggested Title

(i) Experience Philosophy—Old and New
(ii) Experience Philosophy exposed

EXERCISE 5

The period of history, which is commonly called 'modern', has a mental outlook which differs from that of the medieval period in many ways. Of these, two are the most important : the diminishing authority of the Church and the increasing authority of science. With these two, others are connected. The culture of modern times is more lay than clerical. States increasingly replace the Church as the governmental authority that controls culture. The government of nations is, at first, mainly in the hands of kings; then, as in ancient Greece, the kings are gradually replaced by democracies or tyrants. The power of the national State, and the functions that it performs, grow steadily throughout the whole period; but at most times the State has less influence on the opinions of philosophers than the Church had in the Middle Ages. The feudal aristocracy, which, north of the Alps, had been able, till the fifteenth century, to hold its own against central government, loses first its political and then its economic importance. It is replaced by the king in alliance with rich merchants; these two share power in different proportions in different countries. There is a tendency for the rich merchants to become absorbed into the aristocracy. From the time of the American and French Revolutions onwards, democracy, in the modern sense, becomes an important political force. Socialism, as opposed to democracy based on private property, first acquired governmental power in 1917. This form of government, however, if the culture it spreads, must obviously bring with it a new form of culture; with which we shall be concerned is in the main 'liberal', that is to say, of the kind most naturally associated with commerce. To this there are important exceptions, specially in Germany. But such exceptions are not typical of their age.

The rejection of ecclesiastical authority, which is the negative characteristic of the modern age, begins earlier than the positive characteristic, which is the acceptance of scientific authority. In the Italian Renaissance, science played a very small part; the opposition to the Church, in men's thoughts, was connected with antiquity, and looked still to the past. The first serious interruption of science was the publication of the Copernican theory in 1543; but this theory did not become influential until it was taken up and improved by Kepler and Galileo in the seventeenth century. Then began the long fight between science and dogma, in which traditionalists fought losing battle against new knowledge.

The authority of science, which is recognized by most philosophers of the modern epoch, is a very different thing from the authority of the Church, since it is intellectual, not governmental. No penalties fall upon those who reject it; no prudential arguments influence those who accept it. It prevails solely by its intrinsic appeal to reason. It is, moreover, a piecemeal and partial authority; it does not, like the body of Catholic dogma, lay down a complete system, covering human morality human hopes, and the past and future history of the universe. It pronounces only on whatever, at the time, appears to have been scientifically ascertained, which is a small island in an ocean of science. There is yet another difference from ecclesiastical authority, which declares its pronouncements to be absolutely certain and externally unalterable : the pronouncements of science are made tentatively, on a basis of probability, and are regarded as liable to modification. This produces a temper of mind very different from that of the medieval dogmatist.

So far I have been speaking of theoretical science, which is an attempt to understand the world. Practical science, which is an attempt to change the world, has been important from the first, and has continually increased in importance, until it has almost ousted theoretical science from men's thoughts. The practical importance of science was first recognized in connection

with war; Galileo and Leonardo obtained government employment by their claim to improve artillery and the art of fortification. From their time onwards the part of men of science in war has steadily grown greater. Their part in developing machine production, and accustoming the population to the use, first of steam, then of electricity, came later and did not begin to have important political effects until near the end of the nineteenth century. The triumph of science has been mainly due to its practical utility, and there has been an attempt to divorce this aspect from that of theory thus making science more and more a technique, and less and less a doctrine as to the nature of the world. The penetration of this point of view to the philosophers is very recent.

Emancipation from the authority of the Church led to the growth of individualism, even to the point of anarchy. Discipline, intellectual, moral and political, was associated in the minds of the men of the Renaissance with the scholastic philosophy and ecclesiastical government. The Aristotelian logic of the Schoolmen was narrow, but afforded a training in a certain kind of accuracy. When this school of logic became unfashionable, it was not, at first, succeeded by something better, but only by an eclectic imitation of ancient models. The moral and political anarchy of the fifteenth century Italy was appalling, and gave rise to the doctrines of Machiavelli. At the same time the freedom from mental shackles led to an astonishing display of genius in art and literature. But such a society is unstable. The Reformation and the Counter-Reformation, combined with the subjection of Italy to Spain, put an end to both the good and the bad of the Italian Renaissance. Modern philosophy, however, has retained for the most part an individualistic and subjective tendency.

Meanwhile science as technique was building up in practical men a quite different outlook from one that was to be found among theoretical philosophers. Technique conferred a sense of power; man is now much less at the mercy of his environment than he was in former

times. But the power conferred by technique is social not individual; an average individual wrecked on a desert island could have achieved more in the seventeenth century than he could now. Scientific technique requires the co-operation of a large number of individuals organized under a single direction. Its tendency, therefore, is against anarchism and even individualism, since it demands a well-knit social structure. Unlike religion, it is ethically neutral : it assures men that they can perform wonders, but does not tell them what wonders to perform. In this way it is incomplete. In practice, the purposes to which scientific skill will be devoted depend largely on chance. The men at the head of the vast organizations which it necessitates can, within limits, turn it this way or that as they please. The power impulse thus has a scope which it never had before. The philosophies that have been inspired by scientific technique are power philosophies and tend to regard everything non-human as mere raw material. Ends are no longer considered; only the skilfulness of the process is valued. This is a form of madness. It is, in our day, the most dangerous form, and the one against which a sane philosophy should provide an antidote. (1,196 words.)

Aids to Vocabulary

1. *Clerical* —religious order
2. *Ecclesiastical* —clergy man
3. *Fortification* —encouragement, to provide means of defence
4. *Eruption* —out break
5. *Eclectic* —selecting, choosing
6. *Appaling* —shocking
7. *Anti-dote* —medicine that counteracts poison

Points for Precis Writing

1. Of the many differences the two most marked ones are those that distinguish the period of history

modern and medieval. They are the decline of the church authority and the hold of science on the modern states.

2. In the modern times the power of national states has grown mani-fold, but the state has less influence on the opinions of philosophers than the church had in the middle ages.

3. Democracy as a form of govt. came into prominence from the time of American and French Revolutions. Socialism first made dents into government sphere in 1917.

4. People had lost faith in religious authority much before science gained prominence. Anyway the struggle between science and religion started in the real sense after seventeenth century only.

5. The authority exercised by science is different from the authority of church. It is of the intellectual type. It has a direct appeal to reason and like religion it does not lay down a complete system. It only talks of the things it is capable of proving. Besides all this it does not claim its results as final.

6. While theoretical science aims at understanding of the world, practical sciense aims at changing the world. It first gained recognition for the part it promised to play in wars and ever since its role in wars has been on the increase. Science has got the honourable place which it occupies today, because of its practical utility.

7. As the hold of the church became less on people's mind, individualism hovering on the border of anarchy cropped up, doctrines of Machiavelli were the result of moral and political anarchy of the fifteenth century Italy.

8. Any how the freedom from the chains of slavery led to blossoming of the works of art and literature.

9. Modern philosophy has retained the individualistic and subjective tendency.

10. With the growth of Science man felt that he was

not at the mercy of his environment. Science no doubt gave to man power, but only the social not the individual one. Scientific technique needs the co-operation of a large number of individuals. Thereby it has helped in the formation of a well and closely knit social structure.

11. On the moral grounds science maintains a strict neutrality, it enables a man to perform wonders but does not suggest what wonders to perform in real life, only chance will guide free course of these wonders.

12. Science has made power impulse very strong. Consequences are no longer bothered about. So it is really a dangerous tendency and some sane philosophy must spring forth to counteract their madness.

Precis

Of the many differences the two most marked ones which distinguish the periods of history, modern and medieval are the decline of the church authority and the hold of science on the modern states. There has been a marked increase in the power of national states, but they have much less influence on the opinion of philosophers than the church exercised in the medieval times. The change of forms of Govt. from monarchy to democracy has been through stages and socialism which is expected to change many established values too made its dents in the recent past only. People had lost faith in religious authority long before science gained prominence, the result of the loss of the hold of church resulted in the following of individualism, the Doctrine of Machiaveli was the direct result of moral and political anarchy. The freedom from the chains of slavery from church also led to a fine blossoming of the works of art and literature. Modern philosophy has retained the individualistic and subjective tendency. Anyway the actual struggle between science and religion started after the seventeenth century. The influence exercised by science was different from the authority of church. It was of the intellectual type. It had a direct appeal to reason and like religion it did not lay down a complete

system nor did it talk with finality on any issue. While theoretical science aimed at understanding of the world, practical science aimed at changing the world. It first gained recognition for the part it promised to play in wars, and ever since its role in practical world has been mounting up. With the growth of science man felt that he was no more a slave to his environment. He gained a power, but of course he could use it only in a well knit social structure. On the moral ground science maintained a strict neutrality.

It tremendously contributed to raise power impulse, without caring for the consequences. Some philosophy must spring up to counteract this madness. It enabled a man to perform wonders without suggesting which ones to perform. In real life it left the scope for chance to suggest the course. (About 400 words)

Suggested Title

(i) Supremacy of Science

(ii) Science versus Church Authority

EXERCISE 6

Effective rational propaganda becomes possible only when there is a clear understanding on the part of all concerned, of the nature of symbols and of their relations to the things and events symbolized. Irrational propaganda depends for its effectiveness on a general failure to understand the nature of symbols. Simple-minded people tend to equate the symbol with what it stands for, to attribute to things and events some of the qualities expressed by the words in terms of which the propagandist has chosen, for his own purposes, to talk about them. Consider a simple example. Most cosmetics are made of lanolin, which is a mixture of purified wool-fat and water beaten up into an emulsion. This emulsion has many valuable properties : it penetrates the skin, it does not become rancid, it is mildly antiseptic, and so forth. But the commercial propagandists do not speak about the genuine virtues of the emulsion. They give it a voluptuous name, talk ecstatically and

misleadingly about feminine beauty, and show pictures of gorgeous blondes nourishing their tissues with skin food. 'The cosmetic manufacturers', one of their number has written, 'are not selling lanolin, they are selling hope.' For this hope, this fraudulent implication of a promise that they will be transfigured, women will pay ten or twenty times the value of the emulsion which the propagandists have so skilfully related, by means of misleading symbols, to a deep-seated and almost universal feminine wish—the wish to be more attractive to members of the opposite sex. The principles underlying this kind of propaganda are extremely simple. Find some common desire, some wide-spread unconscious fear or anxiety; think out some way to relate this wish or fear to the product you have to sell; then build a bridge of verbal or pictorial symbols over which your customer can pass from fact to compensatory dream, and from the dream to the illusion that your product, when purchased, will make the dream come true. 'We no longer buy oranges, we buy vitality. We do not buy just a car, we buy prestige. And so with all the rest. In toothpaste, for example, we buy not a mere cleanser and antiseptic, but release from the fear of being sexually repulsive. In vodka and whisky we are not buying a poison which, in small doses, may depress the nervous system in a psychologically valuable way; we are buying friendliness and good fellowship and brilliant, witty conversation. With our laxatives we buy the health of a Greek God, the radiance of one of Diana's nymphs. With the monthly best seller we acquire culture, the envy of our less literate neighbours and the respect of the sophisticated. In every case the motivation analyst has found some deep-seated wish or fear whose energy can be used to move the consumer to part with his money and so, indirectly, to turn the wheels of industry. Stored in the minds and bodies of countless individuals, this potential energy is released by, and transmitted along, a line of symbols carefully laid out so as to bypass rationality and obscure the real issue.

