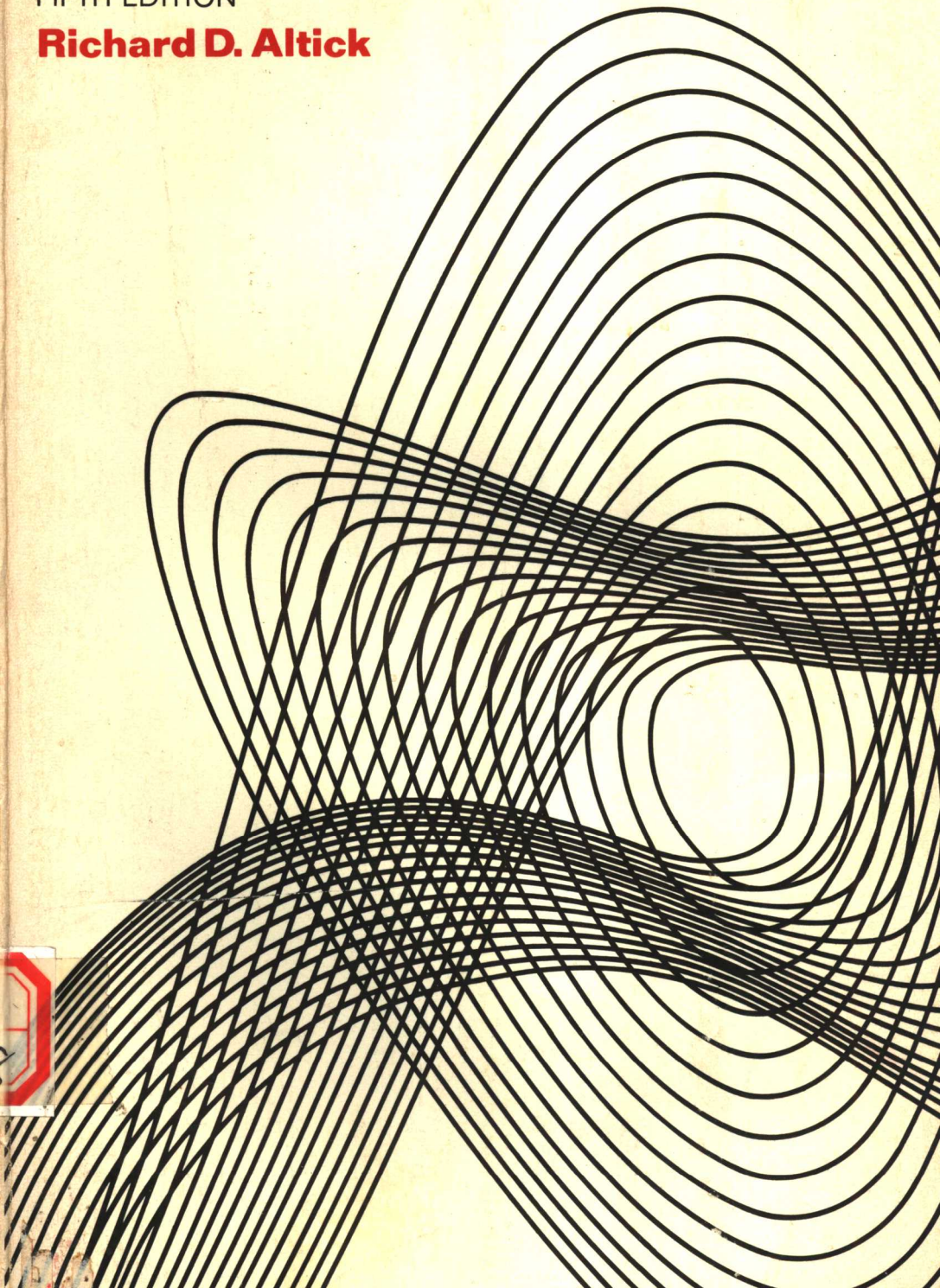


Preface to Critical Reading

FIFTH EDITION

Richard D. Altick



PREFACE TO CRITICAL READING

FIFTH EDITION

Richard D. Altick

The Ohio State University

HOLT, RINEHART and WINSTON

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Preface

Preface to Critical Reading has now passed its twenty-first birthday, and so is older than most of the students who use it—an unusual distinction for a textbook, and one that imposes a special obligation upon the author who seeks to insure that the book will continue to have immediate relevance and value to new generations of students with their inescapably changed outlook and needs.

