

New York City College of Technology
THE CITY UNIVERSITY OF NEW YORK
Committee on General Education

Core Texts

May 2008

Professor Walter Brand, Social Science
Professor Candido Cabo, Computer Systems Technology
Professor Mary Sue Donsky, Law and Paralegal Studies
Professor Jonathan Natov, Mathematics
Professor Annette Saddik, English

The investigation of the truth is one way hard, in another easy. An indication of this is found in the fact that no one is able to attain the truth adequately, while on the other hand, we do not collectively fail, but everyone says something true about the nature of things, and while individually we contribute little or nothing to the truth, by the union of all a considerable amount is amassed. Therefore, since the truth seems to be like the proverbial door, which no one can fail to hit, in this respect it must be easy, the the fact that we can have a whole truth and not the particular part we aim at shows the difficulty of it.

Perhaps, too, as difficulties are of two kinds, the cause of the present difficulty is not the fact but in us. For as the eyes of the bats are to the blaze of the day, so is the reason in our soul to the things which are by nature most evident of all.

It is just that we should be grateful, not only to those with whose views we may agree, but also to those who have expressed more superficial views; for these also contributed something, by developing before us the powers of thought.

Aristotle, *Metaphysics*
Book Beta, Chapter One

Contents

1	Introduction	3
2	Grading Guidelines	5
3	Sample Questions	7
4	Arts and Science	8
4.1	Sun Tzu <i>The Art of War</i>	8
4.2	Plato <i>Meno</i>	12
4.3	Artistotle <i>The Categories</i>	15
4.4	Hobbes <i>Levanthian, Sovereignty and Security</i>	17
4.5	Milton <i>The Argument</i>	21
4.6	Spinoza <i>The Ethics</i>	27
4.7	Darwin <i>On the Origin of Species</i>	31
4.8	Lewis Carroll <i>Alice in Wonderland</i>	41
4.9	Edwin A. Abbott <i>Flatland</i>	41
4.10	Daniel Defore <i>History of a Plague in London</i>	47
4.11	W. B. Du Bois <i>The Souls of Black Folk</i>	52
4.12	T. S. Elliot <i>The Love Song of J. Alfred Prufrock</i>	59
4.13	Roy Chapman Andrews and Yvette Borup Andrews <i>Camps and Trails in China A Narrative of Exploration, Adventure, and Sport in Little-Known China</i>	63
4.14	Susan Glaspell <i>Trifles</i>	68
5	Professional Studies	84
5.1	Thucydides <i>The Peloponnesian Wars</i>	84
5.2	Niccolo Machiavelli <i>The Prince</i>	89
5.3	William Shakespeare <i>Hamlet</i>	92
5.4	John Donne <i>Death Be Not Proud</i>	93
5.5	British Parliament <i>The Riot Act</i>	93
5.6	Phillis Wheatley <i>On Virtue</i>	99
5.7	Benjamin Franklin <i>On the Federal Constitution</i>	99
5.8	Edgar Allan Poe <i>The Cask of Amontillado</i>	101
5.9	Herman Melville <i>Bartleby, The Scrivner: A Story of Wall-Street</i> . .	106
5.10	Emily Dickinson <i>The Chariot</i>	109
5.11	P. T. Barnum <i>The Art of Money Getting or Golden Rules for Making Money</i>	110
5.12	Emma Lazarus <i>THE NEW COLOSSUS</i>	116
5.13	Ulysses S. Grant <i>Details of the Day</i>	116

5.14	Emma Goldman	<i>Patriotism: A Menace to Liberty</i>	119
5.15	Jane Addams	<i>The Spirit of Youth and the City Streets</i>	128
5.16	William Truant Foster	<i>Studies in Sex Hygiene and Morals</i>	135
5.17	John Dewey	<i>Democracy and Education</i>	140
5.18	Margueritte Stockman Dickson	<i>Vocational Guidance for Girls</i>	148
5.19	Ida Tarbell	<i>The Business of Being a Woman</i>	162
5.20	Martin Luther King	<i>Letter from Birmingham Jail</i>	171
6	School of Technology and Design		184
6.1	Kamo-no Chomei	<i>The Ten Foot Square Hut</i>	184
6.2	Galileo Galilei	<i>Letter to the Grand Duchess of Tuscany, 1615</i>	189
6.3	Rene Descartes	<i>Discourse on the Method of Rightly Conducting the Reason, and Seeking Truth in the Sciences</i>	205
6.4	Jonathan Swift	<i>Gulliver's Travels</i>	209
6.5	Black Hawk	<i>Surrender Speech</i>	216
6.6	Nathaniel Hawthorn	<i>Twice-Told Tales: The Birthmark</i>	217
6.7	Anonymous	<i>The Anti-Slavery Alphabet</i>	230
6.8	Jules Verne	<i>Twenty Thousand Leagues Under the Sea</i>	234
6.9	Ike Mathews	<i>Full Revelations of a Professional Rat-Catcher</i>	238
6.10	P. Kropotkin	<i>The Conquest of Bread</i>	246
6.11	Bernard Shaw	<i>Pygmalion</i>	253
6.12	Ezra Pound	<i>In a Station of the Metro</i>	258
6.13	E. G. Jordan and A. H. Shaw	<i>The Story of a Pioneer</i>	259
6.14	Robert Frost	<i>The Road Not Taken</i>	265
6.15	Mary Shelly	<i>Frankenstein</i>	265
6.16	Leonardo da Vinci	<i>Notebooks</i>	276
6.17	Virgil	<i>Aeneid</i>	277
6.18	Plato	<i>The Republic</i>	280
6.19	Thyucydides	<i>Peloponnesian War</i>	283

1 Introduction

In the spring of 2002, The City University of New York initiated the massive undertaking of re-examining general education throughout CUNY. Led by Judith Summerfield, Dean of Undergraduate Education and Professor of English at Queens College, our goal—faculty and administrators—was to develop a common idea, or set of ideas and practices, that expresses general education for the largest, urban university in America while at the same time acknowledging the unique character and mission of each CUNY College.

The initial question was posed; a description of our first liberal education moment. Unlike the terms general education or core curriculum, which find their place within the university, it was generally agreed that liberal education moments could thrive within or without the university. What was the decisive moment that finally drew us into the field of learning, teaching and scholarship? The responses were surprisingly similar; a sense of wonder, curiosity—even awe—over the material that influence our lives. It was exactly this initial impression that the committee on general education wanted faculty to share with students.

This anthology results from City Tech faculty having selected brief excerpts from great works or Core Texts, works that have conveyed the liberal education experience and that can be shared with students. The basic idea was to select a set of core works that have relevance for the schools of Technology and Design, Liberal Arts and Sciences and Professional Studies. Here was a point where the Humanities and the Liberal Arts could play an informative and vital role by entering into the specific practices of the professions and technologies. We chose core rather than classics or canonical to suggest that works were not limited to the Ancient Near East, Greece or Rome and texts rather than readings to suggest that works need not be limited to the written word but could include any number of genres. Core Text is to be broadly construed, what we ourselves take to be a great text.

The contents of the anthology move through time arbitrarily. No attempt has been made to provide an historical sequence of thoughts or events. Instead, the contents are roughly divided into the schools of City Tech; Arts and Science, Professional Studies and Technology and Design. Again, no attempt was made to carve out discrete areas of inquiry. Naturally, overlap can be found, exactly what general education seeks to discover.

The excerpts can be used as springboards for an array of brief, low-stakes, reading and writing assignments for students. Initially, we suggested a minimalist model where we keep to the excerpt rather than go to Project Gutenberg where the complete works can be found (unless otherwise stated, excerpts were taken from www.gutenberg.org - the Project Gutenberg website). Mathematics students, for example, might learn more about possible spatial dimensions by reading from E.A. Abbotts *Flatland* and writing a brief reaction paper to the selection. The excerpt can be cited several times over the course of a semester and the writing assignment can be written in drafts with an eye toward City Tech Writer for student publications. The core text component of a course may count for 10% of a final grade or decide borderline cases or might simply be an extra-credit.assignment. The overall intention, however, was to provide a manageable and workable collection of great

works that can easily be integrated into a wide array of courses.

Committee on General Education

Walter Brand, Department of Social Science

Candido Cabo, Department of Computer Systems Technology

Mary Sue Donsky, Department of Legal Assistant Studies

Jonathan Natov, Department of Mathematics

Annette Saddik, Department of English

2 Grading Guidelines

A:

Content: The paper responds to the entire assignment. It clearly states and explores an argument or thesis with specific support for ideas. The paper is written with coherence and clarity; it develops connections (either among texts or the students own ideas), and summarizes events, ideas, or sources only to advance the argument, not to provide filler. Structure: The papers structure reflects logical thinking. Paragraphs are well developed with precise use of detail and appropriate transitions. Quotations, if included, are selected to advance the argument and support the thesis, not simply to provide filler. They are introduced smoothly, enclosed in quotation marks, and properly cited according to the requirements of the discipline. The paper adheres to the assignment's length requirements. Sophistication of Language: The paper shows excellent control of the English language, appropriate use of vocabulary, and a variety of sentence structure. Mechanics: Errors, if any, are typographical and not indications of problems with grammar, so the paper is virtually error-free. The paper is in the required format, follows the proper system of documentation when required, and is handed in on time.

B:

Content: The paper responds to the entire assignment, but needs more thorough development. Connections among ideas, aspects of a topic, or texts are stated and explained. The paper does not overemphasize retelling of plots or sequences of events, but describes a sequence of thoughts or events or presents brief summaries where necessary to develop and advance a thesis. Structure: The paper is mostly logical and clear, but at times a transition may be missing or a connection may not be clear. Paragraphs are developed, but could use more elaboration or explanation. Appropriate quotations are introduced and discussed as support for ideas already expressed. The paper meets the length requirements. Sophistication of Language: The writer expresses thoughts clearly in standard English. Vocabulary is largely appropriate to the subject matter, and sentence structure is varied in effective ways.. Mechanics: The paper contains very few grammatical or sentence-level

errors (or patterns of error). The paper is in the required format and follows the appropriate system of documentation.

C:

Content: The thesis of the paper is an acceptable response to the basic assignment, but is presented in too general and vague a manner, and more detail and clarity are needed. The paper relies mostly on brief assertions or a summary of texts without much explanation or commentary, but the assertions make sense or the summaries are essentially clear and accurate. Connections among ideas or texts are stated, but not discussed in much detail. Structure: The supporting ideas are related to the thesis but are not presented in a logical order or developed with adequate specifics. Lack of transitions and other disjunctions force the reader to infer what the writer means. Paragraphs set up ideas, but are not developed adequately. Quotations are dropped into the text without introduction or discussion, are often not the best evidence for the points they are used to support, and are too long. The paper meets the length requirements, but the writer does not really establish his or her own voice, or demonstrate real engagement with the ideas expressed. The thesis itself is self-evident rather than thoughtful or perceptive. Sophistication of Language: Sentences and phrases express the thesis and supporting ideas but are repetitive in pattern. Occasional run-ons and fragments show problems with sentence boundaries. Vocabulary is usually appropriate to the subject matter, but not precise enough to express complex thoughts. Mechanics: The paper follows format and documentation requirements overall, but shows grammatical or sentence-level errors (or patterns of error).

D:

Content: The paper only responds to some parts of the assignment, or asserts a thesis that is so self-evident or superficial that it is hardly worthy of development. The paper makes no connections to other texts. Texts are summarized and re-told in simple terms. Structure: The supporting ideas are not logically ordered, and an absence of transitions makes it more of a list than an organized essay or academic paper. Paragraphs are not developed at all. Quotations are not introduced, do not relate to the ideas they are supposed to support, and are not discussed. The writer seems to be making a point, but repeats one or two ideas without elaborating or moving on. The paper may not meet the length requirements. Sophistication of Language: Sentences and phrases are often unclear and may prevent the expression of coherent ideas, making the paper illogical at times. Vocabulary is limited, often inappropriate to the subject, and inadequate for expression of complex ideas. Mechanics: The many grammatical or sentence-level errors (or patterns of error) interfere with clarity and coherence. Format or citation requirements are ignored.

F:

Content: The paper does not fulfill the assignment, but rather for the most part

ignores directions, or responds only to a part of the assignment, without showing much thought or detail on even that part. Structure: The paper is a list of limited ideas in no logical order. Sometimes one or two ideas will result in paragraphs, but they are not developed. Quotations are missing or do not support the ideas, and are not introduced or discussed. The essay does not meet the length requirements, or does so only by padding. Sophistication of Language: Sentences and phrases are generally illogical or simple and repetitive, and the thinking is difficult to follow. Vocabulary is simple or inappropriate, and ideas are not explored. Mechanics: There are many grammatical and sentence-level errors (or patterns of error) that impede understanding. Format and citation requirements are ignored. Key words, phrases, or sentences from the reading or from other sources are copied without quotation marks or are plagiarized outright from other sources. Plagiarism may have additional consequences as well as the failure of the paper in which it occurs. See the Colleges Intellectual Integrity Policy for details.

3 Sample Questions

We hope that you will find the list of questions below helpful in creating an assignment. Of course you are free to use your own.

1. Identify the intended audience for the text. Support your answer.
2. In order to write an essay that formulates an argument about what you've read, you can try thinking of an argument as a "hypothesis" and the evidence you cite to support this hypothesis as your "data." To begin, think about a central question that you want to ask about the issues presented in the text. Based on the evidence in the text, how would you begin to answer this question?
3. What is the author's central argument? What evidence can you give to support your claim?
4. Locate a term or idea that is central to the piece and explain how it is defined, or how it is being used.
5. What is the relevance of the text to your class?

4 Arts and Science

4.1 Sun Tzu *The Art of War*

Sun Tzu The Art of War

III. ATTACK BY STRATAGEM

1. Sun Tzu said: In the practical art of war, the best thing of all is to take the enemy's country whole and intact; to shatter and destroy it is not so good. So, too, it is better to recapture an army entire than to destroy it, to capture a regiment, a detachment or a company entire than to destroy them.

[The equivalent to an army corps, according to Ssu-ma Fa, consisted nominally of 12500 men; according to Ts'ao Kung, the equivalent of a regiment contained 500 men, the equivalent to a detachment consists from any number between 100 and 500, and the equivalent of a company contains from 5 to 100 men. For the last two, however, Chang Yu gives the exact figures of 100 and 5 respectively.]

2. Hence to fight and conquer in all your battles is not supreme excellence; supreme excellence consists in breaking the enemy's resistance without fighting.

[Here again, no modern strategist but will approve the words of the old Chinese general. Moltke's greatest triumph, the capitulation of the huge French army at Sedan, was won practically without bloodshed.]

3. Thus the highest form of generalship is to balk the enemy's plans;

[Perhaps the word "balk" falls short of expressing the full force of the Chinese word, which implies not an attitude of defense, whereby one might be content to foil the enemy's stratagems one after another, but an active policy of counter-attack. Ho Shih puts this very clearly in his note: "When the enemy has made a plan of attack against us, we must anticipate him by delivering our own attack first."]

the next best is to prevent the junction of the enemy's forces;

[Isolating him from his allies. We must not forget that Sun Tzu, in speaking of hostilities, always has in mind the numerous states or principalities into which the China of his day was split up.]

the next in order is to attack the enemy's army in the field;

[When he is already at full strength.]

and the worst policy of all is to besiege walled cities.

4. The rule is, not to besiege walled cities if it can possibly be avoided.

[Another sound piece of military theory. Had the Boers acted upon it in 1899, and refrained from dissipating their strength before Kimberley, Mafeking, or even Ladysmith, it is more than probable that they would have been masters of the situation before the British were ready seriously to oppose them.]

The preparation of mantlets, movable shelters, and various implements of war, will take up three whole months;

[It is not quite clear what the Chinese word, here translated as "mantlets", described. Ts'ao Kung simply defines them as "large shields," but we get a better idea of them from Li Ch'uan, who says they were to protect the heads of those who were assaulting the city walls at close quarters. This seems to suggest a sort of Roman TESTUDO, ready made. Tu Mu says they were wheeled vehicles used in repelling attacks, but this is denied by Ch'en Hao. See supra II. 14. The name is also applied to turrets on city walls. Of the "movable shelters" we get a fairly clear description from several commentators. They were wooden missile-proof structures on four wheels, propelled from within, covered over with raw hides, and used in sieges to convey parties of men to and from the walls, for the purpose of filling up the encircling moat with earth. Tu Mu adds that they are now called "wooden donkeys."]

and the piling up of mounds over against the walls will take three months more.

[These were great mounds or ramparts of earth heaped up to the level of the enemy's walls in order to discover the weak points in the defense, and also to destroy the fortified turrets mentioned in the preceding note.]

5. The general, unable to control his irritation, will launch his men to the assault like swarming ants,

[This vivid simile of Ts'ao Kung is taken from the spectacle of an army of ants climbing a wall. The meaning is that the general, losing patience at the long delay, may make a premature attempt to storm the place before his engines of war are ready.]

with the result that one-third of his men are slain, while the town still remains untaken. Such are the disastrous effects of a siege.

[We are reminded of the terrible losses of the Japanese before Port Arthur, in the most recent siege which history has to record.]

6. Therefore the skillful leader subdues the enemy's troops without any fighting; he captures their cities without laying siege to them; he overthrows their kingdom without lengthy operations in the field.

[Chia Lin notes that he only overthrows the Government, but does no harm to individuals. The classical instance is Wu Wang, who after having put an end to the Yin dynasty was acclaimed "Father and mother of the people."]

7. With his forces intact he will dispute the mastery of the Empire, and thus, without losing a man, his triumph will be complete.

[Owing to the double meanings in the Chinese text, the latter part of the sentence is susceptible of quite a different meaning: "And thus, the weapon not being blunted by use, its keenness remains perfect."]

This is the method of attacking by stratagem.

8. It is the rule in war, if our forces are ten to the enemy's one, to surround him; if five to one, to attack him;

[Straightway, without waiting for any further advantage.]

if twice as numerous, to divide our army into two.

[Tu Mu takes exception to the saying; and at first sight, indeed, it appears to violate a fundamental principle of war. Ts'ao Kung, however, gives a clue to Sun Tzu's meaning: "Being two to the enemy's one, we may use one part of our army in the regular way, and the other for some special diversion." Chang Yu thus further elucidates the point: "If our force is twice as numerous as that of the enemy, it should be split up into two divisions, one to meet the enemy in front, and one to fall upon his rear; if he replies to the frontal attack, he may be crushed from behind; if to the rearward attack, he may be crushed in front." This is what is meant by saying that 'one part may be used in the regular way, and the other for some special diversion.' Tu Mu does not understand that dividing one's army is simply an irregular, just as concentrating it is the regular, strategical method, and he is too hasty in calling this a mistake."]

9. If equally matched, we can offer battle;

[Li Ch'uan, followed by Ho Shih, gives the following paraphrase: "If attackers and attacked are equally matched in strength, only the able general will fight."]

if slightly inferior in numbers, we can avoid the enemy;

[The meaning, "we can WATCH the enemy," is certainly a great improvement on the above; but unfortunately there appears to be no very good authority for the variant. Chang Yu reminds us that the saying only applies if the other factors are equal; a small difference in numbers is often more than counterbalanced by superior energy and discipline.]

if quite unequal in every way, we can flee from him. 10. Hence, though an obstinate fight may be made by a small force, in the end it must be captured by the larger force.

11. Now the general is the bulwark of the State; if the bulwark is complete at all points; the State will be strong; if the bulwark is defective, the State will be weak.

[As Li Ch'uan tersely puts it: "Gap indicates deficiency; if the general's ability is not perfect (i.e. if he is not thoroughly versed in his profession), his army will lack strength."]

12. There are three ways in which a ruler can bring misfortune upon his army:—

13. (1) By commanding the army to advance or to retreat, being ignorant of the fact that it cannot obey. This is called hobbling the army.

[Li Ch'uan adds the comment: "It is like tying together the legs of a thoroughbred, so that it is unable to gallop." One would naturally think of "the ruler" in this passage as being at home, and trying to direct the movements of his army from a distance. But the commentators understand just the reverse, and quote the saying of T'ai Kung: "A kingdom should not be governed from without, and

army should not be directed from within.” Of course it is true that, during an engagement, or when in close touch with the enemy, the general should not be in the thick of his own troops, but a little distance apart. Otherwise, he will be liable to misjudge the position as a whole, and give wrong orders.]

14. (2) By attempting to govern an army in the same way as he administers a kingdom, being ignorant of the conditions which obtain in an army. This causes restlessness in the soldier’s minds.

[Ts’ao Kung’s note is, freely translated: ”The military sphere and the civil sphere are wholly distinct; you can’t handle an army in kid gloves.” And Chang Yu says: ”Humanity and justice are the principles on which to govern a state, but not an army; opportunism and flexibility, on the other hand, are military rather than civil virtues to assimilate the governing of an army”—to that of a State, understood.]

15. (3) By employing the officers of his army without discrimination,

[That is, he is not careful to use the right man in the right place.]

through ignorance of the military principle of adaptation to circumstances. This shakes the confidence of the soldiers.

[I follow Mei Yao-ch’en here. The other commentators refer not to the ruler, as in SS. 13, 14, but to the officers he employs. Thus Tu Yu says: ”If a general is ignorant of the principle of adaptability, he must not be entrusted with a position of authority.” Tu Mu quotes: ”The skillful employer of men will employ the wise man, the brave man, the covetous man, and the stupid man. For the wise man delights in establishing his merit, the brave man likes to show his courage in action, the covetous man is quick at seizing advantages, and the stupid man has no fear of death.”]

16. But when the army is restless and distrustful, trouble is sure to come from the other feudal princes. This is simply bringing anarchy into the army, and flinging victory away.

17. Thus we may know that there are five essentials for victory: (1) He will win who knows when to fight and when not to fight.

[Chang Yu says: If he can fight, he advances and takes the offensive; if he cannot fight, he retreats and remains on the defensive. He will invariably conquer who knows whether it is right to take the offensive or the defensive.]

(2) He will win who knows how to handle both superior and inferior forces.

[This is not merely the general’s ability to estimate numbers correctly, as Li Ch’uan and others make out. Chang Yu expounds the saying more satisfactorily: ”By applying the art of war, it is possible with a lesser force to defeat a greater, and vice versa. The secret lies in an eye for locality, and in not letting the right moment slip. Thus Wu Tzu says: ’With a superior force, make for easy ground; with an inferior one, make for difficult ground.’”]

(3) He will win whose army is animated by the same spirit throughout all its ranks.

(4) He will win who, prepared himself, waits to take the enemy unprepared.

(5) He will win who has military capacity and is not interfered with by the sovereign.

[Tu Yu quotes Wang Tzu as saying: "It is the sovereign's function to give broad instructions, but to decide on battle it is the function of the general." It is needless to dilate on the military disasters which have been caused by undue interference with operations in the field on the part of the home government. Napoleon undoubtedly owed much of his extraordinary success to the fact that he was not hampered by central authority.]

18. Hence the saying: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat.

[Li Ch'uan cites the case of Fu Chien, prince of Ch'in, who in 383 A.D. marched with a vast army against the Chin Emperor. When warned not to despise an enemy who could command the services of such men as Hsieh An and Huan Ch'ung, he boastfully replied: "I have the population of eight provinces at my back, infantry and horsemen to the number of one million; why, they could dam up the Yangtze River itself by merely throwing their whips into the stream. What danger have I to fear?" Nevertheless, his forces were soon after disastrously routed at the Fei River, and he was obliged to beat a hasty retreat.]

If you know neither the enemy nor yourself, you will succumb in every battle.

[Chang Yu said: "Knowing the enemy enables you to take the offensive, knowing yourself enables you to stand on the defensive." He adds: "Attack is the secret of defense; defense is the planning of an attack." It would be hard to find a better epitome of the root-principle of war.]

4.2 Plato *Meno*

MENO by Plato

Translated by Benjamin Jowett

PERSONS OF THE DIALOGUE: Meno, Socrates, A Slave of Meno (Boy), Anytus.

MENO: Can you tell me, Socrates, whether virtue is acquired by teaching or by practice; or if neither by teaching nor by practice, then whether it comes to man by nature, or in what other way?

SOCRATES: O Meno, there was a time when the Thessalians were famous among the other Hellenes only for their riches and their riding; but now, if I am not mistaken, they are equally famous for their wisdom, especially at Larisa, which is the native city of your friend Aristippus. And this is Gorgias' doing; for when he

came there, the flower of the Aleuadae, among them your admirer Aristippus, and the other chiefs of the Thessalians, fell in love with his wisdom. And he has taught you the habit of answering questions in a grand and bold style, which becomes those who know, and is the style in which he himself answers all comers; and any Hellene who likes may ask him anything. How different is our lot! my dear Meno. Here at Athens there is a dearth of the commodity, and all wisdom seems to have emigrated from us to you. I am certain that if you were to ask any Athenian whether virtue was natural or acquired, he would laugh in your face, and say: 'Stranger, you have far too good an opinion of me, if you think that I can answer your question. For I literally do not know what virtue is, and much less whether it is acquired by teaching or not.' And I myself, Meno, living as I do in this region of poverty, am as poor as the rest of the world; and I confess with shame that I know literally nothing about virtue; and when I do not know the 'quid' of anything how can I know the 'quale'? How, if I knew nothing at all of Meno, could I tell if he was fair, or the opposite of fair; rich and noble, or the reverse of rich and noble? Do you think that I could?

MENO: No, indeed. But are you in earnest, Socrates, in saying that you do not know what virtue is? And am I to carry back this report of you to Thessaly?

SOCRATES: Not only that, my dear boy, but you may say further that I have never known of any one else who did, in my judgment.

MENO: Then you have never met Gorgias when he was at Athens?

SOCRATES: Yes, I have.

MENO: And did you not think that he knew?

SOCRATES: I have not a good memory, Meno, and therefore I cannot now tell what I thought of him at the time. And I dare say that he did know, and that you know what he said: please, therefore, to remind me of what he said; or, if you would rather, tell me your own view; for I suspect that you and he think much alike.

MENO: Very true.

SOCRATES: Then as he is not here, never mind him, and do you tell me: By the gods, Meno, be generous, and tell me what you say that virtue is; for I shall be truly delighted to find that I have been mistaken, and that you and Gorgias do really have this knowledge; although I have been just saying that I have never found anybody who had.

MENO: There will be no difficulty, Socrates, in answering your question. Let us take first the virtue of a man—he should know how to administer the state, and in the administration of it to benefit his friends and harm his enemies; and he must also be careful not to suffer harm himself. A woman's virtue, if you wish to know about that, may also be easily described: her duty is to order her house, and keep what is indoors, and obey her husband. Every age, every condition of

life, young or old, male or female, bond or free, has a different virtue: there are virtues numberless, and no lack of definitions of them; for virtue is relative to the actions and ages of each of us in all that we do. And the same may be said of vice, Socrates (Compare Arist. Pol.).

SOCRATES: How fortunate I am, Meno! When I ask you for one virtue, you present me with a swarm of them (Compare Theaet.), which are in your keeping. Suppose that I carry on the figure of the swarm, and ask of you, What is the nature of the bee? and you answer that there are many kinds of bees, and I reply: But do bees differ as bees, because there are many and different kinds of them; or are they not rather to be distinguished by some other quality, as for example beauty, size, or shape? How would you answer me?

MENO: I should answer that bees do not differ from one another, as bees.

SOCRATES: And if I went on to say: That is what I desire to know, Meno; tell me what is the quality in which they do not differ, but are all alike;—would you be able to answer?

MENO: I should.

SOCRATES: And so of the virtues, however many and different they may be, they have all a common nature which makes them virtues; and on this he who would answer the question, 'What is virtue?' would do well to have his eye fixed: Do you understand?

MENO: I am beginning to understand; but I do not as yet take hold of the question as I could wish.

SOCRATES: When you say, Meno, that there is one virtue of a man, another of a woman, another of a child, and so on, does this apply only to virtue, or would you say the same of health, and size, and strength? Or is the nature of health always the same, whether in man or woman?

MENO: I should say that health is the same, both in man and woman.

SOCRATES: And is not this true of size and strength? If a woman is strong, she will be strong by reason of the same form and of the same strength subsisting in her which there is in the man. I mean to say that strength, as strength, whether of man or woman, is the same. Is there any difference?

MENO: I think not.

SOCRATES: And will not virtue, as virtue, be the same, whether in a child or in a grown-up person, in a woman or in a man?

MENO: I cannot help feeling, Socrates, that this case is different from the others.

SOCRATES: But why? Were you not saying that the virtue of a man was to order a state, and the virtue of a woman was to order a house?

MENO: I did say so.

SOCRATES: And can either house or state or anything be well ordered without

temperance and without justice?

MENO: Certainly not.

SOCRATES: Then they who order a state or a house temperately or justly order them with temperance and justice?

MENO: Certainly.

SOCRATES: Then both men and women, if they are to be good men and women, must have the same virtues of temperance and justice?

MENO: True.

SOCRATES: And can either a young man or an elder one be good, if they are intemperate and unjust?

MENO: They cannot.

SOCRATES: They must be temperate and just?

MENO: Yes.

SOCRATES: Then all men are good in the same way, and by participation in the same virtues?

MENO: Such is the inference.

SOCRATES: And they surely would not have been good in the same way, unless their virtue had been the same?

MENO: They would not.

SOCRATES: Then now that the sameness of all virtue has been proven, try and remember what you and Gorgias say that virtue is.

MENO: Will you have one definition of them all?

SOCRATES: That is what I am seeking.

4.3 Aristototele *The Categories*

Translated by E. M. Edghill

Section 1

Part 1

Things are said to be named 'equivocally' when, though they have a common name, the definition corresponding with the name differs for each. Thus, a real man and a figure in a picture can both lay claim to the name 'animal'; yet these are equivocally so named, for, though they have a common name, the definition corresponding with the name differs for each. For should any one define in what sense each is an animal, his definition in the one case will be appropriate to that case only.

On the other hand, things are said to be named 'univocally' which have both the name and the definition answering to the name in common. A man and an ox are both 'animal', and these are univocally so named, inasmuch as not only the name, but also the definition, is the same in both cases: for if a man should state

in what sense each is an animal, the statement in the one case would be identical with that in the other.