Sometimes the symbols take effect by being dispro-

portionately impressive haunting and fascinating in their own right. Of this kind are the rites and pomps of religion. These 'beauties of holiness' strengthen faith where it already exists and where there is no faith, to conversion. Appealing, as they do, only to the aesthetic sense, they guarantee neither the ethical value of the doctrines with which they have been, quite arbitrarily, associated. As a matter of plain historical fact, however, the beauties of holiness have often been matched and indeed surpassed by the beauties of unholiness. Under Hitler, for example, the yearly Nuremberg rallies of the Nazi party were masterpieces of ritual and theatrical arts. 'I had spent six years in St. Petersburg before the war in the best days of the old Russian ballet', writes Sir Neville Henderson, the British ambassador to Hitler's Germany, 'but for grandiose beauty I have never seen any ballet to compare with the Nuremberg rally.' One thinks of Keats—'beauty is truth, truth beauty'. Alas, the identity exists only on some ultimate, supra-mundane level. On the levels of politics and theology, beauty is perfectly compatible with nonsense and tyranny.

In commercial propaganda the principle of the disproportionately fascinating symbol is clearly understood. Every propagandist has his Art Department, and attempts are constantly being made to beautify the hoardings with striking posters, the advertising pages of magazines with lively drawings and photographs. Those are no masterpieces, for masterpiece appeals only to a limited audience, and the commercial propagandist is out to captivate the majority. For him the ideal is a moderate excellence. Those who like this not too good, but sufficiently striking, art may be expected to like the products with which it has been associated and for which it symbolically stands.

Children, as might be expected, are highly susceptible to propaganda. They are ignorant of the world and its ways, and therefore completely unsuspecting. Their critical faculties are undeveloped. In Europe, during and after the World Wars, soldiers used to be referred

to as 'cannon fodder'. Their little brothers and sisters have now become radio fodder and television fodder. In my childhood we were taught to sing nursery rhymes and, in pious households, hymns. Today the little ones warble the Singing Commercials.

'I don't say that children should be forced to harass their parents into buying products they've seen advertised on television, but at the same time I cannot close my eyes to the fact that it's being done every day.' So the star of one of the many programmes beamed to a juvenile audience. 'Children', he adds, 'are living, talking records of what we tell them every day'. And in due course these living, talking records of television commercials will grow up, earn money and buy the products of industry. 'Think', writes Mr. Clyde Miller ecstatically, 'think of what it can mean to your firm in profits if you can condition a million or ten million children, who will grow into adults trained to buy your products, as soldiers are trained in advance to respond when they hear the words 'Forward March'! (1040 words)

Aids to Vocabulary

1. *Attribute* —to ascribe
2. *Lenolin* —extract obtained from sheep's wool used in ointments
3. *Emulsion* —milky liquid
4. *Rancid* —having a bad smell
5. *Ecstatically* —delightfully
6. *Transfigured* —to change the outward form
7. *Nymph* —A semi-divine being, a lovely young girl
8. *Supranundane* —above the worldly
9. *Compatible* —impressible
10. *Captivate* —attract
11. *Susceptible* —impressionable
12. *Warble* —to sing
13. *Juvenile* —youthful, childish

Points for Precis Writing

1. Symbols play a very prominent role in propaganda. If the symbols are rightly advertised and rightly understood, it helps the rational propaganda, but if they are wrongly understood then it helps the irrational propaganda.

2. Simple minded people are incapable of equating the symbol with the things it represents and propagandists take full advantage of the lack of understanding of the people.

3. Most of the cosmetics which are nothing but wool-fat and water beaten up into emulsion are sold at many times its cost price.

4. The manufacturers take the advantage of the weakness of public and actually do not sell their products but hope and prestige.

5. People are prepared to pay heavy prices, to overcome their fears, fulfil their hopes and transform their dreams into reality.

6. Rites and peoples of religion, also fall into the kind of symbols, the ones that appear disproportionately impressive and captivating. They are responsible for creating faith where there is none and strengthening where it is present.

7. The beauties of unholiness many a times surpass the beauties of holiness and the yearly Nuremberg rallies of Nazi party fall into this category.

8. Keats' ideas of truth and beauty do not have any place in politics and theology, where beauty is attached with nonsense.

9. In commercial propaganda, the principle of disproportionately captivating symbol is practised. The help of drawing and photographs is taken for the same as these appeal to the masses whose capture is the only aim of commercial advertisers.

10. Children fall easy prey to these advertisers, as their critical faculties are undeveloped. They are the best catch of the industrialists, as they have to become the actual buyers, after some span of time.

Precis

Symbols have a very great propaganda value and play an important role in advertisement. If the symbols are rightly advertised and rightly understood it helps the rational propaganda but if they are wrongly understood, then irrational propaganda stands to gain. Simple folks are incapable of equating the symbol with the things it represents and propagandists take full advantage of this lack of understanding of the people.. Most of the cosmetics which are nothing but wool fat and water beaten up into. emulsion are sold at exhorbitant rates with the help of commercial propagandists, who instead of talking of the natural virtues of emulsion give it a fancy name and present some fascinating pictures of some attractive females and as such mislead the common man. The manufacturers actually take the advantage of some natural and universal hope and wish of looking beautiful and attractive to the other sex, of fear of being sexually repulsive and by assuring the people of the fulfilment of hopes and promising release from their fears, they sell their products. So in reality the manufacturers sell hope, prestige, good fellowship, brillliant witty conversation and culture. People of course are misled and pay heavy amounts to overcome their fears, fulfil their hopes and transform their illusions and dreams into reality. Rites and pomps of religion also fall into this category of symbols. They are disproportionately impressive and captivating and are responsible for creating and strengthening faith. The beauties of unholiness are also not less impressive and the yearly Nuremberg rallies of Nazis were of this type. Keats' ideas of truth and beauty do not have any place in political and theological propaganda where beauty is attached with nonsense. In commercial propaganda the help of captivating symbols, some beautiful drawings and photographs, is taken as these appeal to the masses whose capture is their only aim. Children being ignorant, unfamiliar with the ways of world fall into their trap easily. It is easy and extremely profitable to catch them young as their critical faculties are not yet developed and after some time they

have to grow up, earn and buy the products of Industry.
(341 words)

Suggested Title

(i) Commerical value of symbols
(ii) Symbols and propaganda.

EXERCISE 7

The career of a civil servant is not one which appeals to the man of ambition, in the popular sense of the term. The majority of men, at any rate, compromise in their choice of career between ambition and security. Reasonable—some say unreasonable—security the civil servant certainly has.. He is spared the kind of anxiety which too often becomes the destroyer of contentment in many other walks of life. There is no 'boss' to dismiss him in a fit of temper, no practice to lose through ill-health or ill luck, no shareholders to satisfy, no bankruptcy to face through caprices of the market or some uncontrollable turn of events. On the contrary, grave misdemeanours apart, he is assured of an adequate livelihood rising to comfort in a modest style; he can look forward to retirement, with a not ungenerous pension, before he is worn out and in time to enjoy a tranquil evening of life. As for ambition, his lot is, at least not one of frustration: no blank, unscalable walls confront his endeavours. With reasonable industry and ability, he can expect to earn regular promotion up to such limit as his talents merit. The influence he exerts will never be spectacular, but for a good many men there is more attraction in becoming a power behind the throne than in occupying the throne itself, for this is power of a kind which may give great inward satisfaction and may even minister to inward vanity, but without the risk of a neckbreaking fall.

One advantage, once established in fact and still established along with butlers and mothers-in-law in our humorous tradition, the civil servant can no longer hope to enjoy. Formerly he could count on strictly limited hours of duty and on never having to take work home, so that if he had hobbies or literary or artistic interests he could find ample opportunity to pursue them. But it

no longer his prerogative : whatever the failings of the civil servant today, he is certainly not an idler. Work has greatly increased in volume and range, and it can no longer be limited to fixed times; in nearly all departments there are recurrent periods of stress when twenty four hours are hardly sufficient for the day.

In return for the advantages he enjoys, the civil servant is expected to give and with very few exceptions does give in full measure, the qualities of loyalty and discretion. Even the highest of civil servants is expected not to obtrude his opinion unless it is invited, but when it is needed he must give it with complete honesty and candour. If it is not accepted and a policy is adopted contrary to his advice, he must, and invariably does, do his best to carry that policy into effect, however much he may privately dislike it. If it miscarries he must resist the human temptation to say, 'I told you so'; it is still his duty which he again invariably performs, to save the Minister from disaster, even if he thinks that disaster is deserved. This tradition would never have grown if politics had been admitted to the life of the civil servants. The British civil servant is appointed for his general ability, not for political beliefs ; he keeps his post whatever the political party in power, and he has no politics in the office or in public or, indeed, anywhere except at the ballot box. There are, no doubt, as many differences of political opinion among the personnel of the civil service as among any other aggregate of individuals, but it can be said with confidence that private opinions do not affect the performance of their duties by permanent officials whatever political party may be in power. Loyalty of this kind, so vital in the higher ranks of civil service, matters less among the humbler members of the machine. The form of loyalty demanded of them, and, be it said, given more fully than one has any right to hope of average men, is incorruptibility. There are many forms of corruption, and it is too much to suppose that none of them, direct or indirect, has ever found its prey in the British civil service; but such cases are rare enough to be almost negligible'.