Because the basic approach adopted in these pages has served well through four editions, in the course of which it was repeatedly refined and modified in the light of many teachers' experience, there has seemed no good reason to alter it radically in this fresh revision. The only major structural change has been the reordering of the chapters. The one on "Patterns of Clear Thinking," formerly the third, has now been placed last, and the order of the "Sentences and Paragraphs" and "Tone" chapters reversed. This new sequence, which was urged by several long-time users of the book, seems more logical. But, as has been stressed in connection with every edition, the order of the chapters is not sacrosanct, and some teachers will undoubtedly prefer to follow another sequence.

For this fifth edition all illustrative and exercise material has been freshly evaluated. As a result, "dated" passages and examples have been deleted and replaced with others. This process of review and substitution has been more thoroughgoing than was the case with any of the previous editions. But much material which has proved serviceable across the years has been retained, both because teachers still like to

use it and because equally satisfactory replacements are hard to find. The total number of exercises (now for the first time placed at the end of the chapters rather than scattered through the text) has been somewhat increased. Once again it should be emphasized that there are more exercises than any one class will have time to handle. Because this book is used in courses enrolling students with a great range of preparation and ability, my aim has always been to make it as flexible as possible. The variety of the exercises, some of which are designed to approach the same subject from different angles or on different levels of sophistication, will enable the instructor to adapt the book to the special needs of each class and to the time available. The present edition, like its forerunners, has been designed to facilitate the teacher's innovations and departures. There is no single "best" way to use it.

The sources of all quotations are listed in the back of the book, except for those few passages whose copyright owners have requested acknowledgment on the same page as the quotation itself. Once more it is a pleasure to thank the companies which have consented to my reproducing their advertisements, as well as the owners of other copyright material who have given their permission to quote.

In preparing *Preface to Critical Reading* for this newest edition I have had the constant advice and assistance of Professor James F. Loucks, II, of the University of Virginia. Many of the new illustrations and exercises are of his choosing or devising. Both of us wish to acknowledge the detailed critiques received from several classroom users of the book: Irving and Harriet Deer of the University of South Florida, Richard L. Larson of the University of Hawaii, Raymond E. Mizer of DePauw University, Russell A. Peck of the University of Rochester, Peter J. Seng of Connecticut College, and John R. Williams of Southeastern Louisiana College. The added perspective they have provided has been of much help in our effort to give the book renewed vitality.

R. D. A.

Columbus, Ohio
September 1968

Preface to Critical Reading, fifth edition, is available in both paper and cloth bindings. There is also an Instructor's Manual, prepared by James F. Loucks, University of Virginia, to accompany the text.

Foreword

This book is meant to help you learn to read—and write.

Of course everybody knows how to read, in one sense. From newspapers to novels, cartoons to captions, we absorb a daily barrage of printed words. In general we know what is being said; and we believe that we could report the gist of any passage of writing.

But reading—*critical* reading—is far more than this. So, for that matter, is truly incisive writing, for the two are inseparable. Both are generated by the critical spirit, which, as our second epigraph says, is one's determination to see (and, Arnold would add, report) everything for what it *really is*. We are talking, then, about the communication of ideas: how they are transmitted through language, and how effectively, and above all, how accurately they are communicated.

Examine this short speech. Read it first at your normal speed, and again more slowly, pausing this time to decide what each sentence says. What are the the speaker's ideas? What, presumably, are his purposes? How plainly and effectively does he present them? And—most important—just what does the whole speech mean?

Mr. Chairman, Ladies and Gentlemen:

It is indeed a great and undeserved privilege to address such an audience as I see before me. At no previous time in the history of human civilization have greater problems confronted and challenged the ingenuity of man's intellect than now. Let us look around us. What do we see on the horizon? What forces are at work? Whither are we drifting? Under what mist of clouds does the future stand obscured?

My friends, casting aside the raiment of all human speech, the crucial test for the solution of all these intricate problems to which I have just alluded is the sheer and forceful application of those immutable laws which down the corridor of Time have always guided the hand of man, groping, as it were, for some faint beacon light for his hopes and aspirations. Without these great vital principles we are but puppets responding to whim and fancy, failing entirely to grasp the hidden meaning of it all. We must readdress ourselves to these questions which press for answer and solution. The issues cannot be avoided. There they stand. It is upon you, and you, and yet even upon me, that the yoke of responsibility falls.