Things are said to be named 'derivatively', which derive their name from some other name, but differ from it in termination. Thus the grammarian derives his name from the word 'grammar', and the courageous man from the word 'courage'.

Part 2

Forms of speech are either simple or composite. Examples of the latter are such expressions as 'the man runs', 'the man wins'; of the former 'man', 'ox', 'runs', 'wins'.

Of things themselves some are predicable of a subject, and are never present in a subject. Thus 'man' is predicable of the individual man, and is never present in a subject.

By being 'present in a subject' I do not mean present as parts are present in a whole, but being incapable of existence apart from the said subject.

Some things, again, are present in a subject, but are never predicable of a subject. For instance, a certain point of grammatical knowledge is present in the mind, but is not predicable of any subject; or again, a certain whiteness may be present in the body (for colour requires a material basis), yet it is never predicable of anything.

Other things, again, are both predicable of a subject and present in a subject. Thus while knowledge is present in the human mind, it is predicable of grammar.

There is, lastly, a class of things which are neither present in a subject nor predicable of a subject, such as the individual man or the individual horse. But, to speak more generally, that which is individual and has the character of a unit is never predicable of a subject. Yet in some cases there is nothing to prevent such being present in a subject. Thus a certain point of grammatical knowledge is present in a subject.

Part 3

When one thing is predicated of another, all that which is predicable of the predicate will be predicable also of the subject. Thus, 'man' is predicated of the individual man; but 'animal' is predicated of 'man'; it will, therefore, be predicable of the individual man also: for the individual man is both 'man' and 'animal'.

If genera are different and co-ordinate, their differentiae are themselves different in kind. Take as an instance the genus 'animal' and the genus 'knowledge'. 'With feet', 'two-footed', 'winged', 'aquatic', are differentiae of 'animal'; the species of knowledge are not distinguished by the same differentiae. One species of knowledge does not differ from another in being 'two-footed'.

But where one genus is subordinate to another, there is nothing to prevent their having the same differentiae: for the greater class is predicated of the lesser, so that all the differentiae of the predicate will be differentiae also of the subject.

Part 4

Expressions which are in no way composite signify substance, quantity, quality, relation, place, time, position, state, action, or affection. To sketch my meaning roughly, examples of substance are 'man' or 'the horse', of quantity, such terms as 'two cubits long' or 'three cubits long', of quality, such attributes as 'white', 'grammatical'. 'Double', 'half', 'greater', fall under the category of relation; 'in a the market place', 'in the Lyceum', under that of place; 'yesterday', 'last year', under that of time. 'Lying', 'sitting', are terms indicating position, 'shod', 'armed', state; 'to lance', 'to cauterize', action; 'to be lanced', 'to be cauterized', affection.

No one of these terms, in and by itself, involves an affirmation; it is by the combination of such terms that positive or negative statements arise. For every assertion must, as is admitted, be either true or false, whereas expressions which are not in any way composite such as 'man', 'white', 'runs', 'wins', cannot be either true or false.

Let these remarks suffice on the subject of substance.

4.4 Hobbes *Levanthian, Sovereignty and Security*

LEVIATHAN OR THE MATTER, FORME, & POWER OF A COMMON-WEALTH
ECCLESIASTICAL AND CIVILL

By Thomas Hobbes of Malmesbury.

Printed for Andrew Crooke, at the Green Dragon in St. Paul's Churchyard,
1651.

TO MY MOST HONOR'D FRIEND Mr. FRANCIS GODOLPHIN of GODOLPHIN

HONOR'D SIR.

Your most worthy Brother Mr SIDNEY GODOLPHIN, when he lived, was pleas'd to think my studies something, and otherwise to oblige me, as you know, with reall testimonies of his good opinion, great in themselves, and the greater for the worthinesse of his person. For there is not any vertue that disposeth a man, either to the service of God, or to the service of his Country, to Civill Society, or private Friendship, that did not manifestly appear in his conversation, not as acquired by necessity, or affected upon occasion, but inhaerent, and shining in a generous constitution of his nature. Therefore in honour and gratitude to him, and with devotion to your selfe, I humbly Dedicate unto you this my discourse of Common-wealth. I know not how the world will receive it, nor how it may reflect on those that shall seem to favour it. For in a way beset with those that contend on one side for too great Liberty, and on the other side for too much Authority, 'tis hard to passe between the points of both unwounded. But yet, me thinks, the endeavour to advance the Civill Power, should not be by the Civill Power condemned; nor private men, by reprehending it, declare they think that

Power too great. Besides, I speak not of the men, but (in the Abstract) of the Seat of Power, (like to those simple and unpartial creatures in the Roman Capitol, that with their noyse defended those within it, not because they were they, but there) offending none, I think, but those without, or such within (if there be any such) as favour them. That which perhaps may most offend, are certain Texts of Holy Scripture, alledged by me to other purpose than ordinarily they use to be by others. But I have done it with due submission, and also (in order to my Subject) necessarily; for they are the Outworks of the Enemy, from whence they impugne the Civill Power. If notwithstanding this, you find my labour generally decryed, you may be pleased to excuse your selfe, and say that I am a man that love my own opinions, and think all true I say, that I honoured your Brother, and honour you, and have presum'd on that, to assume the Title (without your knowledge) of being, as I am,

Sir,

Your most humble, and most obedient servant, Thomas Hobbes.

Paris APRILL 15/25 1651.

THE INTRODUCTION

Nature (the art whereby God hath made and governes the world) is by the art of man, as in many other things, so in this also imitated, that it can make an Artificial Animal. For seeing life is but a motion of Limbs, the begining whereof is in some principall part within; why may we not say, that all Automata (Engines that move themselves by springs and wheeles as doth a watch) have an artificiall life? For what is the Heart, but a Spring; and the Nerves, but so many Strings; and the Joynts, but so many Wheeles, giving motion to the whole Body, such as was intended by the Artificer? Art goes yet further, imitating that Rationall and most excellent worke of Nature, Man. For by Art is created that great LEVIATHAN called a COMMON-WEALTH, or STATE, (in latine CIVITAS) which is but an Artificiall Man; though of greater stature and strength than the Naturall, for whose protection and defence it was intended; and in which, the Sovereignty is an Artificiall Soul, as giving life and motion to the whole body; The Magistrates, and other Officers of Judicature and Execution, artificiall Joynts; Reward and Punishment (by which fastned to the seat of the Sovereignty, every joynt and member is moved to performe his duty) are the Nerves, that do the same in the Body Naturall; The Wealth and Riches of all the particular members, are the Strength; Salus Populi (the Peoples Safety) its Businesse; Counsellors, by whom all things needfull for it to know, are suggested unto it, are the Memory; Equity and Lawes, an artificiall Reason and Will; Concord, Health; Sedition, Sicknesse; and Civill War, Death. Lastly, the Pacts and Covenants, by which the parts of this Body Politique were at first made, set together, and united, resemble that Fiat, or the Let Us Make Man, pronounced by God in the Creation.

To describe the Nature of this Artificiall man, I will consider

First the Matter thereof, and the Artificer; both which is Man.

Secondly, How, and by what Covenants it is made; what are the Rights and just Power or Authority of a Sovereigne; and what it is that Preserveth and Dissolveth it.

Thirdly, what is a Christian Common-Wealth.

Lastly, what is the Kingdome of Darkness.

Concerning the first, there is a saying much usurped of late, That Wisedome is acquired, not by reading of Books, but of Men. Consequently whereunto, those persons, that for the most part can give no other proof of being wise, take great delight to shew what they think they have read in men, by uncharitable censures of one another behind their backs. But there is another saying not of late understood, by which they might learn truly to read one another, if they would take the pains; and that is, Nosce Teipsum, Read Thy Self: which was not meant, as it is now used, to countenance, either the barbarous state of men in power, towards their inferiors; or to encourage men of low degree, to a sawcie behaviour towards their betters; But to teach us, that for the similitude of the thoughts, and Passions of one man, to the thoughts, and Passions of another, whosoever looketh into himselfe, and considereth what he doth, when he does Think, Opine, Reason, Hope, Feare, &c, and upon what grounds; he shall thereby read and know, what are the thoughts, and Passions of all other men, upon the like occasions. I say the similitude of Passions, which are the same in all men, Desire, Feare, Hope; not the similitude or The Objects of the Passions, which are the things Desired, Feared, Hoped: for these the constitution individuall, and particular education do so vary, and they are so easie to be kept from our knowledge, that the characters of mans heart, blotted and confounded as they are, with dissembling, lying, counterfeiting, and erroneous doctrines, are legible onely to him that searcheth hearts. And though by mens actions wee do discover their designee sometimes; yet to do it without comparing them with our own, and distinguishing all circumstances, by which the case may come to be altered, is to decypher without a key, and be for the most part deceived, by too much trust, or by too much diffidence; as he that reads, is himselfe a good or evill man.

But let one man read another by his actions never so perfectly, it serves him onely with his acquaintance, which are but few. He that is to govern a whole Nation, must read in himselfe, not this, or that particular man; but Man-kind; which though it be hard to do, harder than to learn any Language, or Science; yet, when I shall have set down my own reading orderly, and perspicuously, the pains left another, will be onely to consider, if he also find not the same in himselfe. For this kind of Doctrine, admitteth no other Demonstration.

PART 1 OF MAN

CHAPTER 1 OF SENSE

Concerning the Thoughts of man, I will consider them first Singly, and afterwards in Trayne, or dependance upon one another. Singly, they are every one a Representation or Apparence, of some quality, or other Accident of a body without us; which is commonly called an Object. Which Object worketh on the Eyes, Eares, and other parts of mans body; and by diversity of working, produceth diversity of Apparences.

The Originall of them all, is that which we call Sense; (For there is no conception in a mans mind, which hath not at first, totally, or by parts, been begotten upon the organs of Sense.) The rest are derived from that originall.

To know the naturall cause of Sense, is not very necessary to the business now in hand; and I have els-where written of the same at large. Nevertheless, to fill each part of my present method, I will briefly deliver the same in this place.

The cause of Sense, is the Externall Body, or Object, which presseth the organ proper to each Sense, either immediatly, as in the Tast and Touch; or mediately, as in Seeing, Hearing, and Smelling: which pressure, by the mediation of Nerves, and other strings, and membranes of the body, continued inwards to the Brain, and Heart, causeth there a resistance, or counter-pressure, or endeavour of the heart, to deliver it self: which endeavour because Outward, seemeth to be some matter without. And this Seeming, or Fancy, is that which men call sense; and consisteth, as to the Eye, in a Light, or Colour Figured; To the Eare, in a Sound; To the Nostrill, in an Odour; To the Tongue and Palat, in a Savour; and to the rest of the body, in Heat, Cold, Hardnesse, Softnesse, and such other qualities, as we discern by Feeling. All which qualities called Sensible, are in the object that causeth them, but so many several motions of the matter, by which it presseth our organs diversly. Neither in us that are pressed, are they anything els, but divers motions; (for motion, produceth nothing but motion.) But their apparence to us is Fancy, the same waking, that dreaming. And as pressing, rubbing, or striking the Eye, makes us fancy a light; and pressing the Eare, produceth a dinne; so do the bodies also we see, or hear, produce the same by their strong, though unobserved action, For if those Colours, and Sounds, were in the Bodies, or Objects that cause them, they could not bee severed from them, as by glasses, and in Echoes by reflection, wee see they are; where we know the thing we see, is in one place; the apparence, in another. And though at some certain distance, the reall, and very object seem invested with the fancy it begets in us; Yet still the object is one thing, the image or fancy is another. So that Sense in all cases, is nothing els but originall fancy, caused (as I have said) by the pressure, that is, by the motion, of externall things upon our Eyes, Eares, and other organs thereunto ordained.

But the Philosophy-schooles, through all the Universities of Christendome,

grounded upon certain Texts of Aristotle, teach another doctrine; and say, For the cause of Vision, that the thing seen, sendeth forth on every side a Visible Species (in English) a Visible Shew, Apparition, or Aspect, or a Being Seen; the receiving whereof into the Eye, is Seeing. And for the cause of Hearing, that the thing heard, sendeth forth an Audible Species, that is, an Audible Aspect, or Audible Being Seen; which entering at the Eare, maketh Hearing. Nay for the cause of Understanding also, they say the thing Understood sendeth forth Intelligible Species, that is, an Intelligible Being Seen; which coming into the Understanding, makes us Understand. I say not this, as disapproving the use of Universities: but because I am to speak hereafter of their office in a Commonwealth, I must let you see on all occasions by the way, what things would be amended in them; amongst which the frequency of insignificant Speech is one.

4.5 Milton *The Argument*

THE ARGUMENT.

Adam inquires concerning celestial Motions, is doubtfully answer'd and exhorted to search rather things more worthy of knowledg: Adam assents, and still desirous to detain Raphael, relates to him what he remember'd since his own Creation, his placing in Paradise, his talk with God concerning solitude and fit society, his first meeting and Nuptials with Eve, his discourse with the Angel thereupon; who after admonitions repeated departs.

[THE Angel ended, and in Adams Eare
 So Charming left his voice, that he a while
 Thought him still speaking, still stood fixt to hear;
 Then as new wak't thus gratefully repli'd.]
 What thanks sufficient, or what recompence
 Equal have I to render thee, Divine
 Hystorian, who thus largely hast allayd
 The thirst I had of knowledge, and voutsaf't
 This friendly condescension to relate
 Things else by me unsearchable, now heard
 With wonder, but delight, and, as is due,
 With glorie attributed to the high
 Creator; some thing yet of doubt remaines,
 Which onely thy solution can resolve.
 When I behold this goodly Frame, this World
 Of Heav'n and Earth consisting, and compute,
 Thir magnitudes, this Earth a spot, a graine,
 An Atom, with the Firmament compar'd
 And all her numberd Starrs, that seem to rowle

Spaces incomprehensible (for such 20
 Thir distance argues and thir swift return
 Diurnal) meerly to officiate light
 Round this opacous Earth, this punctual spot,
 One day and night; in all thir vast survey
 Useless besides, reasoning I oft admire,
 How Nature wise and frugal could commit
 Such disproportions, with superfluous hand
 So many nobler Bodies to create,
 Greater so manifold to this one use,
 For aught appears, and on thir Orbs impose 30
 Such restless revolution day by day
 Repeated, while the sedentarie Earth,
 That better might with farr less compass move,
 Serv'd by more noble then her self, attaines
 Her end without least motion, and receive,
 As Tribute such a sumless journey brought
 Of incorporeal speed, her warmth and light;
 Speed, to describe whose swiftnesse Number failes.
 So spake our Sire, and by his count'nance seemd
 Entring on studious thoughts abstruse, which Eve 40
 Perceiving where she sat retir'd in sight,
 With lowliness Majestic from her seat,
 And Grace that won who saw to wish her stay,
 Rose, and went forth among her Fruits and Flours,
 To visit how they prosper'd, bud and bloom,
 Her Nurserie; they at her coming sprung
 And toucht by her fair tendance gladlier grew.
 Yet went she not, as not with such discourse
 Delighted, or not capable her eare
 Of what was high: such pleasure she reserv'd, 50
 Adam relating, she sole Auditress;
 Her Husband the Relater she preferr'd
 Before the Angel, and of him to ask
 Chose rather; hee, she knew would intermix
 Grateful digressions, and solve high dispute
 With conjugal Caresses, from his Lip
 Not Words alone pleas'd her. O when meet now
 Such pairs, in Love and mutual Honour joyn'd?
 With Goddess-like demeanour forth she went;

Not unattended, for on her as Queen 60
 A pomp of winning Graces waited still,
 And from about her shot Darts of desire
 Into all Eyes to wish her still in sight.
 And Raphael now to Adam's doubt propos'd
 Benevolent and facil thus repli'd.
 To ask or search I blame thee not, for Heav'n
 Is as the Book of God before thee set,
 Wherein to read his wondrous Works, and learne
 His Seasons, Hours, or Days, or Months, or Yeares:
 This to attain, whether Heav'n move or Earth, 70
 Imports not, if thou reck'n right, the rest
 ;From Man or Angel the great Architect
 Did wisely to conceal, and not divulge
 His secrets to be scann'd by them who ought
 Rather admire; or if they list to try
 Conjecture, he his Fabric of the Heav'ns
 Hath left to thir disputes, perhaps to move
 His laughter at thir quaint Opinions wide
 Hereafter, when they come to model Heav'n
 And calculate the Starrs, how they will weild 80
 The mightie frame, how build, unbuild, contrive
 To save appeerances, how gird the Sphear
 With Centric and Eccentric scribl'd o're,
 Cycle and Epicycle, Orb in Orb:
 Alreadie by thy reasoning this I guess,
 Who art to lead thy ofspring, and supposest
 That Bodies bright and greater should not serve
 The less not bright, nor Heav'n such journies run,
 Earth sitting still, when she alone receaves
 The benefit: consider first, that Great 90
 Or Bright inferrs not Excellence: the Earth
 Though, in comparison of Heav'n, so small,
 Nor glistening, may of solid good containe
 More plenty then the Sun that barren shines,
 Whose vertue on it self workes no effect,
 But in the fruitful Earth; there first receavd
 His beams, unactive else, thir vigor find.
 Yet not to Earth are those bright Luminaries
 Officious, but to thee Earths habitant.

And for the Heav'ns wide Circuit, let it speak 100
 The Makers high magnificence, who built
 So spacious, and his Line stretcht out so farr;
 That Man may know he dwells not in his own;
 An Edifice too large for him to fill,
 Lodg'd in a small partition, and the rest
 Ordain'd for uses to his Lord best known.
 The swiftness of those Circles attribute,
 Though numberless, to his Omnipotence,
 That to corporeal substances could adde
 Speed almost Spiritual; mee thou thinkst not slow, 110
 Who since the Morning hour set out from Heav'n
 Where God resides, and ere mid-day arriv'd
 In Eden, distance inexpressible
 By Numbers that have name. But this I urge,
 Admitting Motion in the Heav'ns, to shew
 Invalid that which thee to doubt it mov'd;
 Not that I so affirm, though so it seem
 To thee who hast thy dwelling here on Earth.
 God to remove his wayes from human sense,
 Plac'd Heav'n from Earth so farr, that earthly sight, 120
 If it presume, might erre in things too high,
 And no advantage gaine. What if the Sun
 Be Center to the World, and other Starrs
 By his attractive vertue and thir own
 Incited, dance about him various rounds?
 Thir wandring course now high, now low, then hid,
 Progressive, retrograde, or standing still,
 In six thou seest, and what if sev'nth to these
 The Planet Earth, so stedfast though she seem,
 Insensibly three different Motions move? 130
 Which else to several Sphears thou must ascribe,
 Mov'd contrarie with thwart obliquities,
 Or save the Sun his labour, and that swift
 Nocturnal and Diurnal rhomb suppos'd,
 Invisible else above all Starrs, the Wheele
 Of Day and Night; which needs not thy beleefe,
 If Earth industrious of her self fetch Day
 Travelling East, and with her part averse
 From the Suns beam meet Night, her other part

Still luminous by his ray. What if that light 140
 Sent from her through the wide transpicuous aire,
 To the terrestrial Moon be as a Starr
 Enlightning her by Day, as she by Night
 This Earth? reciprocal, if Land be there,
 Feilds and Inhabitants: Her spots thou seest
 As Clouds, and Clouds may rain, and Rain produce
 Fruits in her soft'nd Soile, for some to eate
 Allotted there; and other Suns perhaps
 With thir attendant Moons thou wilt descrie
 Communicating Male and Femal Light, 150
 Which two great Sexes animate the World,
 Stor'd in each Orb perhaps with some that live.
 For such vast room in Nature unpossest
 By living Soule, desert and desolate,
 Onely to shine, yet scarce to contribute
 Each Orb a glimps of Light, conveyd so farr
 Down to this habitable, which returnes
 Light back to them, is obvious to dispute.
 But whether thus these things, or whether not,
 Whether the Sun predominant in Heav'n 160
 Rise on the Earth, or Earth rise on the Sun,
 Hee from the East his flaming rode begin,
 Or Shee from West her silent course advance
 With inoffensive pace that spinning sleeps
 On her soft Axle, while she paces Eev'n,
 And bears thee soft with the smooth Air along,
 Sollicit not thy thoughts with matters hid,
 Leave them to God above, him serve and feare;
 Of other Creatures, as him pleases best,
 Wherever plac't, let him dispose: joy thou 170
 In what he gives to thee, this Paradise
 And thy faire Eve; Heav'n is for thee too high
 To know what passes there; be lowlie wise:
 Think onely what concernes thee and thy being;
 Dream not of other Worlds, what Creatures there
 Live, in what state, condition or degree,
 Contented that thus farr hath been reveal'd
 Not of Earth onely but of highest Heav'n.
 To whom thus Adam cleerd of doubt, repli'd.

How fully hast thou satisfi'd mee, pure 180
 Intelligence of Heav'n, Angel serene,
 And freed from intricacies, taught to live,
 The easiest way, nor with perplexing thoughts
 To interrupt the sweet of Life, from which
 God hath bid dwell farr off all anxious cares,
 And not molest us, unless we our selves
 Seek them with wandring thoughts, and notions vaine.
 But apt the Mind or Fancie is to roave
 Uncheckt, and of her roaving is no end;
 Till warn'd, or by experience taught, she learne, 190
 That not to know at large of things remote
 From use, obscure and subtle, but to know
 That which before us lies in daily life,
 Is the prime Wisdom, what is more, is fume,
 Or emptiness, or fond impertinence,
 And renders us in things that most concerne
 Unpractis'd, unprepar'd, and still to seek.
 Therefore from this high pitch let us descend
 A lower flight, and speak of things at hand
 Useful, whence haply mention may arise 200
 Of something not unseasonable to ask
 By sufferance, and thy wonted favour deign'd.
 Thee I have heard relating what was don
 Ere my remembrance: now hear mee relate
 My Storie, which perhaps thou hast not heard;
 And Day is yet not spent; till then thou seest
 How suttly to detaine thee I devise,
 Inviting thee to hear while I relate,
 Fond, were it not in hope of thy reply:
 For while I sit with thee, I seem in Heav'n, 210
 And sweeter thy discourse is to my eare
 Then Fruits of Palm-tree pleasantest to thirst
 And hunger both, from labour, at the houre
 Of sweet repast; they satiate, and soon fill,
 Though pleasant, but thy words with Grace Divine
 Imbu'd, bring to thir sweetness no satietie.

4.6 Spinoza *The Ethics*

Benedict de Spinoza, THE ETHICS (Ethica Ordine Geometrico Demonstrata)

Translated by R. H. M. Elwes

PART I: CONCERNING GOD.

DEFINITIONS.

I. By that which is 'self-caused' I mean that of which the essence involves existence, or that of which the nature is only conceivable as existent.

II. A thing is called 'finite after its kind' when it can be limited by another thing of the same nature; for instance, a body is called finite because we always conceive another greater body. So, also, a thought is limited by another thought, but a body is not limited by thought, nor a thought by body.

III. By 'substance' I mean that which is in itself, and is conceived through itself: in other words, that of which a conception can be formed independently of any other conception.

IV. By 'attribute' I mean that which the intellect perceives as constituting the essence of substance.

V. By 'mode' I mean the modifications ("affectiones") of substance, or that which exists in, and is conceived through, something other than itself.

VI. By 'God' I mean a being absolutely infinite—that is, a substance consisting in infinite attributes, of which each expresses eternal and infinite essentiality.

~~~~~Explanation—I say absolutely infinite, not infinite after its kind: for, of a thing infinite only after its kind, infinite attributes may be denied; but that which is absolutely infinite, contains in its essence whatever expresses reality, and involves no negation.

VII. That thing is called 'free,' which exists solely by the necessity of its own nature, and of which the action is determined by itself alone. On the other hand, that thing is necessary, or rather constrained, which is determined by something external to itself to a fixed and definite method of existence or action.

VIII. By 'eternity' I mean existence itself, in so far as it is conceived necessarily to follow solely from the definition of that which is eternal.

~~~~~Explanation—Existence of this kind is conceived as an eternal truth, like the essence of a thing and, therefore, cannot be explained by means of continuance or time, though continuance may be conceived without a beginning or end.

AXIOMS. I. Everything which exists, exists either in itself or in something else.

II. That which cannot be conceived through anything else must be conceived through itself.

III. From a given definite cause an effect necessarily follows; and, on the other hand, if no definite cause be granted, it is impossible that an effect can follow.

IV. The knowledge of an effect depends on and involves the knowledge of a cause.

V. Things which have nothing in common cannot be understood, the one by means of the other; the conception of one does not involve the conception of the other.

VI. A true idea must correspond with its ideate or object.

VII. If a thing can be conceived as non-existing, its essence does not involve existence.

PROPOSITIONS. I. Substance is by nature prior to its modifications.

~~~~~Proof—This is clear from Deff. iii. and v.

II. Two substances, whose attributes are different, have nothing in common.

~~~~~Proof—Also evident from Def. iii. For each must exist in itself, and be conceived through itself; in other words, the conception of one does not imply the conception of the other.

III. Things which have nothing in common cannot be one the cause of the other.

~~~~~Proof—If they have nothing in common, it follows that one cannot be apprehended by means of the other (Ax. v.), and, therefore, one cannot be the cause of the other (Ax. iv.). Q.E.D.

IV. Two or more distinct things are distinguished one from the other, either by the difference of the attributes of the substances, or by the difference of their modifications.

~~~~~Proof—Everything which exists, exists either in itself or in something else (Ax. i.),— that is (by Deff. iii. and v.), nothing is granted in addition to the understanding, except substance and its modifications. Nothing is, therefore, given besides the understanding, by which several things may be distinguished one from the other, except the substances, or, in other words (see Ax. iv.), their attributes and modifications. Q.E.D.

V. There cannot exist in the universe two or more substances having the same nature or attribute.

~~~~~Proof—If several distinct substances be granted, they must be distinguished one from the other, either by the difference of their attributes, or by the difference of their modifications (Prop. iv.). If only by the difference of their attributes, it will be granted that there cannot be more than one with an identical attribute. If by the difference of their modifications—as substance is naturally prior to its modifications (Prop. i.)—it follows that setting the modifications aside, and considering substance in itself, that is truly, (Deff. iii and vi.), there cannot be conceived one substance different from another—that is (by Prop. iv.), there cannot be granted several substances, but one substance only. Q.E.D.

VI. One substance cannot be produced by another substance.

~~~~~Proof—It is impossible that there should be in the universe two substances with an identical attribute, i.e. which have anything common to them both (Prop

ii.), and, therefore (Prop. iii.), one cannot be the cause of the other, neither can one be produced by the other. Q.E.D.

iiii]VI. Corollary—Hence it follows that a substance cannot be produced by anything external to itself. For in the universe nothing is granted, save substances and their modifications (as appears from Ax. i. and Deff. iii. and v.). Now (by the last Prop.) substance cannot be produced by another substance, therefore it cannot be produced by anything external to itself. Q.E.D. This is shown still more readily by the absurdity of the contradictory. For, if substance be produced by an external cause, the knowledge of it would depend on the knowledge of its cause (Ax. iv.), and (by Deff. iii.) it would itself not be substance.

VII. Existence belongs to the nature of substances.

llll]Proof—Substance cannot be produced by anything external (Cor., Prop vi.), it must, therefore, be its own cause—that is, its essence necessarily involves existence, or existence belongs to its nature.

VIII. Every substance is necessarily infinite.

llll]Proof—There can only be one substance with an identical attribute, and existence follows from its nature (Prop. vii.); its nature, therefore, involves existence, either as finite or infinite. It does not exist as finite, for (by Deff. ii.) it would then be limited by something else of the same kind, which would also necessarily exist (Prop. vii.); and there would be two substances with an identical attribute, which is absurd (Prop. v.). It therefore exists as infinite. Q.E.D.

*****Note I.—As finite existence involves a partial negation, and infinite existence is the absolute affirmation of the given nature, it follows (solely from Prop. vii.) that every substance is necessarily infinite.

*****Note II.—No doubt it will be difficult for those who think about things loosely, and have not been accustomed to know them by their primary causes, to comprehend the demonstration of Prop. vii.: for such persons make no distinction between the modifications of substances and the substances themselves, and are ignorant of the manner in which things are produced; hence they may attribute to substances the beginning which they observe in natural objects. Those who are ignorant of true causes make complete confusion—think that trees might talk just as well as men—that men might be formed from stones as well as from seed; and imagine that any form might be changed into any other. So, also, those who confuse the two natures, divine and human, readily attribute human passions to the deity, especially so long as they do not know how passions originate in the mind. But, if people would consider the nature of substance, they would have no doubt about the truth of Prop. vii. In fact, this proposition would be a universal axiom, and accounted a truism. For, by substance, would be understood that which is in itself, and is conceived through itself—that is, something of which the conception requires not the conception of anything else; whereas modifications

exist in something external to themselves, and a conception of them is formed by means of a conception of the things in which they exist. Therefore, we may have true ideas of non-existent modifications; for, although they may have no actual existence apart from the conceiving intellect, yet their essence is so involved in something external to themselves that they may through it be conceived. Whereas the only truth substances can have, external to the intellect, must consist in their existence, because they are conceived through themselves. Therefore, for a person to say that he has a clear and distinct—that is, a true—idea of a substance, but that he is not sure whether such substance exists, would be the same as if he said that he had a true idea, but was not sure whether or no it was false (a little consideration will make this plain); or if anyone affirmed that substance is created, it would be the same as saying that a false idea was true—in short, the height of absurdity. It must, then, necessarily be admitted that the existence of substance as its essence is an eternal truth. And we can hence conclude by another process of reasoning—that there is but one such substance. I think that this may profitably be done at once; and, in order to proceed regularly with the demonstration, we must premise:—

+++++1. The true definition of a thing neither involves nor expresses anything beyond the nature of the thing defined. From this it follows that—

+++++2. No definition implies or expresses a certain number of individuals, inasmuch as it expresses nothing beyond the nature of the thing defined. For instance, the definition of a triangle expresses nothing beyond the actual nature of a triangle: it does not imply any fixed number of triangles.

+++++3. There is necessarily for each individual existent thing a cause why it should exist.

+++++4. This cause of existence must either be contained in the nature and definition of the thing defined, or must be postulated apart from such definition.

