
A p p e n d i x

Illustrations of
the *Tao*

THE FOLLOWING ILLUSTRATIONS of the Natural Law are collected from such sources as come readily to the hand of one who is not a professional historian. The list makes no pretence of completeness. It will be noticed that writers such as Locke and Hooker, who wrote within the Christian tradition, are quoted side by side with the New Testament. This would, of course, be absurd if I were trying to collect independent testimonies to the *Tao*. But (1) I am not trying to *prove* its validity by the argument from common consent. Its validity cannot be deduced. For those who do not perceive its rationality, even universal consent could not prove it. (2) The idea of collecting *independent* testimonies presupposes that "civilizations" have arisen in the world independently

of one another; or even that humanity has had several independent emergences on this planet. The biology and anthropology involved in such an assumption are extremely doubtful. It is by no means certain that there has ever (in the sense required) been more than one civilization in all history. It is at least arguable that every civilization we find has been derived from another civilization and, in the last resort, from a single centre—"carried" like an infectious disease or like the Apostolical succession.

I. THE LAW OF GENERAL BENEFICENCE

(a) *Negative*

"I have not slain men." (Ancient Egyptian. From the Confession of the Righteous Soul, "Book of the Dead," v. *Encyclopedia of Religion and Ethics* [=ERE], vol. v, p. 478.)

"Do not murder." (Ancient Jewish. Exodus xx. 13.)

"Terrify not men or God will terrify thee." (Ancient Egyptian. Precepts of Ptahhetep. H. R. Hall, *Ancient History of Near East*, p. 133 n.)

"In Nástrond (=Hell) I saw . . . murderers." (Old Norse. *Volospá* 38, 39.)

"I have not brought misery upon my fellows. I have not made the beginning of every day laborious in the sight of him who worked for me." (Ancient Egyptian. Confession of Righteous Soul. ERE v. 478.)

"I have not been grasping." (Ancient Egyptian. *Ibid.*)

"Who meditates oppression, his dwelling is overturned." (Babylonian. *Hymn to Samaš*. ERE v. 455.)

"He who is cruel and calumnious has the character of a cat." (Hindu. Laws of Manu. Janet, *Histoire de la Science Politique*, vol. i, p. 6.)

"Slander not." (Babylonian. *Hymn to Samaš*. ERE v. 445.)

"Thou shalt not bear false witness against thy neighbour." (Ancient Jewish. Exodus xx. 16.)

"Utter not a word by which anyone could be wounded." (Hindu. Janet, p. 7.)

"Has he . . . driven an honest man from his family? broken up a well cemented clan?" (Babylonian. List of Sins from incantation tablets. *ERE* v. 466.)

"I have not caused hunger. I have not caused weeping." (Ancient Egyptian. *ERE* v. 478.)

"Never do to others what you would not like them to do to you." (Ancient Chinese. *Analects of Confucius*, trans. A. Waley, xv. 23; cf. xii. 2.)

"Thou shalt not hate thy brother in thy heart." (Ancient Jewish. Leviticus xix. 17.)

"He whose heart is in the smallest degree set upon goodness will dislike no one." (Ancient Chinese. *Analects*, iv. 4.)

(b) *Positive*

"Nature urges that a man should wish human society to exist and should wish to enter it." (Roman. Cicero, *De Officiis*, I. iv.)

"By the fundamental Law of Nature Man [is] to be preserved as much as possible." (Locke, *Treatises of Civil Govt.* ii. 3.)

"When the people have multiplied, what next should be done for them? The Master said, Enrich them. Jan Ch'iu said, When one has enriched them, what next should be done for them? The Master said, Instruct them." (Ancient Chinese. *Analects*, xiii. 9.)

"Speak kindness . . . show good will." (Babylonian. *Hymn to Samaš*. *ERE* v. 445.)

"Men were brought into existence for the sake of men that they might do one another good." (Roman. Cicero, *De Off.* I. vii.)

"Man is man's delight." (Old Norse. *Hávamál* 47.)

"He who is asked for alms should always give." (Hindu. Janet, i. 7.)

"What good man regards any misfortune as no concern of his?" (Roman. Juvenal, xv. 140.)

"I am a man: nothing human is alien to me." (Roman. Terence, *Heaut. Tim.*)

"Love thy neighbour as thyself." (Ancient Jewish. Leviticus xix. 18.)

"Love the stranger as thyself." (Ancient Jewish. *Ibid.* 33, 34.)

"Do to men what you wish men to do to you." (Christian. Matt. vii. 12.)

II. THE LAW OF SPECIAL BENEFICENCE

"It is upon the trunk that a gentleman works. When that is firmly set up, the Way grows. And surely proper behaviour to parents and elder brothers is the trunk of goodness." (Ancient Chinese. *Analects*, i. 2.)