What, then, is our duty? Shall we continue to drift? No! With all the emphasis of my being I hurl back the message *No!* Drifting must stop. We must press onward and upward toward the ultimate goal to which all must aspire.

But I cannot conclude my remarks, dear friends, without touching briefly upon a subject which I know is steeped in your very consciousness. I refer to that spirit which gleams from the eyes of a new-born babe, that animates the toiling masses, that sways all the hosts of humanity past and present. Without this energizing principle all commerce, trade and industry are hushed and will perish from this earth as surely as the crimson sunset follows the golden sunshine.

Mark you, I do not seek to unduly alarm or distress the mothers, fathers, sons and daughters gathered before me in this vast assemblage, but I would indeed be recreant to a high resolve which I made as a youth if I did not at this time and in this place, and with the full realizing sense of responsibility which I assume, publicly declare and affirm my dedication and my consecration to the eternal principles and receipts of simple, ordinary, commonplace *justice*.

If you haven't got much out of this speech, even after careful rereading, you have not missed anything. To borrow the old wisecrack, there is less here than meets the eye. The speech is, in fact, a blast of hot air. The speaker's only discernible point is that he is in favor of justice, which is not surprising, since everybody is in favor of justice even as everybody is opposed to sin.

But the speech as a whole isn't about justice. It isn't about anything. It opens (Paragraph 1, Sentence 2) with a platitude—a statement of the obvious couched in worn-out language. Then it asks a series of questions to which we might reasonably expect to get the answers before the speaker finishes. We never get them. Nor do we ever find out what is meant, in Paragraph 2, by "all these intricate problems," "those immutable laws," "these great vital principles," "these questions which press for answer and solution," "the issues." "We" (who?) are said to be "drifting," but we must keep working toward "the ultimate goal"

(what?). A "spirit" is mentioned in Paragraph 4; it is also an "energizing principle." But again—to what does the speaker refer?

The most evident quality of the speech, looked at in this way, is that it is composed of five paragraphs of high-sounding but *empty* language. The unwary might jump to the conclusion that the speaker is a deep thinker, uttering immortal truths—but that is only because his words are chosen to give that impression. Actually, the speech is like a child's soap bubble. It has pretty colors, for the moment; its words (for example, "mist of clouds," "faint beacon light," "that spirit which gleams from the eyes of a new-born babe," "the crimson sunset," "the golden sunshine") may please us, just because we are accustomed to react in certain ways to such language. But when we prick the bubble with our critical intelligence, its substance proves so frail that it simply vanishes.

Look at the first sentence in Paragraph 2. Analyze it logically, word by word. If we take "casting aside the raiment of all human speech" at its face value, we have to assume that the speaker is no longer going to use "human speech." What, we may ask, does he plan to use instead? What is meant by "the crucial test for the solution of all these intricate problems" to which he says he has "just alluded"? What sort of picture is evoked by the reference to the hand of man groping for a *beacon* light?

We could say much more about this pompous speech. It is filled with trite phrases ("a great and undeserved privilege," "the corridor of Time," "the yoke of responsibility," "onward and upward," "the toiling masses," "this vast assemblage"). It employs a variety of cheap oratorical tricks ("dear friends," "with all the emphasis of my being I hurl back the message *No!*"). It uses both short sentences (Paragraph 3) and a long one (Paragraph 5) to produce a desired effect upon the audience. But since these first pages are intended simply as a preview and we shall go into such matters more thoroughly in the chapters to follow, we shall not pause here for further analysis.

The point of such illustrative questions as we have raised, however, is this: by keeping a few pertinent considerations in mind as he reads, the truly critical reader is enabled to strip away the pretensions of such vague, evangelistic language and discover that the actual content, what there is of it, is worthless. If the speech at first appealed to you through its sound alone, don't let it bother you. Most people are impressed by the surface of words irrespective of their meaning. This book is intended to show you how you can go beyond sound to sense—how you can recognize honestly used language and distinguish it from language that has the power to deceive. For critical reading involves

digging beneath the surface, attempting to find out not only the whole truth about what is being said, but also the reasons why the writer says what he does. When a reader finds out not only *what* is being said but also *why* it is said, he is on the way to being a critical reader as well as a comprehending one.

