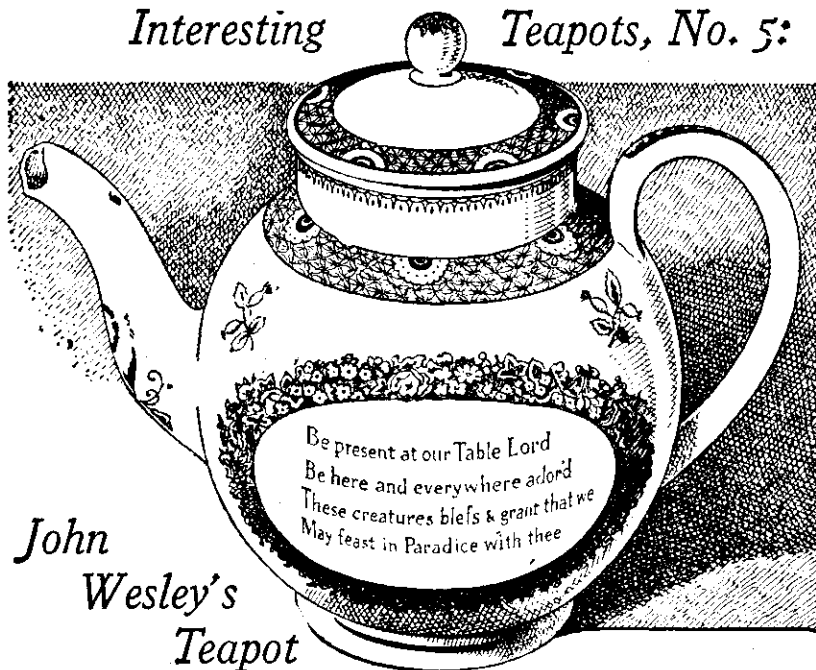


Interesting Teapots, No. 5:



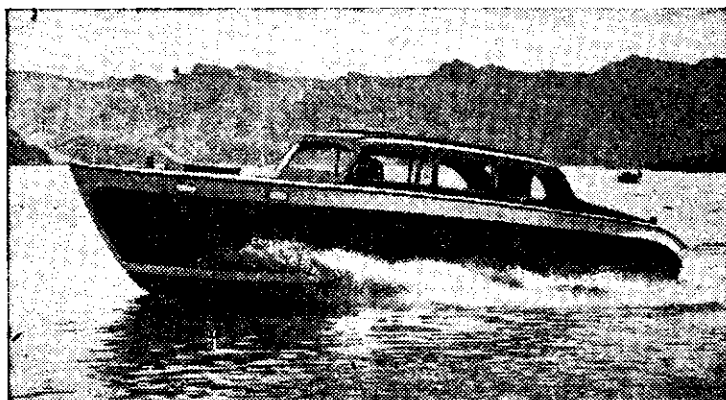
Josiah Wedgwood paid his respects to the great preacher by making for him a blue and white teapot inscribed with the grace which is still sung by Methodists all over the world. Many replicas of this teapot have been made since.

BELL

THE TEA OF GOOD TASTE

The most historic teapot cannot brew you a better cup of tea than you will get from your own, if you use Bell—the tea of good taste.

10.7



FRANCE-CRAFT Twenty-five foot high speed cruising launch.

France Craft

YACHTS of every type
DESIGNED AND BUILT FOR
DISCRIMINATING OWNERS.

ADDRESS ENQUIRIES TO: THE MANAGER, FRANCE-CRAFT,
380 MONTREAL STREET, CHRISTCHURCH.

FRANCE IN CRISIS

The Nation Behind the Headlines

WITH her economic and political crises and her labour troubles, France is much in the news these days. The following is taken from a BBC talk by DENIS BROGAN, Professor of Political Science at Cambridge, and a leading authority on France and the French.

IT is a great temptation to dismiss the whole idea of national character as meaningless, to assume that we are all much alike and that any given agglomeration of human beings will act much like another. But this is an error, for the human race has not been totally wrong in thinking that, other things being equal, a Frenchman and an Englishman will act a little differently in the same circumstances and that the masses of human beings which we rashly call "England" or "France," in their joint capacity as nations, will act a little differently.

It is not a matter of race. If you land at Dieppe or move around in Normandy you can see plenty of English faces, or rather faces that would be English if their owners had been born and bred in England. But they were born and bred in France and their walk and speech and a dozen mannerisms reveal that. Indeed, it is the physical type that we call "un-French" that often gives the most vivid impression of real Frenchness. What is more French than a blonde Frenchwoman? And when we say (as it is not absurd to say), "How unlike a typical Frenchman General de Gaulle is," we should go on to say, "How French a way of being un-French General de Gaulle exemplifies." It is not physical appearance or stature or colour of hair or skin that is in question. I shall confine myself to a few general French attitudes that can be called national in the sense that they affect the working of the French State and the impact of the outside world on the French nation. And I think that the first thing that concerns us is the unity of France which is the explanation of the "Frenchness of the French."

One and Divisible

It is that unity (with its terrible limitations and flaws) that is the first thing that strikes or should strike the observer. Take two such different parts of France as Dunkirk and Marseilles. One is a typical North Sea Port, grey and grim; the other is a typical Mediterranean port, polyglot, with its roots far back in the days of Greek merchants and their Carthaginian rivals, full of the life (and the scum) of the tideless sea. Yet both are French; both have a vast number of things in common that Dunkirk does not share, say, with Dover or with Ghent, that Marseilles does not share with Genoa or Barcelona. They differ a lot, but inside the common French household, France has grown by winning, as much as by conquering, neighbouring territories, making them proud to be French, incapable of being anything else. And that has bred in the French a pride in their culture, a confidence in its excellence, and in the fact that its excellence is not doubted by the outside

world; that has saved the French from the touchiness and moodiness of the Germans, who seem to me to spend a lot of time trying to convince not only the outside world, but themselves, that they are a great nation.

The French who for so long were the "great nation" did not worry, which was a good thing—did not, for I am not sure that they are not beginning to worry now, which is potentially a bad thing. The French know that the scale of things has altered and that France is no longer a Great Power in the sense that she was as late as 1914.



"How unlike a typical Frenchman General de Gaulle is"

But it is not only statistical changes that worry them. Perhaps French culture and the French way of life are no longer attractive? It is particularly in connection with the problems of the French Empire that this worry is important. The Englishman does not expect his colonies to become English; that is a thing of birth and tradition, not a mere legal or educational status. But the Frenchman does (or did) expect that the subjects in his colonies would want to become French. He is no longer so sure and, just as he was worried and put out when he found Germany and Italy no longer content with the status of cultural as well as political satellites, he is worried that French culture is being resisted by Islam, by Asiatic nationalism, and—who knows?—even by African nationalism in embryo?

Confidence Bred Amiability

French complacency could be very irritating; Germans and Italians found it almost, perhaps quite, as irritating, as English complacency. But confidence in French primacy made for amiability as well as self-satisfaction. The French as a nation expected to be loved and