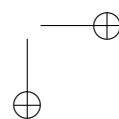
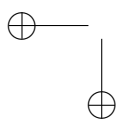
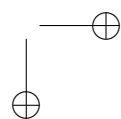
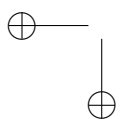
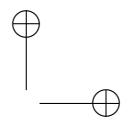
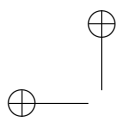
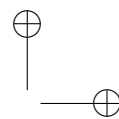
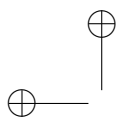


PROFESSIONALISM AND ORIGINALITY



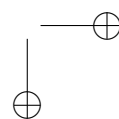
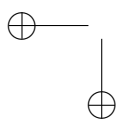


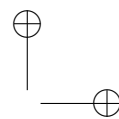
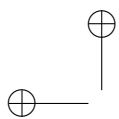


PROFESSIONALISM AND ORIGINALITY

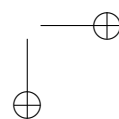
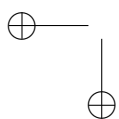
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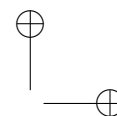
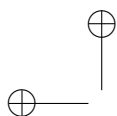
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2026
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PREFACE

The present work consists of discussions, fortified by quotations and summarized in propositions, bearing on the themes of Professionalism and Originality. A third theme – Revelation – has been omitted for the present*; the lines of its treatment appear in the closing chapter.

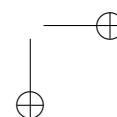
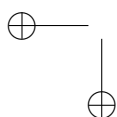
Constructive suggestions have been relegated to an Appendix. They vary greatly in value and immediate practicability; with those that concern education I feel most at home, and one phase of that subject – the promotion of teachers – was, in fact, the starting-point of my studies in Professionalism and Originality.

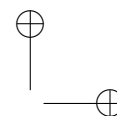
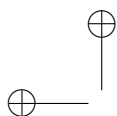
It remains to be seen whether the book is to be condemned as a product of mere scissors and paste or praised for its thirty or more inductions. Meanwhile I will point out some possible sources of misunderstanding.

First: The division between professional and original men is drawn sharply. This sharpness is a necessity of exposition, and, as such, has crept into much modern literature†; but, like most distinctions, it does not entirely correspond to the infinite variety of the facts. Professionalism and Originality, Death and Life, exist side by side in most of us; the question of importance in any particular case is, Which phase is in the ascendant?

* *Jesus the Rationalist*. (In Preparation.)

† E.g. Ethel Sidgwick's *Promise*, Chekoff's *Seagull*, Ibsen's *Enemy of the People* and *Hedda Gabler*.



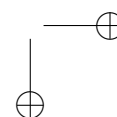
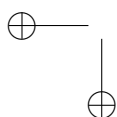


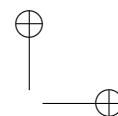
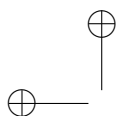
Second: Some of the propositions in Part II are considerably more disputable than others; and a few of those in Part I have a somewhat limited bearing. But lest the reader imagine that the propositions are based on a few artificially selected cases I throw out the following challenge. Let him select biographies of a dozen original men whose names do not appear in this book; before he has read them through he will find many of the propositions rising in his mind.

I may say that almost all the propositions were formulated before I had read Sir E. T. Cooke's biographies of Florence Nightingale and John Ruskin; the way in which these books confirmed the propositions was one of the most pleasing experiences I have ever had. Further, when I read the recently published book on painless childbirth (*Twilight Sleep*, by Hanna Rion) exactly the same result was experienced. Professionalism in this new case had acted quite up to its reputation; the innovators were fantastic, notoriety-hunting people; physical pain was a trifle compared with medical orthodoxy. . . . In short, if the reader imagine that my propositions are founded on a few cases only he can put the matter to the test by reading some new biographies; after he has done so he will probably be more inclined to say that he "always knew" the propositions to be true than to contest them. A fairer criticism would be that the propositions overlap at various points.

Third: I have drawn some illustrations from poetry and fiction, and these (I am told) are not "evidence." I cannot admit this if the illustrations are at all to the point. I can only admit that such illustrations are second-hand ones; they are the testimonies of genius to certain facts, they are not first-hand facts themselves.

Fourth: If the professional man discovers in this book a bias against his own particular profession, he will discover what does not exist. Because I refuse to believe that the

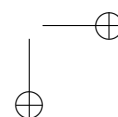
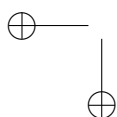


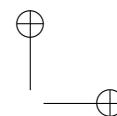
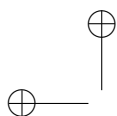


priest is an extraordinarily worthy person, or the doctor and judge too immaculate to be supervised or put to the test, or regard the Board of Education, the Local Bureaucracies, and the National Union of Teachers as corporations of all the talents and virtues, the reason is that I have felt only too keenly, only too guiltily, the presence or the imminence of the vices of Professionalism in my own heart. Least of all do I wish to “attack,” in any unfair way, the underpaid and unappreciated profession of teaching. But I am sure that teachers are badly led, and I am sure that they do not distinguish adequately between sincere friends and windy panegyrists or even between friends and enemies. I once heard them applaud to the echo, for some claptrap about “liberty” that he contemptuously threw into their midst, a man who had secretly planned to close every door of promotion against them. They will never be saved by claptrap even if it proceed from their own leaders, resolute to funk every issue. And one piece of claptrap is that they are, almost to a man, enthusiasts for their particular cause. I challenge them, and with them out central and local bureaucracies, to refute the charge on pp. 82–84, by showing that either teachers or officials have been, to any important extent, educational pioneers or inventors.

While on the subject of challenges I will intercalate another. I hereby offer to make the British nation fundamentally cultured on matters of Bible, Literature, and Music within ten years of the initiation of my scheme (of a school liturgy, &c.) if any authoritative Board or Council, of officials or of teachers, will give its support, and if twenty active collaborators are forthcoming. Big things can be done if there is the will to do them.

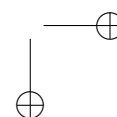
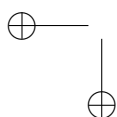
On the whole, I believe I have been moderate in my criticisms, for I have refrained from adding to my list of propositions the following three: –

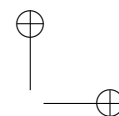
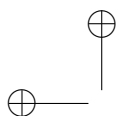




1. All professions lie.
2. Some professions are totally useless.
3. Most professions are inefficient.

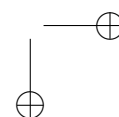
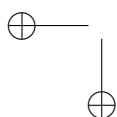
Yet the temptation, particularly in the case of (3), was strong. Teachers are certainly not inefficient executors of the plain duties they are given to do. In this sense they are probably as efficient as any group of men in the land. But as makers of educational thought they are inefficient, for they make none. Even on the question of their own status and promotion they make none. And so with inspectors. I know of no important principles of their particular art that have been discovered by inspectors. And so of other officials. A few unoriginal recommendations or belated codifications are the best they do. Our college lecturers and professors? Well, an idea may now and then emanate from them, but of any serious grappling with big and difficult problems I see no trace. For example, feeling, as they must, that Denominationalism is immoral (being a deliberate effort to create prejudice, to keep facts from the minds of children, and to prevent sects from learning from each other), they never raise a protest against it, and occasionally try to find arguments in its favour – not a difficult task, seeing that Undenominationalism, as at present established, is worse than its rival system. The fundamental trouble with all these men is not lack of ability, or of knowledge, but of *passion*. Has the reader ever met a passionate educationist, one who has been actively chivalrous or heroic, who has flamed into indignation over some educational treason, neglect, or injustice that does not concern himself personally, who has threatened to raise hell rather than submit? In short, has the reader ever met an educationist bearing the “stigmata” described in Part II? If he has not, he need expect little from the interest in educational reform that is supposed to have been awakened by the war.

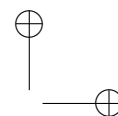
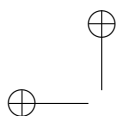




Do our educationists *feel*? Does their petty or fussy enthusiasm mean anything? We are told that they are interested in popularizing music and drama, I see no meaning in this interest, except that they want to see Beethoven and Shakespeare accessible to and appreciated by the populace. Well, in 1916 our educationists went into promising ecstasies over the Shakespeare Tercentenary, and then, to demonstrate the quality and perspicacity of their enthusiasm, they employed exactly this same year to remain silent as the grave when the Lord Chamberlain relaxed the smoking regulations in theatres. What did that step mean? First, that the Germans were right as to our illiteracy; we care nothing for music or drama for their own sakes. Second, that we have no quick intelligence, no sense of absurdity, or we should not have celebrated the Tercentenary in this sinister fashion. Third, that our educationists have not imagination enough to see that the dream of a popular drama had thus been banished for decades; that children, old people, invalids, and persons of ethical (or gastric) sensitiveness were not to sit side by side with hardier men, absorbed and self-forgetting, as some great tragedy plucked at their hearts. No educationists that I have ever met have seen *this* in the Lord Chamberlain's act. Yet it was their business to see it, just as it was the business of the medical profession to see that King Edward VII did not die (as actually he did) a death complicated by "smoker's throat."

It is the passionlessness of Professionalism that is the root of its inefficiency and treason. Dante did well when he placed his cold-souled traitors amid the ice of the lowest circles, as baser men than the fornicators and gluttons and heretics above. It is the traitors, not the fornicators, who commit the unpardonable sin against the Holy Ghost. It is they who give meaning to the otherwise extraordinary warning: "By thy words thou shalt be justified, and by thy words

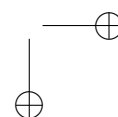
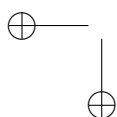


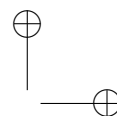
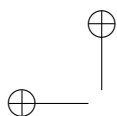


thou shalt be condemned.” It is they who close the doors of truth, drama, and opportunity, or place stumbling-blocks of ignorance before the helpless. As soon as I hear of the National Union of Teachers declaring it an “unprofessional act” for a teacher consciously to tell lies to children, or to keep salutary truth from them, or of the Board of Education lobbying our legislators because an orchestra does not exist in every town and village, or of our Local Bureaucracies going on strike because Shakespeare is inaccessible or the Bible atrociously printed or wall-maps a disgrace to our publishers – as soon as I hear of such things happening I shall have some hope for education. But passionlessness, even if it mean administrative efficiency, means creative inefficiency, and our professional educationists create practically nothing.

Everything, or almost everything, depends on the Living Man, who, unafraid to call his soul his own, becomes the creator of new values. Thus Part II of the present book is the necessary if imperfect sequel to Part I. I only regret that I cannot deal adequately with the problem of professional supervision and stimulus. For though “everything [almost] depends on the Living Man,” organization may help or hinder him immensely.

As to obligations to other writers, there is only one such obligation which seems to me of substantial importance. Mr. Shaw’s *Sanity of Art* influenced me considerably in the writing of Part II; and though the author of that booklet is for the moment an unpopular man, I cannot help testifying to the immeasurable service which in that and other books – notably, perhaps, *Socialism and Superior Brains* – he seems to me to be rendering to constructive social effort. His services to the gaiety of nations it would be absurdly patronizing to mention. I may add that Mr. E. G. A. Holmes, whom as an educationist I have elsewhere criticized, has helped to crystallize some of my floating ideas. Most of the propositions on Professionalism

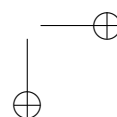
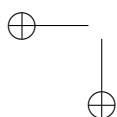


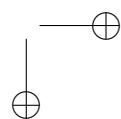
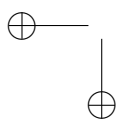
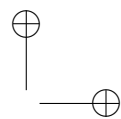
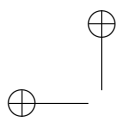


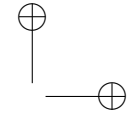
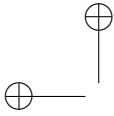
were in my mind before I read Dr. Barnesby's *Medical Chaos and Crime* and Mr. Durran's *The Lawyer: Our Old Man of the Sea*; in fact, the germs of Part I will be found in my book *The Psychology of Educational Administration and Criticism*. But I am glad to avail myself extensively of the two books in question, quotations from which are indicated by the letters "B" and "D" respectively. Lombroso's *Man of Genius* is referred to as "L."

NOTE. — *In accordance with the prescribed routine I have to announce that the present work is quite unofficial, and does not commit any public body to the views therein expressed.*

F.H.H.

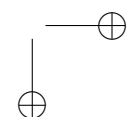
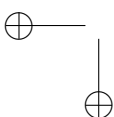


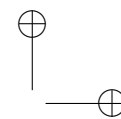
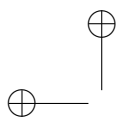




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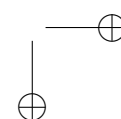
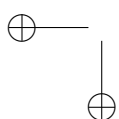
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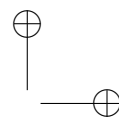
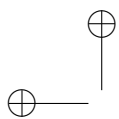




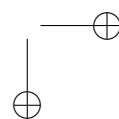
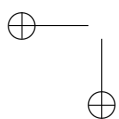
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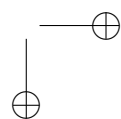
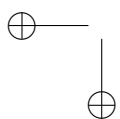
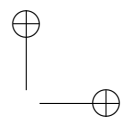
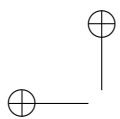
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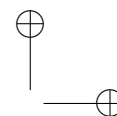
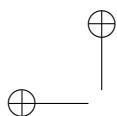




PROFESSIONALISM







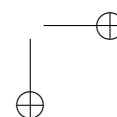
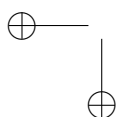
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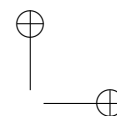
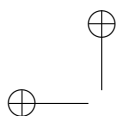
The inertia, pretentiousness, exclusiveness, tyranny, and cruelty of Professionalism are the themes of this Part I. They will be fortified by numerous illustrations taken mainly from four great professions – the medical, legal, clerical, and pedagogical.

But if the main stress is here laid upon these darker aspects of Professionalism, the necessity for Professionalism in modern life is not questioned or even minimized. *Corruptio optimi pessima*. It is because Professionalism is one of the half-dozen indispensable things of civilization that its corruption is such a tragedy. Precisely because the world cannot get on without Professionalism professional vices of all kinds are endured and winked at which would otherwise soon be felt to be intolerable.

Why is Professionalism necessary?

First: Because it is an important link with the past. When, in Part II of this book, I discuss the importance of establishing, by means of Living Men, relations with the future, there will be a strong temptation to forget the importance of the past. In fact, educationists of the windy variety who indulge in panegyrics of “individuality” and “freedom” (concepts which few of them believe in or even know the implications of) are fond of discounting the educational importance of the past. Yet it is the past, in the form of “social heredity” – that is, of traditions handed down through speech, books, institutions, and professions – that alone maintains the stable structure of civilization. Take away social heredity, and every one of us

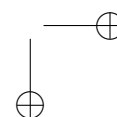
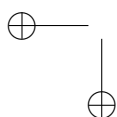


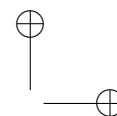
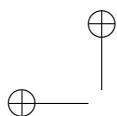


would not only be a brute but would be more helpless than our savage ancestors of 300,000 years ago, who were at least in possession of useful and strong instincts. If these last have become comparatively weak with us, the reason is that social heredity has come helpfully on the scene. It would be an absurd thing to state such a sociological commonplace as this except that few people who write books on education keep it in mind. All such enthusiasts need to be informed that the main function of education is to hand on social heredity to the next generation – to hand on, at the age when that generation is most plastic, the best things that the past has created. The fact that education has done this work badly and even tyrannically hitherto is no reason why the educational purpose should be misunderstood. However important may be the idea of “individuality” (our study of Originality will show that it is immensely important), it hardly yet supplies us with a working formula for educational purposes. Social heredity is a much more helpful idea.

Now, Professionalism is one of the chief agents by which social heredity is handed down. Each great profession represents a certain mass of knowledge, and to enter the profession is to acquire this mass of knowledge.

Second: While it is conceivable that social heredity could be handed down in other ways than by means of professions – indeed, it is handed down to a great extent by books – the need for Professionalism would remain. For Professionalism is specialization, and all the affairs of life demand, at some point or other, specialist training. They are themselves special, not general: extracting teeth; teaching children arithmetic; mending an Otto gas engine; cooking a dinner; making a speech. “Ability of a general kind” is a treacherous if not nonsensical phrase, and even ability to perform one specific process does not guarantee ability to perform another; *each ability has to be separately acquired through instruction and*



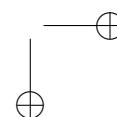
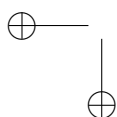


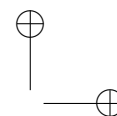
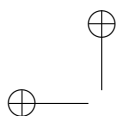
practice. Even if “mental transfer” be not entirely a myth – even if the study of Latin or the playing of school games increase a man’s capacity to manage a business – the amount of transfer is far less than used to be supposed, and the transfer is a matter of consciously acquired and applied ideals, not of unconscious training. In short, Professionalism – or specialization – is a necessity to the State because it is the way to get things done efficiently.

I shall not often, in the pages that follow, refer to the military and naval professions, though both of them would help to demonstrate my themes. But it is worth noticing that the arguments in favour of specialization apply here as elsewhere.

During the naval wars between England and Holland the Dutch “exhibited instances of defection and misconduct... due evidently to lack of professional pride and training” (Mahan), and the reason why the British captured Washington in 1814 was a similar lack in the American citizen army. The two factors referred to by Mahan should both be kept in mind; the former of them (professional pride) is the parent of unmeasured mischief, and yet it has its place and function; while the latter (specific knowledge and training) is so indispensable that our writer traces much of Napoleon’s own failure to ignorance of sea matters; he did not possess *le sentiment exact des difficultés de la marine*, and was prone to regard one ship as just as good as another.

All the time-honoured arguments in favour of division of labour are simply arguments in favour of Professionalism; and the voice of history, which tells of increasing differentiation of surgeon from barber, and dental surgeon from surgeon; of civil lawyer from ecclesiastical and advocate from solicitor; of bishop (*episcopos*) or overseer from priest (*presbyteros*) or elder, is one long sermon on the text of division of labour. It is significant that though we hear occasionally of the virtues of

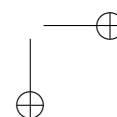
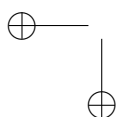


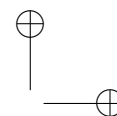
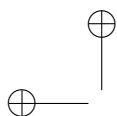


“complete detachment,” we never hear of them in connection with the labour of the lower classes. For them, division of labour is prescribed *sans phrase*; the psychology of “mental transfer” and the ethics of “complete detachment” are mainly pieces of special pleading invented to justify the appointment of untrained men of the well-to-do classes to administrative posts.

Third: Professionalism is a necessity for the individual, because it helps to make life worth living. The youth who grows up without the ability to do anything well can take no pride in himself, and can attain no happiness except such as he can extract from sensualism and excitement. This holds good whether he sell newspapers at street corners or patronize Ascot and Monte Carlo; and it holds good also of woman, whatever be the thrills she seeks – scandal-mongery, beer-drinking, picture-shows, flirtations, divorcings, consulting West End fortune-tellers, or attending revivalistic or sacerdotal religious services. Professionalism, with all its vices, is something stable and serious, introducing perspectives and standards into life. The word “duty” cannot be entirely vacuous of meaning to a professional man. Professional pride is often just the thing that an individual needs, provided it be pride in craftsmanship and not merely pride in belonging to a privileged profession.

Fourth: Individuals who have never gone through a course of professional or other training cannot understand the meaning of merit. There will be in their admirations none of that genuine appreciation of high skill that comes from personal possession of similar skill on a lower level or of skill of a different kind. Difficult is ever the judgment of others’ abilities, particularly difficult when those abilities take novel directions; Professionalism itself sometimes blinds the judgment; but the man with little or no trained ability is in the worst of all positions for passing judgment on merit, and the most likely to indulge in jealous disparagement.

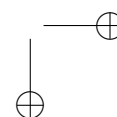
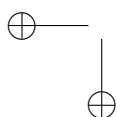


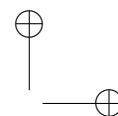
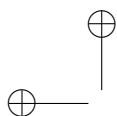


In fact, though the record of Professionalism has been bad, the record of unprofessionalism – of lay committees, popular assemblies, statesmen without a *métier*, etc. – has probably been worse. Professional egoism has an excuse; almost every profession stands for some definite body of useful knowledge. But the egoism of the untrained man, unendowed with genius, has hardly any excuse for itself at all; it is sheer ignorant conceit; and though, no doubt, a place should be assigned to the operation of lay “detachment,” modern society has not yet discovered proper safeguards for it, and it needs to be watched as jealously as professional egoism.

And the same is true of those professions that are hardly professions at all, such as journalism and theatre management. The pass to which we have come by allowing newspapers to supply us with truth and music-halls to supply us with beauty is tragic and comic at the same time; we get neither truth nor beauty. These unorganized men, out for plunder, are less efficient, on the whole, than the organized men whose failings are set forth in this book.

Lastly, if I use the term Professionalism in an illegitimate way (as one of the most eminent women sociologists of the present day asserts), I plead the exigencies of discussion. Maybe the evils here set forth are, in a sense, the evils to which a genuine Professionalism opposes itself. Still, the fact remains that its opposition is frequently fruitless.





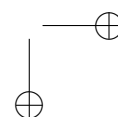
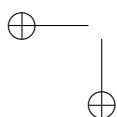
CHAPTER I

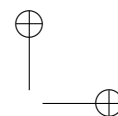
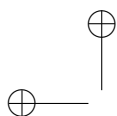
A FIRST GLANCE: THE PERVERSITY OF PROFESSIONALISM

Though Professionalism exists for the purpose of achieving certain desirable ends (Health, Justice, Education, etc.), it is frequently an enemy to the realization of those ends – It loses contact with the facts of Life and the needs of Society, and while developing a rich crop of pedantries, which may be innocent or not (see below, Ch. V), it neglects the spirit and forgets the purpose that should animate and can alone justify its work.

This was what Nietzsche feared when appointed to a professorship. “I am afraid of professional philistinism. It is only too natural that a daily task, and an incessant concentration on certain facts and certain problems, should hang like a weight on the free sensibility of the mind.” “Never forget that if you take your Law from judges and your Religion from bishops you will find yourselves presently without law or religion” (Shaw). Certain sharp antitheses of literature and speech have given expression to this characteristic of Professionalism: “Where priests have much influence the gods have little” (Landor). “Law triumphant and justice prostrate.”

The theme will be developed under a number of detailed propositions; one example from comic drama, bearing on the medical profession, and several examples from actual life, bearing on the legal profession, will serve as an introduction to the whole subject.





DOCTORS

The apothecary in Molière's *Monsieur de Pourceaugnac* is describing a famous doctor:

C'est un homme qui sait la médecine à fond... pour tout l'or du monde il ne voudrait pas avoir guéri une personne avec d'autres remèdes que ceux que la faculté permet... J'aimerais mieux mourir de ces remèdes que de guérir de ceux d'un autre. Car, quoiqu'il puisse arriver, on est assuré que les choses sont toujours dans l'ordre... On est bien aise au moins d'être mort méthodiquement.

LAWYERS

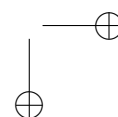
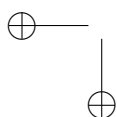
One main purpose of law is to punish the guilty, yet episodes like the following take place in our Law Courts:

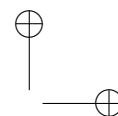
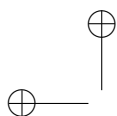
"I confess I am exceedingly sorry," said a judge, "for a grosser case of fraud during the whole of my experience as counsel and judge I have never known. But my duty is plain and so is yours [the jury's], and you must return a verdict of Not Guilty." (D. p. 218).

A man was indicted for breaking into and entering a house with intent to steal. The jury returned a verdict of guilty of "entering, not breaking and entering." The judge was "very sorry," but he had to direct the jury on their finding to acquit the prisoner. (D. p. 322.)

These, it may be said, are instances of pedantry rather than of a deliberate desire to spare the guilty. Pedantry is, indeed, one of the chief vices of professionalism (Ch. V), but legal advocacy has gone far beyond mere pedantry.

In the case of a barrister there may be a deliberate intention to set a guilty man free in order to win a large fee or to increase his own notoriety; hence the phrase used in connection with American legalism, "the lawyers and their friends the malefactors." (D. p. 54.) In other words, a man



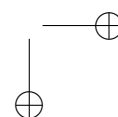
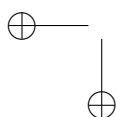


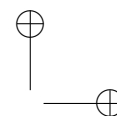
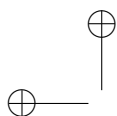
who ostensibly exists for the sake of vindicating law may deliberately seek to make law a failure. "In every centre of wealth members of the bar... make it their special task to work out bold and ingenious schemes by which their wealthy clients... can evade the laws." (Roosevelt, D. p. 50.) A common device of United States lawyers is to manipulate juries so as to have them very mixed, and therefore quarrelsome.

There is a third stage of infamy. Though doctors kill many patients, they do not unblushingly tell the world that their slaughter is a source of satisfaction, yet we hear of lawyers making cynical confessions of the following kind: "My greatest delight, perhaps, was the obtaining an acquittal of some one whose guilt nobody could doubt." (Lord Brampton, D. p. 207.)

In fact, cynicism (Ch. XI) is an all too common characteristic of Professionalism.

And now for details!





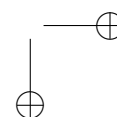
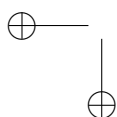
CHAPTER II

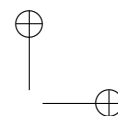
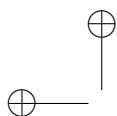
THE TREASON OF PROFESSIONALISM

Professionalism tends to confuse means with ends – It comes to regard its own interests as of supreme importance; the great aims of humanity as a whole, or of other professions, may be legitimately subordinated to its own – Usually some formula is invented to give apparent plausibility or respectability to the profession’s standpoint.

It should be noted that the charge here made holds good also of people who are not professional men in the present sense. Doctrinarianism – the belief in one particular system or ideal – may lead to crimes identical with those of Professionalism. The classical example is that of Robespierre; only the fact that he was “incorruptible” and had nothing to gain personally by his acts of tyranny distinguish him from the self-seeking type of professional man. But generally doctrinarianism blends intimately with Professionalism, notably in the case of clerics and lawyers. Thus arises “the singular delusion of a pampered caste that their prosperity is synonymous with that of the State.” (D. p. 103.)

It should be added that nationalism or patriotism may give rise to an exactly similar phenomenon. “My country, right or wrong!” is the expression of this attitude which may blend closely with the Professionalism of a military, naval, or official class.





CLERGY

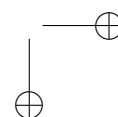
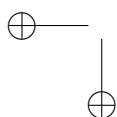
The supreme example of the tendency of clericalism to forget the claims of humanity is the Parable of the Good Samaritan, which shows us two clerics “passing by on the other side.” The average cleric is of opinion that religion (by which he means *his* religion, the one that gives him employment and status) is the one thing of supreme importance. He may therefore subordinate to religion such other causes as truth, health, humanity, art, or even morality.

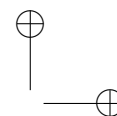
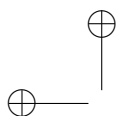
Truth

He may initiate, patronize, connive at, or refuse to denounce “pious frauds,” thus subordinating truth to religion or devotion. Lecky speaks of the “large part that must be assigned to deliberate forgeries in the early apologetic history of the Church,” and of the “innumerable grotesque and lying legends that, during the whole course of the Middle Ages, were deliberately palmed off on mankind as undoubted facts.” Many of these legends are winked at even now in various parts of Europe, and during the European War (1914–) when many a sacred steeple or image had been destroyed, insinuations and suggestions were forthcoming that such or such a crucifix had been miraculously saved amid the storms of shot and shell.

The Protestant world can lie with equal bravery, as, for example, when it insinuates to innocent audiences that Darwinism is now overthrown, the truth being that recent discoveries in mutation and variation make evolution easier, not harder, to accept, and that Darwin himself expressly described natural selection as only one among several evolutionary agencies.

The early scientific societies – *e.g.* the Academy of Naples and the Royal Society of London – were either suppressed by the Roman Church or looked on with dislike by the Protestant; Dr. South (*e.g.*) denounced the latter as irreligious.





Health

For centuries health, hygiene, and medicine were discounted by the Church, partly on theological grounds and partly because the Church had a vested interest in miracle-working shrines or fetishes. "The precepts of medicine are contrary to celestial science, watching, and prayer." (St. Ambrose.) Two St. Gregories, St. Nilus, and many other saints discounted medicine, tracing disease to demons, and recommending spiritual, not material, remedies. Canon Law declared the precepts of medicine contrary to Divine Knowledge. Pope Paul II expatiated on the value of the waxen fetish called *Agnus Dei* in fire, shipwreck, and childbirth, and reserved to the Holy See the manufacture of it.

At the present day the Church will sanction the marriage of people, however unhealthy or however vicious, provided the children of the marriage are to be brought up in the faith of the Church.

Humanity

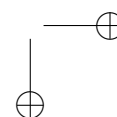
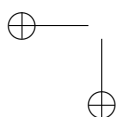
The cleric may torture and slay heretics, thus subordinating the claims of *humanity* to those of religion. In doing this he is acting with consistency and conscientiousness; for if religion, in his sense of the word, be the most vital concern of mankind, irreligious or heretical people should be got rid of, or at least be intimidated into silence.

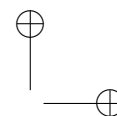
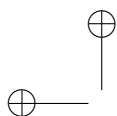
Beauty

The cleric may boycott art, regarding *beauty* as a negligible aim when compared with religion.

It is not commonly remembered that the Catholic Church waged a long war against the secular drama. Molière was to be buried in unconsecrated ground.

At the present moment Nonconformists, for the most part, entirely under-estimate, if they do not deny, the significance of art.





Morality

The cleric may regard even *morality* and *citizenship* as less important than devotion.

Newman states that the virtues admired by the Church are not those admired by the world, “which puts in the foremost place... certain heroic qualities or... certain virtues of a political or mercantile character.” The very name of one of Newman’s books is an indication of this difference of standard: *The Social State of Catholic Countries No Prejudice to the Sanctity of the Church*. Another Catholic admits much the same thing: “There is something in the Church which neglects, if it does not despise, civic ideals.” (Belloc, *Danton*).

Religion Itself

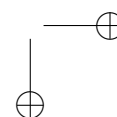
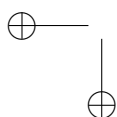
But what is even more extraordinary is that outsiders often have sounder views on religion itself than clerics.

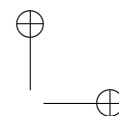
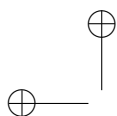
Even as technical students and expositors of Scripture, clergy have not been supremely capable. The first man to detect the existence of the Elohist and Yahvistic narratives in the Pentateuch was Astruc, a medical man. The greatest *Lives of Christ* have been the work of laymen.

In the *Essays and Reviews* trial the lay judges denied that a clergyman could be penalized for expressing a hope “that even the ultimate pardon of the wicked that are condemned in the day of judgment may be consistent with the will of Almighty God.” The English Archbishops took the other side. Of the Lord Chancellor it was wittily said that he –

Dismissed Hell with Costs,
And took Away from Orthodox Members of the Church of
England
Their Last Hope of Everlasting Damnation.

This does not necessarily prove that lawyers are good theologians; it merely proves that clerics may be bad ones.





LAWYERS

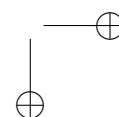
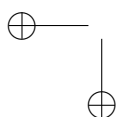
The lawyer, when acting as advocate, frankly subordinates all other aims to his client's interests (in this case his own).

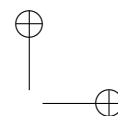
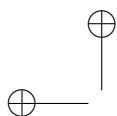
"An advocate," said Lord Brougham, "by the sacred duty of his connection with his client, knows in the discharge of his office but one person in the world – the client and no other. To save that client, at all hazards and costs to others, is the highest and most unquestioned of his duties. . . . He must not regard the suffering, the torment, or the destruction he may bring upon others. . . . He must go on reckless of the consequences, if his fate should unhappily be to involve his country in confusion, for his client." In other words, as a critic points out: "He [the advocate] is Jekyll and Hyde. Professionally he has small scruple in descending to devious ways which he scorns in his private capacity. . . . A similar duality is called by harsh names in other professions [?]. In the advocate it is condoned, tolerated, applauded." (D. p. 2.) "In Anglo-Saxon times Law and Justice were living in unity. The Conquest pronounced a decree of divorce and they have been at daggers drawn ever since." (D. p. 3.)

"Like clericalism, legalism grants indulgences; under the mask of 'sacred duty' to clients, the wildest extravagances of advocacy have come to be accepted as part of the order of nature." (D. p. 4.)

Professional etiquette has similar anti-social effects. A striking instance of the way in which it may inflict a great wrong on the community is the following: –

Sir Edward Clarke, after Sir Henry Hawkins's death, described him as the worst judge he had ever known. "He had no notion whatever of what justice meant or of the obligations of truth and fairness." This verdict, too, was "the practically unanimous opinion" of other lawyers. When asked why he (Sir Edward Clarke) did not introduce a motion to Parliament praying for the removal of the bad judge, he replied that such





a course would have been impracticable as involving lengthy investigations and controversies. No Committee, no House of Commons, no Minister of State. would have fallen in with such a proposal. Asked why he did not protest when Sir Henry Hawkins was made a peer, Sir Edward replied that this would have meant an attack on Crown and Premier. Sir Edward did threaten to protest on the occasion of the public leave-taking of the judge and in this way prevented the usual eulogies.

Thus a judge, alleged to be incompetent and unjust, was allowed to perpetrate horrors for years and to retire on a huge pension and a peerage because etiquette prevented a protest from his profession. The claims of humanity were ignored.

It is almost universal in professional circles to refuse to criticize when criticism would be useful (because able to be answered or accepted) and to criticize at a later time when all criticism is useless.

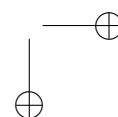
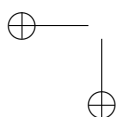
DOCTORS

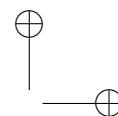
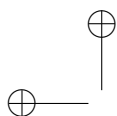
Molière (to say nothing of Bernard Shaw) satirized the doctors of his day for pedantry and incompetence, and particularly for subordinating the interests of their patients to the demands of medical etiquette. Various passages from *Monsieur de Pourceaugnac*, *L'Amour Médecin*, and other plays could be quoted: one must suffice. Two physicians are in consultation; the italicized words are to be noted: –

Mais, à propos, quel parti prenez-vous dans la querelle des deux médecins Théophraste et Artemius? Car c'est une affaire qui partage tout notre corps.

Mois, je suis pour Artemius.

Et mois aussi. *Ce n'est pas que son avis, comme on a vu, n'ait tué le malade*, et que celui de Théophraste ne fût beaucoup meilleur, assurément; mais enfin, il a tort dans les circonstances,





et il ne devoit pas être d'un autre avis que son ancien. Qu'en dites-vous?

Sans doute. *Il faut toujours garder les formalités, quoi qu'il puisse arriver.*

Pour moi, j'y suis sévère en diable, à moins que ce soit entre amis; et l'on nous assembla un jour, trois de nous autres, avec un médecin de dehors, pour une consultation où j'arrêtai toute l'affaire, et ne voulus point endurer qu'on opinât si les choses n'allaient dans l'ordre. Les gens de la maison faisaient ce qu'ils pouvaient, et la maladie pressait; mais je n'en voulus point démordre, et *la malade mourut bravement pendant cette contestation.*

C'est fort bien fait d'apprendre aux gens à vivre, et de leur montrer leur bec jaune.

Un homme mort n'est qu'un homme mort, et ne fait point de conséquence; mais une formalité négligée porte un notable préjudice à tout le corps des médecins.

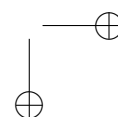
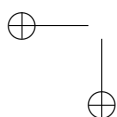
But this, it may be said, is mere stage comedy. It is, on the contrary, tragic, up-to-date truth, at any rate for one great country, if Dr. Barnesby is to be believed. In the case of the medical profession,

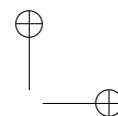
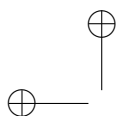
1. Knowledge,
2. Money,
3. Medical prestige,

may each be regarded as more important than the claims of kindness or humanity.

Knowledge

The doctor tends to look upon society from the standpoint of physiological or medical knowledge. If he is an investigator he may use the formula "Knowledge for the sake of knowledge" in order to justify vivisection, thus setting aside the duty of kindness to animals. Or he may covet surgical experience and, therefore, perform unnecessary operations on patients;





the essence of the situation is that he looks upon his patients merely in the light of means, not of ends. (B. p. 379.)

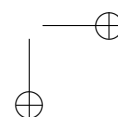
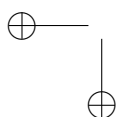
Money

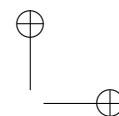
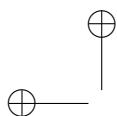
Or his professionalism may take another, ignobler form. He may, it is true, subordinate his own professional ideals to other ideals – but unfortunately he may select those of the *business man*. “It is no longer the call of the suffering that inspires some doctors, but the call of the dollar.” “Many a physician, formerly honest and even altruistic, has come to look upon the relief of suffering or the saving of life as merely incidental to the earning of a fat fee.” “The science of patient getting is often more assiduously studied than that of patient curing.” “It must be admitted, and with shame, that there are many doctors prepared to write any kind of [false] certificate desired if well paid for it.” (B. p. 217 and *passim*.)

Medical Prestige

Or, as with lawyers, there is another form the doctor’s narrowness may take. “The offence of killing a patient is a mere transgression of the moral law; the offence of hinting the truth to the victim’s family violates the higher law of ‘medical ethics,’ and is unpardonable.” *Loyalty to the profession* may, in fact, cause a subordination of human interests to the laws of professional etiquette: “To sound a warning to the victimized public would be unpardonable disloyalty, and few doctors have dared attempt such radical measures.” (B. p. 167.)

Dr. M., an incompetent but highly popular surgeon, would perform an operation with dirty hands and brag to his colleagues: “You fellows wash your hands before operating, but I wash mine afterwards.” (B. p. 117.) Professionalism was aghast, but no one dared expose him to the public: “Professional etiquette forbids the giving of any information to the victim, or the family, of the butchery.” The same holds

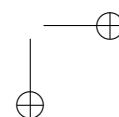
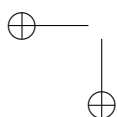


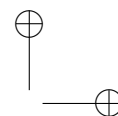
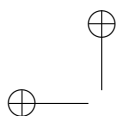


good with consultations; “the farce is soon over and the patient perhaps doomed because the code values a doctor’s reputation and dignity above a human life.” (B. p. 50.)

“Thousands of [American] lives,” if this writer is to be believed, “are sacrificed every year on the altar of ‘medical ethics.’ No one is infallible... yet innumerable tragedies can be laid solely to this false and inhuman idea of dignity.... No one questions that the practitioner in charge of a case has his rights; all I insist on is that the patient likewise has his rights.... Surely, to ignore a hint from an associate or even from the watchful nurse... and particularly to do so from any consideration of prestige or reputation... is a brutal, damnable betrayal of a sacred trust.” (B. pp. 18, 19, 23, 41, 48, 217.) Yet such things happen yearly to the extent of “thousands of cases”; one doctor has constantly to conceal another’s mismanagement of a case, or, as Article IV of the medical code says, has to “justify... his conduct of the case as far as can be, consistently with a conscientious regard for truth, and no hint or insinuation should be thrown out which could impair... confidence.” “For a man rotten with venereal disease to marry a pure woman is no crime, but for a doctor to expose such a villain is both dishonourable and illegal.” (B. p. 214.)

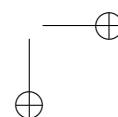
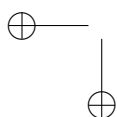
Lastly, “selfish indifference to human life” which “so alarmingly pervades our [medical] ranks” may be apparently a matter of sheer carelessness or indifference, without any dominating motive of any kind. What is called *accouchement forcé* is sometimes resorted to “in order that the obstetrician may keep a dinner or theatre engagement.” In the case of a certain eminent surgeon, “to [win] a few extra dollars and to be a good fellow with his brother practitioners he was willing to expose a poor charity patient to the risk of instant death.” (B. pp. 93, 181, 199.)

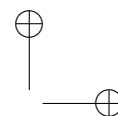
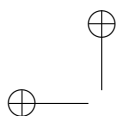




Florence Nightingale said in one of her first letters from the East: “Two of our medical heads are brutes and four are angels – for this is a work which makes either angels or devils of men, and of women too. As for the assistants they are all cubs and will, while a man is breathing his last breath under the knife, lament the annoyance of being called up from their dinners by such a fresh influx of wounded.” (*Life*, i. p. 184.)

Even when Sir J. Simpson, Queen Victoria’s physician, secured painless delivery by chloroform to his Royal patient, the faculty, enthusiastic advocates of the theory of unlimited pain – for women – viewed the innovation with alarm. One of them even objected to the newfangled idea of reducing pain on the ground that “it will rob God of the deep, earnest cries which arise in times of trouble for help”! For many years after Simpson’s discovery anæsthetics were not used at the London Hospital “because of a petty quarrel between the committee and staff as to whose duty it was to administer the anæsthetic. . . . One of the older surgeons went so far as to say that ‘he liked a good honest scream.’ The prejudice against anæsthetics was general.” The prejudice is not entirely extinct to-day, as is shown in passages from Hanna Rion’s *Twilight Sleep*, an account of Krönig and Gauss’s method of painless childbirth. Steffen admitted that he looked with some pleasure on the sight of a strong woman in labour pains, and therefore was unsympathetic towards the proposed reform. Avarffy admitted that he had recourse to the new method only under compulsion. Hocheisen regretted that he was compelled by the demand of the public to test the method. “With what seems a certain malicious pleasure he records all the injurious effects. . . of his 134 interferences with the normal course of labour.” In several clinics the passive resistance of the midwives forced the physicians to relinquish the method. (*Op. cit.* p. 177.)





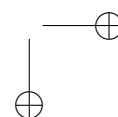
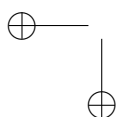
BUREAUCRATS

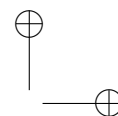
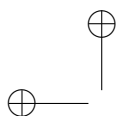
One would imagine that the chief function of a bureaucrat or official would be, if not to invent improvements in his special department, to keep his eyes open for the inventions of others. He has rarely shown himself competent or willing to do even this.

The first idea of a screw propeller was scouted by officialism at the Admiralty in 1833. "The plan proposed (independent of practical difficulties) is objectionable, as it involves a greater loss of power than the common mode of applying the wheel to the side." The same attitude was maintained in face of Ericson's success (1836). The Surveyor to the Navy asserted that "even if the propeller had the power of propelling a vessel it would be found altogether useless in practice, because, the power being applied at the stern, it would be absolutely impossible to make the vessel steer." (Smiles, *Invention*, pp. 60, 65.) It may be added that this same official had always been opposed to steam power and even to iron ships, which he regarded as "monstrous." "Screw" Smith triumphed in the end and was given a post and a pension – the latter just twenty-five times as small as a totally unoriginal Lord Chancellor gets on retirement.

Rowland Hill's proposals for a penny postage were opposed by the Postmaster-General (Lord Litchfield) and the Secretary (Colonel Maberley) as quite "impracticable." Even when the scheme itself was adopted, Hill was only given a minor post in connection with it, and had for many years to be thwarted by Colonel Maberley. The two chief vices of officialism are *chose jugée* egoism (standing on precedents) and *très occupé* egoism (the performance of fussy and useless duties). The above instances are of the former kind.

In many instances the fault of officialism is not active opposition to a proposal but neglect of it. Newton sent a design of a reflecting quadrant to the Postmaster Royal; it





was found in the latter's papers twenty-five years afterwards. Through a similar omission the discovery of Neptune was attributed to Leverrier instead of Adams.

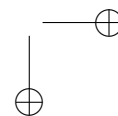
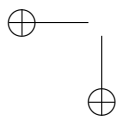
Bureaucracy obeys a code of etiquette as strict as that of the learned professions; indeed, this code may be even imposed from without upon officials (civil servants, school inspectors, etc.). On retirement from office, however, officials not infrequently turn and criticize their superiors; this criticism, however, being belated, as we saw also in the case of judges, is of no use to the nation, and thus again the distinction between the interests of the public and those of the nation is apparent. No less than three inspectors of schools published, in the first decade of the 20th century, confessions, revelations, or criticisms bearing on the system under which they had silently worked.

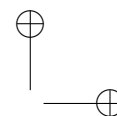
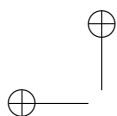
It is to be noted that silence and secrecy, sometimes, no doubt, with good reason but generally for purely defensive purposes, is a specifically professional device. "Confidential relations" have to be established (in the confessional, the consulting-room, etc.) with penitent, patient, or client; and other confidential relations exist, for purposes of defence, between the members of the profession.

THE MILITARY AND NAVAL PROFESSIONS

"History shows that it is vain to hope that military men generally will be at pains to do this" (study new weapons, etc.) (Mahan, *Influence of Sea Power*, p. 10.)

Sir George Brown, who commanded the Light Division in the Crimea, objected to the introduction of ambulances; they had "never been used" in the Peninsular War. Many military men resented Florence Nightingale's appointment.





POLITICAL ECONOMISTS

The most revolutionary work on economics was Ruskin's *Unto This Last*, the work of an outsider; it was fiercely denounced by economists but has borne fruit in later years.

MUSICIANS

Wagner said that the general public was more capable of appreciating him than were the musicians, and that while poets admired his music, musicians allowed that he could write poetry.

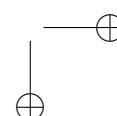
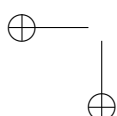
BUSINESS MEN

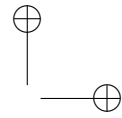
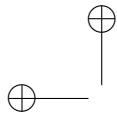
The business man adopts the formula that "business is business," which means that the other ideals of humanity (truth, compassion, honesty, &c.) are to be subordinated to his own ends.

ARTISTS

The artist's formula is "art for art's sake" by which he means that he may set aside morals, etc., in his search for beauty, or even that the interests of the world as a whole are to be subordinated to the professional ideals of artists.