We turn now to another speech, also full of high-sounding language, to be sure, but one which nonetheless uses that language to convey a message of importance. That message is essentially the one contained in the present book, the necessity of developing the critical spirit to the fullest:

Gentlemen of the Freshman Class, this service of worship is traditional for the beginning of the academic year at Princeton. It affirms the unity of the University and the high aspiration of mind and spirit which constitute its essential life and endeavor down through the years. . . .

Probably most of you feel a due sense of satisfaction at having arrived at the status of college men, and probably, for most of you, mixed in with this there is some uncertainty and apprehension about this new phase of life you are entering. Not for a moment would I wish to darken the image of things which may unfold for you on this campus. But what I want to talk to you about is not the satisfactions you may encounter but the need for *discontent*—substantial discontent on the part of all of us, and particularly on your part as men of an oncoming generation.

Now, the discontent of which I would speak is not a petulant or a narrow state of mind, a negative approach. Rather, it is the opposite of indifference, glibness, and excessive self-esteem. These contagions are already loose in all too great profusion in our country today. The nation's educational institutions, including Princeton, have their share. But the facts of our world should make very clear that this is no time for them: that it is time we cut through them to the most alert awareness and acceptance of responsibility which it is our capacity to cultivate and exercise.

Neither does the spirit of discontent of which I am talking have anything to do with rebellion for rebellion's sake. It is not the spirit that sends the small boy out to the back yard to eat worms, or the adolescent stomping out of the house because he can't have the family car. And certainly it is not the attitude that expects education to be a painless process and life a series of handouts, and then complains when they are not.

No, my concern is a larger one and has to do with something more positive—the recognition and rejection of that which is unworthy of us. This true and more mature discontent, this thoughtful indignation, is the spirit that pierces self-deception, that is not satisfied with things as they are, that seeks always to render them better—or, at the least, better understood. It accepts the necessity of sacrifice and hard work this side of Eden, and it is closely related to the spirit of freedom under whose institutions the readiness to question, to inquire, to explore change, and to seek a better way can flourish. As such, the true

spirit of discontent is one of the strongest and most creative forces working for civilization, for human dignity.

. . . In commending to you the spirit of discontent I am really putting a case for the capability of the human mind—too seldom exercised—to see clearly, to judge objectively, and to seek a possible better instead of being content with the actual worse. Without this motive force primitive man would never have substituted the wheel for the sled, Greeks would not have evolved democratic processes of government, Romans of the empire would not have troubled to develop an impartial system of law, Englishmen would not have struggled through to achieve freedom of speech and limitations on the powers of government, art would have languished and science been unknown. Each would have accepted what he knew at hand, what was passed down to him, and very likely we would all be resting still in a slough of primordial contentment. . . .

We have in America, I am sure, the intelligence and the idealism to avoid these pitfalls and do better than commonly we manage to do. But too often we seem to be ashamed to be caught using our minds, timid about thinking otherwise, hesitant to challenge accepted ideas. For all too many of us, it just isn't the thing to appear to be different, to think independently, to question the *status quo*.

Yet happily this is far from being the full account. Many Americans are deeply concerned with more basic things, and in them you will find the searching discontent which demands of us better, more thoughtful, and more vital responses. Daily and in thousands of ways—in the home, on the job, in their work for their communities, and for the nation, both here and abroad—these men and women give expression to the real moral and spiritual strength of our country, the progressive nature of our heritage.

My hope is that you may come to be among this latter number. It seems to me urgent that you should. For American peace and prosperity are no longer isolatable from the rest of the world. And if we are to advance our potentially dynamic ideals of freedom for the individual, the worth of the person, and equal justice under the law—then we shall have to make contest for them in an intelligent and determined way through almost every act and fact of our lives, both here in this country and around the globe.