It therefore follows that, if a given number of individual things exist in nature, there must be some cause for the existence of exactly that number, neither more nor less. For example, if twenty men exist in the universe (for simplicity's sake, I will suppose them existing simultaneously, and to have had no predecessors), and we want to account for the existence of these twenty men, it will not be enough to show the cause of human existence in general; we must also show why there are exactly twenty men, neither more nor less: for a cause must be assigned for the existence of each individual. Now this cause cannot be contained in the actual nature of man, for the true definition of man does not involve any consideration of the number twenty. Consequently, the cause for the existence of these twenty men, and, consequently, of each of them, must necessarily be sought externally to each individual. Hence we may lay down the absolute rule, that everything which may consist of several individuals must have an external cause. And, as

it has been shown already that existence appertains to the nature of substance, existence must necessarily be included in its definition; and from its definition alone existence must be deducible. But from its definition (as we have shown, Notes ii., iii.), we cannot infer the existence of several substances; therefore it follows that there is only one substance of the same nature. Q.E.D.

4.7 Darwin *On the Origin of Species*

CHAPTER 4.

NATURAL SELECTION.

Natural Selection: its power compared with man's selection, its power on characters of trifling importance, its power at all ages and on both sexes. Sexual Selection. On the generality of intercrosses between individuals of the same species. Circumstances favourable and unfavourable to Natural Selection, namely, intercrossing, isolation, number of individuals. Slow action. Extinction caused by Natural Selection. Divergence of Character, related to the diversity of inhabitants of any small area, and to naturalisation. Action of Natural Selection, through Divergence of Character and Extinction, on the descendants from a common parent. Explains the Grouping of all organic beings.

How will the struggle for existence, discussed too briefly in the last chapter, act in regard to variation? Can the principle of selection, which we have seen is so potent in the hands of man, apply in nature? I think we shall see that it can act most effectually. Let it be borne in mind in what an endless number of strange peculiarities our domestic productions, and, in a lesser degree, those under nature, vary; and how strong the hereditary tendency is. Under domestication, it may be truly said that the whole organisation becomes in some degree plastic. Let it be borne in mind how infinitely complex and close-fitting are the mutual relations of all organic beings to each other and to their physical conditions of life. Can it, then, be thought improbable, seeing that variations useful to man have undoubtedly occurred, that other variations useful in some way to each being in the great and complex battle of life, should sometimes occur in the course of thousands of generations? If such do occur, can we doubt (remembering that many more individuals are born than can possibly survive) that individuals having any advantage, however slight, over others, would have the best chance of surviving and of procreating their kind? On the other hand, we may feel sure that any variation in the least degree injurious would be rigidly destroyed. This preservation of favourable variations and the rejection of injurious variations, I call Natural Selection. Variations neither useful nor injurious would not be affected by natural selection, and would be left a fluctuating element, as perhaps we see in the species called polymorphic.

We shall best understand the probable course of natural selection by taking

the case of a country undergoing some physical change, for instance, of climate. The proportional numbers of its inhabitants would almost immediately undergo a change, and some species might become extinct. We may conclude, from what we have seen of the intimate and complex manner in which the inhabitants of each country are bound together, that any change in the numerical proportions of some of the inhabitants, independently of the change of climate itself, would most seriously affect many of the others. If the country were open on its borders, new forms would certainly immigrate, and this also would seriously disturb the relations of some of the former inhabitants. Let it be remembered how powerful the influence of a single introduced tree or mammal has been shown to be. But in the case of an island, or of a country partly surrounded by barriers, into which new and better adapted forms could not freely enter, we should then have places in the economy of nature which would assuredly be better filled up, if some of the original inhabitants were in some manner modified; for, had the area been open to immigration, these same places would have been seized on by intruders. In such case, every slight modification, which in the course of ages chanced to arise, and which in any way favoured the individuals of any of the species, by better adapting them to their altered conditions, would tend to be preserved; and natural selection would thus have free scope for the work of improvement.

We have reason to believe, as stated in the first chapter, that a change in the conditions of life, by specially acting on the reproductive system, causes or increases variability; and in the foregoing case the conditions of life are supposed to have undergone a change, and this would manifestly be favourable to natural selection, by giving a better chance of profitable variations occurring; and unless profitable variations do occur, natural selection can do nothing. Not that, as I believe, any extreme amount of variability is necessary; as man can certainly produce great results by adding up in any given direction mere individual differences, so could Nature, but far more easily, from having incomparably longer time at her disposal. Nor do I believe that any great physical change, as of climate, or any unusual degree of isolation to check immigration, is actually necessary to produce new and unoccupied places for natural selection to fill up by modifying and improving some of the varying inhabitants. For as all the inhabitants of each country are struggling together with nicely balanced forces, extremely slight modifications in the structure or habits of one inhabitant would often give it an advantage over others; and still further modifications of the same kind would often still further increase the advantage. No country can be named in which all the native inhabitants are now so perfectly adapted to each other and to the physical conditions under which they live, that none of them could anyhow be improved; for in all countries, the natives have been so far conquered by naturalised productions, that they have allowed foreigners to take firm possession of the land. And as foreigners

have thus everywhere beaten some of the natives, we may safely conclude that the natives might have been modified with advantage, so as to have better resisted such intruders.

As man can produce and certainly has produced a great result by his methodical and unconscious means of selection, what may not nature effect? Man can act only on external and visible characters: nature cares nothing for appearances, except in so far as they may be useful to any being. She can act on every internal organ, on every shade of constitutional difference, on the whole machinery of life. Man selects only for his own good; Nature only for that of the being which she tends. Every selected character is fully exercised by her; and the being is placed under well-suited conditions of life. Man keeps the natives of many climates in the same country; he seldom exercises each selected character in some peculiar and fitting manner; he feeds a long and a short beaked pigeon on the same food; he does not exercise a long-backed or long-legged quadruped in any peculiar manner; he exposes sheep with long and short wool to the same climate. He does not allow the most vigorous males to struggle for the females. He does not rigidly destroy all inferior animals, but protects during each varying season, as far as lies in his power, all his productions. He often begins his selection by some half-monstrous form; or at least by some modification prominent enough to catch his eye, or to be plainly useful to him. Under nature, the slightest difference of structure or constitution may well turn the nicely-balanced scale in the struggle for life, and so be preserved. How fleeting are the wishes and efforts of man! how short his time! and consequently how poor will his products be, compared with those accumulated by nature during whole geological periods. Can we wonder, then, that nature's productions should be far "truer" in character than man's productions; that they should be infinitely better adapted to the most complex conditions of life, and should plainly bear the stamp of far higher workmanship?

It may be said that natural selection is daily and hourly scrutinising, throughout the world, every variation, even the slightest; rejecting that which is bad, preserving and adding up all that is good; silently and insensibly working, whenever and wherever opportunity offers, at the improvement of each organic being in relation to its organic and inorganic conditions of life. We see nothing of these slow changes in progress, until the hand of time has marked the long lapse of ages, and then so imperfect is our view into long past geological ages, that we only see that the forms of life are now different from what they formerly were.

Although natural selection can act only through and for the good of each being, yet characters and structures, which we are apt to consider as of very trifling importance, may thus be acted on. When we see leaf-eating insects green, and bark-feeders mottled-grey; the alpine ptarmigan white in winter, the red-grouse the colour of heather, and the black-grouse that of peaty earth, we must believe

that these tints are of service to these birds and insects in preserving them from danger. Grouse, if not destroyed at some period of their lives, would increase in countless numbers; they are known to suffer largely from birds of prey; and hawks are guided by eyesight to their prey,—so much so, that on parts of the Continent persons are warned not to keep white pigeons, as being the most liable to destruction. Hence I can see no reason to doubt that natural selection might be most effective in giving the proper colour to each kind of grouse, and in keeping that colour, when once acquired, true and constant. Nor ought we to think that the occasional destruction of an animal of any particular colour would produce little effect: we should remember how essential it is in a flock of white sheep to destroy every lamb with the faintest trace of black. In plants the down on the fruit and the colour of the flesh are considered by botanists as characters of the most trifling importance: yet we hear from an excellent horticulturist, Downing, that in the United States smooth-skinned fruits suffer far more from a beetle, a *curculio*, than those with down; that purple plums suffer far more from a certain disease than yellow plums; whereas another disease attacks yellow-fleshed peaches far more than those with other coloured flesh. If, with all the aids of art, these slight differences make a great difference in cultivating the several varieties, assuredly, in a state of nature, where the trees would have to struggle with other trees and with a host of enemies, such differences would effectually settle which variety, whether a smooth or downy, a yellow or purple fleshed fruit, should succeed.

In looking at many small points of difference between species, which, as far as our ignorance permits us to judge, seem to be quite unimportant, we must not forget that climate, food, etc., probably produce some slight and direct effect. It is, however, far more necessary to bear in mind that there are many unknown laws of correlation of growth, which, when one part of the organisation is modified through variation, and the modifications are accumulated by natural selection for the good of the being, will cause other modifications, often of the most unexpected nature.

As we see that those variations which under domestication appear at any particular period of life, tend to reappear in the offspring at the same period;—for instance, in the seeds of the many varieties of our culinary and agricultural plants; in the caterpillar and cocoon stages of the varieties of the silkworm; in the eggs of poultry, and in the colour of the down of their chickens; in the horns of our sheep and cattle when nearly adult;—so in a state of nature, natural selection will be enabled to act on and modify organic beings at any age, by the accumulation of profitable variations at that age, and by their inheritance at a corresponding age. If it profit a plant to have its seeds more and more widely disseminated by the wind, I can see no greater difficulty in this being effected through natural selection, than in the cotton-planter increasing and improving by selection the down in the

pods on his cotton-trees. Natural selection may modify and adapt the larva of an insect to a score of contingencies, wholly different from those which concern the mature insect. These modifications will no doubt affect, through the laws of correlation, the structure of the adult; and probably in the case of those insects which live only for a few hours, and which never feed, a large part of their structure is merely the correlated result of successive changes in the structure of their larvae. So, conversely, modifications in the adult will probably often affect the structure of the larva; but in all cases natural selection will ensure that modifications consequent on other modifications at a different period of life, shall not be in the least degree injurious: for if they became so, they would cause the extinction of the species.

Natural selection will modify the structure of the young in relation to the parent, and of the parent in relation to the young. In social animals it will adapt the structure of each individual for the benefit of the community; if each in consequence profits by the selected change. What natural selection cannot do, is to modify the structure of one species, without giving it any advantage, for the good of another species; and though statements to this effect may be found in works of natural history, I cannot find one case which will bear investigation. A structure used only once in an animal's whole life, if of high importance to it, might be modified to any extent by natural selection; for instance, the great jaws possessed by certain insects, and used exclusively for opening the cocoon—or the hard tip to the beak of nestling birds, used for breaking the egg. It has been asserted, that of the best short-beaked tumbler-pigeons more perish in the egg than are able to get out of it; so that fanciers assist in the act of hatching. Now, if nature had to make the beak of a full-grown pigeon very short for the bird's own advantage, the process of modification would be very slow, and there would be simultaneously the most rigorous selection of the young birds within the egg, which had the most powerful and hardest beaks, for all with weak beaks would inevitably perish: or, more delicate and more easily broken shells might be selected, the thickness of the shell being known to vary like every other structure.

SEXUAL SELECTION.

Inasmuch as peculiarities often appear under domestication in one sex and become hereditarily attached to that sex, the same fact probably occurs under nature, and if so, natural selection will be able to modify one sex in its functional relations to the other sex, or in relation to wholly different habits of life in the two sexes, as is sometimes the case with insects. And this leads me to say a few words on what I call Sexual Selection. This depends, not on a struggle for existence, but on a struggle between the males for possession of the females; the result is not death to the unsuccessful competitor, but few or no offspring. Sexual selection is, therefore, less rigorous than natural selection. Generally, the most vigorous males,

those which are best fitted for their places in nature, will leave most progeny. But in many cases, victory will depend not on general vigour, but on having special weapons, confined to the male sex. A hornless stag or spurless cock would have a poor chance of leaving offspring. Sexual selection by always allowing the victor to breed might surely give indomitable courage, length to the spur, and strength to the wing to strike in the spurred leg, as well as the brutal cock-fighter, who knows well that he can improve his breed by careful selection of the best cocks. How low in the scale of nature this law of battle descends, I know not; male alligators have been described as fighting, bellowing, and whirling round, like Indians in a war-dance, for the possession of the females; male salmons have been seen fighting all day long; male stag-beetles often bear wounds from the huge mandibles of other males. The war is, perhaps, severest between the males of polygamous animals, and these seem oftenest provided with special weapons. The males of carnivorous animals are already well armed; though to them and to others, special means of defence may be given through means of sexual selection, as the mane to the lion, the shoulder-pad to the boar, and the hooked jaw to the male salmon; for the shield may be as important for victory, as the sword or spear.

Amongst birds, the contest is often of a more peaceful character. All those who have attended to the subject, believe that there is the severest rivalry between the males of many species to attract by singing the females. The rock-thrush of Guiana, birds of Paradise, and some others, congregate; and successive males display their gorgeous plumage and perform strange antics before the females, which standing by as spectators, at last choose the most attractive partner. Those who have closely attended to birds in confinement well know that they often take individual preferences and dislikes: thus Sir R. Heron has described how one pied peacock was eminently attractive to all his hen birds. It may appear childish to attribute any effect to such apparently weak means: I cannot here enter on the details necessary to support this view; but if man can in a short time give elegant carriage and beauty to his bantams, according to his standard of beauty, I can see no good reason to doubt that female birds, by selecting, during thousands of generations, the most melodious or beautiful males, according to their standard of beauty, might produce a marked effect. I strongly suspect that some well-known laws with respect to the plumage of male and female birds, in comparison with the plumage of the young, can be explained on the view of plumage having been chiefly modified by sexual selection, acting when the birds have come to the breeding age or during the breeding season; the modifications thus produced being inherited at corresponding ages or seasons, either by the males alone, or by the males and females; but I have not space here to enter on this subject.

Thus it is, as I believe, that when the males and females of any animal have the same general habits of life, but differ in structure, colour, or ornament, such

differences have been mainly caused by sexual selection; that is, individual males have had, in successive generations, some slight advantage over other males, in their weapons, means of defence, or charms; and have transmitted these advantages to their male offspring. Yet, I would not wish to attribute all such sexual differences to this agency: for we see peculiarities arising and becoming attached to the male sex in our domestic animals (as the wattle in male carriers, horn-like protuberances in the cocks of certain fowls, etc.), which we cannot believe to be either useful to the males in battle, or attractive to the females. We see analogous cases under nature, for instance, the tuft of hair on the breast of the turkey-cock, which can hardly be either useful or ornamental to this bird;—indeed, had the tuft appeared under domestication, it would have been called a monstrosity.

ILLUSTRATIONS OF THE ACTION OF NATURAL SELECTION.

In order to make it clear how, as I believe, natural selection acts, I must beg permission to give one or two imaginary illustrations. Let us take the case of a wolf, which preys on various animals, securing some by craft, some by strength, and some by fleetness; and let us suppose that the fleetest prey, a deer for instance, had from any change in the country increased in numbers, or that other prey had decreased in numbers, during that season of the year when the wolf is hardest pressed for food. I can under such circumstances see no reason to doubt that the swiftest and slimmest wolves would have the best chance of surviving, and so be preserved or selected,—provided always that they retained strength to master their prey at this or at some other period of the year, when they might be compelled to prey on other animals. I can see no more reason to doubt this, than that man can improve the fleetness of his greyhounds by careful and methodical selection, or by that unconscious selection which results from each man trying to keep the best dogs without any thought of modifying the breed.

Even without any change in the proportional numbers of the animals on which our wolf preyed, a cub might be born with an innate tendency to pursue certain kinds of prey. Nor can this be thought very improbable; for we often observe great differences in the natural tendencies of our domestic animals; one cat, for instance, taking to catch rats, another mice; one cat, according to Mr. St. John, bringing home winged game, another hares or rabbits, and another hunting on marshy ground and almost nightly catching woodcocks or snipes. The tendency to catch rats rather than mice is known to be inherited. Now, if any slight innate change of habit or of structure benefited an individual wolf, it would have the best chance of surviving and of leaving offspring. Some of its young would probably inherit the same habits or structure, and by the repetition of this process, a new variety might be formed which would either supplant or coexist with the parent-form of wolf. Or, again, the wolves inhabiting a mountainous district, and those frequenting the lowlands, would naturally be forced to hunt different prey; and

from the continued preservation of the individuals best fitted for the two sites, two varieties might slowly be formed. These varieties would cross and blend where they met; but to this subject of intercrossing we shall soon have to return. I may add, that, according to Mr. Pierce, there are two varieties of the wolf inhabiting the Catskill Mountains in the United States, one with a light greyhound-like form, which pursues deer, and the other more bulky, with shorter legs, which more frequently attacks the shepherd's flocks. Let us now take a more complex case. Certain plants excrete a sweet juice, apparently for the sake of eliminating something injurious from their sap: this is effected by glands at the base of the stipules in some Leguminosae, and at the back of the leaf of the common laurel. This juice, though small in quantity, is greedily sought by insects. Let us now suppose a little sweet juice or nectar to be excreted by the inner bases of the petals of a flower. In this case insects in seeking the nectar would get dusted with pollen, and would certainly often transport the pollen from one flower to the stigma of another flower. The flowers of two distinct individuals of the same species would thus get crossed; and the act of crossing, we have good reason to believe (as will hereafter be more fully alluded to), would produce very vigorous seedlings, which consequently would have the best chance of flourishing and surviving. Some of these seedlings would probably inherit the nectar-excreting power. Those individual flowers which had the largest glands or nectaries, and which excreted most nectar, would be oftenest visited by insects, and would be oftenest crossed; and so in the long-run would gain the upper hand. Those flowers, also, which had their stamens and pistils placed, in relation to the size and habits of the particular insects which visited them, so as to favour in any degree the transportal of their pollen from flower to flower, would likewise be favoured or selected. We might have taken the case of insects visiting flowers for the sake of collecting pollen instead of nectar; and as pollen is formed for the sole object of fertilisation, its destruction appears a simple loss to the plant; yet if a little pollen were carried, at first occasionally and then habitually, by the pollen-devouring insects from flower to flower, and a cross thus effected, although nine-tenths of the pollen were destroyed, it might still be a great gain to the plant; and those individuals which produced more and more pollen, and had larger and larger anthers, would be selected.

When our plant, by this process of the continued preservation or natural selection of more and more attractive flowers, had been rendered highly attractive to insects, they would, unintentionally on their part, regularly carry pollen from flower to flower; and that they can most effectually do this, I could easily show by many striking instances. I will give only one—not as a very striking case, but as likewise illustrating one step in the separation of the sexes of plants, presently to be alluded to. Some holly-trees bear only male flowers, which have four stamens producing rather a small quantity of pollen, and a rudimentary pistil; other

holly-trees bear only female flowers; these have a full-sized pistil, and four stamens with shrivelled anthers, in which not a grain of pollen can be detected. Having found a female tree exactly sixty yards from a male tree, I put the stigmas of twenty flowers, taken from different branches, under the microscope, and on all, without exception, there were pollen-grains, and on some a profusion of pollen. As the wind had set for several days from the female to the male tree, the pollen could not thus have been carried. The weather had been cold and boisterous, and therefore not favourable to bees, nevertheless every female flower which I examined had been effectually fertilised by the bees, accidentally dusted with pollen, having flown from tree to tree in search of nectar. But to return to our imaginary case: as soon as the plant had been rendered so highly attractive to insects that pollen was regularly carried from flower to flower, another process might commence. No naturalist doubts the advantage of what has been called the "physiological division of labour;" hence we may believe that it would be advantageous to a plant to produce stamens alone in one flower or on one whole plant, and pistils alone in another flower or on another plant. In plants under culture and placed under new conditions of life, sometimes the male organs and sometimes the female organs become more or less impotent; now if we suppose this to occur in ever so slight a degree under nature, then as pollen is already carried regularly from flower to flower, and as a more complete separation of the sexes of our plant would be advantageous on the principle of the division of labour, individuals with this tendency more and more increased, would be continually favoured or selected, until at last a complete separation of the sexes would be effected.

Let us now turn to the nectar-feeding insects in our imaginary case: we may suppose the plant of which we have been slowly increasing the nectar by continued selection, to be a common plant; and that certain insects depended in main part on its nectar for food. I could give many facts, showing how anxious bees are to save time; for instance, their habit of cutting holes and sucking the nectar at the bases of certain flowers, which they can, with a very little more trouble, enter by the mouth. Bearing such facts in mind, I can see no reason to doubt that an accidental deviation in the size and form of the body, or in the curvature and length of the proboscis, etc., far too slight to be appreciated by us, might profit a bee or other insect, so that an individual so characterised would be able to obtain its food more quickly, and so have a better chance of living and leaving descendants. Its descendants would probably inherit a tendency to a similar slight deviation of structure. The tubes of the corollas of the common red and incarnate clovers (*Trifolium pratense* and *incarnatum*) do not on a hasty glance appear to differ in length; yet the hive-bee can easily suck the nectar out of the incarnate clover, but not out of the common red clover, which is visited by humble-bees alone; so that whole fields of the red clover offer in vain an abundant supply of precious nectar to

the hive-bee. Thus it might be a great advantage to the hive-bee to have a slightly longer or differently constructed proboscis. On the other hand, I have found by experiment that the fertility of clover greatly depends on bees visiting and moving parts of the corolla, so as to push the pollen on to the stigmatic surface. Hence, again, if humble-bees were to become rare in any country, it might be a great advantage to the red clover to have a shorter or more deeply divided tube to its corolla, so that the hive-bee could visit its flowers. Thus I can understand how a flower and a bee might slowly become, either simultaneously or one after the other, modified and adapted in the most perfect manner to each other, by the continued preservation of individuals presenting mutual and slightly favourable deviations of structure.

I am well aware that this doctrine of natural selection, exemplified in the above imaginary instances, is open to the same objections which were at first urged against Sir Charles Lyell's noble views on "the modern changes of the earth, as illustrative of geology;" but we now very seldom hear the action, for instance, of the coast-waves, called a trifling and insignificant cause, when applied to the excavation of gigantic valleys or to the formation of the longest lines of inland cliffs. Natural selection can act only by the preservation and accumulation of infinitesimally small inherited modifications, each profitable to the preserved being; and as modern geology has almost banished such views as the excavation of a great valley by a single diluvial wave, so will natural selection, if it be a true principle, banish the belief of the continued creation of new organic beings, or of any great and sudden modification in their structure.

4.8 Lewis Carroll *Alice in Wonderland*

Lewis Carroll

THE MILLENNIUM FULCRUM EDITION 3.0

After a time she heard a little pattering of feet in the distance, and she hastily dried her eyes to see what was coming. It was the White Rabbit returning, splendidly dressed, with a pair of white kid gloves in one hand and a large fan in the other: he came trotting along in a great hurry, muttering to himself as he came, ‘Oh! the Duchess, the Duchess! Oh! won’t she be savage if I’ve kept her waiting!’ Alice felt so desperate that she was ready to ask help of any one; so, when the Rabbit came near her, she began, in a low, timid voice, ‘If you please, sir—’ The Rabbit started violently, dropped the white kid gloves and the fan, and skurried away into the darkness as hard as he could go.

Alice took up the fan and gloves, and, as the hall was very hot, she kept fanning herself all the time she went on talking: ‘Dear, dear! How queer everything is to-day! And yesterday things went on just as usual. I wonder if I’ve been changed in the night? Let me think: was I the same when I got up this morning? I almost think I can remember feeling a little different. But if I’m not the same, the next question is, Who in the world am I? Ah, THAT’S the great puzzle!’ And she began thinking over all the children she knew that were of the same age as herself, to see if she could have been changed for any of them.

‘I’m sure I’m not Ada,’ she said, ‘for her hair goes in such long ringlets, and mine doesn’t go in ringlets at all; and I’m sure I can’t be Mabel, for I know all sorts of things, and she, oh! she knows such a very little! Besides, SHE’S she, and I’m I, and—oh dear, how puzzling it all is! I’ll try if I know all the things I used to know. Let me see: four times five is twelve, and four times six is thirteen, and four times seven is—oh dear! I shall never get to twenty at that rate!

4.9 Edwin A. Abbott *Flatland*

16 How the Stranger vainly endeavoured to reveal to me in words the mysteries of Spaceland

As soon as the sound of the Peace-cry of my departing Wife had died away, I began to approach the Stranger with the intention of taking a nearer view and of bidding him be seated: but his appearance struck me dumb and motionless with astonishment. Without the slightest symptoms of angularity he nevertheless varied every instant with gradations of size and brightness scarcely possible for any Figure within the scope of my experience. The thought flashed across me that I might have before me a burglar or cut-throat, some monstrous Irregular Isosceles, who, by feigning the voice of a Circle, had obtained admission somehow into the house, and was now preparing to stab me with his acute angle.

In a sitting-room, the absence of Fog (and the season happened to be remarkably dry), made it difficult for me to trust to Sight Recognition, especially at the short distance at which I was standing. Desperate with fear, I rushed forward with an unceremonious, "You must permit me, Sir—" and felt him. My Wife was right. There was not the trace of an angle, not the slightest roughness or inequality: never in my life had I met with a more perfect Circle. He remained motionless while I walked around him, beginning from his eye and returning to it again. Circular he was throughout, a perfectly satisfactory Circle; there could not be a doubt of it. Then followed a dialogue, which I will endeavour to set down as near as I can recollect it, omitting only some of my profuse apologies—for I was covered with shame and humiliation that I, a Square, should have been guilty of the impertinence of feeling a Circle. It was commenced by the Stranger with some impatience at the lengthiness of my introductory process.

Stranger. Have you felt me enough by this time? Are you not introduced to me yet?

I. Most illustrious Sir, excuse my awkwardness, which arises not from ignorance of the usages of polite society, but from a little surprise and nervousness, consequent on this somewhat unexpected visit. And I beseech you to reveal my indiscretion to no one, and especially not to my Wife. But before your Lordship enters into further communications, would he deign to satisfy the curiosity of one who would gladly know whence his visitor came?

Stranger. From Space, from Space, Sir: whence else?

I. Pardon me, my Lord, but is not your Lordship already in Space, your Lordship and his humble servant, even at this moment?

Stranger. Pooh! what do you know of Space? Define Space.

I. Space, my Lord, is height and breadth indefinitely prolonged.

Stranger. Exactly: you see you do not even know what Space is. You think it is of Two Dimensions only; but I have come to announce to you a Third—height, breadth, and length.

I. Your Lordship is pleased to be merry. We also speak of length and height, or breadth and thickness, thus denoting Two Dimensions by four names.

Stranger. But I mean not only three names, but Three Dimensions.

I. Would your Lordship indicate or explain to me in what direction is the Third Dimension, unknown to me?

Stranger. I came from it. It is up above and down below.

I. My Lord means seemingly that it is Northward and Southward.

Stranger. I mean nothing of the kind. I mean a direction in which you cannot look, because you have no eye in your side.

I. Pardon me, my Lord, a moment's inspection will convince your Lordship that I have a perfectly luminary at the juncture of my two sides.

Stranger: Yes: but in order to see into Space you ought to have an eye, not on your Perimeter, but on your side, that is, on what you would probably call your inside; but we in Spaceland should call it your side.

I. An eye in my inside! An eye in my stomach! Your Lordship jests.

Stranger. I am in no jesting humour. I tell you that I come from Space, or, since you will not understand what Space means, from the Land of Three Dimensions whence I but lately looked down upon your Plane which you call Space forsooth. From that position of advantage I discerned all that you speak of as SOLID (by which you mean "enclosed on four sides"), your houses, your churches, your very chests and safes, yes even your insides and stomachs, all lying open and exposed to my view.

I. Such assertions are easily made, my Lord.

Stranger. But not easily proved, you mean. But I mean to prove mine.

When I descended here, I saw your four Sons, the Pentagons, each in his apartment, and your two Grandsons the Hexagons; I saw your youngest Hexagon remain a while with you and then retire to his room, leaving you and your Wife alone. I saw your Isosceles servants, three in number, in the kitchen at supper, and the little Page in the scullery. Then I came here, and how do you think I came?

I. Through the roof, I suppose.

Strange. Not so. Your roof, as you know very well, has been recently repaired, and has no aperture by which even a Woman could penetrate. I tell you I come from Space. Are you not convinced by what I have told you of your children and household?

I. Your Lordship must be aware that such facts touching the belongings of his humble servant might be easily ascertained by any one of the neighbourhood possessing your Lordship's ample means of information.

Stranger. (TO HIMSELF.) What must I do? Stay; one more argument suggests itself to me. When you see a Straight Line— your wife, for example—how many Dimensions do you attribute to her?

I. Your Lordship would treat me as if I were one of the vulgar who, being ignorant of Mathematics, suppose that a Woman is really a Straight Line, and only of One Dimension. No, no, my Lord; we Squares are better advised, and are as well aware of your Lordship that a Woman, though popularly called a Straight Line, is, really and scientifically, a very thin Parallelogram, possessing Two Dimensions, like the rest of us, viz., length and breadth (or thickness).

Stranger. But the very fact that a Line is visible implies that it possesses yet another Dimension.

I. My Lord, I have just acknowledged that a Woman is broad as well as long. We see her length, we infer her breadth; which, though very slight, is capable of measurement.

Stranger. You do not understand me. I mean that when you see a Woman, you ought—besides inferring her breadth—to see her length, and to SEE what we call her HEIGHT; although the last Dimension is infinitesimal in your country. If a Line were mere length without "height," it would cease to occupy Space and would become invisible. Surely you must recognize this?

I. I must indeed confess that I do not in the least understand your Lordship. When we in Flatland see a Line, we see length and BRIGHTNESS. If the brightness disappears, the Line is extinguished, and, as you say, ceases to occupy Space. But am I to suppose that your Lordship gives the brightness the title of a Dimension, and that what we call "bright" you call "high"?

Stranger. No, indeed. By "height" I mean a Dimension like your length: only, with you, "height" is not so easily perceptible, being extremely small.