Ruskin had a controversy with W. Bell Scott over this very matter. Scott had asserted that Ruskin's drawing classes at the Working Men's College "had never made an artist and never would." Ruskin replied that he had never made any such claim; he had only sought to make drawing a factor in general education. Education has been ruined by professional ideals.





CHAPTER III

THE SELF-CONCERN OF PROFESSIONALISM

Professionalism seeks to acquire power, privileges, or emoluments for itself.

There may be elements of disinterestedness and even of heroism in the work of a profession, at any rate during certain epochs of its history; but in the past and present constitution of society no profession can possibly be perfectly disinterested without running the risk of extinction, and the majority of them therefore engage without protest in the competitive struggle.

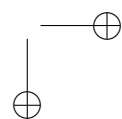
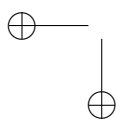
CLERGY

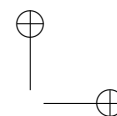
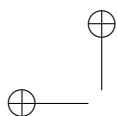
The clergy seek both financial support for themselves and authority over men, authority being not only an end in itself but a step towards the former end.

Dante condemns large numbers of priests, cardinals, and popes to the Fourth Circle of Hell for the sin of Avarice: –

Clerks were all these, with crown left bare on each;
Yea, popes and cardinals thou here may'st see,
Whom avarice did its utmost mischief teach.

And in the third Bolgia of the Eighth Circle, where the sin of Simony is punished, he places “many” popes –





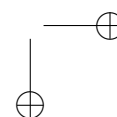
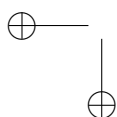
Silver and gold are now made gods by you,
And what divides you from the Paynim wild?
Ye worship hundreds, he to one is true:
Ah! Constantine, what evil came as child,
Not of thy change of creed, but of the dower
Of which the first rich Father thee beguiled!

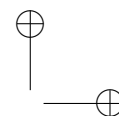
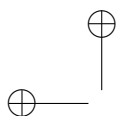
Unquestionably, too, the exploitation of myriad “relics” and the organization of “sodalities,” etc., would largely cease if no profit accrued.

The struggle of the Church for control over schools is only partly a noble struggle to do good to the child. Mixed up with it is a lust for power and a realization that the fidelity of adherents means financial support. The clergy were, centuries ago, also in control of (a) civil law, (b) medicine – the latter in the form of miracle-working shrines, etc. Even drugs had to be “blessed.” Both (a) and (b) had struggled for freedom; education is still enslaved.

Marriage is a solemn function, and there are good reasons for surrounding it with far more precautions, impressiveness, restrictions, probations, advice, dignity, and glamour than it receives at present. If ecclesiastical references to the “sacrament of marriage” meant *this*, they would be justified up to the hilt. But in one great Church, at any rate, they mean nothing of the sort; the Church merely takes precautions that all the children of the marriage, whatever the creed of the parents, shall be brought up in the Church’s creed. In short, the thing is a means of getting recruits. No intelligible meaning has ever been given by theologians to the phrase “sacrament of marriage”; it is merely a phrase to conjure with among the faithful.

Emoluments and power are not the only things that ecclesiastics have obtained for themselves. During the Middle Ages they had the “right of clergy,” which placed them above the criminal law of the land.





LAWYERS

This profession claims to have been the first to shake itself free from ecclesiastical control. It has, however, outdone the Church in manipulating privileges for itself.

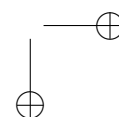
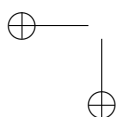
When a lawyer draws up a will for a client this is “no contract,” hence a mistake in the will is not a ground of action against the lawyer. Recently a solicitor who had drawn up a will requested the husband of one of the beneficiaries to witness it. He did so, thus invalidating his wife’s interest, yet the solicitor *could not be punished*.

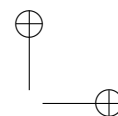
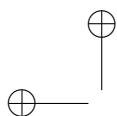
So, too, the acceptance of a brief is “undertaking a duty, not entering into a contract”; hence a lawyer can throw his case up, or neglect, or settle it, his client in such cases having no remedy; or, on the ground of “exceptional difficulty,” the barrister can extort additional fees.

An Inn of Court cannot be served with a writ; it is a “voluntary society, not a corporate body.” It also assesses itself. Members of Inns of Court are immune from arrest while in attendance in the Courts, and are exempt from jury service.

The Inns of Court defend the long vacation, resist throwing open Chief Justiceships and Memberships of the Indian Council to civilian judges (though these are the most efficient judges in India), monopolize the right to plead, monopolize the judiciary (barristers alone can become judges), resist codification because it would render unnecessary the costly hunts through previous cases, and retain legal jargon because this necessitates the use of multitudinous sheets of parchment. “The Inns of Court are essentially private and irresponsible trading enterprises.” (D. p. 8.)

“A century ago it was perfectly well known that whosoever had one audience of a Master in Chancery was made to pay for three.” (Lord Acton.)





Eight judges, already in receipt of salaries vaster than in any country of the world, were granted in 1873 an extra allowance of £7 10s. per day while on circuit. The reason was that by the Act of that year Chancery Judges began to go on circuit for the first time and therefore put in a plea for travelling expenses; the other judges then claimed the same, though the circuit system had always been a part of their contract.

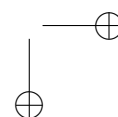
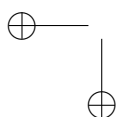
A century ago, in order to check litigation, Court fees were raised all round and therefore barristers also raised their fees.

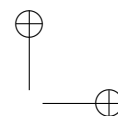
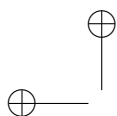
In the United States the Supreme Court declared a Law “unconstitutional” which the New York Legislature had passed to remedy unsanitary conditions. Other checks to humane legislation (on workmen’s compensation, etc.) have been made. “In Anglo-Saxondom. . . lawyers control the Legislatures. It is one of our characteristics which puzzles the foreign observer beyond measure when he considers the confused and backward state of our law.” “It is noted that the most numerous represented profession in Parliament is Law.” “Legalism is the charter of the unscrupulous rich, the despair of the honest poor.” (D. p. 228, 34.)

The profession of Accountants – or rather the two largest organizations of Accountants – have secured for themselves the monopoly of many Government appointments.

DOCTORS

American doctors, it is freely alleged, negotiate unnecessary surgical operations and share the fees among each other. “He [the doctor] visits the specialist, the surgeon, or consultant, ostensibly on behalf of his patient, and lets it be known that he expects ‘the usual percentage’ of the fees in case the patient can be persuaded, intimating at the same time that if this is made satisfactory he will need consultations in the case of other patients.” “The exaction of money for one purpose and





its surreptitious diversion to another is not mere dishonesty but a breach of confidential relation. It is unconscionable for the family physician to profit secretly because his patients need more expert service than he can give." (B. p. 34.)

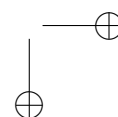
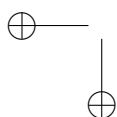
A subordinate proposition may here be appended; it is largely deduced from Mrs. S. Webb's work on the subject.

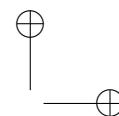
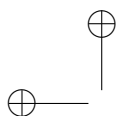
WHEN A PROFESSION, AS IS USUAL, HAS GRADES OF ITS OWN, THESE GRADES COMPETE AGAINST EACH OTHER FOR POWER, PRIVILEGES, AND EMOLUMENTS.

The inner circle, which esteems itself the highest grade, seeks to monopolize the most influential or remunerative posts and to keep out the general body of professional men. The general body, meanwhile, clamours for equality of privilege, and may become advocates of "registration" or some similar device by which distinctions of rank may be obliterated or obscured.

The inner circle retorts to this claim by asserting that as there are, in fact, differences of knowledge and efficiency in the professional ranks, equality of power and remuneration would be absurd. Meanwhile, the general body is attacked in the rear by so-called "unqualified" men, and retorts upon them the arguments used against themselves by the inner circle. Registration or examination (the former generally implies the latter) is usually opposed by the more exclusive group, who prefer older methods of apprenticeship (with bonuses attached) or of personal nomination.

There was a long struggle between physicians and general practitioners, the latter, through their organ, the *Lancet*, characterizing the former as a "malignant gang" who had monopolized lectureships and other plums of the profession. At last the status of the general practitioner was regularized.



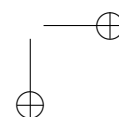
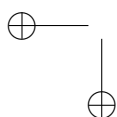


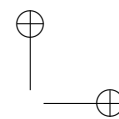
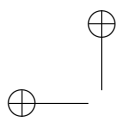
In the legal profession there is much the same kind of struggle: "The public welfare is sacrificed to a caste. Then the caste is immolated in its turn, to an oligarchy – the Senior Bar. . . . Shall the Junior Bar be permitted to doubt that poverty is the best of all tonics? The disciplinary powers possessed by the Inns [of Court]. . . are used to repress the invaluable impulse of youth to innovation."

The same thing goes on within the teaching profession. The possessors of a University education look upon elementary teachers as "uncultured and imperfectly educated" (Mr. E. G. A. Holmes); the teachers themselves, regarding their certificate as an adequate hall-mark of scholarship, look down upon uncertificated and supplementary teachers. In both cases attempts are made to exclude the lower grades from the higher types of employment; for this purpose University men use personal influence, the Holmes Circular being one example, column B in the old Teachers' Register another, of their methods; elementary teachers employ collective protests, etc.

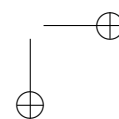
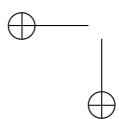
Other professions, such as that of the accountants, have had similar controversies between the Ins and the Outs, and among manual workers the struggle between unionists on the one side and non-unionists and "blacklegs" on the other is still better known. In this last case, however, the struggle goes on near the margin of economic existence; this is not the case with the professions, except, perhaps, the profession of teaching.

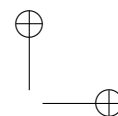
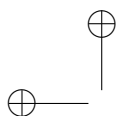
It must be admitted that professional self-defence would be quite legitimate in those cases where a living wage is being taken out of the mouth of a professional man through the employment of untrained or voluntary workers. The Poor Law authorities once sought to employ any one as medical officer who would "do the work cheap." Even herbalists were on occasion chosen, and the argument was sometimes used that the man who "really loved the work" would do it for little. To





such pleas the organized profession usually replies by claiming superior efficiency and by assertions that the public will suffer for the employment of untrained men. These claims, valid up to a point, tend to be mixed with considerable infusions of hypocrisy. The fundamental factors are: (1) that people want to make a living somehow; (2) that they will try to make *more* than a living and will seek for wealth and privileges





CHAPTER IV

THE CULTIVATION OF COMPLEXITY BY PROFESSIONALISM

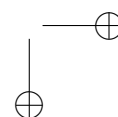
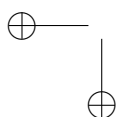
Professions strenuously support complicated and laborious methods if these bring profit or influence: They also show a tendency to create work of a doubtful, useless, or mischievous kind, or to prevent its abolition, in order to justify their existence as professions.

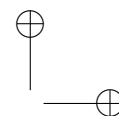
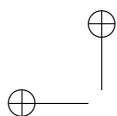
LAWYERS

In Bentham's time sham "writs of error" were used as contrivances for delay, and profited the Chief Justice to the extent of £1,400 a year. (D. p. 47).

Contracts as to growing crops of wheat are governed by Common Law; contracts dealing with grass or fruit come under the Statute of Frauds. In the latter case the contract must be in writing. Again, contracts that are to be carried out after a year come under the statute. There seems no reason for any of this except the legal interest in complication.

"Purblind confidence in the solicitor has contributed enormously to the aggrandizement of the legal profession and... to the ruin of the client. In any matter outside the common routine the assistance of another lawyer is invoked; and not infrequently a third pundit is called in. There is much correspondence, many interviews, a hunt through the centuries for





relevant cases. . . . The litigant finds that the soundest case may be lost on a verbal quibble.” (D. p. 22.)

The Lord Chancellor, speaking in 1911, declared that solicitors’ costs and charges for the transfer of landed property amounted to £4,000,000 a year or more. (D. p. 25.)

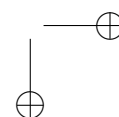
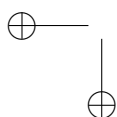
It is notable that a barrister “cannot receive a client except through a third person, a solicitor”; thus again work is multiplied and costs increased. The process may even be carried farther. As Mr. Arnold Bennett puts it: “Slossons (the solicitor) much preferred to deal with lawyers than with laymen, because it increased costs and vitalized the profession.” (*The Regent*.)

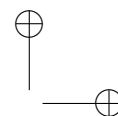
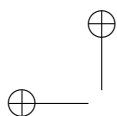
In 1916 thousands of pounds went to judges and lawyers over the Casement treason case. Any grocer of Walworth could have settled it in five minutes.

It is said that the clumsy methods of our Patent Office “are not purposive but the result of mere blundering. It may be so, but my contention is, that deliberately contrived complications and sheer carelessness work together for good to litigation; and wherever lawyers are in the ascendant litigation must and will be fostered.” (D. p. 252.)

In India “no decision is final. An injured person. . . may have to waste large sums in defending a perfectly just decision which the Law had specially declared to be final. The rich offender pours out money and wins the case. . . in the enforced absence of the injured man.” (D. p. 70.) All because the legal mind, like the clerical, gets away from the plain facts of life into a world of pedantries.

Lord Mansfield’s view as to the non-necessity of “consideration” in contracts was repudiated by the legalists in the House of Lords. “Their preference has always been for the introduction of new sources of litigation rather than for their removal.” (D. p. 115.)





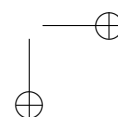
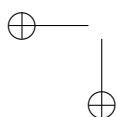
“Where codification has taken place are men satisfied or dissatisfied with it? To the public, a code will serve as a key, an instrument of interpretation for the solution of all such difficulties and doubts as might otherwise have place in regard to the import of the terms employed.” (Bentham, D. p. 109.)

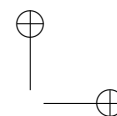
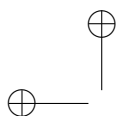
DOCTORS

Anti-vivisectionists have asserted that Pasteur, instead of curing hydrophobia, has “caused it.” The charge is misleading, if not malicious, but there is no doubt that many great professions do actually, on occasion, *create* the evils they are intended to cure. This is not only the case with quack doctors, who, as *Truth* says, “help to fill our hospitals and cemeteries” (B. p. 80); it is too often the case with recognized practitioners.

“I discovered that [a well-known American physician] was rated so highly simply because he could cure the ills he personally caused. . . . His first diagnosis when he finds that the patient is a drivelling hypochondriac is ‘gastric catarrh,’ ‘gastralgia,’ or some other reverberating name which means nothing in particular but greatly impresses the patient. His first treatment in such a case. . . is potassium iodide. . . with instructions to return if he feels nausea, headache, pain, or bad taste in the mouth. Now potassium iodide causes these exact symptoms. . . consequently the dupe goes back for relief. . . and so the iodide is gradually reduced while the pocket-book is being relieved of its contents. In the course of the second or third week the patient wanders into the office once more. My friend now takes pity upon him by withdrawing all the iodide, thus effecting a brilliant cure. The delighted patient tells his friends. . . of the clever doctor who has dragged him from the jaws of death.” (B. p. 26.)

The motives for “making work” are: –





1. Sheer profit,
2. To be in the fashion,
3. To obtain practice,
4. To justify one's existence.

Sheer Profit

"In the summer months... an ordinarily good practice often dwindles down to almost nothing... The worried doctor, with wits sharpened and conscience dulled, looks about him for relief, and then it is that the unwary patient is advised to undergo an operation or receive a long course of treatment... The tonsils must come out... 'Yes, madam, the warm weather is the time to operate on the tonsils.' What a cowardly and contemptible business... to deceive parents and ignore the needs of the children just to relieve a depleted pocketbook." (B. p. 24.)

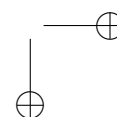
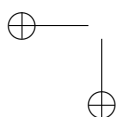
To Be in the Fashion

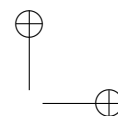
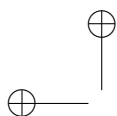
Medical work may be "made" because of the existence of a *popular or professional craze* of a certain kind.

"A few years ago gastroenterostomy was a most popular operation, and it seemed that almost every man that ever opened a belly was doing it, and I do not hesitate to state with but a limited percentage of benefits and a large percentage of patients being made worse." (B. p. 171.)

"Every period of medical science has its fascinating catchwords. Those of the present are appendicitis of the adult and adenoids of the youth." (B. p. 149.)

"In times gone by, when a physician was too indolent or too ignorant to make a diagnosis, he labelled the disease 'malaria,' and everybody was satisfied. Now the so-called surgeon calls everything appendicitis... Practising fantastic operations on the kidney keeps some men in the profession busy." (B. p. 111.)





“Time was when ovaries were removed by the peck for all sorts of nervous disturbances which had no more to do with the condition of the ovaries than with the changes of the moon. . . . But these organs are still subjected to certain operative procedures for pathological conditions which exist only in the mind of the operator.” (B. p. 314.) Or “the uterus. . . is often extirpated for no apparent reason except the undying fondness of some men for notoriety or money.” (B. p. 315.)

“Prostatectomy seems to be the latest fad. . . . Let us hope that the interest shown in the prostate may result in giving a much-needed rest to the appendix and the kidney.” (B. p. 318.)

To Obtain Practice

“Similarly, work may be ‘made’ for the sake of *sheer practice* concealed under the specious plea of ‘giving the patient a chance.’” (B. p. 379.)

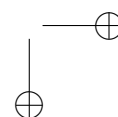
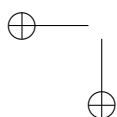
“In the case recorded I have reason to believe that the operation was the deliberate act of a human fiend whose sole desire was to get all the difficult operations possible, regardless of results, in order to perfect himself as a surgeon.” (B. p. 165.)

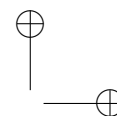
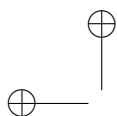
“The fact was that he had never before taken on a tongue and wished to do so very much.” (B. p. 157.)

To Justify One’s Existence

Work may be “made” merely to justify one’s conscience or to *let off one’s professional activity*.

“His watchword was ‘action,’ and he got to poulticing the wound. His patient died two weeks later; cause assigned: pneumonia!” (B. p. 71.)





BUREAUCRATS OR OFFICIALS

It is a common belief that the “making” of work is specially characteristic of officialism. So long, indeed, as officialism is regarded as purely executive or administrative and is not expected to be creative, it must always be exposed to the temptation to invent fussy, artificial duties. These last may take the form of drawing up “reports,” of altering small details of administration, or of throwing overboard, in an apparent access of up-to-dateness, anything more than twenty years old and putting in its place something a hundred or more years old. (Twenty years later the thing thrown overboard may be fished up again.)

Dickens satirized the activities of bureaucracy in his account of the Circumlocution Office. (*Little Dorrit*.)

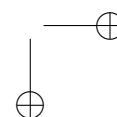
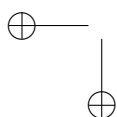
More recent satires are found in the plays of Brieux. Thus in *Maternité* we find sub-prefect Brignac “transmitting” sundry letters to his superior officer, and when his wife asks why the letters do not go direct to him instead of through Brignac’s hands, the latter replies: –

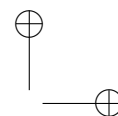
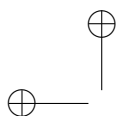
Qu’est-ce que nous ferions, nous, alors? . . . Il en est peut-être parmi nous qui ne prennent pas leurs fonctions au sérieux, je ne suis pas de ceux-là. *Si l’institution est inutile, notre devoir est de la rendre indispensable.*

So in *La Robe Rouge*. Magistrates must show themselves vigorous and capable by getting a large number of condemnations: –

Il faut que nous puissions prouver que nous sommes très occupés.

The expression “*très occupé*” egoism” is, I think, convenient as a description of this vice of officialism. Florence Nightingale suffered many things at the hands of officials afflicted with it:





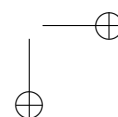
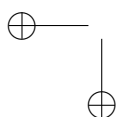
“These War Office subs. are intolerable – half a dozen fellows sitting down to compose minutes just for the form of the thing on a subject which they cannot possibly know anything about.” (Sidney Herbert to Florence Nightingale, *Life*, i. p. 380.)

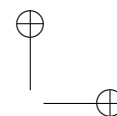
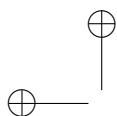
She found in the East that the meat was not boned, with the result that one soldier would get all bone, another all gristle, another all meat. She tried to remove this absurdity, but the Inspector-General informed her that it would require a new Regulation of the Service to bone the meat. (*Life*, i. p. 196.) Similarly, stores could not be got at because some other official than the one in charge had not examined them. “The Purveyor could not unpack the shirts without a Board.” Three weeks elapsed before the Board released the shirts. (*Life*, i. p. 202.)

There is, of course, another side to this question; there must be *rules* in all administration; but the pedantry of officialism is far in advance of the necessities of the case.

CRITICS

The vice of “making” work is rampant among critics. They must prove themselves, if not “indispensable,” at least *très occupés*, “officious,” observant, with a shrewdness of their own. Few reviewers of books would feel satisfied with themselves if they could not discover at least a misprint in each book reviewed; and much the same is true of official critics such as inspectors of mines, trams, or schools. Undoubtedly it is the work of such men to “criticize,” in the true and original sense of that word; but the present-day arrangements conduce to fussy, trivial, and barren instead of helpful and constructive criticism.



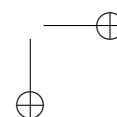
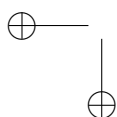


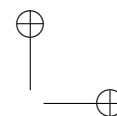
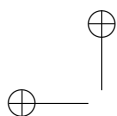
JOURNALISM

But of all professions that of daily and weekly journalism is probably the most enslaved by this vice. Articles must be written, circulation must be kept up, a reputation for vigour, fearlessness, or up-to-dateness must be maintained. The point is that just as inspectors are tempted to make petty criticisms in order to justify their existence, so journalists, and professional men in their journalistic capacity, are tempted to make petty criticisms in order to fill up their weekly columns. For example, almost every leading article in a teachers' organ is petty criticism. The teacher as journalist has exactly the "stigmata" of the inspector whom he trounces.

STATESMEN

It may be added that professional statesmen (who are usually lawyers, occasionally journalists, and rarely scientists, doctors, engineers, or other persons who deal with things rather than words) possess this vice to a marked degree. They initiate little, and much of their work is "made."



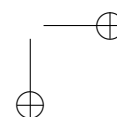
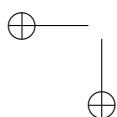


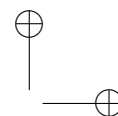
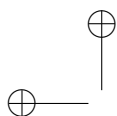
CHAPTER V

THE CULTIVATION OF JARGON BY PROFESSIONALISM

In place of such lucidity and simplicity as would at once settle the validity of its claims, Professionalism loves to employ and extend a humbug or jargon of its own. Such a jargon is useful for defence against the laity and for purposes of financial profit, but it is also, in many cases, a sheer habit or a mode of reacting which professional men get into through lack of contact with life and through looking at facts with professional eyes.

Manipulation of humbug or pedantry by clergy, medical men, and others is, in some states of society, a necessity if the profession is to survive. The more enlightened members may protest, lament, or painfully submit; the force of circumstances is too strong for them. The world loves the excitement of mystery and the impressiveness of jargon; Professionalism, unfortunately, soon falls in with this weakness of human nature. "A mixture of a lie doth ever add pleasure," said Bacon; and clergy, doctors, and others have employed the mixture extensively. "The patient who is faked is the patient who is grateful." (B. p. 24.) "A private practitioner could not get ahead of the prejudices of his patient." (B. Shaw.)





CLERGY

According to the Jewish Rabbis, the faithful should risk their lives rather than kill a noxious reptile on the Sabbath. Reaping and threshing being forbidden on the Sabbath, the plucking of corn was also forbidden (as a form of reaping), and the rubbing of it (as a form of threshing). To walk on the grass was a form of threshing.

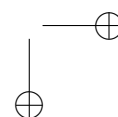
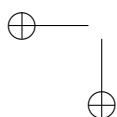
Ablutions before a meal were so essential that if no water was at hand a man was obliged to go at least four miles to fetch it.

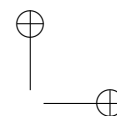
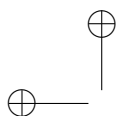
The Church showed the same tendency to invent sins. Throughout the Middle Ages the offences that were punished most brutally were never moral offences but heresy and often heroism. Other offences punished in an atrocious manner simply never existed at all, *e.g.* witchcraft.

In the Protestant world the same tendency has been manifest. Theatre-going, Sabbath-breaking, and even (in Bunyan's case) bellringing were regarded as sins. In the famous *Student's Guide* of the Rev. John Todd not only the works of Byron but also those of Lytton and Scott were condemned.

The trouble generally has arisen out of the legalistic tendency to "think in categories." A contemporary theologian well comments upon this danger as illustrated in the Parable of the Good Samaritan: —

"The question was: Who is my neighbour! The parable tells what it is to be neighbourly. Our Lord could not teach the truth by answering the question. For the question itself was wrong; it revealed a wrong temperament of mind. The lawyer, steeped in all the traditions and instincts of his class, wanted a clear and precise definition of his neighbour; to mark him out, and set him apart from the general mass of mankind. But definition means limitation. If our Lord had said, '*This* man is your neighbour,' the inference in a lawyer's mind would have been, 'Then that other is *not* my





neighbour; I need not concern myself with him; I can pass him by.' But this conclusion would have been the very error which Jesus came to banish." (Archbishop Lang, *Parables of Jesus*, p. 124.)

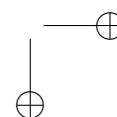
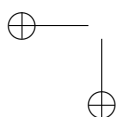
Examples of the sheer perversity to which the spirit of pedantry may lead are seen in many of the ecclesiastical interpretations of Scripture. Could there be any parable more obvious in its meaning than that of the Good Samaritan? Yet some theologians saw in it "a proof of the order of process in the Fall of Man, and an anticipation of the institution of the two great sacraments." (*Ibid.* p. 7.)

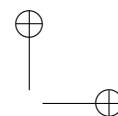
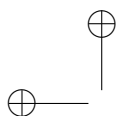
DOCTORS

In *The Doctor's Dilemma*, of Mr. Bernard Shaw, we find what purports to be a sketch of the state of contemporary medical science, with its controversies between the surgeon, the anti-toxin man, and the out-of-date general practitioner. The two former tend to bring every disease under their particular formula; and if, in the case of the anti-toxin man, there are diseases for which no microbe is apparently responsible, one is assumed to exist.

The following passage from Dr. Norman Barnesby's book point to a state of affairs not essentially different.

"When the rage was for attributing everything to ulcer of the uterus, some worthy men in the front rank of the profession were nonplussed by failing to detect any ulcer in cases that really should have shown it to verify their theories. They therefore assumed that in such cases the terrible malady was there even when it wasn't – in other words that it was 'latent.'" (B. p. 113.)... "In times gone by, when a physician was too ignorant to make a diagnosis, he labelled the disease 'malaria,' and everybody was satisfied. Now the so-called surgeon calls everything 'appendicitis,' and cuts out the appendix, with equally gratifying results." ...





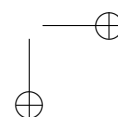
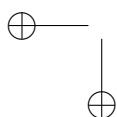
“A poor, thin, neurotic woman, whose circumrenal fat has been absorbed, leaving the kidney anchored by its moorings, consults [a doctor]. With wonderful sagacity he diagnoses ‘floating kidney’ and at once performs nephrorrhaphy. If from rest in bed and general improvement in health therefrom a layer of fat is deposited around the kidney the woman is cured, and the doctor gives the credit to the operation.” (B. p. 317.) . . . In obstetrical cases which threaten to be lengthy and troublesome, a doctor may be “in the habit of resorting to craniotomy – puncturing the skull and delivering a dead child. And this he can do with absolute impunity since he will invariably state that it was done to save the life of the mother.” (B. p. 205.)

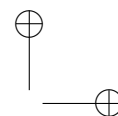
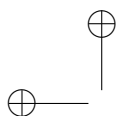
Humbug may pass into actual lying as to facts. “Not more than fifteen per cent” of appendicitis cases die if left without operation, yet some surgeons “instruct the people that appendicitis means certain death unless immediate operation is resorted to.” (B. p. 115.) The most excusable use of humbug is in the case of the doctor whose medical training has been too inadequate to equip him for his task; such a one has to “cultivate a pompous, overbearing demeanour the better to hide his ignorance and cloak his oft-recurring blunders.” (B. p. 74.)

LAWYERS

Lawyers show “an incorrigible tendency to prefer any interpretation but that of the obvious and natural meaning of words.” (D. p. 177.) Such pedantry may be comparatively innocent, if annoying and absurd; in other cases it is fraught with the gravest injustice and even with national peril.

Lead piping has been declared to be part of the freehold of a house; if a thief steals it no action at Common Law can lie. You libel a man if, in a novel, you unintentionally use the name of a living man and attribute to him things



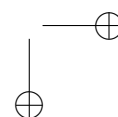
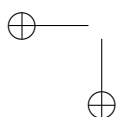


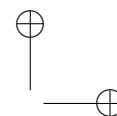
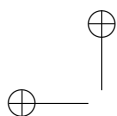
that he might have done. "A man cannot be tried twice for the same offence. From what Sinai has this precious principle been promulgated?" (D. p. 212.) It is a principle that frequently lets criminals loose on the public. "It is lawyers, not legislation, who have changed the law of bequest so that a man can disinherit his wife and family and place them on the rates for the nation to maintain." (D. p. 98.) "Lawyers have held that a contract is unenforceable if it is unstamped. The form is everything. Continental jurists hold that it would be better to fine every attempt to evade the Stamp Act rather than inflict ruin for what may be only the technical offence of an employee." (D. p. 116.)

Another glaring example of how legal pedantry can lead on to cruelty is in the treatment of illegitimate children in England (alone among the countries of the world). Starting from the maxim that the illegitimate have "no heritable blood," lawyers have gone on to assert that illegitimacy is a bar to natural affection. Lastly, they have decreed that the subsequent marriage of the parents does not legitimate, unless an Act of Parliament is passed to meet the case in question.

In 1911 a verdict was quashed because "A.D." was employed in the indictment instead of the words "In the year of Our Lord." Lord Denman got an acquittal because of the omission of the word "a": "A silk hat and (a) cotton lace manufactory." A murder case was quashed because the jurors were referred to as "on their oaths" instead of "on their oath." A swindler was set free (1909) because the prosecution proved *too many* offences against him.

Legalism in India results in such pedantries as declaring blank cartridges to be ammunition, loaded cartridges not. Whenever a fresh case of political assassination is reported the first question the layman asks himself is, "Will the assailant escape on a quibble?" Every political case in India is allowed





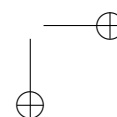
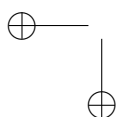
to be spun out inordinately. “Guilty men have sometimes been told that if they plead guilty they will be acquitted. They did so plead and were at once released, although the evidence against them was grave.” The reason was that “the trial would have lasted a long time.” James Mill in 1870, and M. Chailley in 1910 asserted that inexplicable acquittals in India are one chief source of anarchy, and that these acquittals are due to the pedantries of lawyers. (D. pp. 61, 143, 503, 504.)

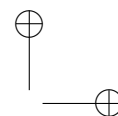
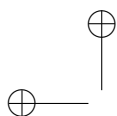
In the United States a burglar was set at liberty because “six people” instead of “five people” was a part of the indictment. In another case an indictment was dismissed because the word “father” was wrongly spelt. In fact, “an ounce of procedure [in America] is worth a pound of evidence.” “The majority of criminals escape punishment” (President Taft). There are 100,000 murderers at large, and 75,000 of these have never seen the inside of a gaol.

Legalism was largely responsible for the loss of America. “The vicious spirit of adherence to the very letter of legal or quasi-constitutional rights had ever marked the whole policy of England towards her American dependencies” (Morley). An American merchant had to evade the law in order to give a sick neighbour an orange or a cordial of European origin.

The explanation of legal pedantry is that “our judges think in categories; into one of these mental pigeonholes every case must be fitted. Suppose a case does not fit any of them, or supposing it fits several but is wrongly labelled, there will be a failure of justice.” (D. p. 485.)

It is obvious that so long as pedantries like the above are possible no layman can be certain about the law; he is therefore dependent upon lawyers (and must pay them); litigation is also inevitable (with resultant profit to lawyers). “It is impossible to avoid the conclusion that... the reverence for technicalities – as against worthy principles – is now a





conscious and deliberate purpose. When meticulous precision becomes the be-all and the end-all. . . justice is absolutely excluded. . . . Not only most of our judges, but our jurists and lawyers generally, have been strict constructionists. . . . The application of broad principles requires serious study, not so the working of technicality.” (D. pp. 257–8.)

It may be added that as a result of the tendency to pedantry in the clerical, legal, and other professions, a feeling arises that there is no disgrace in incurring the disapproval of those professions.

“The condemnation of a British Court in India is not held by native opinion to involve moral degradation.” (D. p. 70.) It is rather an honour than otherwise to have been called a “heretic” by a Church that persecuted Roger Bacon, Joan of Arc, Savonarola, Galileo, and Giordano Bruno, or by other Churches which have been equally intolerant.

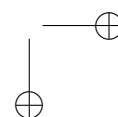
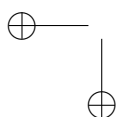
A significant sequel to pedantry is the claiming of credit when pedantry is shaken off. This is characteristic of clericalism and pedagogy, and will doubtless some day be characteristic of reformed legalism.

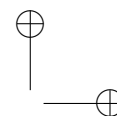
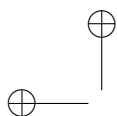
A legal decision was come to in 1907 that the word “Court” was to be used in India with its “natural meaning.” “It took five years for the Legalist mountain to bring forth this mouse. . . . The united Benches of four High Courts, some scores of Daniels, come to judgment and decide that the correct interpretation is the natural meaning. That is precisely what the man in the street does at sight without wandering through mazes of futile argumentative twaddle.” (D. p. 74.)

So also educational “reforms” are mostly mere returns to comparative common sense.

TEACHERS

The incredible lengths to which pedantry may be carried may be seen in the pedagogical treatment of such a subject as



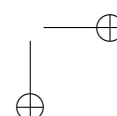
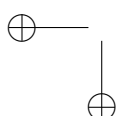


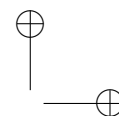
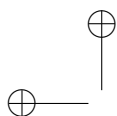
grammar. An adjective “qualifies” a noun; an adverb does not “qualify” a verb, it “modifies” it. It is incorrect to say “common gender,” but correct to say “common as to gender.”

The essays of the pedant’s pupils in Quintilian were “necessarily excellent since even he [the pedant] found it impossible to comprehend them.”

Rabelais’ instructor of Gargantua spent many years in teaching his pupil how to say the alphabet backwards. The tendency of the pedagogue is ever to become the pedant; eternal freshness is exceptional in the profession.

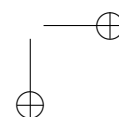
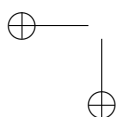
The manipulation of humbug by teachers takes various other forms. There may be some excuse for this manipulation in view of the fact that parents and officials are faddy, prejudiced, etc., but the fact of the manipulation is undoubted. Thus, “over-inspection” is frequently alleged and professional “liberty” claimed. The allegation is to some extent an echo from the time when inspection was even more inefficient and disturbing than now; but the chief motive of protest, as in the case of other professions, is professional egoism. A Minister of Education has echoed the teachers’ contention to the extent of claiming that that head teacher should be “captain on his own deck.” The claim ignores several facts: (1) that even captains are called to account if they imperil their ships; (2) that for a head teacher to be a captain implies that his assistants are *not* captains; (3) that professional deterioration sets in if there is no superintendence; (4) that promotion is impossible without copious supervision. “The National Union of Teachers spends a great deal of its funds and its energies upon keeping incompetent teachers, or teachers of at least doubtful efficiency, in their places.” (Egerton, p. 251.) It is certainly a far too common phenomenon for individual instances of neglect or incompetence, discovered by an inspector in five minutes, to have been unobserved or passed over by head teachers or responsible teachers for five years.

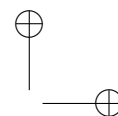
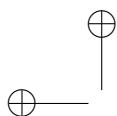




In response to attempts to organize methods and ideas teachers talk about the “personality of the teacher”; in response to attacks on corporal punishment (usually given for purely disciplinary reasons) they talk about “grave moral offences.” Both phrases verge on humbug.

But the largest field for the exploitation of humbug is the doctrine of “mental transfer” or “formal training.” All kinds of magic potencies are discovered in those school subjects that the teachers have become familiar with; one subject “trains the will,” another “the reasoning powers,” another, the “memory.” New subjects, however, have no such training power, and their introduction into schools is usually opposed.





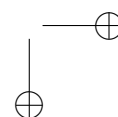
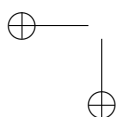
CHAPTER VI

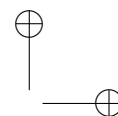
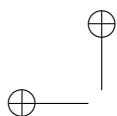
PROFESSIONALISM'S FEAR OF DEFINITENESS

Professionalism, while claiming its own system (of law, education, etc.), as wellnigh perfect and conceding the possibility of only very minor and insignificant improvements, nevertheless objects to the introduction of such definiteness and precision as would put its alleged perfection to the test. "The purveyors of all commodities, whether law or lollipops, desire to keep weights, measures, and values in a state of confusion and uncertainty." One form this opposition to definiteness sometimes takes is a refusal to study principles and a glorification of empiricism.

CLERGY

The requisite circumstances have not arisen for the study of this proposition in its relation to the clergy. Attempts to test scientifically the exact moral or spiritual value of sacraments, conversions, revivals, etc., would probably be resisted or ridiculed. Even an attempt to estimate whether a town that has been "religiously educated," *e.g.* Preston or Torquay, has benefited by it would be objected to. "Civil marriages" – marriages in which the clergy take no part – are possibly quite as happy and successful as other marriages, but the Church is not likely to approve of a statistical investigation of the question and merely contents itself with stressing the





“sacrament” of marriage without being able in the least to explain in what the “sacrament” consists. Meanwhile, our gaols contain a quite disproportionate number of prisoners who have had a religious education; and one eminent ecclesiastic, as said above, has had to argue that the “social state of Catholic countries [is] no prejudice to the sanctity of the Church.” Secularly educated France is probably not worse in morals than religiously educated Germany. There are no official statistics showing how often this or that Church has been wrong (or right) on matters of science, history, and morals.

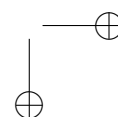
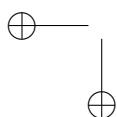
LAWYERS

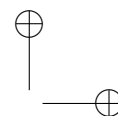
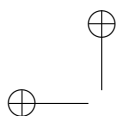
A Chancery Judge told Dickens that “the Court of Chancery, though the subject of much popular prejudice, was almost immaculate.” “He (Justice Grantham) was confident that English Law was nearly as perfect as it could be made.” (*Times*, Dec. 1911.)

It is notable that lawyers opposed the translation of *statutes*, and later of *legal decisions*, into the vernacular. The presence of shorthand reporters in courts was also strenuously opposed.

Opposition to definiteness also takes the form of opposition to the codification which has proved a great success in countries like France and Germany, where law is cheap and accessible. “Codes are devices found essential to the dominions of Emperors.” “The Common Law of England is not a compendium of mechanical rules written in fixed and indelible characters, but a living organism which has grown. . . .” (Asquith.) So ever speaks professionalism on its defence.

At present, owing to lack of codification in Britain and the United States (the latter country following the British system of law), “no one knows what the law is until a case has been





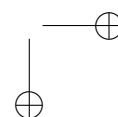
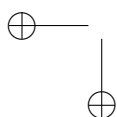
tried in Court.” “Codification safeguards people’s pockets, the Common Law empties them.” As Bentham said a century ago: “How should lawyers but be fond of this brat of their own begetting? It carries in its hand a rule of wax which they twist about as they please, a hook to lead the people by the nose, and a pair of shears to fleece them withal.” “Like Clericalism, Legalism denies the right of private judgment to the laity.” (D. pp. 14–15 and *passim*.) “It is only by a code. . . that the people can know the laws or receive protection from them.” (James Mill.)

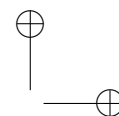
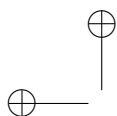
DOCTORS

Florence Nightingale complained that during the Crimean campaign no death statistics of any value were kept – none as to the ages when death was most prevalent, as to modes of treatment, appearances of the body after death, etc. “Often the only record kept is – *a man died* on such a day.” (*Life*, i. p. 229.) At a later period she proposed the adoption of certain statistical forms for all hospitals. They would “enable us to ascertain the relative mortality in different hospitals, as well as of different diseases and injuries at the same and at different ages, the relative frequency of different diseases and injuries among the classes which enter hospitals in different countries and in different districts of the same countries.” (*Life*, i. p. 430.) But the Royal College of Surgeons reported adversely.

Owing, among other things, to lack of statistics by which their claims can be put to a test, medical men, or their remedies, get credit where the real credit should belong elsewhere. Molière caught this note; successes are attributed to the doctor, failures to Nature: –

Soyons de concert auprès des malades pour nous attribuer les heureux succès de la maladie et rejeter sur la nature toutes les bévues de notre art. (*L’Amour Médecin*.)





TEACHERS

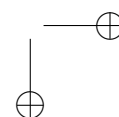
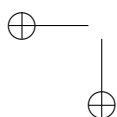
“The Corporal Punishment regulations are too binding upon the schoolmaster to-day. . . . Is it not time that trained assistants, conscious of their duty to the State, the children, and themselves, should be free and unfettered in their disciplinary duties?” (H. Estey in the *London Teacher*, May 30, 1913.)

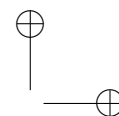
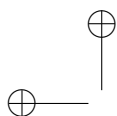
“Forster in 1869 had to abandon the attempt to reform middle-class education by a State registration of teachers, because neither the head masters of the endowed schools, nor the proprietors of the private schools would tolerate any external test of their efficiency. The powerful head masters of the ‘public schools’ asserted that a certificate of fitness to teach was a ‘Prussian’ invention, and unworthy of imitation: what was required was a gentleman.” (Mrs. S. Webb, *Teachers*.)

Opposition to the training of teachers and the study of education as a science has characterized Secondary School teachers up to the present time; phrases like “A teacher is born, not made” being extensively used to justify the absence of definite standards.

OTHER PROFESSIONS

The Institute of Civil Engineers and the Institute of British Architects both resisted the creation of entrance examinations. How was it possible to examine in an art like architecture that depends on “inspiration”?





CHAPTER VII

PROFESSIONALISM'S HATRED OF SUPERVISION

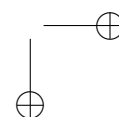
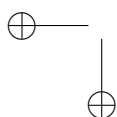
Professionalism still more emphatically resents lay criticism or superintendence, claiming “independence” or to be “captain on its own deck” in the alleged interests of the public, and denying, by implication, that the majority in its ranks are mediocre people who need guidance and oversight. It may even resent the criticism and superintendence of its own members, though supervision of some kind is clearly needed: (1) as a safeguard to the public; (2) as a stimulus to the professional man to improve. To these last may be added the reason that without exhaustive supervision or its equivalent no “promotion” of professional men can be efficient.

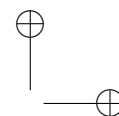
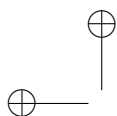
CLERGY

Priests in the Middle Ages objected to be tried in civil courts, and fought against it for centuries.

LAWYERS

The legal claim for independence (an echo of the past when the king could make and dismiss judges) has been thus voiced by President Taft in reply to certain attacks in the press:





“We are called upon now, we of the Bar, to say whether we are going to protect the institution of the judiciary and continue it independent of the majority, or of all the people.” (D. p. 269.) Yet the present system has been described as one in which “a Bar without salutary control or stimulus has produced a Bench without principle or ability.” (D. p. 41.)

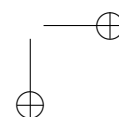
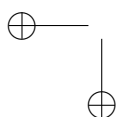
In the case of law it would be incorrect to say there is opposition to supervision; *the very idea of supervision has hardly occurred at all.*

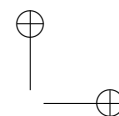
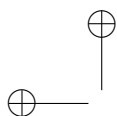
In a manslaughter case during 1909 a scoundrel was let off on appeal because the judge forgot to tell the jury a certain point. This omission, the court held, “might have influenced the jury” to condemn the man (who was notoriously guilty) – in other words, might have influenced the jury in their perfectly correct verdict. Yet the question whether the judge’s omission ought not to be punished in some way (or at least noted against him) is not raised, nor is the insane act of the Court of Appeal in letting an assassin loose on the public questioned.

With some method of supervision, or at least with some inducements to be efficient instead of inefficient, “is it conceivable that the faulty drafting of Acts of Parliament, which is chronic and occasionally defies the interpretation of £30,000 worth of judges, would have so long escaped vigorous denunciation?” (D. p. 178.)

DOCTORS

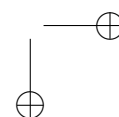
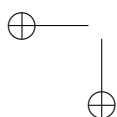
Doctors, or at any rate physiological investigators, object to the appointment of inspectors to investigate vivisection. “It would be an insult to an entire profession to send inquisitorial bodies into their laboratories with the interest of ‘regulating’ their necessary experiments.” (*New York Times*, quoted in *Life*, July 24, 1913.)

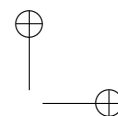
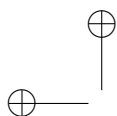




Doctors are practically irresponsible, yet: “It is a mistake to suppose that when a high educational standard is set and maintained, and all incompetents are weeded out, surgical outrages will be things of the past. This is based on the assumption that all surgeons are possessed of superhuman attributes, and hence should be amenable to no law. Surgeons are but men... subjected to strong temptations.” “An immense lot of very poor surgery... is being done everywhere even by men of good reputations.” (B. pp. 148, 325.)