As for discretion, an indiscreet civil servant is as much a contradiction in terms as an indiscreet doctor. He does not divulge what comes to him confidentially in the way of duty ; discretion is his second nature. A tradition of this kind is, it would seem, not very difficult to establish, for it is common to a number of professions in which any frequent abrogation of it would soon produce chaos. It easily communicates itself to subordinates. During the recent war a number of important military secrets had, of necessity, to be entrusted to thousands of minor functionaries. Rarely were they betrayed. There are, every year, a considerable number of lesser officials in the Treasury in possession of budget information which would have a high social value as gossip and a still higher market value. Wild horses would not drag it from a civil servant, or whatever degree, except the occasional traitor to his species who is always somewhere to be found among sinful men. (874 words).

Aids to Vocabulary

1. *Fit of temper* —in an angry mood
2. *Caprices of the market* —fancies or changes of market
3. *Misdemeanours* —offence, evil conduct
4. *Prerogative* —unrestricted rights
5. *Obtrude* —thrust forward
6. *Abrogation* —act of cancelling

Points for Precis Writing

1. Civil service as a career has no appeal to very ambitious persons.

2. Most of the people make a compromise between ambition and security and of course civil service offers security even to an unreasonable degree.

3. Civil servants are also assured of good livelihood in service and also after retirement.

4. They are also assured of regular promotion to the level their industry and talents merit.

5. They of course are a power behind the throne, and many a man get great inward satisfaction out of it.

6. Of course they have to do lot of work these days, unlike the earlier days, when they had little work and could afford to pursue their literary or artistic interests.

7. Civil servants are expected to possess the qualities of sincerity and loyalty and most of them do possess them.

8. They are not expected to impose their opinion, but if asked for, they must present that with full sincerity.

9. Whatever their personal opinions they are expected to carry out the orders of the political bosses with all sincerity.

10. The civil servants are appointed for their general ability and not for their political beliefs.

11. They are expected to remain above corruption and leaving out rare examples most of them remain uncorrupt.

12. Discretion is another quality expected from them and they do not betray the nation in this respect.

Precis

Civil service as a career fails to attract very ambitious people. Most of the people of course are prepared to make a compromise between ambition and security and security of course is provided to a civil servant, even to an unreasonable degree. Not only security, the civil servants are also assured of a good livelihood during service and also after retirement. The rise in career is also assured to a particular level which depends upon their talents and industry. Of course they cannot expect to occupy the front seat, they cannot occupy throne, nevertheless they enjoy a kind of power which satisfies many a man. They have to exert a lot unlike the former times when a British civil servant had lot of time at his disposal for pursuing his hobbies and interests. They are expected to be sincere, loyal and above corruption.

They are not expected to meddle with the affairs by putting across their opinion until it has been called for. And if called for they must present it with all sincerity and integrity. And whatever their personal opinions on issue they are expected to carry out the orders of political bosses with all sincerity. The civil servants hold permanent posts and any changes in the political fields do not matter to them. They are appointed for their general ability and merit. They are not expected to indulge in any sort of politics either inside or outside the office. They can exercise it only at the ballot box. They are expected to remain above corruption. Discretion is another attribute that they must possess in ample measure. They are also not expected to leak out any secret information and except for a rare black sheep they come up to all expectations. (About 285 words)

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Exercises with Points and Aids to Vocabulary

EXERCISE 1

The thief who neither knows nor admits that he is a thief seldom comes into court. And this is the most dangerous sort, because the market value of his stolen property cannot be economically assessed; he is the thief of his neighbour's privacy, patience, time, energies and of his very identity. How are such thefts licenced? By the general axiom that man, being a gregarious creature, enjoys, or should enjoy, casual visits from his neighbour whenever he is not ill, or working concentratedly at his trade or profession. He is held to have stored up a certain amount of social pleasantness, and this he must share with his fellow-creatures when they are impelled to call on him by a vague feeling of self-insufficiency—with which they also credit him. Like themselves, he must need 'company'. Thus they are following the conventions of social inter-change: being neither decently interested in his personal problems, nor willing to accept any burden of responsibility towards him. This neighbour-dogma is added to the theory that all aberrations from normal behaviour are 'news' and therefore public property (social pleasantness heightened to social excitement); the person who first secures the news, far from being a thief, is entitled to a reward from the news-hungry public. Indeed, nine out of every ten people are willing to share themselves with the public to a most

generous extent—the hatchet-slayer summons the reporters and asks anxiously : 'This is front page stuff isn't it ?'

Neighbour-dogma is strongly held by country people, for whom any refusal by a newcomer to go further than 'good morning' and 'good evening' when amicably greeted in the shop or post office, constitutes a social danger; and his privacy will be assailed in a hostile, though surreptitious, way. Yet once he has admitted the first caller (the local person) inside the house, his time and energies will be at the mercy of all neighbours belonging to the same social class, who feel entitled to share his humanity. And in the city, where nobody is expected to know even the occupants of the flat above, or the flat below, there is always the State—brusquely presenting itself on the bureaucratic pretext or another, with inspections, demands, subpoenas, and forms to be completed. Such thefts of time and energy are excused on the plea that everyone is a member of the State and enjoys a claim on the attentions of all fellow-members; the assumption of social community being based on that of national community. If a private citizen feels victimized by thievish officialdom, the remedy is held to lie in his own hands as a national or municipal voter. Furthermore, continuous thefts are committed in the name of Business, Politics, Charity—invasions of privacy, draining of energy, wasting of time, legitimatized by an extension of the neighbour dogma. That this organized theft is hardly ever challenged, suggests that few people consider themselves private individuals.

The question of what may rightly be called one's inalienable own, safe from encroachment, grows most confused in the case of private amenities. According to the democratic view, each of us may control his immediate surroundings to reasonable extent, only the too 'particular' people being regarded as freaks and troublemakers. Between one person and another a no-man's-land of property is assumed to exist, over which neither has any special control. And if we dislike the new buildings going up along a favourite old street of ours, the

sole grounds on which we are allowed to protest are those of impersonal artistic taste; though entitled to our private opinion, we can claim no right to be consulted. The favourite old street is 'ours' only in a manner of speaking. Its architectural effect must be regarded as public property subject to our control through the municipal system alone; our personal reactions as individual citizens do not, and cannot, interest this remote and stubborn authority.

Few even of our purely local amenities are protected by law. A successful action might perhaps be brought, on economic grounds, against the planting of a glue factory next door to a tea garden, or of a kennel next door to a hospital for psychopaths. But no remedy can be found against the spoiling of the view from one's rural sitting room by the erection of a gas-works or a neo-Gothic castle. Nor can a neighbour be prevented from raising a tall structure in his garden which will command a view of our own and thus destory its privacy; unless his actions when posted there are noisy, offensive, or menacing. Again, though we may sue a neighbour for stealing flowers from our garden (and recover their market value), we are powerless against him if he steals the affections of our cat by giving it richer food than we choose to give it at home. Actions have been successfully brought against fashion pirates who make surreptitious sketches of new models at private preview; but can a woman prosecute a neighbour who plagiarizes her individual way of dressing and thus steals from her the sense of looking fastidiously like herself? I may sue a publisher for an infringement of copyright, but not a man who tells my favourite story or joke as his own, and thus steals from me the peculiar flavour of wit that is part of my social identity. An inventor may sue a manufacturing company for an infringement of patent, but what remedy have I against an acquaintance who copies the interior decoration of my house and thus steals the dignity of its uniqueness?

Private taste is, in fact, at the mercy of public depredation. If we enjoy a particular view, we cannot prevent its being spoilt, precisely because our liking rests no

taste, not on mere material considerations. It we fancy a particular combination of colours and express it in the decoration of our sitting room, we are powerless to prevent a visitor from imitating what can be described as 'only a matter of taste' : the sensibilities associated with taste being too subtle for recognition in the register of public property. We do not really own the view on which we have bestowed thoughtful choice when we designed the house, and which has played an important part in our local orientation; nor do we own that thoughtfully devised sitting room colour-scheme. We possess no more than a taste for a certain kind of view, or a taste for certain colour scheme. Our consolation must be that this taste cannot be taken from us by even the cleverest of thieves. (about 1,080 words)

Aids to Vocabulary

1.	*Gregarious*	—fond of living in company
2.	*Aberrations*	—deviation from truth
3.	*Hatchet slayer*	—short handled light arc
4.	*Surreptitious*	—made fraudulently
5.	*Brusquely*	—bluntly, rudely
6.	*Subpoenas*	—presence of a person in a court as a witness under penalty
7.	*Kennel*	—a gutter, house for sheltering dogs
8.	*Psychopaths*	—mental disorder
9.	*Plagiarizes*	—makes use of other's thoughts, inventions, writings
10.	*Fastidiously*	—hard to please
11.	*Infringement*	—to violate, to break
12.	*Depredation*	—ravage, to spoil

Points for Precis Writing

1. Just because man is considered to be a gregarious animal his time and energies are supposed to be at the mercy of all neighbours. If he prefers to remain aloof

his behaviour is considered far from normal and people start raising eyebrows towards him.

2. If in the village it is neighbour dogma that does not allow him privacy, in the urban areas that role is played by state in the shape of a number of formalities that a citizen has to complete.

3. Though the democratic view permits each one of us, some right to control our surroundings yet we are helpless if the municipality decides to change the architectural designs of the street buildings.

4. Even our local amenities are not guaranteed to us by law, except on the economic grounds, similarly while the law comes to our help in case someone makes infringement on the copyrights of our writings, but we are helpless if the plan of our interior decoration is copied.

5. The only consolation that can be derived is that none can deprive us of our tastes and sensibilities.

Suggested Title

Society and Individual's privacy.

