

individual nations, future relations between states must be based on that order and good will between men which constitutes peace on earth.

I have suggested that the idea of peace implies the pursuit of reason between men and nations. I suggest further that the pursuit of reason or peace is natural to man, not in the sense that he unfailingly pursues it, but in the sense that he fulfills his nature in this way. Pope John wisely pointed out that the laws governing man are not the same as those governing the universe, yet both are natural. The intervention of freedom introduces contingency into human life, as it produces the possibility of success and failure, virtue and vice, peace and disorder. It is as natural for man to be free as it is to be reasonable. It is also natural for him to be peaceful.

... virtue and
vice, peace and
disorder.

Because these remarks are in the tradition of natural law, it is well to conclude them with an allusion to what Thomas Aquinas called the "three precepts of the natural law." The first inclines man to survive and endure, along with all living beings. The second inclines man to reproduce his kind and provide education for his children. The third, a specifically human inclination, moves man to know the truth and live in society.

I suggest that the *Pacem in Terris* Convocation has shown that mankind is moving more steadily and surely toward the realization that he must survive than toward his other inclinations. Until he educates himself and his children in the ways of peace, the opportunity for seeking the truth and living in society may be denied him.

Fear of the Lord may be the beginning of wisdom, but mere fear for human survival is not a good start toward peace. Our common humanity and hope for an ordered peace is a more promising beginning.

The Convocation initiated a dialogue on the requirements of peace at every level of man's nature, and its precepts for peace were frequently those of natural law. It made clear that, of all the requirements for peace, none is more important than the understanding of it. In the last half of this century, in the new world heralded by *Pacem in Terris*, the Convocation began anew the search for peace. And though it may have revealed how little we think of, and know about, peace, because it brought men together in reason and in hope, it brought also its measure of peace.

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Terence Prittie

LONDON: *Struggle Over The Schools*

London

by
Terence
Prittie

"No women in the whole world are so easily seducible as the wives of Public School men."

This curious generalisation, which appeared recently in the London far-left-wing weekly the *New Statesman* requires some explanation for anyone who is not British.

The British Public Schools, to start with, are not "public," but private and independent of the free State educational service. It costs money, often a great deal of money, to send sons to them. Therefore, the phrase "Public School men" is used sourly, out of the corners of their mouths, by the far-left-wingers of the British Labour Party. To them it is redolent of privilege and power, class-consciousness and class-distinctions.

There are around 200 Public Schools in Britain, with roughly 120,000 students between the ages of 13 and 19 (Eton, one of the largest, oldest and best-known, is one of the very few which encourage parents to send their sons there before their thirteenth birthday). Most Public School boys are "boarders," living divorced from their homes and families for rather more than two-thirds of the year, coming home for roughly five weeks at

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the new facts brought out about auto seat belts at The Stapp Car Crash Conference. Betty was tremendously interested in what college presidents had to say about the point of a college education for women.

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Christmas, three at Easter, and eight in the summer and early fall. But around one-third are "day boys," who set out from home early in the morning and get back only for supper.

There is a dry-as-dust definition of the Public Schools which, to merit that title, have to send their Headmasters to the "Headmasters Conference." They must have:

The degree of independence required of both Headmaster and Governing Body.

The requisite number of boys over 13 years of age.

The requisite number, in proportion to this, doing post O-level work (a reference to examinations taken around 15 and 16).

The requisite number of graduates from the School in British Universities.

The State can inspect the Public Schools and can, in theory, close them down if their standards are insufficient. This simply does not happen, since their standards are high. Public School boys enjoy obvious advantages over the six and a half million in the State's elementary and secondary schools. They can stay at school up to the age of 19, instead of leaving—as usually happens in State schools, by their 16th birthday. There are 14 or 15 pupils to a teacher, against 29 in State elementary and 19 in secondary schools. Their teachers are good and generally have university degrees. They have time to study boys' characters as well as their work, and their thrice-yearly "reports" are often trenchant, humorous and revealing little essays, written in excellent English.

Of course, it costs something to belong to this élite. The fees at Eton are around \$1700 a year. At the extreme other end of the scale are the 1000 day boys of the King Henry VIII School at Coventry, where the fees are only \$230. Remembering how much lower incomes are in Britain (a bank-clerk may earn only \$2000 a year, or a barman only \$2700), it is understandable that only the comparatively prosperous can send their sons to Public Schools. Even then, there may be no room for them; boys are entered for Eton at birth, and with no certainty of getting a place there twelve and a half years later. Plenty of girls have been entered, before birth, for Eton, and parents have had awkward explaining to do after the happy event. Most Public School entry-lists are full up to the late 1970's.

It is not unnatural that the Public Schools arouse resentment. Some of it, certainly, is fatuous as well as being vengeful. Thus the *New Statesman*:

"Orwell's '1984' is probably the best insight into the nature of Public School life."

"That stuff about freedom of choice is irrelevant; it only means freedom to purchase privilege. Eton is admirably designed to be even more of a museum."

"It almost beggars belief that a social class can send its children away from home to live in the society of one sex, to eat often bad food in miserable surroundings at a high fee."

Far more sober was the Fabian Society pamphlet, claiming that a Public School education "sets children on the road to power and influence." Indeed, this can hardly be denied, given the addition of the single word "often." Leaders in British industry, in politics, in the fighting services, in trade, banking, and education itself are usually Public School men. They reach their positions by virtue of brains and personality, but they are helped by "knowing the right people." To be an Old Etonian is to belong to a useful club whose members are very ready to help one another if they can.

