



GALE PRIMARY SOURCES

英論壇誌『リスナー』歴史アーカイブ 1929-1991年

The Listener Historical Archive, 1929-1991

データベース講習会



This week:

Martin Bell: after Angola, no more easy victories

Norman Swallow: how TV recreates history

UK immigrants: still no place like home?



The Listener

9 NOVEMBER 1989 • £1.20

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The Listener

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Gale部門 森澤 正樹

本日のアジェンダ

- 『リスナー』歴史アーカイブ 1929-1991年について
- 収録記事の例
- 《参考》BBC『ラジオ・タイムズ』アーカイブについて
- デモンストレーション
- 研究トピック・関連資料のご案内



英論壇誌『リスナー』歴史アーカイブ 1929-1991年 The Listener Historical Archive, 1929-1991

概要

- ラジオ放送番組のテキストを永続的に保存することを目的として発行され、イギリス論壇に大きな足跡を残したBBC発行の週刊誌『リスナー』を1929年の創刊から1991年の終刊まで収録する歴史アーカイブ
- 政治、経済、文学、芸術、社会、科学技術、大衆文化、宗教、旅行、料理、ガーデニングまで広範なテーマを扱い、放送と活字の両メディアを通じて20世紀イギリス世論・文化に影響を与えたユニークな雑誌
- 放送初期の番組を記録したテープは再利用されることが多かったため、BBC初期のラジオ番組の内容を知るうえで『リスナー』はきわめて貴重
- 文芸誌、書評誌としても重要で、『リスナー』初出の文芸作品も多い
- 号数3,197、記事数約22万、ページ数約13万



英論壇誌『リスナー』歴史アーカイブ 1929-1991年

The Listener Historical Archive, 1929-1991

寄稿者（出演者）の例

【作家】

- ・ヴァージニア・ウルフ
- ・マーティン・エイミス
- ・ジョージ・オーウェル
- ・W・H・オーデン
- ・アーサー・C・クラーク
- ・ジョージ・バーナード・ショー
- ・ドロシー・セイヤーズ
- ・キャロル・アン・ダフィー
- ・G・K・チェスタトン
- ・ディラン・トマス
- ・A・S・バイアット
- ・オルダス・ハクスリー
- ・アンソニー・バージェス
- ・テッド・ヒューズ
- ・メイヴ・ビンチー
- ・E・M・フォースター
- ・シルヴィア・プラス
- ・マルコム・ブラッドリー
- ・アイリス・マードック
- ・フィリップ・ラーキン
- ・サルマン・ラシュディー

- ・ウインダム・ルイス
- ・キャスリーン・レイン

【文芸批評家・演劇批評家】

- ・テリー・イーグルトン
- ・レベッカ・ウェスト
- ・フランク・カーモード
- ・ジョージ・スタイナー
- ・ケネス・タイナン
- ・ピーター・ブルック

【美術批評家】

- ・ケネス・クラーク
- ・エルンスト・ゴンブリッチ
- ・アンソニー・ブラント

【作曲家・音楽批評家】

- ・ダイナリー・ハッシー
- ・トーマス・ビーチャム
- ・ピエール・ブーレーズ
- ・フィリップ・ホープ・ウオーレス

【哲学者・社会批評家】

- ・ハンナ・アレント
- ・ノーム・チョムスキー

- ・アイザイア・バーリン
- ・ダニエル・ベル
- ・バートランド・ラッセル
- ・メアリー・ワノーック

【演出家・俳優】

- ・ノエル・カワード
- ・ジョン・ギールグッド
- ・ステイヴン・フライ
- ・スパイク・ミリガン

【政治家・外交官】

- ・クレメント・アトリー
- ・マーガレット・ウィントリガム
- ・エドウィナ・カリー
- ・ヘンリー・キッシンジャー
- ・バーバラ・キャッスル
- ・ウィンストン・チャーチル
- ・シャルル・ド・ゴール
- ・マイケル・フット
- ・ビーヴァーブルック卿
- ・ラムゼイ・マクドナルド
- ・オズワルド・モズレー
- ・デイヴィッド・ロイド＝ジョージ

【歴史家】

- ・E・H・カー
- ・エイザ・ブリッグズ
- ・エリック・ホブズボーム
- ・マリーナ・ワーナー

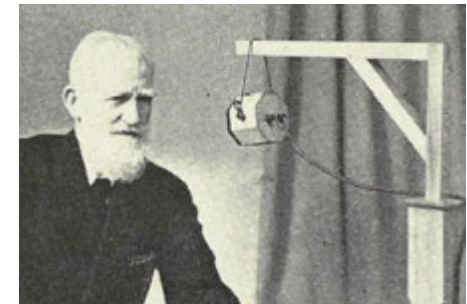
【社会学者・経済学者】

- ・ビアトリス・ウェッブ
- ・ジョン・メイナード・ケインズ
- ・アーネスト・ゲルナー
- ・ウィル・ハットン
- ・ウィリアム・ビヴァレッジ
- ・ルース・ベネディクト