"Brothers shall fight and be each other's bane." (Old Norse. Account of the Evil Age before the World's end, *Volospá* 45.)

"Has he insulted his elder sister?" (Babylonian. List of Sins. *ERE* v. 446.)

"You will see them take care of their kindred [and] the children of their friends . . . never reproaching them in the least." (Redskin. Le Jeune, quoted *ERE* v. 437.)

"Love thy wife studiously. Gladden her heart all thy life long." (Ancient Egyptian. *ERE* v. 481.)

"Nothing can ever change the claims of kinship for a right-thinking man." (Anglo-Saxon. *Beowulf*, 2600.)

"Did not Socrates love his own children, though he did so as a free man and as one not forgetting that the gods have the first claim on our friendship?" (Greek. Epictetus, iii. 24.)

"Natural affection is a thing right and according to Nature." (Greek. *Ibid.* I. xi.)

"I ought not to be unfeeling like a statue but should fulfil both my natural and artificial relations, as a wor-

shipper, a son, a brother, a father, and a citizen." (Greek, *Ibid.* III. ii.)

"This first I rede thee: be blameless to thy kindred. Take no vengeance even though they do thee wrong." (Old Norse. *Sigrðrifumál*, 22.)

"Is it only the sons of Atreus who love their wives? For every good man, who is right-minded, loves and cherishes his own." (Greek. Homer, *Iliad*, ix. 340.)

"The union and fellowship of men will be best preserved if each receives from us the more kindness in proportion as he is more closely connected with us." (Roman. Cicero, *De Off.* I. xvi.)

"Part of us is claimed by our country, part by our parents, part by our friends." (Roman. *Ibid.* I. vii.)

"If a ruler . . . compassed the salvation of the whole state, surely you would call him Good? The Master said, It would no longer be a matter of 'Good.' He would without doubt be a Divine Sage." (Ancient Chinese. *Analects*, vi. 28.)

"Has it escaped you that, in the eyes of gods and good men, your native land deserves from you more honour, worship, and reverence than your mother and father and all your ancestors? That you should give a softer answer to its anger than to a father's anger? That if you cannot persuade it to alter its mind you must obey it in all quietness, whether it binds you or beats you or sends you to a war where you may get wounds or death?" (Greek. Plato, *Crito*, 51 A. B.)

"If any provide not for his own, and specially for those of his own house, he hath denied the faith." (Christian. I. Tim. v. 8.)

"Put them in mind to obey magistrates." . . . "I exhort that prayers be made for kings and all that are in authority." (Christian. Tit. iii. 1 and I Tim. ii. 1, 2.)

III. DUTIES TO PARENTS, ELDERS, ANCESTORS

"Your father is an image of the Lord of Creation, your mother an image of the Earth. For him who fails to honour them, every work of piety is in vain. This is the first duty." (Hindu. Janet, i. 9.)

"Has he despised Father and Mother?" (Babylonian. List of Sins. *ERE* v. 446.)

"I was a staff by my Father's side. . . . I went in and out at his command." (Ancient Egyptian. Confession of the Righteous Soul. *ERE* v. 481.)

"Honour thy Father and thy Mother." (Ancient Jewish. Exodus xx. 12.)

"To care for parents." (Greek. List of duties in Epictetus, III. vii.)

"Children, old men, the poor, and the sick, should be considered as the lords of the atmosphere." (Hindu. Janet, i. 8.)

"Rise up before the hoary head and honour the old man." (Ancient Jewish. Lev. xix. 32.)

"I tended the old man, I gave him my staff." (Ancient Egyptian. *ERE* v. 481.)

"You will see them take care . . . of old men." (Redskin. Le Jeune, quoted *ERE* v. 437.)

"I have not taken away the oblations of the blessed dead." (Ancient Egyptian. Confession of the Righteous Soul. *ERE* v. 478.)

"When proper respect towards the dead is shown

at the end and continued after they are far away, the moral force [*tê*] of a people has reached its highest point." (Ancient Chinese. *Analects*, i.9.)

IV. DUTIES TO CHILDREN AND POSTERITY

"Children, the old, the poor, etc., should be considered as lords of the atmosphere." (Hindu. Janet, i. 8.)

"To marry and to beget children." (Greek. List of duties. Epictetus, III. vii.)

"Can you conceive an Epicurean commonwealth? . . . What will happen? Whence is the population to be kept up? Who will educate them? Who will be Director of Adolescents? Who will be Director of Physical Training? What will be taught?" (Greek. *Ibid.*)

"Nature produces a special love of offspring" and "To live according to Nature is the supreme good." (Roman. Cicero, *De Off.* I. iv, and *De Legibus*, I. xxi.)