“Of actual brutality toward the defenceless recipients of charity – often frail women or frightened children – I wish I could remain silent. To picture a man of high attainments as essentially a savage is not only a reflection on the profession, but upon civilization. Yet brutes there are... and in the charity department of a hospital they find abundant outlet for their cruel or perverted instincts... I know of many city hospitals where the cruel practice still obtains of bone-setting without the aid of a little gas or chloroform.” (B. pp. 259–60.) “To those of us surgeons who live in cities not so large but that almost daily we meet on the streets some of the living monuments of the pleasing and displeasing results of our efforts, our successes or failures, these questions [the after results of... operations] become of more than passing interest... A surgeon in a large city is practically never confronted with the evidence of his mistakes.” (B. p. 132.) “That surgeons, and good surgeons, too, often overlook a gauze pad, a sponge, or even an instrument when closing a wound the reader is no doubt aware – how frequently this deplorable blunder has happened, however, will never be known within or without the profession.” (B. p. 129.) “Surgeons are but men... Granted a licence such as no other body of men possess, and restrained only by general, social, and economic laws, and such interpretation as they choose to give to their self-imposed code of ‘ethics,’ is it to be wondered





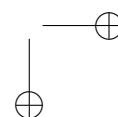
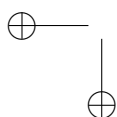
at that they... often come to value lightly the health and even the lives of the helpless folk who are so completely in their power? It is true that this very irresponsibility brings out, in some, the noblest traits and highest altruism; but only too frequently it breeds a cruelty and criminal recklessness that is simply appalling." (B. p. 148.)

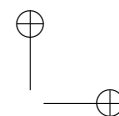
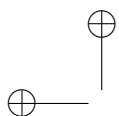
The second aspect of supervision – its value to the professional man – is here brought out: "With little natural ability he is blundering along, practising surgery on a large percentage of the patients, and yet showing but little more skill than when he performed his first vivisection." (B. p. 163.) "Experience" teaches wise men much, foolish men nothing.

At the moment of writing (1916) the panel system erected for the administration of the National Insurance Act supplies some machinery, however cumbrous, of criticism and control. Panel doctors have to keep records of their cases, and complaints are occasionally being dealt with and neglectful doctors penalized. But only the grosser forms of abuse can be touched. There is a strong traditional reluctance on the part of doctors to criticize each other's work, and a tendency, on the panels, to consider rather the cost of a prescription than its character. There is also a tendency to refuse the services of specialists; the average doctor has an exaggerated sense of his own efficiency.

Resentment of supervision is akin to resentment of the *beneficent intrusion of outsiders*.

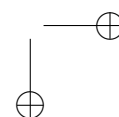
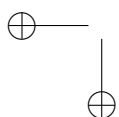
Military men and the Army medical officers resented the intrusion of Florence Nightingale and her nurses. "They will be teaching us to fight next; and as for their ideas of nursing, some of the ladies actually took to scrubbing floors! ... The whole idea was very droll." (*Life*, i. p. 168.) "Dr. Hall resents offers of assistance as being slurs on his preparations." (Sidney Herbert to Florence Nightingale.) Dr. Hall himself

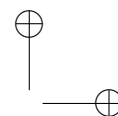
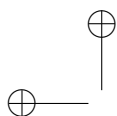




wrote fiercely about “a system of detraction against our establishments kept up by interested parties under the garb of philanthropy.” (*Life*, i. p. 288.)

Early in the nineteenth century hospitals were completely controlled by physicians; no lay element was present at all. In 1823 the *Lancet*, organ of the general medical practitioners, impeached the hospitals for their inefficiency and got reporters into them, whereupon improvements were initiated. It is to be noted that for one physician to criticize the operation of another was a penal offence.





CHAPTER VIII

PROFESSIONALISM'S MANUFACTURE OF PANEGYRIC FOR ITSELF

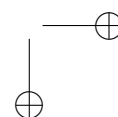
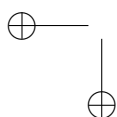
Professions seek to justify their existence and rebut criticism by means of self-praise which may pass into organized and fulsome panegyric, while hostile facts are glossed over and minimized.

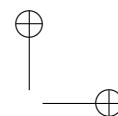
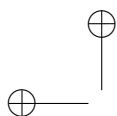
Useful professions are manifestly made for the public; but those that are of more doubtful utility can only justify their existence by supposing that the public is made for them. . . . Vanity will merge into solemnity by degrees as the profession develops in the direction of charlatanry. For. . . the more questionable an art is, the more disposed are its exponents to believe that a priesthood has been conferred upon them and that people should bow down before its mysteries." (Bergson.) "Professions are conspiracies against the laity." (Shaw.)

Panegyric may be general in its intention (*i.e.* designed to justify the parasitism of the profession), or it may be intended to rebut some specific outrage committed by it. The most common form it takes is the assertion that the members of the profession are "holy men," or "honourable men," or "conscientious men."

CLERGY

The blunt truth about the clergy is the one emphasized in Chapter XV, namely, that they are just ordinary men,





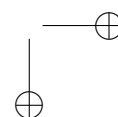
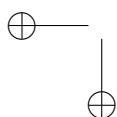
possessing the vices of professionalism and the virtues and vices of average people. Under hostile criticism or when engaged in rivalry with competing sects or organizations the standard usually rises; otherwise it remains low.

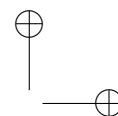
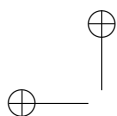
The opinion of men like Dante, Boccaccio, Langland, Chaucer, Erasmus, and Rabelais is nearer to the facts than the clergy themselves will admit. And that opinion was that there were good and bad men in the priesthood, but that the average priest had no great merit and was often selfish and loose.

Even to-day the average Cardinal or Bishop is an incomparably feeble man than a Wells, a Shaw, or an Arnold Bennett.

LAWYERS

The interests of the Bar are diametrically opposed to those of the public. . . they are centred in all complexities, uncertainties, doubtful points, gambling chances which promote litigation. Hence the necessity for the mask and the cloak, the solemn asseveration, the extravagant eulogy." (D. p. 137.) "Lawyers have laboured from an early date to create and establish in the minds of their countrymen a belief that it is criminal to express blame of them or their system. . . . It is a belief created by the lawyers for the protection of their own abuses." (James Mill.) "Our [foreign] neighbours decree that no advocate is eligible for the exercise of judicial functions. We ordain that no one but the advocate is eligible. This is his supreme consecration. After the consecration the apotheosis. The censer is swung before the shrine. A great legal mandarin deprecates the suggestion that the Bench sheds lustre on the Bar. 'No, no; ours are the reflected rays: the luminary is the Bar.' This is the top note of the mutual admiration of Bench and Bar. . . . It is the harmonious echo from the discordant life of a profession which is really much less discordant than it





seems. John Bull is hypnotized by hosannas and incense. . . . Never has such a heavy demand been made on self-denial since the captive Israelites were invited to make mirth for their spoilers by the waters of Babylon.” (D. p. 5.)

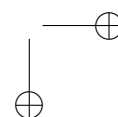
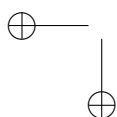
A lawyer writes: “For ten years I stuck to my detested calling, haunted always by an uneasy sense that I had no business to be championing causes which I felt to be wrong. . . . I wonder if that is why lawyers never let their meetings pass without a general vindication of their virtues and. . . honour.” (D. p. 207.)

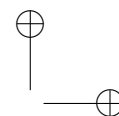
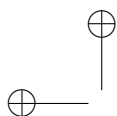
The Bar Council protested against the County Courts Bill in 1910: “There can be no doubt that in providing for extended local administration of Justice through the medium of the County Courts one of the first results will be. . . *to reduce the efficiency of the profession in the service of the public.*” To which our author adds: “We read this as a protest against the diminished efficiency of the public in the service of the Bar.” (D. p. 15.)

DOCTORS

The medical profession replies to all criticisms of its commercialism, etc., by claiming exceptional virtues.

“The study of medicine is an entrancing subject; its practise requires an array of virtues whose mere contemplation staggers the mind. One must meet violence with gentleness, ingratitude with equanimity, insult with fortitude, slander with silence. The physician’s life is a daily exemplification of the Golden Rule. . . . The medical profession is an institution devoted to the spiritual, mental, and physical condition of the people, therefore all but holy. . . . The average physician is. . . the noblest and best of our professional men.” (B. p. 31.) The publication of *Medical Chaos and Crime* furnished a text for “innumerable eulogiums of the medical profession as it exists.” (B. p. 10.) The author adds, *à propos* of the

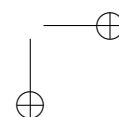
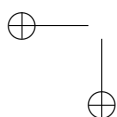


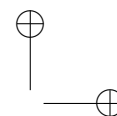
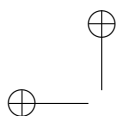


profession in the United States: “I fearlessly assert that the leading surgeons and practitioners of the cities are no longer the men of exalted aims and scrupulous honour that formerly ennobled our profession.” (B. p. 18.)

One specific form of panegyric or self-defence is to report successes and say nothing of doubtful cases and failures. “The surgical operator classes every operation from which the patient recovers as successful regardless of whether any good has been accomplished or not.” (B. p. 112.) “Splitting the capsule has been advised and practised as a panacea in Bright’s disease. The writer has no knowledge of any authentic cure, but he knows of one case reported as a cure although the patient died a short time after the operation, and the kidneys are in pickle in a jar which is the property of a well-known pathologist.” (B. p. 318.)

Quack medical men to a vast extent, and regular ones to a less extent, exaggerate or falsify facts in order to emphasize alleged services. “All successful appeals to the public must be based on the skilful exaggeration of the commonplace symptoms of slight indisposition. . . . Certain erroneous beliefs regarding the gravity of these symptoms have consequently become implanted, and when a physician contradicts them he is regarded with surprise and incredulity.” (B. p. 81.)



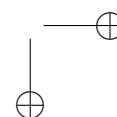
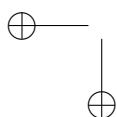


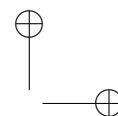
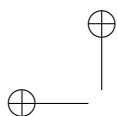
CHAPTER IX PROFESSIONALISM'S CLAIMS OF ACHIEVEMENT

One form this panegyric may take is the making of exaggerated claims as to what the profession has achieved for the nation or the world in the past or is achieving in the present.

CLERGY

The professional *cleric* claims that the alleged high position of woman in Europe is the result of Christianity; while many historians prefer to say that it is the result of the Germanic invasions which overthrew the Roman Empire and made Germanic ideas of monogamy current; while others allege, with equal justice (or injustice), that woman's position in ancient Egypt and ancient Rome was fully as high as her position to-day. The cleric asserts that such benevolent institutions as hospitals, orphanages, and the like are the result of Christian influence almost exclusively; while some historians (*e.g.* Mr. Stobart in *The Grandeur that was Rome*) point to wonderful schemes of charity organization, etc., under the early emperors, and other writers to the rest-houses, etc., of Buddhism. Certainly at the present moment (1916) the Church appears to have no message whatever on the great theme of the hour – the European War; the only clear thinkers are a few Fabians and novelists.





The broad facts are that the springs of truth are tainted, and that it is impossible to believe, off-hand, what either the friends or the enemies of the Church assert.

LAWYERS

Lawyers occasionally make extraordinary claims of their past services to the nation.

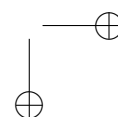
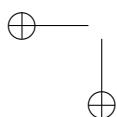
“It was the Bench and Bar of England in the Inns of Court, in the Courts of Westminster Hall, and more lately in the Royal Courts of Justice, that established those absolute principles that lie at the foundation of our common liberties.” (Mr. Choate, United States Minister in London, a lawyer.) To which the reply has been given that they “laid the foundation of their own fortunes rather than of our liberties.” (D. p. 48.) The reference to “liberties” is apparently based on the solitary fact that Sir Edward Coke framed the Petition of Right.

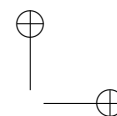
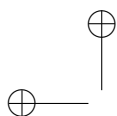
“The Common Law of England has been, still is, and will continue to be, both here and where English communities are found, at once the organ and the safeguard of English Justice and English Freedom.” (Mr. Asquith, 1908.)

TEACHERS

As regards the educational profession the phenomenon above described is most apparent when a special subject, (science, classics, etc.) – not when education itself – is under consideration.

In Molière’s *Le Bourgeois Gentilhomme* the controversy between “professors” is precisely the kind of controversy that goes on to-day between teachers of one subject and teachers of another.





Le Maître de Musique – La philosophie est quelque chose; mais la musique, monsieur, la musique. . . .

Le Maître à Danser – La musique et la danse. . . . La musique et la danse, c'est la tout ce qu'il faut.

Le Maître de Musique – Il n'y a rien qui soit si utile dans une état que la musique.

Le Maître à Danser – Il n'y a rien qui soit si nécessaire aux hommes que la danse.

Le Maître de Musique – Sans la musique, un état ne peut subsister.

Le Maître à Danser – Sans la danse, un homme ne saurait rien faire.

Le Maître de Musique – Tous les desordres, toutes les guerres qu'on voit dans le monde, n'arrivent que pour n'apprendre pas la musique.

Le Maître à Danser – Tous les malheurs des hommes, tous les revers funestes dont les histoires sont remplies, les bévues des politiques et les manquements des grands capitaines, tout cela n'est venu que faute de savoir danser.

Jourdain – Comment cela?

Le Maître de Musique – La guerre ne vient-elle pas d'un manque d'union entre les hommes?

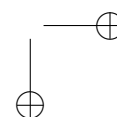
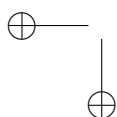
Jourdain – Cela est vrai.

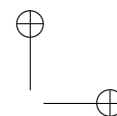
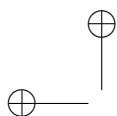
Le Maître de Musique – Et si tous les hommes apprenaient la musique, ne serait-ce pas le moyen de s'accorder ensemble, et de voir dans le monde la paix universelle?

Molière is not antiquated yet, as the following quotation from the press shows: –

Playing the Game

"We have been asked if we could really find a discipline equivalent to war," remarked the Bishop of Lincoln in a sermon at Bow





Church, Cheapside, to-day. "I am of opinion that the mimic warfare of the football field and the cricket field to a large extent provides the equivalent of the discipline of war, and that they are a training-ground for the qualities that make a manly man."

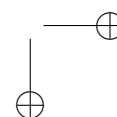
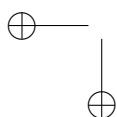
Such educational piffle is constantly made by schoolmasters of a certain type.

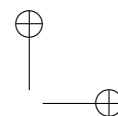
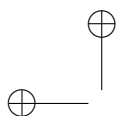
It will be observed that just as, in the case of Molière's *Maitre de Musique*, the verb *s'accorder* dragged thought after it from the field of music to the field of the world, so the phrase "play the game" drags thought with it from the cricket field; though in the present instance, the war being uppermost in most people's minds, the metaphor is reversed (as it would not have been in 1913) and we hear of "mimic warfare" of the cricket field. In all such instances the phrase saves the trouble of thinking.

Another instance of metaphor-mongering is found in Professor Armstrong's plea on behalf of science teaching. Important though that plea is, there is no reason to believe, without qualification, that if a "pupil can be made to weigh quantities he will also learn to weigh opinions."

Sometimes the claims are vaguer. Our officers have learnt their patriotism at the "great public schools" (say one group of self-panegyrist). The elementary schools have taught the nation patriotism (say another group). But neither group seems inclined to claim credit for the low respect in which science, books, drama are held – *yet these are among the first concerns of the school*.

The verdict of psychology is, broadly, that "no man learns to do one thing by doing something else."





CHAPTER X

PROFESSIONALISM'S ALLEGED SUPERIORITY TO THE LAWS OF NATURE

Panegyric may be carried to the extent of denying that the laws of human nature apply to the profession in question. Even laws other than these – laws which may actually be called laws of Nature herself – are denied to apply.

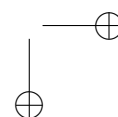
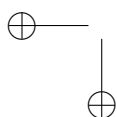
Examples illustrative of the first statement are found in the denial –

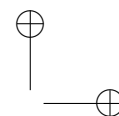
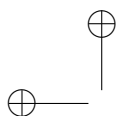
- (a) That there is any need to impose a check on laziness, incompetence, dishonesty, or cruelty in a profession.
- (b) That specific training, admittedly necessary for efficiency in other occupations, is necessary for the profession concerned.

An example illustrative of the second statement is seen in the assertion –

- (c) That the disabilities of age have no existence in the profession panegyricized; thus Nature herself has waived her power in this particular case.

To bolster up the first series of denials the profession reiterates that it consists of conscientious, honourable, trained men, devoted for life to the public good; to bolster up the last denial it points vaguely to some elderly shining light of the profession (as if a single case overthrew a general or statistical principle, such as the growth of infirmity with age). No satisfactory explanation is usually forthcoming why in





other professions than the favoured one various safeguards are necessary.

LAWYERS

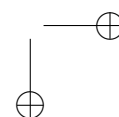
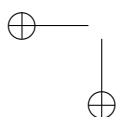
The Question of Honesty, etc.

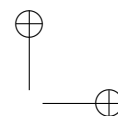
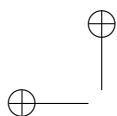
In 1910 there was a motion making it compulsory for lawyers to keep their clients' moneys in separate accounts. The solicitors rejected this. Yet "many solicitors are guilty of 'dirty tricks' (for which there are no punishments) towards their clients" (D. p. 21), to say nothing of criminal dishonesty.

The Question of Professional Training

Psychology, proving that "no one learns to do one thing by doing something else," proves that every kind of work needs its specific training. Other considerations than training come in, but they do not overthrow this statement, which, in essence, is the justification of "division of labour," and is invariably regarded as valid for the working classes.

The policy of promoting from the Bar to the Bench is in violation of this psychological principle. "Long years spent largely in thwarting the course of justice are considered the most suitable training for its administration." (D. pp. 130-1.) In all countries except Anglo-Saxon ones a judge has to be trained for his work; a barrister cannot become a judge. If habit is "a capacity, acquired by repetition, of reacting to a fraction of the original environment," it is probable that judges who have hitherto been barristers will react as barristers instead of in the truly judicial fashion exactly opposite to this. Further: "We make not the slightest effort to ascertain whether the future occupants of the Bench are possessed of the judicial faculty; we give them no opportunities for safe experiments; there is no grading according to ability..." (D. p. 194.) "Our neighbours in other countries decree that no advocate is eligible for the exercise of judicial functions.





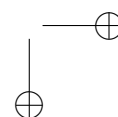
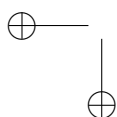
We ordain that no one but the advocate is thus eligible.”
(D. p. 4.)

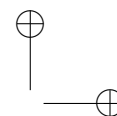
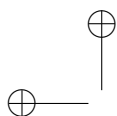
The Question of the Disabilities of Age (and Infirmary)

Mental powers fall off, with most men, during advanced age. But this is not recognized in the case of judges, some of whom are actually appointed to their posts at a time when most men have retired. In other instances physical infirmity, which would be regarded as a disqualification among the poor, is disregarded on the Bench.

“I followed three judges whose continuance on the Bench was a scandal. The first had almost entirely lost his voice, and, being a most punctilious man, he summed-up cases, occasionally taking hours, while the jury were unable to catch a single sentence. The second, though in private life a most amiable man, was so tetchy that the most experienced counsel confessed their inability to know how to treat him. These two judges, when appointed, were over seventy years of age. The third judge was physically vigorous and not advanced in life, but he was exceedingly deaf, so that his summing-up in a criminal case was constantly interrupted by counsel, because the judge quoted from his notes remarks which the witnesses never made.” (D. pp. 457–8.)

But the most significant fact is that eminent lawyers defend this and even allege that advanced age (half of the English judges are over seventy) is an advantage. I could “give instances that the most effective, the most vigilant, the most acute judges are found, not among the youngest but almost invariably among the oldest men.” (Sir Rufus Isaacs.) “I am opposed to fixing an age limit which would probably sometimes exclude the most suitable men.” (Sir Edward Carson.) As our writer says: “The judge is seen to differ from all the rest of the sons of men inasmuch as his judicial abilities develop in proportion as his bodily infirmities increase. His appetite for work grows as his desire for food diminishes.” (D. p. 121.)



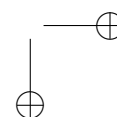
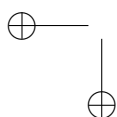


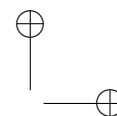
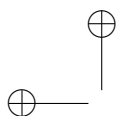
TEACHERS, INSPECTORS, ETC

The question whether there should be specific training for head teachers, inspectors of schools, and educational administrators has never yet been seriously considered, even the publication of the Holmes Circular (1911) failing to force it forward. That document claimed that teachers were not fitted to become inspectors owing to their lack of “detachment” (a plea somewhat similar to the one suggested above, that barristers become so wedded to their methods of distorting justice that they cannot become impartial judges), but no proposal to train either teachers or “detached” outsiders for educational administration has yet been made. In America this line is gradually being taken. It is notable that, unlike judges, educationists are supposed to be used up by the age of sixty-five, and certainly their work is incomparably more important and creative.

NURSES

A few decades ago the idea of training nurses, or male nursing orderlies, for their work was regarded as Utopian or absurd. “No special training of nursing orderlies was considered necessary; men were nominated in rotation over the sick in the hospital as they would mount guard over a store; no one had the least idea that attendance on the sick is as much a special business as medical treatment.” (*Life of Florence Nightingale*, i. p. 396.) “Lady Palmerston thinks the Nightingale Fund great humbug. ‘The nurses are very good now; perhaps they do drink a little, but so do the ladies’ monthly nurses, and nothing can be better than them; poor people, it must be tiresome sitting up all night.’” (*Life*, i. p. 272.) “No man, not even a doctor, ever gives any other definition of what a nurse should be than this – ‘devoted and obedient.’ This definition would do just as well for a porter. It might even do for a horse.” (*Life*, i. p. 454.)





CHAPTER XI
MODESTY, RETICENCE,
AND PASSIONLESSNESS (OR CYNICISM)
AS OCCASIONAL OR CHRONIC PHENOMENA
OF PROFESSIONALISM

Eulogies of the services performed by the profession are not, however, commonly employed when proposals are made to impose new duties upon it. A profession may, then, indulge in self-deception. Its abilities and opportunities are but limited after all!

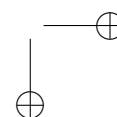
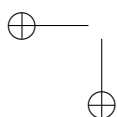
In place of admitting clear principles or accepting systematic oversight and assessment, Professionalism vastly prefers a reticence that amounts to semi-secrecy.

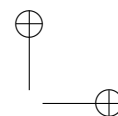
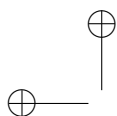
Again, despite eulogies, it often seems doubtful whether the members of a profession are passionately interested in the inner significance and the wider aspects of their own work. Among other evidences of this, the cynicism of their references is noteworthy.

Modesty

It is to be noted that professions occasionally become modest. The circumstances usually are: –

1. When a confession of modesty serves to heighten, by contrast, the extravagance of its claims;
2. When it is proposed to put new duties or exact a higher quality of work from the profession.





When attempts have been made to improve the legal system of the country, lawyers, forgetting the alleged virtues of the Common Law and their own alleged share in establishing “the liberties of the nation,” quote the couplet: –

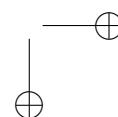
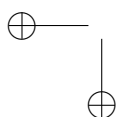
How small of all that human hearts endure
The part that kings or laws can cause or cure!

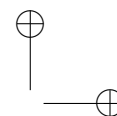
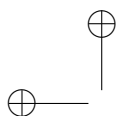
Teachers, in face of attacks upon their competence, point out the failure of parental influence, etc., and a similar device is to assert that certain subjects are unteachable; “morals cannot be taught,” “beauty cannot be taught,” etc. A few decades ago Secondary School masters asserted the same of “English” and of all other subjects with the teaching of which they were unfamiliar. Teachers can never teach a new subject, yet, according to their professional leaders, they never fail to teach an old subject with skill. An unfailing resource of several professions is to assert the difference between innate and acquired qualities; a certain kind of specialist or artist is “born, not made.”

Reticence

Again: Professionalism frequently finds it advisable to say nothing whatever in reply to hostile critics or to reforming members in its own ranks.

In connection with the events that led up to Father Tyrrell’s excommunication, we are told: “To this letter [of Tyrrell’s] Cardinal Ferrata sent no reply whatever. To those whose work has never brought them into direct contact with ecclesiastical government. . . this method of silence on the part of superiors will seem almost incredible. Yet its ease and convenience to the superior, and the utter helplessness of the subject, render it a popular and frequent course of procedure. (*Auto.*, ii. p. 298.)





Molière, as usual, caught this note as sounded by the medical profession. Doctors must not let their quarrels be heard by the public, but must present a united front.

Ne voyez-vous pas bien quel tort ces sortes de querelles nous font parmi le monde; et n'est-ce pas assez que les savants voient les contrariétés et les dissensions... sans decouvrir encore au peuple, par nos débats et nos querelles la forfanterie de notre art?... Si nous n'y prenons garde, nous allons nous ruiner nous mêmes... Toutes ces disputes ne valent rien pour la médecine. (*L'Amour Médecin*, iii. 1.)

After over fifteen years' serious study of educational questions (among them religious education and teachers' promotion) I have come to realize that *no answer* to most questions – even the plainest and simplest – will be given by the professional educationist. No frank controversy or argumentation has taken place resulting in the thrashing of anything out. Bitter necessity may teach a few things, sensational fads are sometimes forced into schools, but nothing is achieved *au grand jour* and through lucidity of thinking.

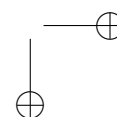
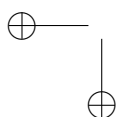
Passionlessness (or Cynicism)

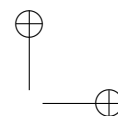
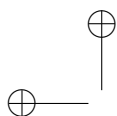
It would not be difficult to support by strong evidence the grave proposition: –

PROFESSIONALISM IS INEFFICIENT

But the proposition would be ambiguous. Most professions are efficient in a humdrum way; most professional men are worth three hundred a year. The charge is that they are rarely worth more. The fact is that they are, for the most part, passionless or cynical.

These professional men who make such claims for themselves, and are so touchy as to their dignity, *are not, as a*





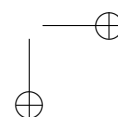
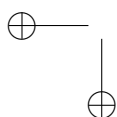
rule, filled with living and burning zeal for the cause they are supposed to champion. Of heroic deeds on behalf of that cause they present us with few examples. The real hero they usually ignore, laugh at, or persecute. The majority of professional men do not *feel*.

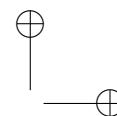
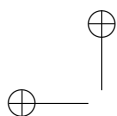
Professional men and bureaucrats sometimes express astonishment, and may feel jealousy, when one of their members or some outsider gets through an enormous amount of original and suggestive work, while they themselves achieve nothing of distinction from one year's end to the next. How does he do it? How can he find the time?

That such questions can be asked is an illustration of the fundamental lack of passion which characterizes most professional men. If they took a vital interest in their work, they would find large problems presenting themselves for solution on every side. True, in some cases there is a good excuse for their unproductiveness; they are overworked; their minds become exhausted in dealing with masses of necessary detail; or they are too old. But these excuses do not cover many cases. The real explanation is often lack of original interest.

CLERGY

Father Tyrrell at the moment of crisis wrote: "*L'Evangile et L'Eglise* and *Lex Orandi* were written for needs that Rome has never felt or realized. The officials have as a body no ghost of an idea what [the fuss] is all about and *one cannot deal with difficulties one has never felt*. Authority is their one note." (*Auto.*, ii. pp. 349, 132.) Tyrrell's biographer comments: "We see how the majority of these Roman ecclesiastics, to whom one of the greatest of living men was appealing for his small share of justice, were as little interested in the whole business as they were troubled to set it right." (*Auto.*, ii. p. 291.)





Until facts of this kind are realized, namely that the average professional man does not feel passionately the problem that is vexing the Living Man and driving him forward to a solution, we can never understand the treatment usually meted out to the latter. "Why all this fuss?" is the first question that rises to the lips of the man in possession. Something of contempt thus mixes with his disapprobation. The Living Man gets no reply or only an evasive one to his appeal for a hearing or for free discussion. But soon contempt passes into fear and active persecution.

LAWYERS

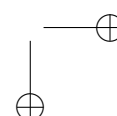
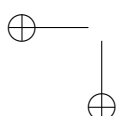
The heartless cynicism with which lawyers boast of certain failures of justice would suggest that they are not really *interested* in justice.

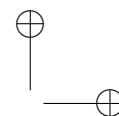
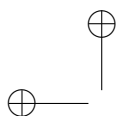
But are lawyers even interested in *law itself*? If they are, would they allow reforms to "come from the laity"? "In politics and [constitutional law] all civilized countries are our debtors, while we remain babes in what may be called private law. Here we originate nothing valuable; we do not even borrow what is best." (D. p. 246.)

"Cynicism is a covering for cowardice in the presence of injustice." (D. p. 235.) The professional man feels the gap between the human and the professional spirit, and, too cowardly to choose the former, makes a jest at the expense of the latter.

DOCTORS

"The intellectual status of the medical profession is not what it should be. As the largest body of scientific workers it ought to exercise a preponderating intellectual influence. It exercises hardly any. Certainly the whole body of medical men have not wielded an influence at all comparable to



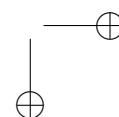
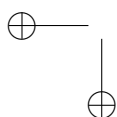


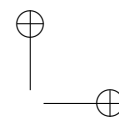
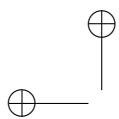
that by means of which... a few workers on heredity and evolution have... for ever altered our conception of Nature... The intellectual outlook of the average medical man is not noticeably wider than the intellectual outlook of the average solicitor or merchant. He is just as much steeped in mere commonplace popular prejudices, just as non-receptive to fresh evidence." In other words, though facts of great scientific importance, because bearing on heredity and evolution, stare doctors in the face, many see no interest in them. Both Pasteur's discovery of the microbic origin of disease and Darwin's discovery of natural selection "should have been made by medical men." (Dr. Archdall Reid in *Principles of Heredity*.)

EDUCATIONISTS

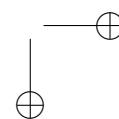
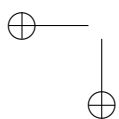
There is a vein of cynicism in teachers' journalistic jests at the corporal punishment of children; the use of expressions like "anatomy," etc. suggests that the real seriousness of such episodes is not recognized. "The pity of it!" would be the human as distinct from the professional attitude. So, too, journals jestingly quote children's ungrammatical or base speech without any indication of collective responsibility for educational failure. Again, teachers constantly foul their own nests by depreciating their distinctive work. All the resources of pedagogy are powerless against "the influence of parents." Such agencies as "instruction," "mere lessons," "moralizing," "lecturing," etc., are of very little use. In point of fact education must stand or fall mainly with the potency of these agencies.

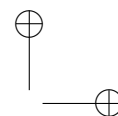
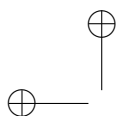
Head teachers have been known to boast that they have never read a book on education for thirty years. Not infrequently teachers regard attendance at informative lectures as no part of their duties and raise protests if any pressure, however slight, is put upon them to attend.





It is unheard of that educational officials should feel burning indignation at (1) the further degradation of the stage during a great war and on the Tercentenary of Shakespeare's death; (2) the universal teaching of falsehoods to children.





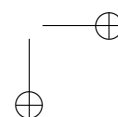
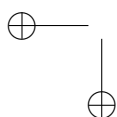
CHAPTER XII

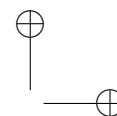
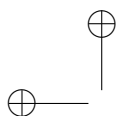
THE UNCREATIVENESS OF PROFESSIONALISM

This leads to what is, all but one, the most damning fact in connection with Professionalism: “Improvements and ideas mostly come from the Laity and are opposed by the profession itself.”

CLERGY

Clerics have not commonly been the moral leaders of the world. A strange blindness to new aspects of truth commonly accompanies fidelity to such established traditions as are intertwined with professional interests and standards. A pope or an archbishop has rarely said anything morally new or fresh to the world; the least clerical among the sects (the Quakers and Unitarians) have proved to be the most morally enlightened and courageous; movements like that for the liberation of slaves, for temperance, for factory legislation, for international peace, have not usually been initiated or even strongly supported by clergy; moral leadership has generally been identified with men of the type of Wilberforce, Owen, Shaftesbury, Ruskin, Tolstoy. And the same principle holds good, according to the late Father Tyrrell, of theological truth. “Changes never come from above but from below; and authority always yields with great reluctance at the last moment.” (*Auto.*, ii. 100.)



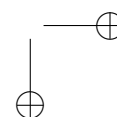
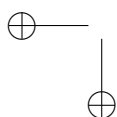


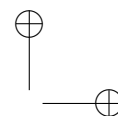
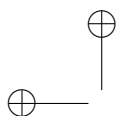
We may ask why ideas and reforms so frequently come from outside a profession. Is the unoriginality of a professional man congenital or acquired?

In certain professions it is, sometimes at any rate, congenital. When we read of Milton, Burne-Jones, Morris, Ruskin, and Edward Carpenter being designed for the Church, but ultimately refusing to take Holy Orders, we clearly see that able men were being excluded at the very time when men, too dull-witted to discover intellectual difficulties in the doctrines they were called upon to teach, were being accepted. There is no doubt that in all countries the priesthood attracts unoriginal minds (which is not the same thing as saying that all clerics are unintelligent), and that such minds, being devoid of prophetic inner conviction, must needs lay stress upon the institutional or professional importance of their office. Thus arises the cultivation of panegyric. Unquestionably, too, a dull young man who becomes a clergyman has a far better chance of social position and perhaps of a good marriage than an inspired young man who continues as an elementary teacher; thus the attraction exerted on the uninspired is very great.

But the unoriginality of the professions is not always the result of excluding original men. It is an acquired quality.

The professional man spends considerable time in mastering his art or "mystery." He then passes through many months or years during which he is perfecting himself in the technique of his profession. It is clear that if a reformer or innovator now appears on the scene and asserts that the professional principles are false or the technique no longer pertinent, he is practically asserting that labour has been thrown away and that the professional pedestal must be deserted for the level ground. Few professional men are likely to admit this, and to begin learning again. Much the same holds good of reformatations initiated *inside* the profession or inside





the mind of the individual professional man. Such movements are resisted by the whole mass of acquired knowledge and technique.

Thus arise the *Index Expurgatorius* and the burning or suppression of heretical or innovating books. The crimes of the Church under these headings are as numerous as the books she has burnt; but the point to note is that every profession, not the Church only, has used this same weapon. Orthodox medicine has condemned and boycotted hypnotism, water-cures, homæopathy, bonesetting, etc.; teachers' journals boycott criticisms of teachers' up-to-dateness, public-spiritedness, literacy, etc., or insert only to deny and ridicule them; and so on. "A profession always likes technique to be unchanged." (Mrs. S. Webb.)

LAWYERS

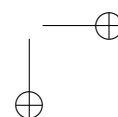
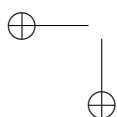
Legal reforms have mostly come from outside, and have been resisted from the inside. The "great Lord Chancellors" have mostly been great obstructionists.

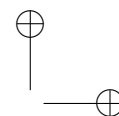
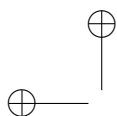
Cromwell's junta of Puritan saints (Barebones's Parliament) tried to reform tithes and the Court of Chancery, but the lawyers were hostile and "rejoiced greatly" when the Parliament came to an end.

The burning of "witches" was maintained by lawyers and clergy up to a late date; the undermining of the belief in witchcraft came from physicians (*e.g.* John Wier) and from laymen (*e.g.* Montaigne).

Bentham (never a practising lawyer) "found jurisprudence a gibberish and left it a science." The amelioration of the criminal code is largely his work. He also advocated, vainly, the codification of the laws.

The principles of criminal responsibility have been chiefly established by medical men against the opposition of lawyers, whose interpretations, (1) "the wild beast" theory, and (2)





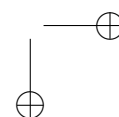
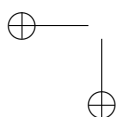
the “distinguishing-between-right-and-wrong” theory, have been successively shown to be valueless. At the present time psychologists (*e.g.* Münsterberg in *Psychology and Crime*) are pointing the way to reforms in legal procedure.

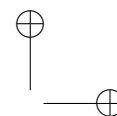
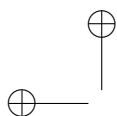
“It is only the obstruction of the legal caste that prevents the adoption of the Family Council in this country and India. This step would not involve any outlay whatsoever; no special buildings; no extra salaries. The experience of our continental neighbours is there for our instruction. . . . There is only the objection that it would materially diminish litigation.” (D. p. 426.) “Lawyers are against legal reform. It is an interested professional opposition, and I feel it my duty to say so.” (Lord Chancellor Loreburn.) Lawyers at present resist codification and a school of law (though legal education is condemned as inadequate by foreign critics); and they never dream of bringing legal phraseology into line, as in France, with ordinary language. “If our lawyers have not deliberately. . . sown tares round the feet of the layman. . . it is, at all events, indisputable that they offer a fierce resistance to their removal.” (D. p. 141.)

The Times, in 1910, had to “admonish the reactionary majority of solicitors for successfully resisting a motion making it compulsory to keep clients’ moneys in a separate account.”

“The majority of American lawyers are not reformers. . . . The existing political order having been created by lawyers, they naturally believe somewhat obsequiously in a system from which they benefit. . . . This government by law, of which they boast, is not only a government by lawyers, but it is a government in the interest of litigation.” (D. p. 58.)

Various defensive arguments are employed by lawyers, but they will stand no investigation. Not only are the defects of human nature denied to appertain to the favoured profession, but there are special circumstances that distinguish its work from other work. Codification, such a success in France and Germany, is “not suited to our insular conditions.”





It is only just to say that some lawyers have been prominently connected with reform (and have been criticized for their pains). Lord Mansfield, who “tried to make the rigid rules of law subservient to the purposes of substantial justice,” was censured for “introducing too much of the Roman Law into our jurisprudence” and for “overstepping the boundary between equity and law.”

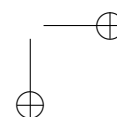
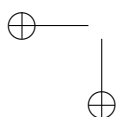
DOCTORS

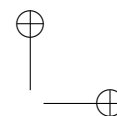
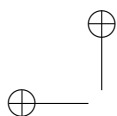
Samuel Johnson, no medical man, “disapproved much of the periodical bleeding” in which contemporary doctors indulged.

“It was not until an agitation had been conducted for many years by laymen, including quacks and faddists of all kinds, that the public was sufficiently impressed to make it possible for doctors to open their minds and their mouths on the subject of fresh air, cold water, temperance, and the rest of the new fashions in hygiene.” (Shaw, Preface to *The Doctor’s Dilemma*.)

“Christian science is compelling the attention of the medical profession to truths too long left for exploitation by charlatans.” (Saleeby.)

The *Life* of Florence Nightingale is full of references to the hostile attitude of many doctors to reform. “I understand,” she wrote in 1861, “that Baring won’t ventilate the barracks in summer because the grates are not hot enough in winter. Why are the men to die of foul air in August because they are too cold at Christmas? I think Baring must be an Army doctor.” (*Life*, ii. p. 421.) “There was one school of medical opinion which held that the mortality must in the nature of things be large in lying-in wards.” (ii. p. 196.) Speaking of the Prussian hospitals: “In the good ones it was Her Royal Highness who taught the doctors, and not the doctors who taught her.” (ii. p. 204.)





Sometimes the doctors' attitude was worse than this: Dr. South, senior surgeon at St. Thomas's Hospital, was bitterly opposed to the Nightingale Fund and to any provision for the training of nurses. He found satisfaction in noting that subscriptions to it did not receive much support from the medical profession. "Only three physicians and one surgeon from one [London] Hospital... were found among the supporters." (ii. p. 467.)

The following examples illustrate the second half of the impeachment rather than the first, the proposed reform coming from a medical man rather than from a "layman."

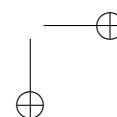
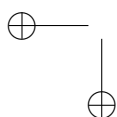
Harvey's doctrine of the circulation of the blood was opposed by "all the physicians." There is a reference to this in Molière's *Le Malade Imaginaire*. M. Diafoirus is speaking: –

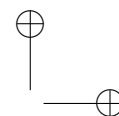
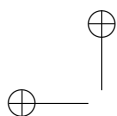
Ce qui me plait en lui... c'est qu'il s'attache aveuglément aux opinions de nos anciens, et que jamais il n'a voulu comprendre ni écouter les raisons et les expériences des prétendues découvertes de notre siècle, touchant la circulation du sang, et autres opinions de même farine.

Jenner's proposals were opposed by a good many, but not by all doctors.

Anæsthesia and antisepsis were opposed by the majority of the profession; so were hypnotism and hydropathy, though both were advocated by responsible medical men.

The Hungarian physician Semmelweiss, who discovered that puerperal fever, the cause of the deaths of many mothers in childbed, could be prevented by antiseptic treatment, was condemned by the highest medical authorities of France and Germany; similar denunciations were levelled by American obstetricians against O. Wendell Holmes's true ideas on the same subject.





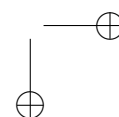
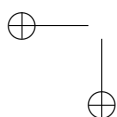
EDUCATIONISTS

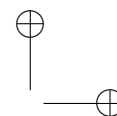
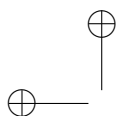
According to an American authority, educational improvements come from without the profession: –

“The pressure which brought about the introduction of *music* into schools was generated by the organization of public sentiment by people outside the school. The rapid introduction of *drawing* was traced to the influence of the public opinion directed by the manufacturers of Massachusetts and elsewhere. Economic and humanitarian forces united in consciously creating a pressure which resulted in the introduction of manual *training* and *domestic science*. The sudden rise in interest in *physical education* in the early nineties was traced to the organized activities of the German turners, Christian associations, and private munificence. While *penmanship* had a special value within the schoolroom, it did not take its place as a *sine qua non* until pressure was brought to bear from outside agitation.” (Strayer and Thorndike’s *Educational Administration*, p. 149.)

So, too, it is said of education in Britain: –

“In the whole history of education in this country, since the teacher has become a public servant. . . . I do not know of one attempt at increasing educational efficiency that has ever come from the teachers as a body. . . . One of the most extraordinary results of the apathy of professional educationists is that nearly all the genuine improvements in education come from outside.” (Egerton, *Education and To-morrow*.) This statement appears to be quite correct, but it should be extended to include the officials of educational boards and councils and, with few exceptions, college lecturers and professors. Moreover, the alleged “great head masters” of the schools for the well-to-do seem to have been on the intellectual level of the “great Lord Chancellors”; hardly one of them has left an idea behind him.





The following are important educational movements that have originated outside the profession and outside educational boards and councils: –

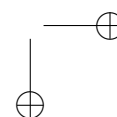
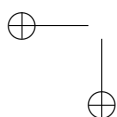
1. The Scout Movement. (General Baden-Powell.)
2. The National Home Reading Union. (Dr. Paton.)
3. The Workers' Educational Association. (Mr. A. Mansbridge.)
4. The Idea of "A Royal Series of Chosen Books" (Ruskin in 1864), "Peasant's Library" (1876); "The Hundred Best Books" (Lord Avebury); "Books for the Bairns" (W. T. Stead); *The Children's Encyclopædia*.
5. Play Centres. (Mrs. Humphry Ward).
6. The Teaching of Civics. (Ruskin in the Sixties.)
7. Music and Dancing; Pageantry; May Queen Festival. (Ruskin, Mrs. Kimmins.)
8. Pictures in Schools.
9. Recreative Evening Schools Association. (Dr. Paton.)
10. Spelling Reform.
11. Advocacy of Science Teaching. (Spencer.)
12. Empire Day. (Lord Meath).

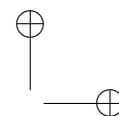
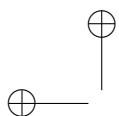
From foreign sources have come: –

1. Montessorianism. (A medical woman: Italy.)
2. Manual Training of the Slojd kind. (Salomon: Sweden.)
3. Physical Training of the Swedish type. (Ling: Sweden.)
4. Vocational Education. (Kerschensteiner: Bavaria.)
5. Direct Method of Teaching Modern Languages. (Viotor: Germany.)
6. Eurhythmics. (Dalcroze.)

The following are not purely educational, but deserve mention: –

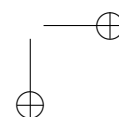
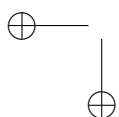
1. *Social Worship*. (An ethical liturgy of great merit, Dr. Stanton Coit.)
2. Polytechnics. (Quintin Hogg.)
3. Y.M.C.A. (George Williams.)

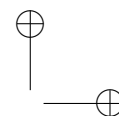
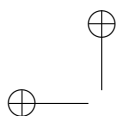




4. Working Men's College. (Maurice.)
5. People's Palace. (Walter Besant.)
6. Ragged Schools. (John Kirk.)
7. Royal Victoria Hall. (Emma Cons.)

It may be added that just as, according to Mahan, the first man to write on naval tactics was a naval layman, some of the best recent books on education, *Let Youth But Know*, *The Ultimate Belief*, etc., are the works of outsiders.





CHAPTER XIII

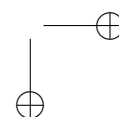
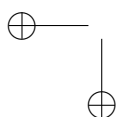
THE UNCHIVALRY AND CRUELTY OF PROFESSIONALISM

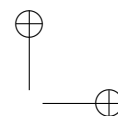
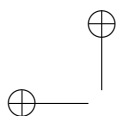
Professionalism tends to be unchivalrous, tyrannical, or cruel towards the weak committed to its care: “Apparently not two men in ten can be given unlimited power as rulers, generals, or schoolmasters without grave risk that they will abuse it.”

CLERGY

Like the activities of the medicine-man in heathen lands, those of the priest and cleric in other lands have often been unchivalrous to a high degree. A fear of hell has been first implanted and then exploited. The solicitude of people for their relatives, supposed in purgatory, has been used to extort money. . . .

To a very large extent ecclesiasticism flourishes on the silences and the disappointments of people. Much is said of answer to prayer; of comfort and light that have come to the faithful; *nothing is heard of prayers that are unanswered, of comfort and light that have refused to come.* The parallelism between the clerical and medical professions is here close. The medical profession says nothing about its blunders in diagnosis, and its tragic failures to cure; many of its victims keep silence, perhaps for shame; the remainder keep silence because of a fatalistic attitude towards medical failure. In like manner the innumerable multitude that, like Shakespeare,





have troubled deaf Heaven with their fruitless cries preserve silence as to their anguish.

People not under ecclesiastical influence would consider that for a priest to burrow into a woman's soul "under the seal of confession" or for a revivalistic preacher to denounce as "denying the Lord" the timidity which prevents a youth of either sex from "making confession" in public, are intensely unchivalrous acts which contrast sharply with, for example, the chivalrous treatment by Jesus of the "woman taken in adultery."