EXERCISE 2

The danger to the university is all the greater in a country like ours. For here the university is apt to be increasingly subjected not merely to the pressures of a confused nationalism but also to those of caste and linguistic chauvinism. These pressures are manifested in a variety of demands, including the demand for state intervention in order to make the university bend to the strident cry of the mass man. Most of his demands are understandable as an outburst of urges that have for centuries been denied a legitimate outlet by an iniquitous social order. However, explanation is no justification. Each demand may by itself be perfectly reasonable in the abstract. And yet the extent to which it can claim satisfaction, and the manner in which it should be satisfied, will have to be determined by relating it to commonly accepted national objectives and the priorities dictated

by the scarcity of human and material resources. It may happen that on such an examination many of the demands put forward by the new inheritors of power turn out to be against their own long-term interests. The demand for the regionalization of the universities is of this kind.

The core of this demand consists in the insistence that English be replaced by the regional language as the medium of instruction at all stages of university education. The argument advanced in its support is not only plausible, but to a considerable extent valid—provided it were considered in isolation from the multi-dimensional context in which the university has to function in this country. For it is true that for the majority of men, instruction and understanding are both easier in the mother tongue than in any other language. Also, if all higher education is imparted through the mother tongue, diffusion of knowledge and culture can be both rapid and wide-spread. And this is conducive to the growth of democracy, to which we are committed.

To my knowledge these are the only two sound reasons in favour of the regional language as the medium of instruction in Indian universities. And if India were Europe, there should have been no *political* justification for denying the regional language its 'natural' place in the higher culture of the community. But India is not a group of sovereign, unilingual nation states, each having its own political and economic order, its own army and foreign trade, and each free to go its own way, irrespective of the fate of the others unless it affects its own interests in an adverse manner. India is a multilingual federation of more than a dozen linguistic units, none strong enough to develop or even survive as a free community, except as part of a single modern polity. At the same time, each group is morbidly zealous of its own language, so much so that even all-India parties have not been able to take up an unequivocal position on issues involving linguistic passions.

In a situation like this, the regionalization of the university would mean a permanent set-back to the process

of national integration. It would result in the splintering of the country's elite into so many linguistic groups, rendered immobile beyond their own region for lack of a sufficiently developed medium of communication that is equally accessible to all. No society can develop as a cultural unit unless its elite shares the same traditions and draws sustenance from the same pool of experience. In pre-British days Sanskrit provided for centuries such a common bond to it all over the country. With the founding of the universities, English took its place and led to the emergence of a new elite which still guides the destiny of the nation at least at the national level. Once English is replaced by the regional languages in the universities, it will merely be a matter of time before this elite disintegrates, leaving a vacuum in the country's life that no amount of rhetoric can fill. Standards of efficiency will inevitably go down in administration, industry, the professions and even in the universities themselves. Regionalization would make it impossible for us even to catch up with the rest of the world in the fields of knowledge and technology. It would thus condemn India permanently to the position of third-rate nation in both the economic and cultural fields.

The usual reassurance on this score lies in the hope that if Hindi is developed as a national language, in the course of time it will take the place of English without any deterioration of standards or a disintegration of the intellectual leadership of the country. This, however, is an extremely fallacious argument. For one thing, Hindi is not acceptable to nearly forty-five per cent of the Indian people—and whether one likes it or not, one must take this fact into account. Secondly, except for the statistical fact that Hindi is understood by about forty-two per cent of the population, there is nothing to recommend it on grounds of intellectual viability. This, otherwise, might have partly justified its imposition. Nor would translations serve to compensate for the deficient development of Hindi as of any other Indian language. (861 words) *(Asst. Grade, 1974)*

Aids for Vocabulary

1.	*Iniquitous*	—wicked, unjust
2.	*Strident*	—loud in sound
3.	*Morbidly*	—sickly, unhealthy
4.	*Splintering*	—to split into small pieces
5.	*Sustenance*	—support
6.	*Rhetoric*	—elegance and force in writing

Points for Precis Writing

1. In a country like ours universities are bound to be subjected to different sorts of pressures, which ultimately may prove harmful. The demand for the regionalization of universities is of this kind.

2. The main demand brought forward is the replacement of English by regional languages. This demand has certain good points in it.

3. But the situation in our country does not permit the regionalization of the universities, because of language controversies.

4. Regionalization of the universities would mean a permanent set back to the process of national integration. It would make it impossible for us to keep our knowledge and technology up to date.

5. The assurance that Hindi would ultimately be able to take the place of English does not have much ground.

Suggested Title

(i) Regionalization of Universities

(ii) Harms of Regionalization of our Universities.

EXERCISE 3

I propose to deal with what seems to me the most universal and distinctive mark of happy men, namely, zest.

Perhaps the best way to understand what is meant by zest will be to consider the different ways in which men behave when they sit down to a meal. There are those to whom a meal is merely a bore; no matter how excellent the food may oe, they feel that it is uninteresting. They have had excellent food before, probably at almost every meal they have eaten. They have never known what it was to go without a meal until hunger became a raging passion, but have come to regard meals as merely conventional occurrences, dictated by the fashions of the society in which they live. Like everything else, meals are tiresome, but it is no use to make a fuss, because nothing else will be less tiresome. Then there are the invalids who eat from a sense of duty, because the doctor has told them that it is necessary to take a little nourishment in order to keep up their strength. Then there are the epicures, who start hopefully, but find that nothing has been quite so well cooked as it ought to have been. Finally, there are those who begin with a sound appetite, are glad of their food, eat until they have had enough, and then stop. Those who are set down before the feast of life have similar attitudes towards the good things which it offers. The happy man corresponds to the last of our eaters. What hunger is in relation to food, zest is in relation to life. The man who is bored with his meals corresponds to the victim of Byronic unhappiness. The invalid who eats from a sense of duty corresponds to the ascetic. The epicure corresponds to the fastidious person who condemns half the pleasures of life as un-aesthetic. Oddly enough all these types despise the man of healthy appetite add consider themselves his superiors. It seems to them vulgar to enjoy food because you are hungry or to enjoy life because it offers a variety of interesting spectacles and surprising experiences. From the height of their disillusionment they look down upon those whom they despise as simple souls. For my part, I have no sympathy with this outlook. All disenchantment is to me a malady, which, it is true, certain circumstances render inevitable, but which none the less, when it occurs, to be cured as soon as possible, not to be regarded as a higher form of

wisdom. Suppose one man likes strawberries and another does not; in what respect is the latter superior? There is no abstract and impersonal proof either that strawberries are good or that they are not good. To the man who likes them they are good, to the man who dislikes them they are not. But the man who likes them has a pleasure which the other does not have; to that extent his life is more enjoyable and he is better adapted to the world in which both must live. What is true in this trivial instance is equally true in more important matters. The man who enjoys watching football is to that extent superior to the man who does not. The man who enjoys reading is still more superior to the man who does not, since opportunities for reading are more frequent than opportunities for watching football. The more things a man is interested in, the more opportunities of happiness he has and the less he is at the mercy of fate, since if he loses one thing he can fall back upon another. Life is too short to be interested in everything, but is good to be interested in as many things as are necessary to fill our days. We are all prone to the malady of the introvert, who, with the manifold spectacle of the world spread out before him, turns away and gazes only upon the emptiness within. But let us not imagine that there is anything grand about the introvert's unhappiness.

The forms of zest are innumerable. Sherlock Holmes, it may be remembered, picked up a hat which he happened to find lying in the street. After looking at it for a moment he remarked that its owner had come down in the world as the result of drink and that his wife was no longer so fond of him as she used to be. Life could never be boring to a man to whom casual objects offered such a wealth of interest. Think of the different things that may be noticed in the course of a country walk. One may be interested in the birds, another in the vegetation, another in the geology, yet another in the agriculture, and so on. Any one of these things is interesting if it interests you, other things equal, the man who is interested in any one of them is a man better

adapted to the world than the man who is not interested. (848 words)

Aids to Vocabulary

1. *Invalid* —disabled by disease, weak, feeble
2. *Ascetic* —one who leads a retired life
3. *Epicure* —one who is given to sensual enjoyment
4. *Fastidious* —hard to please
5. *Introvert* —one who turns his thoughts within himself

16

Unsolved Exercises

EXERCISE 1

There are, I think, several factors that contribute to wisdom, of these I should put first a sense of proportion, the capacity to take account of all the important factors in a problem and to attach to each its due weight. This has become more difficult than it used to be owing to the extent and complexity of the specialized knowledge required of various kinds of technicians. Suppose, for example, that you are engaged in research in scientific medicine. The work is difficult and is likely to absorb the whole of your intellectual energy. You have no time to consider the effect which your discoveries or inventions may have outside the field of medicine. You succeed (let us say) as modern medicine has succeeded, in enormously lowering the infant death rate not only in Europe and America but also in Asia and Africa. This has the entirely unintended result of making the food supply inadequate and lowering the standard of life in the most populous parts of the world. To take an even more spectacular example, which is in everybody's mind at the present time, you study the composition of the atom from a disinterested desire for knowledge and incidentally place in the hands of powerful lunatics the means of destroying the human race. In such ways the pursuit and wisdom in the sense of comprehensive vision is not necessarily present in the specialists in the pursuit of knowledge.

Comprehensiveness alone, however, is not enough to constitute wisdom. There must be also a certain awareness of the ends of human life. This may be illustrated by the study of history. Many eminent historians have done more harm than good because they viewed facts through the distorting medium of their own passions. Hegel had a philosophy of history which did not suffer from any lack of comprehensiveness since it started from the earliest times and continued into an indefinite future. But the chief lesson of history which he sought to inculcate was that from the year 400 A.D. down to his own time Germany had been the most important nation and the standard bearer of progress in the world. Perhaps one could stretch the comprehensiveness that constitutes wisdom to include not only intellect but also feeling. It is by no means uncommon to find men whose knowledge is wide but whose feelings are narrow. Such men lack what I am calling wisdom.