"Yes, Mr. President," some of you may reply, "I agree that our society and our attitudes need shaking up in many quarters, that we need thoughtful and fearless critics, and that these are times to try the souls of editorial writers and college presidents. But we are only freshmen, just beginning our university work. You don't want us expressing discontent right and left as though we had all the answers, when we are not even sure where we are going or what we are about." I don't, and I especially hope you won't act as though you had all the answers. You haven't. No one has. But I do ask you to be dissatisfied with the troubled state of the world, with the extent of our national complacency, with any performance that is less than the best, and with the state of your own present accomplishments—looking to better and more fruitful accomplishment in the future. Some of you who least expect it may within twenty years be

involved in decisions that will affect the lives of thousands. There may be less reason for dissatisfaction then, if you are dissatisfied in these ways now.

To be more specific, I hope that you will be discontented with your fund of knowledge and your intellectual development so far in life, and that this will be a discontent that never leaves you however far you progress. You have a lot to learn, and there will always be more. You cannot master all the science and engineering, all the history, all the literature and philosophy, all the economic and political theory that has a relevance to your life and awaits your exploration. But you can go deeply into some areas and learn there to think precisely, systematically, and for yourself. You can build up a general awareness in other areas. You can add, the while, a humility about your ignorance and a determination to reduce it. . . .

Through your studies, your activities, and your friendships your insight will deepen and your range of understanding grow. As this happens, you will see that perfection is no man's lot, nor yet that of any human institution. But it is in our power to reach toward the true rather than the false, the beautiful rather than the ugly, the better rather than the worse. This is a choice implicit in discontent. May yours ever point you in this way.

Our initial reading of this speech suggests that it has substantial content: it says important things to the audience, conveys ideas that the listeners have every reason to consider and apply to themselves. Unlike our experience with the first effusion, a careful rereading of this speech simply confirms our first impression and, indeed, reveals additional ideas we may have overlooked the first time through. The speaker and the message have withstood the test of our critical intelligence.

At this point you probably are somewhat alarmed by the implications of what has been said so far. "Must I read everything critically and skeptically?" you ask. The answer is "Yes." For the time being, in order to sharpen your ability to detect deviousness or emptiness in language, it is necessary to read slowly as well as carefully—phrase by phrase, sentence by sentence—and methodically analyze what is being said. Only by such a practice can you begin to train yourself to recognize the pitfalls that await the superficial, hasty reader: not merely the credulity of the half-awake mind but the deliberate tricks of the manipulator of language who may be at the sending end of the message. This is not to say that you will have to pore so laboriously over every text for the rest of your life. A lesson well learned endures. If you develop now the habit of watching for certain devices of style and logic as clues to the real meaning of what you read and hear, it will remain with you, and will prove of the utmost usefulness throughout life in your every encounter (at normal speed) with the printed or spoken word. Such a habit if well cultivated may, indeed, turn out to be the most valuable

ultimate benefit you receive from your formal education, because it can permanently improve the workings of your mind.

The advice and practice offered here are of more immediate value as well, for they have a vital bearing on the work you do in college. Consider how many of your courses presuppose the ability not merely to read but to read with accuracy and comprehension. In how many courses would your performance not be improved if you could do a better job in reading your textbooks and collateral library assignments? What this book teaches can be applied in almost every course you take. Thus the time spent now in improving your skill in critical reading will be repaid many times over.

Most college students have already had some practice in intensive reading, even though they may not have known it at the time. Mortimer Adler, in *How to Read a Book*, says:

If we consider men and women generally, and apart from their professions or occupations, there is only one situation I can think of in which they almost pull themselves up by their bootstraps, making an effort to read better than they usually do. When they are in love and are reading a love letter, they read for all they are worth. They read every word three ways; they read between the lines and in the margins; they read the whole in terms of the parts, and each part in terms of the whole; they grow sensitive to context and ambiguity, to insinuation and implication; they perceive the color of words, the odor of phrases, and the weight of sentences. They may even take the punctuation into account. Then, if never before or after, they read.

The necessity for close reading is not confined by any means to affairs of the heart or to the performance of college assignments. Uncritical reading habits cost us money. When we read an advertisement in a magazine or newspaper, we are being influenced to buy something. The art of writing advertising copy is based wholly upon the skillful use of language specially chosen to subtly flatter us, to whet our interest, to entice us to think we need something which we often really don't need. How often do we buy a product on the strength of the advertiser's persuasion when we should have bought another brand which is both cheaper and better? We are prone to forget that the product which is most attractively packaged in words may well be inferior to other brands. If you question this, spend a half hour sometime with the current report of one of the consumers' research organizations, which dispassionately rank various brands on the basis of laboratory tests.