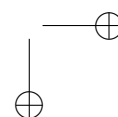
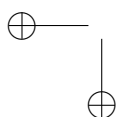
LAWYERS

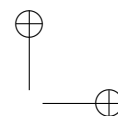
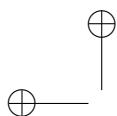
"Can it be right that a man should, with a wig on his head... do for money... what, without that appendage, he would think it wicked and infamous to do for an Empire?" (Lord Macaulay.) The reference is to the bullying and terrifying of witnesses as well as to the deliberate perversion of truth that is common in courts of justice.

"The writer has found many solicitors guilty of 'dirty tricks' (for which there are no punishments) towards their clients: *e.g.* getting possession of papers under a false pretext where the circumstances are such that no remedy exists in law for their recovery; disclaiming a telephone message because its dispatch cannot be established in a subsequent action." (D. p. 21.)

Every profession, the military (as in the Dreyfus case), the medical, and the clerical, supplies similar instances to the following, in which a single man battles long against organized legalism.

In the Mokan case an attempt to get justice done by the English Court, and the consequent martyrdom of the victim, took the more or less typical forms of: —





Suits in bankruptcy,
an action for libel resulting in conviction,
breakdown in health,
repeated refusals of the Law Society to investigate,
an inquiry by the Society and an unfavourable report.

A 1915 episode illustrates the combination of pedantry
with cruelty: –

Jessie Klose, wife of a German subject, was charged with breaking a window. The woman looked pale and distressed and told the magistrate that she broke the window in order to call the attention of the authorities to the terrible hardship of her lot in being the wife of a German. She was an Englishwoman, her birthplace being Dulwich, and she had married a German but had not seen him for ten years, yet she was unable to obtain any employment as a dressmaker, and was ruined both financially and in health.

Mr. Denman, the magistrate, sapiently remarked that she seemed to have deliberately broken the window. He sentenced her to twenty-one days' imprisonment and granted a certificate of deportation.

"But I am not a German," protested the woman. "I am a British-born subject. I have never been in Germany and cannot speak the language."

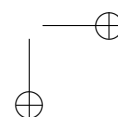
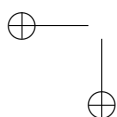
The magistrate again sapiently said *she could not be allowed to go about breaking windows.**

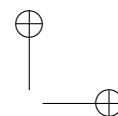
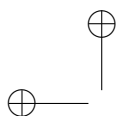
Our Home Secretaries have had to inform magistrates that "flogging is not an appropriate punishment for begging or sleeping out."

DOCTORS

Doctors may be unchivalrous for money, for practice, or for professional prestige.

*Probably a plumber of Preston or a bricklayer of Birmingham would have decided the case with more sense.

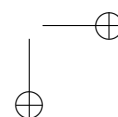
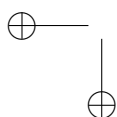


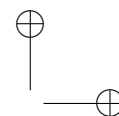
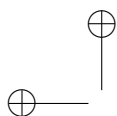


One form which medical lack of chivalry may take is seen rather in the work of advertising quacks than in that of recognized practitioners. Poor creatures suffering from cancer, ignorant youths experiencing unfamiliar bodily symptoms, have their hopes or fears exploited with diabolical cunning. Or pain in the back (muscular rheumatism) is interpreted as kidney disease; varicocele – a harmless trouble – is interpreted as incipient paralysis; catarrh as the first sign of consumption, cancer, or glanders.

There are many regular doctors “who go into a household and demand fees of five hundred or a thousand dollars before applying the knife to the cancer, the anæsthetic to the wound.” In other cases there is neglect of careful attention because “it does not pay” to take much trouble with poor and uninteresting cases. (B. pp. 30, 27.) Doctors may, though the patient dies, extort the savings of a household under pretexts of “consultations with specialists” or may charge for the use of cocaine that is not used at all, thus combining cruelty with thieving. (B. pp. 27, 35.) One factor on which unchivalry can safely count in most cases is described in the following passage: “[Culpable doctors] are frequently upheld in their statements as to permanent benefit from ovariectomy by their unfortunate and hopeless victims. Many of them feel keenly their loss... but shame closes their mouths... they either keep silent or endorse the lie of the operator.” (B. p. 25.)

“Doctor, I have seen him [a leading obstetrician] do unnecessary craniotomies over and over again. It’s monstrous for a man to kill babies just to show students how brutal he can be.” The doctor referred to has “acquired the unenviable reputation of performing this horrible operation quicker than any other obstetrician in the city, and his unnecessary Cæsarean operations are notorious. At the hospital there are no questions asked. The superintendent does not bother about it, and if the Annual Report shows an unusual mortal-





ity it is explained by the assertion that as a rule only difficult cases are sent to the hospital. Nor does the report give the subsequent history of the forceps victims." (B. p. 206.)

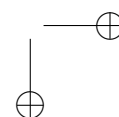
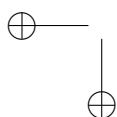
Lack of chivalry may also be shown towards the younger members of the profession. Things which well-established doctors are allowed to do are forbidden, by "medical ethics," to new-comers; "punishment is meted out only to those who can't resist, and very often the worst offenders are the foremost in the prosecution." (B. p. 44.)

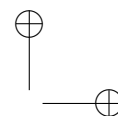
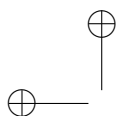
TEACHERS

The unchivalry of teachers has appeared most conspicuously in the practise of corporal punishment. Though there are circumstances that justify the use of corporal punishment, there is no denying that it has been employed with a brutality and a stupidity that is a blot upon the human race. Professional traditions robbed schoolmasters not only of chivalry but of the very rudiments of common sense. Unutterable twaddle has justified unspeakable brutality. In many cases boys were avowedly punished for no offence whatever, merely "on principle." Dr. Busby used to declare that "the rod was his sieve and that whosoever could not pass through was no boy for him." Cowper, Lamb, and many other writers have borne witness that "honourable men" and "educated men" can combine idiocy with cruelty.

BUREAUCRATS

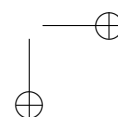
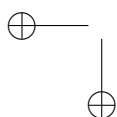
A dark side of officialdom is its not uncommon refusal, long after the value of an invention has been admitted, to do justice to the inventor. The American Government refused to pay the bill of Ericsson, one of the inventors of the screw propeller and subsequently the inventor of the *Monitor*. Ericsson's contemporary inventor, "Screw" Smith, after long opposition

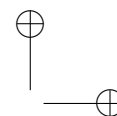
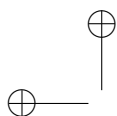




by the British Admiralty, was rewarded with a beggarly pension.

One of the most astonishing cases of official lack of chivalry, and even justice, was the treatment meted out to Harrison, the inventor of the marine chronometer which saved thousands of sailors' lives by ensuring correct longitude. The Government had long before (1714) offered a reward for the invention of such an instrument. Harrison made steady and palpable progress with his chronometers, but repeatedly had to petition the authorities for the promised reward, or an installment of it. The crowning meanness was to withhold the certificate recording his achievement even after the authorities had been forced to admit that he had earned the full reward. "He had attained the age of seventy-four. He had spent forty long years in working out his invention. He was losing his eyesight, and could not afford to wait much longer, Still he had to wait. . . . The Royal Astronomer was charged with being unfavourable to the success of the chronometer, being deeply interested in finding the longitude by lunar tables. It was not until forty-five years after the commencement of his experiments that he succeeded in obtaining the remaining amount of his reward." (Smiles, *Invention.*)





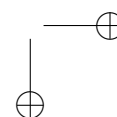
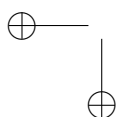
CHAPTER XIV

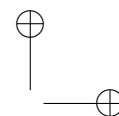
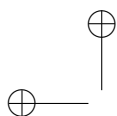
THE MALIGNITY OF PROFESSIONALISM

Against innovating members of the profession or of the lay public, Professionalism wages a war of slander and spite.

This characteristic of Professionalism can best be studied from the opposite side, namely, that of the genius, innovator, or, as he is called in Part II, the Living Man, who is victimized by the profession. The case, as it concerns the Church, has been summed up by Father Tyrrell: "I am quite sure that if the old Churches reform themselves it will be after first having crushed the reformers. Our names will be blackened, and our opinions quietly adopted. Officialism must always save its face by such poor devices. But... what matter, so long as the seed bears fruit, what they say of the sower? Galileo is a heretic, and yet the earth moves, *even at Rome*. No doubt at all that Rome's officials to-day are the worst enemies of Christianity and religion. But could officials be anything else except by a freak?... Truth and justice ought to be conclusive arguments with ecclesiastical authorities, but they are not; never have been. They will never *jump* down from a false position, but will climb down quietly and unnoticed." (*Auto.* ii., pp. 410, 149.)

The procedure of Professionalism in waging war against the Living Man takes various forms, of which the following may be specified: —





(1) The victim is accused of being unpractical, weak in this or that, or positively insane.

Turner “could not draw”; Chopin was lacking in masculinity.

(2) He is accused of plagiarism or of ignorance.

Colenso had merely stolen the ideas of continental rationalism; Darwin’s labours of twenty years were “hasty.”

(3) If the innovator or critic is an outsider, this fact is emphasized to his disadvantage.

Astruc, the doctor of medicine who first unravelled the two leading narratives in Genesis (the J. and E. narratives) was “sneered at by theologians as a doctor of medicine who had blundered beyond his province.” Ruskin was reminded by economists that “the cobbler should stick to his last.”

(4) If he is an insider, he is marked down for inferior rank, while safe mediocrities are promoted above him.

Thirlwall, Bishop of St. David’s, the ablest prelate of his time and a defender of Colenso, “was never advanced beyond a poor Welsh bishopric, and saw men wretchedly inferior constantly promoted beyond him.”

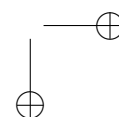
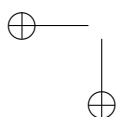
(5) He is accused of seeking notoriety or gain.

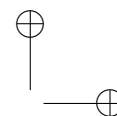
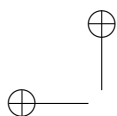
Millais was charged, in his early years, with seeking advertisement by his Pre-Raphaelitism. Krönig and Gauss, the recent discoverers of painless childbirth (“Twilight Sleep”) have had to face the same charge.

(6) He is accused openly or by insinuation of moral offences. He “receiveth sinners and eateth with them.”

(7) He himself and his friends are penalized by means of severe or petty persecution or ostracism, this being the modern equivalent of excommunication or the stake.

After Colenso’s excommunication an attempt was made to deprive his clergyman friends of their stipends. He himself was socially so ostracized that servants “left his house in horror.”





CHAPTER XV

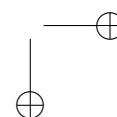
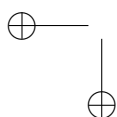
THE ORDINARINESS OF PROFESSIONALISM

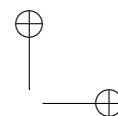
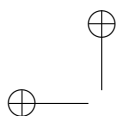
The preceding formidable list of professional vices can be partly explained by social disorganization which prevents professional men from doing justice to their own abilities and good nature. But it must also be largely put down to a simple fact which most professions refuse to recognize, namely, that professional men are mostly just ordinary, mediocre people.

It would be unnecessary to emphasize this fact except that all the professions try to deny it in their own case. No one who reads clerical, medical, legal, or teachers' journals would imagine that those professions consisted of ordinary men. Yet the fact is beyond question. Human ability is distributed in the manner represented in the Gaussian curve; a very few geniuses at one end, a very few imbeciles at the other, a huge body of mediocrities in the middle flanked by two smaller transitional groups of clever and inferior people. Mankind is not divided, intellectually, into two groups of sheep and goats, able men and inferior men, but into three or (better still) five groups, of which the middle group of mediocrities is larger than all the others put together.

Florence Nightingale was possibly the first Briton to employ this scientific fivefold classification when she divided nurses into: —

Excellent.
Good.





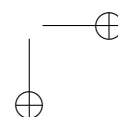
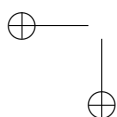
Moderate.
Imperfect.
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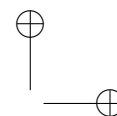
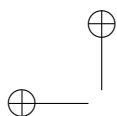
The point is that the majority of professional men must, necessarily, be moderate, mediocre, or middling people in the literal sense of the word. It may be, indeed, that “middling people” are not given a fair chance; they may be pulled down by bad professional or administrative traditions and arrangements. Great improvements are here possible; still, there is a vast amount of value in the characteristic warning of a well-known contemporary dramatist: “There are not competent people enough in the world to go round; somebody must get the incompetent lawyers and doctors; so take care!”

There is no reason here, of course, for bitterness or reproaches; there is merely reason for taking all professional panegyrics with a large grain of salt and for asking whether our professions are, at present, doing justice to themselves. *Possibly they could be far more competent than they are; at present they are far less competent than they profess to be.*

CLERGY

What sort of people are the clergy? Let us face the facts and admit that the vast majority of them are simply ordinary men, with no exceptional brain power, and, what is less excusable, with no exceptionally high ideals. With all their vast machinery they have effected surprisingly little. If entirely swept away to-morrow they would not leave the world much worse than it is. It comes with a shock to learn that in the ages of faith, when the Church was supreme, prostitution was as rampant as it is now, but the shock is a greater one when we hear that the immoral houses of South London were actually under licence from the Bishops of Winchester. This fact is thrown in the face of Cardinal Beaufort at the beginning of Shakespeare’s *King Henry the Sixth*.





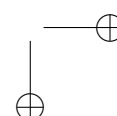
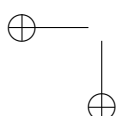
As to the problem of war, the world has a right to demand of the clergy either extreme humility or a plain and intelligible statement about the meaning of war in the Divine economy. But apparently there is no Church, however great the infallibility which it claims on paper, that can give the world any real guidance on this theme. In place of it we find a rather cruel and mean exploitation of people's griefs and perplexities.

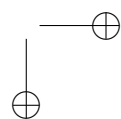
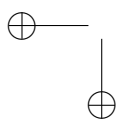
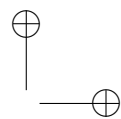
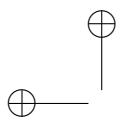
LAWYERS

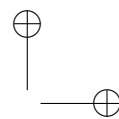
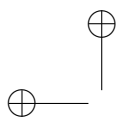
Mr. Durran's opinion of the capacity of lawyers confirms the Gaussian law of frequency. "One does not tar all solicitors with the same brush; still there is something in the profession of a solicitor which seems to produce certain generic failings. . . . The solicitor's own knowledge is frequently little above that of a mature office-boy, though he generally manages to apply it to his own personal profit, at any rate." (D. pp. 21-2.) And Mr. Sidney Low (*English Review*, February 1916) says much the same about our vastly overpaid K.C.'s. "The successful barrister is not, as a rule, a person of exceptional endowments. He is just an ordinary, intelligent, professional man, who happens to belong to a close trade union which has been allowed, by law and custom, to exclude competition except among its own favoured members."

DOCTORS, EDUCATIONISTS, ETC.

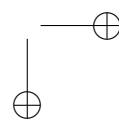
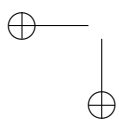
A hundred or so doctors with exceptional diagnostic or surgical skill, a hundred or so teachers of magnetic character, half a dozen official educationists who actually know what education means, constitute the living nucleus of their professions. The remainder consist of ordinary men not a degree higher than the average mill hand or grocer.

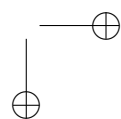
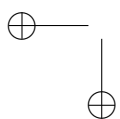
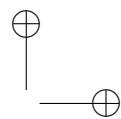
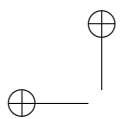


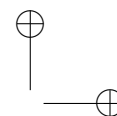
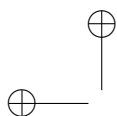




ORIGINALITY





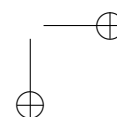
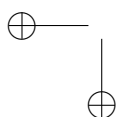


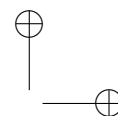
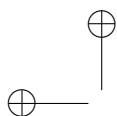
INTRODUCTORY

Though the merits of Professionalism have not been denied in the preceding chapters, the stress throughout has been on its perils. The spirit of Professionalism has appeared in the guise of a disease, if not a vice, of human nature. The truth is that every institution, even the most heroic in its origin or indispensable in its function, tends to lose its vitality when the circumstances that generated it no longer exist in force or when the contact between it and them becomes feeble or loose.

One of the first men to see the gravity of the problem was St. Francis of Assisi. Nothing is more pathetic than the struggle of his closing years against the destiny that, in the persons of Cardinal Ugolini, Brother Elias of Cortona, and the other capable business men who sought to step into his shoes, threatened his Order with death at the very time when its popularity was at its height. He could not argue, he could not successfully resist, and yet he knew that these people savoured not the things that were of God but those that were of men. And that the same process has gone on is evident from the wistful, impassioned pleas which are heard on every side to-day for re-establishing the connection between Religion and Life, Education and Life, Art and Life, and the rest. It seems as if a fearful inevitability is everywhere at work transforming ideals into idols.

Though the exact analysis of this fatal process cannot here be undertaken, one factor in it deserves to be mentioned. *The*



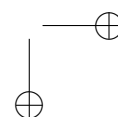
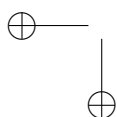


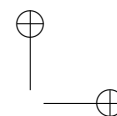
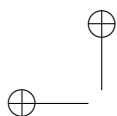
forces of criticism and creation are not at present allowed free play.

The Press, as an organ of criticism, can boycott, if it choose, any subjects that would offend the religious, political, or professional susceptibilities of its readers or would prove dull to the mediocre people who constitute the mass of its *clientèle*. The existence of other journals which would not boycott such subjects is no cure for this stoppage in the circulation of ideas. The circulation is stopped precisely where it is needed most. The sect, party, or profession that needs a specific criticism excludes it from its journals or permits it only on condition of retaining for itself the last word. Each group of men is drugged with the ideas that it likes, not with those that it needs; and so amazingly do we lose sight of the peril of this drugging process that sincere speech is condemned as “bad form,” and responsible educationists defend the segregation of children in denominational schools whose avowed function is mainly the creation of a lifelong prejudice that will refuse, on religious grounds, to hear the other side. As if the hearing of the other side, or at least the meeting with the other side, were not exactly the thing needed!

Meanwhile, the forces of creation are checked even more fatally than those of criticism. There is nowhere a Suggestion Bureau open to all; there is the “Initiative” device nowhere; the very notion of inviting, collecting, and organizing ideas is a strange one. If we compare, too, the vast favours lavished on the most unconstructive profession in existence, the legal, with the treatment meted out to inventors in the past, and even, amid the clumsy protection of the Patent Laws, in the present, the same fact stands out. The “worst judge” ever known* receives a huge pension after enjoying a huge salary, while the man of ideas is breaking his heart in a garret. Criticism is resented; construction is despised; while on every

*P. 15.





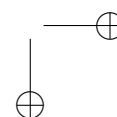
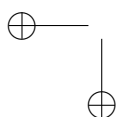
side there is malicious, secret, or factious criticism along with belated, piecemeal, and second-hand construction.

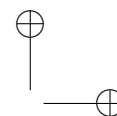
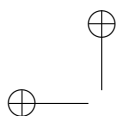
The one thing our modern civilization does not specifically allow for is Mental Life or, if you will, Leadership. It allows for wealth and poverty, for peace and war, for crime and punishment, for traffic and drainage; it has never grasped the fact that in almost all men there is a little Life well worth regarding, and that in some men there is Life Abounding.

That there is such Life is our only hope. The supply of Living Men keeps up. We slay them, starve them, libel them, ignore them, but the succession fails not; if indeed – by some principle of adjustment or compensation – the blood and tears of one generation do not make richer the soil for the next.

All theological controversies seem the chatter of apes as compared with this one question of the origin and supply of Living Men. Professionalism has a function and utility, but Life is greater than Professionalism; for Life makes it, calls it to account, remakes it, and gives it ever new commissions. Except, indeed, for this fact, the preceding impeachment of Professionalism would have to issue in a verdict not only of “Guilty” but of “Worthy of Death.” Life is ever giving Professionalism a new chance, saving it at the last extremity. One could even argue that Life is a far greater and grander thing than goodness. Every thinker inevitably employs the formula of Life. “I did not want to find,” said Thoreau, “when I came to die that I had never lived; . . . living is so dear.” “There is no wealth but Life,” said Ruskin. The formula was often, too, on the lips of Jesus.

In the following pages an attempt will be made to delineate some of the characteristics of the man who possesses Life, the man who, in the jargon of the hour, may be called a “superman,” or, if the reader prefer the word, a “genius.” Both terms, it must be admitted, are unsatisfactory for the present purpose.

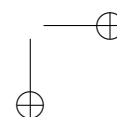
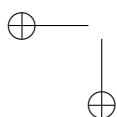


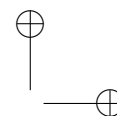
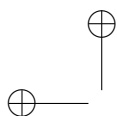


The truth, indeed, appears to be that most men have Life within them, Life that might in some circumstances become vigorously creative, and that to call them “potential supermen” or “embryonic geniuses” would, therefore, not necessarily be absurd. But it would be excessively inconvenient. The Life within them is so feeble that it soon flickers down into somnolence and Professionalism, or, maybe, withdraws to one tiny quarter of their souls, where, as a hobby, fad, or ideal, it serves to establish a petty or pathetic distinction between one man and another. On the other hand, we dare not separate such men entirely from geniuses and supermen. I propose, therefore, to study the characteristics of the “Living Man,” by which phrase I generally mean the genius, without denying, however, that there may be genius in most men.

Now, as we shall see, one of his characteristics is a certain elfishness, unexpectedness, unaccountability, or *diablerie* that, by its very nature, renders a cataloguing of his qualities no easy task. This is the trouble that the world has always experienced. The Living Man does not fit into established moulds, which is exactly the reason why he is usually got rid of with tolerable expeditiousness. I am quite prepared to be told that So-and-so, some great genius or superman, did not manifest the qualities that are described below. May be; for the assertion that the Living Man has an element of elfishness in his constitution means precisely that we cannot force him into our mental *cadres*. In fact, if the final formula for the Living Man could be discovered, the whole “problem” of the Living Man would there and then be solved; the world would no longer be puzzled on his first appearance, but would at once, without controversy or hesitation, consign him to the throne or the scaffold.

The case of Shakespeare is particularly baffling – the Shakespeare, that is, of the biographers. This man’s career conforms hardly at all to the characteristics of genius set out in the





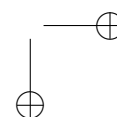
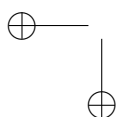
following pages. A youthful irregularity or two and a flicker of jealousy among his early contemporaries are all that the most painstaking research can discover. Even the bragging of the sonnets –

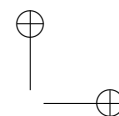
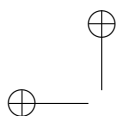
Not marble, nor the gilded monuments
Of princes shall outlive this powerful rhyme –

though I quote it in Chapter III, is not particularly conclusive, for the sonnets followed a fashion. This incredible *bourgeois* of Stratford, with his hankering for a coat of arms, his collecting of trivial debts, and his bequeathings of “second-best beds,” is surely less like a typical genius than any other of the mighty tribe. One is tempted, with the Baconians, to throw him overboard altogether (keeping only the playwright and poet) except that even in the plays the strain of the unheroic reappears.

I may safely emphasize, therefore, the paradoxical statement that what most characterizes the Living Man is that he cannot be characterized completely. He is a variation, a sport, or at any rate a more violent variation, a more pronounced sport, than the majority of men. We have no exact formula for him. Nature makes him and then breaks the mould. To hail him as a “god” after his death, or even to call him a “great man,” and put up a statue to him after ignoring him for fifty years, is merely to admit a failure of identification. To define him in terms of environment is equally unsatisfactory, though environment certainly plays some part in his life. Lastly, to define him in terms of modified lunacy is unsatisfactory also, though this attempt of the Lombroso-Nordau school is sufficiently ambitious to be touched upon in the following pages.

I think the reader of the previous discussion on Professionalism will receive with some scepticism most of the charges brought by Lombroso against the man of genius. We are told



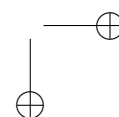
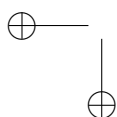


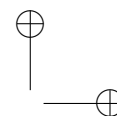
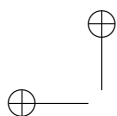
that he is jealous of his rivals. “Boileau and Chateaubriand could not hear any one praised. . . without a certain annoyance.” “Morbid vanity. . . often approximates men of genius to ambitious monomaniacs.” (Lombroso, p. 30.) There has probably “never been a great man who. . . has not believed and proclaimed, even without cause, that he was unfortunate and persecuted.” (L. p. 31.)

Well, I move in the midst of professional people concerned with one of the most important of our national institutions. I find a considerable number of mediocrities and also a considerable number of men of ability and talent in the ranks of teachers and educational officials. But certainly the above description holds good of many of them. They do not like to hear others, in the same rank as themselves, highly praised – except, to a certain extent, on their retirement – and most of them think that their own talents are inadequately recognized. Yet I cannot discover many geniuses among my contemporaries. Meanwhile there stares us in the face the fact that Living Men have actually been denounced and persecuted by Professionalism in all ages.

When, therefore, Lombroso discovers that men of genius are jealous he is only discovering that men in general – including mediocrities and incapables – are jealous; further, the jealousy of the specially gifted man may, in many cases, be justifiable resentment at seeing inferior men and inferior work puffed. And if men of genius believe themselves unfortunate and persecuted, they are quite probably right; they have been unfortunate and persecuted.

Lombroso admits the bad record of Professionalism: “Men of genius have no fiercer or more terrible enemies than the men of academies, who possess the weapon of talent, the stimulus of vanity, and the prestige by preference accorded to them by the vulgar and by Governments, which, in large part, consist of the vulgar. There are, indeed, countries in



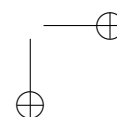
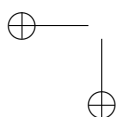


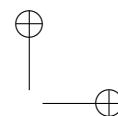
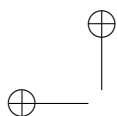
which the ordinary level of intelligence sinks so low that the inhabitants come to hate, not only genius but even talent.” (L. p. 36.) What, in these circumstances, can we expect the Living Man to think and say? If he did not regard himself as persecuted he would probably be mad indeed. One is reminded of those very superior critics who consider that Cervantes, when a masked enemy – possibly the one who had pursued him all his life – struck him a coward’s blow with intent to spoil the one child of his genius which had thriven, should have treated him “with silent contempt.”

The work of the Lombroso school is interesting and suggestive, but the details it has accumulated are so questionable, equivocal, miscellaneous, or unsifted that they do not bring us much nearer to the definition of the Living Man. Their most serious blemish springs from the notorious tendency of the human tongue to indulgence in gossip and slander. A large number of the alleged eccentricities of men of genius seem to be little more than the inventions of tittle-tattle, and another large number simply mean nothing whatever. Mediocre people have exactly similar eccentricities, which, however, are not recorded in contemporary literature because the people who are guilty of them do not become famous. “Many men of genius have abused alcoholic drinks.” (L. p. 54) I fancy that many men without genius have done the same. “So-and-so,” we are told by Nesbit in his book, *The Insanity of Genius*, “had rheumatism.” I find that many people who do not suffer from genius suffer from rheumatism. In fact, throughout the Lombroso literature one discovers a tendency to scrape together facts at all cost.

Again, some of the charges brought against men of genius recoil upon their makers.

“Dante’s pride is proverbial. It is well known that he placed himself *sesto fra cotanto senno* (‘sixth amid so many wise men’) and declared himself superior to his contemporaries in



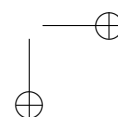
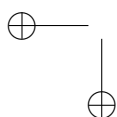


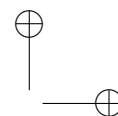
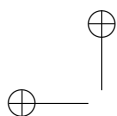
style.” (L. p. 46.) Well, where ought he to have been placed? And if, at the present day, a certain well-known dramatist is a “genius,” why should the personal consciousness and assertion of that fact be regarded as detracting from the “normal vision” and “common sense” which he asserts are characteristic of himself and his work?

Notoriously all men are prone to remember exceptional events and to forget others, and the only safeguard against this tendency is to keep statistical records. “I have a feeling that so-and-so is going to happen to-night.” If so-and-so happens, the miraculous presentiment is remembered and quoted; if it does not happen, it is forgotten. Statues of the Virgin, Scripture texts in Wesleyan chapels, remain unhurt amid shot and bombs – some of them do! So with the man of genius. Exceptional faults are noted and much is made of them; that they are exceptional is forgotten. If a genius happens to be “unpractical” the point is emphasized *ad nauseam*, and perhaps a dogma is invented that “all geniuses are unpractical,” the practical ability of other geniuses being ignored.

The touch of statistics is playing havoc with the Lombroso conclusions. When, instead of focusing attention on this man or that, we take men as a whole, there is no evidence whatever that strength in one direction is accompanied by weakness in another. The genius is not in the least more likely to be “unpractical” than the mediocre man; on the average he is likely, if anything, to be rather more practical; to have more, not less, “common sense.”* This result is a Statistical, not an individual one; it states probabilities, it does not predict what will be the character of any one given man. But it is a welcome corrective to the disheartening conclusions of the Lombroso school. For in Living Men is the only hope of the world.

*Thorndike, *Educational Psychology*, 183 ff.

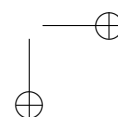
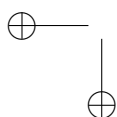


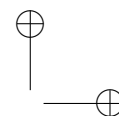
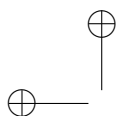


To this matter I shall have to revert in a later section (Chapter XI); I have introduced it here in order to emphasize the fact that the most laborious studies have failed to bring the Living Man under an infallible formula, flattering or unflattering. It will be found that in the following pages stress will therefore have to be laid rather on the relations and conflicts between Life and Death, Originality and Professionalism, than on the actual characteristics of Life. The Living Man is described, not so much as he is in himself as in respect of the way in which he and his contemporaries act towards each other.

It would, of course, be worth while to examine more carefully than has hitherto been done some of the stigmata of genius accepted or rejected by Lombroso and other writers. Thus: Is good health one of those stigmata? If it is, we should have good reason for breeding children on "eugenic" principles, looking askance at all births that seem to have any taint. The Lombroso writers are pretty unanimous, and rightly so, in denying the correlation between genius and health. Again, though genius is often precocious, the early dullness of gifted men – particularly dullness at school studies – has also been a frequent phenomenon. (Watt, Darwin, etc.) Again, genius is often barren; it leaves no posterity behind; this is so even with men who have written in a gifted manner on the education of children – Wordsworth, Fröbel, Shaw. The Lombroso school sees in this another sign of morbidity, yet an explanation of a different kind is equally possible. In short, the Lombroso school has not settled for us what are the stigmata of genius.

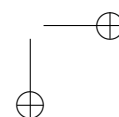
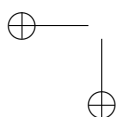
It may be advisable to repeat, in closing this chapter, that Dead Men are as necessary to the world as Living Men; or, to put the case otherwise, that the dead side of human nature, the mechanical or routine side, plays a useful part both in the individual and in the race. Professionalism is an economizer

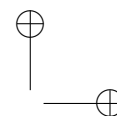
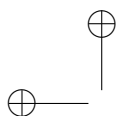




of human energy, and as a rule the Living Man must either himself employ it or make use of it in the form of the services of others. Unfortunately, the relationship between Professionalism and Originality, Death and Life, is misunderstood by the world and particularly perhaps by educationists, who periodically raise the cry of “liberty” without realizing its implications, the timidest and least original of men sometimes being loudest in the cry.

With this introduction, I pass to consider some of the salient characteristics and typical experiences of the Living, as distinct from the merely professional Man. I may remark that many of these characteristics could be shown to have belonged to Jesus Christ; in other words, Originality is much the same thing as Inspiration or Revelation, and the student of the phenomena of Life or Genius will be engaged on the study of Religion.





CHAPTER I

THE CALL OF THE LIVING MAN

The Living Man possesses a sense of “call,” obeys an inner impulsion to perform his work, or feels himself part of a mechanism that works independently of, or in opposition to, the vulgar motives of men.

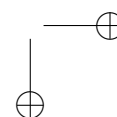
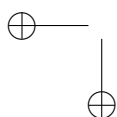
When the Living Man is interrogated as to the secret of his Originality his explanation may take various forms.

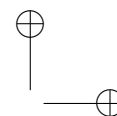
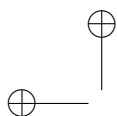
He may claim that it came “from above,” that he heard a divine voice or saw a divine vision. He may assert, in more naturalistic language, that an idea “came to him,” he knows not whence, or “dawned” upon him, he knows not how; almost certainly he will tell us that he did not acquire it directly from parents or teachers or the wise ones of the land.

One or two examples from fiction will illustrate a truth which history illustrates by ten thousand examples from fact.

Ethel Sidgwick’s *Promise* is the biography of a youthful musician of original genius who, as emphatically as any prophet of history, asserted that his inspiration was “not of man.” Indeed, his mother recognized the same truth: –

Antoine [a child still] found it decidedly amusing to play things like that on his own account [on the violin] – so unlike lessons under his mother’s sharp eye. . . . “I never taught him that,” she said, half indignantly. “I don’t even possess the notes of it. Bébé, how dare you go playing things you have never been taught?” (p. 28.)





And here we have the boy's passionate assertion of his own inspiration: –

He flung himself on the precious papers – but too late. M. Lemaure had taken them... and spreading them out on the table, proceeded to examine them at leisure.

“Interesting,” was his comment. “So this is what you do instead of giving your mind to your proper work... Seven – eight parts – Mon Dieu! when you can scarcely write three correctly; when your exercises are as full of faults as a sponge is full of holes... Here is a composer, my faith! Look at him!”

“You cannot take it!” the boy gasped in a voice not his own. “It is mine – my own. You could not do it. No one could do it but me!”

His uncle waited a moment.

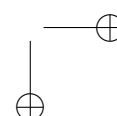
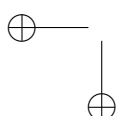
“What is yours is mine,” he then said slowly. “You are a child, and you are my pupil. If you can write anything at all, it is I who have taught you...”

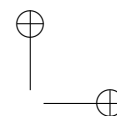
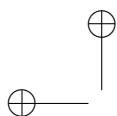
“No!” Tony looked him in the face. “You have not taught me this. No one at all can teach me. You!” The tone of the last word and the smile that accompanied it struck M. Lucien dumb. “It is *me*!” (p. 310.)

No one has better depicted the inspiration of the genuine scientist than Mr. H. G. Wells. In *Marriage* he puts into the mouth of Trafford, pining to get back to his life-work, these words: –

“I want research... Oh, the coming of light, the uprush of discovery, the solemn joy as the generalization rises like a sun upon the facts – floods them with a common meaning. That is what I want... Give me my time, O God! again; I am sick of this life I have chosen. I am sick of it. This busy death.” (p. 502.)

And the moral prophet utters very similar words. Thus Ruskin: –





“Yes,” all my friends say, “that is my business; why can’t I mind it, and be happy? Well, good friends, I would fain please you, and myself with you. . . . I could even sell my books for not inconsiderable sums of money if I . . . said nothing but what would please the Bishop of Peterborough. . . . But . . . I simply cannot paint, nor read, nor look at minerals, nor do anything else that I like. . . because of the misery that I know of.” (*Life*, ii. pp. 307, 313.)

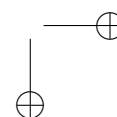
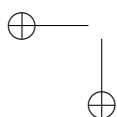
In another connection Ruskin distinguished between the inner impulse of genius and the more superficial quality of cleverness: “Genius consists mainly in a man’s doing things because he cannot help it. . . . I don’t think myself a great genius, but I think I have genius; something different from mere cleverness, for I am not clever in the sense that millions of people are – lawyers, physicians, and others.” (*Life*, i. p. 263.)

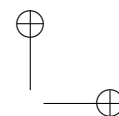
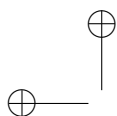
In the case of Ruskin the call to artistic study and exposition came twice: first when, at the age of thirteen, he saw a copy of Rogers’s *Italy* with Turner’s vignettes; second when, a year later, he saw the Alps for the first time. “My destiny is fixed,” he said on this last occasion.

His biographer comments: “In the lives of men who make a mark in the world there is often some incident of moment to which they look as decisive. It may come early or late, amidst the ruins of the Capitol or on the road to Damascus.”

The sense of inner call may take forms which some critics would call superstitious or delusional.

Socrates was accompanied by a “demon” who inspired him; Joan of Arc saw visions of Gabriel, Michael, and St. Catherine, was kissed by them, and heard voices; Malebranche declared that he had distinctly heard within himself the voice of God; Descartes, after long seclusion, believed himself haunted by an invisible person who charged him to follow up the search for truth. (L. p. 56.)





Poets and musicians express their experience in phrases more or less similar to those put by Miss Sidgwick into the mouth of Antoine.

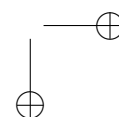
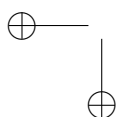
Burns said: "The poetic genius of my country found me at the plough." Berlioz said: "There is in me an inexplicable mechanism which works in spite of all argument, and I let it work because I cannot stop it. . . . No one put me in the way of this." "His musical revolution was effected alone, without a model, without a guide." (Rolland, *Musicians*, pp. 25, 37, 31.) Lamartine said: "It is not I who think; my ideas think for me." (L. p. 20) Thackeray said: "I don't control my characters. I am in their hands and they take me where they please. . . . How the dickens did he [one of the characters] come to think of that?"

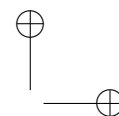
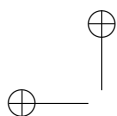
"*Ich kann nicht anders*" was Luther's expression of his inner compulsion. The modern Luther, Father Tyrrell, said: "I am driven on by a fatality to follow the dominant interest of my life, though it should break the heart of half the world. No doubt it is fanaticism, but there it is." (*Auto.*, ii. p. 142.)

The call came to Toussaint L'Ouverture at the age of fifty-four: "At the beginning of the troubles of St. Domingo I felt that I was destined to great things. When I received the divine intimation. . . a necessity was laid upon me to commence my career. A secret voice said to me, 'Since the blacks are free they need a chief, and it is I who must be the chief, foretold [in his books] by the Abbé Raynal.'"

It was in the year of revolution (1848) and at the age of 19 that Ibsen woke up. "The old brooding languor was at an end, and with surprising clearness and firmness he saw his pathway cut out before him." (Gosse's *Ibsen*, p. 18.) The opening lines of his first drama are: —

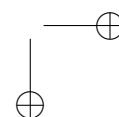
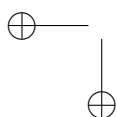
I must, I must; a voice is crying to me
From my soul's depth, and I will follow it.

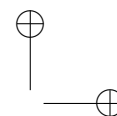
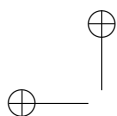




Our last quotation shall be from the Life of Florence Nightingale.

In 1855 she wrote: "I have been at Scutari six months to-day, and am in sympathy with God, fulfilling the purpose I came into the world for. . . . God hangs on the cross every day in every one of us." Mrs. Gaskell, who knew her well, gave similar testimony: "She must be a creature of another race, so high and angelic, doing things by impulse or some divine inspiration. . . . She seems as completely led by God as Joan of Arc. . . . It makes me feel the *livingness* of God more than ever to think how straight He is sending His Spirit down into her as into the prophets and saints of old." (*Life*, i. pp. 255, 140.)





CHAPTER II

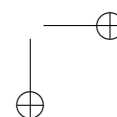
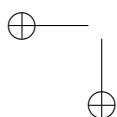
THE REVEALING FLASH

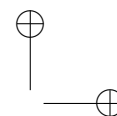
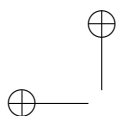
In some cases the Living Man's sense of a "call" dates from a moment when new light "flashed" upon him, and his career is also commonly characterized by the recurrence of such revealing flashes.

Reference was made above to "the coming of the light, the uprush of discovery, the solemn joy as the generalization rises like a sun upon the facts – floods them with common meaning."

This experience of a "flash" differentiates the typical Living Man from the typical professional man whose progress is normally a slow, step-by-step one. The consciousness that a new light has been thrown, inexplicably if not miraculously and divinely, upon an old subject is so different a consciousness from anything experienced in ordinary life that the Living Man is driven to proclaim his discovery to others or to embody it in some material or some institution.

Adolescence and Life are much akin (Chapter V), and though the revealing "flash" has been known to come to men of middle and even advanced age, as in the case of Toussaint L'Ouverture, it is more characteristic of man's earlier years. A few examples will illustrate the mode of its coming.





CONVERSIONS, AND MORAL OR RELIGIOUS CALLS

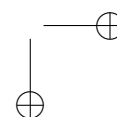
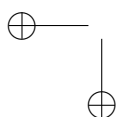
James has discussed the psychology of sudden conversions so elaborately in his *Varieties of Religious Experience* that only a brief reference to it is necessary. The main points can be easily summarized.

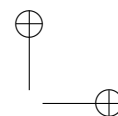
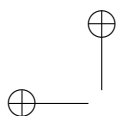
“Conversion” is preceded by the conditions of dissatisfaction or unrest which fall under the categories of “the sick soul” and “the divided self.” These conditions may be brought to an end by a sudden coming of light, conviction, and peace, accompanied (or not) by apparently objective visions or voices. The *suddenness* of the phenomenon is its most striking characteristic; phrases like “all at once,” “the meaning peeled through me for the first time,” “the glorious brightness of the noonday sun shone into my heart,” “redeeming love broke into my soul,” “a higher power flooded in and took possession,” recur again and again in the descriptions of the phenomenon.

The soul, a dreary province once
Of Satan’s dark domain,
Feels a new empire formed within,
And owns a heavenly reign.

Broadly, there are two types of process, the volitional and the *self-surrendering*, but these are not sharply divided; there is always an element of self-surrender; the person concerned lets things slide, and waits helplessly or hopelessly; then in an altogether unexpected way and moment the change, real or apparent, occurs. “Man’s extremity is God’s opportunity”; “Let one do all in one’s power and one’s nervous system will do the rest,” are two different ways of expressing the facts of the case.

The “call” may be to civic or patriotic duties, as in the case of Joan of Arc or Toussaint L’Ouverture.



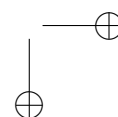
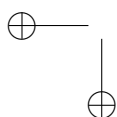


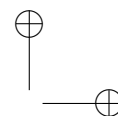
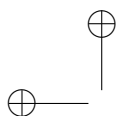
EXAMPLES FROM WARFARE

What William James does not discuss is the fact that a very similar phenomenon to “conversion” characterizes the practical and intellectual life. The process of thinking is very different from that described in older books on logic. Thinking is always problem-solving. A period of doubt, search, anxiety – corresponding to the “sick soul” and “divided self” period that precedes “conversion” – precedes the sudden and unexpected coming of the flash that clears up the whole situation. Even detective stories bear witness to this and are therefore far more true to the psychology of thinking than logic books. Sherlock Holmes is usually represented as baffled by his problems, trying to discover clues or threads, and then finding them *all of a sudden*.

The records of warfare also present us with many examples of what may be called “practical inspiration.” During the war of the American Revolution, Suffren was sent out with a fleet to the East in order to strengthen the naval forces of France. The anticipation was that the issue would be decided in Indian seas. But when Suffren was only a few days out he learnt of the presence of a British Fleet, evidently going to Indian waters, in Porto Praya, Cape Verde Islands. His genius “at once jumped to the conclusion that the control of the seas in southern waters... should be settled at once. Yet,” Mahan continues, “the course thus followed was no mere inspiration of the moment; it was the result of clear views previously held and expressed.” This last remark deserves to be noted.

“Napoleon said that the fate of battles was the result of an instant, of a latent thought; the decisive moment appeared, the spark burst forth, and one was victorious.” (L. p. 20.)





EXAMPLES FROM INVENTION

How suddenly the idea of testing specific gravity by the immersion of a body in water flashed upon Archimedes is shown in the famous “Eureka!” story.

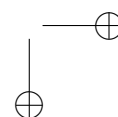
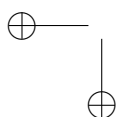
Sir Hiram Maxim installed a huge gas-engine in an hotel, but before long it was found that the gasolene had run out into the stream. “I went to bed feeling very blue. . . . About midnight a very brilliant idea struck me,” which idea, translated into material terms, saved the situation. “Imaginativeness, common sense, and knowledge of specialist literature,” were, Sir Hiram tells us, at the root of his manifold inventiveness.

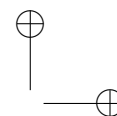
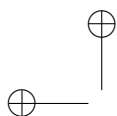
Quaternions flashed upon Hamilton’s mind near a bridge in Dublin: “In that moment I had the result of fifteen years’ labour.”

The history of the steam-engine contains several examples of the flash.

While Newcomen was at work upon the engine which bears his name he was once surprised to find the piston give several strokes in unusually quick succession. “On searching for the cause [Newcomen and Calley] found it to consist in a hole in the piston which had let the cold water in to the inside of the cylinder and thereby produced a rapid vacuum. . . . A new light *suddenly broke* upon Newcomen,” and the method of internal condensation by means of a jet was the result.

Accident was not responsible for the other great discovery in connection with condensation. James Watt had pondered long over the wastefulness of the Newcomen engine even at its best, and had grasped or located the problem involved. The cylinder would have to be kept as hot as the steam and yet the steam would have to be condensed – two conditions apparently irreconcilable. He continued “to grope in the dark, misled by many an *ignis fatuus*. . . . At length light *burst* upon him, and *all at once* the problem over which he had been brooding was solved. . . . “I had gone to take a walk on the





fine Sabbath afternoon [1765]. I had entered the Green by the gate at the foot of Charlotte Street and had passed the old washing-house. I was thinking upon the engine at the time. . . when the idea [of a separate condenser] came into my mind. . . . I had not walked farther than the golfhouse when the whole thing was arranged in my mind.”

EXAMPLES FROM ARTISTIC INVENTION

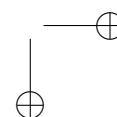
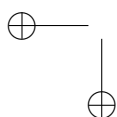
The same principle largely holds good of artistic invention. “In Alfieri, Goethe, and Ariosto creation was instantaneous.” (L. p. 20.)