I. My Lord, your assertion is easily put to the test. You say I have a Third Dimension, which you call "height." Now, Dimension implies direction and measurement. Do but measure my "height," or merely indicate to me the direction in which my "height" extends, and I will become your convert. Otherwise, your Lordship's own understand must hold me excused.

Stranger. (TO HIMSELF.) I can do neither. How shall I convince him? Surely a plain statement of facts followed by ocular demonstration ought to suffice. —Now, Sir; listen to me.

You are living on a Plane. What you style Flatland is the vast level surface of what I may call a fluid, or in, the top of which you and your countrymen move about, without rising above or falling below it.

I am not a plane Figure, but a Solid. You call me a Circle; but in reality I am not a Circle, but an infinite number of Circles, of size varying from a Point to a Circle of thirteen inches in diameter, one placed on the top of the other. When I cut through your plane as I am now doing, I make in your plane a section which you, very rightly, call a Circle. For even a Sphere—which is my proper name in my own country—if he manifest himself at all to an inhabitant of Flatland— must needs manifest himself as a Circle.

Do you not remember—for I, who see all things, discerned last night the phantasmal vision of Lineland written upon your brain— do you not remember, I say, how when you entered the realm of Lineland, you were compelled to manifest yourself to the King, not as a Square, but as a Line, because that Linear Realm had not Dimensions enough to represent the whole of you, but only a slice or section of you? In precisely the same way, your country of Two Dimensions is not spacious enough to represent me, a being of Three, but can only exhibit a slice or section of me, which is what you call a Circle.

The diminished brightness of your eye indicates incredulity. But now prepare to receive proof positive of the truth of my assertions. You cannot indeed see more

than one of my sections, or Circles, at a time; for you have no power to raise your eye out of the plane of Flatland; but you can at least see that, as I rise in Space, so my sections become smaller. See now, I will rise; and the effect upon your eye will be that my Circle will become smaller and smaller till it dwindles to a point and finally vanishes.

There was no "rising" that I could see; but he diminished and finally vanished. I winked once or twice to make sure that I was not dreaming. But it was no dream. For from the depths of nowhere came forth a hollow voice—close to my heart it seemed— "Am I quite gone? Are you convinced now? Well, now I will gradually return to Flatland and you shall see my section become larger and larger."

Every reader in Spaceland will easily understand that my mysterious Guest was speaking the language of truth and even of simplicity. But to me, proficient though I was in Flatland Mathematics, it was by no means a simple matter. The rough diagram given above will make it clear to any Spaceland child that the Sphere, ascending in the three positions indicated there, must needs have manifested himself to me, or to any Flatlander, as a Circle, at first of full size, then small, and at last very small indeed, approaching to a Point. But to me, although I saw the facts before me, the causes were as dark as ever. All that I could comprehend was, that the Circle had made himself smaller and vanished, and that he had now re-appeared and was rapidly making himself larger.

When he regained his original size, he heaved a deep sigh; for he perceived by my silence that I had altogether failed to comprehend him. And indeed I was now inclining to the belief that he must be no Circle at all, but some extremely clever juggler; or else that the old wives' tales were true, and that after all there were such people as Enchanters and Magicians.

After a long pause he muttered to himself, "One resource alone remains, if I am not to resort to action. I must try the method of Analogy." Then followed a still longer silence, after which he continued our dialogue.

Sphere. Tell me, Mr. Mathematician; if a Point moves Northward, and leaves a luminous wake, what name would you give to the wake?

I. A straight Line.

Sphere. And a straight Line has how many extremities?

I. Two.

Sphere. Now conceive the Northward straight Line moving parallel to itself, East and West, so that every point in it leaves behind it the wake of a straight Line. What name will you give to the Figure thereby formed? We will suppose that it moves through a distance equal to the original straight line. —What name, I say?

I. A square.

Sphere. And how many sides has a Square? How many angles?

I. Four sides and four angles.

Sphere. Now stretch your imagination a little, and conceive a Square in Flatland, moving parallel to itself upward.

I. What? Northward?

Sphere. No, not Northward; upward; out of Flatland altogether.

If it moved Northward, the Southern points in the Square would have to move through the positions previously occupied by the Northern points. But that is not my meaning.

I mean that every Point in you—for you are a Square and will serve the purpose of my illustration—every Point in you, that is to say in what you call your inside, is to pass upwards through Space in such a way that no Point shall pass through the position previously occupied by any other Point; but each Point shall describe a straight Line of its own. This is all in accordance with Analogy; surely it must be clear to you.

Restraining my impatience—for I was now under a strong temptation to rush blindly at my Visitor and to precipitate him into Space, or out of Flatland, anywhere, so that I could get rid of him—I replied:—

”And what may be the nature of the Figure which I am to shape out by this motion which you are pleased to denote by the word ‘upward’? I presume it is describable in the language of Flatland.”

Sphere. Oh, certainly. It is all plain and simple, and in strict accordance with Analogy—only, by the way, you must not speak of the result as being a Figure, but as a Solid. But I will describe it to you. Or rather not I, but Analogy.

We began with a single Point, which of course—being itself a Point—has only ONE terminal Point.

One Point produces a Line with TWO terminal Points.

One Line produces a Square with FOUR terminal Points.

Now you can give yourself the answer to your own question: 1, 2, 4, are evidently in Geometrical Progression. What is the next number?

I. Eight.

Sphere. Exactly. The one Square produces a SOMETHING-WHICH-YOU-DO-NOT-AS-YET-KNOW-A-NAME-FOR-BUT-WHICH-WE-CALL-A-CUBE with EIGHT terminal Points. Now are you convinced?

I. And has this Creature sides, as well as Angles or what you call ”terminal Points”?

Sphere. Of course; and all according to Analogy. But, by the way, not what YOU call sides, but what WE call sides. You would call them SOLIDS.

I. And how many solids or sides will appertain to this Being whom I am to generate by the motion of my inside in an ”upward” direction, and whom you call a Cube?

Sphere. How can you ask? And you a mathematician! The side of anything is always, if I may so say, one Dimension behind the thing. Consequently, as there is no Dimension behind a Point, a Point has 0 sides; a Line, if I may so say, has 2 sides (for the points of a Line may be called by courtesy, its sides); a Square has 4 sides; 0, 2, 4; what Progression do you call that?

I. Arithmetical.

Sphere. And what is the next number?

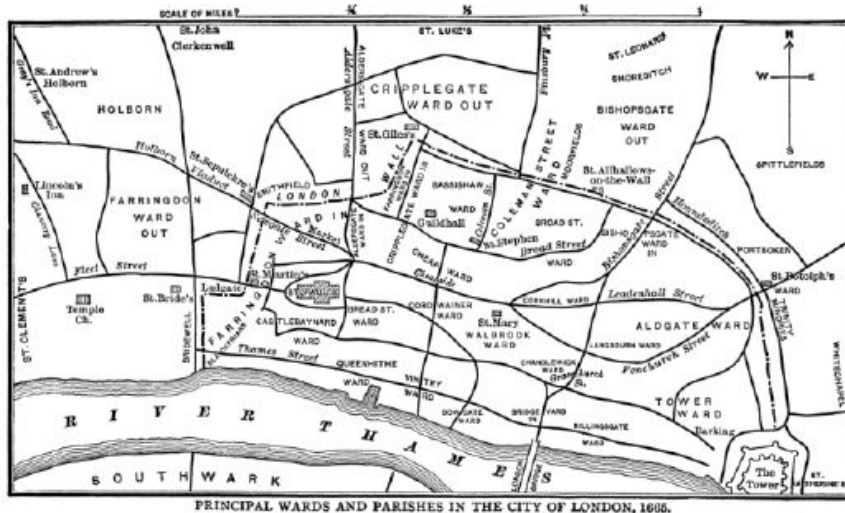
I. Six.

Sphere. Exactly. Then you see you have answered your own question. The Cube which you will generate will be bounded by six sides, that is to say, six of your insides. You see it all now, eh?

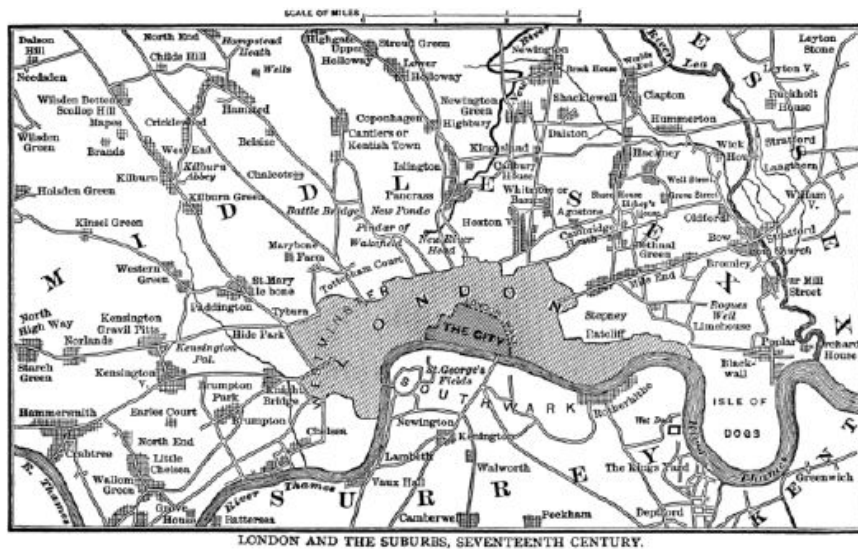
"Monster," I shrieked, "be thou juggler, enchanter, dream, or devil, no more will I endure thy mockeries. Either thou or I must perish." And saying these words I precipitated myself upon him.

4.10 Daniel Defore *History of a Plague in London*

It was about the beginning of September, 1664, that I, among the rest of my neighbors, heard in ordinary discourse that the plague was returned again in Holland; for it had been very violent there, and particularly at Amsterdam and Rotterdam, in the year 1663, whither, they say, it was brought (some said from Italy, others from the Levant) among some goods which were brought home by their Turkey fleet; others said it was brought from Candia; others, from Cyprus. It mattered not from whence it came; but all agreed it was come into Holland again.⁴



We had no such thing as printed newspapers in those days, to spread rumors and reports of things, and to improve them by the invention of men, as I have



lived to see practiced since. But such things as those were gathered from the letters of merchants and others who corresponded abroad, and from them was handed about by word of mouth only; so that things did not spread instantly over the whole nation, as they do now. But it seems that 18th the government had a true account of it, and several counsels⁵ were held about ways to prevent its coming over; but all was kept very private. Hence it was that this rumor died off again; and people began to forget it, as a thing we were very little concerned in and that we hoped was not true, till the latter end of November or the beginning of December, 1664, when two men, said to be Frenchmen, died of the plague in Longacre, or rather at the upper end of Drury Lane.⁶ The family they were in endeavored to conceal it as much as possible; but, as it had gotten some vent in the discourse of the neighborhood, the secretaries of state⁷ got knowledge of it. And concerning themselves to inquire about it, in order to be certain of the truth, two physicians and a surgeon were ordered to go to the house, and make inspection. This they did, and finding evident tokens⁸ of the sickness upon both the bodies that were dead, they gave their opinions publicly that they died of the plague. Whereupon it was given in to the parish clerk,⁹ and he also returned them¹⁰ to the hall; and it was printed in the weekly bill of mortality in the usual manner, thus: Plague, 2. Parishes infected, 1. The people showed a great concern at this, and began to be alarmed all over the town, and the more because in the last week in December, 1664, another man died in the same house and of the same distemper. And then we were easy again for about six weeks, when, none having died with any marks of infection, it¹⁹ was said the distemper was gone; but after that, I think it was about the 12th of February, another died in another house, but in the same parish and in the same manner. This turned the people's eyes pretty much towards that end of

the town; and, the weekly bills showing an increase of burials in St. Giles's Parish more than usual, it began to be suspected that the plague was among the people at that end of the town, and that many had died of it, though they had taken care to keep it as much from the knowledge of the public as possible. This possessed the heads of the people very much; and few cared to go through Drury Lane, or the other streets suspected, unless they had extraordinary business that obliged them to it. This increase of the bills stood thus: the usual number of burials in a week, in the parishes of St. Giles-in-the-Fields and St. Andrew's, Holborn,¹¹ were¹² from twelve to seventeen or nineteen each, few more or less; but, from the time that the plague first began in St. Giles's Parish, it was observed that the ordinary burials increased in number considerably. For example:

| | St. Gile's | St. Andrew's |
|--------------------|------------|----------------------------|
| Dec. 27 to Jan. 3 | 16 | 17 |
| Jan. 3 to Jan. 10 | 12 | 25 |
| Jan. 10 to Jan. 17 | 18 | 18 |
| Jan. 17 to Jan. 24 | 23 | 16 |
| Jan. 24 to Jan. 31 | 24 | 15 |
| Jan. 31 to Feb. 7 | 21 | 23 |
| Feb. 7 to Feb. 14 | 24 | whereof one of the plague. |

The like increase of the bills was observed in the parishes of St. Bride's, adjoining on one side of Holborn Parish, and in the 20parish of St. James's, Clerkenwell, adjoining on the other side of Holborn; in both which parishes the usual numbers that died weekly were from four to six or eight, whereas at that time they were increased as follows:

| | St. Bride's | St. James's |
|--------------------|-------------|-------------|
| Dec. 20 to Dec. 27 | 0 | 8 |
| Dec. 27 to Jan. 3 | 6 | 9 |
| Jan. 3 to Jan. 10 | 11 | 7 |
| Jan. 10 to Jan. 17 | 12 | 9 |
| Jan. 17 to Jan. 24 | 9 | 15 |
| Jan. 24 to Jan. 31 | 8 | 12 |
| Jan. 31 to Feb. 7 | 13 | 5 |
| Feb. 7 to Feb. 14 | 12 | 6 |

Besides this, it was observed, with great uneasiness by the people, that the weekly bills in general increased very much during these weeks, although it was at a time of the year when usually the bills are very moderate. The usual number of burials within the bills of mortality for a week was from about two hundred and forty, or thereabouts, to three hundred. The last was esteemed a pretty high bill; but after this we found the bills successively increasing, as follows:

| | Buried | Increased |
|--------------------|--------|-----------|
| Dec. 20 to Dec. | 291 | 0 |
| Dec. 27 to Jan. 3 | 349 | 58 |
| Jan. 3 to Jan. 10 | 394 | 45 |
| Jan. 10 to Jan. 17 | 415 | 21 |
| Jan. 17 to Jan. 24 | 474 | 59 |

21 This last bill was really frightful, being a higher number than had been known to have been buried in one week since the preceding visitation of 1656. However, all this went off again; and the weather proving cold, and the frost, which began in December, still continuing very severe, even till near the end of February, attended with sharp though moderate winds, the bills decreased again, and the city grew healthy; and everybody began to look upon the danger as good as over, only that still the burials in St. Giles's continued high. From the beginning of April, especially, they stood at twenty-five each week, till the week from the 18th to the 25th, when there was 13 buried in St. Giles's Parish thirty, whereof two of the plague, and eight of the spotted fever (which was looked upon as the same thing); likewise the number that died of the spotted fever in the whole increased, being eight the week before, and twelve the week above named. This alarmed us all again; and terrible apprehensions were among the people, especially the weather being now changed and growing warm, and the summer being at hand. However, the next week there seemed to be some hopes again: the bills were low; the number of the dead in all was but 388; there was none of the plague, and but four of the spotted fever. But the following week it returned again, and the distemper was spread into two or three other parishes, viz., St. Andrew's, Holborn, St. Clement's-Danes; and, to the great affliction of the city, one died within the walls, in the parish of St. Mary-Wool-Church, that is to say, in Bearbinder Lane, near Stocks Market: in all, there were nine of the plague, and six of the spotted fever. It was, however, upon inquiry, found that this Frenchman who died in Bearbinder Lane was one who, having lived in Longacre, near the infected houses, had removed for fear of the distemper, not knowing that he was already infected. This was the beginning of May, yet the weather was temperate, variable, and cool enough, and people had still some hopes.²² That which encouraged them was, that the city was healthy. The whole ninety-seven parishes buried but fifty-four, and we began to hope, that, as it was chiefly among the people at that end of the town, it might go no farther; and the rather, because the next week, which was from the 9th of May to the 16th, there died but three, of which not one within the whole city or liberties;¹⁴ and St. Andrew's buried but fifteen, which was very low. It is true, St. Giles's buried two and thirty; but still, as there was but one of the plague, people began to be easy. The whole bill also was very low: for the week before, the bill was but three hundred and forty-seven; and the week above mentioned, but three

hundred and forty-three. We continued in these hopes for a few days; but it was but for a few, for the people were no more to be deceived thus. They searched the houses, and found that the plague was really spread every way, and that many died of it every day; so that now all our extenuations¹⁵ abated, and it was no more to be concealed. Nay, it quickly appeared that the infection had spread itself beyond all hopes of abatement; that in the parish of St. Giles's it was gotten into several streets, and several families lay all sick together; and accordingly, in the weekly bill for the next week, the thing began to show itself. There was indeed but fourteen set down of the plague, but this was all knavery and collusion; for St. Giles's Parish, they buried forty in all, whereof it was certain most of them died of the plague, though they were set down of other distempers. And though the number of all the burials were¹⁶ not increased above thirty-two, and the whole bill being but three hundred and eighty-five, yet there was¹⁷ fourteen of the spotted fever, as well as fourteen of the plague; and we took it for granted, upon the whole, that there were fifty died that week of the plague. The next bill was from the 23^d of May to the 30th, when the 23^{number} of the plague was seventeen; but the burials in St. Giles's were fifty-three, a frightful number, of whom they set down but nine of the plague. But on an examination more strictly by the justices of the peace, and at the lord mayor's¹⁸ request, it was found there were twenty more who were really dead of the plague in that parish, but had been set down of the spotted fever, or other distempers, besides others concealed. But those were trifling things to what followed immediately after. For now the weather set in hot; and from the first week in June, the infection spread in a dreadful manner, and the bills rise¹⁹ high; the articles of the fever, spotted fever, and teeth, began to swell: for all that could conceal their distempers did it to prevent their neighbors shunning and refusing to converse with them, and also to prevent authority shutting up their houses, which, though it was not yet practiced, yet was threatened; and people were extremely terrified at the thoughts of it. The second week in June, the parish of St. Giles's, where still the weight of the infection lay, buried one hundred and twenty, whereof, though the bills said but sixty-eight of the plague, everybody said there had been a hundred at least, calculating it from the usual number of funerals in that parish as above. Till this week the city continued free, there having never any died except that one Frenchman, who²⁰ I mentioned before, within the whole ninety-seven parishes. Now, there died four within the city, one in Wood Street, one in Fenchurch Street, and two in Crooked Lane. Southwark was entirely free, having not one yet died on that side of the water. I lived without Aldgate, about midway between Aldgate Church and Whitechapel Bars, on the left hand, or north side, of the street; and as the distemper had not reached to that side of the city, our neighborhood continued very easy. But at the other end ²⁴of the town their consternation was very great; and the richer sort of people, especially

the nobility and gentry from the west part of the city, thronged out of town, with their families and servants, in an unusual manner. And this was more particularly seen in Whitechapel; that is to say, the Broad Street where I lived. Indeed, nothing was to be seen but wagons and carts, with goods, women, servants, children, etc.; coaches filled with people of the better sort, and horsemen attending them, and all hurrying away; then empty wagons and carts appeared, and spare horses with servants, who it was apparent were returning, or sent from the country to fetch more people; besides innumerable numbers of men on horseback, some alone, others with servants, and, generally speaking, all loaded with baggage, and fitted out for traveling, as any one might perceive by their appearance. This was a very terrible and melancholy thing to see, and as it was a sight which I could not but look on from morning to night (for indeed there was nothing else of moment to be seen), it filled me with very serious thoughts of the misery that was coming upon the city, and the unhappy condition of those that would be left in it. This hurry of the people was such for some weeks, that there was no getting at the lord mayor's door without exceeding difficulty; there was such pressing and crowding there to get passes and certificates of health for such as traveled abroad; for, without these, there was no being admitted to pass through the towns upon the road, or to lodge in any inn. Now, as there had none died in the city for all this time, my lord mayor gave certificates of health without any difficulty to all those who lived in the ninety-seven parishes, and to those within the liberties too, for a while. This hurry, I say, continued some weeks, that is to say, all the months of May and June; and the more because it was rumored that an order of the government was to be issued out, to place turnpikes²¹ and barriers on the road to prevent people's travel²⁵ing; and that the towns on the road would not suffer people from London to pass, for fear of bringing the infection along with them, though neither of these rumors had any foundation but in the imagination, especially at first.

4.11 W. B. Du Bois *The Souls of Black Folk*

The Forethought

Herein lie buried many things which if read with patience may show the strange meaning of being black here at the dawning of the Twentieth Century. This meaning is not without interest to you, Gentle Reader; for the problem of the Twentieth Century is the problem of the color line. I pray you, then, receive my little book in all charity, studying my words with me, forgiving mistake and foible for sake of the faith and passion that is in me, and seeking the grain of truth hidden there.

I have sought here to sketch, in vague, uncertain outline, the spiritual world in which ten thousand thousand Americans live and strive. First, in two chapters I have tried to show what Emancipation meant to them, and what was its aftermath.

In a third chapter I have pointed out the slow rise of personal leadership, and criticized candidly the leader who bears the chief burden of his race to-day. Then, in two other chapters I have sketched in swift outline the two worlds within and without the Veil, and thus have come to the central problem of training men for life. Venturing now into deeper detail, I have in two chapters studied the struggles of the massed millions of the black peasantry, and in another have sought to make clear the present relations of the sons of master and man. Leaving, then, the white world, I have stepped within the Veil, raising it that you may view faintly its deeper recesses,—the meaning of its religion, the passion of its human sorrow, and the struggle of its greater souls. All this I have ended with a tale twice told but seldom written, and a chapter of song.

Some of these thoughts of mine have seen the light before in other guise. For kindly consenting to their republication here, in altered and extended form, I must thank the publishers of the Atlantic Monthly, The World's Work, the Dial, The New World, and the Annals of the American Academy of Political and Social Science. Before each chapter, as now printed, stands a bar of the Sorrow Songs,—some echo of haunting melody from the only American music which welled up from black souls in the dark past. And, finally, need I add that I who speak here am bone of the bone and flesh of the flesh of them that live within the Veil?

W.E.B Du B. ATLANTA, GA., FEB. 1, 1903.

I

Of Our Spiritual Strivings

O water, voice of my heart, crying in the sand, All night long crying with a mournful cry, As I lie and listen, and cannot understand The voice of my heart in my side or the voice of the sea, O water, crying for rest, is it I, is it I? All night long the water is crying to me.

Unresting water, there shall never be rest Till the last moon droop and the last tide fail, And the fire of the end begin to burn in the west; And the heart shall be weary and wonder and cry like the sea, All life long crying without avail, As the water all night long is crying to me.

ARTHUR SYMONS.

Between me and the other world there is ever an unasked question: unasked by some through feelings of delicacy; by others through the difficulty of rightly framing it. All, nevertheless, flutter round it. They approach me in a half-hesitant sort of way, eye me curiously or compassionately, and then, instead of saying directly, How does it feel to be a problem? they say, I know an excellent colored man in my town; or, I fought at Mechanicsville; or, Do not these Southern outrages make your blood boil? At these I smile, or am interested, or reduce the boiling to a simmer, as the occasion may require. To the real question, How does it feel to be a problem? I answer seldom a word.

And yet, being a problem is a strange experience,—peculiar even for one who has never been anything else, save perhaps in babyhood and in Europe. It is in the early days of rollicking boyhood that the revelation first bursts upon one, all in a day, as it were. I remember well when the shadow swept across me. I was a little thing, away up in the hills of New England, where the dark Housatonic winds between Hoosac and Taghkanic to the sea. In a wee wooden schoolhouse, something put it into the boys' and girls' heads to buy gorgeous visiting-cards—ten cents a package—and exchange. The exchange was merry, till one girl, a tall newcomer, refused my card, —refused it peremptorily, with a glance. Then it dawned upon me with a certain suddenness that I was different from the others; or like, mayhap, in heart and life and longing, but shut out from their world by a vast veil. I had thereafter no desire to tear down that veil, to creep through; I held all beyond it in common contempt, and lived above it in a region of blue sky and great wandering shadows. That sky was bluest when I could beat my mates at examination-time, or beat them at a foot-race, or even beat their stringy heads. Alas, with the years all this fine contempt began to fade; for the words I longed for, and all their dazzling opportunities, were theirs, not mine. But they should not keep these prizes, I said; some, all, I would wrest from them. Just how I would do it I could never decide: by reading law, by healing the sick, by telling the wonderful tales that swam in my head, —some way. With other black boys the strife was not so fiercely sunny: their youth shrunk into tasteless sycophancy, or into silent hatred of the pale world about them and mocking distrust of everything white; or wasted itself in a bitter cry, Why did God make me an outcast and a stranger in mine own house? The shades of the prison-house closed round about us all: walls strait and stubborn to the whitest, but relentlessly narrow, tall, and unscalable to sons of night who must plod darkly on in resignation, or beat unavailing palms against the stone, or steadily, half hopelessly, watch the streak of blue above.

After the Egyptian and Indian, the Greek and Roman, the Teuton and Mongolian, the Negro is a sort of seventh son, born with a veil, and gifted with second-sight in this American world, —a world which yields him no true self-consciousness, but only lets him see himself through the revelation of the other world. It is a peculiar sensation, this double-consciousness, this sense of always looking at one's self through the eyes of others, of measuring one's soul by the tape of a world that looks on in amused contempt and pity. One ever feels his twoness,—an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder.

The history of the American Negro is the history of this strife,—this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He

would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of Opportunity closed roughly in his face.

This, then, is the end of his striving: to be a co-worker in the kingdom of culture, to escape both death and isolation, to husband and use his best powers and his latent genius. These powers of body and mind have in the past been strangely wasted, dispersed, or forgotten. The shadow of a mighty Negro past flits through the tale of Ethiopia the Shadowy and of Egypt the Sphinx. Through history, the powers of single black men flash here and there like falling stars, and die sometimes before the world has rightly gauged their brightness. Here in America, in the few days since Emancipation, the black man's turning hither and thither in hesitant and doubtful striving has often made his very strength to lose effectiveness, to seem like absence of power, like weakness. And yet it is not weakness,—it is the contradiction of double aims. The double-aimed struggle of the black artisan—on the one hand to escape white contempt for a nation of mere hewers of wood and drawers of water, and on the other hand to plough and nail and dig for a poverty-stricken horde—could only result in making him a poor craftsman, for he had but half a heart in either cause. By the poverty and ignorance of his people, the Negro minister or doctor was tempted toward quackery and demagoguery; and by the criticism of the other world, toward ideals that made him ashamed of his lowly tasks. The would-be black savant was confronted by the paradox that the knowledge his people needed was a twice-told tale to his white neighbors, while the knowledge which would teach the white world was Greek to his own flesh and blood. The innate love of harmony and beauty that set the ruder souls of his people a-dancing and a-singing raised but confusion and doubt in the soul of the black artist; for the beauty revealed to him was the soul-beauty of a race which his larger audience despised, and he could not articulate the message of another people. This waste of double aims, this seeking to satisfy two unreconciled ideals, has wrought sad havoc with the courage and faith and deeds of ten thousand thousand people,—has sent them often wooing false gods and invoking false means of salvation, and at times has even seemed about to make them ashamed of themselves.

Away back in the days of bondage they thought to see in one divine event the end of all doubt and disappointment; few men ever worshipped Freedom with half such unquestioning faith as did the American Negro for two centuries. To him, so far as he thought and dreamed, slavery was indeed the sum of all villainies, the cause of all sorrow, the root of all prejudice; Emancipation was the key to a promised land of sweeter beauty than ever stretched before the eyes of wearied Israelites. In song and exhortation swelled one refrain—Liberty; in his tears and curses the God he implored had Freedom in his right hand. At last it came,—

suddenly, fearfully, like a dream. With one wild carnival of blood and passion came the message in his own plaintive cadences:—

”Shout, O children!
Shout, you’re free!
For God has bought your liberty!”

Years have passed away since then,—ten, twenty, forty; forty years of national life, forty years of renewal and development, and yet the swarthy spectre sits in its accustomed seat at the Nation’s feast. In vain do we cry to this our vastest social problem:—

”Take any shape but that, and my firm nerves Shall never tremble!”

The Nation has not yet found peace from its sins; the freedman has not yet found in freedom his promised land. Whatever of good may have come in these years of change, the shadow of a deep disappointment rests upon the Negro people,—a disappointment all the more bitter because the unattained ideal was unbounded save by the simple ignorance of a lowly people.

The first decade was merely a prolongation of the vain search for freedom, the boon that seemed ever barely to elude their grasp,—like a tantalizing will-o’-the-wisp, maddening and misleading the headless host. The holocaust of war, the terrors of the Ku-Klux Klan, the lies of carpet-baggers, the disorganization of industry, and the contradictory advice of friends and foes, left the bewildered serf with no new watchword beyond the old cry for freedom. As the time flew, however, he began to grasp a new idea. The ideal of liberty demanded for its attainment powerful means, and these the Fifteenth Amendment gave him. The ballot, which before he had looked upon as a visible sign of freedom, he now regarded as the chief means of gaining and perfecting the liberty with which war had partially endowed him. And why not? Had not votes made war and emancipated millions? Had not votes enfranchised the freedmen? Was anything impossible to a power that had done all this? A million black men started with renewed zeal to vote themselves into the kingdom. So the decade flew away, the revolution of 1876 came, and left the half-free serf weary, wondering, but still inspired. Slowly but steadily, in the following years, a new vision began gradually to replace the dream of political power,—a powerful movement, the rise of another ideal to guide the unguided, another pillar of fire by night after a clouded day. It was the ideal of ”book-learning”; the curiosity, born of compulsory ignorance, to know and test the power of the cabalistic letters of the white man, the longing to know. Here at last seemed to have been discovered the mountain path to Canaan; longer than the highway of Emancipation and law, steep and rugged, but straight, leading to heights high enough to overlook life.