【科学者】

- ・デヴィッド・アッテンボロー
- ・アレックス・コンフォート
- ・リチャード・ドーキンス
- ・ジュリアン・ハクスリー
- ・フレッド・ホイル

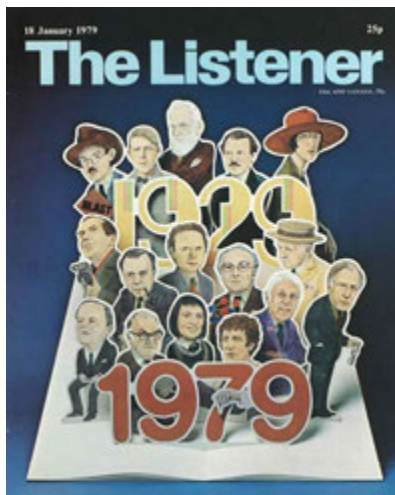
ほか、多数



英論壇誌『リスナー』歴史アーカイブ 1929-1991年 The Listener Historical Archive, 1929-1991

A・ブリッグズ：創刊時の既存メディアへの配慮について(50周年記念号)

(創刊に先立ち、既存新聞・雑誌メディアからの猛反発をうけて)放送とは無関係の独自寄稿は10%未満とし、経費を埋めるのに必要最低限の広告以外は受けないことで合意した



Asa Briggs

Still listening

‘Historians of the last 50 years will turn to “The Listener” not only in order to retrieve a record of radio in action, but to catch something of the immediacy of lost times and the range of preoccupations associated with old climates of opinion’

The first number of THE LISTENER appeared on 16 January 1929. Broadcasting then was not yet seven years old. The new journal proclaimed itself ‘a necessary auxiliary to the microphone’, ‘an enterprise in the service of broadcasting, undertaken in discharge of an important part of the Corporation’s responsibilities towards the listener, the citizen’. It has continued in the same spirit, though the structures and techniques of broadcasting have changed more, perhaps, than the journal itself. So, too, after the end of the BBC’s monopoly, have the equations of listening and citizenship.

Most of the forces of change can be traced in the pages of THE LISTENER. The second anthology, edited by Karl Miller in

1972, included a fascinating article by Huw Wheldon on ‘Competition’—it first appeared on 13 May 1971—and a still topical article by Charles Curran, then director-general, on ‘Breaking up the BBC?’ (1 June 1972). These, by themselves, reveal an immense gulf between the 1970s and the 1930s. The comparable article for that decade by Ernest Barker, ‘This Age of Broadcasting’, appeared, however, not in THE LISTENER, but in the *Fortnightly Review*.

The pre-history of THE LISTENER is almost as interesting and perhaps even more revealing than its history. A joint committee of the British Institute of Adult Education and the BBC under the distinguished chair-

manship of Sir Eustace ...
mended in 1928 the
duce a regular week
to supplement its
ephemeral and st
authority of the sp
given greater perm
port by the sacred
word. Yet the rath
was discarded in
internal memorand
tion still housed at S

Hadow had contes
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weekly called, for th
‘a two-penny Speer
choice,’ wrote B. N
career in the BBC w
the director-genera
extent, the fact th
wide view of educat
invalid who requir
learns to listen in
poetry as just as m
tion as any of the m
or tutorial classe.

out of it,’ he confided in his diary. Without much difficulty a settlement was reached and announced two days before the first number of THE LISTENER appeared on time, costing twopence not sixpence. There were two key clauses in the settlement. The new periodical was to contain **no more than ten per cent** of ‘original contributed matter not related to broadcasting’. The Corporation stated that it did not intend to accept more advertisements than were necessary ‘to cover its total cost’.

Circulation rose steadily from 27 772 in

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ラジオによる文化・思考の画一化を憂慮する声への反論（1929）

Discussion Groups

OCCASIONALLY one hears the fear expressed that broadcasting may tend to mechanise the community's thoughts and habits. So much is now being brought to the individual's door—more, to his hearth-side—in the way of music, drama, books and amusement; yet this is only possible because he is being served *collectively* with thousands of others, and being given the same ideas as they are. We have still far to go before there can be any real danger in uniformity of general culture; for civilisation is still suffering badly from *disunity* and the misunderstanding which comes of parochialism and sectionalism. But in the world of ideas the danger of **mechanising thought** through broadcasting can be got over by stimulating a faculty which is sorely needed in modern society—the capacity to listen to other people's ideas even when they are unpalatable, and to follow them up by discussion and calm analysis.