It is not only in public ways, but in private life equally, that wisdom is needed. It is needed in the choice of ends to be pursued and in emancipation from personal prejudice. Even an end which it would be noble to pursue if it were attainable, may be pursued unwisely if it is inherently impossible of achievement. Many men in past ages devoted their lives to a search for the philosopher's stone and the elixir of life. No doubt, if they could have found them they would have conferred great benefits upon mankind but as it was their lives were wasted. To descend to less heroic matters, consider the case of two men Mr. A. and Mr. B who hate each other and through mutual hatred bring each other to destruction. Suppose you go to Mr. A and say, 'Why do you hate Mr. B.?' He will no doubt give you an appalling list of Mr. B's vices partly true partly false. And now suppose you go to Mr. B. He will give an exactly similar list of Mr. A's vices with an equal admixture of truth and falsehood. Suppose you now come back to Mr. A. and make a similar speech. The first effect no doubt will be to increase their mutual hatred since each will be so horrified by the other's injustice. But perhaps if you have sufficient patience and sufficient

persuasiveness you may succeed in convincing each that the other has only the normal share of human wickedness and that their enmity is harmful to both. If you can do this you will have instilled some fragment of wisdom.

I think the essence of wisdom is emancipation as far as possible from the tyranny of the here and the now. We cannot help the egoism of our sense. Sight and sound and touch are bound up with our own bodies and cannot be made impersonal. Our emotions start similarly from ourselves. An infant feels hunger or discomfort, and is unaffected except by his own physical conditions. Gradually with the years his horizon widens and in proportion as his thoughts and feelings become less concerned with his own physical state, he achieves growing wisdom. This is of course a matter of degree. No one can view the world with complete impartiality, and if any one could, he would hardly be able to remain alive. But it is possible to make a continual approach towards impartiality on the one hand by knowing things somewhat remote in time or space and on the other hand, by giving to such things their due weight in our feelings. It is this approach towards impartiality that constitutes growth in wisdom.

Can wisdom in this sense be taught? And, if it can, should the teaching of it be one of the aims of education? I should answer both these questions in the affirmative. We are told on Sundays that we should love our neighbour as ourselves. On the other six days of the week, we are exhorted to hate him. You may say that this is nonsense since it is not our neighbour whom we are exhorted to hate. But you will remember that the precept was exemplified by saying that the Samaritan was our neighbour. We no longer have any wish to hate Samaritans and so we are apt to miss the point of the parable. If you want to get its point you should substitute Communist or anti-Communist as the case may be for Samaritan. It might be objected that it is right to hate those who do harm. I do not think so. If you hate them, it is only too likely that you will become

equally harmful and it is very unlikely that you will induce them to abandon their evil ways. Hatred of evil is itself a kind of bondage to evil. The way out is through understanding not through hate. I am not advocating non-resistance. But I am saying that resistance if it is to be effective in preventing the spread of evil, should be combined with the greatest degree of understanding and the smallest degree of force that is compatible with the survival of good things that we wish to preserve.
(About 1,143 words)

EXERCISE 2

It came to Aristotle clearly enough that above all questions of the physical world there loomed the question of questions—What is the best life? What is life's supreme good? What is virtue? How shall we find happiness and fulfilment?

He is realistically simple in his ethics. His scientific training keeps him from the preachment of superhuman ideals and empty counsels of perfection. Aristotle begins by frankly recognizing that the aim of life is not goodness for its own sake, but happiness. For we choose happiness for itself and never with a view to anything further; whereas we choose honour, pleasure, intellect—because we believe that through them we shall be made happy. But he realizes that to call happiness the supreme good is a mere truism; what is wanted is some clearer account of the nature of happiness, and the way of it. He hopes to find this way by asking wherein man suffers from other beings and by presuming that man's happiness will lie in the full functioning of this specifically human quality. Now the peculiar excellence of man is his power of thought. It is by this that he surpasses and rules all other forms of life, and as the growth of this faculty has given him his supremacy so we may presume, its development will give him fulfilment and happiness.

The chief condition of happiness, then, barring certain physical prerequisites, is the code of reason—the specific glory and power of man. Virtue or rather excellence

will depend on clear judgement, self-control, symmetry of desire, artistry of means; it is not the possession of the simple man, nor the gift of innocent intent, but the achievement of experience in the fully developed man. Yet there is a road to it, a guide to excellence which may save many detours and delays; it is the middle way, the golden mean. The qualities of character can be arranged in traits in each of which the first and the last qualities will be extremes and vices and the middle quality a virtue or an excellence. So between cowardice and rashness is courage, between stinginess and extravagance is liberality; between sloth and greed is ambition, between humility and pride is modesty, between secrecy and loquacity honesty, between moroseness and buffoonery good humour, between quarrelsomeness and flattery friendship, between Hamelet's indecisiveness and Quixote's impulsiveness is self control. 'Right' then in ethics or conduct is not different from 'right' in mathematics or engineering; it means correct, fit, what works best to the best result.

The golden mean, however, is not like the mathematical mean, an exact average of two precisely calculable extremes; it fluctuates with the collateral circumstances of each situation ; and discovers itself only to mature and flexible reason. Excellence is an art won by training and habituation; we do not act rightly because we have virtue or excellence, but we rather have these because we have acted rightly; 'these virtues are formed in man by his doing the actions' ; we are what we repeatedly do. Excellence, then is not an act but a habit; the good of man is a working of the soul in the way of excellence in a complete life—for as it is not one swallow or one fine day that makes a spring so it is not one day or a short time that makes a man blessed and happy.'

Youth is the age of excess and extremes; 'if the young commit a fault it is always on the side of excess and exaggeration.' The great difficulty of youth (and of many of youth's elders) is to get out of one extreme without falling into the opposite. Unconscious extremists took upon the golden mean as the greatest vice; they expel

towards each other the man in the middle position; 'the brave man is called rash by the coward and cowardly by the rash man.'

It is obvious that this doctrine of the mean is the formulation of a characterstic attitude which appears in almost every system of Greek philosophy. Plato had it in mind when he called virtue harmonious action; Socrates when he identified virtue with knowledge perhaps as Nietzsche claims there were attempts of the Greeks to check their own violence and impulsivensess of character; more truly they reflected the Greek feeling that passions are not of themselves vices, but the raw material of both vice and virtue, according as they function in excess and disproportion or in measure and harmony.

But the golden mean, says our matter-of-fact philosopher, is not all of the secret of happiness. We must have too, fair degree of worldly goods; poverty makes one stingy and grasping while possessions give one that freedom from care and greed which is the source of aristocratic ease and charm. The noblest of these external aids to happiness is friendship. Indeed, friendship is more necessary to the happy than to the unhappy; for happiness is multiplied by being shared. It is more important than justice: 'for when men are friends, justice is unnecessary, but when men are just, friendship is still a boon.' 'A friend is one soul in two bodies.' Yet friendship implies few friends rather than many; 'he who has many friends has no friend,' and to be a friend to many people in the way of perfect friendship is impossible. Fine friendship requires duration rather than fitful intensity; and this implies stability of character; it is to altered character that we must attribute the dissolving kaleidoscope of friendship. And friendship requires quality; for gratitude gives it at best a slippery base. Benefactors are commonly held to have more friendship for the objects of their kindness than these for them. Aristotle prefers to believe that the greater tenderness of the benefactor is to be explained on the analogy of the artist's affection for his work, or the mother's for her child. We love that which we have made.

And yet, though goods and relationships are necessary to happiness, its essence remains within us, in rounded knowledge and clarity of soul. Surely sense pleasure is not the way; that road is a circle. Nor can a political career be the way; for therein we walk subject to the whims of the people and nothing is so fickle as the crowd. No, happiness must be a pleasure of mind and we trust it when it comes from the persuit or the capture of truth. The operation of the intellect aims at no end beyond itself, and finds in itself the pleasure which stimulates it to further operation and since the attributes of self-sufficiency, unweariedness and capacity for rest... plainly belong to this occupation, in it must lie perfect happiness. (1,118 words)

EXERCISE 3

A comparison between the American and the French Declaration on the subject of Equality will help to make clear the meaning of the word. The slave-holding authors of the American Constitution (Alexander Hamilton and his fellows) cheerfully declare that 'all men are created equal.' Taken literally that statement is nonsense. There is far greater difference in the intellectual abilities of men than there is in their physiques. One man is fool, another a genius, one man has administrative, another imaginative capacity; it is unnecessary to labour the point. The idea behind this claim for Equality is more accurately expressed in the French Declaration : All men are born free in respect of their rights, that means that all men are to be treated as equal. The ideal assumption is that there is something saered about the indjviduality of the each person, however humble. Be he rich or poor he is to be regarded as possessing certain inviolable rights. And as the Americans pointed out one of these rights is the pursuit of happiness, i.e., equality of opportunity. The development of modern opinion has been away from the negative 'Let us alone' attitude of the last century towards a 'Give us a chance' attitude.

The idea goes back to the teachings of St. Paul that all men are equal in the sight of God. This outlook was largely responsible for the success of the early Church

among the lower classes of the Roman Empire. A great step in the advance of humanity was taken when it was realized that the son of God was himself a carpenter's son and that His disciples included poor fisherfolk as well as rich lawyers like Paul. The attitude that every individual soul was equally scared never faded from Christian theology but the social conditions of the Middle Ages made it unrealizable in actual fact. In the feudal hierarchy every man was born to a particular station in life and any attempt to pass from one station to another was impossible. In that stage of society the rights of Blood and Inheritance were supreme; they are at last losing their pre-eminence in consequence of modern taxation principles.

From the time of the Renaissance the rigidity of feudal class distinctions began to break down. But the process was very gradual. And we are becoming aware of an equally unpleasant fact, that the pre-eminence of Blood has been supplanted by the pre-eminence of Wealth. Undiluted capitalism produces plutocracy just as feudalism produced Aristocracy.

Before this unwelcome discovery was made, Rousseau had preached the Equality of Man. The idea took strong root in France. According to de Tocqueville, the real cause of the revolution was the demand for Equality not for Liberty; hatred of privilege not desire for self government. But it is noticeable that among the particular rights enumerated in the Declaration there is no mention of Equality—'the natural rights of men are liberty, property, security and resistance to oppression. The authors of the Revolution were by no means communists; they were shopkeepers and peasants who aimed at nothing but security of ownership. They achieved their aim, with the result that there is a far greater measure of economic equality in France than there is in Britain. *La carriers ouverte aux talents* (let the career open to the talents) was the part of the equalitarian creed achieved by the abolition of privilege. The careers of Napoleon and his marshals prove how real was the existence of Equality in this sense. Furthermore the code of Napoleon enfroced Equality by insisting that inherited wealth had to be split up

among all the children in a family and not passed on intact to the eldest child alone. Even so, Equality exists in a very limited degree.

