

## APPENDIX B

# The First Milton Address

THE FIRST Milton Address was given by Sir Henry McDowell in the Beit Hall on 25 July 1972.

### QUIT YOU LIKE MEN

I must first of all thank you very sincerely for the great honour which you have done me in inviting me to give the first Milton Address, on this the sixty-second anniversary of the founding of this great Rhodesian school. It is said that Lord Melbourne praised the Order of the Garter on the grounds — as he put it — that there was no damned merit involved in the selection of recipients of that distinguished honour. I cannot help thinking that Lord Melbourne might, for something of the same reason, have commended your choice of speaker for tonight's occasion. But my consciousness of my shortcomings makes me all the more appreciative of the honour which you have conferred on me; and I am deeply grateful to you for your kindness.

I thought that I should like to speak to the boys and girls of Milton School this evening about the school's motto: *andrizesthe*. The simplest translation of *andrizesthe* is, I suppose, "be men"; in the Authorised Version of the New Testament it is translated as "Quit you like men".

In the city of Oxford, just outside Balliol College, stands an impressive neo-gothic monument, some eighty to a hundred feet high, well-known to many generations of Oxford students. This is the Martyrs' Memorial. The memorial has, in its time, been put to a number of uses which were never contemplated when it was first built, a century and more ago. Naughty undergraduates, for example, have on dark nights practised an illegitimate form of rock-climbing up its sides; and College triumphs in games, and sometimes even in examinations, have been celebrated by bold spirits who, with finger-hold and toe-hold, have shinnied to the top of the memorial and disrespectfully crowned its

highest pinnacle with an inverted chamber-pot. These exploits are nowadays perhaps less frequent than they used to be; but even without them the memorial continues to be regarded by Oxford people with affection and esteem; a familiar landmark which justifiably recalls a noteworthy event in English history, and a landmark which helps to give the ancient University town something of its unique flavour.

Two of the martyrs commemorated by the memorial are the sixteenth-century Protestant bishops Hugh Latimer and Nicholas Ridley; and the memorial stands just a short distance from the actual site on which, on 16 October 1555, the two bishops were put to death for adhering to their religious convictions and refusing to recant from them. In that era, when religious persecution of the fiercest kind was taken for granted, the penalty prescribed for such conduct as theirs was execution; execution in the peculiarly horrible form of being burned alive. The execution of the two Oxford martyrs has been made memorable for all time, not so much, perhaps, by the subsequent erection of the memorial of which I spoke earlier, as by the immortal words of encouragement which Bishop Latimer spoke to Bishop Ridley as they went to the stake. "Be of good comfort, Master Ridley," he said, "be of good comfort, and play the man; we shall this day light such a candle by God's grace in England as, I trust, shall never be put out".

The reason I have reminded you of Latimer's famous words is that I should like to begin my talk this evening by making the point that if they were to be written out again in classical Greek, the Greek word for "play the man" would be the same word as that which has been chosen as the motto of Milton School: *andrizeithe*, be men. St. Paul, who, of course, wrote and spoke Greek, used the very word *andrizeithe* in his first letter of advice and encouragement to the people of Corinth; and I suspect that the Milton School motto derives from St. Paul's letter. Not many schools have a Greek motto, and Milton's is such a thought-provoking one that I hope you will not take it amiss if I spend a little time this evening reflecting on the Greek word *andrizeithe* and saying something about the ideas for which the word stood in the minds of that fascinating people who flourished in a small country of Southern Europe 500 years and more before St. Paul was born. What they said, and did, and wrote was one of the great formative influences in the making of the western civilisation of which we in Rhodesia are among the heirs; and Milton School, in the choice of its motto, emphasizes and underlines for us all even here in twentieth-century Rhodesia — a long way from the ancient

Greeks in space, and in time — something of the debt which we owe to the achievements — in all walks of life — of that incredible people.