"The second of these achievements is no less glorious than the first; for while the first did good on one occasion, the second will continue to benefit the state forever." (Roman. Cicero, *De Off.* I. xxii.)

"Great reverence is owed to a child." (Roman. Juvenal, xiv. 47.)

"The Master said, Respect the young." (Ancient Chinese. *Analects*, ix. 22.)

"The killing of the women and more especially of the young boys and girls who are to go to make up the future strength of the people, is the saddest part . . . and we feel it very sorely." (Redskin. Account of the Battle of Wounded Knee. *ERE* v. 432.)

V. THE LAW OF JUSTICE

(a) Sexual Justice

"Has he approached his neighbour's wife?" (Babylonian. List of Sins. *ERE* v. 446.)

"Thou shalt not commit adultery." (Ancient Jewish. Exodus xx. 14.)

"I saw in Nástrond (=Hell) . . . beguilers of others' wives." (Old Norse. *Volospá* 38, 39.)

(b) Honesty

"Has he drawn false boundaries?" (Babylonian. List of Sins. *ERE* v. 446.)

"To wrong, to rob, to cause to be robbed." (Babylonian. *Ibīd.*)

"I have not stolen." (Ancient Egyptian. Confession of Righteous Soul. *ERE* v. 478.)

"Thou shalt not steal." (Ancient Jewish. Exodus xx. 15.)

"Choose loss rather than shameful gains." (Greek. Chilon Fr. 10. Diels.)

"Justice is the settled and permanent intention of rendering to each man his rights." (Roman. Justinian, *Institutions*, I. i.)

"If the native made a 'find' of any kind (e.g., a honey tree) and marked it, it was thereafter safe for him, as far as his own tribesmen were concerned, no matter how long he left it." (Australian Aborigines. *ERE* v. 441.)

"The first point of justice is that none should do any

mischief to another unless he has first been attacked by the other's wrongdoing. The second is that a man should treat common property as common property, and private property as his own. There is no such thing as private property by nature, but things have become private either through prior occupation (as when men of old came into empty territory) or by conquest, or law, or agreement, or stipulation, or casting lots." (Roman. Cicero, *De Off.* I. vii.)

(c) Justice in Court, etc.

"Whoso takes no bribe . . . well pleasing is this to Samaš." (Babylonian. *ERE* v. 445.)

"I have not traduced the slave to him who is set over him." (Ancient Egyptian. Confession of Righteous Soul. *ERE* v. 478.)

"Thou shalt not bear false witness against thy neighbour." (Ancient Jewish. Exodus xx. 16.)

"Regard him whom thou knowest like him whom thou knowest not." (Ancient Egyptian. *ERE* v. 482.)

"Do no unrighteousness in judgement. You must not consider the fact that one party is poor nor the fact that the other is a great man." (Ancient Jewish. Leviticus xix. 15.)

VI. THE LAW OF GOOD FAITH AND VERACITY

"A sacrifice is obliterated by a lie and the merit of alms by an act of fraud." (Hindu. Janet, i. 6.)

"Whose mouth, full of lying, avails not before thee: thou burnest their utterance." (Babylonian. *Hymn to Samaš*. *ERE* v. 445.)

"With his mouth was he full of *Yea*, in his heart full of *Nay*?" (Babylonian. *ERE* v. 446.)

"I have not spoken falsehood." (Ancient Egyptian. Confession of Righteous Soul. *ERE* v. 478.)

"I sought no trickery, nor swore false oaths." (Anglo-Saxon. *Beowulf*, 2738.)

"The Master said, Be of unwavering good faith." (Ancient Chinese. *Analects*, viii. 13.)

"In Nástrond (=Hell) I saw the perjurers." (Old Norse. *Völuspá* 39.)

"Hateful to me as are the gates of Hades is that man who says one thing, and hides another in his heart." (Greek. Homer, *Iliad*, ix. 312.)

"The foundation of justice is good faith." (Roman. Cicero, *De Off.* I. vii.)

"[The gentleman] must learn to be faithful to his superiors and to keep promises." (Ancient Chinese. *Analects*, I. 8.)

"Anything is better than treachery." (Old Norse. *Hávamál* 124.)

VII. THE LAW OF MERCY

"The poor and the sick should be regarded as lords of the atmosphere." (Hindu. Janet, i. 8.)

"Whoso makes intercession for the weak, well pleasing is this to Samaš" (Babylonian. *ERE* v. 445.)

"Has he failed to set a prisoner free?" (Babylonian. List of Sins. *ERE* v. 446.)

"I have given bread to the hungry, water to the thirsty, clothes to the naked, a ferry boat to the boatless." (Ancient Egyptian. *ERE* v. 478.)

"One should never strike a woman; not even with a flower." (Hindu. Janet, i. 8.)