Up the new path the advance guard toiled, slowly, heavily, doggedly; only those who have watched and guided the faltering feet, the misty minds, the dull understandings, of the dark pupils of these schools know how faithfully, how piteously, this people strove to learn. It was weary work. The cold statistician wrote down the inches of progress here and there, noted also where here and there a foot had slipped or some one had fallen. To the tired climbers, the horizon was ever dark, the mists were often cold, the Canaan was always dim and far away. If, however, the vistas disclosed as yet no goal, no resting-place, little but flattery and criticism, the journey at least gave leisure for reflection and self-examination; it changed the child of Emancipation to the youth with dawning self-consciousness, self-realization, self-respect. In those sombre forests of his striving his own soul rose before him, and he saw himself,—darkly as through a veil; and yet he saw in himself some faint revelation of his power, of his mission. He began to have a dim feeling that, to attain his place in the world, he must be himself, and not another. For the first time he sought to analyze the burden he bore upon his back, that dead-weight of social degradation partially masked behind a half-named Negro problem. He felt his poverty; without a cent, without a home, without land, tools, or savings, he had entered into competition with rich, landed, skilled neighbors. To be a poor man is hard, but to be a poor race in a land of dollars is the very bottom of hardships. He felt the weight of his ignorance,—not simply of letters, but of life, of business, of the humanities; the accumulated sloth and shirking and awkwardness of decades and centuries shackled his hands and feet. Nor was his burden all poverty and ignorance. The red stain of bastardy, which two centuries of systematic legal defilement of Negro women had stamped upon his race, meant not only the loss of ancient African chastity, but also the hereditary weight of a mass of corruption from white adulterers, threatening almost the obliteration of the Negro home.

A people thus handicapped ought not to be asked to race with the world, but rather allowed to give all its time and thought to its own social problems. But alas! while sociologists gleefully count his bastards and his prostitutes, the very soul of the toiling, sweating black man is darkened by the shadow of a vast despair. Men call the shadow prejudice, and learnedly explain it as the natural defence of culture against barbarism, learning against ignorance, purity against crime, the "higher" against the "lower" races. To which the Negro cries Amen! and swears that to so much of this strange prejudice as is founded on just homage to civilization, culture, righteousness, and progress, he humbly bows and meekly does obeisance. But before that nameless prejudice that leaps beyond all this he stands helpless, dismayed, and well-nigh speechless; before that personal disrespect and mockery, the ridicule and systematic humiliation, the distortion of fact and wanton license of fancy, the cynical ignoring of the better and the boisterous welcoming

of the worse, the all-pervading desire to inculcate disdain for everything black, from Toussaint to the devil, –before this there rises a sickening despair that would disarm and discourage any nation save that black host to whom "discouragement" is an unwritten word.

But the facing of so vast a prejudice could not but bring the inevitable self-questioning, self-disparagement, and lowering of ideals which ever accompany repression and breed in an atmosphere of contempt and hate. Whisperings and portents came home upon the four winds: Lo! we are diseased and dying, cried the dark hosts; we cannot write, our voting is vain; what need of education, since we must always cook and serve? And the Nation echoed and enforced this self-criticism, saying: Be content to be servants, and nothing more; what need of higher culture for half-men? Away with the black man's ballot, by force or fraud, –and behold the suicide of a race! Nevertheless, out of the evil came something of good, –the more careful adjustment of education to real life, the clearer perception of the Negroes' social responsibilities, and the sobering realization of the meaning of progress.

So dawned the time of Sturm und Drang: storm and stress to-day rocks our little boat on the mad waters of the world- sea; there is within and without the sound of conflict, the burning of body and rending of soul; inspiration strives with doubt, and faith with vain questionings. The bright ideals of the past, –physical freedom, political power, the training of brains and the training of hands, –all these in turn have waxed and waned, until even the last grows dim and overcast. Are they all wrong, –all false? No, not that, but each alone was over-simple and incomplete, –the dreams of a credulous race-childhood, or the fond imaginings of the other world which does not know and does not want to know our power. To be really true, all these ideals must be melted and welded into one. The training of the schools we need to-day more than ever, –the training of deft hands, quick eyes and ears, and above all the broader, deeper, higher culture of gifted minds and pure hearts. The power of the ballot we need in sheer self-defence, –else what shall save us from a second slavery? Freedom, too, the long-sought, we still seek, –the freedom of life and limb, the freedom to work and think, the freedom to love and aspire. Work, culture, liberty, –all these we need, not singly but together, not successively but together, each growing and aiding each, and all striving toward that vaster ideal that swims before the Negro people, the ideal of human brotherhood, gained through the unifying ideal of Race; the ideal of fostering and developing the traits and talents of the Negro, not in opposition to or contempt for other races, but rather in large conformity to the greater ideals of the American Republic, in order that some day on American soil two world-races may give each to each those characteristics both so sadly lack. We the darker ones come even now not altogether empty-handed: there are to-day no truer exponents

of the pure human spirit of the Declaration of Independence than the American Negroes; there is no true American music but the wild sweet melodies of the Negro slave; the American fairy tales and folklore are Indian and African; and, all in all, we black men seem the sole oasis of simple faith and reverence in a dusty desert of dollars and smartness. Will America be poorer if she replace her brutal dyspeptic blundering with light-hearted but determined Negro humility? or her coarse and cruel wit with loving jovial good-humor? or her vulgar music with the soul of the Sorrow Songs?

Merely a concrete test of the underlying principles of the great republic is the Negro Problem, and the spiritual striving of the freedmen's sons is the travail of souls whose burden is almost beyond the measure of their strength, but who bear it in the name of an historic race, in the name of this the land of their fathers' fathers, and in the name of human opportunity.

4.12 T. S. Elliot *The Love Song of J. Alfred Prufrock*

Let us go then, you and I,
When the evening is spread out against the sky
Like a patient etherized upon a table;
Let us go, through certain half-deserted streets,
The muttering retreats
Of restless nights in one-night cheap hotels
And sawdust restaurants with oyster-shells:
Streets that follow like a tedious argument
Of insidious intent
To lead you to an overwhelming question ...
Oh, do not ask, "What is it?"
Let us go and make our visit.
In the room the women come and go
Talking of Michelangelo.
The yellow fog that rubs its back upon the window-panes,
The yellow smoke that rubs its muzzle on the window-panes,
Licked its tongue into the corners of the evening,
Lingered upon the pools that stand in drains,
Let fall upon its back the soot that falls from chimneys,
Slipped by the terrace, made a sudden leap,
And seeing that it was a soft October night,
Curled once about the house, and fell asleep.

And indeed there will be time
For the yellow smoke that slides along the street,

Rubbing its back upon the window-panes;
There will be time, there will be time
To prepare a face to meet the faces that you meet;
There will be time to murder and create,
And time for all the works and days of hands
That lift and drop a question on your plate;
Time for you and time for me,
And time yet for a hundred indecisions,
And for a hundred visions and revisions,
Before the taking of a toast and tea.

In the room the women come and go
Talking of Michelangelo.

And indeed there will be time
To wonder, "Do I dare?" and, "Do I dare?"
Time to turn back and descend the stair,
With a bald spot in the middle of my hair—
(They will say: "How his hair is growing thin!")
My morning coat, my collar mounting firmly to the chin,
My necktie rich and modest, but asserted by a simple pin—
(They will say: "But how his arms and legs are thin!")
Do I dare
Disturb the universe?
In a minute there is time
For decisions and revisions which a minute will reverse.

For I have known them all already, known them all:
Have known the evenings, mornings, afternoons,
I have measured out my life with coffee spoons;
I know the voices dying with a dying fall
Beneath the music from a farther room.
So how should I presume?
And I have known the eyes already, known them all—
The eyes that fix you in a formulated phrase,
And when I am formulated, sprawling on a pin,
When I am pinned and wriggling on the wall,
Then how should I begin
To spit out all the butt-ends of my days and ways?
And how should I presume?

And I have known the arms already, known them all—
Arms that are braceleted and white and bare
(But in the lamplight, downed with light brown hair!)
Is it perfume from a dress
That makes me so digress?
Arms that lie along a table, or wrap about a shawl.
And should I then presume?
And how should I begin?

* * * *

Shall I say, I have gone at dusk through narrow streets
And watched the smoke that rises from the pipes
Of lonely men in shirt-sleeves, leaning out of windows? ...

I should have been a pair of ragged claws
Scuttling across the floors of silent seas.

* * * *

And the afternoon, the evening, sleeps so peacefully!
Smoothed by long fingers,
Asleep ... tired ... or it malingers,
Stretched on the floor, here beside you and me.
Should I, after tea and cakes and ices,
Have the strength to force the moment to its crisis?
But though I have wept and fasted, wept and prayed,
Though I have seen my head (grown slightly bald) brought in upon a platter,
I am no prophet—and here's no great matter;
I have seen the moment of my greatness flicker,
And I have seen the eternal Footman hold my coat, and snicker,
And in short, I was afraid.

And would it have been worth it, after all,
After the cups, the marmalade, the tea,
Among the porcelain, among some talk of you and me,
Would it have been worth while,
To have bitten off the matter with a smile,
To have squeezed the universe into a ball
To roll it toward some overwhelming question,
To say: "I am Lazarus, come from the dead,

Come back to tell you all, I shall tell you all"—
If one, settling a pillow by her head,
Should say: "That is not what I meant at all;
That is not it, at all."

And would it have been worth it, after all,
Would it have been worth while,
After the sunsets and the dooryards and the sprinkled streets,
After the novels, after the teacups, after the skirts that trail along the
floor—
And this, and so much more?—
It is impossible to say just what I mean!
But as if a magic lantern threw the nerves in patterns on a screen:
Would it have been worth while
If one, settling a pillow or throwing off a shawl,
And turning toward the window, should say:
"That is not it at all,
That is not what I meant, at all."

* * * *

No! I am not Prince Hamlet, nor was meant to be;
Am an attendant lord, one that will do
To swell a progress, start a scene or two,
Advise the prince; no doubt, an easy tool,
Deferential, glad to be of use,
Politic, cautious, and meticulous;
Full of high sentence, but a bit obtuse;
At times, indeed, almost ridiculous—
Almost, at times, the Fool.

I grow old ... I grow old ...
I shall wear the bottoms of my trousers rolled.

Shall I part my hair behind? Do I dare to eat a peach?
I shall wear white flannel trousers, and walk upon the beach.
I have heard the mermaids singing, each to each.

I do not think that they will sing to me.

I have seen them riding seaward on the waves
Combing the white hair of the waves blown back
When the wind blows the water white and black.
We have lingered in the chambers of the sea
By sea-girls wreathed with seaweed red and brown
Till human voices wake us, and we drown.

4.13 Roy Chapman Andrews and Yvette Borup Andrews *Camps and Trails in China A Narrative of Exploration, Adventure, and Sport in Little-Known China*

THIS BOOK IS DEDICATED TO PRESIDENT HENRY FAIRFIELD OSBORN
AS AN EXPRESSION OF GRATITUDE AND ADMIRATION

"Let us probe the silent places, let us seek what luck betide us; Let us journey
to a lonely land I know. There's a whisper on the night-wind, there's a star a gleam
to guide us, And the Wild is calling, calling ... let us go."

—Service

PREFACE

The object of this book is to present a popular narrative of the Asiatic Zoological Expedition of the American Museum of Natural History to China in 1916-17. Details of a purely scientific nature have been condensed, or eliminated, and emphasis has been placed upon our experiences with the strange natives and animals of a remote and little known region in the hope that the book will be interesting to the general reader.

The scientific reputation of the Expedition will rest upon the technical reports of its work which will be published in due course by the American Museum of Natural History. To these reports we would refer those readers who desire more complete information concerning the results of our researches. At the time the manuscript of this volume was sent to press the collections were still undergoing preparation and the study of the different groups had just begun.

Although the book has been largely written by the senior author, his collaborator has contributed six chapters marked with her initials; all the illustrations are from her photographs and continual use has been made of her daily journals; she has, moreover, materially assisted in reference work and in numerous other ways.

The information concerning the relationships and distribution of the native tribes of Yn-nan is largely drawn from the excellent reference work by Major H.R. Davies and we have followed his spelling of Chinese names.

Parts of the book have been published as separate articles in the American Museum Journal, Harper's Magazine, and Asia and to the editors of the above

publications our acknowledgments are due.

That the Expedition obtained a very large and representative collection of small mammals is owing in a great measure to the efforts of Mr. Edmund Heller, our companion in the field. He worked tirelessly in the care and preservation of the specimens, and the fact that they reached New York in excellent condition is, in itself, the best testimony to the skill and thoroughness with which they were prepared.

Our Chinese interpreter, Wu Hung-tao, contributed largely to the success of the Expedition. His faithful and enthusiastic devotion to our interests and his tact and resourcefulness under trying circumstances won our lasting gratitude and affectionate regard.

The nineteen months during which we were in Asia are among the most memorable of our lives and we wish to express our deepest gratitude to the Trustees of the American Museum of Natural History, and especially to President Henry Fairfield Osborn, whose enthusiastic endorsement and loyal support made the Expedition possible. Director F.A. Lucas, Dr. J.A. Allen and Mr. George H. Sherwood were unfailing in furthering our interests, and to them we extend our hearty thanks.

To the following patrons, who by their generous contributions materially assisted in the financing of the Expedition, we wish to acknowledge our great personal indebtedness as well as that of the Museum; Mr. and Mrs. Charles L. Bernheimer, Mr. and Mrs. Sidney M. Colgate, Messrs. George Bowdoin, Lincoln Ellsworth, James B. Ford, Henry C. Frick, Childs Frick, and Mrs. Adrian Hoffman Joline.

The Expedition received many courtesies while in the field from the following gentlemen, without whose cooperation it would have been impossible to have carried on the work successfully. Their services have been referred to individually in subsequent parts of the book: The Director of the Bureau of Foreign Affairs of the Province of Yn-nan; M. Georges Chemin Duponts, Director de l'Exploration de la Compagnie Francaise des Chemins de Fer de l'Indochine et du Yn-nan, Hanoi, Tonking; M. Henry Wilden, Consul de France, Shanghai; M. Kraemer, Consul de France, Hongkong; Mr. Howard Page, Standard Oil Co., Yn-nan Fu; the Hon. Paul Reinsch, Minister Plenipotentiary and Envoy Extraordinary to the Chinese Republic, Mr. J.V.A. McMurray, First Secretary of the American Legation, Peking; Mr. H.G. Evans, British-American Tobacco Co., Hongkong; the Rev. William Hanna, Ta-li Fu; the Rev. A. Kok, Li-chang Fu; Ralph Grierson, Esq., Teng-yueh; Herbert Goffe, Esq., H.B.M. Consul General, Yn-nan Fu; Messrs. C.R. Kellogg, and H.W. Livingstone, Foochow, China; the General Passenger Agent, Canadian Pacific Railroad Company, Hongkong; and the Rev. H.R. Caldwell, Yenping, who has read parts of this book in manuscript and who through his criticisms has afforded us the benefit of his long experience in China.

To Miss Agnes F. Molloy and Miss Anna Katherine Berger we wish to express

our appreciation of editorial and other assistance during the preparation of the volume.

ROY CHAPMAN ANDREWS YVETTE BORUP ANDREWS

JUSTAMERE HOME, Lawrence Park, Bronxville, N.Y. May 10, 1917.

CHAPTER VIII

THE WOMEN OF CHINA

Y.B.A.

CHAPTER VIII

THE WOMEN OF CHINA

Y.B.A.

The schools for native girls at Foochow and Yen-ping interested us greatly, even when we first came to China, but we could not appreciate then as we did later the epoch-making step toward civilization of these institutions.

How much the missionaries are able to accomplish from a religious standpoint is a question which we do not wish to discuss, but no one who has ever lived among them can deny that the opening of schools and the diffusing of western knowledge are potent factors in the development of the people. The Chinese were not slow even in the beginning to see the advantages of a foreign education for their boys and now, along the coast at least, some are beginning to make sacrifices for their daughters as well. The Woman's College, which was opened recently in Foochow, is one of the finest buildings of the Republic, and when one sees its bright-faced girls dressed in their quaint little pajama-like garments, it is difficult to realize that outside such schools they are still slaves in mind and body to those iron rules of Confucius which have molded the entire structure of Chinese society for over 2400 years.

The position of women in China today, and the rules which govern the household of every orthodox Chinese, are the direct heritage of Confucianism. The following translation by Professor J. Legge from the Narratives of the Confucian School, chapter 26, is illuminating:

Confucius said: "Man is the representative of heaven and is supreme over all things. Woman yields obedience to the instructions of man and helps to carry out his principles. On this account she can determine nothing of herself and is subject to the rule of the three obediences.

"(1) When young she must obey her father and her elder brother;

"(2) When married, she must obey her husband;

"(3) When her husband is dead she must obey her son.

"She may not think of marrying a second time. No instructions or orders must issue from the harem. Women's business is simply the preparation and supplying of drink and food. Beyond the threshold of her apartments she shall not be known for evil or for good. She may not cross the boundaries of a state to attend a

funeral. She may take no steps on her own motive and may come to no conclusion on her own deliberation.”

The grounds for divorce as stated by Confucius are:

”(1) Disobedience to her husband’s parents;

”(2) Not giving birth to a son;

”(3) Dissolute conduct;

”(4) Jealousy of her husband’s attentions (to the other inmates at his harem);

”(5) Talkativeness, and

”(6) Thieving.”

A Chinese bride owes implicit obedience to her mother-in-law, and as she is often reared by her husband’s family, or else married to him as a mere child, and is under the complete control of his mother for a considerable period of her existence, her life in many instances is one of intolerable misery. There is generally little or no consideration for a girl under the best of circumstances until she becomes the mother of a male child; her condition then improves but she approaches happiness only when she in turn occupies the enviable position of mother-in-law.

It is difficult to imagine a life of greater dreariness and vacuity than that of the average Chinese woman. Owing to her bound feet and resultant helplessness, if she is not obliged to work she rarely stirs from the narrow confinement of her courtyard, and perhaps in her entire life she may not go a mile from the house to which she was brought a bride, except for the periodical visits to her father’s home.

It has been aptly said that there are no real homes in China and it is not surprising that, ignored and despised for centuries, the Chinese woman shows no ability to improve the squalor of her surroundings. She passes her life in a dark, smoke-filled dwelling with broken furniture and a mud floor, together with pigs, chickens and babies enjoying a limited sphere of action under the tables and chairs, or in the tumble-down courtyard without. Her work is actually never done and a Chinese bride, bright and attractive at twenty, will be old and faded at thirty.

But without doubt the crowning evil which attends woman’s condition in China is foot binding, and nothing can be offered in extenuation of this abominable custom. It is said to have originated one thousand years before the Christian era and has persisted until the present day in spite of the efforts directed against it. The Empress Dowager issued edicts strongly advising its discontinuation, the ”Natural Foot Society,” which was formed about fifteen years ago, has endeavored to educate public opinion, and the missionaries refuse to admit girls so mutilated to their schools; but nevertheless the reform has made little progress beyond the coast cities. ”Precedent” and the fear of not obtaining suitable husbands for their daughters are responsible for the continuation of the evil, and it is estimated that there are still about seventy-four millions of girls and women who are crippled in

this way.

The feet are bandaged between the ages of five and seven. The toes are bent under the sole of the foot and after two or three years the heel and instep are so forced together that a dollar can be placed in the cleft; gradually also the lower limbs shrink away until only the bones remain.

The suffering of the children is intense. We often passed through streets full of laughing boys and tiny girls where others, a few years older, were sitting on the doorsteps or curbstones holding their tortured feet and crying bitterly. In some instances out-houses are constructed a considerable distance from the family dwelling where the girls must sleep during their first crippled years in order that their moans may not disturb the other members of the family. The child's only relief is to hang her feet over the edge of the bed in order to stop the circulation and induce numbness, or to seek oblivion from opium.

If the custom were a fad which affected only the wealthy classes it would be reprehensible enough, but it curses rich and poor alike, and almost every day we saw heavily laden coolie women steadying themselves by means of a staff, hobbling stiff-kneed along the roads or laboring in the fields.

Although the agitation against foot binding is undoubtedly making itself felt to a certain extent in the coast provinces, in Yn-nan the horrible practice continues unabated. During the year in which we traveled through a large part of the province, wherever there were Chinese we saw bound feet. And the fact that virtually every girl over eight years old was mutilated in this way is satisfactory evidence that reform ideas have not penetrated to this remote part of the Republic.

I know of nothing which so rouses one's indignation because of its senselessness and brutality, and China can never hope to take her place among civilized nations until she has abandoned this barbarous custom and liberated her women from their infamous subjection.

There has been much criticism of foreign education because the girls who have had its advantages absorb western ideas so completely that they dislike to return to their homes where the ordinary conditions of a Chinese household exist. Nevertheless, if the women of China are ever to be emancipated it must come through their own education as well as that of the men.

One of the first results of foreign influence is to delay marriage, and in some instances the early betrothal with its attendant miseries. The evil which results from this custom can hardly be overestimated. It happens not infrequently that two children are betrothed in infancy, the respective families being in like circumstances at the time. The opportunity perhaps is offered to the girl to attend school and she may even go through college, but an inexorable custom brings her back to her parents' home, forces her to submit to the engagement made in babyhood and perhaps ruins her life through marriage with a man of no higher social status

or intelligence than a coolie.

Among the few girls imbued with western civilization a spirit of revolt is slowly growing, and while it is impossible for them to break down the barriers of ages, yet in many instances they waive aside what would seem an unsurmountable precedent and insist upon having some voice in the choosing of their husbands.

While in Yen-ping we were invited to attend the semi-foreign wedding of a girl who had been brought up in the Woman's School and who was qualified to be a "Bible Woman" or native Christian teacher. It was whispered that she had actually met her betrothed on several occasions, but on their wedding day no trace of recognition was visible, and the marriage was performed with all the punctilious Chinese observances compatible with a Christian ceremony.

Precedent required of this little bride, although she might have been radiantly happy at heart, and undoubtedly was, to appear tearful and shrinking and as she was escorted up the aisle by her bridesmaid one might have thought she was being led to slaughter. White is not becoming to the Chinese and besides it is a sign of mourning, so she had chosen pink for her wedding gown and had a brilliant pink veil over her carefully oiled hair.

After the ceremony the bride and bridegroom proceeded downstairs to the joyous strain of the wedding march, but with nothing joyous in their demeanor—in fact they appeared like two wooden images at the reception and endured for over an hour the stares and loud criticism of the guests. He assumed during the ordeal a look of bored indifference while the little bride sat with her head bowed on her breast, apparently terror stricken. But once she raised her face and I saw a merry twinkle in her shining black eyes that made me realize that perhaps it wasn't all quite so frightful as she would have us believe. I often wonder what sort of a life she is leading in her far away Chinese courtyard.

4.14 Susan Glaspell *Trifles*

First performed by the Provincetown Players at the Wharf Theatre, Provincetown, Mass., August 8, 1916.

GEORGE HENDERSON (County Attorney)

HENRY PETERS (Sheriff)

LEWIS HALE, A neighboring farmer

MRS PETERS

MRS HALE

SCENE: The kitchen is the now abandoned farmhouse of JOHN WRIGHT, a gloomy kitchen, and left without having been put in order—unwashed pans under the sink, a loaf of bread outside the bread-box, a dish-towel on the table—other signs of incompleting work. At the rear the outer door opens and the SHERIFF comes in followed by the COUNTY ATTORNEY and HALE. The SHERIFF and HALE are men in middle life, the COUNTY ATTORNEY is a young man; all are much bundled up and go at once to the stove. They are followed by the two women—the SHERIFF’s wife first; she is a slight wiry woman, a thin nervous face. MRS HALE is larger and would ordinarily be called more comfortable looking, but she is disturbed now and looks fearfully about as she enters. The women have come in slowly, and stand close together near the door.

COUNTY ATTORNEY: (rubbing his hands) This feels good. Come up to the fire, ladies.

MRS PETERS: (after taking a step forward) I’m not—cold.

SHERIFF: (unbuttoning his overcoat and stepping away from the stove as if to mark the beginning of official business) Now, Mr Hale, before we move things about, you explain to Mr Henderson just what you saw when you came here yesterday morning.

COUNTY ATTORNEY: By the way, has anything been moved? Are things just as you left them yesterday?

SHERIFF: (looking about) It’s just the same. When it dropped below zero last night I thought I’d better send Frank out this morning to make a fire for us—no use getting pneumonia with a big case on, but I told him not to touch anything except the stove—and you know Frank.

COUNTY ATTORNEY: Somebody should have been left here yesterday.

SHERIFF: Oh—yesterday. When I had to send Frank to Morris Center for that man who went crazy—I want you to know I had my hands full yesterday. I knew you could get back from Omaha by today and as long as I went over everything here myself—

COUNTY ATTORNEY: Well, Mr Hale, tell just what happened when you came here yesterday morning.

HALE: Harry and I had started to town with a load of potatoes. We came along the road from my place and as I got here I said, 'I'm going to see if I can't get John Wright to go in with me on a party telephone.' I spoke to Wright about it once before and he put me off, saying folks talked too much anyway, and all he asked was peace and quiet—I guess you know about how much he talked himself; but I thought maybe if I went to the house and talked about it before his wife, though I said to Harry that I didn't know as what his wife wanted made much difference to John—

COUNTY ATTORNEY: Let's talk about that later, Mr Hale. I do want to talk about that, but tell now just what happened when you got to the house.

HALE: I didn't hear or see anything; I knocked at the door, and still it was all quiet inside. I knew they must be up, it was past eight o'clock. So I knocked again, and I thought I heard somebody say, 'Come in.' I wasn't sure, I'm not sure yet, but I opened the door—this door (indicating the door by which the two women are still standing) and there in that rocker—(pointing to it) sat Mrs Wright.

(They all look at the rocker.)

COUNTY ATTORNEY: What—was she doing?

HALE: She was rockin' back and forth. She had her apron in her hand and was kind of—pleating it.

COUNTY ATTORNEY: And how did she—look?

HALE: Well, she looked queer.

COUNTY ATTORNEY: How do you mean—queer?

HALE: Well, as if she didn't know what she was going to do next. And kind of done up.

COUNTY ATTORNEY: How did she seem to feel about your coming?

HALE: Why, I don't think she minded—one way or other. She didn't pay much attention. I said, 'How do, Mrs Wright it's cold, ain't it?' And she said, 'Is it?'—and went on kind of pleating at her apron. Well, I was surprised; she didn't ask me to come up to the stove, or to set down, but just sat there, not even looking at

me, so I said, 'I want to see John.' And then she—laughed. I guess you would call it a laugh. I thought of Harry and the team outside, so I said a little sharp: 'Can't I see John?' 'No', she says, kind o' dull like. 'Ain't he home?' says I. 'Yes', says she, 'he's home'. 'Then why can't I see him?' I asked her, out of patience. "Cause he's dead", says she. 'Dead?' says I. She just nodded her head, not getting a bit excited, but rockin' back and forth. 'Why—where is he?' says I, not knowing what to say. She just pointed upstairs—like that (himself pointing to the room above) I got up, with the idea of going up there. I walked from there to here—then I says, 'Why, what did he die of?' 'He died of a rope round his neck', says she, and just went on pleatin' at her apron. Well, I went out and called Harry. I thought I might—need help. We went upstairs and there he was lyin'—

COUNTY ATTORNEY: I think I'd rather have you go into that upstairs, where you can point it all out. Just go on now with the rest of the story.

HALE: Well, my first thought was to get that rope off. It looked ... (stops, his face twitches) ... but Harry, he went up to him, and he said, 'No, he's dead all right, and we'd better not touch anything.' So we went back down stairs. She was still sitting that same way. 'Has anybody been notified?' I asked. 'No', says she unconcerned. 'Who did this, Mrs Wright?' said Harry. He said it business-like—and she stopped pleatin' of her apron. 'I don't know', she says. 'You don't know?' says Harry. 'No', says she. 'Weren't you sleepin' in the bed with him?' says Harry. 'Yes', says she, 'but I was on the inside'. 'Somebody slipped a rope round his neck and strangled him and you didn't wake up?' says Harry. 'I didn't wake up', she said after him. We must 'a looked as if we didn't see how that could be, for after a minute she said, 'I sleep sound'. Harry was going to ask her more questions but I said maybe we ought to let her tell her story first to the coroner, or the sheriff, so Harry went fast as he could to Rivers' place, where there's a telephone.

COUNTY ATTORNEY: And what did Mrs Wright do when she knew that you had gone for the coroner?

HALE: She moved from that chair to this one over here (pointing to a small chair in the corner) and just sat there with her hands held together and looking down. I got a feeling that I ought to make some conversation, so I said I had come in to see if John wanted to put in a telephone, and at that she started to laugh, and then she stopped and looked at me—scared, (the COUNTY ATTORNEY, who has had his notebook out, makes a note) I dunno, maybe it wasn't scared. I wouldn't like to say it was. Soon Harry got back, and then Dr Lloyd came, and you, Mr Peters, and so I guess that's all I know that you don't.

COUNTY ATTORNEY: (looking around) I guess we'll go upstairs first—and then out to the barn and around there, (to the SHERIFF) You're convinced that there was nothing important here—nothing that would point to any motive.

SHERIFF: Nothing here but kitchen things.

(The COUNTY ATTORNEY, after again looking around the kitchen, opens the door of a cupboard closet. He gets up on a chair and looks on a shelf. Pulls his hand away, sticky.)

COUNTY ATTORNEY: Here's a nice mess.

(The women draw nearer.)

MRS PETERS: (to the other woman) Oh, her fruit; it did freeze, (to the LAWYER) She worried about that when it turned so cold. She said the fire'd go out and her jars would break.

SHERIFF: Well, can you beat the women! Held for murder and worryin' about her preserves.

COUNTY ATTORNEY: I guess before we're through she may have something more serious than preserves to worry about.

HALE: Well, women are used to worrying over trifles.

(The two women move a little closer together.)

COUNTY ATTORNEY: (with the gallantry of a young politician) And yet, for all their worries, what would we do without the ladies? (The women do not unbend. He goes to the sink, takes a dipperful of water from the pail and pouring it into a basin, washes his hands. Starts to wipe them on the roller-towel, turns it for a cleaner place) Dirty towels! (kicks his foot against the pans under the sink) Not much of a housekeeper, would you say, ladies?

MRS HALE: (stiffly) There's a great deal of work to be done on a farm.