This is why we regard it as important that the power and opportunity of discussion should be developed “at the listener's end” of broadcast talks. No expert, however eminent, wishes to lay down the law in his broadcast talk; he would rather promote discussion among his listeners, and discussion is their best way of “hitting back” —not at him, so much as at one another, thereby

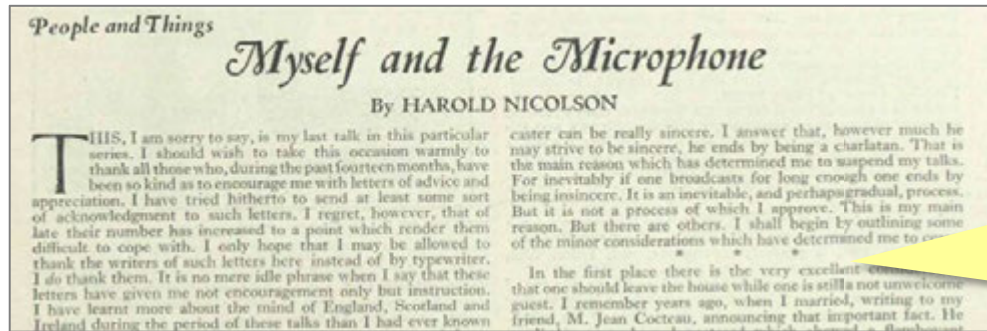
ラジオ放送が共同体の思考や習慣を機械化する傾向にあるかもしれない、との憂慮を時に耳にすることがある。(…)文化全般が画一化する危険があるのか、分かるまでにはまだ長い年月が必要であろう。(…)
(その危険は)しかし、現代社会において非常に必要とされる能力、すなわち他者の受け入れがたい主張であっても耳を貸し、議論や冷静な分析にかける能力を活性化させることで乗り越えることができる。

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H・ニコルソン

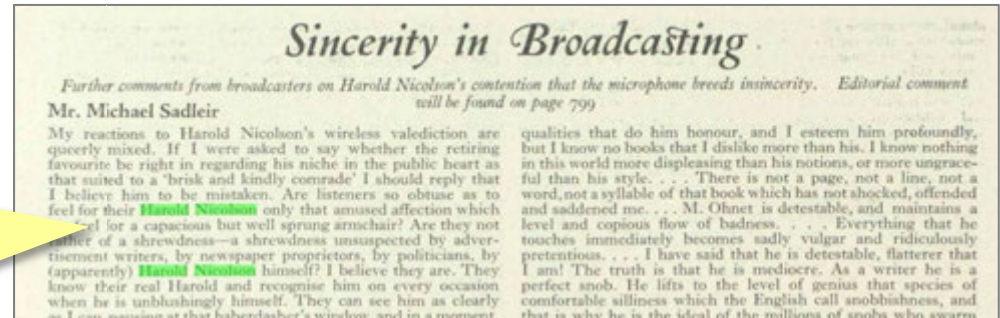
H・ニコルソンによる生放送中のラジオとの〈決別宣言〉とその反響（1931）



H・ニコルソン「私とマイクロホン」1931年4月29日号

(なぜ番組を降りるのか説明することは)ラジオのレギュラー出演者が真に正直でいられるのか、という問題を提起し、またそれに答えることになる。私の答えはこうである: どれだけ正直であろうと努力したところで、最後はほら吹きになるしかないのだ。

(書評を例にとると)新聞の書評家は自紙の読者についてある程度把握している。(...)しかしラジオ視聴者の好みや先入観は予測不能である(...)書評家は普通の分別ある人々が嫌がるような作品や、そうした危険はないものの刺激に欠けるような作品は避けるようになる。



M・サドラー「放送における正直さ」1931年5月13日号

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J・M・ケインズ

J・M・ケインズ「関税の是非」(1932)

Pros and Cons of Tariffs

By J. M. KEYNES

Mr. Keynes' exposition of the rival claims of Free Trade and Protection will be followed next week by a discussion on Tariffs between Sir Henry Page-Croft, M.P., and Major C. R. Attlee, M.P.

DO not know what claim I can have to be considered an impartial introducer to the partisans who are to follow me on this question of tariffs. We shall all three of us be trying to tell the truth. But I can claim that I have considerable sympathy with both parties; though, as you will find, I sympathise with both more from the practical than from the theoretical side. For the theoretical arguments which Free Traders and Protectionists have each used are, many of them, as I think, invalid or misapplied. Each, on the other hand, has got hold of an important practical maxim.