"There, Thor, you got disgrace, when you beat women." (Old Norse. *Hárbarthljóth* 38.)

"In the Dalebura tribe a woman, a cripple from birth, was carried about by the tribespeople in turn until her death at the age of sixty-six." . . . "They never desert the sick." (Australian Aborigines. *ERE* v. 443.)

"You will see them take care of . . . widows, orphans, and old men, never reproaching them." (Redskin. *ERE* v. 439.)

"Nature confesses that she has given to the human race the tenderest hearts, by giving us the power to weep. This is the best part of us." (Roman. Juvenal, xv. 131.)

"They said that he had been the mildest and gen-

tlest of the kings of the world." (Anglo-Saxon. Praise of the hero in *Beowulf*, 3180.)

"When thou cuttest down thine harvest . . . and hast forgot a sheaf . . . thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow." (Ancient Jewish. Deut. xxiv. 19.)

VIII. THE LAW OF MAGNANIMITY

A.

"There are two kinds of injustice: the first is found in those who do an injury, the second in those who fail to protect another from injury when they can." (Roman. Cicero, *De Off.* I, vii.)

"Men always knew that when force and injury was offered they might be defenders of themselves; they knew that howsoever men may seek their own commodity, yet if this were done with injury unto others it was not to be suffered, but by all men and by all good means to be withstood." (English. Hooker, *Laws of Eccl. Polity*, 1. ix. 4.)

"To take no notice of a violent attack is to strengthen the heart of the enemy. Vigour is valiant, but cowardice is vile." (Ancient Egyptian. The Pharaoh Seunsert III. cit. H. R. Hall, *Ancient History of the Near East*, p. 161.)

"They came to the fields of joy, the fresh turf of the Fortunate Woods and the dwellings of the Blessed . . . here was the company of those who had suffered wounds fighting for their fatherland." (Roman. Virgil, *Aen.* vi, 638-39, 660.)

"Courage has got to be harder, heart the stouter, spirit the sterner, as our strength weakens. Here lies our lord, cut to pieces, our best man in the dust. If anyone thinks of leaving this battle, he can howl forever." (Anglo-Saxon. *Maldon*, 312.)

"Praise and imitate that man to whom, while life is pleasing, death is not grievous." (Stoic. Seneca, *Ep.* liv.)

"The Master said, Love learning and if attacked be ready to die for the Good Way." (Ancient Chinese. *Analects*, viii. 13.)

B.

"Death is to be chosen before slavery and base deeds." (Roman. Cicero, *De Off.* I. xxiii.)

"Death is better for every man than life with shame." (Anglo-Saxon. *Beowulf*, 2890.)

"Nature and Reason command that nothing uncomely, nothing effeminate, nothing lascivious be done or thought." (Roman. Cicero, *De Off.* I. iv.)

"We must not listen to those who advise us 'being men to think human thoughts, and being mortal to think mortal thoughts,' but must put on immortality as much as is possible and strain every nerve to live according to that best part of us, which, being small in bulk, yet much more in its power and honour surpasses all else." (Ancient Greek. Aristotle, *Eth. Nic.* 1177 B.)

"The soul then ought to conduct the body, and the spirit of our minds the soul. This is therefore the first Law, whereby the highest power of the mind requireth obedience at the hands of all the rest." (Hooker, *op. cit.* I. viii. 6.)

"Let him not desire to die, let him not desire to live, let him wait for his time . . . let him patiently bear hard

words, entirely abstaining from bodily pleasures." (Ancient Indian. Laws of Manu. *ERE* ii. 98.)

"He who is unmoved, who has restrained his senses . . . is said to be devoted. As a flame in a windless place that flickers not, so is the devoted." (Ancient Indian. *Bhagavad gita*. *ERE* ii. 90.)

C.

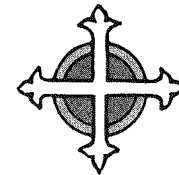
"Is not the love of Wisdom a practice of death?" (Ancient Greek. Plato, *Phaedo*, 81 A.)

"I know that I hung on the gallows for nine nights, wounded with the spear as a sacrifice to Odin, myself offered to Myself." (Old Norse. *Hávamál*, 1. 10 in *Corpus Poeticum Boreale*; stanza 139 in Hildebrand's *Lieder der Älteren Edda*. 1922.)

"Verily, verily I say to you unless a grain of wheat falls into the earth and dies, it remains alone, but if it dies it bears much fruit. He who loves his life loses it." (Christian. John xii. 24, 25.)

THE ABOLITION OF MAN

*or Reflections on Education with Special Reference
to the Teaching of English in the
Upper Forms of Schools*



C. S. Lewis

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The Master said, He who sets to work on a
different strand destroys the whole fabric.

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