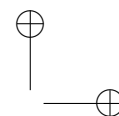
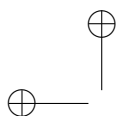
EXAMPLES FROM DISCOVERY

From the realm of *scientific discovery* many examples could be given. The story of how the idea of gravitation flashed into Newton’s mind when he saw the apple fall is excellent even if apocryphal.

Sir Hiram Maxim supplies us with a more recent one. There was a certain gunpowder, called, from its colour, “cocoa powder” which combined high velocity with low pressure. The War Office officials wished to discover the secret but had hitherto failed to do so. The matter came to Sir Hiram’s notice. He did not, this time, “go to bed feeling very blue” and hoping for some brilliant idea to strike him; he “took a good look,” by means of the microscope, at the cocoa powder. The secret was then suddenly revealed; the powder contained the usual ingredients, but, while the sulphur and charcoal were very finely divided, the nitre was granular.

Perhaps the best example of all, as illustrating quite perfectly the stages of the thinking process and its culmination in a sudden revelation, is the story of how Darwin and Wallace arrived simultaneously at the theory of Natural Selection.



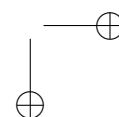
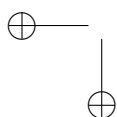


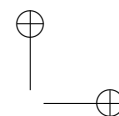
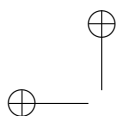
The opening of *The Origin of Species* introduces us to the earlier stages in Darwin's case: –

“When on board H.M.S. *Beagle* as naturalist I was much struck with certain facts in the distribution of the organic beings inhabiting South America and in the geological relations of the present to the past inhabitants of the Continent. These facts, as will be seen in the latter chapters of this volume, seemed to throw some light on the origin of species – that mystery of mysteries as it has been called by one of our greatest philosophers. On my return home it occurred to me, in 1837, that something might perhaps be made out of this question by patiently accumulating and reflecting on all sorts of facts which could possibly have any bearing on it. After five years' work I allowed myself to speculate on the subject and drew up some short notes... from that period to the present day I have steadily pursued the same object.”

The Voyage of the “Beagle” thus stands for the forming or formulation of a specific problem in Darwin's mind. The book hardly contains a single hint as to the potency of natural selection, the idea of which had not yet “flashed” upon the author. The unsolved problem of the origin of species was suggested particularly by the fossil remains of huge armadillo-like animals on the South American continent and by the living animals of the Gallapagos Islands – each of these islands having a fauna considerably different from and yet related to that of its neighbours a short distance away. But the problem seemed insoluble. A few negations only were clear: “Neither the action of the surrounding conditions nor the will of the organisms could account for many of the facts observed”; “I had been deeply impressed”; “The subject haunted me...”

Another account of the process is the following: “I was so struck with the distribution of the Gallapagos organisms... and with the character of the American fossil mammals... that I determined to collect blindly every sort of fact which



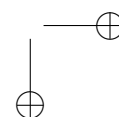
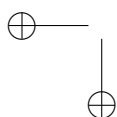


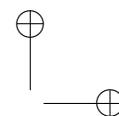
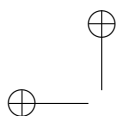
could bear in any way on what are species. I have read heaps of agricultural and horticultural books and have never ceased collecting facts. At last gleams of light have come. . . .” (1844.)

Darwin goes on: “In July 1837 I opened my first notebook for facts in relation to the origin of species about which I have reflected. . . and never ceased working for the next twenty years. By collecting all facts which bore in any way on the variation of animals and plants under domestication and nature some light might perhaps be thrown on the whole subject. I worked on true Baconian principles and, without any theory, collected facts on a wholesale scale. . . . I soon perceived that selection was the keystone of man’s success in making useful races of animals and plants. But how selection could be applied to organisms living in a state of nature remained for some time a mystery to me.”

In 1838 he speaks of the “delightful number of new views which have been coming in thickly and steadily. . . . Notebook after notebook has been filled with facts which begin to group themselves clearly under sub-laws.”

The flash of interpretation came in October 1838: “Fifteen months after I had begun my systematic inquiry I happened to read for amusement Malthus on *Population*, and being well prepared to appreciate the struggle for existence which everywhere goes on. . . it at once *struck me* that under these circumstances favourable variations would tend to be preserved and unfavourable ones to be destroyed. The result of this would be the formation of new species. Here, then, I had at last got a theory by which to work.” Another idea bearing on this subject “*occurred to me* whilst in my carriage. . . . I can remember the very spot on the road. . . . But I was so anxious to avoid prejudice that I determined not for some time to write even the briefest sketch of it [the theory]. In June 1842 I first allowed myself the satisfaction of writing a very brief abstract of my theory in pencil.”



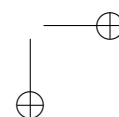
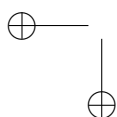


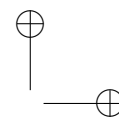
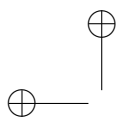
The most astonishing fact in connection with Darwin's theory of natural selection is that Alfred Russell Wallace not only arrived at it simultaneously and independently but as a result of reading the same book.

Wallace tells us how Chambers's *Vestiges of the Natural History of Creation* (1844) awakened his own interest in the problem of development. The idea of development was at the time in the air, but how the development took place was still obscure. "No light came to me till February 1853. . . . During one of my fits [of intermittent fever], while again considering the problem of the origin of species, something led me to think of Malthus's *Essay on Population*, which I had read about ten years before, and the positive checks – war, disease, famine, accidents, etc. It then occurred to me that these checks might also act upon animals. . . . While vaguely thinking how this would affect any species there suddenly *flashed* upon me the idea of the survival of the fittest. The same evening I sketched out the draft of a paper; in the two succeeding evenings I wrote it out and sent it by the next post to Darwin."

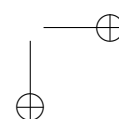
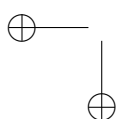
How many instances of the occurrence of such simultaneous flashes of inspiration the history of the world could present it is useless to speculate. A remarkable one from a very different field is recorded in the life of Florence Nightingale. Things were going badly in the East; the scandal of the hospitals was known. "The minds of the Minister [Sidney Herbert] and Florence Nightingale were kindled together. They reached the flash point at almost an identical moment. Private initiation [on her part] forestalled official overtures only by a few hours."

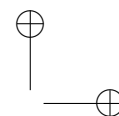
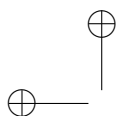
It is obvious that when a flash of revelation or illumination comes there must come with it, in many cases, a sense of "call." The process is so startling, so magical, so evidently fundamental, that the recipient feels he is no longer on the old common plane; he has, so to speak, been specially favoured





by God, or chance, or Nature; he has something worth doing or proclaiming. There is thus an intimate connection between the proposition of this chapter and that of the preceding one.





CHAPTER III THE MEGALOMANIA OF THE LIVING MAN

Because of his sense of a call or revelation, the Living Man speaks with authority and may even make arrogant claims on his own behalf.

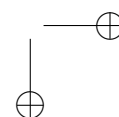
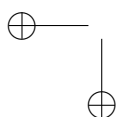
Reference was made above to the case of Dante. The poet's pride, says Lombroso, is "proverbial." He assessed himself, long before the *Divine Comedy* was completed, as the sixth greatest poet of the world – a proof of his "megalomania." To which assertion the reply is that if Dante had assessed himself as the hundreth greatest poet Lombroso would probably have accused him of lack of discernment; whereas, by assessing himself as he did, he showed a perfectly sound grasp of the facts.

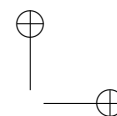
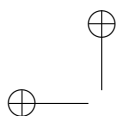
It is, of course, notoriously true that lunatics often have delusions of grandeur; but the following syllogism is fallacious nevertheless: –

Lunatics are (often) "megalomaniacs,"
Geniuses are (often) "megalomaniacs,"
Therefore geniuses are lunatics.

Even if *every* lunatic and *every* genius were a "megalomaniac" the premises would not prove the conclusion.*

*The syllogism would still suffer from the "fallacy of an undistributed middle."





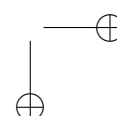
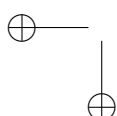
Lombroso, it is true, admits the existence of “sane geniuses”; but as the whole tendency of his school is to flatter the mediocre man by spreading contempt for the exceptional man – the Light of the World – it is necessary to point out the weakness in his arguments.

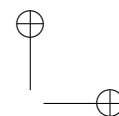
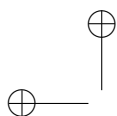
Any one who has read the two preceding chapters will understand why the Living Man is sometimes a “megalomaniac.” He has received light, inspiration, or invigoration – the source of this is immaterial to the present argument. Not by the slow, pedestrian methods of the professional man but by a process more immediate or intuitive he has learnt certain truths, and he confidently, arrogantly, asserts as much. The fact that the lunatic also imagines himself in possession of certain intuitive truths has nothing to do with the case. *The Living Man’s truths will endure investigation; those of the lunatic usually not.* The Living Man does not lose touch with reality and common sense; the lunatic does.

Lombroso points out that the man of genius suffers as often from barrenness and depression as from creativeness and exaltation. This must be so. He cannot always be on the mountain-top. Intellectual life is rhythmic, each rhythm consisting of a longish period of problem-setting and solution-seeking and a shorter period – perhaps an instant – of illumination. The characteristics of the former period may be of the gloomiest. Something of the same rule applies to artistic, moral, and spiritual affairs.

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?

The ups and downs of the Living Man are indications that he is alive; the stodgy equanimity of the professional man is an indication that he is dead.





A few additional examples of “megalomania” will close this chapter. There is Horace’s

Exegi monumentum aere perennius;

and Shakespeare’s

Not marble nor the gilded monuments
Of princes shall outlive this powerful rhyme,

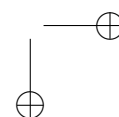
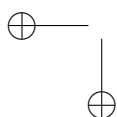
and Milton’s resolve to write a book such as the world “should not willingly let die” and Cervantes’s conviction that there would be “no nation nor tongue without a translation” of *Don Quixote*.

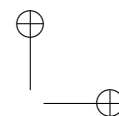
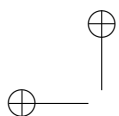
Victor Hugo, Balzac, and many others made similar claims. “Hegel believed in his own divinity: ‘I may say with Christ that not only do I teach truth but that I am myself truth.’ Giordano Bruno declared himself illuminated by superior light. ‘What others see far ahead I leave behind’ ”

Two recent examples may be added: –

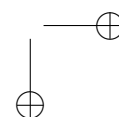
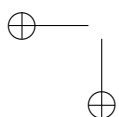
Ruskin, described as an “egoist without egoism,” tells us: “I cannot write with a modesty I do not feel. In speaking of art I shall never be modest any more. . . . I do not at all care for reputation in the matter. I *must* speak if I see people thinking what I know is wrong. . . . I don’t say I wouldn’t care for reputation if I had it, but until people are ready to receive all I say about Art as ‘unquestionable’ just as they receive what Faraday tells them about chemistry, I don’t consider myself to have any reputation at all worth caring about. . . . Twenty years of severe labour. . . . have given me the right to speak.” (*Life*, i. pp. 287, 298.)

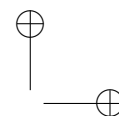
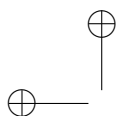
Father Tyrrell said when excommunication was imminent: “I do not *want* to make mistakes; nor do I think myself infallible; I have always been amenable to friendly and reasonable criticism. . . . But my line of thought and study is one in which





only four or five men in the Province are at all competent. . . .
I do not say this because of what censors have disapproved
but just as much because of what they have approved and
passed.” (*Auto.*, ii. p. 500.)





CHAPTER IV

THE ELFISHNESS OF THE LIVING MAN

The Living Man often shows puzzling contrasts, if not inconsistencies, in his character. There are elements of unaccountability, freshness, and elfishness about him. In this respect he contrasts strongly with the Professional Man, whose motives and acts follow well-established precedents.

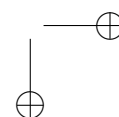
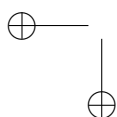
Some of the Living Man's disturbing qualities will be discussed in later chapters; it is important at this point to emphasize that he has disturbing qualities additional to the ones already considered.

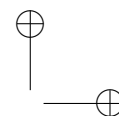
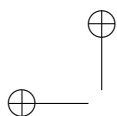
The professional man has his inconsistencies; while avowedly devoted to the cause of health or religion, he may, as doctor or cleric, be its worst enemy owing to the fact that he is a professional man first and a human being second – a man of dead formulas into which he has to fit his living intuitions.

The contrasts discoverable in the Living Man's character have usually a different origin. They spring from the fact that he is constantly discovering the inadequacy of all formulas.

To start with two comparatively recent instances: –

Ruskin was accused of inconsistency in praising both the indistinctness of Turner's painting and the distinctness of that of Millais, and in being at one time a "realist," at another an "idealist." "I shall endeavour for the future," he replied, "to put my self-contradictions in short sentences and direct terms, in order to save sagacious persons the trouble of looking for





them.” In another place he spoke of “the certainty of my statements being misunderstood by any person who does not take the pains to examine [their] connection.” (*Life*, i. pp. 339, 341.) Every case is judged on its merits by the Living Man; the “connection,” the concreteness, is all-important. With the professional man the precedent, the formula, takes the place of this.

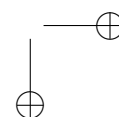
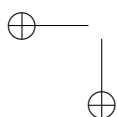
So, of a great woman contemporary of Ruskin: –

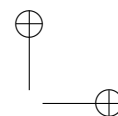
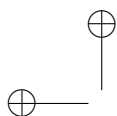
“If Florence Nightingale shocked and staggered some official minds by her daring innovations, it was her strictness and insistence upon rules and regulations that was most criticized in unofficial quarters.” (*Life*, i. p. 208.) “She was intensely spiritual; she sought continually for the Kingdom of Heaven, and she conceived it as a Kingdom of the soul. Yet her aim may seem material; what she sought was a kingdom of more airy hospitals, more scientific nursing, brighter barracks, cleaner homes, better laid drains.” (*Life*, ii. p. 428.)

The dramatic work of Ibsen was attacked by Max Nordau on the ground of its contending for apparently opposite stand-points. In *An Enemy of the People* the duty of truth-telling seems emphasized; in *The Wild Duck* the duty of not telling the truth is the chief lesson conveyed. Nordau asked: “What is Ibsen’s real opinion? Is a man to strive for truth or to swelter in deceit? . . . Ibsen owes us an answer to these questions, or rather, he replies to them affirmatively and negatively with equal ardour and equal poetic power.” (*Degeneration*. Quoted by Shaw.) The fact is, of course, that “a single truth is not seldom a lie,” that *there is no golden rule* fitting all cases.

Ibsen says this himself, through the mouth of Dr. Stockman, in *An Enemy of the People*: –

What sort of truths do the majority rally round? Truths so stricken in years that they are sinking into decrepitude. When a truth is so old as that it’s in a fair way to become a lie. . . .





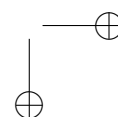
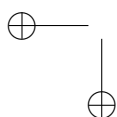
A normally constituted truth lives – let us say – as a rule, seventeen or eighteen years. . . . And truths so patriarchal as that are always shockingly emaciated; yet it's not till then that majority takes them up.

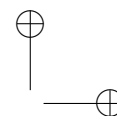
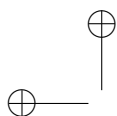
There is nothing wrong with Jeffrey's criticism [of Wordsworth] except the point of view. . . . To Wordsworth's plea that his work was tentative, novel, exploratory of untried recesses of the human mind, he turned a deaf ear. Every sensible man, he says in effect, knows quite well what a poet is about. . . . [There is a widespread belief] that criticism is a kind of shorthand system. . . given that the principles are sound and sufficient. . . the result must be valid. They overlook, however, one important element in the case. Poetry is original or it is nothing. The admitted principles can never be sufficient to cover all the new cases. (Raleigh, *Wordsworth*, pp. 10–11.)

Another element of unaccountability is a quantitative one.

The Living Man is often amazingly productive. The creative work of Plato, Goethe, Turner, Wagner, and Ibsen was enormous in sheer bulk. One problem was taken up after another; the work of a hundred men was apparently achieved by one man, and yet almost all the work had the touch of genius. It is true that there have been cases in which "inspiration" seemed to fail, finally or intermittently; a striking case is that of Hugo Wolf; but so long as the Living Man is alive, his creative activity is usually enormous unless he be the victim of *folie du doute* or *Grübelsucht*.

Cases like that of Hugo Wolf have been seized hold of by Lombroso, who finds in "contrast, intermittence, and double personality" one of the morbid stigmata of genius. "When the moment of inspiration is over, the man of genius becomes an ordinary man, if he does not descend lower; in the same way personal inequality, or, according to modern terminology, double or even contrary personality, is one of the characteristics of genius." (p. 24.) Shakespeare composes majestic and drivelling lines; Cowper writes *John Gilpin* between two fits



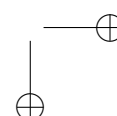
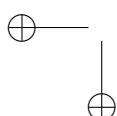


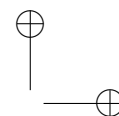
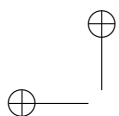
of melancholia; Renan declares that one of his halves is constantly occupied in demolishing the other. But, clearly, such many-sidedness, even such capacity “to become an ordinary man,” may easily be used to prove, not Lombroso’s contention but its opposite. That the ordinary professional man is a dull, non-ebullient creature may, however, be admitted.

The unaccountability of the Living Man, when a writer or preacher, sometimes reveals itself in the use of extraordinary paradoxes. He uses these mainly because of the sheer inability or unwillingness of the majority of his contemporaries, due to their obsession by phrases and pedantries, to look facts in the face, but partly also because, even among people with the best of intentions, ordinary speech is an inadequate tool of thought. “A single truth is not seldom a lie.” A paradox may infuriate, but it sets thought at work by bringing together ideas not customarily combined. Unfortunately, paradox-making can be easily imitated by mediocre people, and thus may itself pass after a time into pedantry or routine. Previous to this stage being reached, however, ordinary people may be annoyed or pained at the Living Man’s paradoxes and wonder at his lack of common sense in using them; they do not realize that ordinary speech may be useless for his purpose.

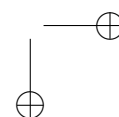
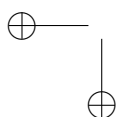
Much the same is true of his use of metaphors. The Living Man, whether as poet, prophet, or social reformer, is under an inner necessity to use metaphors or their equivalent – *i.e.* to bring ideas together in novel ways (just as the mechanical inventor brings together two or more mechanical devices or principles and thus produces a new machine). This freshness is unaccountable to the majority of men.

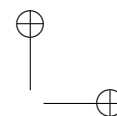
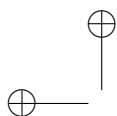
But, as we shall see later, his unaccountability may take on still more dangerous qualities. The Living Man often seems *morally* elfish and extravagant. He is proud when, according to his critics, he ought to be humble; he is humble where humility strikes them as absurd, and therefore hypocritical and





unreal; at one moment he flouts the dictates of self-interest, identified by his critics with “good form”; at another he erratically makes a point of honour of some dignity or privilege which seems to mean nothing. They think him pusillanimous at one moment, he perplexes them by an uncalled-for and quixotic recklessness and passionateness the next. It is this sheer inability of mediocrity to understand exceptionality, of Death to understand Life, that partially explains the allegations of madness, and sometimes of immorality, which are almost invariably forthcoming when the two meet.





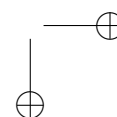
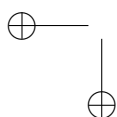
CHAPTER V

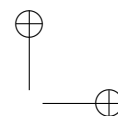
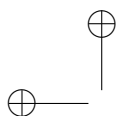
THE CHRONIC YOUTHFULNESS OF THE LIVING MAN

The Living Man is distinguished from the professional man by an absence of sophistication, and by the presence of a certain youthfulness, perhaps a childlikeness. The marked change that takes place in the professional man between twenty and fifty is not so noticeable in him, and even at an advanced age he may continue his creative activity. In particular he may long retain the youthful qualities of (1) open-mindedness, (2) frankness, (3) reckless and perhaps chivalrous courage; (3) is discussed in a later chapter.

In the days of his youth the professional man commonly shows some of the stigmata of Life. He is imaginative, creative, generous, Utopian, courageous. By the time he is forty these favourable stigmata have usually disappeared.

The Living Man does not lose them so rapidly, and may never lose them till the day of his death. The greatest of the tribe of Living Men have done creative work at an advanced age – *e.g.* Plato, Bellini, Michelangelo, Titian, Franz Hals, Goethe, Victor Hugo, Verdi, Ibsen. Some great men only discovered their life-work at middle age – *e.g.* Fra Angelico, Francia, Meunier, Echegary. Beethoven's First Symphony – the first of the "Great Nine" – was published when he was thirty years old; similarly a critic refers to the "positively





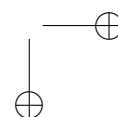
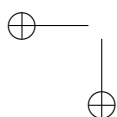
abnormal rate at which Wagner's artistic sense must have developed after his thirtieth year."

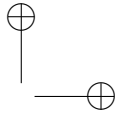
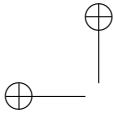
We have seen that professions usually have their secrets, and that no profession likes to have its credentials too carefully examined, its successes and failures scrutinized, or even its principles critically investigated. Further, the policy of "private and confidential" reports and recommendations, not to speak of nepotism and wire-pulling, is rampant and more or less taken for granted in professional circles.

The Living Man usually prefers greater frankness. The love of secrecy, or rather the fear of publicity, which characterizes his rival, owing largely to doubts as to the genuineness of his work and his "call," does not exist as such in the Living Man. His call is definite; the ideas in which he believes are ideas which he wishes to see come out into the open.

The brilliant group of scientists and inventors who made Britain famous towards the end of the eighteenth century were distinguished by their communicativeness. This was true of Priestley and Cavendish; and of Watt it is said: "One of his greatest delights was to communicate the results of his experiments to others and set them on the same road to knowledge with himself. . . . No one could display less of the small jealousy of the tradesman than he did." (Smiles, *Life*, p. 93.) Further, he made suggestions which, though he had no opportunity to carry them out, ultimately bore fruit in the work of other men – *e.g.* his suggestion of a spiral oar (screw), of paddle-wheels, and of the super-heating of steam. All this lavish generosity is unprofessional; a professional engineer of Watt's time would probably have called it "childish" – which is exactly its highest praise.

Adolescence is a time when the soul desires to get to the bottom of things: "Father won't reason with me." (Wells, *Ann Veronica*.) The same is true of the attitude of the Living Man. Father Tyrrell, on the eve of his excommunication, protested:





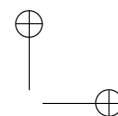
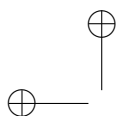
“As to my writings in general, has any one of my theological opponents ever met me in the open and proved a single point of heterodoxy against me? . . . I doubt if those who condemn my answer are ready with their own.” There may, indeed, be a passionate craving for honest criticism; the Living Man’s interest is truth, not prejudice. “I have abundance of eulogy and obloquy, according to the prepossessions of my various reviewers, but scarcely any useful criticism.” (*Auto.*, ii. pp. 302, 308, 164.)

Sir John Lawrence was one of Florence Nightingale’s closest friends. His attitude on matters of controversy was exactly the one here discussed. “Where we differ it will become our duty to set forth the grounds for so doing.” (*Life of F.N.*, ii. p. 46.) Contrast with this the action of Mr. David Fitzgerald, Deputy Purveyor-in-Chief. He regarded Florence Nightingale’s coming to the Crimea with intense dislike and sent to the War Office a “confidential” report criticizing the female nursing establishment and arguing against her authority. (*Life*, i. p. 289.)

Further, the Living Man is not only generous with his own ideas; he is sympathetic and receptive to those of others. He is always learning, like Goethe, who, when quite an elderly man, could be seen regularly attending demonstrations in anatomy.

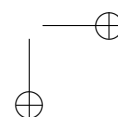
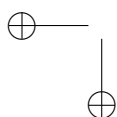
An instance of extreme open-mindedness is referred to in Darwin’s letter to Sir Charles Lyell on the question of evolution: “I honour you most sincerely. To have maintained, in the position of a master, one side of a question for thirty years, and then deliberately given it up, is a fact to which I much doubt whether the records of science offer a parallel.” (*Life and Letters*, p. 213.) Lyell was “unprofessional” in not stubbornly maintaining his earlier opinions.

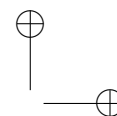
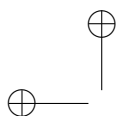
Gounod said of Saint-Saens: “Saint-Saens is not a pedant; he has remained too much of a child and become too clever for that.” (Rolland, *Musicians*, p. 101.)



A few passages from the life of Edgar Allan Poe illustrate: (1) the poet-critic's desire to be fair and open with his criticisms; (2) the refusal of smaller men to pursue the same policy. "You ask me why men so misjudge me – why I have enemies. If your knowledge of my character and my career does not afford you an answer to the query, at least it does not become me to suggest the answer. . . . To a certain extent and in certain regards I have been 'successful' – I have been a critic, an unscrupulously honest and no doubt in many cases a bitter one. I have uniformly attacked. . . those who stood highest in power and influence. . . . I have seldom refrained from expressing. . . the grave contempt with which the pretensions of ignorance, arrogance, or imbecility impress me. And you who know all this – you ask me why I have enemies. The Outises [Nobodies] who practise this species of bullyism are, as a matter of course, anonymous. . . their low artifices are insinuated calumnies and indefatigable whispers of regret, from post to pillar, that 'Mr. So-and-So will persist in rendering himself so dreadfully unpopular.' No one can point to a single criticism [of mine] which is either wholly fault-finding or wholly in approbation; nor is there an instance. . . of my having set forth, either in praise or censure, a single opinion upon any critical topic of moment without attempting, at least, to give it authority by something that wore the semblance of a reason." (*Life*, pp. 375, 245, 246.)

Lombroso makes the extraordinary statement that "the men [of genius] who create new worlds are as much enemies of novelty as ordinary persons and children. They display extraordinary energy in rejecting the discoveries of others; whether it is that the saturation, so to speak, of their brains prevents any new absorption, or that they have acquired a special sensibility, alert only to their own ideas. . . ." (p. 17.) "Bacon laughed at Gilbert and Copernicus. . . ."





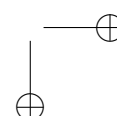
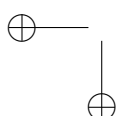
This calls for comment. In the first place, Lombroso has admitted that “ordinary persons” – ordinary professional men – are pronounced “enemies of novelty.” If, then, *ordinary* people are enemies to novelty, and *extraordinary* people (geniuses) are also enemies to novelty, how does novelty ever get a chance at all? Who are the really open-minded people who take up new ideas and see them through?

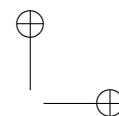
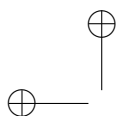
Genius is far more open-minded than mediocrity. But Living Men are men, not gods; they have to concentrate, more or less, upon their own themes, and this means a relative indifference to other themes. The reason why Lombroso can plausibly urge that men of genius are enemies to other novelties than their own is the same reason that we see operating elsewhere; the exceptional failings of a great man are more easily noted than the failings of less interesting people. If Bacon “laughed at Gilbert and Copernicus,” so did thousands of other people. The Living Man is the Light of the World, but he is not infallible or immaculate.

There is also the important fact that genius, having to fight its own desperate battle for recognition in an unintelligent world, may be driven in on itself and become jealously defensive of the discoveries itself has made. A gentlewoman in a starving town may fight for crusts with which to feed her child.

There is also no denying the possibility that a Living Man may cease to be one and join the ranks of mediocrity. There is nothing except his own inner Life to prevent him from making the “great refusal.”

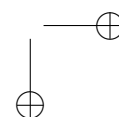
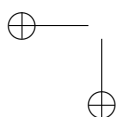
He may still remain – he may now be to a greater extent than formerly – an efficient professional man, capable of doing routine things, and perhaps even of performing eminent work. The fact that he was once Living may give him, not only reputation, but also a practical mastery of certain arts and problems not possessed by his fellow-professionals. But if

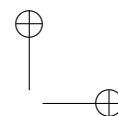
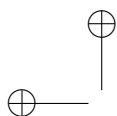




he himself has ceased to grow he has ceased to be a Living Man, which clearly is not the same thing as saying that he has ceased to be useful or efficient.

In sum, the Living Man is generally distinguished by a love of the broadcasting of ideas. His own ideas have come to him out of the Unknown, and though he has probably toiled hard to win them and though, having won them, he may resent being deprived of such credit as should attach to him for his efforts, he has no love of secrecy or monopoly. He wants “all the Lord’s people to be prophets,” while the priest, whether of religion, science, art, or politics, would be very unhappy at the thought of “all the Lord’s people” being priests, initiated into the mysteries of the business.



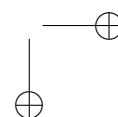
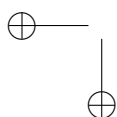


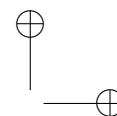
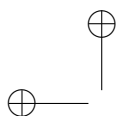
CHAPTER VI THE UNCONVENTIONALITY OF THE LIVING MAN

While professions are based on traditional knowledge and therefore on precedents and formulas, the Living Man breaks through or reinterprets these or reveals principles that are higher than they. He is therefore as a rule neither religious nor irreligious in the vulgar sense of these words. He is a part of life itself, and is far too busy with living to assert or deny theological dogmas unless they bar his path.

This proposition summarizes the real or supposed opposition between classicism and romanticism in art, and between authority and liberty in morals and religion. The opposition is often acute, because classicism exalts its rules and formulas into idols which romanticism has to break; but, except for this idolatry, the opposition of romanticism would be less definite and severe; there would often be merely a re-interpretation, extension, or revival of the meaning of rules and formulas rather than a declared war against them.

Ibsen was told that *Peer Gynt* did not conform to the rules of poetic art. "My book is poetry," he replied. "The Norwegian conception of what poetry is shall be made to fit my book." Beethoven said: "There is no rule that one may not break for the advancement of beauty." An important contemporary writer approves: "Genius has a right to do what it will, and to trample under foot, if it wishes, taste and





morals and the whole of society. But when those who are not geniuses wish to do the same thing they only make themselves ridiculous and odious.” (Rolland, *Musicians*, p. 36.)

And, as quoted elsewhere, the author of *The Sanity of Art* says there is “no harder question than how much selfishness one ought to stand from a gifted person for the sake of his gifts or on the chance of his being right in the long run.” (p. 12.)

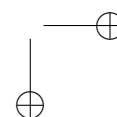
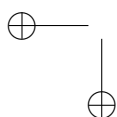
It is to be noted, however, that the Living Man’s innovation is often merely a return to simplicity and a leaving of complexity or pedantry behind.

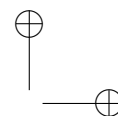
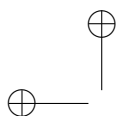
“The simplest and most necessary truths are always the last believed. All real and wholesome enjoyments possible to man have been just as possible to him since first he was made on the earth as they are now. . . . The time will come when the world will discover this. It has now made its experiments in every possible direction but the right one.” (Ruskin.)

Murdock’s inventions had “his genius stamped upon them by reason of their common-sense arrangements, which showed that he was one of those original thinkers who had the courage to break away from the trammels of traditional methods, and take short cuts to accomplish his objects by direct and simple means.” (Smiles, *Invention*, p. 145.)

But the world has not yet learnt this lesson, and thus every innovator has to break old rules. “The virtues of society are vices of the saint. The terror of reform is the discovery that we must cast away our virtues, or what we have always esteemed as such.” (Emerson.) “*Rien ne ressemble à la vertu comme un grand crime.*” (St. Just.) And the converse is also true: “*Il y a quelque chose de terrible dans l’amour de la patrie. Il immole tout.*” “Conscience is very conservative.” (Ibsen.)

It is not, however, always true – perhaps it is not generally true – that the Living Man’s mission is to proclaim



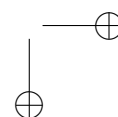
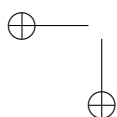


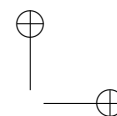
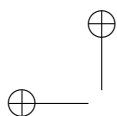
a return to simplicity. To hold such a view would be to deny that any progress really takes place, whereas progress is unmistakable in the realm of mechanical invention even if less apparent in the realm of morals. But whether the Living Man proclaims a return to simplicity or an advance to new combinations, he usually experiences the same reception from his contemporaries.

Illustrations of the way in which, apart from persecution, the unconventionality or originality of the Living Man brings him into conflict with the representatives of convention are found in the history of Arkwright, Watt, and other inventors. The former had been nonsuited in the courts because the specification of his patent was “unintelligible.” Watt, whose luck was hardly better, stated in defence of Arkwright: “No man can write a specification of an engine that cannot be evaded if the words and not the true intent and meaning be attended to. . . . His patent should not have been invalidated without it had clearly appeared that he did not invent the things in question.” (*Life*, p. 224.)

It is obvious that the process of invention – *i.e.* of discovering new ways of achieving certain results – is fundamentally different from the precedent-hunting of lawyers. The inventor is plunging into an unexplored and wind-tossed sea; the lawyer is paddling in a stagnant pond every inch of which is well known. The eyes of the one are on the future, those of the other on the past. To imagine that the inventor can specify every detail of his yet undeveloped devices is to show an amazing ignorance of the laws of discovery. Yet Arkwright was penalized by lawyers because, forsooth, his originality did not conform to the essentially unoriginal methods of law-courts.

Wells, in the opening pages of *The World Set Free*, has well symbolized the conflict between the scientific and the legal minds, the former represented by the inventor Holsten,

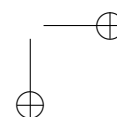
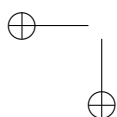


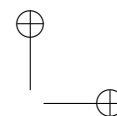
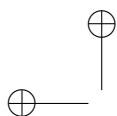


the latter by the judge who tells him not to “quibble” when he is trying to be absolutely explicit. Probably the most glaring of the absurdities in the social system of to-day is the smallness of the rewards that are lavished on inventors, poets, and original men generally as compared with the enormous emoluments of the legal profession, described by Holsten as “not possessing a single idea.”

It needs to be pointed out that “unconventionality” – at any rate in matters of speech, dress, etc. – may occasionally be merely a matter of pose. In fact, it may itself be a form of fashion or convention, and may have nothing whatever to do with original, creative activity except, perhaps, to be as hostile to it as official conventionalists themselves. Occasionally, indeed, when a pose or fashion of this kind is widespread, the Living Man may superficially resemble the professional man by putting up a defence of the old order. Fashion is a more deadly thing than Professionalism even at its worst, and has often to be resisted as heroically.

If a “religious” man is one who faithfully and humbly accepts what theologians declare to be the truth, most Living Men have been non-religious, and many of them might be called atheists. The fact is that as they are a part of Life they do not need to be told how to attain Life. They know that, if there is any meaning in the word God, they are themselves “gods,” or at least “sons of God.” They create, they redeem, and they are the Light of the World. They know that the prophetic function is a higher one than the priestly; the latter is concerned with past revelations, real or imaginary; the former with the revelations that come direct to the Living Man himself. The arrogant Professionalism of the protector of old traditions thus finds a dangerous foe in the higher arrogance of the Living Man, the creator of a new tradition; and the priest who knows about God or truth at secondhand regards as a blasphemer the prophet whose





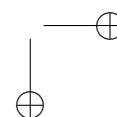
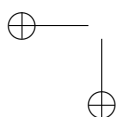
vision is immediate and who may even go so far as to claim a kind of divinity for himself.

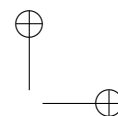
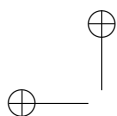
Were Leonardo da Vinci, Michelangelo, Beethoven, Wagner, Chopin “religious” men? They were certainly not habitual churchgoers, penitents, or reciters of creeds, even though, on their deathbeds, some of them conformed to the rites of the Church. Almost every act of their lives was performed in independence of theological ideas and principles. And the same was broadly true of Shakespeare, Goethe, and most other great poets, and of the great mechanical inventors. But neither did they spend their lives in defending a set of anti-theological dogmas. They had their own divine work to do.

The case of scientists like Darwin is not quite the same as the above. Scientists have sometimes had to deal expressly with theological assertions because these were employed in order to damage the credit of their own researches. Yet even with such men theology has been a minor matter. The inner impulse towards research has been the one important thing in their lives, and it would operate whether they believed in a hundred gods, or in one, or in none.

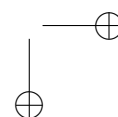
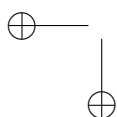
“Under the last piece of [a certain musical composition, Moscheles] had written: *Fine, mit Gottes Hülfe* (‘The End, with God’s help’). On receiving it back from Beethoven he found the words added: *O Mensch, hilf dir selber* (‘O man, help thyself’).”

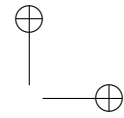
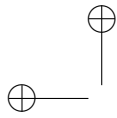
To all appearance Cervantes was absolutely orthodox – any one who was other than orthodox in the Spain of the sixteenth century went to the stake – and yet even in his case there was friction, the causes of which are difficult to discover, between the Church and himself. “Bianco de Paz, a Dominican monk, said to have been an agent of the Holy Inquisition, conceived for some reason a bitter hatred for Cervantes. . . . The intrusion of the Holy Inquisition (not for





the only time) in Cervantes's affairs is a curious circumstance." (Watts's *Life of Cervantes*, p. 40.) The tolerance of this great writer for Mohammedans and heretics may possibly have had something to do with it; or the hostility may have been more instinctive or automatic; the priests *felt* that he was greater, less petty, than they. "The great mass of the ecclesiastics. . . though they were too dull to perceive and too dense to feel the shafts aimed at obscurantism, superstition, and bigotry had something more than a suspicion that *Don Quixote* meant mischief, and was a book to be discouraged." (*Op. cit.* p. 92.) Apparently it was only the friendship and broadmindedness of Archbishop Sandoval that saved Cervantes.



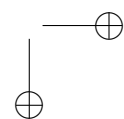
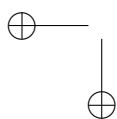


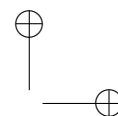
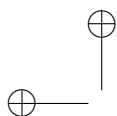
CHAPTER VII THE DISINTERESTEDNESS OF THE LIVING MAN

While the Professional Man is largely a hireling, and work without tangible reward is unintelligible to him, the Living Man may feel the pursuit of such reward to be a burden, and, by acts of reckless or chivalrous courage, may even “damage his prospects” irretrievably.

A recent writer, contrasting sundry “revolutionary types” with conventional types, discusses whether mankind ought to adopt the policy of putting up danger signals in order to warn Living Men of their perils and to induce them to become moderate and “sane.” “The world’s pathways, it is contended, are strewn with the bones of those whose destruction might at least have been retarded by a timely attention to the cautions thus bestowed.” But there is great doubt whether any really Living Man would listen to such warnings. “There are dreams rendering men indifferent to danger, and aims which supersede the allurements of paths of pleasantness and peace. . . . The majority of such men, if assured that death was lying in wait for them at the other side of the wall, would only be stimulated the more to try a fall with the enemy.” (Taylor, *Revolutionary Types*, p. 258.)

The Living Man will willingly work for nothing if the work is congenial and creative. “Why,” he asks, “should I be rewarded for doing what I love to do?” He may even work for less than nothing, throwing away every chance that the





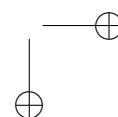
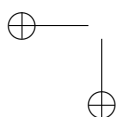
professional man would be the first to seize, if the “call” which he has heard, or the creative instinct which is in him, is sufficiently masterful.

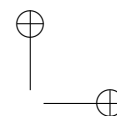
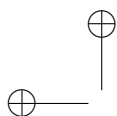
The way in which Tintoretto in Venice and Watts in London worked, or offered to work, for nothing in order to decorate their city is well known.

Renan, Lombroso tells us in discussing “latent forms of neurosis and insanity in genius,” preferred poverty to wealth. “My dream would be to be housed, fed, clothed, and warmed, without having to think about it, by some one who would take charge of me and leave me free.” Further, he could not, he said, treat even a dog with an air of authority – *i.e.* in a professional way. (p. 51.)

Sir John McNeill wrote to Florence Nightingale: “It is the absence of personal motive which gives you the courage and the right to speak fearlessly the whole truth and to persevere in the direct line of duty whatever may be the difficulties or the obstacles.” (*Life*, i. p. 326.) When she broke down in health and yet continued her work for the medical and sanitary reform of the Empire, some one wrote that she was “thinking of everybody’s sanitary improvement except her own.” (*Life*, ii. p. 368.)

Of Edgar Allan Poe it was said: “Except for the happiness of his home and the natural ambition of having a magazine of his own, I never heard him deplore the want of wealth. The truth is, he cared little for money.” His only reason for wanting money was that expressed in these despairing words: “I would be glad to get almost any appointment – even a \$500 one – so that I may have something independent of letters for a subsistence. To coin one’s brain into silver, at the nod of a master, is the hardest task in the world. With me poetry has not been a purpose, but a passion; and the passions should be held in reverence; they must not – they cannot at will be excited with an eye to the paltry compensations or the more paltry commendations of mankind.” (*Life*, pp. 175, 183, 279.)





The contrast drawn in Mr. Wells's *Marriage* between Trafford (the Living Man) and Behrens (an unusually clever professional man) is much to the point. Trafford is disinterested, though with a devouring "interest" in ideas; yet he is not blind to realities. His wife is speaking: –

"Is Behrens discovering what you want to discover?"

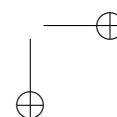
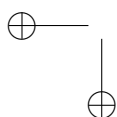
"Behrens? No! He's going through the breaches I made. He's guessing out what I meant to do. And he's getting it set out all wrong – misleading terminology – distinctions made in the wrong place. . . . Afterwards I may spend my life removing the obstacles he's made. He'll be established and I shan't. . . ."

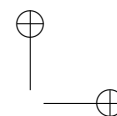
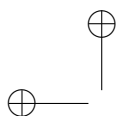
"Will it affect your F.R.S.?"

"Oh, that's safe enough, and it doesn't matter anyhow. The F.R.S.! Confound the silly little F.R.S. As if that mattered! It's seeing all my great openings – misused. . . . I'm being hustled away by all this silly everyday work to get money. Don't you see that unless I can have time for thought and research, life is just darkness to me? I've made myself master of that stuff. . . . No one can do what I can do there. And when I find myself – oh, shut out, shut out! I come near raving." (p. 313.)

Indifference, we have here, to purely personal ends, yet it is combined, in Trafford's case, with a feeling that he is driven by an inner necessity to do a work beyond the capacity of other men. "None can do what I can do there!" An imperial statement. Behrens would never have made it (he has his own rather different modes of self-assertion), but every Living Man is goaded now and then to utterances of this kind. And yet Trafford was one of those who, as Wells puts it (below) seem incapable of a "steady, patient shove upward." Strange blend of humility and arrogance, of disinterestedness and passionateness!

It may, of course, be objected that many Living Men (musicians and artists in particular) have shown themselves jealous and selfish. True, and we see the germs of these qualities in the passage just quoted. Living Men are human.



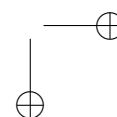
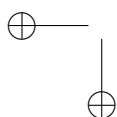


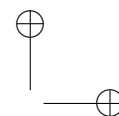
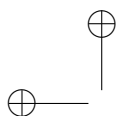
At the thought that another man would be established and he not, Trafford gives utterance to sentiments that might easily be mistaken for the jealousy and selfishness that characterize the egoist. But the context puts these utterances in their true relationship. Trafford's thoughts come back to himself, but they do not revolve around himself. What vexes him is "seeing great openings misused," "things being set out all wrong – misleading terminology – distinctions made in the wrong place." Essentially objective and altruistic all this.

Trafford goes on: "Afterwards I may spend my life removing the obstacles Behrens has made." Trafford has no interest in a weary victory over a personal rival or in exposing an error that need never have arisen, in the "made work" that delights the professional man. "Why," he would ask, "this waste of mentality?" New problems are calling him and, maybe, competing successfully even with his desire to thrash out the minor aspects of the problem which was formerly his own. It was this elf of novelty that pursued Leonardo da Vinci all his life and reduced his output far below that of meaner contemporaries, who, indeed, sneered at him for "never completing anything."

Another quotation from *Marriage*. *À propos* of the Trafford type the author remarks: –

You see, people of that sort do not get on in the same sense that a young lawyer or barrister gets on. They do not make steps; they boast and quarrel and are jealous, perhaps, but that steady, patient shove upward seems beyond their intelligence. . . . They dissipate their energies in the creation of weak, beautiful things and unremunerative theories or in the establishment of views sometimes diametrically opposed to the ideas of influential people. . . . Moreover their private lives are often scandalous; they marry for love instead of interest, often quite disadvantageously, and their relationships have all the instability that is natural upon such a foundation.



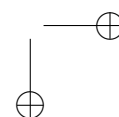
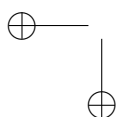


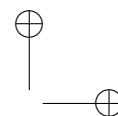
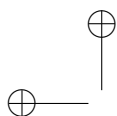
This passage well brings out the unprofessionalism of the Living Man, his alleged lack of “common sense” and practicality.

And fame? Well, fame, “that last infirmity of noble mind,” is perhaps dear to him: the hope of posthumous fame is sometimes his only consolation. But not even this is the *motive power* of his life. Thus Darwin: “You do me injustice when you think that I work for fame; I value it to a certain extent; but, if I know myself, I work from a sort of instinct to try to make out truth.” Again in 1857: “I wish I could set less value on the bauble fame, either present or posthumous, than I do, but not, I think, to any extreme degree. Yet, if I know myself, I would work just as hard, though with less gusto, if I knew that my book would be published for ever anonymously.” (*Life and Letters*, pp. 156, 182.)

Professionalism, ever mindful of self-interest and therefore of the conventions and proprieties, is very lacking in courage and chivalry. Not so, usually, the Living Man. “If the cause is advanced,” said Washington, “indifferent is it to me where or in what quarter it happens.” “*Mourir n’est rien pourvu que le révolution triomphe.*” (St. Just.)

