THE CROWD IN PEACE AND WAR. [1915]

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649558056

The Crowd in Peace and War. [1915] by Sir Martin Conway

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd. Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

SIR MARTIN CONWAY

THE CROWD IN PEACE AND WAR. [1915]

Trieste 👘

WORKS BY THE SAME AUTHOR

THE WOODCUTTERS OF THE NETHERLANDS IN THE FIFTEENTH CENTURY, 1884 THE ARTISTIC DEVELOPMENT OF REYNOLDS AND GAINSBOROUGH, 1886 EARLY FLEMISH ARTISTS, 1887 THE LITERARY REMAINS OF ALBRECHT DÜRER, 1889 THE DAWN OF ART, 1891 CLIMBERS GUIDES TO THE PENNINE AND LEPONTINE ALPS, 1890, ETC. CLIMBING AND EXPLORATION IN THE KARAKORAM-HIMALAYAS, 1894 THE ALPS FROM END TO END, 1895 THE FIRST CROSSING OF SPITSBERGEN, 1897 WITH SKI AND SLEDGE OVER ARCTIC GLACIERS, 1808 THE BOLIVIAN ANDES, 1901 THE DOMAIN OF ART, 1902 EARLY TUSCAN ARTISTS, 1902 ACONCAGUA AND TIERRA DEL FUEGO, 1902 GREAT MASTERS, 1904 THE ALPS, 1904 EARLY DUTCH AND ENGLISH VOYAGES TO SPITSBERGEN, 1904 No MAN's LAND (History of Spitsbergen), 1906 THE SPORT OF COLLECTING, 1914



THE CROWD IN PEACE AND WAR

SIR MARTIN CONWAY

LATE ROSCOE PROFESSOR OF ART, LIVERPOOL SLADE PROFESSOR OF ART, CAMBRIDGE PRESIDENT OF THE ALPINE CLUB

Nullum esse librum tam malum ut non ex aliquâ parte prodesset.

Pliny the Elder

16

LONGMANS, GREEN, AND CO. FOURTH AVENUE & 30TH STREET, NEW YORK LONDON, BOMBAY, CALCUTTA, AND MADRAS

1915

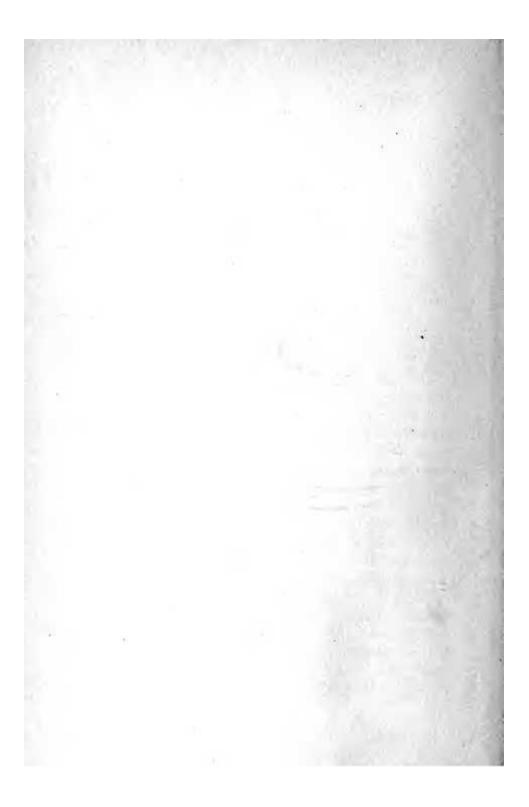
M. M.

SOCERO DILECTO CONSILII LUCULENTI MEMOR ET GRATISSIMUS M. C.

CONTENTS

CHAPTER								PAGE
I.	KINDS OF CROWDS	4	(a)	31	2		- 12	\$
п.	THE NATURE OF CROWDS		÷.	Q)	82	123		25
ш.	CROWD-UNITS			æ	62	-		S9
IV.	CROWD-CONTINUITY			•3			48	57
V.	CROWD-INSTINCTS			•3				70
VI.	Comm. Commersens			*2	÷.			88
VII.	Chown Fromme							101
VIII.	CROWD-REPRESENTATIVES			-				114
IX.	CROWD-ORGANISATION						2	127
Х.	GOVERNMENT AND THE CROW	VD	8	23				137
XI.	LIBERTY AND FREEDOM .	۰.	÷.	2	3			166
XII.	EDUCATION		3	13	12	8	83	182
ΧШ.	MORALS			20	35		20	193
XIV.	RELIGION			•	Э.	÷.	- 82	213
XV.	Overcrowds	*	3 4	ί.		÷		242
XVI.	WAR: ITS CAUSE AND CURE	+		**				265
XVII.	THE CONTEST OF IDEALS .	*			*			285
XVIII.	THE CROWD AT WAR		00 07				•1	298
XIX.	THE VALUE OF THE CROWD		2					307
XX.	THE JUST MEAN	8				1	2	318

THE CROWD IN PEACE AND WAR



The Crowd in Peace and War

CHAPTER I

KINDS OF CROWDS

AN has never decided whether to be a gregarious animal or not. Individualism and socialism attract him alternately. He swings like a pendulum from the one to the other. At times he merges himself completely in some group or crowd and loses his identity there like a sheep in a flock. Then he lives and moves and has his being in the crowd. He follows its routine; *esprit de corps* determines his ideals and dictates his emotions. He is like a soldier in a regiment, or a cell in living tissue: a mere unit whose life, joy, and passion it is to contribute his portion of vitality and power to the larger life of the whole group, or as our brave soldiers say, "to do his bit."

At other times man adopts the attitude of complete detachment from his fellows, like Thoreau at Walden, or a Theban hermit in his desert cave. The crowd then is nothing to him. His aim is to be self-sufficing — to think his own thoughts, go his own ways, provide for his own needs, and perhaps save his own soul. He no longer resembles a sheep in a flock or a wolf in a pack, but re-