1. Machines have, in fact, become the salves of modern life. They do more and more work that human beings do not want to do themselves. Think for a moment of the extent to which machines do work for you. You wake, perhaps, to the hoot of a siren by a machine in a neighboring factory. You wash in water brought to you by the aid of machinery, heated by machinery and placed in basins for your convenience by a machine. You eat your breakfast quickly cooked for you by machinery, go to school in machines made for saving leg labour. And if you are lucky to be in a very modern school, you enjoy cinema where a machine teaches you or you listen to lessons broadcast by one of the most wonderful machines. So dependent has man become on machines that a certain writer imagines a time when machines will have acquired a will of their own and become the master of men, doomed once more to slavery.
2. Certain people consciously or unconsciously cherish the desire that some part of their work and of their accomplishment will outlive their own individual life. The influence which they have exercised on the world in which they lived, the concern which they have built up, the books which they have written, the work they have laid as a part of some scientific edifice, whose completion they themselves will not live to see all such things inspire the people that some aspect of themselves will outlast their own personal existence, the artist bequeaths his pictures, the scholar his contribution of knowledge while poets and composers are primarily concerned that posterity shall take pleasure in their creations. Statesmen envisage that particular agreement in whose development they themselves had played a crucial part will preserve their names for future generations. People are not unconcerned for their posthumous reputation. Many an old person is distinctly preoccupied with this question and keeps a zealous watch to ensure that his achievement are properly quoted and recorded.

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1. Several times in the history of the world particular countries and cities or even small groups of people have attained a high degree of civilization. Yet none of these civilizations, important they were, have lasted and one of the reasons why they did not least was that they were confined to a very few people. They were like little oasis of civilization on deserts of barbarism. Now it is no good being civilized if everybody round about you is barbarous, or rather it is some good but it is very risky. For the barbarians are always liable to break in on you, and with their greater numbers and rude vigor scatter your civilization to the winds. Over and over again in history comparatively civilized people dwelling in cities have been conquered in this way by barbarians coming down from the hills and burning and killing and destroying whatever they found in the plains.