

# Competitive English Précis & Composition.

## ■ Practice Exercise

The first essential feature of civilization is fore-thought. 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 civilized 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. This is to say that 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.

■ Practice Exercise



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"A Civilized Nation is Bred By Fore-thought"

Fore-thought is an important component of a civilization. By it, one can differentiate a civilized nation from a less-civilized one.

It is measured by the present struggle involved in an action, and the future gains from it.

Also, collective fore-thought and individual fore-thought are not similar. In collective fore-thought, the present pain is <sup>bears</sup> by one and the future generations enjoy the gains from it.

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## • Practice Exercise

I was a firm believer in democracy, whereas he (D. H. Lawrence) had developed the whole philosophy of Fascism before the politicians had thought of it. "I don't believe," he wrote, "in democratic control. I think the working man is fit to elect governors or overseers for his immediate circumstances, but for no more. You must utterly revise the electorate: The working man shall elect superiors for the things that concern him immediately, no more. From the other classes, as they rise, shall be elected the higher governors. The thing must culminate in one real head, as every organic thing must-no foolish republics with no foolish presidents, but an elected king, something like Julius Caesar," He, of a course, in his imagination, supposed that when a dictatorship was established he would be the Julius Caesar. This was the part of the dream-like quality of all his thinking. He never let himself bump into reality. He would go into long tirades about how one must proclaim "the truth" to the multitude, and he seemed to have no doubt that multitude would listen. Would he put his political philosophy into a book? No in our corrupt society the written word is always a lie. Would he go in Hyde Park and proclaim "the Truth" from a soap box? No: That would be far too dangerous (odd streaks of prudence emerged in him from time to time). Well, I said, what would you do? At this point he would change the subject Gradually I discovered that he had no real wish to make the world better, but only to indulge in eloquent Soliloquy about how hard it was. If anybody heard the soliloquies so much the better, but they were designed at most to produce a little faithful band of disciples who could sit in the deserts of New Mexico and feel holy. All this was conveyed to me in the language of a Fascist dictator as what I must preach, the "must" having thirteen underlining." (Lord Russell)



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## "Fascist Ideas of D.H. Lawrence"

The author wrote about his contradictory views with D.H. Lawrence on the form of government. The latter was against the idea of a common man electing the ruler. He supported the idea of the upper class electing a benevolent dictator. This idea of his was far from reality. He would preach his fascist ideas to people and believed that they would accept them. But, he had no real intention of changing the world, and ranted about how difficult it was. His purpose was to create a group of his supporters, to whom he could preach his personal fascist ideals.

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