

They would have been great anywhere, and were already poets before they moved to Italy. Nevertheless, except for Keats who died soon after his arrival, they were undoubtedly influenced by Italy and wrote some of their best works during their stay.

For our part, if we have the slightest appreciation of the glory of English poetry, and if we have the opportunity, we shall find immense interest in visiting two particular places in Rome.

One is the first floor apartment at No. 26 Piazza di Spagna, where Keats spent

his last days. Mainly through the generosity of American lovers of English literature, this was bought and preserved as the Keats-Shelley Memorial House. It now contains a Keats-Shelley-Byron-Hunt library of more than 8,000 books and relics, and *has become a modest monument to the influence of Italy on British literature.*

The other place of pilgrimage is where the two young poet-friends lie, far from their native land, in the Protestant Cemetery, beneath the Aurelian Wall, near St. Paul's Gate.

SCIENCE and SOCIETY

"Science is the great instrument of social change, and its silent appropriation of this dominant function is the most vital of all the revolutions which have marked the development of modern civilisation."—LORD BALFOUR.

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THIS striking statement implies that the history of the human race might well be written in terms of scientific progress. It would not be difficult to relate the long story of social change to such simple innovations as the discovery of the wheel, of the use of metals, of printing and of the steam engine. Indeed there is evidence now of an awareness that such a relationship is essential if social progress is to be maintained in the post-war years, when the discoveries of man's genius, now directed toward the destruction of his kind, will be diverted to alleviating human suffering in the era of reconstruction to follow.

Before the Industrial Revolution important scientific discoveries happened at fairly long intervals and time was available for man to adjust himself to changes which he himself was bringing about in his environment. In the 19th and 20th Centuries progress has not been leisurely, and this time-lag has not been occurring. A stage has now been reached in which man is bewildered, and has not had time in which to acclimatise his thought and his social morality to the present, or to the prospect opening

up before him. Furthermore he has not realised the magnitude or the significance of the changes in his environment and consequently has failed to see the vast problems he has himself created.

So great are the changes of the past 150 years that most people accept them as part of their lives without realising their origin and significance. Perhaps the greatest contribution that science has made to society is that it has put potential plenty in reach of all. Our present resources in agriculture, chemistry and transport are such that it is not impossible to abolish the fear of want from human thought. This fact must influence academic and social thinking but still much of our behaviour is based on the assumption that goods are limited in quantity. Why do we have crises of over-production during which people starve? This central and obvious weakness of society is connected with the results of scientific advance which include the conquest of substances, of distance, of energy and of irrational fear.

We have passed in recent times from a world in which work was measured in