COUNTY ATTORNEY: To be sure. And yet (with a little bow to her) I know there are some Dickson county farmhouses which do not have such roller towels.

(He gives it a pull to expose its length again.)

MRS HALE: Those towels get dirty awful quick. Men's hands aren't always as clean as they might be.

COUNTY ATTORNEY: Ah, loyal to your sex, I see. But you and Mrs Wright were neighbors. I suppose you were friends, too.

MRS HALE: (shaking her head) I've not seen much of her of late years. I've not been in this house—it's more than a year.

COUNTY ATTORNEY: And why was that? You didn't like her?

MRS HALE: I liked her all well enough. Farmers' wives have their hands full, Mr Henderson. And then—

COUNTY ATTORNEY: Yes—?

MRS HALE: (looking about) It never seemed a very cheerful place.

COUNTY ATTORNEY: No—it's not cheerful. I shouldn't say she had the homemaking instinct.

MRS HALE: Well, I don't know as Wright had, either.

COUNTY ATTORNEY: You mean that they didn't get on very well?

MRS HALE: No, I don't mean anything. But I don't think a place'd be any cheerfuller for John Wright's being in it.

COUNTY ATTORNEY: I'd like to talk more of that a little later. I want to get the lay of things upstairs now. (He goes to the left, where three steps lead to a stair door.)

SHERIFF: I suppose anything Mrs Peters does'll be all right. She was to take in some clothes for her, you know, and a few little things. We left in such a hurry yesterday.

COUNTY ATTORNEY: Yes, but I would like to see what you take, Mrs Peters, and keep an eye out for anything that might be of use to us.

MRS PETERS: Yes, Mr Henderson.

(The women listen to the men's steps on the stairs, then look about the kitchen.)

MRS HALE: I'd hate to have men coming into my kitchen, snooping around and criticising.

(She arranges the pans under sink which the LAWYER had shoved out of place.)

MRS PETERS: Of course it's no more than their duty.

MRS HALE: Duty's all right, but I guess that deputy sheriff that came out to make the fire might have got a little of this on. (gives the roller towel a pull) Wish I'd thought of that sooner. Seems mean to talk about her for not having things slicked up when she had to come away in such a hurry.

MRS PETERS: (who has gone to a small table in the left rear corner of the room, and lifted one end of a towel that covers a pan) She had bread set. (Stands still.)

MRS HALE: (eyes fixed on a loaf of bread beside the bread-box, which is on a low shelf at the other side of the room. Moves slowly toward it) She was going to put this in there, (picks up loaf, then abruptly drops it. In a manner of returning to familiar things) It's a shame about her fruit. I wonder if it's all gone. (gets up on the chair and looks) I think there's some here that's all right, Mrs Peters. Yes—here; (holding it toward the window) this is cherries, too. (looking again) I declare I believe that's the only one. (gets down, bottle in her hand. Goes to the sink and wipes it off on the outside) She'll feel awful bad after all her hard work in the hot weather. I remember the afternoon I put up my cherries last summer.

(She puts the bottle on the big kitchen table, center of the room. With a sigh, is about to sit down in the rocking-chair. Before she is seated realizes what chair it is; with a slow look at it, steps back. The chair which she has touched rocks back and forth.)

MRS PETERS: Well, I must get those things from the front room closet, (she goes to the door at the right, but after looking into the other room, steps back)

You coming with me, Mrs Hale? You could help me carry them.

(They go in the other room; reappear, MRS PETERS carrying a dress and skirt, MRS HALE following with a pair of shoes.)

MRS PETERS: My, it's cold in there.

(She puts the clothes on the big table, and hurries to the stove.)

MRS HALE: (examining the skirt) Wright was close. I think maybe that's why she kept so much to herself. She didn't even belong to the Ladies Aid. I suppose she felt she couldn't do her part, and then you don't enjoy things when you feel shabby. She used to wear pretty clothes and be lively, when she was Minnie Foster, one of the town girls singing in the choir. But that—oh, that was thirty years ago. This all you was to take in?

MRS PETERS: She said she wanted an apron. Funny thing to want, for there isn't much to get you dirty in jail, goodness knows. But I suppose just to make her feel more natural. She said they was in the top drawer in this cupboard. Yes, here. And then her little shawl that always hung behind the door. (opens stair door and looks) Yes, here it is.

(Quickly shuts door leading upstairs.)

MRS HALE: (abruptly moving toward her) Mrs Peters?

MRS PETERS: Yes, Mrs Hale?

MRS HALE: Do you think she did it?

MRS PETERS: (in a frightened voice) Oh, I don't know.

MRS HALE: Well, I don't think she did. Asking for an apron and her little shawl. Worrying about her fruit.

MRS PETERS: (starts to speak, glances up, where footsteps are heard in the room above. In a low voice) Mr Peters says it looks bad for her. Mr Henderson is awful sarcastic in a speech and he'll make fun of her sayin' she didn't wake up.

MRS HALE: Well, I guess John Wright didn't wake when they was slipping

that rope under his neck.

MRS PETERS: No, it's strange. It must have been done awful crafty and still. They say it was such a funny way to kill a man, rigging it all up like that.

MRS HALE: That's just what Mr Hale said. There was a gun in the house. He says that's what he can't understand.

MRS PETERS: Mr Henderson said coming out that what was needed for the case was a motive; something to show anger, or sudden feeling.

MRS HALE: (who is standing by the table) Well, I don't see any signs of anger around here, (she puts her hand on the dish towel which lies on the table, stands looking down at table, one half of which is clean, the other half messy) It's wiped to here, (makes a move as if to finish work, then turns and looks at loaf of bread outside the breadbox. Drops towel. In that voice of coming back to familiar things.) Wonder how they are finding things upstairs. I hope she had it a little more red-up up there. You know, it seems kind of sneaking. Locking her up in town and then coming out here and trying to get her own house to turn against her!

MRS PETERS: But Mrs Hale, the law is the law.

MRS HALE: I s'pose 'tis, (unbuttoning her coat) Better loosen up your things, Mrs Peters. You won't feel them when you go out.

(MRS PETERS takes off her fur tippet, goes to hang it on hook at back of room, stands looking at the under part of the small corner table.)

MRS PETERS: She was piecing a quilt. (She brings the large sewing basket and they look at the bright pieces.)

MRS HALE: It's log cabin pattern. Pretty, isn't it? I wonder if she was goin' to quilt it or just knot it?

(Footsteps have been heard coming down the stairs. The SHERIFF enters followed by HALE and the COUNTY ATTORNEY.)

SHERIFF: They wonder if she was going to quilt it or just knot it! (The men laugh, the women look abashed.)

COUNTY ATTORNEY: (rubbing his hands over the stove) Frank's fire didn't do much up there, did it? Well, let's go out to the barn and get that cleared up. (The men go outside.)

MRS HALE: (resentfully) I don't know as there's anything so strange, our takin' up our time with little things while we're waiting for them to get the evidence. (she sits down at the big table smoothing out a block with decision) I don't see as it's anything to laugh about.

MRS PETERS: (apologetically) Of course they've got awful important things on their minds.

(Pulls up a chair and joins MRS HALE at the table.)

MRS HALE: (examining another block) Mrs Peters, look at this one. Here, this is the one she was working on, and look at the sewing! All the rest of it has been so nice and even. And look at this! It's all over the place! Why, it looks as if she didn't know what she was about!

(After she has said this they look at each other, then start to glance back at the door. After an instant MRS HALE has pulled at a knot and ripped the sewing.)

MRS PETERS: Oh, what are you doing, Mrs Hale?

MRS HALE: (mildly) Just pulling out a stitch or two that's not sewed very good. (threading a needle) Bad sewing always made me fidgety.

MRS PETERS: (nervously) I don't think we ought to touch things.

MRS HALE: I'll just finish up this end. (suddenly stopping and leaning forward) Mrs Peters?

MRS PETERS: Yes, Mrs Hale?

MRS HALE: What do you suppose she was so nervous about?

MRS PETERS: Oh—I don't know. I don't know as she was nervous. I sometimes sew awful queer when I'm just tired. (MRS HALE starts to say something, looks at MRS PETERS, then goes on sewing) Well I must get these things wrapped up. They may be through sooner than we think, (putting apron and other things

together) I wonder where I can find a piece of paper, and string.

MRS HALE: In that cupboard, maybe.

MRS PETERS: (looking in cupboard) Why, here's a bird-cage, (holds it up) Did she have a bird, Mrs Hale?

MRS HALE: Why, I don't know whether she did or not—I've not been here for so long. There was a man around last year selling canaries cheap, but I don't know as she took one; maybe she did. She used to sing real pretty herself.

MRS PETERS: (glancing around) Seems funny to think of a bird here. But she must have had one, or why would she have a cage? I wonder what happened to it.

MRS HALE: I s'pose maybe the cat got it.

MRS PETERS: No, she didn't have a cat. She's got that feeling some people have about cats—being afraid of them. My cat got in her room and she was real upset and asked me to take it out.

MRS HALE: My sister Bessie was like that. Queer, ain't it?

MRS PETERS: (examining the cage) Why, look at this door. It's broke. One hinge is pulled apart.

MRS HALE: (looking too) Looks as if someone must have been rough with it.

MRS PETERS: Why, yes.

(She brings the cage forward and puts it on the table.)

MRS HALE: I wish if they're going to find any evidence they'd be about it. I don't like this place.

MRS PETERS: But I'm awful glad you came with me, Mrs Hale. It would be lonesome for me sitting here alone.

MRS HALE: It would, wouldn't it? (dropping her sewing) But I tell you what I do wish, Mrs Peters. I wish I had come over sometimes when she was here.

I-(looking around the room)-wish I had.

MRS PETERS: But of course you were awful busy, Mrs Hale-your house and your children.

MRS HALE: I could've come. I stayed away because it weren't cheerful-and that's why I ought to have come. I-I've never liked this place. Maybe because it's down in a hollow and you don't see the road. I dunno what it is, but it's a lonesome place and always was. I wish I had come over to see Minnie Foster sometimes. I can see now-(shakes her head)

MRS PETERS: Well, you mustn't reproach yourself, Mrs Hale. Somehow we just don't see how it is with other folks until-something comes up.

MRS HALE: Not having children makes less work-but it makes a quiet house, and Wright out to work all day, and no company when he did come in. Did you know John Wright, Mrs Peters?

MRS PETERS: Not to know him; I've seen him in town. They say he was a good man.

MRS HALE: Yes-good; he didn't drink, and kept his word as well as most, I guess, and paid his debts. But he was a hard man, Mrs Peters. Just to pass the time of day with him-(shivers) Like a raw wind that gets to the bone, (pauses, her eye falling on the cage) I should think she would 'a wanted a bird. But what do you suppose went with it?

MRS PETERS: I don't know, unless it got sick and died.

(She reaches over and swings the broken door, swings it again, both women watch it.)

MRS HALE: You weren't raised round here, were you? (MRS PETERS shakes her head) You didn't know-her?

MRS PETERS: Not till they brought her yesterday.

MRS HALE: She-come to think of it, she was kind of like a bird herself-real sweet and pretty, but kind of timid and-fluttery. How-she-did-change. (silence; then as if struck by a happy thought and relieved to get back to everyday things)

Tell you what, Mrs Peters, why don't you take the quilt in with you? It might take up her mind.

MRS PETERS: Why, I think that's a real nice idea, Mrs Hale. There couldn't possibly be any objection to it, could there? Now, just what would I take? I wonder if her patches are in here—and her things.

(They look in the sewing basket.)

MRS HALE: Here's some red. I expect this has got sewing things in it. (brings out a fancy box) What a pretty box. Looks like something somebody would give you. Maybe her scissors are in here. (Opens box. Suddenly puts her hand to her nose) Why—(MRS PETERS bends nearer, then turns her face away) There's something wrapped up in this piece of silk.

MRS PETERS: Why, this isn't her scissors.

MRS HALE: (lifting the silk) Oh, Mrs Peters—it's—

(MRS PETERS bends closer.)

MRS PETERS: It's the bird.

MRS HALE: (jumping up) But, Mrs Peters—look at it! It's neck! Look at its neck!

It's all—other side to.

MRS PETERS: Somebody—wring—its—neck.

(Their eyes meet. A look of growing comprehension, of horror. Steps are heard outside. MRS HALE slips box under quilt pieces, and sinks into her chair. Enter SHERIFF and COUNTY ATTORNEY. MRS PETERS rises.)

COUNTY ATTORNEY: (as one turning from serious things to little pleasantries) Well ladies, have you decided whether she was going to quilt it or knot it?

MRS PETERS: We think she was going to—knot it.

COUNTY ATTORNEY: Well, that's interesting, I'm sure. (seeing the bird-

cage) Has the bird flown?

MRS HALE: (putting more quilt pieces over the box) We think the—cat got it.

COUNTY ATTORNEY: (preoccupied) Is there a cat?

(MRS HALE glances in a quick covert way at MRS PETERS.)

MRS PETERS: Well, not now. They're superstitious, you know. They leave.

COUNTY ATTORNEY: (to SHERIFF PETERS, continuing an interrupted conversation) No sign at all of anyone having come from the outside. Their own rope. Now let's go up again and go over it piece by piece. (they start upstairs) It would have to have been someone who knew just the—

(MRS PETERS sits down. The two women sit there not looking at one another, but as if peering into something and at the same time holding back. When they talk now it is in the manner of feeling their way over strange ground, as if afraid of what they are saying, but as if they can not help saying it.)

MRS HALE: She liked the bird. She was going to bury it in that pretty box.

MRS PETERS: (in a whisper) When I was a girl—my kitten—there was a boy took a hatchet, and before my eyes—and before I could get there—(covers her face an instant) If they hadn't held me back I would have—(catches herself, looks upstairs where steps are heard, falters weakly)—hurt him.

MRS HALE: (with a slow look around her) I wonder how it would seem never to have had any children around, (pause) No, Wright wouldn't like the bird—a thing that sang. She used to sing. He killed that, too.

MRS PETERS: (moving uneasily) We don't know who killed the bird.

MRS HALE: I knew John Wright.

MRS PETERS: It was an awful thing was done in this house that night, Mrs Hale. Killing a man while he slept, slipping a rope around his neck that choked the life out of him.

MRS HALE: His neck. Choked the life out of him.

(Her hand goes out and rests on the bird-cage.)

MRS PETERS: (with rising voice) We don't know who killed him. We don't know.

MRS HALE: (her own feeling not interrupted) If there'd been years and years of nothing, then a bird to sing to you, it would be awful—still, after the bird was still.

MRS PETERS: (something within her speaking) I know what stillness is. When we homesteaded in Dakota, and my first baby died—after he was two years old, and me with no other then—

MRS HALE: (moving) How soon do you suppose they'll be through, looking for the evidence?

MRS PETERS: I know what stillness is. (pulling herself back) The law has got to punish crime, Mrs Hale.

MRS HALE: (not as if answering that) I wish you'd seen Minnie Foster when she wore a white dress with blue ribbons and stood up there in the choir and sang. (a look around the room) Oh, I wish I'd come over here once in a while! That was a crime! That was a crime! Who's going to punish that?

MRS PETERS: (looking upstairs) We mustn't—take on.

MRS HALE: I might have known she needed help! I know how things can be—for women. I tell you, it's queer, Mrs Peters. We live close together and we live far apart. We all go through the same things—it's all just a different kind of the same thing, (brushes her eyes, noticing the bottle of fruit, reaches out for it) If I was you, I wouldn't tell her her fruit was gone. Tell her it ain't. Tell her it's all right. Take this in to prove it to her. She—she may never know whether it was broke or not.

MRS PETERS: (takes the bottle, looks about for something to wrap it in; takes petticoat from the clothes brought from the other room, very nervously begins winding this around the bottle. In a false voice) My, it's a good thing the men couldn't hear us. Wouldn't they just laugh! Getting all stirred up over a little thing like a—dead canary. As if that could have anything to do with—with—wouldn't they laugh!

(The men are heard coming down stairs.)

MRS HALE: (under her breath) Maybe they would—maybe they wouldn't.

COUNTY ATTORNEY: No, Peters, it's all perfectly clear except a reason for doing it. But you know juries when it comes to women. If there was some definite thing. Something to show—something to make a story about—a thing that would connect up with this strange way of doing it—

(The women's eyes meet for an instant. Enter HALE from outer door.)

HALE: Well, I've got the team around. Pretty cold out there.

COUNTY ATTORNEY: I'm going to stay here a while by myself, (to the SHERIFF) You can send Frank out for me, can't you? I want to go over everything. I'm not satisfied that we can't do better.

SHERIFF: Do you want to see what Mrs Peters is going to take in?

(The LAWYER goes to the table, picks up the apron, laughs.)

COUNTY ATTORNEY: Oh, I guess they're not very dangerous things the ladies have picked out. (Moves a few things about, disturbing the quilt pieces which cover the box. Steps back) No, Mrs Peters doesn't need supervising. For that matter, a sheriff's wife is married to the law. Ever think of it that way, Mrs Peters?

MRS PETERS: Not—just that way.

SHERIFF: (chuckling) Married to the law. (moves toward the other room) I just want you to come in here a minute, George. We ought to take a look at these windows.

COUNTY ATTORNEY: (scoffingly) Oh, windows!

SHERIFF: We'll be right out, Mr Hale.

(HALE goes outside. The SHERIFF follows the COUNTY ATTORNEY into the other room. Then MRS HALE rises, hands tight together, looking intensely

at MRS PETERS, whose eyes make a slow turn, finally meeting MRS HALE's. A moment MRS HALE holds her, then her own eyes point the way to where the box is concealed. Suddenly MRS PETERS throws back quilt pieces and tries to put the box in the bag she is wearing. It is too big. She opens box, starts to take bird out, cannot touch it, goes to pieces, stands there helpless. Sound of a knob turning in the other room. MRS HALE snatches the box and puts it in the pocket of her big coat. Enter COUNTY ATTORNEY and SHERIFF.)

COUNTY ATTORNEY: (facetiously) Well, Henry, at least we found out that she was not going to quilt it. She was going to—what is it you call it, ladies?

MRS HALE: (her hand against her pocket) We call it—knot it, Mr Henderson.

(CURTAIN)

5 Professional Studies

5.1 Thucydides *The Peloponnesian Wars*

Chapter VII

Second Year of the War - The Plague of Athens - Position and Policy of Pericles - Fall of Potidaea

Such was the funeral that took place during this winter, with which the first year of the war came to an end. In the first days of summer the Lacedaemonians and their allies, with two-thirds of their forces as before, invaded Attica, under the command of Archidamus, son of Zeuxidamus, King of Lacedaemon, and sat down and laid waste the country. Not many days after their arrival in Attica the plague first began to show itself among the Athenians. It was said that it had broken out in many places previously in the neighbourhood of Lemnos and elsewhere; but a pestilence of such extent and mortality was nowhere remembered. Neither were the physicians at first of any service, ignorant as they were of the proper way to treat it, but they died themselves the most thickly, as they visited the sick most often; nor did any human art succeed any better. Supplications in the temples, divinations, and so forth were found equally futile, till the overwhelming nature of the disaster at last put a stop to them altogether.

It first began, it is said, in the parts of Ethiopia above Egypt, and thence descended into Egypt and Libya and into most of the King's country. Suddenly falling upon Athens, it first attacked the population in Piraeus- which was the occasion of their saying that the Peloponnesians had poisoned the reservoirs, there

being as yet no wells there- and afterwards appeared in the upper city, when the deaths became much more frequent. All speculation as to its origin and its causes, if causes can be found adequate to produce so great a disturbance, I leave to other writers, whether lay or professional; for myself, I shall simply set down its nature, and explain the symptoms by which perhaps it may be recognized by the student, if it should ever break out again. This I can the better do, as I had the disease myself, and watched its operation in the case of others.

That year then is admitted to have been otherwise unprecedentedly free from sickness; and such few cases as occurred all determined in this. As a rule, however, there was no ostensible cause; but people in good health were all of a sudden attacked by violent heats in the head, and redness and inflammation in the eyes, the inward parts, such as the throat or tongue, becoming bloody and emitting an unnatural and fetid breath. These symptoms were followed by sneezing and hoarseness, after which the pain soon reached the chest, and produced a hard cough. When it fixed in the stomach, it upset it; and discharges of bile of every kind named by physicians ensued, accompanied by very great distress. In most cases also an ineffectual retching followed, producing violent spasms, which in some cases ceased soon after, in others much later. Externally the body was not very hot to the touch, nor pale in its appearance, but reddish, livid, and breaking out into small pustules and ulcers. But internally it burned so that the patient could not bear to have on him clothing or linen even of the very lightest description; or indeed to be otherwise than stark naked. What they would have liked best would have been to throw themselves into cold water; as indeed was done by some of the neglected sick, who plunged into the rain-tanks in their agonies of unquenchable thirst; though it made no difference whether they drank little or much. Besides this, the miserable feeling of not being able to rest or sleep never ceased to torment them. The body meanwhile did not waste away so long as the distemper was at its height, but held out to a marvel against its ravages; so that when they succumbed, as in most cases, on the seventh or eighth day to the internal inflammation, they had still some strength in them. But if they passed this stage, and the disease descended further into the bowels, inducing a violent ulceration there accompanied by severe diarrhoea, this brought on a weakness which was generally fatal. For the disorder first settled in the head, ran its course from thence through the whole of the body, and, even where it did not prove mortal, it still left its mark on the extremities; for it settled in the privy parts, the fingers and the toes, and many escaped with the loss of these, some too with that of their eyes. Others again were seized with an entire loss of memory on their first recovery, and did not know either themselves or their friends.

But while the nature of the distemper was such as to baffle all description, and its attacks almost too grievous for human nature to endure, it was still in

the following circumstance that its difference from all ordinary disorders was most clearly shown. All the birds and beasts that prey upon human bodies, either abstained from touching them (though there were many lying unburied), or died after tasting them. In proof of this, it was noticed that birds of this kind actually disappeared; they were not about the bodies, or indeed to be seen at all. But of course the effects which I have mentioned could best be studied in a domestic animal like the dog.

Such then, if we pass over the varieties of particular cases which were many and peculiar, were the general features of the distemper. Meanwhile the town enjoyed an immunity from all the ordinary disorders; or if any case occurred, it ended in this. Some died in neglect, others in the midst of every attention. No remedy was found that could be used as a specific; for what did good in one case, did harm in another. Strong and weak constitutions proved equally incapable of resistance, all alike being swept away, although dieted with the utmost precaution. By far the most terrible feature in the malady was the dejection which ensued when any one felt himself sickening, for the despair into which they instantly fell took away their power of resistance, and left them a much easier prey to the disorder; besides which, there was the awful spectacle of men dying like sheep, through having caught the infection in nursing each other. This caused the greatest mortality. On the one hand, if they were afraid to visit each other, they perished from neglect; indeed many houses were emptied of their inmates for want of a nurse: on the other, if they ventured to do so, death was the consequence. This was especially the case with such as made any pretensions to goodness: honour made them unsparing of themselves in their attendance in their friends' houses, where even the members of the family were at last worn out by the moans of the dying, and succumbed to the force of the disaster. Yet it was with those who had recovered from the disease that the sick and the dying found most compassion. These knew what it was from experience, and had now no fear for themselves; for the same man was never attacked twice- never at least fatally. And such persons not only received the congratulations of others, but themselves also, in the elation of the moment, half entertained the vain hope that they were for the future safe from any disease whatsoever.

An aggravation of the existing calamity was the influx from the country into the city, and this was especially felt by the new arrivals. As there were no houses to receive them, they had to be lodged at the hot season of the year in stifling cabins, where the mortality raged without restraint. The bodies of dying men lay one upon another, and half-dead creatures reeled about the streets and gathered round all the fountains in their longing for water. The sacred places also in which they had quartered themselves were full of corpses of persons that had died there, just as they were; for as the disaster passed all bounds, men, not knowing what

was to become of them, became utterly careless of everything, whether sacred or profane. All the burial rites before in use were entirely upset, and they buried the bodies as best they could. Many from want of the proper appliances, through so many of their friends having died already, had recourse to the most shameless sepultures: sometimes getting the start of those who had raised a pile, they threw their own dead body upon the stranger's pyre and ignited it; sometimes they tossed the corpse which they were carrying on the top of another that was burning, and so went off.

Nor was this the only form of lawless extravagance which owed its origin to the plague. Men now coolly ventured on what they had formerly done in a corner, and not just as they pleased, seeing the rapid transitions produced by persons in prosperity suddenly dying and those who before had nothing succeeding to their property. So they resolved to spend quickly and enjoy themselves, regarding their lives and riches as alike things of a day. Perseverance in what men called honour was popular with none, it was so uncertain whether they would be spared to attain the object; but it was settled that present enjoyment, and all that contributed to it, was both honourable and useful. Fear of gods or law of man there was none to restrain them. As for the first, they judged it to be just the same whether they worshipped them or not, as they saw all alike perishing; and for the last, no one expected to live to be brought to trial for his offences, but each felt that a far severer sentence had been already passed upon them all and hung ever over their heads, and before this fell it was only reasonable to enjoy life a little.

Such was the nature of the calamity, and heavily did it weigh on the Athenians; death raging within the city and devastation without. Among other things which they remembered in their distress was, very naturally, the following verse which the old men said had long ago been uttered:

A Dorian war shall come and with it death. So a dispute arose as to whether dearth and not death had not been the word in the verse; but at the present juncture, it was of course decided in favour of the latter; for the people made their recollection fit in with their sufferings. I fancy, however, that if another Dorian war should ever afterwards come upon us, and a dearth should happen to accompany it, the verse will probably be read accordingly. The oracle also which had been given to the Lacedaemonians was now remembered by those who knew of it. When the god was asked whether they should go to war, he answered that if they put their might into it, victory would be theirs, and that he would himself be with them. With this oracle events were supposed to tally. For the plague broke out as soon as the Peloponnesians invaded Attica, and never entering Peloponnese (not at least to an extent worth noticing), committed its worst ravages at Athens, and next to Athens, at the most populous of the other towns. Such was the history of the plague.

After ravaging the plain, the Peloponnesians advanced into the Paralian region as far as Laurium, where the Athenian silver mines are, and first laid waste the side looking towards Peloponnese, next that which faces Euboea and Andros. But Pericles, who was still general, held the same opinion as in the former invasion, and would not let the Athenians march out against them.

However, while they were still in the plain, and had not yet entered the Paralian land, he had prepared an armament of a hundred ships for Peloponnese, and when all was ready put out to sea. On board the ships he took four thousand Athenian heavy infantry, and three hundred cavalry in horse transports, and then for the first time made out of old galleys; fifty Chian and Lesbian vessels also joining in the expedition. When this Athenian armament put out to sea, they left the Peloponnesians in Attica in the Paralian region. Arriving at Epidaurus in Peloponnese they ravaged most of the territory, and even had hopes of taking the town by an assault: in this however they were not successful. Putting out from Epidaurus, they laid waste the territory of Troezen, Halieis, and Hermione, all towns on the coast of Peloponnese, and thence sailing to Prasiai, a maritime town in Laconia, ravaged part of its territory, and took and sacked the place itself; after which they returned home, but found the Peloponnesians gone and no longer in Attica.

During the whole time that the Peloponnesians were in Attica and the Athenians on the expedition in their ships, men kept dying of the plague both in the armament and in Athens. Indeed it was actually asserted that the departure of the Peloponnesians was hastened by fear of the disorder; as they heard from deserters that it was in the city, and also could see the burials going on. Yet in this invasion they remained longer than in any other, and ravaged the whole country, for they were about forty days in Attica.

The same summer Hagnon, son of Nicias, and Cleopompus, son of Clinias, the colleagues of Pericles, took the armament of which he had lately made use, and went off upon an expedition against the Chalcidians in the direction of Thrace and Potidaea, which was still under siege. As soon as they arrived, they brought up their engines against Potidaea and tried every means of taking it, but did not succeed either in capturing the city or in doing anything else worthy of their preparations. For the plague attacked them here also, and committed such havoc as to cripple them completely, even the previously healthy soldiers of the former expedition catching the infection from Hagnon's troops; while Phormio and the sixteen hundred men whom he commanded only escaped by being no longer in the neighbourhood of the Chalcidians. The end of it was that Hagnon returned with his ships to Athens, having lost one thousand and fifty out of four thousand heavy infantry in about forty days; though the soldiers stationed there before remained in the country and carried on the siege of Potidaea.

After the second invasion of the Peloponnesians a change came over the spirit of the Athenians. Their land had now been twice laid waste; and war and pestilence at once pressed heavy upon them. They began to find fault with Pericles, as the author of the war and the cause of all their misfortunes, and became eager to come to terms with Lacedaemon, and actually sent ambassadors thither, who did not however succeed in their mission. Their despair was now complete and all vented itself upon Pericles. When he saw them exasperated at the present turn of affairs and acting exactly as he had anticipated, he called an assembly, being (it must be remembered) still general, with the double object of restoring confidence and of leading them from these angry feelings to a calmer and more hopeful state of mind. He accordingly came forward and spoke as follows:

”I was not unprepared for the indignation of which I have been the object, as I know its causes; and I have called an assembly for the purpose of reminding you upon certain points, and of protesting against your being unreasonably irritated with me, or cowed by your sufferings. I am of opinion that national greatness is more for the advantage of private citizens, than any individual well-being coupled with public humiliation. A man may be personally ever so well off, and yet if his country be ruined he must be ruined with it; whereas a flourishing commonwealth always affords chances of salvation to unfortunate individuals. Since then a state can support the misfortunes of private citizens, while they cannot support hers, it is surely the duty of every one to be forward in her defence, and not like you to be so confounded with your domestic afflictions as to give up all thoughts of the common safety, and to blame me for having counselled war and yourselves for having voted it. And yet if you are angry with me, it is with one who, as I believe, is second to no man either in knowledge of the proper policy, or in the ability to expound it, and who is moreover not only a patriot but an honest one. A man possessing that knowledge without that faculty of exposition might as well have no idea.