The Free Trade Position

Let me begin with the essential truth of the Free Trade position. It is best illustrated by beginning at home. We all know that, individually or taken by groups, we are much richer if we concentrate on those activities for which we are best fitted, become specialists in the production of certain articles, and live by exchanging our products for the products of other specialists. We do not doubt that we shall be richer if we concentrate industry in the towns. We know that it would be stupid to put a higher licence duty on a motor-car used in a county where it was not manufactured. It never occurs to us to put on special taxes designed to prevent a Lancashire man from using a car made in Birmingham. And all this is just as true between countries, as it is between individuals or between

districts. It is a waste and a stupidity for us to make one thing inefficiently when we might be better employed making something else. There is no mysterious quality in a frontier which upsets this obvious conclusion of common-sense. Most protectionist arguments to the contrary are sophistries—particularly the one which contends that what I have been saying only holds good under universal Free Trade, and that, if other countries impose tariffs, then it becomes advantageous for us to do the same. The tariffs of the foreigner reduce the opportunities for advantageous trade; but that is no reason why we should reduce them still further. Moreover, if we have to pay more than we need for what we use, that will raise our costs even in those branches of production for which we are best suited; so that our efficiency will go down all along the line.

All this is, surely, obvious; but that does not unimportant. On the contrary, it is frightfully important. The Free Trader starts with an enormous prestige in his favour. Nine times out of ten he is speaking the words of wisdom and simple truth—of peace, good-will also—against some little fellow who is talking sophistry and sometimes by corruption to his advantage for himself at the expense of his neighbour his country. The Free Trader walks erect in the day, speaking all passers-by fair and friendly, while the Protectionist is snarling in his corner.

(編注)ケインズ氏による自由貿易と保護貿易の是非をめぐる解説につづき、来週には下院議員ヘンリー・ページ=クロフト卿、同C・R・アトリー少佐による関税についての議論を予定しております。

Tariffs and Free Trade

On December 2 Sir Henry Page Croft and Major C. R. Attlee broadcast their respective views on Protection and Free Trade. A report of the debate appears below

SIR HENRY PAGE CROFT, who opened the debate, said that universal Free Trade might be an excellent ideal, but it could be ruinous if certain countries continued to pay wages 50 per cent. less than others, with longer working hours. Such conditions were the equivalent of a high tariff. Before free imports became our national policy we were supreme as a manufacturing and exporting nation. But all through the years of our so-called Free Trade policy, foreign countries had been increasing their exports under protective tariffs, so that in 1929 Britain lost her place as the first exporting nation in the world, and simultaneously, a flood of imports, the products of cheap labour or mass production, were driving hundreds of thousands of our people on to the streets.

The result was that in August last year we were faced with a hopelessly unbalanced Budget and an enormous adverse balance of trade. At the eleventh hour the National Government, with an overwhelming mandate from the nation, reversed our trade policy. The tariff plan was an immense boon to industry, while

policy was only economic nationalism writ large, a doctrine which was, to a great extent, responsible for the breakdown of world trade. Economic nationalism meant, in practice, the duplication of productive powers. The idea of forming a close bloc of the British Empire against the rest of the world was a product of the war mind. He therefore opposed the whole policy of the Government because it was opposed to the advance of the human race towards international co-operation.

None of the devices adopted by the Government touched the root of the world economic problem, which was a problem of plenty. Mass production required as its corollary mass consumption. The Government's tariff meant a reduction in the purchasing power of the workers, a shifting of taxation from the rich to the poor. Its main purpose was to raise prices in order to pay interest on the capital invested by the well-to-do. The fall in world prices had endangered the investments of British capitalists, and they were endeavouring to get paid at the expense of the working classes of the country. They would fail, because without

J・M・ケインズ「関税の功罪」1932年11月30日号

H・ページ=クロフト/C・R・アトリー「関税と自由貿易」1932年12月14日号

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W・チャーチル「戦争の原因」(1934)



W・チャーチル

Causes of War

By the Rt. Hon. WINSTON CHURCHILL, M.P.

AS we go to and fro in this peaceful country, with its decent orderly people going about their business under free institutions, and with so much tolerance and fair play in their laws and customs, it is startling and fearful to realise that we are no longer safe in our island home. For nearly a thousand years England has never seen the camp fires of an invader. The stormy seas and our Royal Navy have been our sure defence. Not only have we preserved our life and freedom through the centuries, but gradually we have come to be the heart and centre of an Empire which surrounds the globe. It is indeed with a pang of stabbing pain that we see all this in mortal danger.

A thousand years scarce serve to form a State,
An hour may lay it in the dust.

What shall we do?
Many people think that the best way to escape war is to dwell upon its horrors, and to imprint them vividly upon the minds of the younger generation. They flaunt the grisly photographs before their eyes. They fill their ears with tales of carnage. They dilate upon the ineptitude of generals and admirals. They denounce the crime and insensate folly of human strife.

All this teaching ought to be very useful in preventing us from attacking or invading any other country, if anyone outside a madhouse wished to do so. But how would it help us if we were attacked or invaded ourselves? That is the question we have to ask. Would the invaders consent to visit Lord Beaverbrook's exhibition, or listen to the impassioned appeals of Mr. Lloyd George? Would they agree to meet that famous South African, General Smuts, and have their inferiority complex removed in friendly reasonable debate? I doubt it. I gravely doubt it.