The skillful use of language for commercial purposes is peculiarly a phenomenon of the modern age; advertising—apart from the mere

matter-of-fact announcement of goods for sale—is hardly more than a century old. But virtually as old as society is the use of language to affect the destiny of nations. The English literary critic and teacher F. L. Lucas has written:

No doubt strong silent men, speaking only in gruff monosyllables, may despise "mere words." . . . [But] consider the amazing power of mere words. Adolf Hitler was a bad artist, bad statesman, bad general, and bad man. But largely because he could tune his rant, with psychological nicety, to the exact wave length of his audiences and make millions quarrelsome-drunk all at the same time by his command of windy nonsense, skilled statesmen, soldiers, scientists were blown away like chaff, and he came near to rule the world. If Sir Winston Churchill had been a mere speechifier, we might well have lost the war; yet his speeches did quite a lot to win it.

No man was less of a literary aesthete than Benjamin Franklin; yet this tallow-chandler's son, who changed world history, regarded as "a principal means of my advancement" that pungent style which he acquired partly by working in youth over old *Spectators*; but mainly by being Benjamin Franklin. The squinting demagogue, John Wilkes, as ugly as his many sins, had yet a tongue so winning that he asked only half an hour's start (to counteract his face) against any rival for a woman's favor. "Vote for you!" growled a surly elector in his constituency. "I'd sooner vote for the devil!" "But in case your friend should not stand . . . ?" Cleopatra, that ensnarer of world conquerors, owed less to the shape of her nose than to the charm of her tongue. Shakespeare himself has often poor plots and thin ideas; even his mastery of character has been questioned; what does remain unchallenged is his verbal magic. Men are often taken, like rabbits, by the ears. And though the tongue has no bones, it can sometimes break millions of them.

The capacity of words to stir men to fateful decisions was never stronger or more crucial than it is in our own day. As citizens, indeed simply as human beings in the nuclear age whose very lives are at the mercy of world events, we witness, and in some fashion react to, the daily occurrences in the nation and the world at large that promise to determine our future. These events are reported and "interpreted" to us by the powerful mass media—big-circulation newspapers and magazines, radio and television, and to some extent popular paperback books. In certain respects we are better informed about current events and issues than were preceding generations; the speed, efficiency, and resourcefulness of modern agencies of communication are to be welcomed, not deplored. But one very disturbing, indeed alarming, accompaniment to the rise of mass-consumption journalism, whether printed or electronic, has been the decreasing opportunity for dissenting opinions to be heard and given respectful consideration.

Not too many decades ago, for instance, a citizen was informed by

an adequate number of independent newspapers, uttering diverse opinions on the various local, national, and international matters which affected him. But in 1947 only 117 of the 1500 largest American cities and towns had competing newspapers, and today the number is less than seventy. In half of the country's fifty biggest cities all the newspapers are under one ownership. This decline in the number of competing newspapers inevitably has resulted in a decrease of vigorous editorial discussion, and the lack has not been filled by radio or television, notwithstanding the latter's frequently effective (because visually dramatic) presentation of current problems. The same economic "facts of life" which continue to shrink the number of daily newspapers place similar restrictions on the number of weekly and monthly magazines which ideally could provide a wide national marketplace for the exchange and evaluation of different viewpoints.

The effect of this concentration of opinion-molding agencies in the hands of relatively few owners and editors—and of the advertisers who supply most of their profit margin—is that the millions of people who depend on them for such knowledge and viewpoints as they possess are the losers. They are encouraged to adopt ready-made but quite possibly mistaken opinions, to form oversimplified ideas about complex issues, to think in terms of misleading words and images instead of realities, and in other ways to substitute conditioned reaction for independent thought. As unwitting participants in the phenomenon that has been well called "mass think," they are constantly tempted to cease being individuals, intent upon analyzing every issue for themselves on the basis of sound and adequate information, and instead to submit to the dictates of the unreasoning "mass mind." Equipped with these false or misleading ideas alone, they mark their ballots, confide their views to inquiring pollsters, and write letters to their congressmen, thus helping directly or indirectly to affect the nation's—and in some measure the world's—destiny.