5.2 Niccolo Machiavelli *The Prince*

CHAPTER V CONCERNING THE WAY TO GOVERN CITIES OR PRINCIPALITIES WHICH LIVED UNDER THEIR OWN LAWS BEFORE THEY WERE ANNEXED Whenever those states which have been acquired as stated have been accustomed to live under their own laws and in freedom, there are three courses for those who wish to hold them: the first is to ruin them, the next is to reside there in person, the third is to permit them to live under their own laws, drawing a tribute, and establishing within it an oligarchy which will keep it friendly to you. Because such a government, being created by the prince, knows that it cannot stand without his friendship and interest, and does it utmost to support him; and therefore he who would keep a city accustomed to freedom will hold it

more easily by the means of its own citizens than in any other way. There are, for example, the Spartans and the Romans. The Spartans held Athens and Thebes, establishing there an oligarchy, nevertheless they lost them. The Romans, in order to hold Capua, Carthage, and Numantia, dismantled them, and did not lose them. They wished to hold Greece as the Spartans held it, making it free and permitting its laws, and did not succeed. So to hold it they were compelled to dismantle many cities in the country, for in truth there is no safe way to retain them otherwise than by ruining them. And he who becomes master of a city accustomed to freedom and does not destroy it, may expect to be destroyed by it, for in rebellion it has always the watchword of liberty and its ancient privileges as a rallying point, which neither time nor benefits will ever cause it to forget. And whatever you may do or provide against, they never forget that name or their privileges unless they are disunited or dispersed, but at every chance they immediately rally to them, as Pisa after the hundred years she had been held in bondage by the Florentines. But when cities or countries are accustomed to live under a prince, and his family is exterminated, they, being on the one hand accustomed to obey and on the other hand not having the old prince, cannot agree in making one from amongst themselves, and they do not know how to govern themselves. For this reason they are very slow to take up arms, and a prince can gain them to himself and secure them much more easily. But in republics there is more vitality, greater hatred, and more desire for vengeance, which will never permit them to allow the memory of their former liberty to rest; so that the safest way is to destroy them or to reside there.

CHAPTER VI CONCERNING NEW PRINCIPALITIES WHICH ARE ACQUIRED BY ONE'S OWN ARMS AND ABILITY Let no one be surprised if, in speaking of entirely new principalities as I shall do, I adduce the highest examples both of prince and of state; because men, walking almost always in paths beaten by others, and following by imitation their deeds, are yet unable to keep entirely to the ways of others or attain to the power of those they imitate. A wise man ought always to follow the paths beaten by great men, and to imitate those who have been supreme, so that if his ability does not equal theirs, at least it will savour of it. Let him act like the clever archers who, designing to hit the mark which yet appears too far distant, and knowing the limits to which the strength of their bow attains, take aim much higher than the mark, not to reach by their strength or arrow to so great a height, but to be able with the aid of so high an aim to hit the mark they wish to reach. I say, therefore, that in entirely new principalities, where there is a new prince, more or less difficulty is found in keeping them, accordingly as there is more or less ability in him who has acquired the state. Now, as the fact of becoming a prince from a private station presupposes either ability or fortune, it is clear that one or other of these things will mitigate in some degree

many difficulties. Nevertheless, he who has relied least on fortune is established the strongest. Further, it facilitates matters when the prince, having no other state, is compelled to reside there in person. But to come to those who, by their own ability and not through fortune, have risen to be princes, I say that Moses, Cyrus, Romulus, Theseus, and such like are the most excellent examples. And although one may not discuss Moses, he having been a mere executor of the will of God, yet he ought to be admired, if only for that favour which made him worthy to speak with God. But in considering Cyrus and others who have acquired or founded kingdoms, all will be found admirable; and if their particular deeds and conduct shall be considered, they will not be found inferior to those of Moses, although he had so great a preceptor. And in examining their actions and lives one cannot see that they owed anything to fortune beyond opportunity, which brought them the material to mould into the form which seemed best to them. Without that opportunity their powers of mind would have been extinguished, and without those powers the opportunity would have come in vain. It was necessary, therefore, to Moses that he should find the people of Israel in Egypt enslaved and oppressed by the Egyptians, in order that they should be disposed to follow him so as to be delivered out of bondage. It was necessary that Romulus should not remain in Alba, and that he should be abandoned at his birth, in order that he should become King of Rome and founder of the fatherland. It was necessary that Cyrus should find the Persians discontented with the government of the Medes, and the Medes soft and effeminate through their long peace. Theseus could not have shown his ability had he not found the Athenians dispersed. These opportunities, therefore, made those men fortunate, and their high ability enabled them to recognize the opportunity whereby their country was ennobled and made famous. Those who by valorous ways become princes, like these men, acquire a principality with difficulty, but they keep it with ease. The difficulties they have in acquiring it rise in part from the new rules and methods which they are forced to introduce to establish their government and its security. And it ought to be remembered that there is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things. Because the innovator has for enemies all those who have done well under the old conditions, and lukewarm defenders in those who may do well under the new. This coolness arises partly from fear of the opponents, who have the laws on their side, and partly from the incredulity of men, who do not readily believe in new things until they have had a long experience of them. Thus it happens that whenever those who are hostile have the opportunity to attack they do it like partisans, whilst the others defend lukewarmly, in such wise that the prince is endangered along with them. It is necessary, therefore, if we desire to discuss this matter thoroughly, to inquire whether these innovators can rely on themselves or

have to depend on others: that is to say, whether, to consummate their enterprise, have they to use prayers or can they use force? In the first instance they always succeed badly, and never compass anything; but when they can rely on themselves and use force, then they are rarely endangered. Hence it is that all armed prophets have conquered, and the unarmed ones have been destroyed. Besides the reasons mentioned, the nature of the people is variable, and whilst it is easy to persuade them, it is difficult to fix them in that persuasion. And thus it is necessary to take such measures that, when they believe no longer, it may be possible to make them believe by force. If Moses, Cyrus, Theseus, and Romulus had been unarmed they could not have enforced their constitutions for long as happened in our time to Fra Girolamo Savonarola, who was ruined with his new order of things immediately the multitude believed in him no longer, and he had no means of keeping steadfast those who believed or of making the unbelievers to believe. Therefore such as these have great difficulties in consummating their enterprise, for all their dangers are in the ascent, yet with ability they will overcome them; but when these are overcome, and those who envied them their success are exterminated, they will begin to be respected, and they will continue afterwards powerful, secure, honoured, and happy. To these great examples I wish to add a lesser one; still it bears some resemblance to them, and I wish it to suffice me for all of a like kind: it is Hiero the Syracusan. (*) This man rose from a private station to be Prince of Syracuse, nor did he, either, owe anything to fortune but opportunity; for the Syracusans, being oppressed, chose him for their captain, afterwards he was rewarded by being made their prince. He was of so great ability, even as a private citizen, that one who writes of him says he wanted nothing but a kingdom to be a king. This man abolished the old soldiery, organized the new, gave up old alliances, made new ones; and as he had his own soldiers and allies, on such foundations he was able to build any edifice: thus, whilst he had endured much trouble in acquiring, he had but little in keeping. (*) Hiero II, born about 307 B.C., died 216 B.C.

5.3 William Shakespeare *Hamlet*

[Laying his hand on Laertes's head.]

And these few precepts in thy memory
 Look thou character. Give thy thoughts no tongue,
 Nor any unproportion'd thought his act.
 Be thou familiar, but by no means vulgar.
 Those friends thou hast, and their adoption tried,
 Grapple them unto thy soul with hoops of steel;
 But do not dull thy palm with entertainment
 Of each new-hatch'd, unfledg'd comrade. Beware

Of entrance to a quarrel; but, being in,
Bear't that the opposed may beware of thee.
Give every man thine ear, but few thy voice:
Take each man's censure, but reserve thy judgment.
Costly thy habit as thy purse can buy,
But not express'd in fancy; rich, not gaudy:
For the apparel oft proclaims the man;
And they in France of the best rank and station
Are most select and generous chief in that.
Neither a borrower nor a lender be:
For loan oft loses both itself and friend;
And borrowing dulls the edge of husbandry.
This above all,—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
Farewell: my blessing season this in thee!

5.4 John Donne *Death Be Not Proud*

Poem lyrics of Death Be Not Proud by John Donne.
Death be not proud, though some have called thee
Mighty and dreadfull, for, thou art not soe,
For, those, whom thou think'st, thou dost overthrow,
Die not, poore death, nor yet canst thou kill mee.
From rest and sleepe, which but thy pictures bee,
Much pleasure, then from thee, much more must flow,
And soonest our best men with thee doe goe,
Rest of their bones, and soules deliverie.
Thou art slave to Fate, Chance, kings, and desperate men,
And dost with poyson, warre, and sicknesse dwell,
And poppie, or charmes can make us sleepe as well,
And better then thy stroake; why swell'st thou then?
One short sleepe past, wee wake eternally,
And death shall be no more; death, thou shalt die.

5.5 British Parliament *The Riot Act*

Typed in this February 8, 2002 by Jonathan Walther. The source was cap V, volume XIII, pages 142-146 of the "Statutes At Large" series, printed in the year

1764. Also indexed as “Anno primo GEORGEII I. Stat. 2. C. 5.” Many sources on the Internet claim the Riot Act was passed in 1715; according to Statutes At Large it was passed in 1714. The confusion may be caused by the fact that the Act took effect in August of 1715. This is, of course, the famous Riot Act that gave rise to the expression ”Read them the Riot Act!”. CAP. V.

An act for preventing tumults and riotous assemblies, and for the more speedy and effectual punishing the rioters. Whereas of late many rebellious riots and tumults have been in divers parts of this kingdom, to the disturbance of the publick peace, and the endangering of his Majesty’s person and government, and the same are yet continued and fomented by persons disaffected to his Majesty, presuming so to do, for that the punishments provided by the laws now in being are not adequate to such heinous offences; and by such rioters his Majesty and his administration have been most maliciously and falsly traduced, with an intent to raise divisions, and to alienate the affections of the people from his Majesty therefore for the preventing and suppressing of such riots and tumults, and for the more speedy and effectual punishing the offenders therein; be it enacted by the King’s most excellent majesty, by and with the advice and consent of the lords spiritual and temporal and of the commons, in this present parliament assembled, and by the authority of the same, That if any persons to the number of twelve or more, being unlawfully, riotously, and tumultuously assembled together, to the disturbance of the publick peace, at any time after the last day of July in the year of our Lord one thousand seven hundred and fifteen, and being required or commanded by any one or more justice or justices of the peace, or by the sheriff of the county, or his under-sheriff, or by the mayor, bailiff or bailiffs, or other head-officer, or justice of the peace of any city or town corporate, where such assembly shall be, by proclamation to be made in the King’s name, in the form herin after directed, to disperse themselves, and peaceably to depart to their habitations, or to their lawful business, shall, to the number of twelve or more (notwithstanding such proclamation made) unlawfully, riotously, and tumultuously remain or continue together by the space of one hour after such command or request made by proclamation, that then such continuing together to the number of twelve or more, after such command or request made by proclamation, shall be adjudged felony without benefit of clergy, and the offenders therein shall be adjudged felons, and shall suffer death as in a case of felony without benefit of clergy.

And be it further enacted by the authority aforesaid, That the order and form of the proclamation that shall be made by the authority of this act, shall be as hereafter followeth (that is to say) the justice of the peace, or other person authorized by this act to make the said proclamation shall, among the said rioters, or as near to them as he can safely come, with a loud voice command, or cause to be commanded silence to be, while proclamation is making, and after that,

shall openly and with loud voice make or cause to be made proclamation in these words, or like in effect: Our sovereign Lord the King chargeth and commandeth all persons, being assembled, immediately to disperse themselves, and peaceably to depart to their habitations, or to their lawful business, upon the pains contained in the act made in the first year of King George, for preventing tumults and riotous assemblies. God save the King. And every such justice and justices of the peace, sheriff, under-sheriff, mayor, bailiff, and other head-officer aforesaid, within the limits of their respective jurisdictions, are hereby authorized, impowered and required, on notice or knowledge of any such unlawful, riotous and tumultuous assembly, to resort to the place where such unlawful, riotous, and tumultuous assemblies shall be, of persons to the number of twelve or more, and there to make or cause to be made proclamation in manner aforesaid.

And be it further enacted by the authority aforesaid, That if such persons so unlawfully, riotously, and tumultuously assembled, or twelve or more of them, after proclamation made in manner aforesaid, shall continue together and not disperse themselves within one hour, That then it shall and may be lawful to and for every justice of the peace, sheriff, or under-sheriff of the county where such assembly shall be, and also to and for every high or petty constable, and other peace-officer within such county, and also to and for every mayor, justice of the peace, sheriff, bailiff, and other head-officer, high or petty constable, and other peace-officer of any city or town corporate where such assembly shall be, and to and for such other person and persons as shall be commanded to be assisting unto any such justice of the peace, sheriff or under-sheriff, mayor, bailiff, or other head-officer aforesaid (who are hereby authorized and impowered to command all his Majesty's subjects of age and ability to be assisting to them therein) to seize and apprehend, and they are hereby required to seize and apprehend such persons so unlawfully, riotously and tumultuously continuing together after proclamation made, as aforesaid, and forthwith to carry the persons so apprehended before one or more of his Majesty's justices of the peace of the county or place where such persons shall be so apprehended, in order to their being proceeded against for such their offences according to law; and that if the persons so unlawfully, riotously and tumultuously assembled, or any of them, shall happen to be killed, maimed or hurt, in the dispersing, seizing or apprehending, or endeavouring to disperse, seize or apprehend them, that then every such justice of the peace, sheriff, under-sheriff, mayor, bailiff, head-officer, high or petty constable, or other peace-officer, and all and singular persons, being aiding and assisting to them, or any of them, shall be free, discharged and indemnified, as well against the King's Majesty, his heirs and successors, as against all and every other person and persons, of, for, or concerning the killing, maiming, or hurting of any such person or persons so unlawfully, riotously and tumultuously assembled, that shall happen to be so killed,

maimed or hurt, as aforesaid.

And be it further enacted by the authority aforesaid, That if such persons so unlawfully, riotously, and tumultuously assembled, or twelve or more of them, after proclamation made in manner aforesaid, shall continue together and not disperse themselves within one hour, That then it shall and may be lawful to and for every justice of the peace, sheriff, or under-sheriff of the county where such assembly shall be, and also to and for every high or petty constable, and other peace-officer within such county, and also to and for every mayor, justice of the peace, sheriff, bailiff, and other head-officer, high or petty constable, and other peace-officer of any city or town corporate where such assembly shall be, and to and for such other person and persons as shall be commanded to be assisting unto any such justice of the peace, sheriff or under-sheriff, mayor, bailiff, or other head-officer aforesaid (who are hereby authorized and empowered to command all his Majesty's subjects of age and ability to be assisting to them therein) to seize and apprehend, and they are hereby required to seize and apprehend such persons so unlawfully, riotously and tumultuously continuing together after proclamation made, as aforesaid, and forthwith to carry the persons so apprehended before one or more of his Majesty's justices of the peace of the county or place where such persons shall be so apprehended, in order to their being proceeded against for such their offences according to law; and that if the persons so unlawfully, riotously and tumultuously assembled, or any of them, shall happen to be killed, maimed or hurt, in the dispersing, seizing or apprehending, or endeavouring to disperse, seize or apprehend them, that then every such justice of the peace, sheriff, under-sheriff, mayor, bailiff, head-officer, high or petty constable, or other peace-officer, and all and singular persons, being aiding and assisting to them, or any of them, shall be free, discharged and indemnified, as well against the King's Majesty, his heirs and successors, as against all and every other person and persons, of, for, or concerning the killing, maiming, or hurting of any such person or persons so unlawfully, riotously and tumultuously assembled, that shall happen to be so killed, maimed or hurt, as aforesaid.

And be it further enacted by the authority aforesaid, That if any persons unlawfully, riotously and tumultuously assembled together, to the disturbance of the publick peace, shall unlawfully, and with force demolish or pull down, or begin to demolish or pull down any church or chapel, or any building for religious worship certified and registred according to the statute made in the first year of the reign of the late King William and Queen Mary, intituled, An act for exempting their Majesty's protestant subjects dissenting from the church of England from the penalties of certain laws, or any dwelling-house, barn, stable, or other out-house, that then every such demolishing, or pulling down, or beginning to demolish, or pull down, shall be adjudged felony without benefit of clergy, and the offenders

therein shall be adjudged felons, and shall suffer death as in case of felony, without benefit of clergy.

Provided always, and be it further enacted by the authority aforesaid, That if any person or persons do, or shall, with force and arms, wilfully and knowingly oppose, obstruct, or in any manner wilfully and knowingly lett, hinder, or hurt any person or persons that shall begin to proclaim, or go to proclaim according to the proclamation hereby directed to be made, whereby such proclamation shall not be made, that then every such apposing, obstructing, letting, hindering or hurting such person or persons, so beginning or going to make such proclamation, as aforesaid, shall be adjudged felony without benefit of clergy, and the offenders therein shall be adjudged felons, and shall suffer death as in case of felony, without benefit of clergy; and that also every such person or persons so being unlawfully, riotously and tumultuously assembled, to the number of twelve, as aforesaid, or more, to whom proclamation should or ought to have been made if the same had not been hindred, as aforesaid, shall likewise, in case they or any of them, to the number of twelve or more, shall continue together, and not disperse themselves within one hour after such lett or hindrance so made, having knowledge of such lett or hindrance so made, shall be adjudged felons, and shall suffer death as in case of felony, without benefit of clergy.

And be it further enacted by the authority aforesaid, That if after the said last day of July one thousand seven hundred and fifteen, any such church or chapel, or any such building for religious worship, or any such dwelling-house, barn, stable, or other out-house, shall be demolished or pulled down wholly, or in part, by any persons so unlawfully, riotously and tumultuously assembled, that then, in case such church, chapel, building for religious worship, dwelling-house, barn, stable, or out-house, shall be out of any city or town, that is either a county of itself, or is not within any hundred, that then the inhabitants of the hundred in which such damage shall be done, shall be liable to yield damages to the person or persons injured and damnified by such demolishing or pulling down wholly or in part; and such damages shall and may be recovered by action to be brought in any of his Majesty's courts of record at Westminster, (wherein no effoin, protection or wager of law, or any imparlance shall be allowed) by the person or persons damnified thereby, against any two or more of the inhabitants of such hundred, such action for damages to any church or chapel to be brought in the name of the rector, vicar or curate of such church or chapel that shall be so damnified, in trust for applying the damages to be recovered in rebuilding or repairing such church or chapel; and that judgment being given for the plaintiff or plaintiffs in such action, the damages so to be recovered shall, at the request of such plaintiff or plaintiffs, his or their executors or administrators, be raised and levied on the inhabitants of such hundred, and paid to such plaintiff or plaintiffs, in such manner and form,

and by such ways and means, as are provided by the statute made in the seven and twentieth year of the reign of Queen Elizabeth, for reimbursing the person or persons on whom any money recovered against any hundred by any party robbed, shall be levied: and in case any such church, chapel, building for religious worship, dwelling-house, barn, stable, or out-house so damnified, shall be in any city or town that is either a county of itself, or is not within any hundred, that then such damages shall and may be recovered by action to be brought in manner aforesaid (where no effoin, protection or wager of law, or any imparlance shall be allowed) against two or more inhabitants of such city or town; and judgment being given for the plaintiff or plaintiffs in such action, the damages so to be recovered shall, at the request of such plaintiff or plaintiffs, his or their executors or administrators, made to the justices of the peace of such city or town at any quarter-sessions to be holden for the said city or town, be raised and levied on the inhabitants of such city or town, and paid to such plaintiff or plaintiffs, in such manner and form, and by such ways and means, as are provided by the said statute made in the seven and twentieth year of the reign of Queen Elizabeth, for reimbursing the person or persons on whom any money recovered against any hundred by any party robbed, shall be levied.

And be it further enacted by the authority aforesaid, That this act shall be openly read at every quarter-session, and at every leet or law-day. Provided always, That no person or persons shall be prosecuted by virtue of this act, for any offence or offences committed contrary to the same, unless such prosecution be commenced within twelve months after the offence committed.

And be it further enacted by the authority aforesaid, That the sheriffs and their deputies, stewards and their deputies, bailies of regalities and their deputies, magistrates of royal boroughs, and all other inferior judges and magistrates, and also all high and petty constables, or other peace-officers of any county, stewartry, city or town, within that part of Great Britain called Scotland, shall have the same powers and authority for putting this present act in execution within Scotland, as the justices of the peace and other magistrates aforesaid, respectively have by virtue of this act, within and for the other parts of this kingdom; and that all and every person and persons who shall at any time be convicted of any the offences aforementioned, within that part of Great Britain called Scotland, shall for every such offence incur and suffer the pain of death, and confiscation of moveables: and also that all prosecutions for repairing the damages of any church or chapel, or any building for religious worship, or any dwelling-house, barn, stable or out-house, which shall be demolished or pulled down in whole or in part, within Scotland, by any persons unlawfully, riotously or tumultuously assembled, shall and may be recovered by summar action, at the instance of the party aggrieved, his or her heirs or executors, against the county, stewartry, city or borough respectively, where such

disorders shall happen, the magistrates being summoned in the ordinary form, and the several counties and stewardries called by edictal citation at the market-cross of the head borough of such county or stewardry respectively, and that in general, without mentioning their names and designations. Provided, and it is hereby declared, That this act shall extend to all places for religious worship, in that part of Great Britain called Scotland, which are tolerated by law, and where his majesty King George, the prince and princess of Wales, and their issue, are prayed for in express words.

5.6 Phillis Wheatley *On Virtue*

1 O Thou bright jewel in my aim I strive
2 To comprehend thee. Thine own words declare
3 Wisdom is higher than a fool can reach.
4 I cease to wonder, and no more attempt
5 Thine height t'explore, or fathom thy profound.
6 But, O my soul, sink not into despair,
7 Virtue is near thee, and with gentle hand
8 Would now embrace thee, hovers o'er thine head.
9 Fain would the heav'n-born soul with her converse,
10 Then seek, then court her for her promis'd bliss.

11 Auspicious queen, thine heav'nly pinions spread,
12 And lead celestial Chastity along;
13 Lo! now her sacred retinue descends,
14 Array'd in glory from the orbs above.
15 Attend me, Virtue, thro' my youthful years!
16 O leave me not to the false joys of time!
17 But guide my steps to endless life and bliss.
18 Greatness, or Goodness, say what I shall call thee,
19 To give an higher appellation still,
20 Teach me a better strain, a nobler lay,
21 O thou, enthron'd with Cherubs in the realms of day!

5.7 Benjamin Franklin *On the Federal Constitution*

Speaking before the Convention in Philadelphia, 1787

I CONFESS that I do not entirely approve of this Constitution at present; but, sir, I am not sure I shall never approve of it, for, having lived long, I have

experienced many instances of being obliged, by better information or fuller consideration, to change opinions even on important subjects, which I once thought right, but found to be otherwise. It is therefore that, the older I grow, the more apt I am to doubt my own judgment of others. Most men, indeed, as well as most sects in religion, think themselves in possession of all truth, and that wherever others differ from them, it is so far error. Steele, a Protestant, in a dedication, tells the pope that the only difference between our two churches in their opinions of the certainty of their doctrine is, the Romish Church is infallible, and the Church of England is never in the wrong. But, tho many private persons think almost as highly of their own infallibility as of that of their sect, few express it so naturally as a certain French lady, who, in a little dispute with her sister said: "But I meet with nobody but myself that is always in the right."

In these sentiments, sir, I agree to this Constitution with all its faults if they are such because I think a general government necessary for us, and there is no form of government but what may be a blessing to the people if well administered; and I believe, further, that this is likely to be well administered for a course of years, and can only end in despotism, as other forms have done before it, when the people shall become so corrupted as to need despotic government, being incapable of any other. I doubt, too, whether any other convention we can obtain may be able to make a better Constitution; for, when you assemble a number of men, to have the advantage of their joint wisdom, you inevitably assemble with those men all their prejudices, their passions, their errors of opinion, their local interests, and their selfish views. From such an assembly can a perfect production be expected?

It therefore astonishes me, sir, to find this system approaching so near to perfection as it does; and I think it will astonish our enemies, who are waiting with confidence to hear that our counsels are confounded like those of the builders of Babel, and that our States are on the point of separation, only to meet hereafter for the purpose of cutting one another's throats. Thus I consent, sir, to this Constitution, because I expect no better, and because I am not sure that it is not the best. The opinions I have had of its errors I sacrifice to the public good. I have never whispered a syllable of them abroad. Within these walls they were born, and here they shall die. If every one of us, in returning to our constituents, were to report the objections he has had to it, and endeavor to gain partizans in support of them, we might prevent its being generally received, and thereby lose all the salutary effects and great advantages resulting naturally in our favor among foreign nations, as well as among ourselves, from our real or apparent unanimity. Much of the strength and efficiency of any government, in procuring and securing happiness to the people, depends on opinion, on the general opinion of the goodness of that government, as well as of the wisdom and integrity of its governors. I hope, therefore, for our own sakes, as a part of the people, and for the

sake of our posterity, that we shall act heartily and unanimously in recommending this Constitution wherever our influence may extend, and turn our future thoughts and endeavors to the means of having it well administered.

On the whole, sir, I can not help expressing a wish that every member of the convention who may still have objections to it, would, with me, on this occasion, doubt a little of his own infallibility, and, to make manifest our unanimity, put his name to this instrument.

5.8 Edgar Allan Poe *The Cask of Amontillado*

THE thousand injuries of Fortunato I had borne as I best could; but when he ventured upon insult, I vowed revenge. You, who so well know the nature of my soul, will not suppose, however, that I gave utterance to a threat. At length I would be avenged; this was a point definitively settled - but the very definitiveness with which it was resolved, precluded the idea of risk. I must not only punish, but punish with impunity. A wrong is unredressed when retribution overtakes its redresser. It is equally unredressed when the avenger fails to make himself felt as such to him who has done the wrong.

It must be understood, that neither by word nor deed had I given Fortunato cause to doubt my good will. I continued, as was my wont, to smile in his face, and he did not perceive that my smile now was at the thought of his immolation.

He had a weak point - this Fortunato - although in other regards he was a man to be respected and even feared. He prided himself on his connoisseurship in wine. Few Italians have the true virtuoso spirit. For the most part their enthusiasm is adopted to suit the time and opportunity - to practise imposture upon the British and Austrian millionaires. In painting and gemmary, Fortunato, like his countrymen, was a quack - but in the matter of old wines he was sincere. In this respect I did not differ from him materially: I was skilful in the Italian vintages myself, and bought largely whenever I could.

It was about dusk, one evening during the supreme madness of the carnival season, that I encountered my friend. He accosted me with excessive warmth, for he had been drinking much. The man wore motley. He had on a tight-fitting parti-striped dress, and his head was surmounted by the conical cap and bells. I was so pleased to see him, that I thought I should never have done wringing his hand.

I said to him - "My dear Fortunato, you are luckily met. How remarkably well you are looking to-day! But I have received a pipe of what passes for Amontillado, and I have my doubts."

"How?" said he. "Amontillado? A pipe? Impossible! And in the middle of the carnival!"

"I have my doubts," I replied; "and I was silly enough to pay the full Amontillado price without consulting you in the matter. You were not to be found, and I was fearful of losing a bargain."

"Amontillado!"

"I have my doubts."

"Amontillado!"

"And I must satisfy them."

"Amontillado!"

"As you are engaged, I am on my way to Luchesi. If any one has a critical turn, it is he. He will tell me —"

"Luchesi cannot tell Amontillado from Sherry."

"And yet some fools will have it that his taste is a match for your own."

"Come, let us go."

"Whither?"

"To your vaults."

"My friend, no; I will not impose upon your good nature. I perceive you have an engagement. Luchesi —"

"I have no engagement; - come."

"My friend, no. It is not the engagement, but the severe cold with which I perceive you are afflicted. The vaults are insufferably damp. They are encrusted with nitre."

"Let us go, nevertheless. The cold is merely nothing. Amontillado! You have been imposed upon. And as for Luchesi, he cannot distinguish Sherry from Amontillado."

Thus speaking, Fortunato possessed himself of my arm. Putting on a mask of black silk, and drawing a roquelaire closely about my person, I suffered him to hurry me to my palazzo.

There were no attendants at home; they had absconded to make merry in honor of the time. I had told them that I should not return until the morning, and had given them explicit orders not to stir from the house. These orders were sufficient, I well knew, to insure their immediate disappearance, one and all, as soon as my back was turned.

I took from their sconces two flambeaux, and giving one to Fortunato, bowed him through several suites of rooms to the archway that led into the vaults. I passed down a long and winding staircase, requesting him to be cautious as he followed. We came at length to the foot of the descent, and stood together on the damp ground of the catacombs of the Montresors.

The gait of my friend was unsteady, and the bells upon his cap jingled as he strode.

"The pipe," said he.

"It is farther on," said I; "but observe the white web-work which gleams from these cavern walls."

He turned towards me, and looked into my eyes with two filmy orbs that distilled the rheum of intoxication.

"Nitre?" he asked, at length.

"Nitre," I replied. "How long have you had that cough?"

"Ugh! ugh! ugh! - ugh! ugh! ugh! - ugh! ugh! ugh! - ugh! ugh! ugh! - ugh! ugh! ugh!"

My poor friend found it impossible to reply for many minutes.

"It is nothing," he said, at last.

"Come," I said, with decision, "we will go back; your health is precious. You are rich, respected, admired, beloved; you are happy, as once I was. You are a man to be missed. For me it is no matter. We will go back; you will be ill, and I cannot be responsible. Besides, there is Luchesi —"

"Enough," he said; "the cough is a mere nothing; it will not kill me. I shall not die of a cough."

"True - true," I replied; "and, indeed, I had no intention of alarming you unnecessarily - but you should use all proper caution. A draught of this Medoc will defend us from the damp."

Here I knocked off the neck of a bottle which I drew from a long row of its fellows that lay upon the mould.

"Drink," I said, presenting him the wine.

He raised it to his lips with a leer. He paused and nodded to me familiarly, while his bells jingled.

"I drink," he said, "to the buried that repose around us."

"And I to your long life."

He again took my arm, and we proceeded.

"These vaults," he said, "are extensive."

"The Montresors," I replied, "were a great and numerous family."

"I forget your arms."

"A huge human foot d'or, in a field azure; the foot crushes a serpent rampant whose fangs are imbedded in the heel."