What could possibly be more “practical” and “business-like” in the middle of the nineteenth century than to defend the orthodox *laissez-faire* economics, the laws of supply and demand, and the like? What could be more naive and childish than Ruskin’s assault on these things in *Unto This Last*? Yet probably the real common sense and certainly the chivalry towards the poor were on Ruskin’s side. His mind looked at facts face to face, and refused to be turned aside by formulas and proprieties invented to excuse selfish apathy. “It was in the late period of Ruskin’s life that he broke most away from the conventions and restraints of thought which old age deems sage and prudent to the fields of more obstinate defiance and more daring experiments which are sometimes





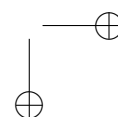
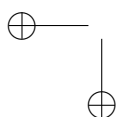
supposed to belong only to youth... ‘My old age is really youth.’” (*Life*, i. p. xxv.)

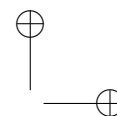
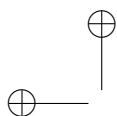
The professional man’s eyes are not directed around at the woes of humanity nor downwards towards his inferiors in rank, but upwards to the authorities with whom his promotion rests. To his unimportant inferiors, in fact, his attitude may be unfeeling or malignant. Professionalism, as such, is never chivalrous, though it may be patronizing. The Living Man, on the other hand, realizes that “there is loyalty to those above us, but there is loyalty also to those below us.” Father Tyrrell was “much more true to those who depended on him [for spiritual help] than to those on whom he in any way depended.” (*Auto.*, ii. p. 141.)

The chivalrous and courageous man, because of his very chivalry, has sometimes to hit hard. Dowered with the “love of love,” he is also dowered with the “hate of hate, the scorn of scorn.” In particular he hates all *shams*.

Thus Edgar Allan Poe, in exposing the “shameful over-estimation” of a certain now forgotten poet, said: “We shall not here insist upon the fact that we [Poe] bear him no personal ill-will. With those who know us, such a declaration would appear supererogatory; and by those who know us not it would doubtless be received with incredulity. What we have said is... in defence of the many true souls which, in Mr. D.’s apotheosis, are aggrieved. The laudation of the unworthy is to the worthy the most bitter of all wrong. But it is unbecoming in him who merely demonstrates a truth to offer reason or apology for the demonstration.” (*Life*, p. 85.)

The disinterestedness of the Living Man, the recklessness with which he throws away chances of preferment, gain, or popularity is probably the chief reason for alleging “madness” against him. The professional man always knows on which side his bread is buttered; he is unheroic on principle and devoid of passion for “Utopian” or “idealistic” schemes; there-

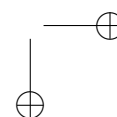
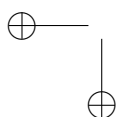


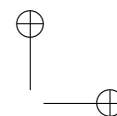
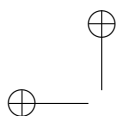


fore he is “sane.” Lombroso says some extraordinary things in this connection.

He urges the dangers to modern society of the existence of those “involuntary charlatans,” the “mattoids,” who, in consequence of their “greater intellectual power, the depth and tenacity of their convictions, and that very excess of altruism which compels them to occupy themselves with public affairs,” are “more dangerous than other insane persons” (p. 360). “Nearly all religions have been the work of men who combined genius with insanity, men who despised and overcame obstacles which would have dismayed any cool and deliberate mind,” and thus “hastened by whole centuries the unfolding of truth.” Among such men he mentions Mohammed, Luther, Savonarola, and Schopenhauer, and, to judge from his references to such matters as “puns and plays upon words and a tendency to speak of oneself and substitute epigram for logic,” he would probably include Jesus in the same category.

But probably the clearest proof of the “insanity” of great moral reformers is one which Lombroso unaccountably overlooks. Some of them have not only been reckless of consequences, but when pains, sorrows, and disappointments have come these men have found a perverse utility in them! The contrast between Professionalism and Life is nowhere more marked than here. The professional man, as such, can never see anything but sheer disaster in loss of advancement. The Living Man, when he looks back upon the disappointments of his life, if not when he is actually experiencing them, finds “a soul of goodness in things evil.” His mind has been ripened, his grasp of things has been made firmer, by what he has gone through. He has grown. Such growth is the greatest characteristic of Life.





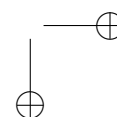
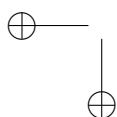
CHAPTER VIII THE LOCAL UNPOPULARITY OF THE LIVING MAN

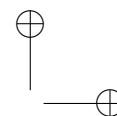
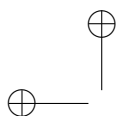
The Living Man often obtains more sympathetic appreciation from foreign countries or alien professions than from his local contemporary and professional circle.

The causes of this important fact that “a prophet is not without honour save in his own country” are several.

The first is the “unaccountability” discussed above. The people of the Living Man’s immediate environment feel sincerely puzzled on his appearance, and a mass of amused or malevolent gossip accumulates round his name. Most of this gossip, being transmitted by word of mouth, does not penetrate far, or at any rate only reaches distant spots and foreign countries after some time and when his achievements are more unmistakable than at first.

Secondly, his real faults, eccentricities, or commonplaceness in some matters are better known to the people of his environment than to people at a distance; and jealous criticism always plays round such faults, particularly in the case of notabilities. The Living Man is a man after all. “The greatest possible difference in conduct between a genius and his contemporaries is so small that it is always difficult to persuade the people who are in daily contact with the gifted one that he is anybody in particular.” (Shaw, *The Sanity of Art*, p. 13.)





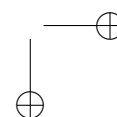
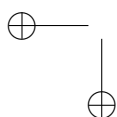
In some of the earliest (and poorest) verses of Edgar Allan Poe this fact was expressed. People

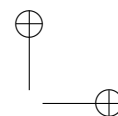
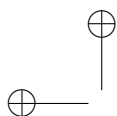
... hardly will conceive
That any should become "great" born
In their own sphere – will not believe
That they shall stoop in life to one
Whom daily they were wont to see
Familiarly.

Thirdly, the faults or commonplaceness of his relatives are better known at home than abroad. "Can any good thing come" from such a source?

Fourthly, as the Living Man's work is usually motivated by some specific and acute problem presented to him in the course of his professional life, he is almost inevitably drawn into dangerous controversy. He breaks out into new forms of art or preaches new standards of conduct just because these things are badly needed; he is tempted to reply to critics – perhaps hotly; thus he arrays vested interests against himself – the very interests that have been blind to the new needs. Abroad, his reforms will seem less dangerous because less pertinent, and the enmity to them will therefore be less than at home. His "bad taste," his lack of breeding, decency, complaisance, become the talk of his home rather than of foreigners.

These four explanations nearly cover the case. There may, however, be further explanations of a non-personal kind, as, for example, a fixed prejudice in favour of foreign music. "The English people are most voracious of music that is not their own, and only of their own music when it is imitated from that of some other nation." (Parry.) Possibly Handel would have been less popular in England if he had been an Englishman, and even he had to face a powerful prejudice in favour of Italian music. That other nations are not exempt from a similar failing is seen in the fact that Berlioz, when





at the height of his unpopularity in France, exclaimed: "You, Russia, have saved me." Edgar Allan Poe complained of his American contemporaries: "One might suppose that books, like their authors, improved by travel – their having crossed the sea is with us so great a distinction." And sometimes the barrier of the sea is not necessary: "The Boston *Notion* once abused us [Poe] very lustily for having written *The House of Usher*. Not long afterwards Bentley published it anonymously as original with itself, whereupon the *Notion*, having forgotten that we wrote it, not only lauded it *ad nauseam* but copied it *in toto*." (*Life*, p. 265.)

Euripides ended his life in Macedonia because "almost all in Athens rejoiced at his suffering."

"The fame of *Don Quixote* was first made in foreign countries. It was not until the homage of the nations had been paid that Spaniards, or at least the cultured portion of them, discovered that they had produced a genius equal to the greatest." (Watts, *Life*, p. 169.)

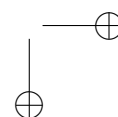
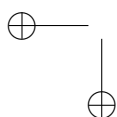
Camoens, the great poet of Portugal's glory, begged for bread in his latter days in the streets of Lisbon.

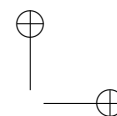
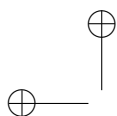
"The inhabitants of Skien," said Ibsen jocularly, "were quite unworthy to possess my birthplace." "From Sweden, from Denmark, from Germany, I hear nothing but what gives me pleasure; it is from Norway that everything bad comes upon me": –

My countrymen, who sped me o'er the wave,
An exile,

And of the great Danish poet Heiberg, Ibsen said: –

How to swing the sword he taught you,
And, – ye plunged it in his bosom.
While he routed trolls in darkness
With your shields you tripped and bruised him!





CHAPTER IX THE OPPOSITION OF THE LIVING MAN'S RELATIVES

The friends and relatives of the Living Man are frequently among the most pronounced opponents of his work.

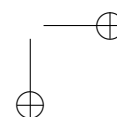
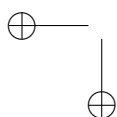
The opposition of Professionalism would not be so serious a thing for the Living Man if he drew support from his home. Rarely in the history of the world has he been so fortunate as this. "I have become a stranger unto my brethren, and an alien unto my mother's children."

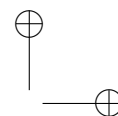
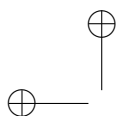
The opposition generally takes one of two forms.

There may be an initial objection to the Living Man's following his call. Again and again do we find that while parents have designed a youth to follow the legal or ministerial profession he has heard the call of music, art, or philanthropy and has obeyed it.

A striking example is that of Florence Nightingale.

She felt a "call" at the age of sixteen (1837). In 1844 she began to make inquiries about nursing. In 1852 she experienced a definite summons to be a saviour: "God called me to hospital work." But her parents objected; nursing was a disreputable profession. When, a little before 1850, she wrote: "Our position to one another in our families is, and must be, like that of the moon to the earth. The moon revolves round her, moves with her, never leaves her. Yet the earth never sees but one side of her; the other side remains for ever unknown," she was speaking out of her own experience.





“There have been difficulties about my very first step which terrified Mama. . . . No advantage that I see comes of my living on. . . . No one but the mother of it knows how precious an infant idea becomes. . . . Oh for some strong thing to sweep this loathsome life into the past.” (1845.) To her parents she wrote: “Life and everything in it that charms you you would sacrifice for me; but unknown to you is my thirst, unseen by you are waters which would save me. . . . Say to me, ‘Follow the dictates of that spirit within thee.’” (1851.)

By this time she had firmly resolved to take her life into her own hands. The following words are significant of more lives than that of Florence Nightingale: “When I want refreshment I read a little of the Annual Report of the Deaconesses’ Institute at Kaiserswerth. There is my home; there are my brothers and sisters all at work. There my heart is.” (1846). Obstacles at last were overcome. Many years later her mother said to her: “You would have done nothing in life if you had not resisted me.”

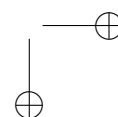
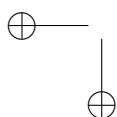
Friends are sometimes as bad as relatives. A rich friend of William Blake tried to control his career. The poet, writhing under the attempt, composed the lines: –

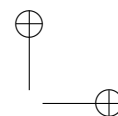
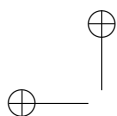
Thy friendship oft hath made my heart to ache;
Do be my enemy, for friendship’s sake.

Ibsen said: “Friends are a costly luxury; and when one has devoted oneself wholly to a . . . mission here in life, there is no place left for friends.” Contrary to precedent, however, Ibsen’s married life was successful.

The opposition of the household may be, not to the profession itself, but to the following of an original and dangerous course within the profession instead of the steady pursuit of recognized and remunerative ends.

From Ethel Sidgwick’s *Promise* the following passage may be quoted: –



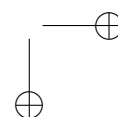
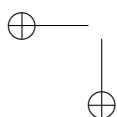


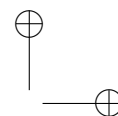
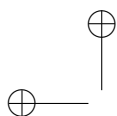
Jem laid the papers he held back on the table, almost reverently. Original enterprise – creation – the phenomenon in the world that he respected most, and from the hands and head of his youngest child. But it was easy for outsiders. . . to talk of standing aside; how could he stand aside from his own children? . . . Jem “wanted” Tony; the simple word expressed his feeling. He wanted, as he had always done, to seize and lead him by force along the ordinary approved paths of life that he knew; he detested the idea of his wandering away into a region out of his ken. . . . The boy’s present independence was tormenting; it only added to the torment that Antoine had always been clever in his own line, and if the music had not flooded his other gift, Jem was convinced he could have made of him a capital and probably original mechanic. (pp. 372, 406.)

Wagner’s wife could not understand why the musician who had scored a success with *Rienzi* should abandon the approved road to further popularity in favour of doubtful artistic experiments.

Ruskin’s father was disturbed when his son, instead of following up the success of *Modern Painters*, plunged into economics and published *Unto This Last*. “He had hoped to see his son a Bishop, and the Church had been given up; to see him become a second Byron, and poetry was now written no more. He had made some mark with his drawings, and now he only did architectural jottings. *Modern Painters* was winning for him a literary reputation, yet he showed no disposition to finish the book. . . . His father was a respecter of received opinions; he was jealous, too, for his son’s reputation, and was afraid of what might happen if he confessed his religious doubts or repeated his economic heresies.”

The son’s words to his father are significant: “The one only thing you can do for me is to let me follow out my work in my own way and in peace. . . . You and mother fed me effeminately and luxuriously. . . but you thwarted me in all the earnest fire of passion and life” And to a third party





Ruskin wrote: “If my father loved me less and believed in me more we should get on; but his life is bound up in me, and yet he thinks me a fool – that is to say, he is mightily pleased if I write anything that has big words and no sense in it.”

The case of Ruskin is among the most remarkable because of the high qualities of his father, who had supported him, not only by money but by wise advice and shrewd sympathy, right through the *Modern Painters* period. “When a hostile criticism appeared the father was convinced that there were conspiracies afoot and unrelenting foes abroad.” He expressed himself as only desirous of keeping his son out of “broils or brawls or personalities. He can write on principles and theories without meddling with any one.”

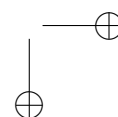
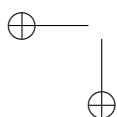
A few years later in a noble letter the father showed that he had learnt wisdom: “You will find me. . . done with asking you to do anything not thought proper by yourself to do.” Ruskin’s mother, narrower in mind, had been every whit as solicitous, warning her son against “wearying out his brain,” and regarding him as a child needing governance and advice to the end.

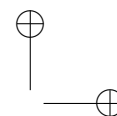
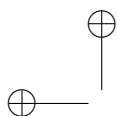
One final passage from Ruskin’s confessions: –

“It is a very great misfortune. . . that, on the whole, my relations, cousins, and so forth are persons with whom I can have no sympathy.” (*Life*, i. p. 490, etc.)

Another example, equally striking because the actors were equally noble with the last, is supplied by the life of R. L. Stevenson. This writer’s parents “loved but for the moment failed to understand him.” Stevenson’s father was “a man not only of mark, zeal, and inventiveness, but of a strong and singular personality; a staunch and sagacious adviser”; yet the usual conflict arose, partly theological in origin.

At the age of twenty-three we find Stevenson writing of the “real hell” that arose in the family when theological questions were mooted. “Both parents are ill, both silent, both down in





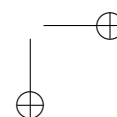
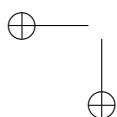
the mouth. . . . Am I to live my whole life as one falsehood? Of course, it is rougher than hell upon my father, but can I help it? They don't see either that my game is not the light-hearted scoffer." A little later, almost pathetically, he comments on the fact that the "peace of the day was not marred by any unpleasantness between us two." But a little later still: "We have had an awful scene. . . . I am killing my father – he told me to-night (by the way) that I alienated utterly my mother – and this is the result of my attempt to start fair and fresh, and to do my best for all of them." A year later he wrote to his mother: "You act too much on the principle that whatever I do is done unwisely, and that whatever I do not has been culpably forgotten."

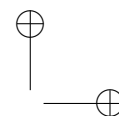
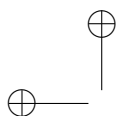
A gap of five years follows. He is now twenty-eight, and he adds this postscript to a letter to his father: –

"While I am writing gravely let me say one word more. I have taken a step towards more intimate relations with you. But don't expect too much of me. Try to take me as I am. This is a rare moment and I have profited by it; but take it as a rare moment. Usually I hate to speak about what I really feel, to that extent that when I find myself *cornered* I have a tendency to say the reverse." (*Letters of R. L. Stevenson.*)

An almost exactly similar conflict is dealt with in *Father and Son*, the autobiographical work of Stevenson's friend Edmund Gosse. Ibsen, too, passed no word with his father for the thirty years previous to the latter's death.

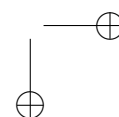
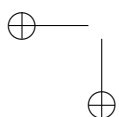
Father Tyrrell comments on the same theme: "The silent and unexplainable parting with friends is more painful than an overt renunciation. Surely the worst of Christ's passion was that 'Ye all shall be scandalized because of Me.' To be reckoned a deceiver and false guide by those who have trusted us and depended on us, what more horrible? . . . I feel what it costs to be condemned, not by the wicked but by the good and well-meaning, and that through an ignorance

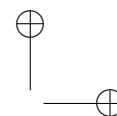
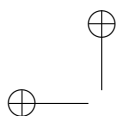




that is inculpable and fated. . . . We can [however] get up our little anthill Calvaries and make our sums of proportion better than before. It is a better route to the knowing of Christ than theology." (*Auto.*, ii. pp. 256, 264.)

In view of such examples as the above, which could be indefinitely multiplied, Lombroso's references to men of genius who, like Leopardi, were "cold and indifferent to their parents" or "little grateful to their friends" (p. 41) fail to impress. And we even need to know more about "the celebrated painter, Aiwosowski, who succoured hundreds of poor persons and left his own wife and children to die of hunger" (p. vii.) before regarding him as entirely culpable.





CHAPTER X

THE ALLEGED MADNESS OF THE LIVING MAN

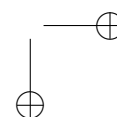
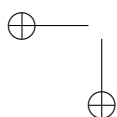
The Living Man is denounced as a madman, though he is not commonly given the benefit of this charge, but is persecuted as if entirely responsible for his actions. His independence of conventions, the unusual forms in which he clothes his ideas, and the passionateness of his interest in those ideas are the qualities that give plausibility to this charge of madness.

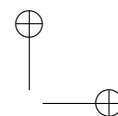
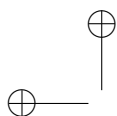
Illustrations are innumerable.

The Marquis of Worcester, travelling in France in the seventeenth century, found an alleged madman (Solomon de Caus) in the Bicêtre asylum, whither he had been sent by Cardinal Richelieu. His offence was that he had invented a form of steam-engine.

Lombroso tells us how Széchenyi, who committed suicide in 1860, had drawn up a plan for an Austrian Constitution and a Hungarian Constitution, internal affairs to be treated separately, external affairs conjointly. The very plan was realized a few years later; yet the official to whom he sent his proposals remarked, "One can easily see that this project comes from a lunatic asylum."

When Ruskin's *Unto This Last* appeared, the articles were "almost painful" to one critic. Mr. Ruskin was "labouring hard to destroy his reputation... it is no pleasure to see genius mistaking its power and rendering itself ridiculous." To the *Saturday Review* the articles were "utter imbecility"





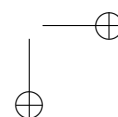
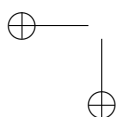
and “intolerable twaddle”; their author’s “whines and snivels were contemptible”; the world was being “preached to death by a mad governess.” It was incredible that anybody should listen to him except that people “liked to see a man degrade himself.” Thackeray was asked why he allowed “such frenzies” to be published in the *Cornhill Magazine*.

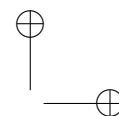
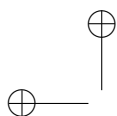
Another tone – not unmingled with fear – was sometimes employed: “He is not worth our powder and shot,” wrote one of the organs of the established schools, “yet if we do not crush him his wild words will touch the springs of action in some hearts, and ere we are aware a moral floodgate will fly open and drown us all.” (*Life*, ii. p. 13.)

Florence Nightingale’s opinion on this madman question is worth noting: “They must be splendid madmen who initiate any great thing, any great work, which does not recommend itself to the present knowledge, or ignorance, of minds which do not see so far as the splendid madmen of this age, who will be sensible men to the next age, and perhaps a little in arrear to the age after that.” (*Life*, ii. p. 299.)

The impeachment of genius as a kind of madness sometimes takes the more moderate form discussed in the next section. Meanwhile, Mirabeau’s declaration is worth noting: “Only men of strong passions can be great. . . and ‘good sense’ is the absence of every strong passion.” This throws light on two things: first on the mediocrity of most professional men, who are emphatically not men of “strong passions” and are frequently not even interested in their professional work; second, on the causes which sometimes *produce madness* in the sane men of genius.

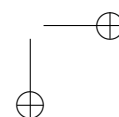
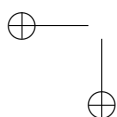
Can anything be more likely to destroy the mental balance of a gifted and earnest man than his constant warfare with men without zeal and sincerity – men of “good sense” devoid of “every strong passion”? The mental irritation thus produced, the feeling that he is fighting a losing battle or

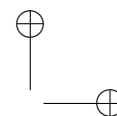
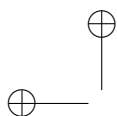




a battle in which victory can only be attained generations ahead, may have driven many a genius mad, or at least produced the premature mental exhaustion that characterized the last years of Nietzsche, Ruskin, and Ibsen.

Ruskin himself had a prophetic vision of this: “I have been lately glancing at many biographies, and have been much struck by the number of deaths which occur between the ages of fifty and sixty. . . in cases where the brain has been much used emotionally; or perhaps it would be more accurate to say, where the heart and the faculties of perception. . . have stimulated the brain-action. . . . Emotions of indignation, grief, controversial anxiety, and vanity, or hopeless and therefore uncontenting scorn, are all of them as deadly to the body as poisonous air or polluted water.” (1875.)





CHAPTER XI

THE ALLEGED ONE-SIDEDNESS OF THE LIVING MAN

One of the commonest accusations brought against the Living Man is that, however gifted in one direction, he is a failure in most others, and particularly in practical affairs.

Hogarth had “no sense of beauty.” Chopin was “effeminate” in his music. Turner “couldn’t draw.” Wagner and Berlioz “couldn’t compose melody.” Michelangelo was “lacking in tenderness.” Leonardo da Vinci suffered from “inability to execute.” Herbart “over-emphasized instruction.”

Apart from such alleged cases there are common prejudices, such as the following: –

That precocious children turn out failures in life.

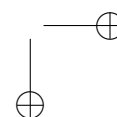
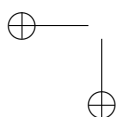
That a good memory for concrete details goes with a bad memory for abstract principles.

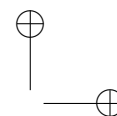
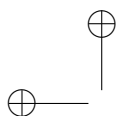
That a quick memory is lacking in permanence. (“Quick come, quick go.”)

That a rapid worker is an inaccurate worker.

That short men are cleverer than tall men.

That men with powerful visual images have feeble auditory images.





The accusation is centuries old, possibly dating far earlier than Aristotle's assertion that the smallest heads are the most intelligent. As will be presently shown, the ideal is mainly the result of (1) jealousy, (2) the noting of a few striking instances and the ignoring of contrary ones, (3) the Living Man's necessary limitations of time and training.

At the same time we must recognize that the accusation has often been made on plausible grounds by capable men.

"No writer of florid prose ever was more than a secondary poet," said Landor, forgetting perhaps the case of Milton.

Alfred Stevens said that an "unsuccessful artist would make a good ornamentist."

Dr. Barnsby says that a doctor may be "a good operator but a bad diagnostician."

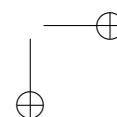
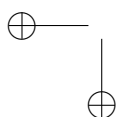
M. Manclair, discussing the case of Poe, thought "*que sa raison pure était inversement proportionnelle à sa raison pratique.*"

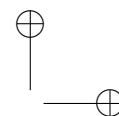
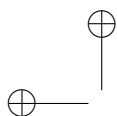
Florence Nightingale said that a doctor with an eminent practice "rarely became an eminent teacher of medicine."

Of James Watt it was said that though "none knew so well as he how to manage machines, none knew so ill how to manage men."

Ruskin was one of the most many-sided of men, yet he had to be wounded in the house of his friends by hearing that Octavia Hill had expressed a doubt whether he had ability enough to conduct any practical enterprise successfully. (*Life*, ii. p. 397.)

Lombroso takes up the theme and exploits this principle of "compensation"; excessive development in one direction means deficient development in another. "The giants of thought expiate their intellectual force in degeneration and psychoses." Although, as he admits, "there have been men of genius presenting a complete equilibrium of the intellectual faculties," even these "have presented defects of affectivity





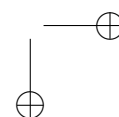
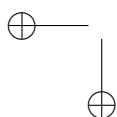
and feeling, though no one may have perceived it, or rather, recorded it.” (Preface.) “To be lacking in talent, or rather in good sense or common sense, is one of these characters of genius which witness to the presence of neurosis, and indicate that hypertrophy of certain psychic centres is compensated by the partial atrophy of other centres.” But Lombroso goes on to say that even men of talent, without genius, present various slight but real abnormalities; and as the same may be said of most mediocre men his argument loses much of its weight. Do ordinary men show perfection of “affectivity and feeling”?

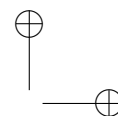
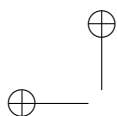
Lombroso denies that the unhappy fate of men of genius is due to the jealousy or envy of other men; it is the result of their being “lacking in tact, in moderation, in the sense of practical life, in the virtues which are alone recognized as real by the masses, and which alone are useful in social affairs. ‘*Le bon sens vaut mieux que le génie*’ says an old French proverb.” And Lombroso, as we have seen, quotes Mirabeau: “Good sense is the absence of every strong passion, and only men of strong passions can be great.” He might have quoted that “excessiveness belongs to genius.” (J. M. Robertson.)

It is clear that this doctrine of compensation – that a man strong in one direction is weak in another – is deeply rooted in common if not in specialist opinion. What is to be said on the other side?

Several protests have been made against it. Charles Lamb traced the whole thing to comic writers who, knowing their audience, like to link bullying with cowardice, pretension with incompetence. Weak people love to be told that there is a weak place in the armour of masterful people.

Byron and Goethe also protested. Byron was vexed at the common depreciation of Dryden and Pope; because they were clear, people said they had no invention. Goethe was vexed because his contemporaries, regarding him as a poet only,





refused to read his works on science. It may be added that scientists and philosophers ignored Poe's *Eureka* because he was a poet, and Comte because he was a moralist.

M. Remy de Gourment, replying to M. Manclair, says: "*Rien de plus absurde que d'opposer l'esprit créateur à l'esprit critique.*"

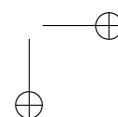
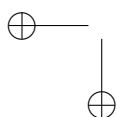
Many of the most notorious allegations against able men can be disproved at once. Turner's early drawings are excellent; the fact that later his interest was in colour is no proof that he was capable of nothing else. (It is generally admitted, however, that he was never strong on the human form.) Berlioz "couldn't write melody"; "yet in the *Benvenuto Cellini* there are four or five admirable melodies in the space of ten minutes!" Chopin, the "effeminate," was the composer of the intensely martial Polonaises.

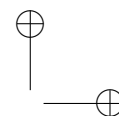
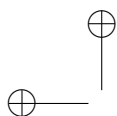
More recently the theory has been put to the test of statistics and has been found "in gross error." There are, of course, individual cases of inverse relationship; an individual artist or musician may have weak business habits; a physically very small man may have a great intellect. But when the question is treated statistically and on a large scale these inverse relationships are swallowed up by more numerous direct relationships. Strength in one direction more often goes with strength in another than with weakness. (Thorndike, *Educational Psychology*, pp. 183-4.)

If the doctrine of compensation is thus statistically false, how did it arise?

Apparently from one fact, from one fallacy, and from one human failing.

1. The one fact is that the able man who makes himself master of one or more arts or sciences must, to some extent, neglect other arts and sciences. It is a matter of disposable time and of personal interest. The artist may be a "poor business man" merely because he has not devoted time to



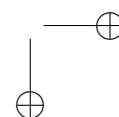
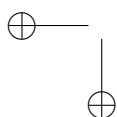


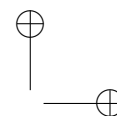
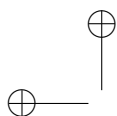
learning the rules and methods of business. But his ignorance of business is no proof that he is incapable of business success. If he tried he might succeed. Bacon confessed to legal failure: “Knowing myself to be fitter to hold a book than to play a part, I have led my life in civil causes for which I was not very fit by nature and more unfit by preoccupation of my mind.” Is not the second explanation – “preoccupation of mind” – sufficient in itself? Darwin admitted that he gradually lost, owing to “preoccupation” with science, his taste for poetry, music, and pictures; yet he once had that taste.

The Living Man, engrossed in the work of research or creation, has no time or energy to devote to other things, which, therefore, he may let slip.

This was so with James Watt. When in the throes of invention he was “quite barren on every other subject.” To be compelled to deal with any other subject was “stupefying.” “I do not think myself a proper hand for keeping men to their duty.” Fortunately, he had Boulton for a partner. (*Life*, pp. 99, 157, 159.)

Now, the professional man rarely suffers from the ups and downs of the creative worker. His dullness is chronic, his love of routine invincible. Knowing himself incapable of original work and being jealous of it, he asserts that the original man is unbusinesslike, and men like Watt, as we have seen, may admit as much about themselves. Yet that Watt was markedly defective in business capacity is quite unproved. *He concentrated on other things*; the engrossing interest of those other things took him away from business, prevented him from learning or from wishing to learn all that could be learnt about it. But that is not incompetence; it is a case of division of labour. When Watt, early in his career, had to choose between unprofitable experiments and the interests of his family, he chose the latter, resolving to use only his leisure time for experimental purposes – a sound “business” decision.

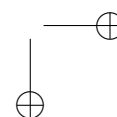
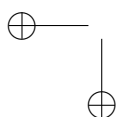


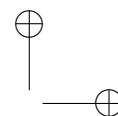
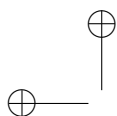


2. The fallacy is to note striking cases of inverse relationship and to ignore the less striking cases of direct relationship. For example, if the artist is a “poor business man” the more eminent he is as an artist the more we notice his failure as a business man. But half a dozen other artists may be good business men, and five hundred mediocrities may be bad business men. We fail to note these cases.

3. The failing is human jealousy. “*Les esprits médiocres condamnent d’ordinaire tout ce qui passe leur portée,*” as La Rochefoucauld says. People who are painfully conscious of the superiority of an individual are glad to discover, if not to invent, a weakness in his character, and this is particularly the case with the men who stand in rivalry with him or have been surpassed or criticized by him.

The statement that “excessiveness belongs to genius” was quoted above. So far as it is plausible it explains the jealousy of the Living Man’s rivals. The professional man lacks passion. Now, the Living Man is full of passion, and this may appear at times in the form of “excessiveness.” But this does not mean that a Living Man can never see two sides of a question; he is usually the only person who can see any side at all with such unclouded vision and intense conviction as to be willing to act upon it. The “moderate” man, the professional man, sees and thinks in terms of formulas which may not fit the facts, and to which the facts themselves have to be fitted. The Living Man sees the facts themselves, discovers tragedy or comedy in them, and gives a powerful expression, in words or deeds, to what he sees; in consequence of this power to see clearly and express vigorously he is alleged to be “extravagant” or “excessive.” The fault is really with the men who can neither see nor express anything at all. Such men can hardly help feeling jealous and resentful, and their enmity may find extraordinary expression.

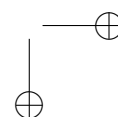
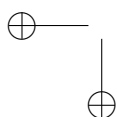


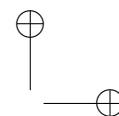
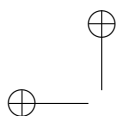


Lincoln, whose mind was one of the directest and whose will was one of the firmest known in history, was accused of “temporizing and hesitating” throughout the Civil War. Similar things were said of Washington. “Between ourselves,” said Lee, his enemy and critic, “a certain great man is most damnably deficient.” Such slanders have been uttered against every great man by those whom he has distanced or dismissed, and when combined with the general resentment of the weak against the masterful afford an adequate explanation of the charges commonly made against Living Men.

Some final quotations. “Because,” said Ruskin, “I have passed my life in almsgiving, not in fortune-hunting. . . because I would rather watch a seagull fly than shoot it, and rather hear a thrush sing than eat it; finally, because I never disobeyed my mother, because I have honoured all women with solemn worship and have been kind even to the unthankful and the evil – therefore, the hacks of English art and literature wag their heads at me, and the poor wretch who pawns the dirty linen of his soul daily for a bottle of sour wine and a cigar talks of ‘the effeminate sentimentality’ of Ruskin.” (*Life*, ii. p. 562.) It should be noted that Ruskin, albeit he was a writer on art, was also one of the most masculine and violent controversialists of his age. “Effeminacy” was the last charge that could be plausibly made against him.

Edgar Allan Poe, though in point of fact he adapted himself well to humdrum duties when they came to him, said that “a man of genius, if not permitted to choose his own subject, will do worse, in letters, than if he had talents none at all. And here how imperatively is he controlled!” Sometimes, too, Poe expressed his belief in a principle of compensation. The quality of industry was “nearly incompatible with genius”; hence “works of genius are few, while mere men of genius are abundant.” Industry must combine with genius to produce a *chef-d’œuvre*. (*Life*, pp. 217–62.)





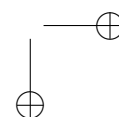
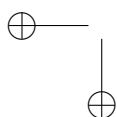
Yet Willis, the editor under whom Poe worked, said: “With the highest admiration for his genius, and a willingness to let it atone for more than ordinary irregularity, we were led by common report to expect a very capricious attention to his duties. . . . Time went on, however, and he was invariably punctual and industrious.” (*Life*, p. 211.)

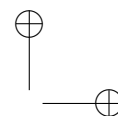
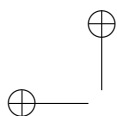
No lack of business ability has been charged against Ibsen and Strauss.

The same note is sounded by Professor Bradley. Discussing the alleged case of Hamlet, he says: “The idea that the gift and the habit of meditative and speculative thought tend to produce irresolution in the affairs of life would be found by no means easy to verify. Can you verify it, for example, in the lives of the philosophers, or again, in the lives of men whom you have personally known to be addicted to such speculation? I cannot. Of course. . . absorption in any intellectual interest, together with withdrawal from affairs, may make a man slow and unskilful in affairs. . . but in all this there is no difference between a physicist, a historian, and a philosopher.” (*Shakespearean Tragedy*, p. 115.)

The finest defence of the Living Man has come from Mr. Bernard Shaw.

Referring to Nordau’s attack on Wagner, he speaks of the absurdity of dismissing as unbusinesslike (“inattentive” is Nordau’s word) “the Paris journalist, the Dresden conductor, the designer and founder of the Bayreuth enterprise, the humorous and practical author of *On Conducting*, and the man who scored and stage-managed the four evenings of *The Niblung’s Ring*. I purposely leave out the composer, the poet, the philosopher, the reformer. . . . There remain the indisputable objective facts of Wagner’s practical professional ability to put Nordau’s diagnosis of Wagner as an amorphous, inattentive person out of the question. If Nordau had one-hundredth part of the truly terrific power of attention which

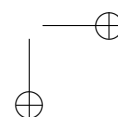
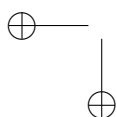


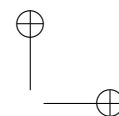
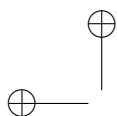


Wagner must have maintained all his life, he would not now be so deplorable an example of the truth of his own saying that the power of attention may be taken as the measure of mental strength.”

And again: “Wagner was discontented with the condition of musical art in Europe. In essay after essay he pointed out with the most elaborate, with the most laborious exactitude, what it was he complained of, and how it might be remedied. He not only showed, in the teeth of the most envenomed opposition from all the dunderheads, pedants, and vested interests in Europe, what the musical drama ought to be as a work of art, but how theatres for its proper performance should be managed – nay, how they should be built, down to the arrangement of the seats and the position of the instruments in the orchestra. And he not only showed this on paper, but he successfully composed the music dramas, built a model theatre, gave the model performances, did the impossible.” (*The Sanity of Art*, pp. 84–98.)

Similarly of William Morris: “William Morris objected to the abominable ugliness of early Victorian decoration and furniture, to the rhymed rhetoric which did for poetry. . . . to kamptulicon stained glass. . . . Well, did he sit down, as Nordau suggests, to rail helplessly at the men who were at all events getting the work of the world done, however inartistically? Not a bit of it: he designed and manufactured [the decorations he wanted, and furnished and decorated] houses with them; he put into public halls and churches tapestries and picture-windows. . . . the books from his Kelmscott Press, printed with type designed by his own hand, are pounced on by collectors like the treasures of our national museums: all this work, remember, involving the successful conducting of a large business establishment and factory.” (*Op. cit.* p. 99.)





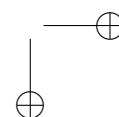
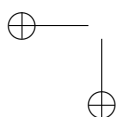
CHAPTER XII
THE ALLEGED ILLITERACY
AND VULGAR NOTORIETY-HUNTING
OF THE LIVING MAN

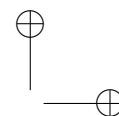
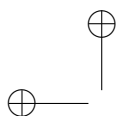
As the Living Man has, in many cases, not gone through the usual professional routine, he is accused of ignorance or illiteracy by the representatives of that routine. Professional men, whose motives are often predominately mercenary, often accuse the Living Man of similar motives, and, when such a charge would be palpably absurd, fall back upon the charge that he is a seeker after notoriety.

The best-known summary of this attitude is contained in the New Testament formula: "How knoweth this man letters, having never learned?" But the formula recurs over and over again wherever Life appears. There is something magical, direct, uncanny in the whole bearing of a Living Man.

"The ex-slave Toussaint L'Ouverture, . . . suddenly raised to power, a victor in the field, adored by his whole race, and hemmed about with enemies, never once lost his head. His courage in the field was equalled by his rare talents in administration; both were excelled by his rare moderation and humanity." (Taylor, *Revolutionary Types*, X.)

The life of Ruskin exemplifies the ways of professional criticism. The charge against the Living Man may be that he lacks, not ability so much as specific training and knowledge. Unaware that "ideas mostly come from outside," Professionalism



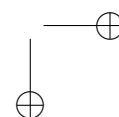
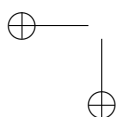


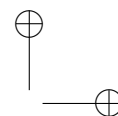
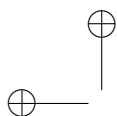
attacks the untrained outsider for his ignorant interference, and quotes *Ne sutor ultra crepidam* ("Let the cobbler stick to his last"). Thus Ruskin, the writer on art, had no right to deal with economics, nor, at a later period, with geology and mineralogy. Whistler described Ruskin as the Slade Professor who was "learned in many matters and of much experience in all save his subject," and as "talking for forty years of what he has never done." Poynter spoke of "Mr. Ruskin's ignorance of the practical side of art." (*Life*, ii. p. 198.)

Ruskin's reply may be called "megalomania" or "common sense" according to the standpoint of the reader; it is the characteristic reply of the Living Man to professional egoism on its defence. "No man oftener than I has had cast in his teeth the favourite adage of the insolent and the feeble – *Ne sutor ultra crepidam*. But it has always been forgotten by the speakers that although the proverb might on some occasions be wisely spoken by an artist to a cobbler, it could never be wisely spoken by a cobbler to an artist."

The second charge is one of selfishness – either mercenariness or notoriety-hunting.

The present book is no defence of socialism. Indeed, the latter system has hitherto contributed but little to the present discussion on Civilization and the Living Man, Mr. Shaw's *Socialism and Superior Brains* being one of the few works of importance on the subject. But the criticism commonly directed against socialism, that unless large financial rewards are promised to inventors and organizers they will not invent and organize, is tragically, comically, and historically untrue, particularly in the case of the former. The whole history of original thought shows the Living Man working, not for money but because the inner creative impulse is too strong to be resisted, and usually dying in poverty while unoriginal men reap the profits and perhaps even the credit for his sacrifices.





The malignant untruthfulness of this charge has already been suggested in Chapter VII. It is the case, however, that even a Living Man must try to exist, though well-established professional men have often appeared to deny this and to see, in the desperate attempts of a genius to keep from starvation, a corrupt motive.

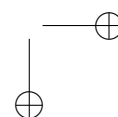
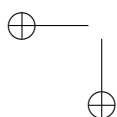
It is notable that both Phidias and Dante were accused of speculation.

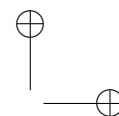
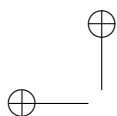
A more modern instance is that of Sir Christopher Wren, one of the few Englishmen who dreamed dreams of making London the handsomest city in the world. The Great Fire supplied the opportunity – which the nation neglected. After being appointed as architect of St. Paul’s, Wren found himself so constantly hampered by the criticisms of the authorities that he was driven to let as few persons as possible see his plans. “Throughout his work he was pursued with a spite and bitterness which is almost incredible. . . . His persecutors arraigned him before Parliament on the charge of delaying the completion of the work from corrupt motives, and got an order passed withholding a moiety of his pay (which throughout the whole time of building was only £200 a year) until the whole should be completed. Finally, in the year 1718, the eighty-sixth of his age and the forty-ninth of his office, Wren’s patent was suspended, and William Benson was appointed to succeed him: Benson’s chief qualification. . . being the favour he enjoyed in high places.” (*Authorized Guide to St. Paul’s Cathedral.*)

As an alternative to the charge of seeking wealth, that of seeking notoriety by his innovations is frequently brought against the Living Man.

Weber brought it against Beethoven *à propos* of the Fourth Symphony.

Millais was accused of “seeking notoriety and advertisement” by his Pre-Raphaelitism.



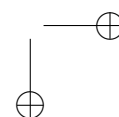
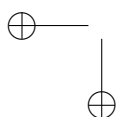


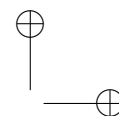
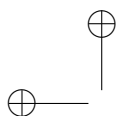
Poe was charged with having deliberately sought the death of his child-wife (whom he passionately loved) in order to “embody her memory in immortal dirges.” (*Life*, p. 281.)

When Krönig and Gauss’s method of painless childbirth began to be heard of, the American medical journals accused the authors of “instituting or endorsing sensational puffs for themselves” and of having shown “an advertising initiative which bade fair to rival Friedman.” In point of fact they did not need or desire exploitation and kept journalists away as far as possible; but they could not prevent grateful mothers from proclaiming the truth, or Hanna Rion from collecting information. (*Twilight Sleep*, p. 220.)

It is true, of course, that Living Men are not wholly indifferent to fame; but it is not fame that generates the creative impulse in them.

Edgar Allan Poe spoke the truth both when he denied and when he asserted that he worked for fame. “I write from a mental necessity – to satisfy my taste and my love of art. Fame forms no motive power with me. What can I care for the judgment of a multitude every individual of which I despise?” . . . “It was false what I said. I love fame, I dote on it.” (*Life*, p. 313.)





CHAPTER XIII

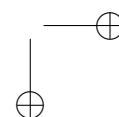
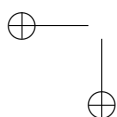
THE ALLEGED UNORIGINALITY OF THE LIVING MAN

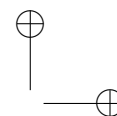
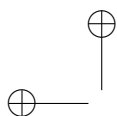
Another common charge, generally made after the Living Man has begun to win a measure of recognition, is that he is not original at all, and may actually be a plagiarist; at any rate, that others have invented or discovered the same thing as he.

This raises questions of great import.

Originality is never absolute; it stands in some relationship to the thought of the age and to the eternal needs of human nature. Consequently, a discovery or invention may be made almost simultaneously by two or more men, or may even have been anticipated centuries before by an earlier artist or investigator.

The duplication, triplication, or multiplication of many discoveries and inventions springs (1) from the fact that, at any given moment in the world's history, certain needs or problems are urgent or becoming urgent, and may thus set original minds at work along definite lines; (2) from the fact that, at this same moment, there is a given mass of accumulated knowledge and technique available to suggest hypotheses, explanations, improvements, or inventions. In short, there are: (1) the same felt needs, (2) the same means to satisfy those needs. It is not surprising, therefore, that in many cases the same solution is reached independently by acute minds.





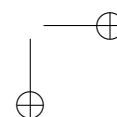
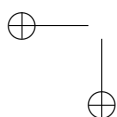
It might be possible on this basis to divide men into distinct groups.

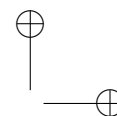
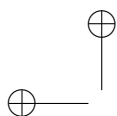
1. The most original are the absolute pioneers – so far as absolute pioneering is possible – those who anticipate, at a considerable distance of time, the more abundant inventions and discoveries that follow decades or centuries later.

The fate of such men is usually a sad one; the world, not having realized the problem or the need which stimulated them, fails to realize the import of the corresponding inventions. Even the belated honour of a monument or statue rarely comes to men of this type.

2. The next most original group consists of those who appear at the “psychological moment” and make almost simultaneous discoveries. The fate of these men depends largely on their physique and longevity; if they live to a good age they may see contempt, ridicule, and animosity die down and give place to adulation. Meanwhile there are probabilities of controversy as to the real “discoverer” of this or that, and rivalry may arise. The situation was well exposed by one of the most fruitful of all inventors: “One’s thoughts seem to be stolen before one speaks them. It looks as if Nature had taken an aversion to monopolies and put the same thing into several heads at once.” (Watt.) Still, men of this type can generally expect a statue at least, and the twentieth part of the salary of a Lord Chancellor.

3. The third group consists of men of mere ability (so far as this is distinguishable from originality), who follow in the steps of the last group and develop certain well-marked sides of their work. The fate of such men is usually fortunate: they come at a time when the world’s mind is made up and the importance of the inventions and discoveries is seen. The persecution of men of Group 1, and the equivocal treatment of men of Group 2 is now compensated for by the assignment of high position and large rewards to Group 3. Statues, though





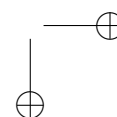
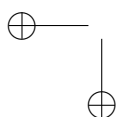
occasionally put up in honour of these men, are not frequent; “they have their reward” – in salaries, positions, and pensions. Statesmen and officials belong almost wholly to this class. They never legislate “in advance of public opinion.”