The Greek verb, of which *andrizesthe* is the imperative form, is derived from a Greek noun, the simple word for a man — an animal with an egg-shaped head, torso, two arms, two legs, can walk upright, can oppose forefinger to thumb, can make intelligible noises, can live together in society, and so on: a man, a human being. But in the same way as our English words derived from “man” have come to carry an implication of firmness, courage, bravery and stamina — words like “manhood”, for example, or “manly” — so in Greek the words deriving from the original simple noun — a “man” — also came to imply exactly the same overtones of courage, bravery, determination, and so on.

I suppose that in the somewhat precarious circumstances of early society warriors and fighting men played a vitally important part protecting the community, and were in consequence so highly regarded that the qualities that made a man a good man of war — courage and its fellows — tended to be thought of as exhibiting the quality of manhood in its highest form. The identification of manliness — being a man — with courage is to be found in the earliest of Greek writings. Towards the end of the *Iliad*, Homer’s epic poem about the pre-historic Greek siege of Troy, the poet describes a Trojan counter-attack which drove the Greek besiegers back from the walls of Troy almost to the beaches on which were drawn up the ships in which they had sailed from Greece. The threat to the Greeks was, therefore, a serious one, and the fighting was fierce and very bitter: in the midst of it, Ajax, one of the Greek leaders, is described by Homer as urging on his fellow Greks. “My friends, he said, “my friends, be men (*aneres esthe* in the old Greek which Homer used), and think of your honour. Fear nothing in the field but dishonour in each other’s eyes . . .”. And so on, for another half-dozen lines of splendid Greek hexameters. From the time of Ajax onwards, if a Greek wanted to encourage other Greeks to be courageous, fearless, determined, bold, valiant or hardy, as like as not he would have said, as Ajax did, *aneres esthe*, or *andrizesthe*.

The Greeks very much admired courage; it was one of their four cardinal virtues, and their history and literature are full of the evidence of the esteem in which they held physical bravery. Some of the stories of which they were fond survive vividly until today. For instance, we still, I think, find ourselves moved by Herodotus’ account of the defence of the

narrow pass of Thermopylae by a small force of 300 Spartans and some Thespians, who held the pass for days on end against attack after attack by overwhelmingly more powerful Persian armies. A Persian scout, who was sent forward to reconnoitre the pass before the battle began, returned, flabbergasted. He had found the pass, he said, occupied by a small force of Spartans and other Greek troops; but the Spartans seemed totally unconcerned at the prospect of attack by the great armies of Persia, and were, in fact, sitting on rocks combing their hair, as if they had nothing to worry about except their personal appearance. After the attack had been launched, and after two days of the hardest fighting, with the Greeks holding out magnificently, the Persians were told of a path that led up and round behind the hills to descend again in the Spartan rear. They sent a strong detachment of their best troops along this track; and when the news was brought to the Spartans that this detachment was on its way, they had to decide whether to get out of the narrow pass before they were trapped, or stay and fight it out. They stayed. On a small monument set up later in the pass, appeared the famous inscription, quoted by Herodotus, and still deeply moving in its perfect simplicity:

Tell them in Lacedaemon, passer-by,

That here, obedient to their law, we lie.

Perhaps I have time to remind you of just one detail from Herodotus' account of this famous battle. "Of all the Spartans and Thespians", he says, "who fought on that day, the most signal proof of courage was given by the Spartan Dieneces. It is said that before the battle he was told by a native of Trachis that, when the Persians shot their arrows, there were so many of them that they hid the sun. Dieneces, however, quite unmoved by the thought of the terrible strength of the Persian army, merely remarked: 'This is pleasant news that the stranger from Trachis brings us; for if the Persians hide the sun, we shall have our battle in the shade.'" Herodotus goes on, "he is said to have left on record other sayings by which he will be remembered."