But even if they did, I am not sure we should convince them, and persuade them to go back quietly home. They might say 'You are rich, we are poor. You seem well fed, we are hungry. You have been victorious, we have been defeated. You have valuable colonies, we have none. You have your Navy, where is ours? You have had the past, let us have the future'. Above all, I fear, they would say 'You are weak and we are strong'.

After all, only a few hours away by air there dwells a nation of nearly seventy millions of the most educated, industrious, scientific, disciplined people in the world, who are being taught from childhood to think of war and conquest as a glorious exercise, and death in battle as the noblest fate for man. There is a nation which has abandoned all its liberties in order to augment its collective might. There is a nation which with all its strength and virtues is in the grip of a group of ruthless men preaching a gospel of intolerance and racial pride, unrestrained by law, by Parliament or by public opinion. In that country all pacifist speeches, all morbid war books, are forbidden or suppressed and their authors rigorously imprisoned.

W・チャーチル「戦争の原因」1934年11月21日号

The screenshot shows the Gale Primary Sources search results for 'Causes of War'. The search results are sorted by 'Oldest' and show six results. The third result, 'Causes of War' by Winston Churchill, M.P., published in The Listener (London, England) on Wednesday, Nov. 21, 1934, Volume 12, Issue 306, page 812, is highlighted with a red box. The search interface includes a search bar, filters for publication sections, document type, and publication date, and a topic finder section.

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本人による“死亡記事” (Auto-Obituary) シリーズ (1936)



E・シットウェル



B・ラッセル

Auto-Obituary—III

'The Late Miss Sitwell'

By EDITH SITWELL

I HAD the pleasure of knowing the subject of this notice intimately for a great part of her life, and believe that I am well qualified to write about her with a knowledge that is backed by her authority.

As she had a deeply-rooted, almost violent aversion to the modern custom of presenting the private life of any well-known artist to the public as if it were as much the property of the public as is the artist's work, I shall respect her prejudice in this notice, and shall confine myself, with the exception of a few biographical details, to writing about that part of her life that is connected directly with her work. And that is, in truth, the most important part of her life, since she was first and foremost an artist.

The sister of Osbert and Sacheverell Sitwell, her family life with her brothers and sister-in-law was one of singular happiness, and a rare devotion existed between them.

Much of Miss Sitwell's early life was spent at a twelfth-century castle near Florence which was built by the last Duke of Athens, after he had fled from the Turks. In this Midsummer Night's Dream atmosphere she developed her tastes and character.

Slightly later in her life, when she was between twenty-five and thirty years of age, she gained a great reputation for eccentricity by the fact that she wore her own face instead of a standardised mass-face, and clothes suitable to herself, and by the fact her personality was her own.

This, and the realisation that she was primarily an artist, led to many of the gross attacks that were made upon her by people incapable of understanding her work. Miss Sitwell did not suffer fools gladly and, when she was attacked, was in the habit of hitting back so hard that the original aggressors would run yelping to the public for sympathy. But, as a matter of history, it can be stated that she never attacked until after an attack was made upon her.

Her work, which was hard, dry and fiery in the extreme, was generally misunderstood, and she was particularly annoyed at being labelled, by certain sloppy-minded critics, 'the poet of childhood'. Actually she disliked children as a whole, though she liked certain individuals.

The early part of her working life was spent in developing a technique suitable to her needs. Contrary to the belief of an ill-educated section of the reading public, she broke no tradition in doing this. Her technique was a logical development. Technically, her work was largely, as far as structure is concerned, a development out of the technique used by Christina Rossetti in 'Goblin Market', and that of Verlaine and Baudelaire; her texture she had

E・シットウェル「亡きシットウェル女史」1936年7月29日号

Auto-Obituary—V

'The Last Survivor of a Dead Epoch'

By BERTRAND RUSSELL

BY the death of the third Earl Russell (or Bertrand Russell, as he preferred to call himself) at the age of ninety, a link with a very distant past is severed. His grandfather Lord John Russell, the Victorian Prime Minister, visited Napoleon in Elba; his maternal grandmother was a friend of the Young Pretender's widow. In his youth he did work of importance in mathematical logic, but his eccentric attitude during the first World War revealed a lack of balanced judgment which increasingly affected his later writings. Perhaps this is attributable, at least in part, to the fact that he did not enjoy the advantages of a public school education, but was taught at home by tutors until the age of 18, when he entered Trinity College, Cambridge, becoming 7th Wrangler in 1893 and a Fellow in 1895. During the fifteen years that followed, he produced the books upon which his reputation in the learned world was based: *The Foundations of Geometry*, *The Philosophy of Leibniz*, *The Principles of Mathematics*, and (in collaboration with Dr. A. N. Whitehead) *Principia Mathematica*. This last work, which was of great importance in its day, doubtless owed much of its superiority to Dr. (afterwards Professor) Whitehead, a man who, as his subsequent writings showed, was possessed of that insight and spiritual depth so notably absent in Russell; for Russell's argumentation, ingenious and clever as it is, ignores always those higher considerations that transcend mere logic.