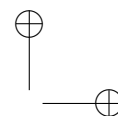
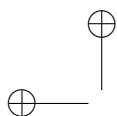
4. A fourth and huge group may be made out of those men who have neither originality nor ability. But even in their case there is always the question whether, with improved social arrangements for the circulation of ideas, vigorous Life might not spring up among them and “all the Lord’s people be prophets” in a small way.

Probably the terms “originality” and “genius” should only be applied to men of Groups 1 and 2. And it is important to ascertain in any given case whether the pioneer work of a man of Group 1 is merely suggestive or whether it extends to a partial or complete mastery of the problem. In the latter case we are dealing with a genius of the first rank; in the former case we are dealing with a man who is not necessarily on a higher level than a man of Group 2. A power of making brilliant suggestions is a clear sign of originality, but is not the only requisite in a man of the highest genius. This is probably what Poe meant by his reference to “industry.”

We can now understand how easily the charge of plagiarism or unoriginality can be made. The critics of the Living Man may point out that his discovery was anticipated centuries before by a man of Group 1, or has been made simultaneously by a contemporary of Group 2. In too many cases a man of Group 3 may even win credit that does not belong to him.

The relations between Cervantes and Lope de Vega (and possibly those between Giorgione and Titian) illustrate the possibilities of tragedy in the situation. “Lope followed every step that Cervantes took in the path of literary fame. . . . Cervantes wrote *Galatea*, a pastoral; Lope wrote *Dorotea*, a pastoral, in close imitation of his novel. Cervantes wrote plays; Lope wrote plays – here, by sheer force of productiveness,





jostling his rival from the field. Cervantes wrote novels; Lope wrote novels. Then Cervantes wrote *Don Quixote*; and here Lope's instinct must have told him there was something he could not copy – which he had therefore better crush.” (Watts *Life*, p. 144.) In fact the position was much the same as that described by Mr. Wells in his account of Trafford and Behrens; an incredibly industrious and suggestible man sucked the brains of an original one, and got the praise that should have been his.

On the other hand, it would be a mistake to overlook the extreme receptivity of many men of genius. They “take suggestion as a cat laps milk,” and work each suggestion up into a structure incredibly greater than the original. Shakespeare was a notable example.

To our list of propositions about the Living Man there might, therefore, be added another: *The Living Man is exceptionally plastic to suggestions from the outside*. This has been implied in Chapter V. But the proposition would have exceptions; Ibsen, *e.g.*, read little.

Plagiarism could be alleged in the following cases: –

Gas lighting was invented in 1803 by Murdock, and six years later by Wintzer.

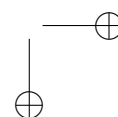
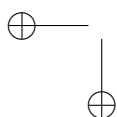
Watt invented, in 1770, a mode of measuring distances by means of a telescope. Eight years later the Society of Arts awarded Green a premium for the same invention.

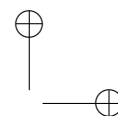
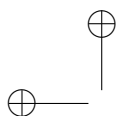
In 1772 Watt invented a prismatic micrometer. In 1777 Dr. Maskelyne presented a similar instrument to the Royal Society.

Watt and Cavendish both discovered, in 1784, the composition of water.

Priestly, Cavendish, and Rutherford were all three discoverers of nitrogen.

The application of the screw propeller to steamships was advocated by several men. James Watt had the idea in a





vague form; but Bramah, Ressel, Trevithick, Swan, Wilson, Pettit Smith, and Ericson were all, in a sense, “inventors” of the screw.

Literature is also full of instances of “plagiarism” which were possibly not instances at all.

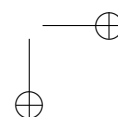
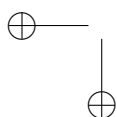
Edgar Allan Poe’s *Hans Pfaall* appeared three weeks before R. A. Locke’s *Moon Hoax*. There are resemblances between Poe’s *William Wilson*, Hawthorne’s *Howe’s Masquerade*, and Calderon’s *El Encapotado*.

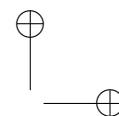
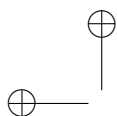
The ease with which charges of plagiarism can be made is apparent. Poe suffered from such charges – and made them himself. “I am charged... unspecifically with being a plagiarist on a very extensive scale. He who accuses another of what all the world knows to be *especially* false is merely rendering the accused a service by calling attention to the converse of the fact.” (*Life*, p. 303.)

Poe claimed that Longfellow’s *Beleagured City* was a copy of his *Haunted Palace*. (It may be said that Tennyson’s *Deserted House*, several years earlier, was also closely similar.) Poe also charged Longfellow with plagiarizing Tennyson’s *Death of the Old Year* in writing *The Midnight Mass for the Dying Year*. Tennyson denied (not very convincingly) that he had ever been influenced by Shelley or Keats.

In some cases the allegation of plagiarism has no foundation except sheer malice. Once again the case of Cervantes is among the worst. Not only was the attempt made by a nameless enemy, possibly Lope de Vega himself, to issue a Second Part of *Don Quixote* that should bring disrepute upon the author of the First, but attempts have been made ever since to try to prove that Cervantes plagiarized his own imitator.

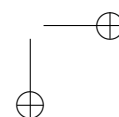
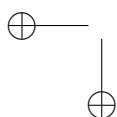
One very interesting and very tragic fact is that the originality of the Living Man may be its own enemy. Watt’s “very inventiveness to some extent proved a hindrance: for

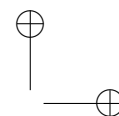
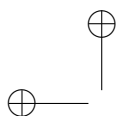




new expedients were perpetually occurring to him, which he thought would be improvements, and which he, by turns, endeavoured to introduce. Some of these proved fruitless and all of them occasioned delay.” The results of this are much the same as those of undetected plagiarism: the Living Man is deprived of the credit of his work owing to the very might of the inventive spirit at work in the world – in this case in himself.

One of the weapons employed quite recently to discredit Krönig and Gauss’s method of “painless childbirth” was to insinuate that it was an obsolete and discarded method, or at best one that was already in use. The *Journal of the American Medical Association* accused Hanna Rion of pretending to discover a new method which, “while not entirely obsolete, has been practically discarded; . . . still, thousands of physicians in the United States . . . have unostentatiously practised it for at least a decade.” The two statements do not hang together; probably the word “unostentatiously” indicates that the method was used when patients were willing to pay well but was never mentioned to poorer ones, and Hanna Rion’s offence was that she wished the poorer ones to be acquainted with it. She remarks: “The most effective surface weapon which can be brought to bear on anything is to say, ‘I have tried it and it has failed.’ But we have a right to ask, ‘How did you try it?’ . . . Dr. Green reports that unless the drug is used with great care it may cause unfavourable or dangerous results. . . . But if a medical procedure is to be shunned merely because it demands great care on the part of the operator, then all major operations should be avoided.” (*Twilight Sleep*, pp. 207–9.)





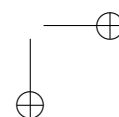
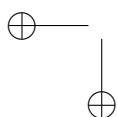
CHAPTER XIV THE ALLEGED IMMORALITY OF THE LIVING MAN

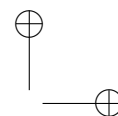
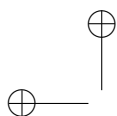
The vilest resource of Professionalism is to attack openly or by insinuation the moral character of the Living Man.

“If,” said Ruskin, halfway through his career, “you hear people say I am utterly hard and cold depend upon it is untrue. . . . You constantly hear a great many people saying I am very bad.” (*Life*, i. p. 490.)

But the attack does not often stop at the allegation of “hardness” and “coldness.” An opposite fault is commonly alleged. The Living Man has been seen drunk or he has loose relations with women.

It is not always the case that charges of this kind are quite gratuitous fabrications in the sense of being devoid of the faintest show of plausibility. Malignant egoism, though capable of going so far as this, has not often the courage, the lie outright being a dangerous weapon; further, even the malignant egoist has his point of honour – otherwise we should call him rascal or villain, not egoist. His crime is a lustful acceptance of evil gossip, a vindictive joy in observing circumstances which can be interpreted in an unfavourable sense, a refusal to investigate because investigation would probably mean refutation, and a willingness to pass hinted suspicions on.





Again, it is not unlikely that the pioneer himself has the qualities of a pioneer's character. A sensualist, of course, he is not; he is the last man to be a sensualist, for he has his all-engrossing life work, which leaves him small time and still less taste for dissipations. But, in contrast with the egoist whose quality is Death, the pioneer is a Live Man. His vitality, and with that his sympathy and imagination, is his danger. Mr. Wells, in the passage quoted above from *Marriage*, puts the case too strongly, yet with a certain measure of truth; the private lives of great geniuses have not been "scandalous," but they have rarely been rigidly proper.

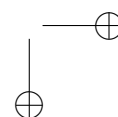
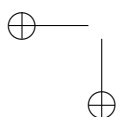
Shakespeare married in a hurry; Cervantes had an illegitimate daughter; Molière lived with the Béjarts.

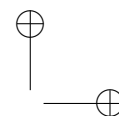
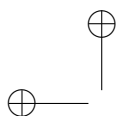
The Living Man cannot discover in a rule of conduct or a mode of behaviour the fetishistic sacredness attributed to it by Dead Men, and he frequently admits or proclaims as much.

Rembrandt was no immoral man and Hendrikje was no immoral woman, but Rembrandt was more concerned with the business of his life than with conciliating the Protestant rigorists of the Netherlands and, by doing so, living in a domestic desert. Much the same can be said of Wagner. His life was one long struggle on behalf of certain ideas of art and society; his first wife was unable to understand these ideas and was an obstacle to their realization.

Further, in those cases when the Living Man stands face to face with the sinner he finds it far easier to summon up forgiveness than censoriousness. The following is from Wells's *Marriage*: –

Then came Remington's startling elopement with Isabel Rivers, the writer. . . . Trafford felt none of that rage and forced and jealous contempt for the delinquents. . . which is common in the ill-regulated, virtuous mind. Indeed, he was far more sympathetic with than hostile to the offenders. He had brains and imagination to appreciate the grim pathos of a process that



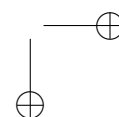
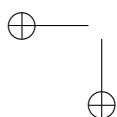


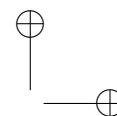
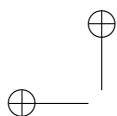
begins as a hopeful quest, full of the suggestion of noble possibilities, full of the craving for missed intensities of fellowship and realization, that loiters involuntarily towards beauties and delights, and ends at last too often, after the gratification of an appetite, in artificially hideous exposures and the paltry misrepresentations of the timidly well-behaved vile. (p. 393.)

All down the ages the accusation of immorality has been hurled against the heterodox, and particularly against the active heretic and schismatic. Luther's marriage with a nun is sometimes suggested as a cause, not a result, of his change of views. Henry VIII's passion for Anne Boleyn – not his and the nation's desire for a legitimate prince because of the memory of the Wars of the Roses and the serious imminence of a Scottish succession – is almost invariably given as the cause of the English Reformation. The compliment is frequently returned by Protestants in the form of insinuations against the morals of their opponents. Constantly, indeed, people have tended to identify good morals with the special views which they themselves hold,* and it is thus not surprising that the Living Man, who is generally a complete mystery to them, comes in for a large share of slander. He must be dangerous because they cannot understand him. Sometimes, of course, he gives his critics no chance, by the deeds of his life, to substantiate their insinuations. It is only just to say that in these cases they are not usually at a loss. They can insinuate even then.

Many absurd things were said during 1914 as to Nietzsche's teaching and as to its influence upon German thought, and a few people seized the opportunity to attack the personality of the dead philosopher.

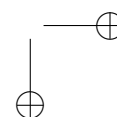
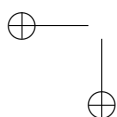
*At the moment of writing nothing is heard about the immorality of Paris, much about that of Berlin. Nor do our clergy remind us that the French schools are "secular," the German schools "religious."

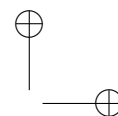
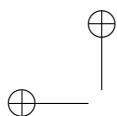




In the pages of the *Daily News* there appeared a letter signed “Frederick Rogers” in which Nietzsche and Schopenhauer were described as “decadents,” and the fact that Nietzsche’s mind gave way towards the end was eagerly trumpeted forth. (That Ruskin’s mind gave way in exactly the same way is not mentioned.) And then came the statement that “the decadents” (only two of whom had been mentioned) “were often men of despicable character. Schopenhauer was.” The implication – not the assertion – was that Nietzsche, too, was “despicable.”

It is only necessary to say that Nietzsche in his private life was one of the gentlest and most disinterested of men, and that his most intimate friends assert that he *never once had any personal relations with women*.





CHAPTER XV

THE SORROWS OF THE LIVING MAN

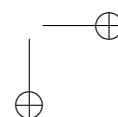
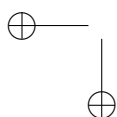
The Living Man has sorrows that differ from those which ordinarily worry the Professional Man. In the first place, there may be something of agony in the creative or investigatory process itself, though there is compensation for this agony in the occasional joy of achievement. There may, in the second place, be despair at his failure to reach his ideal or at his temporary loss of inner power. In the third place, his despair may be enormously aggravated if he get no timely recognition from his contemporaries or is starved, slandered, or persecuted by them.

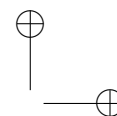
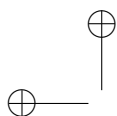
The parallel between the creation of new thoughts and the creation of new human beings is so close as to be uncanny. It will not be worked out here; the point is that mental birth, like physical birth, is accompanied by pangs and followed by joy.

In Ethel Sidgwick's *Promise* occurs this passage *à propos* of Beethoven's creative pangs: –

“It’s awful,” Philip said resentfully. “I say, was it worth it? . . . It is for us, of course – but was it for him? No, poor soul, not then. Nothing in life is worth such suffering. Those great ones do not win their crown, unless. . . suffering is a crown. They are themselves the crown, to us, Their immortality is ours. When the time comes for them to wear it, they have already passed to other things.” (p. 49.)

And this of the young hero of the book itself: –





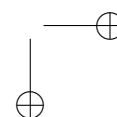
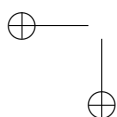
When the sky was full again, the strong, painful ideas – necessary to the completion of that music – might come back. He did not want them much – he dreaded them rather – but no doubt they would come. The audacity almost appalled M. Lemaure, to find oneself at thirteen on these unknown seas of pain. Why could not he be, at all events *now and then*, like other boys? (pp. 328–9, 404.)

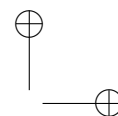
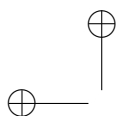
Chopin's creative processes were often agonizing to witness. Hugo Wolf in three months composed fifty-three *Lieder* to the words of Möricke. He composed them "in a state of exalted joy and almost fright." Sometimes the inspiration wholly failed. Wolf said: "Heaven gives a man complete genius or no genius at all. Hell has given me everything by halves." Berlioz used to say that nothing would remain of his work, that he had deceived himself, and that he would like to burn his scores. (Rolland, *Musicians*, p. 91.) Wagner said: "In my inmost heart I know I am a bungler and an absolute failure." (Rolland, p. 91.) When composing his *Tetralogy* he often doubted whether he ought not to abandon art and become a healthy, normal man. Michelangelo in 1509 said, relative to his work in the Sistine Chapel: "I am wasting my time to no purpose."

Ruskin's life was full of the anguish that accompanies creation. "I seem born to conceive what I cannot execute, recommend what I cannot obtain, and mourn over what I cannot save." (1848.) His contemporaries did not make things easier for him. He spoke of "the bitterness with which I feel the separation between myself and the people round me." (*Life*, ii. p. 324.)

The effect of his disappointments and persecutions upon the Living Man varies according to their intensity and to his own quality of character.

There may be periods of positive despair. "Of all things in life," said Watt during one of these periods, "there is nothing more foolish than inventing." (*Life*, p. 115.) At an earlier



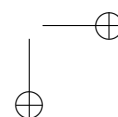
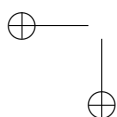


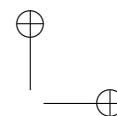
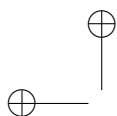
period, looking back upon thirty-five years of life, he felt he had “hardly yet done thirty-five pence worth of good in the world”; and then came the *ich kann nicht anders* of genius: “I cannot help it.” (p. 116.)

Father Tyrrell uttered similar sentiments: “I often and often think of the nice easy Farm-Street-Confessor, lady’s lap-dog kind of life I should have led at the price of a little indifference, and could probably go back to if I were N or N. I wish to Heaven I could see my way to it. But I simply can’t.” There was small joy in the new work: “All the energy of these thirty years was derived from a single governing end, faith, hope, desire. Remove the keystone and the arch is in fragments. A man can only love once, and my love took that form. One still plays up to one’s partners in the game, but with what heart?” “I bear on my shoulders all the shame and wickedness of the Roman Church. . . and I would not feel otherwise, though at times I hang my head and pray for death.” . . . “If I had a fanatic’s belief in myself as an instrument of a wire-pulling Deity, I might face [the alternative]. Two visions of ‘comfort’ seduce me, spiritual and temporal, the altar and the arm-chair; equally illusory, no doubt, yet where is reality? and is it not a choice of dreams? If one could be firmly anything, even a pig, it were better than this.” (*Auto.*, ii. pp. 347, 283, 311, 415.)

And Ibsen: “When I think how slow and heavy and dull the general intelligence is at home. . . a deep despondency comes over me, and it often seems to me that I might just as well end my literary activity.” (Gosse, *Ibsen*, p. 166.)

The Book of the prophet Jeremiah is a poignant and personal record of a Living Man’s struggle to obey the inner impulse that drove him to utterances of an unpopular kind. Often he tried to be silent, but the inner impulse was too strong: —





Woe is me, my mother, that thou hast born me a man of strife
and a man of contention to the whole earth. . . . Every one doth
curse me. . . . O Lord, Thou knowest: remember me, and visit
me, and revenge me of my persecutors; . . . know that for Thy
sake I have suffered rebuke. Thy words were found and I did
eat them.

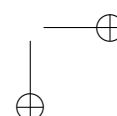
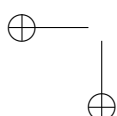
And then comes the doubt and despair: –

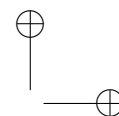
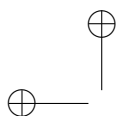
Wilt Thou be altogether unto me as a liar, and as waters that
fail? . . . Behold, they say unto me, Where is the word of the
Lord? let it come now. . . . Thou Lord knowest that which came
out of my lips was right before Thee. Be not a terror unto me.

Deeper and deeper: –

O Lord, Thou hast deceived [enticed] me, and I was deceived:
Thou art stronger than I, and hast prevailed: I am in derision
daily, every one mocketh me. . . . Then I said, I will not make
mention of Him, nor speak any more in His name. But His word
was in my heart as a burning fire shut up in my bones, and I
was weary with forbearing, and I could not stay. . . . Cursed be
the day wherein I was born. . . . Wherefore came I forth out of
the womb to see labour and sorrow?

Our Lombroso, working over facts like these, announces
that “melancholia” is one of the stigmata of genius and
presumably pathological. “The tendency to melancholia is
common to the majority of thinkers and depends on their
hyperæsthesia.” (p. 42.) He specifies Goethe, Burns, Schiller,
Flaubert, Leopardi, and others, and appends another list –
“almost endless” – of great men whose melancholy has even
led them to suicide. On examination, however, the list is not
so very formidable; and even if it were, the question would
still remain whether a great man committed suicide because
he was mad or because his contemporaries were fools who
never appreciated and employed him aright.





CHAPTER XVI

THE REACTIONS OF THE LIVING MAN

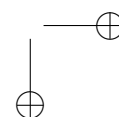
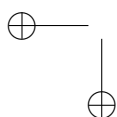
To the treatment which he commonly receives from his contemporaries the Living Man may react in several ways. (1) He may proclaim, more and more “egotistically” and “offensively,” the purity of his motives, and the value, uniqueness, and authoritativeness of his mission; (2) he may crave passionately for sympathy and recognition; (3) he may challenge comparisons between his work and that of others more belauded; (4) he may turn aside in contempt from the men around him and stake his hopes upon the factor of futurity discussed in the next chapter.

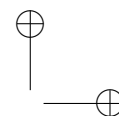
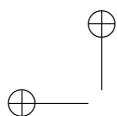
The first of the reactions, already discussed (Chapter III), may be considered here in connection with the second.

Washington replied to his critics: “A character to lose, an estate to forfeit, the inestimable blessings of liberty at stake, and a life devoted, must be my excuse.”

Poe swore that “with the exception of occasional follies and excesses which I bitterly lament but to which I have been driven by intolerable sorrow, and which are hourly committed by others without attracting any notice whatever, I can call to mind no act of my life which could bring a blush to my cheek. If I have erred at all it has been on the... Quixotic side.” (*Life*, p. 375.)

Ruskin’s self-defence is eloquent and famous: “Whether I am spared to put into act anything here (in *Arrows of the*





Chace) designed for my country's help, or am shielded by death from the sight of her remediless sorrow, I have already done for her as much service as she has will to receive, by laying before her facts vital to her power, in words of which not one has been warped by interest nor weakened by fear, and which are as pure from selfish passion as if they were spoken already out of another world." (*Life*, ii. p. 385.)

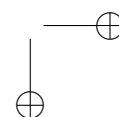
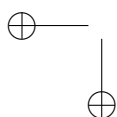
The *naïveté* of Lombroso is astonishing. He quotes Felix Pater that certain undoubtedly mad people "betrayed their infirmity by (among other ways) a curious seeking for praise." (p. 2.)

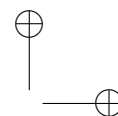
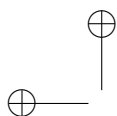
It is indeed "curious" that almost all people, mad or not, have this passion; but it would be especially "curious" if men of genius, whose usual fate, as Lombroso admits, has been to be denied "not only fame... but even the means of subsistence" (p. ix.), should not passionately desire a little sympathetic recognition. In another passage Lombroso remarks that "any one who has had the rare fortune to live with men of genius is soon struck by the facility with which they misinterpret the acts of others, believe themselves persecuted, and find everywhere profound and infinite reasons for grief and melancholy." (p. 30.) But if, in point of fact, they are commonly persecuted, or at least misunderstood, would not apathy or cheerfulness be absurd?

Ruskin wrote to Rossetti: —

"The thing I have never been able to get... except from — understanding. I am nearly sick of being loved — as of being hated — for my lovers understand me as little as my haters. I had rather, in fact, be disliked by a man who somewhat understood me than much loved by a man who understood nothing of me." (*Life*, i. pp. 503–4).

That the Living Man is one-sided, only capable of achievement in one specific direction, is, as we have seen, a common charge against him. He is sometimes goaded by it into throw-





ing out challenges in words or acts. An interesting case is that of Hogarth. Persistently accused of having only one style and of being incapable of painting “classical” pictures, he produced *Sigismonda* (National Gallery) in order to rebut the accusation.

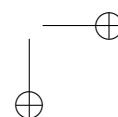
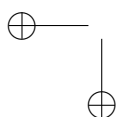
Such challenges are generally not worth making; the men challenged are not in the least conciliated by them; their malignity, originally aroused by the Living Man’s greatness, is not likely to be placated by a demonstration that their own judgment was erroneous. Still, upon less prejudiced people the demonstration may have some influence, and the question for the Living Man is whether such a turning aside from his real work is worth while. Usually it is not.

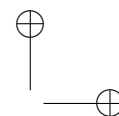
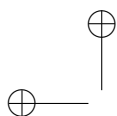
The fourth attitude has been summed up by the proudest of all the great poets in more phrases than one. Dante’s “Let the people talk” (*lascia dir le genti*; *Purg.*, Canto 5), and “Speak not of them, but look and pass them by” (*non ragionam di lor ma guarda e passa*; *Inf.*, Canto 3) represent, doubtless, Dante’s own feelings for the crowd of his contemporaries who not only refused to recognize him as the world’s sixth greatest poet (*sesto fra cotanto senno*), but banished him from Florence for, of all offences, corruption!

Schopenhauer said cheerily: “If I could only satisfy my desire to look upon this race of toads and vipers as my equals, it would be a consolation to me.”

Turner, thanking the boy Ruskin for his appreciation in 1836, said: “I never move in these matters [of replying to criticism]; they are of no import save mischief.”

Saint-Saens is reputed to have said: “I take very little notice of either praise or censure... because in doing my work and fulfilling the function of my nature... I have no need to trouble myself with other people’s views.” (Rolland, *Musicians*, p. 98.)





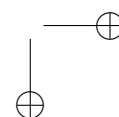
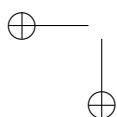
Wordsworth, when his critics were doing their worst, said: “My ears are stone dead to this idle buzz, and my flesh as insensible as iron to these petty stings.” He had just insisted that every great and original mind “must himself create the taste by which he is to be relished.”

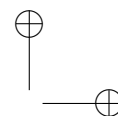
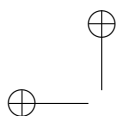
Edgar Allan Poe sometimes adopted a similar policy. “We [Poe] knew very well that, among a certain clique of the Frogpondians [Bostonians] there existed a predetermination to abuse us under *any* circumstances.... We knew that were we to compose for them a *Paradise Lost* they would pronounce it an indifferent poem. It would have been very weak in us, then, to put ourselves to the trouble of attempting to please these people.” (*Life*, p. 273.)

Ibsen “never refuted a calumny, never corrected a story.”

There is a still more recent example: –

“Certainly our rôle must be that of Christ before Herod – ignoring the existence of these men, never being seduced into a reply or an argument.” (Tyrrell, *Auto.*, ii. p. 265.)





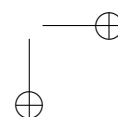
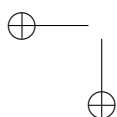
CHAPTER XVII

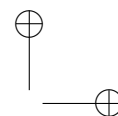
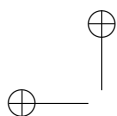
THE LIVING MAN'S APPEAL TO FUTURITY

The Living Man often seeks for a refuge from his despair in the thought that after his death his ideas will be operating on men's minds, and his achievements be appreciated aright. He may assert this in confident and apparently arrogant words.

Without confidence in his ultimate vindication, without confidence in the "survival value" of his work, the Living Man would be of all men the most miserable. Deprived of the ordinary kinds of success, which, indeed, he does not usually covet, he would be faced by a world whose indifference or hostility would be almost exactly proportioned to the originality of his ideas; he would thus be a failure in the one thing for which he cared without gaining any of the things for which other people care. If in these circumstances he remained uninformed of the very similar fate that has befallen other pioneers, he would inevitably lose heart and fly to suicide. Such a depth of despair as this has undoubtedly been sounded by some men. They followed an inner light, and it led them to disaster.

If, however, the Living Man be acquainted with the history of ideas and the fate of previous pioneers, he will find some grounds of consolation. This consolation may take two forms. He may, in the first place, realize that his ideas have a chance of ultimate acceptance; in the second place, he may feel a kind of fellowship with all pioneers.





Sometimes there are friends who point the facts out. Sir John McNeill wrote to Miss Florence Nightingale when she was suffering from official opposition: "It does not signify much what Lord Panmure thinks or proposes or objects to. You have set up a landmark which neither he nor any other man or body of men can remove. Permanent progress has been made... and your ideas and plans will be pirated and claimed as their own by men who now disparage them." (*Life*, i. p. 844.)

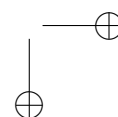
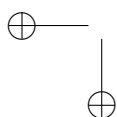
But more often the Living Man has so few friends who recognize his quality that he has to find the consolation for himself. History supplies this consolation in abundance.

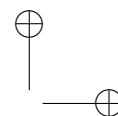
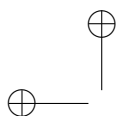
Seven Grecian cities vied for Homer dead,
Through which the living Homer begged his bread.

Don Quixote and *The Pilgrim's Progress* were both "born in a gaol," and in the case of Cervantes Homer's fate was repeated, with differences. No one knows where his bones lie. Sauvage, one of the men who invented the screw propeller, never saw it in action except from the prison where he was confined for debt. Nor did Offenbach ever hear a public performance of his one great opera, *Tales of Hoffmann*.

At the funeral of Hugo Wolf: "The Austrian State, the town of Vienna, his native town of Windischgratz, the Conservatoire that had expelled him, the Gesellschaft der Musikfreunde, which had been so long unfriendly to his works, the Opera that had been closed to him, the singers that had scorned him, the cities that had scoffed at him – they were all there." (Rolland, *Musicians*, p. 190.)

Sometimes the note of appeal to futurity becomes challenging and strident, and though in these circumstances the withers of the professional man may be unwrung, he may occasionally wince. It is hardly fair to quote the following as a tragic example, for Darwin was a wealthy man whose





researches only cost him brain effort, not martyrdom, while Adam Sidgwick had himself in his days done good scientific work; still, the episode though not tragic, is symbolic.

On the publication of *The Origin of Species* Sidgwick wrote to Darwin: "I greatly dislike the concluding chapter. . . for the tone of triumphant confidence in which you appeal to the rising generation. . . and prophesy of things not yet in the womb of time nor (if we are to trust the accumulated experience of human sense and the inferences of its logic) ever likely to be found anywhere but in the fertile womb of man's imagination." (*Life of Darwin*, p. 217.)

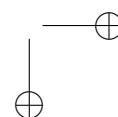
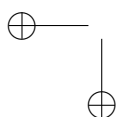
Thus the facts of the case do not always remain unknown to the Living Man, and he may draw a pathetic, a cynical, or a triumphant consolation from them. He may even die happy in the sweet consciousness that his cause is bound to triumph in the end.

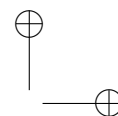
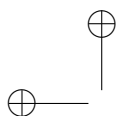
The last words of Cavour were, "*La cosa va.*" ("The thing goes on.")

Ruskin at the height of his unpopularity confessed: "Twenty years hence, if I live, I should like to be able to refer to these [letters to *The Times*] and say, 'I told you so, and now you are beginning to find it out.'" (*Life*, i. p. 276.) So, too, when his articles *Unto This Last* had been stopped he still had faith in the ultimate vindication of his views. Published in book form, *Unto This Last* sold only slowly, and hindered the sale of his other books. Yet in 1906 the Labour M.P.'s declared that this book had influenced them more than any other.

Berlioz, who found his native country increasingly unappreciative as the years went on, said: "My musical career would finish very pleasantly if only I could live for a hundred and forty years." (Rolland, *Musicians*, p. 64).

"If our suggestions are truthful, then, 'after many days' shall they be understood as truth, even though found in





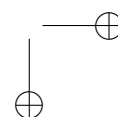
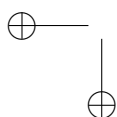
contradiction of all that has been hitherto so understood. . . . *What I here propound is true* – therefore it cannot die – or if by any means it be now trodden down so that it die, it will rise again to the Life Everlasting.” (Poe, *Life*, pp. 170, 355.)

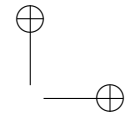
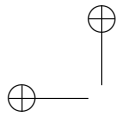
St. Just, the “Prince of the Terror,” had one single personal ambition, *viz.* “that the memory of a lover of humanity might one day be held dear.” His impersonal ambition was expressed in the words, “*Mourir n’est rien, pourvu que la Révolution triomphe.*”

Father Tyrrell wrote: “I could live, and work, and suffer for humanity only on the supposition that humanity is eternal in some way; and that when the earth is shrivelled up it will still matter what men have done and how they have lived. . . . Strange and lonely! till you suddenly wake up and find yourself ‘compassed with a great cloud of witnesses,’ with the Christs of every time and place; and following in the oldest and most beaten of tracks.” (*Auto.* ii. pp. 350, 256.)

But the Living Man who realizes that there are foolish fashions in all things may not feel exuberant even after he has realized that “his day has not yet come,” and will probably come after his death. His most original ideas will experience the fate of travelling “from paradox to platitude” (G. Wallas) and become anonymous. But he can perhaps console himself that platitudes are constantly seen in new lights, that ideas receive ever new incarnations. After all, the function of the Living Man is not necessarily to invent brand new ideas; it may be to keep old ideas from getting loose from their moorings in firm reality and from drifting into the measureless though stagnant ocean of pedantry.

Finally, it may be remarked that the Living Man, though “disinterested” in a sense that the professional man is not, is commonly ambitious. Milton admitted that ambition was “the last infirmity of noble mind,” and that in his own case he had planned to “leave something so written to after-times as

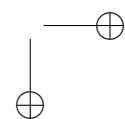
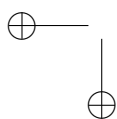


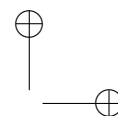
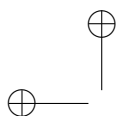


they should not willingly let it die.” But the interest in the future may have a different history; it may be a by-product rather than a product. Ambition may at first turn towards the present; the Kingdom of Art, or the Kingdom of God, has *actually come*; but as the forces of opposition gather round and the hopes of the great Artist or the Living Man die down, his gaze may loosen from the present and fasten more and more intently upon scenes in which he himself will never participate, except as an influence or a memory. *Au-dessus l’humanité marche toujours.*

To make undying music in the world,
Breathing a beauteous order that controls
With growing sway the growing life of man,
 This is life to come,
Which martyred men have made more glorious
For those who strive to follow.
 May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardour, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible,
Whose music is the gladness of the world.

(George Eliot, *O may I join.*)



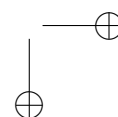
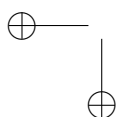


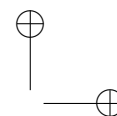
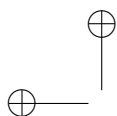
CONCLUSION

The book which most considerably influenced me in connection with the preceding chapters was Mr. Shaw's *Sanity of Art*. And it says much for Mr. Shaw's own "sanity" that, after tearing Max Nordau's special pleadings to pieces, he goes on to admit that "neither the pleadings nor the criticism dispose of the main question as to how far genius is a morbid symptom."

"I should rather like Dr. Nordau to try again; for I do not see how any observant student of genius from the life can deny that the arts have their criminals and lunatics as well as their sane and honest men (they are more or less the same men too, just as our ordinary criminals are in the dock by the accident of a single transaction, and not by a difference in nature between them and the judge and jury), and that the notion that the great poet and artist can do no wrong is as mischievously erroneous as the notion that the King can do no wrong, or that the Pope is infallible, or that the power which created all three did not do its own best for them."

"I know no harder practical question than how much selfishness one ought to stand from a gifted person for the sake of his gifts or on the chance of his being right in the long run. The Superman will certainly come like a thief in the night, and be shot at accordingly; but we cannot leave our property wholly undefended on that account. On the other hand, we cannot ask the Superman simply to add a higher set of virtues to current respectable morals; for he is undoubtedly going to empty a good deal of respectable morality out like so





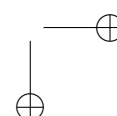
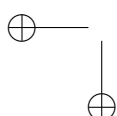
much dirty water, and replace it by new and strange customs, shedding old obligations and accepting new and heavier ones. Every step of his progress must horrify conventional people; and if it were possible for even the most superior man to march ahead all the time, every pioneer of the march towards the Superman would be crucified.”

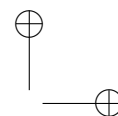
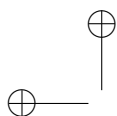
He concludes that “if Dr. Nordau would make a serious attempt to show us exactly where we are in this matter by ascertaining the real stigmata of genius, so that we may know whom to crucify and whom to put above the law, he would place civilization under an obligation.”

Obviously the preceding chapters have not supplied the necessary list of stigmata; they have supplied, at most, a series of warnings against the rash and hasty “crucifixion” of eccentric men. The fact that the Living Man is often cast off by his relatives does not mean that every man cast off by his relatives is a Living Man. The fact that So-and-So believes in the immortality of his own productions does not mean that those productions are immortal.

The truth is that the bad record of the world in respect of the reception of original ideas has at last produced its inevitable result. Young men who may or may not possess genuine originality are enrolling themselves blatantly under the banner of some “futurism” or other.

In an article on Marinetti, the “futurist” painter, Mr. Wyndham Lewis complains that dead men – the great geniuses of the past – still rule over us from their graves; they still “stalk or scurry about in the Present, tripping up the living, mysteriously congesting the traffic, confusing values in art and manners. . . . The Past is composed of a brilliant cohort of mortals who determined not to die but to remain on this earth. Every new generation finds this ‘fine *fleur*’ of mankind in possession of the land. . . in museums, churches, and libraries. . . . Michelangelo is at the present moment living over



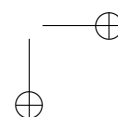
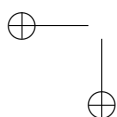


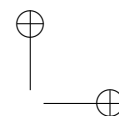
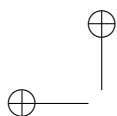
again in Italy. So is Dante. Their death was a canard merely; rather like Zuloaga's telegram to Buenos Ayres (where he was holding an exhibition with little success) saying he was dead; all his paintings immediately were bought. A great artist's... public decease, were it not always a physiological fact, would have to be regarded as a trick. It is the signal for the pure explosion of his appalling vitality."

It is indeed true that a Living Man is generally too close to his own generation to be appreciated aright. As this lesson sinks into his consciousness he begins, as we saw above, to think less and less of immediate possibilities: "The great artist is compelled... by knowledge of the fact that he cannot exercise a full influence while still alive, to conspire against the future and begin thinking of posterity and his 'after-life' on earth. He develops into a bitter and meddling ghost. He knows his best life will begin at his fleshly demise, and he works accordingly, with the sinister determination not to be done out of complete and triumphant existence, but to get it at the expense of the next generation."

So far Mr. Wyndham Lewis, *à propos* of Signor Marinetti.

Samuel Butler (of *Erewhon* not of *Hudibras* fame) used exactly similar language, and asserted that he personally preferred fame after his death to popularity before. Mr. Bernard Shaw adopts, in his own case, a different but equally understandable policy; instead of waiting for posthumous praise he proclaims the fact, while safely alive, that he is a "genius." Such assertions are offensive to the conventional and professional-minded man, who, though touchy and amazingly conceited, does not express himself in exactly such ways; but he needs to be reminded that the world which has made so many mistakes has now to pay the penalty. We may roundly deny the "genius" of Butler or Shaw; but, unfortunately, the genius of Cervantes, Keats, Wagner, and thousands more was also denied in their time.

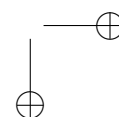
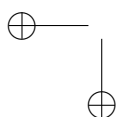


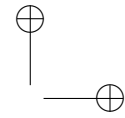
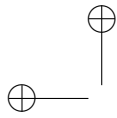


Still, we must never forget that the failure of the world to appreciate with promptness the original thinkers and workers of the past is no proof that every thinker and worker who is not appreciated is an original one. Every “futurist” in art is not a Michelangelo; every libertine in morals is not a prophet who sees more deeply than the pharisees around. The appeal to the future by the supposed genius may fail, for the future may condemn him to a dungeon of oblivion instead of placing him on a pinnacle of fame. In fact, the cult of “futurism” may easily become a new form of conventionality or fashion-following, as proud, blind, and cruel as Professionalism at its worst. But though that danger is quite serious in a few walks of life it is hardly so on a large scale, and it is always liable to be contradicted by a new form of “futurism,” that which harks back to the past and feels quite proud of itself for being “old-fashioned.”

But the genuine stigmata of genius, what are they? The answer is that we do not yet know. In Indian plays, like *Sakuntala*, the boy-hero or divine child carries royal marks on his body. Unfortunately, the Superman carries no such-means of identification. “An elfishness that, on examination, is found to be common sense” is the nearest I can get to a description of his marks. Yet a better answer must be found by our scientists if modern civilization is to last. The exaggerated reverence which we pay to tame mediocrity, our fearsome hatred of exceptionality and ideas, will hardly subsist for long if we study the serious problems raised by the record of Professionalism.

At the moment when my own mind was full of this theme I heard Dr. Lionel Taylor state what he believed to be one of the stigmata of genius. He had found it described in Lowell’s poem, *An Incident in a Railroad Car*, and it amounted to what we may call “thrillingness” – an improvement, perhaps, on my “elfishness.” The Living Man “thrills” people, thrills





them in different ways, makes the more genuine among them feel that, despite appearances, the world scheme is a wonderful one, tragic perhaps, but infinitely romantic at the same time; while less genuine men – those in whom Life is becoming extinct – tremble at him in impotent apprehension and rage, scarce knowing why.

Lowell tells us that the Living Man “thrills” other genuine men because he puts into astonishing words or forms vague aspirations which had hitherto been without expression.

All thoughts that mould the age begin
Deep down within the primitive soul;
And from the many slowly upward win,
To one who grasps the whole:

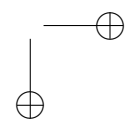
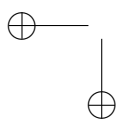
In his wide brain the feeling deep
That struggled on the many's tongue
Swells to a tide of thought, whose surges leap
O'er the weak thrones of wrong.

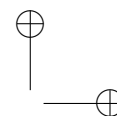
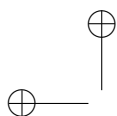
All thought begins in feeling – wide
In the great mass its base is hid.
And narrowing up to thought, stands glorified,
A moveless pyramid. . . .

God wills, man hopes: in common souls
Hope is but vague and undefined,
Till from the poet's tongue the message rolls,
A blessing to his kind. . . .

He who doth this, in verse or prose,
May be forgotten in his day,
But surely shall be crowned at last with those
Who live and speak for aye.

Does the creative process descend from above (from the clear consciousness of a few thinkers) or ascend from below (from “deep down within the primitive soul”)? It seems to me





to matter very little which view we take so long as we admit, in theory, that in the mind of a Living Man the process finally “swells to a tide of thought,” and if, in practice, we take care that, when we find our souls burning or thrilling within us at the words or work of some other soul, we do not despise the eerie monitor.

And now I come to, and conclude with, a couple of astonishing discoveries – discoveries, that is, for me. Some theologian may have made them before, but, if so, he has failed to do them justice.

The first discovery is that almost the entire list of stigmata described above belonged to Jesus. He was, therefore, a Living Man in two senses: (1) he was one of the long succession of Lights of the World: (2) he actually lived; he was no myth.

Every chapter that precedes, with the doubtful exception of some two or three, could be summed up in a New Testament phrase.

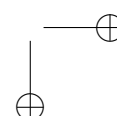
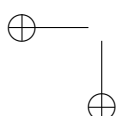
Things hidden from the wise and prudent had been revealed unto babes, yet the babe spake as one having authority, and saved others, though himself he “could not save.”

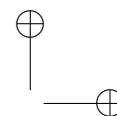
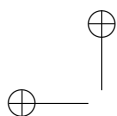
Testifying that a prophet was not without honour save in his own country, that a man’s foes were often they of his own household, Jesus endured the accusations of lunacy or possession by a devil, of illiteracy, and of receiving sinners and eating with them.

He reacted to opposition by refusing to cast pearls before swine, by answering, on certain great occasions, never a word, and by finally fixing his hopes on futurity.

And now for my second discovery.

“Criticism,” says Mr. Bernard Shaw, “may be pardoned for every mistake except that of not knowing a man of rank [in literature, morals, etc.] when it sees one.” (*Dramatic Opinions*, ii. p. 157.)



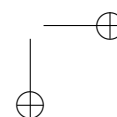
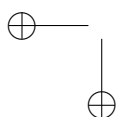


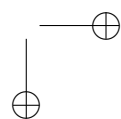
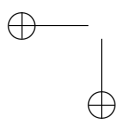
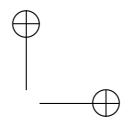
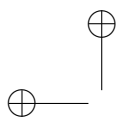
Will it be believed that this became the chief message of Jesus; that nineteen hundred years ago he, too, was engrossed in the double problem of professional prejudice and the signs or stigmata of genius? Will it be believed that only one sign, he declared, was ever accorded to mankind, and the sign was an *absence of sign*, that great men appeared on the earth bearing no infallible outer marks at all and working no miracles, and that these men, so handicapped, had to be accepted or rejected on their sheer merits by the wisdom or folly of their contemporaries?

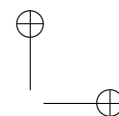
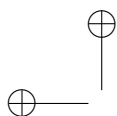
Such was the “sign of the prophet Jonah”; to demand any other was to confess one’s affinity with an “evil and adulterous generation.”

And the sin which Mr. Shaw declares to be “unpardonable” – the sin of “not knowing a man of rank” when he appears – was much the same as the “sin” which to Jesus also seemed unpardonable. It was the sin against the Holy Ghost: the quenching in oneself of a painfully dawning truth; the quenching in the outer world, by our slanders or neglect, of a truth uttered by a Living Man. “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” Almost all the later parables of Jesus dealt with the theme of Professionalism and Originality. And these parables would have been entirely unnecessary if, any sign, other than the sign of the prophet Jonah, were accorded to mankind.

Thus amid apparent disaster and wreckage my notes come to an end.



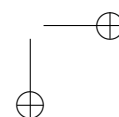
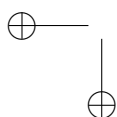


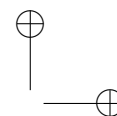
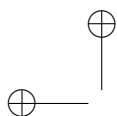


APPENDIX:
A MISCELLANY OF PROBLEMS
AND SUGGESTIONS BEARING
ON PROFESSIONAL, ADMINISTRATIVE,
AND EDUCATIONAL TOPICS

Our national arrangements are said to be in the melting-pot. Much is therefore possible for the nation, and much will cease to be possible once that fluid state comes to an end.

I am not a convinced believer in the hopeful melting-pot theory. A rejuvenated Peleas never emerged, as promised, from the bloody cauldron of Medea, and I am not sure that a rejuvenated Britain is going to emerge from the European War. Have our leaders brains or enthusiasm enough, has our nation the judgment, spirit, and persistence, to carry through any far-reaching reforms once the stress of bitter and immediate necessity has passed away? The incredible unintelligence of our statesmen when first faced by the Daylight Saving Bill; the grotesqueness of their notions of economy and culture as shown by the closure of museums; the lack of humour, and therefore of intelligence, which chose Sir Edward Carson as the Cabinet representative of law and order, and the Tercentenary of Shakespeare's death as the appropriate occasion for official degradation of the theatre by the withdrawal of the smoking regulations – such things augur ill for the future. We are ruled by boys, not men – boys who can repeat claptrap about “scraps of paper” and “Prussian militarism,” but, with hardly an exception, are incapable of original thought or even





of a living grasp of the nation's needs. Even educational reform – said to be seriously “in the air” – will probably resolve itself into little more than a raising of the leaving age.