Every mature man and woman has the urgent obligation to resist the temptation to react in step with the mass of people. An unfailing mark of the truly educated person is his insistence on weighing all aspects of an issue, on avoiding oversimplification and its equally insidious twin, unwarranted generalization, on applying the tools of critical analysis to the materials submitted to him—in a word, on his right and obligation to make up his mind for himself.

In recent years, conflict among nations has become less military, more ideological. This means that most battles are fought at conference tables and, more important in the long run, in the various organs of propaganda and discussion which influence the minds of men. The

ammunition now is such emotive, easily manipulated words and phrases as *neo-colonialism*, *aggression*, *provocation*, *mutual security*, *peace-loving*, *foreign power*, *national interest*, *nuclear deterrent*, *balance of power*, *neutralist*, *intervention*, *containment*. The word *democracy*, which once embodied a single simple idea, has been bandied about by apologists for communist, fascist, and nontotalitarian societies until it has come to mean merely what each user wants it to mean. Obviously the term as used in the name of the German Democratic Republic (East Germany) does not contain the same idea it possesses when applied to the American and western European system of government. Multiply such instances of ambiguous word-use in hundreds of speeches, pronouncements, broadcasts, editorials, and you see readily enough why the state of today's world more than ever demands close and critical reading. Language is the key to the ceaseless battle for men's minds.

In addition to helping you apply your native intelligence in such diverse roles as purchaser of consumer goods and responsible citizen, this book is designed to increase your understanding and enjoyment of good reading. Whether it be a fictional piece in *Esquire* or *Mademoiselle*, a travel article in *Holiday*, a best-selling novel, a supposedly hard-to-crack "old classic," or a rather sophisticated commentary on the present stage of the world crisis, everything you read with closer attention to substance and implication will prove to have more in it than you would earlier have suspected; and the writer's purpose will be more evident. Although this is not a book on the reading of imaginative literature or on the development of individual literary taste (a process which requires years of dedicated and discriminate reading), it will point out some of the elements of style, organization, and logic that always distinguish good writing from poor. By the time you reach the end of this book, you should have a more acute sense of what is genuinely good writing and of how to derive more pleasure from reading it.

At present you are doubtless still reading material which for the most part has been written especially for you. Writers of popular literature—fiction and nonfiction—necessarily assume that the great reading public is made up of persons who want to be amused and instructed without pain or obligation. What they write must be aimed at the "average" American; it must contain few unfamiliar words, few allusions to anything he has not learned in high school, few ideas which require deep thought. One could go through life quite easily while reading nothing but such low-powered literature. But he would thereby sacrifice acquaintance with the great seminal writers of the past whose effect, singly and cumulatively, is still felt today. They have written

for their intellectual equals in language as complex as the adequate expression of their ideas requires. Seldom have they "written down" to reach a mass audience; they have rightly supposed that, if they reached those of superior education, they would have achieved success enough for their purposes. This is also true of many of today's thinkers. They too refuse to make concessions, to translate their important ideas into simplified language, for to them this sort of dilution is tantamount to intellectual dishonesty. Thus it is we who must rise to meet them; and it is part of this book's purpose to offer some guides to the interpretation of such superior writing.

Now, a final word before we get down to specifics. If the following pages have the effect upon you that they are meant to have, somewhere before the middle of the book you will become worried because you no longer believe most of what you read elsewhere. Wherever you turn you will be noticing instances of language or logic—sometimes both—being slyly misused. This will be a matter not for concern but for congratulation, because it will mean that you have begun to feel the "substantial discontent" recommended by the Princeton speaker, that you have lost your faith in many false gods which you may have unknowingly served at the cost of true understanding. The question mark will loom larger in your mind than it ever has before.

This is as it should be. But at such a point you will be only halfway through the process of becoming an intelligent reader—the half in which the thought-inhibiting clutter of old indolent habits is swept away. The other half, the constructive one, will see you establishing positive critical standards by which you can detect what is good, credible, and sincere in what men write and say. This new but wiser faith may come slowly, but it will come if you allow it to do so. No one need be, or should be, a mere scoffer, a cynic who maintains that nothing is uttered but to deceive. But to be a healthy idealist, you must be able first to recognize the false and then to adhere to the true. In the end, as Carlyle once put it, you "will understand that destruction of old *forms* is not destruction of everlasting *substances*; that Scepticism, as sorrowful and hateful as we see it, is not an end but a beginning."

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