As the century ran its course the more intelligent radicals saw that something was wrong about their favorite theories of Freedom of Contract and Harmony of Interests. Cobden, for example, admitted that State interference was justified to protect working women and children; he realized that such people were not able to look after their own interests. But he strongly objected to Trade unions. John Stuart Mill began as an ardent believer in *laissez faire* and ended on the verge of socialism. In his autobiography he said, 'The problem of the future we considered to be how to unite the greatest liberty of action with a common ownership in the raw materials of the globe and an equal participation in the benefits of combined labour.'

Let us now examine the relation between political Liberty and Equality. Should all the people have equal voting powers? Yes, says Rousseau. No, says Locke, only the propertied members. Burke the founder of modern conservatism agreed with Locke. In the interests of the whole society he said wise men should govern fools. Government should be carried on by gentlemen elected by property owners because those who have a stake in the country have a greater responsibility than those who have none.

Radical as were the Whigs of the Reform era, they were no more willing to enfranchise the whole population than was Burke. When they talked about the Sovereign People they meant what Locke and Burke meant—the middle classes, the wealth and intelligence of the country, the glory of the British name (Brougham). No wonder the Chartists (1841) were enraged and demanded real political equality and universal manhood suffrage.

Thus we see that in the economic sphere Liberty and Equality are irreconcilable. In the political sphere the one was achieved by the logic of the arguments advanced on behalf of the other. Professor Laski has rightly observ-

ed there cannot be democratic government without equality and without democratic government there cannot be freedom. Clarifying the issue Sir William Beveridge has pointed out that 'all liberties are not equally important. The error of the individualists is to treat them as if they were. The essence of Liberalism is to distinguish between essential liberties to be preserved at all costs and lesser liberties which should be preserved only so far as they are consistent with social justice and progress.
(About 1,108 words).

EXERCISE 4

Wars and revolutions have thus far determined the physiognomy of the twentieth century. And as distinguished from the nineteenth century ideologies—such as nationalism and internationalism, capitalism and imperialism, socialism and communism, which though still invoked by many as justifying causes have lost contact with the major realities of our world—war and revolution still constitutes its two central political issues. They have outlived all their ideological justifications. In a world that poses the threat of total annihilation through revolution, no cause is left but the most ancient of all, the one, in fact, that from the beginning of our history has determined the very existence of politics, the cause of freedom versus tyranny.

This in itself is surprising enough. Under the concerted assault of the modern debunking sciences, psychology and sociology, nothing indeed has seemed to be more safely buried than the concept of freedom. Even the revolutionists would much rather degrade freedom to the rank of lower-middle class prejudice than admit that the aim of revolution was, and always has been, freedom. Yet if it was amazing to see how the very word freedom could disappear from the revolutionary vocabulary, it has perhaps been no less astounding to watch how in recent years the idea has intruded itself into the centre of the gravest of all present political debates, the discussion of war and of a justifiable use of violence. Historically wars are among the oldest phenomena of the recorded past while revolutions properly speaking did not

exist prior to the modern age; they are among the most recent of all major political data. In contrast to revolution the aim of war was only in rare cases bound up with the notion of freedom; and while it is true that warlike uprisings against a foreign invader have frequently been felt to be sacred they have never been recognized either in theory or in practice as the only just wars.

Justifications of wars even on a theoretical level are quite old, although of course not as organized warfare. Among their obvious pre-requisites is the conviction that political relations in their normal courses do not fall under the sway of violence and this conviction we find for the first time in Greek antiquity in so far as the Greek polis, the city state, defined itself explicitly as a way of life that was based exclusively upon persuasion and not upon violence. However since for the Greeks political life by definition did not extend beyond the walls of the polis, the use of violence seemed to them beyond the need for justification in the realm of what we today call foreign affairs or international relations, even though their foreign affairs with the one exception of the Persian wars which saw hell as united, concerned hardly more than relations between Greek cities. Outside the walls of the polis, that is outside the realm of politics in the Greek sense of the word 'the strong did what they could and the weak suffered what they must.' (Thucydides)

Hence we must turn to Roman antiquity to find the first justifications of war together with the first notion that there are just and unjust wars. Yet the Roman distinctions and justifications were not concerned with freedom and drew no line between aggressive and defensive warfare. The war that is necessary is just, said Livy; and hallowed are the arms where no hope exists but in them. Necessity, since the time of Livy and through the centuries, has meant many things that we today would find quite sufficient to dub a war unjust rather than just. Conquest expansion, defence of vested interests, conservation of power in view of the rise of new and threatening powers or support of a given power equilibrium—all these well-known realities of power politics were not

only actually the causes of the outbreak of most wars in history, they were also recognized as necessities, that is, as legitimate motives to invoke a decision by arms. The notion that aggression is crime and that wars can be justified only if they ward off aggression or prevent it, acquired its practical and even theoretical significance only after the First World War had demonstrated the horrible destructive potential of warfare under conditions of modern technology.

Perhaps it is because of this noticeable absence of the freedom argument from the traditional justifications of war as the last resort of international politics that we have this curiously jarring sentiment whenever we hear it introduced into the debate of the war question today. To sound off with a cheerful 'give me liberty or give me death' sort of argument in the face of the unprecedented and inconceivable potential of destruction in nuclear warfare is not even hollow; it is down-right ridiculous. Indeed it seems so obvious that it is a very different thing to risk one's own life for the life and freedom of one's country and one's posterity from risking the very existence of the human species for the same purpose that it is difficult not to suspect the defenders of the 'better dead than red' or 'better death than slavery' slogans of bad faith. Which of course is not to say that the reverse 'better red than dead' has any more to recommend itself; when an old truth ceases to be applicable, it does not become any truer by being stood on its head. As a matter of fact, to the extent that the discussion of the war question today is conducted in these terms it is easy to detect a mental reservation on both sides. Those who say 'better dead than red' actually think : The losses may not be as some anticipate, our civilization will survive; while those who say 'better red than dead' actually think : Slavery will not be so bad, man will not change his nature, freedom will not vanish from the earth for ever. In other words the bad faith of the discussants lies in that both dodge the preposterous alternative they themselves have proposed : they are not serious. (1,026 words)

(I.A.S., 1966)

EXERCISE 5

Wars have become fanatical crusades, waged with millions of soldiers, millions of money and million fold multiplied means of destruction and slaughter.

Now these and many cognate nuisances are the result of an educational system, which instead of guiding the natural change from childhood to adolescence and maturity, arrests juvenile development at its most mischievous stage and forces the experienced statesmen to treat the country as an orphanage in which the age limit is fourteen, and the orphans are its mentally defective inmates.

Of course this system, like all other out-of-date systems, does not enjoy complete immunity from change in practice. When the schools are invaded by the successful men of business and the professions they are forced to develop, however reluctantly and contemptuously at first, a scientific side and then a business side and these new sides encroach on the classic routine until it, too becomes only a side and a losing one. Rugby for instance is not what it was a hundred years ago. But the older schooling still prevails enough to make sure that the class enriched by our property system is the one which commands the ruling majority in Parliament, in Upper Division of the civil service in diplomacy; and except when there is a world war on, in commissioned ranks of the fighting services.

The worst of it is that our sincere edücationists are unanimous in pressing everybody to be kept at schools until they are eighteen. This will satisfy the parents who wish their children to be ladies and gentlemen with the manners and speech and class prejudices proper to that condition. But the object of a sane State is to make good citizens of its children, that is to make them productive or serviceable members of the community. The two objects are opposite and incompatible, for there is no advantage in wearing an old school tie if you have to share the social burden of labour and service. If there are no schools available except schools for the poor in which a slave mentality is inculcated and schools for the

rich in which children are trained for a life of leisure, luxury and privilege, or at best a monopoly of commercial, professional and political opportunity which is politely called leadership, then the hasty conclusion is that children had better be kept out of school at all costs and Eton and its like razed to the ground, and their foundations sown with salt.

But untutored ignorance does not make for good citizenship, any system of instruction and training is better than none at all. Old system must go on until we provide a better one. Meanwhile, however, it is clearly no remedy for our present bad citizenship to impose Etonian education on the multitudinous proletariat, including its poor middle class section by scholarships entitling the holders to 'places' at the expensive schools with extension of the age for compulsory schooling to eighteen, and the rest of the ladder to the university. Our Etonian system must in fact die a natural death through the expropriation of its present plutocratic patrons and the competition of a new organisation of the young.

That new system is beyond my powers of planning. It will I fancy develop from the middle class schools in which the pupils are mostly day boys and day girls, dividing their daily lives between the schools and the home. I was a day boy in a school at which there were both day boys and boarders, the day boys, being more numerous, despised the boarders and spoke of them as the skinnies. The boarders were equally contemptuous and scornful.

Now in Ireland a day boy was really only a half day boy, he did not return to school in the afternoon. The school was not inspected nor kept up to the mark in any way by the education authorities: in fact, there was no mark to be kept up to. Lessons were set for me which I had to learn on pain of punishment. But the punishment was not cruel enough to effect its purpose with boys who like me were free enough at home to have something more interesting to do than pouring over unreadable school books; however I was not taught manners, nor class loyalties nor held to any standards of dress or care

of my appearance. Discipline was confined to silence and sitting still, which did not prevent me from carrying on furtive conversations or fights with the boy sitting next, who might be a friend or a foe. I hated school and learnt there nothing of what it professed to teach. All the work of educating, disciplining and forming myself which should have been done for me when I was child I had to do for myself as an adult.

My educational history except for the liberty gift and the musical home is common to the main body of proletarian upstarts and genteel younger sons who, being at least literate, have to conduct the business and politics of this country and its colonies.

Still the day-boy system unlike the Etonian is improvable, the division of a child's life between home and school can be changed, and as the changes take the child more and more from home into school life successive points are reached at which the school takes the place of the family and the teachers of the parents. School welfare work develops until children are secured against poverty, exploitation, domestic tyranny or neglect, and so on, bit by bit, until the school instead of being an infectious penitentiary in to which children are driven to have the three Rs whacked into them, becomes a community in which parents can see enough of their children and children of their parents, to sustain family ties without perpetuating their very serious deficiencies and provides an organized child life that does not now exist at all except in embryo in the Boy Scouts, Girls Guides etc. (989 words)

EXERCISE 6

The dangers which confront our civilization are not so much the external dangers—wild men, wars and the bankruptcy that wars bring after them. The most alarming dangers are those which menace it from within, that threaten the mind rather than the body and estate of contemporary man.