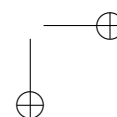
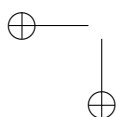
Still, thinkers we have – a Wells, a Webb, and the like – and it may be that the day of claptrap will pass. Accordingly, a number of outline problems and suggestions are here set forth, a few of which may prove of practical guidance for the future. They concern chiefly the following overlapping matters: –

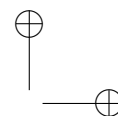
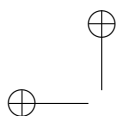
1. The increase of efficiency and the diminution of tyrannical irresponsibility in the great professions (medicine, etc.).
2. The encouragement and identification of human ability, including at its upper limit creative or investigatory genius.
3. The enhancement of liberty, at present, despite the existence of democratic formulas, largely extinct.
4. The organized provision of truth and beauty in abundance by means of reforms in the Press, in the stage, etc.

Side by side with these:

5. A general clearing up of men's minds on such subjects as how the world progresses, the meaning of revelation, democracy, responsibility, criticism, etc.

Various suggestions on educational and other topics are also made; in particular there is proposed a solution of the “religious difficulty in schools.”



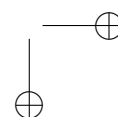
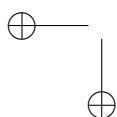


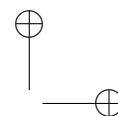
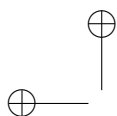
I. PROBLEMS

Our New Tyrants

Our old victories over despots, nobles, and ecclesiastics are now almost meaningless. It is true that throned kings have no longer any arbitrary power over us; it is unfortunately true that we are helpless under the rule of unthroned kings, mostly self-appointed, mostly vulgar and very fallible, and mostly quite irresponsible. The King cannot send me arbitrarily to the block; a medical man can muddle my case and send me to the grave, and there is no remedy; the medical man is irresponsible except to his conscience. What is worse, though neither the King nor any board of licensors or inquisitors can prohibit a fanatic from publishing falsehoods or follies, a dozen newspaper editors and publishers, out for plunder, can prohibit, delay, or confuse the free circulation of the most priceless ideas begotten by contemporary genius. They can do it if they choose, and though such ideas do, in fact, find their way into circulation, the difficulties they experience may become serious or fatal at any time to the nation. (See below: *Truth and Beauty*.) Moreover, our new tyrants can call black white, they can slander or insinuate with almost complete impunity, even slandering their own nation ("Kitchener's Babies"), and they can advertise as many Tony-Bungays as they like. It is only some individual citizen – generally poor – who comes in for prosecution or imprisonment on account of what he has said or written; great ecclesiastical, political, commercial, or journalistic organizations can say practically what they like.

Again, though the King cannot prohibit the modern citizen from going to a theatre or compel him to go to church, theatre or cinema proprietors can prescribe to him the kind of entertainment he must enjoy (or endure), the kind of atmosphere (tobacco-laden or otherwise) he must breathe,





and the kind of posters (indecent or otherwise) which his children must look at in the streets. Further, they can tacitly prohibit him from hearing Beethoven or Ibsen (unless he can get himself interned as a German).

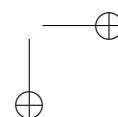
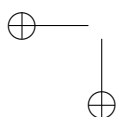
It is impossible to see any reason why Mr. Bottomley, Lord Northcliffe, or Mr. Oswald Stoll should have a hundred times as great an influence as premier or archbishop, a thousand times as great influence as the King, or a hundred thousand times as great influence as a poet or scientist.

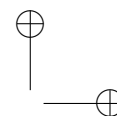
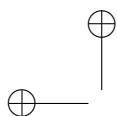
We are, in fact, helpless in the hands of a few institutions, most of which are not even held in check or inspired to conventional decency by long-established traditions of duty. The case of the doctor is, of course, not quite the same as that of the newspaper proprietor and the purveyor of amusement. The doctor is a trained man possessing (nominally at least) a certain code of ethics; and though it is monstrous that he should be irresponsible, his despotism is not quite on the level of the other two. But no civilization is a sane civilization which allows the circulation of ideas to depend upon the whims of newspaper proprietors and publishing houses; and no civilization is a sane civilization which allows the fame of Shakespeare and Beethoven to depend upon a private coterie of men who, in announcing on their playbills a song by Miss Vesta Tilley, spell it "The Army at the Front's Alright."

The newspaper is no longer a medium for reliable news; it is an irresponsible propagandist instrument.

Our Pampered Lawyers, Judges, and Other Professionals

While a good deal of criticism is being directed (1916) against the excessive number of governing lawyers as compared with medical men, inventors, scientists, etc., little is said as to the wholly disproportionate *emoluments* paid to judges and lawyers, and as to their inefficiency as representatives of civilization. The very notion that when a judge's decision has been overruled by another court he must be inefficient,





is unfamiliar; his inefficiency is endured without protest, and his withers are unwrung. The only criticisms, in the case even of gross miscarriage of justice, appear after his death. Tacitly we assume that while a general in the Army and a captain in the Navy may make a mistake and deserve courtmartialling, a judge never makes a culpable mistake at all.

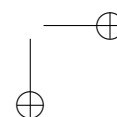
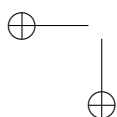
Similar irresponsibilities exist, as said above, in the case of medical men. The question whether the clergy are efficient or inefficient (*i.e.* whether the world could not easily do without them), also presents itself, though here again the strange fact emerges that while much disorganized criticism is levelled at bishops and clergy, hardly a word is ever whispered against a judge. The question also arises whether modern officialism is efficient.

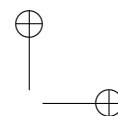
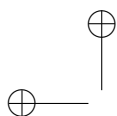
Let the reader compare the often tragic and underpaid career of an original man (inventor, pioneer, etc.), with the career of a wholly unoriginal judge, bishop, or official, and he will see what a premium is placed upon work that is essentially tenth-rate and what little encouragement is given to the first-rate or creative work which is of supreme significance for civilization. Compare Hargreaves and Crompton with their contemporaries on the woollack: poverty and heartbreak with huge salaries and almost as huge pensions!

Truth and Beauty

It was stated above that the supplying of truth – of facts – labours under grave disadvantages in modern society. No ordinary newspaper regards it as its business to supply such facts as the following: –

(a) Fundamental facts about religion, *e.g.* about Roman Catholicism. A fair judgment upon this question is practically an impossibility except after years of study. Vague suggestions, favourable or unfavourable, are forthcoming from Press, platform, or cinema, but neither the fundamental strength of the Catholic position (which rests on the fact that the



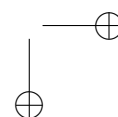
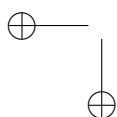


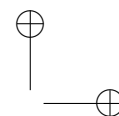
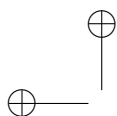
average human being needs a systematic framework of ideas and traditions, and, above all, a machinery of consolation) nor its doctrinal weakness (*e.g.* the infallibility of the Pope was only limited to “faith and morals” in 1870, after he had made centuries of blunders on science, history, and even “morals”; the pre-Christian origin of theophagy (“eating the god”: Frazer’s *Golden Bough*); and the fact that man evolved from the brute hundreds of thousands of years ago (instead of descending from a recent Adam) is ever set forth by the vehicles of public opinion. Indeed the Home Secretary has held (November 14, 1916) that Protestant propaganda in Catholic districts, and the reverse, is a form of “free speech” that cannot be permitted. So far has “Liberalism” departed from Milton’s maxim, “Let truth and falsehood grapple!”

(b) Facts about vaccination, vivisection, tobacco, alcohol, etc. On some of these questions our medical men have to fight against grossly unfair controversialists; on others they themselves appear to be pusillanimous or incompetent. If by this time they have not reached a scientific conclusion on such a threadbare subject as alcohol, why should modern society repose confidence in them?

(c) Facts about socialism, war, free trade, etc.; for though there will be always on such subjects a margin of doubt and personal preference, there is no reason why everything should be “margin,” *i.e.* why we can at no point say, “This and this are established facts; this and this are almost established.”

Dr. Reich stated in 1907: “The Germans are afflicted with the severest attack of swelled headedness known to modern history. The British are practically ignorant of this dangerous state of mind in their greatest rivals.” The British are equally “ignorant” of ecclesiastical campaigns, hygienic facts, etc., and are courting an equally serious struggle in years to come. We shall be just as unprepared *then*.





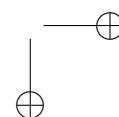
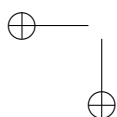
Thus democracy is a farce, because the conditions on which a democratic judgment can be based are non-existent. The chief of these conditions is the provision of *pro* and *con* material.

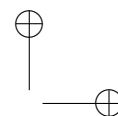
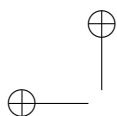
Beauty is equally out of reach; and human happiness, in consequence, is a thinner and feebler thing than it might be. Just as newspapers are inefficient (as well as irresponsible), so also are theatres, etc.; while museums, picture galleries, etc., play no large part in the national life and may therefore be called inefficient also.

Our Blinded Soldiers; Our Solitary Old People

It is possible that the presence in our midst of hundreds of blinded soldiers will serve to accentuate the need to organize musical and literary entertainments on a national basis. The grimaces and even the nasal howls of “comedians” will not prove consoling or congenial to these men. Something more ennobling should beat against their ears.

A somewhat similar problem is raised in the case of elderly people. The strains of “an old familiar hymn” or the words of a “Bible passage which I have heard for sixty years past,” afford comfort because of their familiarity, at a time when, perhaps, the eyes are too weak to read and the mind too tired to ask for new ideas. This principle needs to be exploited so as to involve the employment of much beautiful literature and music at present hardly used at all. Here we have one justification of my proposed “school liturgy” which will build up memories or associations that will last a lifetime and console even to the end. If Nonconformity, at present (1916) concerned about its position, were to devise a liturgy in which the weft was biblical material and the warp was music and national literature, it would have some claim to be a “national Church.” The proposal, however, is regarded as ludicrous by the two leading Nonconformist journals.





The Function of Criticism

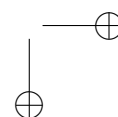
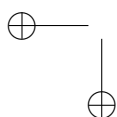
“More criticism and less criticism” are badly wanted: more criticism that is responsible and effective, less criticism that is irresponsible and mischievous. If one were to believe a quarter of what the newspapers say (“Why Asquith is suspect,” etc.) the Germans would be quite justified in trying to sweep Britain off the face of the earth. That our national leaders are unimaginative, unoriginal, and ignorant of science is largely true; our irresponsible Press implies that they are administratively incompetent if not corrupt – a charge very different and less true. There is a vast apparatus for the captious, malignant, and ephemeral criticism of statesmen; meanwhile many professional men get hardly any criticism at all, good or bad: a judge, a doctor, a newspaper editor, etc.

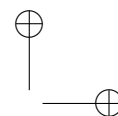
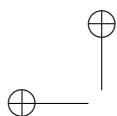
Teachers are in an intermediate or ambiguous position, and the whole question of criticism in their case is unsettled. Claims on behalf of their “freedom” are put forward, yet all evidence goes to show that a profession becomes inefficient if without criticism; and how “promotion” is to be efficiently done without copious supervision or inspection has not been explained by the advocates of “freedom.” The notion that there may be charismatic functions in which the teacher ought to be “free” and certain other routine functions in which he ought to do what he is told is utterly unfamiliar.

National Needs

A “national register” of a slovenly, stop-gap kind was established during the war. Until the whole resources of the nation in skill, knowledge, and hobbies are known it is useless to protest against inefficiency in high places or in low, against class prejudice, nepotism, wirepulling, favouritism, sectarianism, preference for Scotsmen, and the like, in matters of appointment.

Another advantage of a national register (or system of “ability records”) would be that lives too precious to be

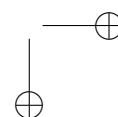
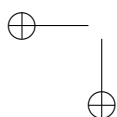


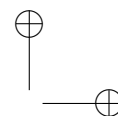
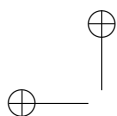


thrown away in war would be more easily identified and more justly set aside from war duties than at present.

Officialism, Censorship, and Initiative

Officialism (and Professionalism generally) has a reputation for slowness, apathy, unoriginality, and, if not pusillanimity, at any rate a high degree of timidity. For an official to “put his foot down” in the interests of some ideal of decency or progress is an almost unheard-of event. Meanwhile, exactly the opposite qualities distinguish persons who occupy no responsible positions at all. Mr. Horatio Bottomley is not reticent or timid; the proprietors of some new hair-wash, some unique tobacco or, recently, some chewing gum (!) sound its praises, manipulate testimonials in its favour, and even, by *suggestio falsi*, imply that Cabinet Ministers (1916) use the article in question. The streets can be defiled by indecent posters; the south side of the Thames curve can be made into an advertisement station for whiskey; motor-cars can be equipped with hooters that vomit brazen and nerve-shaking groans and scrapings; these things are “no one’s business”; officialism is expected to go on in its quiet way. Responsible and carefully selected men dare not move out of their rut of routine duties, while irresponsible men who have never been “selected” at all but have pushed themselves into place or notoriety can be as blatant as they like. The situation may be symbolized by the difference in the size and gaudiness of the lettering on a tramcar, a railway station, or a street corner. Official notices are mostly quite outclassed by unofficial advertisements. Yet, in point of fact, no purpose is served by size and gaudiness in the case of indispensable things, like amusements. If to-morrow every theatre poster were confined, by statute, to the size of one square foot the theatres would be as full as ever. The reform of notice-boards is urgent and feasible.





So, too (reverting to the original question), responsible officials (under new safeguards against abuse or inefficiency) should be given immensely greater powers, including a censorship, and the blatant irresponsibilities of advertisers, newspaper proprietors, etc., should be held in check by the censorship, and in other ways.

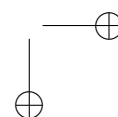
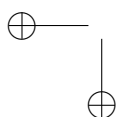
The relation of officials to the committees that govern them has never been thrashed out. Who is supposed to initiate anything? The official? The committee-man? The newspaper? The outside pioneer? At present the method seems to be that the outside pioneer makes a start; ten years later the Press takes the matter up; then it comes to the ear of a committee-man (or parliamentarian); ten years later it is translated into official (or legislative) action. Officialism, in short, brings up the rear in a four-soldier platoon.

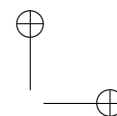
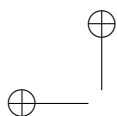
Publishing and Pioneering

The present commercial system of publishing books is adequate for many purposes. Books for which there is a steady and calculable demand can probably be supplied efficiently by commercial houses; among such books may be mentioned biographies, guides to seaside resorts, engineering text-books, and novels. The commercial system may here be compared with the tramway system of towns: large numbers of people, with tolerably uniform needs, are to be supplied.

The case is quite different when pioneer work is concerned. Pioneer work is in its very nature unmeaning for many years to the populace: hence it "does not pay." If it is widely appreciated its pioneer nature has already ceased. On the average some twenty years have to elapse before a new idea becomes understood. Thus, machinery that is quite efficient where routine needs are concerned is inefficient for supplying these other needs.

Novel ideas must at present be published, (1) at the expense of their author – and this is impossible if he be poor, (2) as a



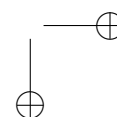
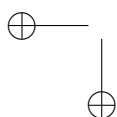


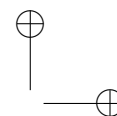
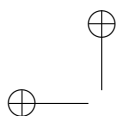
matter of public duty, involving sacrifice, by a publisher – and this is absurd if he be not public-spirited or if his financial resources be not unlimited.

The present system is also inefficient in connection with school-books (readers, arithmetics, atlases, etc.) The demand here is enormous, yet in practice the result is not the production of “definitive” books but of a vast number of rival books differing from each other only in minor ways, and yet, by their ephemeral and meaningless differences, preventing finality from being attained. Hence, whether the child A has ever read “Excelsior,” the child B the biography of Washington, and the child C the life-history of the bee, is entirely uncertain. The chaotic condition of modern education, a direct result of the disorganization in text-book production, has enormous and disastrous effects on adult life, and no lecturer, preacher, speaker, or writer can be certain of the equipment of the person he is addressing. Meanwhile our educational officials, instead of being engaged on the production of “definitive” books, are itching for something definite to do and cannot find it.

The Gifted Man

It is probable that every one is gifted in some way. It is certain that some men are exceptionally gifted, *i.e.* possess genius. It is certain that vast quantities of genius have been wasted (“Full many a flower is born to blush unseen”) owing to absence of any system of registration or of effective criticism, inspection, or oversight. Yet it can hardly be said that it is any one’s business at present, except in a few professions, to discover genius or even ability. The result is not only immeasurable loss to the State and to humanity, but an immeasurable lowering in the standard of happiness. Thousands of persons with genuine ability or with useful ideas find no opportunity to place them at the service of their fellows, and they live, in consequence, disappointed lives. If





“every one is gifted in some way” the amount of happiness lost is enormous; while the actual martyrdom of supreme genius has for centuries been the greatest of the world’s tragedies.

The Fundamentals of Progress

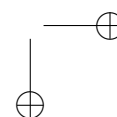
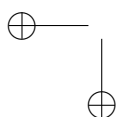
“Criticism can be pardoned for every mistake except that of not knowing a man of rank in literature (art, morals, . . .) when it meets one”; in short, the only “sign” accorded to mankind is the “sign of the Prophet Jonah” (Matthew xii. 41–2), the ability to recognize “a man of rank” when he appears, or a great and a saving idea when it appears.

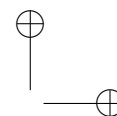
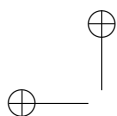
The vast apparatus of officialism and professionalism has shown no recognition of the fact that the world is constituted on this principle: in particular, their stress upon “good form,” reticence, loyalty to colleagues, “waiting until public opinion is ripe,” etc., means, in practice, a denial of it; the broad result is that the “man of rank” has generally been a martyr during his life and a god after his death.

Meanwhile exaggerated importance has been attached to votes, whereas votes initiate nothing (it is the pioneer who does that), and rarely even settle anything (it is the newspapers and other organs of mediocrity or of vested interests which do that). The waste of ideas, the delay of ideas, and the suffering entailed on the man of ideas by present disorganization are enormous.

Salaries

“That all men are born equal” is probably absurd whatever interpretation be given to the word “equal.” That any two selected men are of “equal” value to the State or to humanity may be true but cannot be proved. That any machinery exists by which men can be placed in a reliable order of value is certainly untrue. That in even the best-organized system the man earning a thousand pounds a year is more valuable than the one earning six hundred and the latter



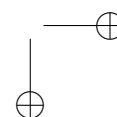
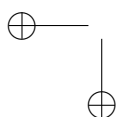


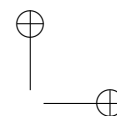
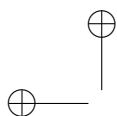
more valuable than the one earning three hundred may be true, but no one can feel absolute confidence in its truth. Among twenty men all earning the same salary there are immense differences of ability. Among twenty men all earning a thousand a year there are probably ten men less valuable than ten others earning two hundred a year. All this apart from the tragic fate of geniuses – who frequently have not earned two hundred a year, and have been unable to scrape together a bare subsistence.

No attempt is here made to advocate equality of salaries – an impracticable proposal at present. But where *inequality* of salaries is palpably absurd it should be abolished, because of its pretentiousness (it claims to be more discerning than it is, and thus fills the more fortunate with pride), the immense unhappiness it engenders (few men earning a lower salary are convinced that the men earning a higher are better than themselves, yet the proof of this should be forthcoming if it exists), and its sheer inefficiency (men cannot be shifted about freely because some kinds of work carry less salary than others).

Indeed, it is quite possible that specialization or division of labour ceases to be advantageous when carried too far, and that men ought to have more change of employment, this to be effected by a system of rotation or in some other way. Most professional men are fossilized at forty; *i.e.* they have ceased to grow mentally and have become creatures of fixed habits and opinions. Is their fossilization inevitable, or is it the result of the excessive fixity of their work? And is the latter fixity a necessity or is it merely a tradition? And if a tradition, is it traceable in large measure to excessive inequalities of salary?

“All service counts the same” (Browning). “Where equality is undisputed there also is subordination” (Shaw). Are these (essentially Christian) principles to continue ineffective?





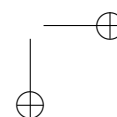
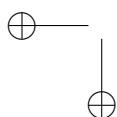
The "Religious Difficulty"

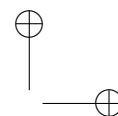
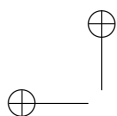
The feebleness of our educationists *à propos* of the above question is extraordinary, and the attempt to solve it has almost been given up in despair. Yet the solution should be far easier than that of the problem which faced James Watt a century and a half ago, *viz.* how to produce high-temperature and low-temperature effects at the same time,* and that which faces the *Cerceris* and *Sphex* wasp, namely, how to store her nest with living yet passive meat for the grubs. Indeed, the problem is remotely similar: how simultaneously to produce vital or high-temperature effects (sincerity, devotion) and mild or low-temperature effects (broad-mindedness, truthfulness as to the facts of science, etc.).

It may safely be said that unless a problem like this can be solved by our professional educationists, they have little claim to their salaries and status, whether they are professors, officials, or teachers.

The above will indicate some of the problems whose solution is aimed at in the following suggestions. Little attention has been given to problems of economics, not because they are unimportant but because they are likely to receive plenty of attention during the next few years, whereas problems of sheer professionalism, etc., may be entirely shelved. It should be noted, however, that if, as is probable, industry will have to be reorganized, methods of supervision, reward, etc., may have to be so greatly recast that some of the present suggestions on professionalism may apply to industrialism.

*Above, p. 117.





II. SUGGESTIONS

(a) For Clearing the Air on Professional Topics

Some of the professions are already almost self-governing, others, like teaching, are ambitious to become so. Whether self-government (professional “syndicalism”) is better or worse than national service may be left a moot point, but queries like the following ought to be pressed upon the professions, in season and out of season: –

Doctors

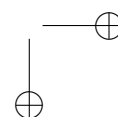
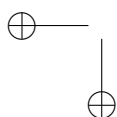
Doctors should be asked to state collectively the value (or otherwise) of intoxicating liquors, tobacco, and sundry foods and habits. If their answers are ambiguous or divided, the nation should be informed that medical opinions on these questions are of little value, medical science being, at present, too imperfect to supply authoritative advice. King Edward VII's last illness was complicated by “smoker's throat.” Doctors should be asked whether this fact indicates previous inefficiency or neglect on the part of the King's medical advisers. Also how many persons die yearly of preventable causes, alcoholism, etc.

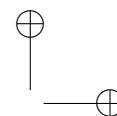
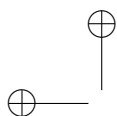
If medical science is making enormous progress, how is the G.M.P. of sixty years old to get the benefit of this? Immersed in his practice, is he or is he not a man thirty years behind the times who kills patients through ignorance of recent developments?

Clergy

To be asked to state precisely what they mean by certain of their assertions, institutions, and implications. Is God an inflated man “above the skies” or is He “breath” (“spirit”) in a universe which has no heaven above the skies at all?

Do they believe in the struggle for existence as revealed by Darwin, Fabre, and other biologists? If not, how do they





explain the world? What alternative or additional principles (*e.g.* maternal instinct) do they regard as more fundamental? Accepting the struggle for existence, do they extend it to nations? What are their views on war and on the mission of Jesus; and will they stick to those views or not?

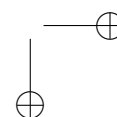
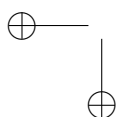
What are their views on temperance in drinking, smoking, etc.? Is temperance the “self-control” of the Stoics (a refusal to form an enslaving habit), or is it Pauline chivalry (a refusal to eat or drink anything “whereby a brother is offended or made weak”)? Or are they sick and tired of the word? Or is their religion ambiguous on the topic, and are their views indistinguishable from those of the ordinary man?

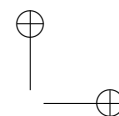
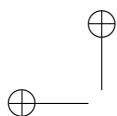
What amount of guilt attaches to sexual acts on the part of a youth who cannot marry for years or at all? If no meanness or cruelty attaches to the act, is it still sinful? Is it more sinful to yield to the inborn sex impulse than to artificial appetites, such as those for alcohol and tobacco?

What are their views on the subject of *revelation* in view of the fact that mankind has been in the world ever since, if not before, the Ice Age (hundreds of thousands of years ago)? Do they or do they not identify revelation with the inspiration or illumination that comes to the artist, the reformer, etc.? And seeing that all the early Christians, including Paul and the apostles, believed in the immediate end of the world, what becomes of ecclesiastical arguments about infallibility, Church government, etc.

Lawyers

To be asked why, if France and Germany can have a codified legal system which costs little to a litigant, Britain should suffer under a system that is immensely costly and so inefficient that “no one knows the law until a judge has given a judgment,” and not even then, for his judgment may be upset.





To be asked whether, when judges differ or one court overrules another, the defeated judges ought to be regarded as inefficient. If so, what should be done with them? (Compare the courtmartialing of naval officers.) Or is the fault with the obscurity of the law itself? If so, who drafted the laws obscurely, and what attempts are lawyers making to simplify or codify laws?

To be asked for a list of lawyer-heroes parallel to similar lists of medical and military heroes. Or are chivalry and moral courage impossible in legal affairs?

Educationists (Professors, Officials, Teachers, etc.)

To be asked to state clearly their views on heredity, evolution, the purpose of education, the freedom of the teacher, the appreciation of poetry, whether a child should be told the age of the earth, and other questions which continue from year to year unsolved and practically untouched by them.

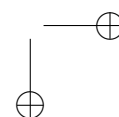
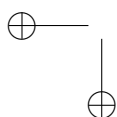
To be asked collectively for the reasons why almost all notable educational ideas have come from non-professional educationists (Baden-Powell, etc.).

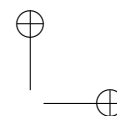
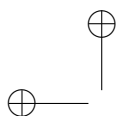
To be asked whether it is “unprofessional conduct” to teach a child falsehoods.

To be asked whether they agree with a method of promotion which selects the best class teachers, and then pays them a higher salary on condition that they teach no longer (*i.e.* become head teachers or officials)?

To be asked for a list of educationists who, as educationists, have ever been heroic, *i.e.* have taken risks for the sake of education.

Inspectors to be asked whether they can state a single established principle of school inspection, or whether their work is entirely empirical.





Teachers

To be asked whether they desire the present hierarchical system (officials, head teachers, class teachers) to continue, or to be replaced by some system of partial or complete rotation, with approximate equality of salaries.

Also whether they desire “promotion” to be “by merit” or by luck (including wirepulling, etc.). If by the former, how is promotion possible without an extensive system of officialism, and what in that case becomes of protests against “over-inspection”? Or do they wish to destroy every element of definiteness (*e.g.* school examinations) in order that luck may reign supreme?

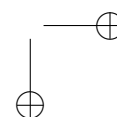
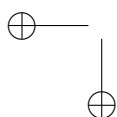
To be asked what criteria of the efficiency of educational methods would be satisfactory to teachers. Should teaching produce (1) a national interest in things of intellect; (2) appreciation of good music, good poetry, etc.; (3) ability to spell — words right out of ten, and to speak good English? Have these, and similar, results been produced?

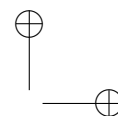
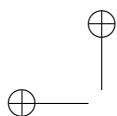
To be asked whether a male teacher should be paid more than a female one. If yes, on the ground of marriage responsibilities, should this principle be carried out to its logical conclusion, and bachelors be paid at the female rate and married men with children at a much higher rate (not a slightly higher rate) than bachelors?

Lay Committees

To make up their minds whether they expect their officials to originate things or not. If not, who is to do the originating? Themselves? But whence do they themselves get their ideas? From newspapers? But whence do newspapers get their ideas? From individual pioneers? And supposing that one of their officials is a pioneer? Or that none of them are pioneers?

To explain why educational officials are frequently barred from accepting lecture fees, though professors, etc., are not barred. Is this not a mere tradition carried over absurdly





from commercial conditions, and is not the net result that hardly one educational official will be missed six months after his death?

(b) Bearing on Professional and Administrative Questions

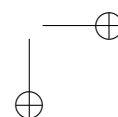
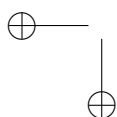
In my work, *Educational Administration and Criticism*, I have indicated what seems to me the only way of administering the teaching profession efficiently (from the public standpoint) and for the happiness of its members. There should be much more fluidity of appointment, perhaps even a system of rotation of offices; and the whole system should be under the supervision of a body of officials whose records and recommendations should be ultimately judged *at the bar of Time*, *i.e.* be open to public inspection. Meanwhile, by means of Suggestion Books, etc., opportunity for the freer activities of the spirit, not so easily “recorded” as routine activities, should be provided.

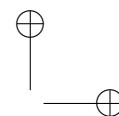
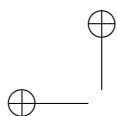
In short, categories like Responsibility and Freedom should be recognized to the full, and be extended to the medical and other professions.

To be precise:

National, local, and professional *Suggestion Books* should be established and, in two senses, be made accessible to every individual in the State: (a) for the receipt of suggestions, (b) for consultation. Penalties to be imposed for frivolous or vexatious use of the books. An abridgment of them to be annually sold for a penny and the Press to be free to quote at any time. The proposal may be further developed in the direction of the legislative “Initiative” of certain Western States – a device incomparably more important than votes, elections, or referendums.

National, local, and professional *Books of Comment* to be established, on somewhat similar principles to the *Suggestion Books*, but to be critical rather than constructive. (This

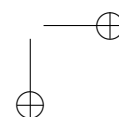
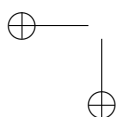


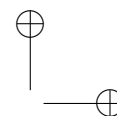
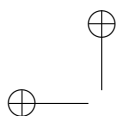


proposal is much less important than the one which precedes and may require safeguarding.)

Various alternative methods to be devised whereby pioneer proposals, original artistic work, etc., may be published on other principles than those of commercial exploitation. (a) Thus, any MS. not exceeding 10,000 words in length to be printed at public cost provided any five persons occupying responsible public positions or in possession of a certain recognized intellectual status as Persons of Merit, affix their names to it as a document worthy of attention. For larger MSS., a greater number of backers to be necessary; for very short proposals the Suggestion Book would suffice. (b) The Board of Culture to receive and report upon such MSS., and the officials who approve or disapprove of publication to affix their names to their recommendations.

A distinction to be established and recognized in all walks of life between (a) unoriginal or routine work and (b) charismatic, inspired, original, or exceptional work. The State should have the benefit of both, but organization and assessment in the two cases must be widely different; and while one individual may admittedly succeed best in (a), another may succeed best in (b). "All service counts the same," but all service is not the same in kind. In connection with (a) "the labourer is worthy of his hire," and the ideal arrangement (probably not attainable for decades to come) would be equality of payment for all genuine service. In connection with the other kind of work (which may be either performed as a part of one's profession and calling or independently of it) a system of honours (not money payments) to be available for the said Persons of Merit. The receipt of such honours may also be accompanied by the receipt of ennobling privileges and important powers. Such devices as titles, degrees, badges, and medals should be extended to all classes of society. There is no reason why an exceptionally skilful "workingman" or



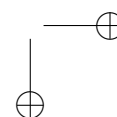
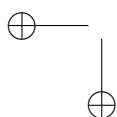


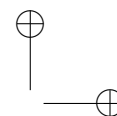
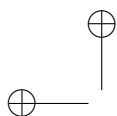
school teacher should not be made a knight, for his skill as such. A few teachers have been knighted, but only after they became politicians, never for class-room eminence.

While exceptional skill as a working-man or doctor should not be rewarded directly by additional money, certain privileges might be assigned: *e.g.* entry to good seats at theatres, concert rooms, etc., for several years (*cf.* scholarships at schools), travel and maintenance for a year, the gift of a player-piano and records, a collection of standard books “definitive” in quality. But the chief “reward” for merit would be new responsibilities and powers.

The assessment of the value of all services, routine or charismatic, to be primarily the work of overseers, inspectors, etc., but the pages of the Suggestion Books and Books of Comment to be open for the placing in them of records of (alleged) exceptional work, such records being made either by the worker himself or by others. The professional repute of the overseer or inspector to depend upon his discernment; at the moment that he is passing judgment on another, he will also be passing ultimate judgment on himself. His own *records* are to be open (? with numbers rather than names attached) to public inspection at the end of (about) ten years, and his *recommendations* are to be used in place of testimonials either during or after that period.

There should be far more (potential if not actual) fluidity of service than at present; a system of rotation of offices, or, failing that, of experimental appointments, should be tried under the undivided supervision of a few responsible persons. Possibly doctors should rotate from general practice to specialization, including renewed college training; teachers from the classroom to the office, etc. The rotation should not, however, be entirely automatic, but (certainly) a *time limit* for the occupancy of any one official post should be established (*e.g.* ten years), reversions to the post being

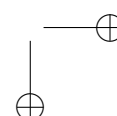
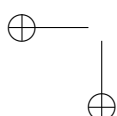


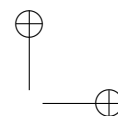
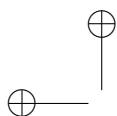


possible. (If a man is not willing to occupy a high position without an extravagant salary he is confessing a lack of “call” to the position.) The rotatory plan would allow for the removal of persons unfit for certain kinds of work (“*consensu omnium capax imperii nisi imperasset*”), would prevent the upgrowth of prejudice and vested interests, and would add a new charm to life. In the teaching profession the need for such a reform is urgent in order to preserve a fresh, happy outlook, and to prevent both permanent opposition of view between officials, heads, class teachers, etc., and a chronic barrenness of invention.

Though wholesale equality of salaries is unattainable at present, equality within certain grades is already in existence except where a sex distinction is established. Abolish the (*very markedly* extra) for marriage and family responsibilities. In the case of teachers, this extra pay may conceivably come from the Central Authority, the Local Authority paying a flat rate for men and women.

Every person in the State ultimately to carry an identification number with a corresponding efficiency record in constant process of formation. The ignominy of the National Register (1915) should no longer be possible, and within twenty-four hours the State should be able to mobilize all available knowledge, training, hobbies, and predilections. (This would largely get rid of the present testimonial-hunting absurdities and such others as were typified by the electoral campaign of Coriolanus.) Judges whose decisions are reversed on appeal; lawyers who never do anything towards the simplifying and improving of the law; doctors whose patients die in disproportionately large numbers; teachers whose pupils show disinclination to pursue their studies; officials who achieve or suggest no constructive work, should realize that records are accumulating against them. Similarly with favourable records.





It is to be noted that whether a profession is State-administered or is autonomous most of the above devices would hold good. It is conceivable that the teaching profession might become autonomous, but to allow this to a profession that has *no formulated professional code of honour towards the public* would be unwise.

If teachers would draw up such a code and collectively undertake to administer it, there might be advantages in their receiving professional self-government and also a large increase in emoluments. Among the items of the code I would suggest: –

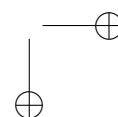
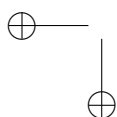
It is unprofessional (1) to tell scientific or other falsehoods to children; (2) to be silent when the interests of art, science, morals, etc., are being violated; (3) to condone inefficiency or to slight exceptional ability in pupil or colleague. . . . Teachers should also state what minimum standard of efficiency in education they would *guarantee*.

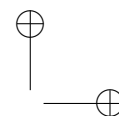
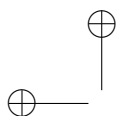
*(c) Bearing on Questions of National Culture
and Enlightenment (Theatres, the Press, Etc.)
Mostly Other than School Education*

Those managers of theatres, concert halls, etc., who agree to assign one-third of their seats free to the public to receive an annual public grant of money equivalent to one and a half times the present worth of the said seats. These latter to be in all parts of the house and to be assigned by lot, so that the poorest in the land may sometimes know the pleasure of a good seat. The plays, concerts, etc., are to be to the extent of three-fourths of the performances, of the “classical” kind, and smoking is not to be permitted at them. (A charge not exceeding twopence may be substituted for the free arrangement.)

All Sunday amusements to be organized in the above way.

Local schools to link their activities to such performances by dealing in advance with the themes of them.





The Board of Culture to act as censor of theatrical advertisements and performances, whether of the above type or any other, and also to have power of advice, and ultimately of initiative with regard to all matters of public decency. Among such matters may be included (a) inartistic or indecent disfigurements of the streets; (b) illiteracy in announcements, whether this be due to ignorance or to attempts at humour (“Alright,” “S’nice,” “It snow use,” etc.)

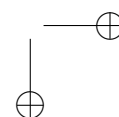
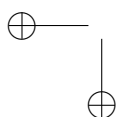
State theatres and State concerts to be established in the course of time, prices of admission to be low and special seats to be reserved only for the infirm, for students, etc., not for the wealthy as such.

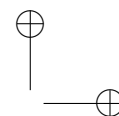
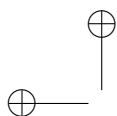
Museums and picture galleries to be free on almost all days, and to be provided with a copious service of official guides, both on week-days and Sundays.

Special small collections for purposes of teaching and study to be organized.

Museum catalogues to be made into “definitive” documents, containing all the latest information on the subjects with which they deal and to be compulsorily on sale everywhere at nominal prices. By “compulsorily on sale” is meant that every bookseller or newsagent shall be under a statutory obligation to stock these documents. Older editions are to be exchangeable for newer ones.

By statute every daily paper to devote its front page or an initial space of — square inches to governmental, professional, scientific, and other announcements officially sent to it “*as of public and general utility*”; medical statements as to diet, drugs, etc; political policies; proposals from the Suggestion Books, etc. These insertions are to be made at, say, 25% only above actual cost of printing or a definite policy of subsidy to be adopted, this to apply only to the initial and final (see below) pages.





By statute every newspaper to devote its back page, or a terminal space of square inches, to announcements of dramas, operas, lectures, benevolent and political functions, etc.; these to be inserted at cost price and, preferably, to be paid for by the State. (At present many hopeful movements perish owing to expense of advertising; meanwhile the nation remains in ignorance of the said movements.)

The Board of Culture, the great professions, etc., to have the right to insert in any newspaper corrective statements as to advertisements, sensational statements, etc., that appear in the ordinary columns.

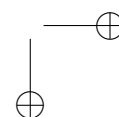
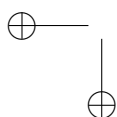
The Board of Culture to draw up and periodically issue the *pros* and *cons* of all important topics, collecting these, in the first instance, from propagandist organizations. These *pros* and *cons* to be compulsorily on sale at nominal prices. Religious topics (*e.g.* the *pros* and *cons* of Roman Catholicism, of Rationalism, etc.) should not be omitted on absurd and disingenuous grounds of “good form,” “toleration,” etc.

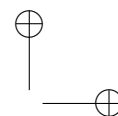
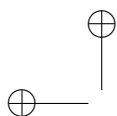
Teachers to be free to refer to any topics whatever, provided they refer also to the *pro* and *con* documents and encourage their sale.

Council Schools to be let during evenings and week-ends to propagandist organizations at mere cost of cleaning, etc., on condition that the *pro* and *con* literature is on sale in them, and is referred to by speakers whether in favourable or unfavourable terms.

Official Notice Boards to be established all over the country for the fixing of this same information. The gaudy street hoardings of to-day to be abolished or reduced.

The Board of Culture to issue an Encyclopædia (of education, etc.) which shall periodically sum up the state of thought, determined by majority vote, on all educational, medical, and other topics. It shall not, as present Encyclopædias are, be merely a collection of individual opinions.



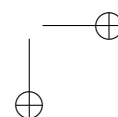
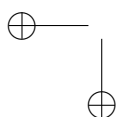


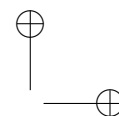
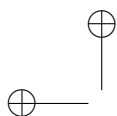
The Board of Culture to issue a series of standard books at a penny each, together with a more expensive and definitive series of the same, periodically revised and containing all the best criticism. (There is no reason why England should not have its *Reclam*.)

The Board of Culture, in collaboration with the teachers, to see that every large park is equipped with large clay models of leading countries, with models of solar system to scale (extending hundreds of feet), and with labels for trees and plants.

The religious difficulty in schools to be solved along the following lines: –

1. Unfair propagandism to be excluded from schools publicly maintained. Clergy and propagandists to be admitted, however, to give addresses to the united school; teachers and parents to be present so far as accommodation allows.
2. Propagandism, except in a noble sense, will be diminished in the above circumstances, in particular as *pro* and *con* literature must always be referred to and be accessible if controversial matters are dealt with by outsider or by teacher. A catalogue of moral, civic, and hygienic themes and illustrations will also be supplied to the teacher and he will be “free” to deal with them.
3. A noble liturgy or ritual of biblical and literary passages, of musical selections, and of impressive ceremonials to be framed for the schools of the whole country, and will form a basis not only of ethical or spiritual culture, but of literary and musical culture, and will serve to unify country and empire.
4. The facts of science as to the age of the earth, the antiquity of man, etc., to be compulsorily hung on the walls of every public school.





(d) Bearing on School Education

Responsible School Authorities should be bidden to: –

Overhaul the curriculum completely, using the Thorndike-Bagley formula* as a guide. Consider how many and which “Perspectives, Appreciations, Ideals, Habits (or Skills), and Methods of Work” are within the capacity of (1) the child, (2) the adolescent, (3) the adult; also make some attempt to map out the huge realm of Knowledge. (Until the above is undertaken the curriculum must remain a thing of shreds and patches, recent fads and ancient survivals.)

“Perspectives”

The teaching of perspectives being completely ignored at present, make arrangements to produce (directly or through the medium of a publisher) time charts, space charts, etc., and have these permanently hung in every school. Teaching may or may not follow, but the charts should at least be there.

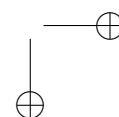
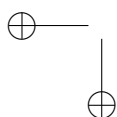
“Appreciations”

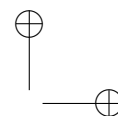
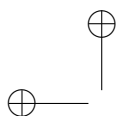
Enormously cut down the teaching of Bible, Literature, Music, and History. Embody these things instead in a permanent liturgy or ritual which no teachers, except the veriest duffers, can possibly spoil. Remove the ugly crowd of framed pictures from school walls. Organize a system of picture exhibitions in connection with the liturgy; a fresh picture every week (or every day).

“Ideals”

A list of these is of the greatest urgency. The list should extend up from some of the simplest skills (see below) to Life Ideals, such as that of a well-formed mind or that of serving one’s country or one’s fellow-men.

*This formula follows (with the omission of “Knowledge”) in the next sentence.





“Habits” (or “Skills”) and “Methods of Work”

Collect from specialists in all practical subjects a list of units of efficiency (skill) arranged in order of alleged importance. Such of these as are capable of acquisition by children, insert in the school course.

By “units of efficiency” are meant such processes as the following: To give to a stranger one’s name and address at a distance of five yards; to select the most important fact(s) in a page of print; to add up — figures in — seconds; to point out and name the countries of Asia on a blank map. Until some such “units” are recognized all talk about “efficiency” is vain.

Of all skills, the speech-skill is of the greatest importance yet the *viva-voce* teaching of English is almost unknown.

Draw up a list of miscellaneous manual activities (units of manual skill) and examine upon it in every school.

“Knowledge”

The knowledge field is too enormous to be surveyed adequately with present-day educational resources, but a start should be made. Why should such things as the following be almost wholly unknown to London children? —

The function of flowers. Flowers are usually regarded as created for hospital purposes.

The past existence of the Great Ice Age.

The principle of a clock.

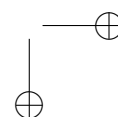
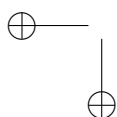
The chief productions of Brazil (in addition to Brazil nuts).

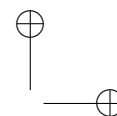
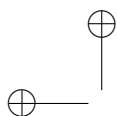
The beautiful poem of Balaam.

The meaning of the terms Ancient History, Mediaeval History, Modern History. (Here “Knowledge” touches “Perspectives”.)

More Specifically

Teach world geography: do not let the child remain entirely ignorant as he generally is now of China, Brazil, Persia, and





the United States while in a state of repletion with regard to Canada and Australia. Do not entirely ignore astronomy and geology as at present. From the standpoint of “perspectives” they exceed all other subjects in importance, and both feed the imagination to a degree almost unique. Largely drop the teaching of English history; substitute for it historical talks dealing with Ancient, Mediæval, and European history, and have time charts hung in every school. Embody great biographies in the school liturgy referred to above and use extensively the formula – “Let us praise famous men.” Establish some curriculum units of the following kind for the whole country: –

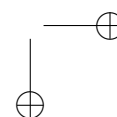
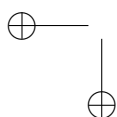
The ten (twenty) greatest books.
The ten (twenty) most famous men.
The ten (twenty) dates.
The ten (twenty) greatest facts of nature.

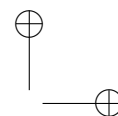
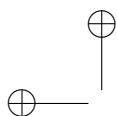
With the assistance of the psychologist settle such belated questions as the following, and insist upon the best methods in each case being followed in the future. (There is no value here in diversity or “freedom of the teacher.”)

How to teach simple subtraction (“equal additions” or “decomposition”?).
How to teach reading (“look and say,” “phonetic”?).
How to teach proportion (unitary method?).
How to memorize poetry, etc. (ear or eye? parts or whole?).
The best system of shorthand.

Abolish such absurdities as: –

Teaching “contracted methods” (of multiplication, etc.) long after other methods have become habitual.
The utter neglect of logarithms and slide rule in elementary schools.





The allowance of a multitude of rival reading-books of about equal merit (or demerit). Twenty years ago “definitive” reading-books should have been produced as a result of combining the merits of existent books. A reading-book is quite as important as a head teacher or an inspector, and should not be left to the rivalries of commercially minded publishers.

Consider how far typewriters and calculating machines should modify our teaching or writing and arithmetic.

Other School Questions

Make the “first class” in the school a hive of intellectual work by an intelligently organized system of private study and inspiring lectures. It should no longer be the bright child’s place for marking time.

Distinguish sharply between routine school processes and charismatic ones; between things that the teacher ought to be commanded to do, and those in which he ought to be left comparatively free.

Settle the question of teachers’ promotion and status (see above) and the relations between teachers, officials, and committees.

In matters of appointment committees should assign “marks” for the “personality” of candidates, but not have the final right of appointment.