I am afraid that the record of those other sayings has been lost: more's the pity. But Dieneces has certainly been remembered for a very long time for the remark which impressed Herodotus and found a place in his history. I wanted to remind you of Dieneces and his rejoinder to the man of Trachis, because in his words, as in those of Bishop Latimer, we seem to see something which goes beyond the sheer courage of facing death bravely. Bishop Latimer making a joke about lighting a candle,

Dieneces making a joke about fighting in the shade — both men detracted in no way from the tragic gravity of the events in which they were involved, or from the flawlessness of their courage. There was nothing flippant, or silly, or reckless about their jokes. They were very brave men; but surely, in making the jokes they did make, they were being something more than just brave. Their wry, dry, calm humour in the cruel circumstances in which they found themselves showed an imperturbability, a self-possession, and a human ability to keep completely cool in trouble and adversity which went further than just overcoming fear. The very jokes that they made showed that, whatever the odds were against them, they were in full control of the situation, in full control of themselves, and in full control of their feelings.

This idea of being in control of oneself, of keeping one's cool even in trying circumstances, was another favourite of the Greeks: and one of the greatest of Greek thinkers, Plato, adopted the word *andria* — manhood or courage — and extended its meaning to signify a pattern of behaviour which is very similar to what we call self-control. But before I go on to tell you just a little about Plato and the wider meaning which he gives to this word *andria*, I should like to make two further comments on the earlier Greek association of *andria* with courage — the association about which I have been talking up to now.

My first comment is to say that on the face of it it seems absurd to say *andrizesthe*, be men, to girls: isn't this asking them to be something they can't possibly be? The Greeks didn't think it was absurd. Although they used a number of words, derived from their word for a man, to describe qualities and acts of courage, they by no means thought of courage, determination and calm unflappability as being virtues confined to the male sex. Again, their literature and their history contain many examples of famous women whose conduct matched that of their menfolk, and on occasion out-distanced it. From Greek literature, I will do no more than remind you of Penelope, Ulysses' wife, a heroine whose charm, intelligence and determination — to say nothing of her skill in unravelling by night what she had woven by day — will be well known to you all. From history, I will again leave one brief reference to Herodotus to stand as a sample: a lady called Artemisia appears from time to time in his account of the Persian wars, and on one occasion he actually speaks of her displaying, for all that she was a woman, the quality of *andria* — of manliness, of courage, the exact quality which the exhortation envisaged in those to whom the exhortation *andrizesthe* was addressed. So much for

courage: but if andria means not only courage, but also and more especially that kind of human excellence which we call self-control, Milton School's motto clearly sets up the same behaviour targets for the girls in the school as for the boys.

My second comment, so far as andria meaning courage is concerned, is to say that it is not given to all of us to be naturally brave. Indeed, I would say that the majority of us find ourselves with cold feet more often than we would like to admit. We can't help feeling nervous on occasion: but we are displaying the quality which the Greeks wanted us to show when we do our best to hide the fact that we may be a little scared. This is, of course, a form of self-control: and so at this point I can perhaps go on to say a little more about the expanded meaning which Plato attached to the word andria, the virtue and quality which we are encouraged to display by the adjuration andrizesthe.

For Plato, whose writings about the nature of man and society still give us food for thought, andria was rightly to be regarded, not as something displayed only in the form of brave conduct on a particular occasion, or on any particular occasions, but as something which is an integral, important and permanently functioning part of the make-up of what he called a "good" man: meaning thereby a man whose qualities of character, and also of citizenship, equip him to lead the good life for himself, and help his fellow citizens also to lead lives of the greatest happiness and usefulness.

To summarise Plato's thoughts very shortly and crudely, he held that each of us is, first of all, a bundle of instincts, needs, desires and propensities which have to be satisfied with food, shelter, clothing — goods and services, as the economists call them — of all kinds. Men have to combine to supply many of these needs, and it is from this requirement that society, and life in society, begins. But the nature of man, of course, goes much further than this; and a second element in our being is what, for our present survey, we can regard as will, the faculty by means of which we pursue, and strenuously seek to achieve, our purposes. We vary in the amount of will-power each of us has, but we all have some. It can show itself sometimes in rather disagreeable forms, such as temper, aggressiveness or recklessness. But it is also at the core of more praiseworthy conduct — namely determination, courage and self-control. It is to this broad element in our being — this second element — that Plato applied the name andria. A third element in our being, the element which completes Plato's analysis of human nature, is

in the widest sense of the word our intelligence; this is our capacity to think, to judge, to appreciate, to imagine. Our intelligence enables us to formulate our ideals and to set our standards. It is the means by which we acquire knowledge and understanding of ourselves, of others and of the world. The ultimate governance and control of our whole lives by this last element — our enlightened intelligence — is what constitutes, in Plato's view, the good life.