This lack of spiritual depth became painfully evident during the first World War, when Russell, although (to do him justice) he never minimised the wrong done to Belgium, perversely maintained that, war being an evil, the aim of statesmanship should have been to bring the war to an end as soon as possible.

In 1920 he paid a brief visit to Russia, whose government did not impress him favourably, and a longer visit to China, where he enjoyed the rationalism of the traditional civilisation, with its still surviving flavour of the eighteenth century. In subsequent years his energies were dissipated in writings advocating socialism, educational reform, and a less rigid code of morals as regards marriage. At times, however, he returned to less topical subjects. His historical writings, by their style and their wit, conceal from careless readers the superficiality of his thought, and are not without value as a *reductio ad absurdum* of the antiquated rationalism which he professed to the end. After enjoying the ephemeral reputation appropriate to his talents, he suffered, in later life, the pinch of penury.

In the second World War he took no public part, having escaped to a neutral country just before its outbreak. In private conversation he was wont to say that homicidal lunatics were well employed in killing each other, but that sensible men would keep out of their way while they were doing it. Fortunately this outlook, which was reminiscent of Bentham and John Stuart Mill (who was his godfather), has become rare in this age, which recognises that heroism has a value independent of its utility. True, much of what was once the civilised world lies in ruins; but no right-thinking person can admit that those who died for the right in the great struggle have died in vain.

His life, for all its waywardness, had a certain anachronistic consistency, reminiscent of that of the aristocratic rebels of the early nineteenth century. His principles were curious, but, such as they were, they governed his actions. In private life he showed none of the acerbity which marred his writings.

B・ラッセル「今は亡き時代の最後の生存者」1936年8月12日号

英論壇誌『リスナー』歴史アーカイブ 1929-1991年

The Listener Historical Archive, 1929-1991

太平洋戦争中の様々な日本論／日本人論 (1942~1944)



R・ニコルズ「キモノと山高帽」1942年1月8日号



W・エンプソン「いわゆる日本人」1942年3月5日号



E・M・ガル「日本人のビジネス」1942年4月15日号



W・A・シンクレア「日本の主張」1942年4月30日号



(元・日本の大学教授)「歪形としての教育」1943年6月10日号



T・ライエル「日本人の二面性」1944年1月27日号

英論壇誌『リスナー』歴史アーカイブ 1929-1991年 The Listener Historical Archive, 1929-1991

第三者によるBBC番組評シリーズ「Critic on the Hearth」 (1938~1964)

Critic on the Hearth
Comments of a Casual Listener

SOME months ago the loan by the B.B.C. of a gramophone record said to have been made by Gladstone in 1889 for reproduction at a Liberal gathering led the B.B.C. Recorded Programmes Section to try and authenticate the record by asking advice from some of those who knew the G.O.M. personally. The B.B.C. has collected four records purporting to reproduce Gladstone's views, but they are all different in manner and content. Last week an informal gathering, including Gladstone's daughter-in-law Lady Gladstone of Hawarden, his secretary Sir George Leveson Gower, his eldest grandson Mr. William Wickham, and Canon Edward Lytton, met at Broadcasting House, listened to the records and tried to come to an agreement as to their genuineness. Unfortunately the wax cylinders used in those early days of recording were so soft as easily to scratch. The records were therefore in bad condition, and the four Gladstonians agreed that they provided at best 'a caricature of the voice' of the G.O.M. The wide range of Gladstone's voice—over an octave in extent—seemed to be absent, his vowel sounds were unrecognisable, and there were no traces of his well-known Lancashire accent. Two of the four records were preferred to the others, but, as Sir George Leveson Gower remarked, it would seem better to have no record of the great orator's voice than one which so misrepresented it. Now and again the party seemed to catch a faint echo of Gladstone's personality, but it was all too elusive to bring satisfaction.

Lydia Lopokova, who in private life is Mrs. J. M. Keynes, must be one of the most versatile of all ballerinas who ever came to this country from Russia. Her fame as a dancer, notably in such ballets as 'La Boutique Fantasque' would have been enough to satisfy most ambitions, but not Mlle. Lopokova's. From dancing she turned to acting, being seen at the Arts Theatre in Shakespeare's 'Lover's Complaint', at the Old Vic as Olivia in 'Twelfth Night', and as Nora in Ibsen's 'Doll's House'. Lately she has taken to reading, with notable success, translations from Russian literature over the microphone. Those who saw Lydia Lopokova when she first took to acting may remember that she was criticised at the time for her foreign accent. It was interesting to hear what effect this accent had on her reading over the microphone last week. Curiously enough it seemed to add to rather than detract from the success of her rendering. Like those of most Russians, her slight mispronunciations are in themselves charming and fall pleasantly upon the ear. But apart from that, it seemed by no means inappropriate to listen to translations from the Russian read to us by one whose voice proclaimed that she was herself of Russian birth. The accent somehow enhanced, as it were, the reader's qualifications for the task.