The Labour Party is sworn to destroy the Public Schools in their present form. The present Minister of Education, Anthony Crosland (needless to say, a Public School product himself!) outlined Labour's plans in his book, *The Conservative Enemy*, published two years ago. Twenty-five percent of the places in the Public Schools are to be given to State-aided, non fee-paying pupils, in the course of the next five years. This proportion should be stepped up gradually to 100 percent, for the final aim should be to spend exactly the same amount on the education of every child in the country.

In the meantime, Crosland wants tuition fees at Public Schools abolished, and charges for board and lodging to be subjected to an individual means-test. In the final analysis, freedom of choice of a school would be abolished; children would be "directed" to schools of the State's choice. Tradition and family associations would be buried along with privilege. The Public Schools as such would cease to exist for, Crosland maintains, "they are the greatest single cause of stratification and class-consciousness in Britain today."

The Labour Party has a big struggle on its hands. Left-wingers can write: "Public School boys seem to find it difficult to comprehend the hysterical rage, the inarticulate fury, that the existence of independent fee-paying schools can inspire . . . it is rage against injustice." But the majority of people in Britain cannot work themselves up into tantrums on this subject. To them Public School men are people who speak what is to them a strange "Oxford-English," who often dis-

... post
O-level work ...

... a barman
only \$2700 ...

play a gift of leadership—in peace as well as in war—and who are by way of having a fairly strict code of conduct which they often break. For a social élite, they generally appear to have few social inhibitions. As Hilaire Belloc pointed out, neither rich nor poor are socially over-conscious. But,

*"The people in between
Look underdone and harassed
And out of place, and mean,
And terribly embarrassed"*

The 16-year-old Lord James Beauclaerk ran away from Eton in January 1965, not because of the food, but because of the discipline. The Public Schools produce a tough as well as privileged upbringing. Labour's attack on them will produce tough reactions—perhaps the biggest social struggle in Britain of this century.

This struggle will take time to get fully under way. For the Minister, Mr. Crossland, will work circumspectly towards his objective, by negotiation at first and by legislation afterwards. Negotiation has begun and one of the oldest Public Schools, Marlborough, has just offered to take 20 State-subsidised boys from the nearby town of Swindon—as from next September. The Labour Government's programme is under way.

LETTERS:

Herzog on Bellow

Sirs:

"The unbearable Maxwell Geismar" more or less sums up the feelings of this observer of the literary scene. Mr. Geismar's piece on Saul Bellow in the March issue is really too much. It is one thing for a critic to be an independent spirit, excoriating the bland generalizations and special pleadings of one establishment or another. It is a wholly different matter when a critic becomes a self-conscious maverick, going against the grain because he feels that the pose becomes him. Geismar was once an interesting, responsible critic and literary historian who could be counted upon to go his own way. His recent performances have been resoundingly poor, with the Bellow article a case in point.

Geismar is a professional, no doubt about that. He sets us up for his "outré" attack on Bellow by demonstrating at the

outset that there are plenty of things that suit him just fine. He isn't one of those unreasonable people who don't accept anything—not him. He enjoys Curtis Zahn, and Jakov Lind, among others. What a catholicity of appreciation—I suppose that's the expected response. But Bellow—well now, how about "the great literary scandal of the year." Geismar goes to work on *Herzog* with a combination of innuendo and free association. He tells us that last year, Mary McCarthy's *The Group* had the same overall reception as *Herzog*, which is, besides being irrelevant, absolutely absurd. No critic of any stature claimed more for *The Group* than that it was one of the year's important novels, which it may not have been. Those who have applauded *Herzog* have seen it as the major work of this country's major novelist. That is a different sort of thing entirely.

... his sleazy
citation ...

Geismar then conducts a survey of carefully chosen periodicals which contained favorable reviews of *Herzog*. The innuendo is apparent in his sleazy citation of Philip Rahv's favorable review, Geismar referring to Rahv as "that eminent Jamesian." Geismar doesn't feel compelled to make his connections explicit. You see, those who admire Henry James are naturally depraved intelligences. So reasons Geismar. The fact that Bellow could appeal to Rahv immediately established Bellow as a sop. Oh well, such travesties of critical integrity are really minor compared to Geismar's more extended treatment. Geismar simply demonstrates that he doesn't know what *Herzog* is all about. I am astonished that he claims to have read it. If there is one thing that Bellow's book is not, it is nihilistic. Geismar sees it as "sheer nihilism," which should not serve to condemn the book anyhow. Actually, *Herzog* represents a great deal of suffering, but it is purposeful suffering. *Herzog* develops in the course of the novel. His understanding of his problems as largely self-determined is a gradual enlightenment gleaned by imaginatively watching himself banging his head on the wall to no avail. He does not deny the validity of man's perpetual struggle to come to terms with himself and his milieu. Is it nihilistic for *Herzog* to declare, at the very end of the novel, that he is "pretty well satisfied to be, to be just as it is willed, and for as long as I may remain in occupancy." Geismar's assertion takes on the color of pure wilfulness and arrogant disregard of his professional obligations.

... "sheer
nihilism" ...

It would require considerable space, and considerable effort, to discuss *Her-*