These three elements, then, make up the complex nature of man; and the way in which we behave — well or ill — is determined by the way in which these three elements inter-act. Plato believed that states are made up of three analogous elements; but that is another story, not for tonight. So far as individuals are concerned, *andria* is, for Plato, not just bravery on the field of battle, or in facing the enemy, or in tackling adversity or pain with a smile: it can, of course, be all that, but it is primarily the means by which the judgment, purposes and ideals which we have carefully formed and tested by the use of our intelligence — the third element in our being — it is the means by which these ideals are translated into action.

In this sense, *andria* is both positive and negative. It is the will-power — the transmission system — which converts our ideals and standards, our knowledge and judgment, into the acts and deeds which we do, into our behaviour and conduct in all matters; but this will-power also ensures the supremacy of our reason and our intelligence in a slightly different way, by fending off the risk that we may be diverted from the course of action which our minds tell us is right by the intervention of feelings and emotions springing from the first element which I mentioned, the bundles of needs and urges which Plato calls appetites. These feelings and emotions do harm when they get out of hand. Unless they are subjected to the discipline and restraint of our will, things like selfishness, greed, pride, smugness, and of course fear, will undermine what ought to be the superior — the supreme — authority of our judgment, and will push us into the kinds of behaviour different from those which we should follow if our reason is properly backed up by our will. Thus *andria* has at least three aspects: it is the quality by which we do in fact do what we know to be right; it is the quality by which we control and keep in their place our feelings and emotions; and it is also the quality by which we resist any external threats, any pressures from sources outside ourselves, which may tend to shift us from the course which we know is the right one to follow.

And so andria is the right use of will-power, of self-control, and of determination. It includes courage; but it is more than courage. No man can do himself justice, no man can play his proper part in society, no man can live the good life without it. It is what the exhortation, andrizesthe, is all about.

Milton School's motto, andrizesthe, in calling us all — male and female, young and old — to play the man, is saying that each of us must use his or her intelligence, tuned to as fine a pitch as we can manage, to set for ourselves the highest standards we can conceive in all we do, or all we say and think; and also that we must let nothing inside us, and nothing outside us, divert us from applying our standards in doing what we think is right. In this way we shall truly “be men”; this is the way in which andrizesthe calls on us to live. It is a splendid message for a great school to pass on to its pupils. Good luck to you all.

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For ease of printing and reading, the school's motto and its derivatives have throughout been transliterated. It should be noted that, at the time of Sir Henry's address, there were substantial numbers of girls attending Milton's sixth form full-time, hence the references to the “girls of Milton”.

The Milton Address has been given every year since 1972; the following is a list of the speakers:

- 1972 Sir Henry McDowell
- 1973 The Rev. Professor Robert Craig
- 1974 Professor G.R. Bozzoli, D.Sc.
- 1975 R.S. Walker, Esq.
- 1976 Dr. M.H. Webster
- 1977 W. Margolis Esq., C.L.M., O.B.E.
- 1978 C.G. Tracey Esq.
- 1979 Professor L.F. Levy, M.SC., F.R.C.S.
- 1980 H.A.B. Gardiner Esq. (read in his absence through illness)
- 1981 The Rt. Revd. R.W.S. Mercer, C.R.,  
Bishop of Matabeleland
- 1982 Professor A.M. Hawkins
- 1983 E.G. Cross Esq.
- 1984 M.L. Constandinos Esq.

An invitation to deliver the 1985 Milton Address has been accepted by Senator the Hon. R.S. Garfield Todd.