1938年3月23日号

CRITIC ON THE HEARTH
Weekly comments on BBC programmes by independent contributors

Television Broadcasting
DOCUMENTARY
In Search of T. E. Lawrence

'I HATE TO DEFINE', said Peter O'Toole, 'particularly when I'm working on a character'. The character in question was, of course, T. E. Lawrence: the occasion, an interview by Mr O'Toole's fellow-actor, Kenneth Griffith, on behalf of 'Monitor' (November 25); and the view expressed sounds, *prima facie*, akin to the principles on which Malcolm Brown and Philip Donnellan compiled and produced the portrait 'T. E. Lawrence, 1888-1935' (November 27) (written by David Lytton). In *Radio Times* they declared: 'We have not set out to attack him, or to attack his attackers. Nor are we attempting a kind of television court-martial in which points for and against are argued one by one. We intend, as the title suggests, to tell the story of his life and death. By doing this with the richest and most authentic material available we hope that a real and credible Lawrence will emerge...'

I have quoted this manifesto at length because it seems to me to embody an old and hardy fallacy (wearisomely familiar to historians, but still flourishing in other fields) according to which, if you gather sufficient facts, the truth is bound to emerge. No historian or biographer of repute has ever abrogated his responsibilities in such a way: small wonder that the programme of November 27, if not dull (nothing

about Lawrence could be *that*), nevertheless remained sadly inconclusive. It *ought* to have been a television court-martial, and it wasn't. Mr O'Toole brought the man more truly to life every time he opened his mouth.

There is something sublimely perverse about attempting to deal with Lawrence—who of all men most demands rigorous personal analysis—in terms of his public image: the facts do *not* speak for themselves. Yesterday's Alexander-like demi-god (a psychological comparison between the two men should prove instructive) has lately been designated as hysterical, masochistic, a chronic liar and fantasist. Most viewers who tuned in to last week's programme must have known this, and have hoped that light would



T. E. Lawrence in Arab dress—a photograph shown in the programme 'T. E. Lawrence, 1888-1935'; left, from 'Monitor'—Peter O'Toole as T. E. Lawrence during the making in Spain of the film *Lawrence of Arabia*



THERE IS STILL A PLACE IN THE LINE FOR YOU

THIS SPACE IS RESERVED FOR A FIT MAN

shed in dark places; yet what we got in the event was something midway between a pre-war *Times* obituary and 'This Is Your Life' minus the victim. 'He wasn't trained as a sapper', Sir Alec Kirkbride remarked, with jovial tolerance, 'and he liked to make as big a bang as possible'.

True, Lawrence's illegitimacy was lightly touched on; and after Terence Rattigan's play it would have been difficult to omit the crucial flogging and sexual assault at Deraa, with its all-flesh-is-excrement sequel. But no one seriously tried to *explain* Lawrence, or set him in his social or historical context, which was much the same as A. E. Housman's and produced many similar traits: the iron self-discipline, the romanticism sublimated into scholarship, the pessimistic self-pity and emotional isolation. Unless we submit Lawrence's personality to analysis and

dred. Two writers, C. Day Lewis and Emyr Humphries, associated it with locality; Mr Russell Braddon found it was good to be British in a Japanese camp; Dr Donald Soper thought patriotism had been corrupted by capitalism, and was all for world government. Only Mr Tom Stacey seemed to understand the psychological needs which three millennia of history have loaded into the concept, and which cannot be satisfied by taking rational thought. I wonder if he has a theory as to what Lawrence's 'personal motive' for leading the Arab revolt may have been—a motive that was dead before Damascus, and remains an enigma to this day?

The round-table discussion in 'Table Talk' (November 26) was livelier than usual. I was alarmed by the suggestion—which seems to be gaining ground in this country—that an English de Gaulle might be a thoroughly good thing: this sort of yearning is far more dangerous than any neo-fascist movement, though in the event the only candidate advanced was Lord Hailsham, and I can't see *how* getting fitted for jack-boots. There was also a brisk, if muddled, argu-