Of all the various poisons which modern civilization, by a process of auto-intoxication, brews quietly up with-

hin its own bowels, few, it seems to me, are more deadly (while none appears more harmless) than that curious and apalling thing that is technically known as pleasure, 'Pleasure' (I place the word between inverted commas to show that I mean not real plesure, but the organized activities officially known by the same name)—pleasure—what nightmare visions the word evokes! Like every man of sense and good feeling, I abominate work. But I would rather put in eight hours a day at a Government office than be condemned to lead a life of pleasure. I would even, I believe, prefer to write a million words of journalism a year.

The horrors of modern 'pleasure' arise from the fact that every kind of organized distraction tends to become progressively more and more imbecile. There was a time when people indulged themselves with distractions requiring the expense of a certain intellectual effort. In the seventeenth century for example royal personages and their courtiers took a real delight in listening to erudite sermons (Dr. Donne's for example) and academical disputes on the points of theology or metaphysics.

Royal personages were not the only people who enjoyed intelligent pleasures. In Elizabethan times every lady and gentleman of ordinary culture could be relied upon, at demand, to take his or her part in a madrigal or a motet. Those who know the enormous complexity and subtlety of 16th century music will realize what this means. To indulge in their favourite pastime our ancestors had to exert their minds to an uncommon degree. Even the uneducated vulgar delighted in pleasures requiring the exercise of a certain intelligent individuality and personal initiative. They listened for example to Othello, King Lear and Hamlet—apparently with enjoyment and comprehension. They sang and made much music. And far away, in the remote country, the peasants, year by year, went through the traditional rites—the dances of spring and summer, the winter mummings, the ceremonies of harvest home—appropriate to each successive season. Their pleasures were intelligent and alive, and it was they who, by their own efforts, entertained themselves.

We have changed all that. In place of the old pleasures demanding intelligence and personal initiative, we have vast organisation that provide us with ready-made distractions—distractions which demand from pleasure-seekers no personal participation and no intellectual effort of any sort. To the interminable democracies of the world a million cinemas bring the same stale balderdash. They have always been fourthrate writers and dramatists; but their works in the past, quickly died without getting beyond the boundaries of the city or the country in which they appeared. Today the inventions of the scenario-writer go out from Los Angles across the whole world. Countless audience soak passively in the tepid bath of nonsense. No mental effort is demanded of them, no participation, they need only sit and keep their eyes open.

Do the democracies want music? In the old days they would have made it themselves. Now they merely turn on the gramophone. Or if they are a little more up to date they adjust their wireless telephone to the right wavelength and listen into the fruity contralto at Marconi House, singing, 'The Gleaner's Slumber song.' And if they want literature, there is the press. Nominally it is true, the Press exists to impart information. But its real function is to provide, like the cinema, a distraction which shall occupy the mind without demanding of it the slightest effort or the fatigue of a single thought. This function, must be admitted, it fulfils with an extraordinary success. It is possible to go on for years reading two papers every working day and one on Sunday without ever once being called upon to think or to make any other effort than to move the eyes, not very attentively down the printed column.

Certain sections of the community still practise athletic sports in which individual participation is demanded. Great number of the middle and upper classes play golf and tennis in person and if they are sufficiently rich, shoot birds and pursue the fox and go skiing in the Alps. But the vast mass of the community has now come even to sport vicariously, prefering the watching of football

to the fatigues and dangers of the actual game. All classes, it is true, still dance; but dance all the world over the same steps to the same tunes. The dance has been scrupulously sterilized of any local or personal individuality.

These effortless pleasures, these ready made distractions that are the same for everyone over the face of the whole Western world are surely a worse menace to our civilization than ever the Germans were. The working hours of the day are already for the great majoritiy of human beings occupied in the performance of purely mechanical tasks in which no mental effort, no initiative are required. And now in the hours of leisure, we turn to distractions as mechanically stereotyped and demanding as little intelligence and initiative as does our work. Add such leisure to such work and the sum is a perfect day which it is a blessed relief to come to the end of.

Self poisoned in this fashion, civilisation looks as though it might easily decline into a kind of premature senility. With a mind almost atrophied by lack of use, unable to entertain itself and grown so wearily uninterested in the ready-made distraction offered from without that nothing but the grossest stimulants of an ever increasing violence and crudity can move it, the democracy of the future will sicken of a chronic and mortal boredom. It will go perhaps the way the Romans went, the Romans who came at last to lose precisely as we are doing now, the capacity to distract themselves; the Romans who like it, lived on ready-made entertainments in which they had no participation. Their deadly ennui demanded ever more gladiators, more tightrope walking elephants, more rare and far fetched animals to be slaughtered. Ours would demand no less; but owing to the existence of a few idealists, doesn't get all it asks for. The most violent forms of entertraintment can only be obtained illicitly; to satisfy a taste for slaughter and cruelty you must become a member of the Ku Klux Klan. Let us not despair, however, the force of a boredom clamouring to be alleviated may yet prove too much for the idealists.

(1,129 words) *(J.A.S., 1964)*

EXERCISE 7

Different epochs need different virtues; or perhaps it would be truer to say that the composition of the alloy, from which human life is forged, varies in each stage of civilization. It is reasonable todescribe our age as the age of science ; taking that word not in the narrow connotation which it bears to day but in the Latin sense of knowledge an age which in all departments of life, social and political as well as physical, increasingly tries to base itself on knowledge. If so the virtue which it needs most is truth. Without that it can no more hope to endure than a bridge whose construction disobeys the laws of mechanics. And this platitude brings me to my subject.

Here you will demand that I should define truth. Not being a philosopher, I shall not attempt such a task. What puzzled Plato, baffles me, and, anyhow I am not dealing with truth in the sense in which he used the word. I mean by it that veracity which does its best to tell the truth, the whole truth and nothing but the truth, where it is uncertain confesses to uncertainty, where it lacks knowledge does not pretend to it; which is candid and frank, takes no unfair advantage in argument, is careful not to misrepresent an opponent or to ignore the strength of his case and the weakness of its own.

Is truth in this sense the virtue as well as the need of our times? In the field of physical science the answer is yes. There we have conquered the temptation to let our passions or desires distort reality and ask only to see things as they are. But when we pass from microbes to men, things are very different. In scientific work mis-representation or suppression of facts is rare. No one could say as much of writing on political or social questions; here we find ourselves in a different world ruled apparently by different principles where the law of veracity may be admitted but is habitually broken. Indeed, of recent years it has not been admitted even in the two largest countries in Europe—Germany and Russia. In

Russia we have a secular version of the mediaeval church. The citizen may criticize details but he must keep his mouth shut about the higher policy. The communist postpones liberty of thought to a scheme of human happiness. No doubt interference with free speech is not the same as falsification of facts. Liberty is not truth and its denial is not identical with falsehood. But in effect liberty is essential to truth and liberty is refused in order to set propaganda free.

I do not know enough of serious studies on political and social questions to say how far what I have called the principle of variety prevails in them. I imagine that in general it does so though I can think some academic writers on politics who could not honestly claim to comply with the oath administered to witnesses in the law court and I have heard respectable people say that history is uninteresting if it is impartial—as if truth were dull. But passing outside academic circles, we are apt to find ourselves in a waste land, where truth if recognised as a possible ideal is not a major pre-occupation. On controversal issues we do not expect to hear from all politicians or all journalists an impartial statement, which conceals nothing and does justice to opponents.

To say this is not to fall into a defect common and dangerous in democratic societies—that of denigrating their governors. Politicians and journalists are made of as good clay as other men but their occupation exposes them far more to a weakness to which all men are liable. Consider the class called intellectuals, whose name suggests that in them we find the intellect dominant and the virtue of the intellect fully developed. Consider the New Statesman, organ and product of the class. Consider a typical respresentative of the class, Shaw, the fallen angel of the age, who could have told the truth and has not. Or consider Wells, who was thought, or at least thinks himself, a representative of the scientific spirit but who has no trace of the patience and objectivity which make it a, bundle of emotions and prejudices and admirable gadfly, a disastrous guide. All these

are intellectuals in the sense that they have intellects and use them but they did not use them for the prime purpose for which intellect exists—to discover the truth. Yet these were held by the generation, and not only by the half educated in it, to represent progressive and enlightened thought.

I do not think any one will question the justice of these criticisms. In personal relations varacity is, if not the universal practice at any rate an accepted rule of conduct; we are shocked if others break it, ashamed if we do so ourselves. But in controversy on social and political problems our standards are very different. There are politicians and publicists who take a licence in this field which they would never allow themselves in personal relations ; though if we must depart from the truth it is less disastrous to do so in private than in public life. For apart from any normal question—inveracity in political and social controversy is such an obstacle to progress, it prevents our ascertaining the facts; it hinders common action. A man does not help the country to find the right road by throwing dust in people's eyes, and in the process some dust is apt to find its way into his own. It is hard enough to find the truth any how; it is not made easier if a large number of people are trying to conceal it. There are many obstacles to political and social progress but a chief one is what I have called inveracity. We hear a good deal today about the need of improving the physical health of the nation. Let us, to this admirable campaign add one for improving the health of its intelligence and see what we can do to extirpate a major disease of it and so acquire healthy minds.

Have we any special conditions or institutions which may breed or foster indifference to truth and which we could remove or alter? I think that we have such institutions, but I am not clear how we could alter them. Dibelius an acute critic stresses the element of falseness and unreality in our parliamentary system, the sham fighting in it, the tendency to dress a personal or party combat in the cloak of great principles; to make promi-

ses which can never be carried out; to attack a policy or measure nominally on its merits, in fact because the other party puts it forward and indeed the doctrine that the duty of His Majesty's Opposition is to oppose, if practically useful, is intellectual dishonesty. We should allow some weight to this criticism.