1962年12月6日号

英論壇誌『リスナー』歴史アーカイブ 1929-1991年

The Listener Historical Archive, 1929-1991

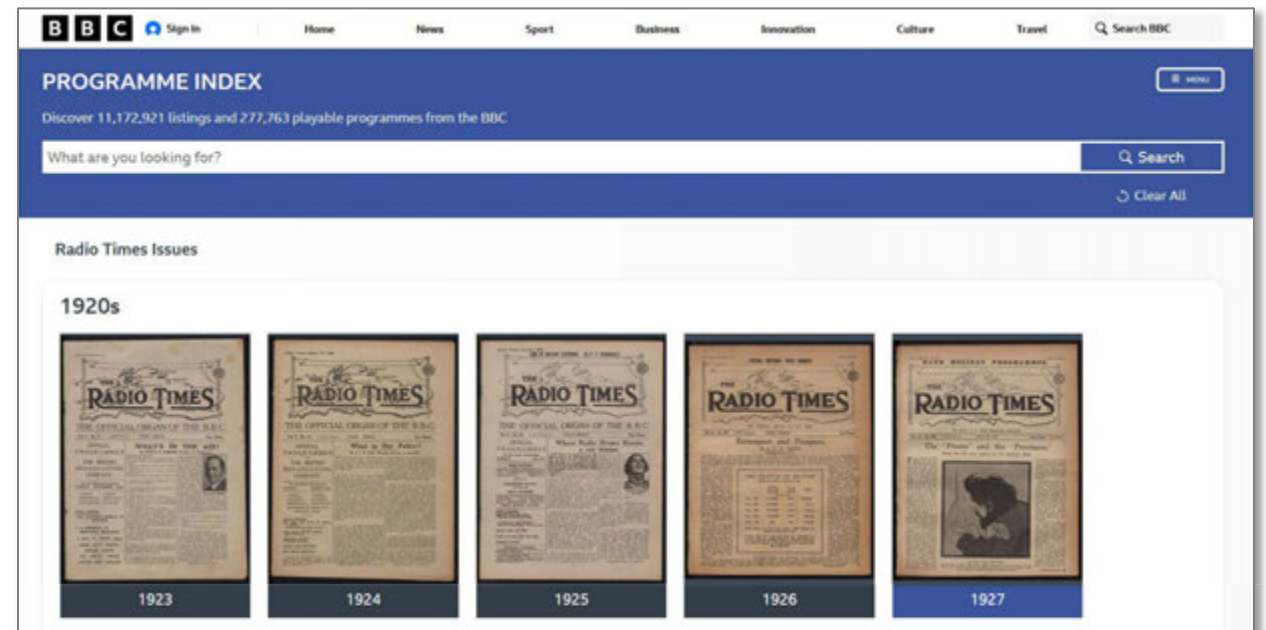
《参考》BBC『ラジオ・タイムズ』アーカイブについて

- ・ 『リスナー』記事の元の放送日等を調べるには、BBCが公開している姉妹紙『ラジオ・タイムズ』のアーカイブが便利です
- ・ BBC『ラジオ・タイムズ』アーカイブ <https://genome.ch.bbc.co.uk/issues>

* 記事タイトルは出版時に後からつけられることが多いため、出演者名と日付で検索することをおすすめします

【注意】

BBC『ラジオ・タイムズ』アーカイブは、英BBC社が管理・運営しているもので、Galeとは無関係です。『ラジオ・タイムズ』アーカイブについてのご質問・お問い合わせは受けかねます。



デモンストレーション

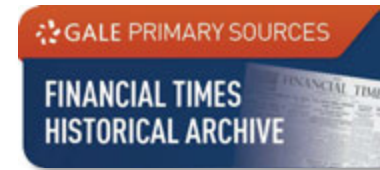
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研究トピックの例

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- 黎明期のラジオ放送
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佐藤泰人先生
(東洋大学)

『リスナー』が『スペクテイター』、『ニュー・ステーツマン』と並び、20世紀の知の一角を占めていたということはもっと強調されてよいと思います。



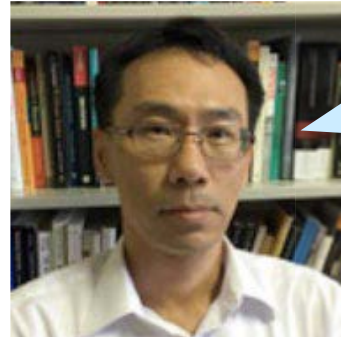
石和田昌利先生
(東洋大学)

リスナー誌と同様にBBCから創刊されたラジオ・タイムズが大衆化していったのに対して、リスナー誌はBBCという母体をバックに知的オーディエンスを读者層とする高級誌としてのポジションを維持しました。



佐藤元状先生
(慶應義塾大学)

キーワード検索を活用するだけで、いろいろなアイデアが浮かんできます。(…)たとえば「ミドルブラウ(middlebrow)」という言葉が誰が、どのように使用したのか知りたい場合、検索をかけるとすぐに分かります。また、関連するキーワードを使って検索することによって、時代の姿、輪郭が見えてきます。



加藤洋介先生
(西南学院大学)

私が『リスナー』に興味をもつところは、BBCのラジオ番組への反響が載る読者投稿欄です。『リスナー』の読者投稿欄はBBCの聴取者の動向を知る上で非常に役に立つ資料です。

ご清聴ありがとうございました。

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