The party system has double effect. It encourages and almost demands that each party should misrepresent the other. But the mere fact of debate is a check on misrepresentation. If it goes too far it exposes itself and discredits its authors. The dictator on the other hand can lie almost without limit; he lies to a silent people; no voice is raised in protest or criticism; he is free to delude his nation and in the end may delude himself. Politicians would not probably agree with Socrates that the uncriticized life is not worth living but Parliamentary government saves them from that life, and they and we are better for it (1,271 words)

EXERCISE 8

The strict repression of all feeling carries with it very strong psychological reactions; prevented from having his say, the most foolish young enthusiast who could be laughed out of his views in a week or so if he were granted the privilege of free discussion, begins to harden, like metal poured into a mould; he becomes a potential martyr, and no danger is too great for him so long as he can strike a blow at the monstrous thing that is oppressing him. On the other hand persons who delight in cool reason and abhor fanaticism, who tend towards the comic view of life have a contempt for the absurd panics and the clumsy preposterous methods of such governments. Their weapon against the army of police and its masters is their bland baffling irony. By temperament they are usually inclined to support law and order, and, unlike the born rebels and enthusiasts they prefer a tolerable state in the hand to two topias in the bush; but a stupid policy of repression and persecution on the part of their rulers soon puts an end to their loyalty. And as they

are generally men with uncommon qualities of mind who often take to writing, they are very dangerous opponents, for no government, for all its host of bayonets, can extinguish the sly laughter they invoke.

Every persecuting power that endeavours to crush liberty of thought, that will not allow free speech, raises up these two enemies and is eventually, by them destroyed. It is good natured government that tolerates its cranks and temperamental rebels and takes care to keep the wits to its own side which survives. Walpole was never so great a stateman as when he refused to persecute, thereby maintaining his own easy superiority, winning moderate sensible men everywhere and maddening his more determined opponents. An increasing intolerance among governments is one and not the least, of the evils brought about by the war. We in England too, have fallen, we have hardened our hearts (and softened our heads) with the rest. When we held out our hands to everybody and were unsuspecting, and tolerant, no doubt we were sometimes the easy prey of rascality, and it may have been foolishness on our part ; but it was the kind of foolishness that brought us a host of friends. England became the home of great exiles. The new and very different kind of foolishness into which we are falling will not bring us any friends.

It is not pleasant to read, as I did the other day, a description by an intelligent and witty foreigner, a woman, of a stupid and high handed action on the part of our military authorities abroad, who treated a harmless authoress as if she were a desperate criminal ready at any moment to wade in blood instead of ink. It is not pleasant to see our fellow countrymen being turned into the police of melodrama and comic opera who see spies in every bush and bombs in every hand-bag.

Yet with us, free speech, regarding purely as a safe political policy, has been very successful. If a man can express himself in violent words he is usually in no great hurry to accomplish violent deeds. The Sunday afternoon performance in Hyde Park where everyone from

the Creator to the chairman of a local committee, is steadily denounced by somebody has saved us from a great deal. We might have heard machine-gun bullets rattling down our streets now, had it not been for these popular forums.

If I were a despot even though I knew my territory was crammed with fanatical revolutionaries, I would not repress freedom of speech. Indeed, I would encourage it. I do not mean that I would do it simply out of deference to the principle of free speech; but as safe policy in order to keep myself in power. I would have little forums specially constructed in public places, where any man could go and say what he wanted. Special policemen would be detailed to show the audience to their places, to assist the speakers in any way, and even to lead the applause. The lank-haired young men who denounced me as a tyrant would do so on my specially constructed platforms, before the courteous smiling officers of my forces. When they had become thirsty denouncing the government they would find at their elbows a glass of distilled water placed there for their convenience by that very government. But I would go further than that. I would have a certain number of officials from my Department of Education, bland, polite, faintly superior persons (specially imported from Oxford, if necessary) told off for the duty of attending such meetings and helping the speakers by giving them a criticism of their manner and style. Any revolutionary orator able to pass a fairly elementary examination would be coached free of charge by my Education Department so that a man at the very climax of his speech when he was prophecying disaster to the bloated tyrant, might often find himself looking into the face of his old tutor from the State Department nodding approval from the front row. No man would be punished for his political opinions or rather for openly expressing these opinions—but an orator who persistently mixed his metaphors or never tried to furbish up his rhetorical finery from one end to the other, might be told to report on one of the Educational Offices, where he might be gently chided.

Though I myself, the Benevolent Despot, would not go so far as to write revolutionary letters to the newspapers, I would certainly pay occasional visits to my little forums, beam upon the orators and graciously acknowledge the salute of their audiences. And instead of keeping up an enormous army of secret police I would spend the money pensioning off the wits in the country. Instead of subsidising a solemn newspaper, which everybody would know to be simply a government organ a thing to be laughed at, I would subsidise the chief of comic papers in the country for people would not care whether it was a government organ or not, so long as they could laugh with it. The political significance of a good comic paper is hardly realized even yet, except by the journalists themselves and one or two of the leading politicians. Punch, whatever its editors may declare, has always had a side (though not always in the same one : it began its career with Radical prejudices) and has always been worth innumerable votes to that side. Were I a despot as I say I would take care that my country's Punch was on my side and although free speech would be everywhere encouraged and no man arrested for expressing violent opinions, what with the comic journalists and artists the government forums with their polite uniformed attendants, visiting officials from the Education Department and tutors of oratory. I am certain that no revolution would ever dislodge me from my throne. The ordeal by laughter would be too much for my visionaries, who would cry for solemn martyrdom—but never get it. (1,298 words) *(I.A.S., 1962)*

EXERCISE 9

A friend of mine wrote to me the other day that the 'sceptre has passed from literature to science'. He is of course a man of science himself. And it seemed rather strange that he should use such a very literary phrase to express his triumph. t would have been more appropriate if he sent me an e juation. I should not have known what the equation mea it. Perhaps that was the reason why he sent me a metaphor instead.

While I pondered his phrase it began to look to me like a barefaced contradiction in terms and I wondered what kind of an equation would adequately express his satisfaction that literature had at last to play second fiddle to science. Even if an equation could be discovered with the proper nuance of 'I told you so' what would be the pleasure for him I did not appreciate it? No enemy is stronger than one who does not know he is beaten. And, to compare large things with small, would not the effect upon literature of the victory of science be precisely the same as the effect upon me of defeat by an equation I could not understand? Literature may be shorn of its purple, but if there is no little boy to call out that the Emperor is naked, who will be the wiser? If noboby knows who will care.

Nevertheless, since my friend is a brilliant man, I have done my utmost to extract a meaning from his phrase. I am sure that he means something more than to make my flesh creep. My flesh refuses to creep, but I want to know what he means. I suspect that his metaphor was badly chosen, and that he would have done better with two sceptres instead of one. Probably he meant that literature and science each had a sceptre, but the sceptre of science had of late become heavier and more imposing than the sceptre of literature. Literature now rules a little kingdom while science rules a big one. But the kingdom of literature has certainly, not been incorporated into the kingdom of science, nor is it likely to be. You might as well as try Boyle's law to a bookcase.

But even if we take my friend to mean that science has now become a more important activity of the human mind than literature, is he saying more than that Boyle's law is more valuable than a bookcase? And is not that a judgement without import as the logicians say? Is he not like a man who insists on comparing the values of logarithms and love? And if we suppose he means only that at the present time abler minds are engaged in scientific discovery than in literary creation—a question exceedingly difficult to judge—the issue is not affected. Quite possibly our bridges are better built than our poems

nowadays As Socrates would have said our bridges have more of the goodness of bridges than our poems have the goodness of poems. But that does not mean that a bridge is more important than a poem, or poem than a bridge.

I suspect that what my friend has in his head is that the Einstein theory is discovery of supreme philosophical importance; and that this will have a determining influence upon the future evolution of literature.

It is quite true that scientific theory does have an influence upon literary creation. But it has to be translated into emotional terms. In order to effect literature it has to effect our attitude to life. The theory of Natural Selection, emotionally interpreted as handing man over to the play of blind and uncontrollable forces, certainly gave a pessimistic tinge to the literature of the nineteenth century. The Copernican Revolution no doubt contributed to that emphatic isolation of the individual which is the beginning of modern romanticism; but we cannot say that the literature of the nineteenth century is either more or less important than Darwinism or the Copernican Revolution. There is no means of comparing them. What we can say is that the literature may wear better. Even those two scientific theories have been exploded, as we are told they are being exploded now, the great books created by minds coloured by them will remain fresh and valuable as ever.

For the truth of the matter surely is that there are very few emotional attitudes towards life which a man can truly and instinctively hold. He may believe life is painfull, and he may believe it is glorious and splendid; he may confidently hope, he may continually despair; he may alternate between hope and despair. What his attitude will be, is determined by many things, heredity, his personal destiny, and to some degree by the scientific theories that obtain in his lifetime. A scientific theory which directly affects his hope of long life of immortality is better thing to colour his mind and gives a twist to his sensibility. He becomes, if he is a writer, differently interested in life. In so far as either the

Einstein theory or the modern biology opens up new vistas of the significance of duration of human life, they will determine a change of tone in literature. Possibly the pessimism which still hangs about us like a cloud will be dissipated for a season. But it will return simply because it is an eternal mode of the human spirit. And it may be dispelled without the cleansing wind of science, because optimism also is a natural mode of the human spirit.

Literature changes tone in obedience to these modes. But its substance is unchanged for that is based on a delighted interest in human life and destinies. Science has no power over that interest ; which is a gift of gods like the genius of communicating it. When the man of science has power to determine or to change the structure of our minds, then literature may begin to fear him. By that time ordinary men will bear him also and there will be a massacre of biologists. But till that day science can do more to literature than to help to decide whether its vision of life shall be tinged with pity or happiness, resignation or confidence.

This may equally be decided by the indifference of the writer's mistress or his happiness in love. Science is only one of the things which colour the glass through which the writer looks at life ; at present it can neither give nor take away the gift of seeing clearly through the glass ; neither can it increase nor diminish the pressure of those who take delight in what the writer can show them. The sceptre of science may be the more majestic. Besides its massy steel, the rod of literature may appear slight and slender. We do not expect a magician's wand to look otherwise. (1,161 words) *(I.A.S., 1961)*