"And the motto?"

"Nemo me impune lacessit."

"Good!" he said.

The wine sparkled in his eyes and the bells jingled. My own fancy grew warm with the Medoc. We had passed through walls of piled bones, with casks and puncheons intermingling, into the inmost recesses of the catacombs. I paused again, and this time I made bold to seize Fortunato by an arm above the elbow.

"The nitre!" I said: "see, it increases. It hangs like moss upon the vaults. We

are below the river's bed. The drops of moisture trickle among the bones. Come, we will go back ere it is too late. Your cough —"

"It is nothing," he said; "let us go on. But first, another draught of the Medoc."

I broke and reached him a flagon of De Grve. He emptied it at a breath. His eyes flashed with a fierce light. He laughed and threw the bottle upwards with a gesticulation I did not understand.

I looked at him in surprise. He repeated the movement - a grotesque one.

"You do not comprehend?" he said.

"Not I," I replied.

"Then you are not of the brotherhood."

"How?"

"You are not of the masons."

"Yes, yes," I said, "yes, yes."

"You? Impossible! A mason?"

"A mason," I replied.

"A sign," he said.

"It is this," I answered, producing a trowel from beneath the folds of my roque-laire.

"You jest," he exclaimed, recoiling a few paces. "But let us proceed to the Amontillado."

"Be it so," I said, replacing the tool beneath the cloak, and again offering him my arm. He leaned upon it heavily. We continued our route in search of the Amontillado. We passed through a range of low arches, descended, passed on, and descending again, arrived at a deep crypt, in which the foulness of the air caused our flambeaux rather to glow than flame.

At the most remote end of the crypt there appeared another less spacious. Its walls had been lined with human remains, piled to the vault overhead, in the fashion of the great catacombs of Paris. Three sides of this interior crypt were still ornamented in this manner. From the fourth the bones had been thrown down, and lay promiscuously upon the earth, forming at one point a mound of some size. Within the wall thus exposed by the displacing of the bones, we perceived a still interior recess, in depth about four feet, in width three, in height six or seven. It seemed to have been constructed for no especial use in itself, but formed merely the interval between two of the colossal supports of the roof of the catacombs, and was backed by one of their circumscribing walls of solid granite.

It was in vain that Fortunato, uplifting his dull torch, endeavored to pry into the depths of the recess. Its termination the feeble light did not enable us to see.

"Proceed," I said; "herein is the Amontillado. As for Luchesi —"

"He is an ignoramus," interrupted my friend, as he stepped unsteadily forward, while I followed immediately at his heels. In an instant he had reached the ex-

tremity of the niche, and finding his progress arrested by the rock, stood stupidly bewildered. A moment more and I had fettered him to the granite. In its surface were two iron staples, distant from each other about two feet, horizontally. From one of these depended a short chain, from the other a padlock. Throwing the links about his waist, it was but the work of a few seconds to secure it. He was too much astounded to resist. Withdrawing the key I stepped back from the recess.

"Pass your hand," I said, "over the wall; you cannot help implore you to return. No? Then I must positively leave you. But I must first render you all the little attentions in my power."

"The Amontillado!" ejaculated my friend, not yet recovered from his astonishment.

"True," I replied; "the Amontillado."

As I said these words I busied myself among the pile of bones of which I have before spoken. Throwing them aside, I soon uncovered a quantity of building stone and mortar. With these materials and with the aid of my trowel, I began vigorously to wall up the entrance of the niche.

I had scarcely laid the first tier of my masonry when I discovered that the intoxication of Fortunato had in a great measure worn off. The earliest indication I had of this was a low moaning cry from the depth of the recess. It was not the cry of a drunken man. There was then a long and obstinate silence. I laid the second tier, and the third, and the fourth; and then I heard the furious vibrations of the chain. The noise lasted for several minutes, during which, that I might hearken to it with the more satisfaction, I ceased my labors and sat down upon the bones. When at last the clanking subsided, I resumed the trowel, and finished without interruption the fifth, the sixth, and the seventh tier. The wall was now nearly upon a level with my breast. I again paused, and holding the flambeaux over the mason-work, threw a few feeble rays upon the figure within.

A succession of loud and shrill screams, bursting suddenly from the throat of the chained form, seemed to thrust me violently back. For a brief moment I hesitated - I trembled. Unsheathing my rapier, I began to grope with it about the recess: but the thought of an instant reassured me. I placed my hand upon the solid fabric of the catacombs, and felt satisfied. I reapproached the wall. I replied to the yells of him who clamored. I re-echoed - I aided - I surpassed them in volume and in strength. I did this, and the clamorer grew still.

It was now midnight, and my task was drawing to a close. I had completed the eighth, the ninth, and the tenth tier. I had finished a portion of the last and the eleventh; there remained but a single stone to be fitted and plastered in. I struggled with its weight; I placed it partially in its destined position. But now there came from out the niche a low laugh that erected the hairs upon my head. It was succeeded by a sad voice, which I had difficulty in recognising as that of

the noble Fortunato. The voice said -

"Ha! ha! ha! - he! he! - a very good joke indeed - an excellent jest. We will have many a rich laugh about it at the palazzo - he! he! he! - over our wine - he! he! he!"

"The Amontillado!" I said.

"He! he! he! - he! he! he! - yes, the Amontillado. But is it not getting late? Will not they be awaiting us at the palazzo, the Lady Fortunato and the rest? Let us be gone."

"Yes," I said, "let us be gone."

"For the love of God, Montessor!"

"Yes," I said, "for the love of God!"

But to these words I hearkened in vain for a reply. I grew impatient. I called aloud -

"Fortunato!"

No answer. I called again -

"Fortunato!"

No answer still. I thrust a torch through the remaining aperture and let it fall within. There came forth in return only a jingling of the bells. My heart grew sick - on account of the dampness of the catacombs. I hastened to make an end of my labor. I forced the last stone into its position; I plastered it up. Against the new masonry I re-erected the old rampart of bones. For the half of a century no mortal has disturbed them. In pace requiescat!

5.9 Herman Melville *Bartleby, The Scrivener: A Story of Wall-Street*

.....Now my original business—that of a conveyancer and title hunter, and drawer-up of recondite documents of all sorts—was considerably increased by receiving the master's office. There was now great work for scriveners. Not only must I push the clerks already with me, but I must have additional help. In answer to my advertisement, a motionless young man one morning, stood upon my office threshold, the door being open, for it was summer. I can see that figure now—pallidly neat, pitiably respectable, incurably forlorn! It was Bartleby.

After a few words touching his qualifications, I engaged him, glad to have among my corps of copyists a man of so singularly sedate an aspect, which I thought might operate beneficially upon the flighty temper of Turkey, and the fiery one of Nippers.

I should have stated before that ground glass folding-doors divided my premises into two parts, one of which was occupied by my scriveners, the other by myself. According to my humor I threw open these doors, or closed them. I resolved to

assign Bartleby a corner by the folding-doors, but on my side of them, so as to have this quiet man within easy call, in case any trifling thing was to be done. I placed his desk close up to a small side-window in that part of the room, a window which originally had afforded a lateral view of certain grimy back-yards and bricks, but which, owing to subsequent erections, commanded at present no view at all, though it gave some light. Within three feet of the panes was a wall, and the light came down from far above, between two lofty buildings, as from a very small opening in a dome. Still further to a satisfactory arrangement, I procured a high green folding screen, which might entirely isolate Bartleby from my sight, though not remove him from my voice. And thus, in a manner, privacy and society were conjoined.

At first Bartleby did an extraordinary quantity of writing. As if long famishing for something to copy, he seemed to gorge himself on my documents. There was no pause for digestion. He ran a day and night line, copying by sun-light and by candle-light. I should have been quite delighted with his application, had he been cheerfully industrious. But he wrote on silently, palely, mechanically.

It is, of course, an indispensable part of a scrivener's business to verify the accuracy of his copy, word by word. Where there are two or more scriveners in an office, they assist each other in this examination, one reading from the copy, the other holding the original. It is a very dull, wearisome, and lethargic affair. I can readily imagine that to some sanguine temperaments it would be altogether intolerable. For example, I cannot credit that the mettlesome poet Byron would have contentedly sat down with Bartleby to examine a law document of, say five hundred pages, closely written in a crimped hand.

Now and then, in the haste of business, it had been my habit to assist in comparing some brief document myself, calling Turkey or Nippers for this purpose. One object I had in placing Bartleby so handy to me behind the screen, was to avail myself of his services on such trivial occasions. It was on the third day, I think, of his being with me, and before any necessity had arisen for having his own writing examined, that, being much hurried to complete a small affair I had in hand, I abruptly called to Bartleby. In my haste and natural expectancy of instant compliance, I sat with my head bent over the original on my desk, and my right hand sideways, and somewhat nervously extended with the copy, so that immediately upon emerging from his retreat, Bartleby might snatch it and proceed to business without the least delay.

In this very attitude did I sit when I called to him, rapidly stating what it was I wanted him to do—namely, to examine a small paper with me. Imagine my surprise, nay, my consternation, when without moving from his privacy, Bartleby in a singularly mild, firm voice, replied, "I would prefer not to."

I sat awhile in perfect silence, rallying my stunned faculties. Immediately it

occurred to me that my ears had deceived me, or Bartleby had entirely misunderstood my meaning. I repeated my request in the clearest tone I could assume. But in quite as clear a one came the previous reply, "I would prefer not to."

"Prefer not to," echoed I, rising in high excitement, and crossing the room with a stride. "What do you mean? Are you moon-struck? I want you to help me compare this sheet here—take it," and I thrust it towards him.

"I would prefer not to," said he.

I looked at him steadfastly. His face was leanly composed; his gray eye dimly calm. Not a wrinkle of agitation rippled him. Had there been the least uneasiness, anger, impatience or impertinence in his manner; in other words, had there been any thing ordinarily human about him, doubtless I should have violently dismissed him from the premises. But as it was, I should have as soon thought of turning my pale plaster-of-paris bust of Cicero out of doors. I stood gazing at him awhile, as he went on with his own writing, and then reseated myself at my desk. This is very strange, thought I. What had one best do? But my business hurried me. I concluded to forget the matter for the present, reserving it for my future leisure. So calling Nippers from the other room, the paper was speedily examined.

A few days after this, Bartleby concluded four lengthy documents, being quadruplicates of a week's testimony taken before me in my High Court of Chancery. It became necessary to examine them. It was an important suit, and great accuracy was imperative. Having all things arranged I called Turkey, Nippers and Ginger Nut from the next room, meaning to place the four copies in the hands of my four clerks, while I should read from the original. Accordingly Turkey, Nippers and Ginger Nut had taken their seats in a row, each with his document in hand, when I called to Bartleby to join this interesting group.

"Bartleby! quick, I am waiting."

I heard a slow scrape of his chair legs on the uncarpeted floor, and soon he appeared standing at the entrance of his hermitage.

"What is wanted?" said he mildly.

"The copies, the copies," said I hurriedly. "We are going to examine them. There"—and I held towards him the fourth quadruplicate.

"I would prefer not to," he said, and gently disappeared behind the screen.

For a few moments I was turned into a pillar of salt, standing at the head of my seated column of clerks. Recovering myself, I advanced towards the screen, and demanded the reason for such extraordinary conduct.

"Why do you refuse?"

"I would prefer not to."

With any other man I should have flown outright into a dreadful passion, scorned all further words, and thrust him ignominiously from my presence. But there was something about Bartleby that not only strangely disarmed me, but in

a wonderful manner touched and disconcerted me. I began to reason with him.

"These are your own copies we are about to examine. It is labor saving to you, because one examination will answer for your four papers. It is common usage. Every copyist is bound to help examine his copy. Is it not so? Will you not speak? Answer!"

"I prefer not to," he replied in a flute-like tone. It seemed to me that while I had been addressing him, he carefully revolved every statement that I made; fully comprehended the meaning; could not gainsay the irresistible conclusions; but, at the same time, some paramount consideration prevailed with him to reply as he did.

"You are decided, then, not to comply with my request—a request made according to common usage and common sense?"

He briefly gave me to understand that on that point my judgment was sound. Yes: his decision was irreversible.

5.10 Emily Dickinson *The Chariot*

Because I could not stop for Death,
He kindly stopped for me;
The carriage held but just ourselves
And Immortality.

We slowly drove, he knew no haste,
And I had put away
My labor, and my leisure too,
For his civility.

We passed the school where children played,
Their lessons scarcely done;
We passed the fields of gazing grain,
We passed the setting sun.

We paused before a house that seemed
A swelling of the ground;
The roof was scarcely visible,
The cornice but a mound.

Since then 't is centuries; but each
Feels shorter than the day
I first surmised the horses' heads
Were toward eternity.

5.11 P. T. Barnum *The Art of Money Getting or Golden Rules for Making Money*

In the United States, where we have more land than people, it is not at all difficult for persons in good health to make money. In this comparatively new field there are so many avenues of success open, so many vocations which are not crowded, that any person of either sex who is willing, at least for the time being, to engage in any respectable occupation that offers, may find lucrative employment.

Those who really desire to attain an independence, have only to set their minds upon it, and adopt the proper means, as they do in regard to any other object which they wish to accomplish, and the thing is easily done. But however easy it may be found to make money, I have no doubt many of my hearers will agree it is the most difficult thing in the world to keep it. The road to wealth is, as Dr. Franklin truly says, "as plain as the road to the mill." It consists simply in expending less than we earn; that seems to be a very simple problem. Mr. Micawber, one of those happy creations of the genial Dickens, puts the case in a strong light when he says that to have annual income of twenty pounds per annum, and spend twenty pounds and sixpence, is to be the most miserable of men; whereas, to have an income of only twenty pounds, and spend but nineteen pounds and sixpence is to be the happiest of mortals. Many of my readers may say, "we understand this: this is economy, and we know economy is wealth; we know we can't eat our cake and keep it also." Yet I beg to say that perhaps more cases of failure arise from mistakes on this point than almost any other. The fact is, many people think they understand economy when they really do not.

True economy is misapprehended, and people go through life without properly comprehending what that principle is. One says, "I have an income of so much, and here is my neighbor who has the same; yet every year he gets something ahead and I fall short; why is it? I know all about economy." He thinks he does, but he does not. There are men who think that economy consists in saving cheese-parings and candle-ends, in cutting off two pence from the laundress' bill and doing all sorts of little, mean, dirty things. Economy is not meanness. The misfortune is, also, that this class of persons let their economy apply in only one direction. They fancy they are so wonderfully economical in saving a half-penny where they ought to spend twopence, that they think they can afford to squander in other directions. A few years ago, before kerosene oil was discovered or thought of, one might stop overnight at almost any farmer's house in the agricultural districts and get a very good supper, but after supper he might attempt to read in the sitting-room, and would find it impossible with the inefficient light of one candle. The hostess, seeing his dilemma, would say: "It is rather difficult to read here evenings; the proverb says 'you must have a ship at sea in order to be able to burn two candles at once;' we never have an extra candle except on extra occasions." These extra occasions

occur, perhaps, twice a year. In this way the good woman saves five, six, or ten dollars in that time: but the information which might be derived from having the extra light would, of course, far outweigh a ton of candles.

But the trouble does not end here. Feeling that she is so economical in tallow candies, she thinks she can afford to go frequently to the village and spend twenty or thirty dollars for ribbons and furbelows, many of which are not necessary. This false connote may frequently be seen in men of business, and in those instances it often runs to writing-paper. You find good businessmen who save all the old envelopes and scraps, and would not tear a new sheet of paper, if they could avoid it, for the world. This is all very well; they may in this way save five or ten dollars a year, but being so economical (only in note paper), they think they can afford to waste time; to have expensive parties, and to drive their carriages. This is an illustration of Dr. Franklin's "saving at the spigot and wasting at the bung-hole;" "penny wise and pound foolish." Punch in speaking of this "one idea" class of people says "they are like the man who bought a penny herring for his family's dinner and then hired a coach and four to take it home." I never knew a man to succeed by practising this kind of economy.

True economy consists in always making the income exceed the out-go. Wear the old clothes a little longer if necessary; dispense with the new pair of gloves; mend the old dress: live on plainer food if need be; so that, under all circumstances, unless some unforeseen accident occurs, there will be a margin in favor of the income. A penny here, and a dollar there, placed at interest, goes on accumulating, and in this way the desired result is attained. It requires some training, perhaps, to accomplish this economy, but when once used to it, you will find there is more satisfaction in rational saving than in irrational spending. Here is a recipe which I recommend: I have found it to work an excellent cure for extravagance, and especially for mistaken economy: When you find that you have no surplus at the end of the year, and yet have a good income, I advise you to take a few sheets of paper and form them into a book and mark down every item of expenditure. Post it every day or week in two columns, one headed "necessaries" or even "comforts", and the other headed "luxuries," and you will find that the latter column will be double, treble, and frequently ten times greater than the former. The real comforts of life cost but a small portion of what most of us can earn. Dr. Franklin says "it is the eyes of others and not our own eyes which ruin us. If all the world were blind except myself I should not care for fine clothes or furniture." It is the fear of what Mrs. Grundy may say that keeps the noses of many worthy families to the grindstone. In America many persons like to repeat "we are all free and equal," but it is a great mistake in more senses than one.

That we are born "free and equal" is a glorious truth in one sense, yet we are not all born equally rich, and we never shall be. One may say; "there is a man who

has an income of fifty thousand dollars per annum, while I have but one thousand dollars; I knew that fellow when he was poor like myself; now he is rich and thinks he is better than I am; I will show him that I am as good as he is; I will go and buy a horse and buggy; no, I cannot do that, but I will go and hire one and ride this afternoon on the same road that he does, and thus prove to him that I am as good as he is."

My friend, you need not take that trouble; you can easily prove that you are "as good as he is;" you have only to behave as well as he does; but you cannot make anybody believe that you are rich as he is. Besides, if you put on these "airs," add waste your time and spend your money, your poor wife will be obliged to scrub her fingers off at home, and buy her tea two ounces at a time, and everything else in proportion, in order that you may keep up "appearances," and, after all, deceive nobody. On the other hand, Mrs. Smith may say that her next-door neighbor married Johnson for his money, and "everybody says so." She has a nice one-thousand dollar camel's hair shawl, and she will make Smith get her an imitation one, and she will sit in a pew right next to her neighbor in church, in order to prove that she is her equal.

My good woman, you will not get ahead in the world, if your vanity and envy thus take the lead. In this country, where we believe the majority ought to rule, we ignore that principle in regard to fashion, and let a handful of people, calling themselves the aristocracy, run up a false standard of perfection, and in endeavoring to rise to that standard, we constantly keep ourselves poor; all the time digging away for the sake of outside appearances. How much wiser to be a "law unto ourselves" and say, "we will regulate our out-go by our income, and lay up something for a rainy day." People ought to be as sensible on the subject of money-getting as on any other subject. Like causes produces like effects. You cannot accumulate a fortune by taking the road that leads to poverty. It needs no prophet to tell us that those who live fully up to their means, without any thought of a reverse in this life, can never attain a pecuniary independence.

Men and women accustomed to gratify every whim and caprice, will find it hard, at first, to cut down their various unnecessary expenses, and will feel it a great self-denial to live in a smaller house than they have been accustomed to, with less expensive furniture, less company, less costly clothing, fewer servants, a less number of balls, parties, theater-goings, carriage-ridings, pleasure excursions, cigar-smokings, liquor-drinkings, and other extravagances; but, after all, if they will try the plan of laying by a "nest-egg," or, in other words, a small sum of money, at interest or judiciously invested in land, they will be surprised at the pleasure to be derived from constantly adding to their little "pile," as well as from all the economical habits which are engendered by this course.

The old suit of clothes, and the old bonnet and dress, will answer for another

season; the Croton or spring water taste better than champagne; a cold bath and a brisk walk will prove more exhilarating than a ride in the finest coach; a social chat, an evening's reading in the family circle, or an hour's play of "hunt the slipper" and "blind man's buff" will be far more pleasant than a fifty or five hundred dollar party, when the reflection on the difference in cost is indulged in by those who begin to know the pleasures of saving. Thousands of men are kept poor, and tens of thousands are made so after they have acquired quite sufficient to support them well through life, in consequence of laying their plans of living on too broad a platform. Some families expend twenty thousand dollars per annum, and some much more, and would scarcely know how to live on less, while others secure more solid enjoyment frequently on a twentieth part of that amount. Prosperity is a more severe ordeal than adversity, especially sudden prosperity. "Easy come, easy go," is an old and true proverb. A spirit of pride and vanity, when permitted to have full sway, is the undying canker-worm which gnaws the very vitals of a man's worldly possessions, let them be small or great, hundreds, or millions. Many persons, as they begin to prosper, immediately expand their ideas and commence expending for luxuries, until in a short time their expenses swallow up their income, and they become ruined in their ridiculous attempts to keep up appearances, and make a "sensation."

I know a gentleman of fortune who says, that when he first began to prosper, his wife would have a new and elegant sofa. "That sofa," he says, "cost me thirty thousand dollars!" When the sofa reached the house, it was found necessary to get chairs to match; then side-boards, carpets and tables "to correspond" with them, and so on through the entire stock of furniture; when at last it was found that the house itself was quite too small and old-fashioned for the furniture, and a new one was built to correspond with the new purchases; "thus," added my friend, "summing up an outlay of thirty thousand dollars, caused by that single sofa, and saddling on me, in the shape of servants, equipage, and the necessary expenses attendant upon keeping up a fine 'establishment,' a yearly outlay of eleven thousand dollars, and a tight pinch at that: whereas, ten years ago, we lived with much more real comfort, because with much less care, on as many hundreds. The truth is," he continued, "that sofa would have brought me to inevitable bankruptcy, had not a most unexampled title to prosperity kept me above it, and had I not checked the natural desire to 'cut a dash'."

The foundation of success in life is good health: that is the substratum fortune; it is also the basis of happiness. A person cannot accumulate a fortune very well when he is sick. He has no ambition; no incentive; no force. Of course, there are those who have bad health and cannot help it: you cannot expect that such persons can accumulate wealth, but there are a great many in poor health who need not be so.

If, then, sound health is the foundation of success and happiness in life, how important it is that we should study the laws of health, which is but another expression for the laws of nature! The nearer we keep to the laws of nature, the nearer we are to good health, and yet how many persons there are who pay no attention to natural laws, but absolutely transgress them, even against their own natural inclination. We ought to know that the "sin of ignorance" is never winked at in regard to the violation of nature's laws; their infraction always brings the penalty. A child may thrust its finger into the flames without knowing it will burn, and so suffers, repentance, even, will not stop the smart. Many of our ancestors knew very little about the principle of ventilation. They did not know much about oxygen, whatever other "gin" they might have been acquainted with; and consequently they built their houses with little seven-by-nine feet bedrooms, and these good old pious Puritans would lock themselves up in one of these cells, say their prayers and go to bed. In the morning they would devoutly return thanks for the "preservation of their lives," during the night, and nobody had better reason to be thankful. Probably some big crack in the window, or in the door, let in a little fresh air, and thus saved them.

Many persons knowingly violate the laws of nature against their better impulses, for the sake of fashion. For instance, there is one thing that nothing living except a vile worm ever naturally loved, and that is tobacco; yet how many persons there are who deliberately train an unnatural appetite, and overcome this implanted aversion for tobacco, to such a degree that they get to love it. They have got hold of a poisonous, filthy weed, or rather that takes a firm hold of them. Here are married men who run about spitting tobacco juice on the carpet and floors, and sometimes even upon their wives besides. They do not kick their wives out of doors like drunken men, but their wives, I have no doubt, often wish they were outside of the house. Another perilous feature is that this artificial appetite, like jealousy, "grows by what it feeds on;" when you love that which is unnatural, a stronger appetite is created for the hurtful thing than the natural desire for what is harmless. There is an old proverb which says that "habit is second nature," but an artificial habit is stronger than nature. Take for instance, an old tobacco-chewer; his love for the "quid" is stronger than his love for any particular kind of food. He can give up roast beef easier than give up the weed.

Young lads regret that they are not men; they would like to go to bed boys and wake up men; and to accomplish this they copy the bad habits of their seniors. Little Tommy and Johnny see their fathers or uncles smoke a pipe, and they say, "If I could only do that, I would be a man too; uncle John has gone out and left his pipe of tobacco, let us try it." They take a match and light it, and then puff away. "We will learn to smoke; do you like it Johnny?" That lad dolefully replies: "Not very much; it tastes bitter;" by and by he grows pale, but he persists and

he soon offers up a sacrifice on the altar of fashion; but the boys stick to it and persevere until at last they conquer their natural appetites and become the victims of acquired tastes.

I speak "by the book," for I have noticed its effects on myself, having gone so far as to smoke ten or fifteen cigars a day; although I have not used the weed during the last fourteen years, and never shall again. The more a man smokes, the more he craves smoking; the last cigar smoked simply excites the desire for another, and so on incessantly.

Take the tobacco-chewer. In the morning, when he gets up, he puts a quid in his mouth and keeps it there all day, never taking it out except to exchange it for a fresh one, or when he is going to eat; oh! yes, at intervals during the day and evening, many a chewer takes out the quid and holds it in his hand long enough to take a drink, and then pop it goes back again. This simply proves that the appetite for rum is even stronger than that for tobacco. When the tobacco-chewer goes to your country seat and you show him your grapery and fruit house, and the beauties of your garden, when you offer him some fresh, ripe fruit, and say, "My friend, I have got here the most delicious apples, and pears, and peaches, and apricots; I have imported them from Spain, France and Italy—just see those luscious grapes; there is nothing more delicious nor more healthy than ripe fruit, so help yourself; I want to see you delight yourself with these things;" he will roll the dear quid under his tongue and answer, "No, I thank you, I have got tobacco in my mouth." His palate has become narcotized by the noxious weed, and he has lost, in a great measure, the delicate and enviable taste for fruits. This shows what expensive, useless and injurious habits men will get into. I speak from experience. I have smoked until I trembled like an aspen leaf, the blood rushed to my head, and I had a palpitation of the heart which I thought was heart disease, till I was almost killed with fright. When I consulted my physician, he said "break off tobacco using." I was not only injuring my health and spending a great deal of money, but I was setting a bad example. I obeyed his counsel. No young man in the world ever looked so beautiful, as he thought he did, behind a fifteen cent cigar or a meerschaum!

These remarks apply with tenfold force to the use of intoxicating drinks. To make money, requires a clear brain. A man has got to see that two and two make four; he must lay all his plans with reflection and forethought, and closely examine all the details and the ins and outs of business. As no man can succeed in business unless he has a brain to enable him to lay his plans, and reason to guide him in their execution, so, no matter how bountifully a man may be blessed with intelligence, if the brain is muddled, and his judgment warped by intoxicating drinks, it is impossible for him to carry on business successfully. How many good opportunities have passed, never to return, while a man was sipping a "social

glass," with his friend! How many foolish bargains have been made under the influence of the "nervine," which temporarily makes its victim think he is rich. How many important chances have been put off until to-morrow, and then forever, because the wine cup has thrown the system into a state of lassitude, neutralizing the energies so essential to success in business. Verily, "wine is a mocker." The use of intoxicating drinks as a beverage, is as much an infatuation, as is the smoking of opium by the Chinese, and the former is quite as destructive to the success of the business man as the latter. It is an unmitigated evil, utterly indefensible in the light of philosophy; religion or good sense. It is the parent of nearly every other evil in our country.

5.12 Emma Lazarus *THE NEW COLOSSUS*

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land;
Here at our sea-washed, sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbor that twin cities frame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to be free,
The wretched refuse of your teeming shore.
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!"

*Written in aid of the Bartholdi Pedestal Fund, 1883.

5.13 Ulysses S. Grant *Details of the Day*

I had known General Lee in the old army, and had served with him in the Mexican War; but did not suppose, owing to the difference in our age and rank, that he would remember me, while I would more naturally remember him distinctly, because he was the chief of staff of General Scott in the Mexican War. When I had left camp that morning I had not expected so soon the result that was then taking place, and consequently was in rough garb. I was without a sword, as I usually was when on horseback on the field, and wore a soldier's blouse for a coat, with the shoulder straps of my rank to indicate to the army who I was. When I went into the house I found General Lee. We greeted each other, and after shaking

hands took our seats. I had my staff with me, a good portion of whom were in the room during the whole of the interview. What General Lee's feelings were I do not know. As he was a man of much dignity, with an impassible face, it was impossible to say whether he felt inwardly glad that the end had finally come, or felt sad over the result, and was too manly to show it. Whatever his feelings, they were entirely concealed from my observation; but my own feelings, which had been quite jubilant on the receipt of his letter, were sad and depressed. I felt like anything rather than rejoicing at the downfall of a foe who had fought so long and valiantly, and had suffered so much for a cause, though that cause was, I believe, one of the worst for which a people ever fought, and one for which there was the least excuse. I do not question, however, the sincerity of the great mass of those who were opposed to us. General Lee was dressed in a full uniform which was entirely new, and was wearing a sword of considerable value, very likely the sword which had been presented by the State of Virginia; at all events, it was an entirely different sword from the one that would ordinarily be worn in the field. In my rough traveling suit, the uniform of a private with the straps of a lieutenant-general, I must have contrasted very strangely with a man so handsomely dressed, six feet high and of faultless form. But this was not a matter that I thought of until afterwards. We soon fell into a conversation about old army times. He remarked that he remembered me very well in the old army; and I told him that as a matter of course I remembered him perfectly, but from the difference in our rank and years (there being about sixteen years' difference in our ages), I had thought it very likely that I had not attracted his attention sufficiently to be remembered by him after such a long interval. Our conversation grew so pleasant that I almost forgot the object of our meeting. After the conversation had run on in this style for some time, General Lee called my attention to the object of our meeting, and said that he had asked for this interview for the purpose of getting from me the terms I proposed to give his army. I said that I meant merely that his army should lay down their arms, not to take them up again during the continuance of the war unless duly and properly exchanged. He said that he had so understood my letter. Then we gradually fell off again into conversation about matters foreign to the subject which had brought us together. This continued for some little time, when General Lee again interrupted the course of the conversation by suggesting that the terms I proposed to give his army ought to be written out. I called to General Parker, secretary on my staff, for writing materials, and commenced writing out the following terms:

APPOMATTOX C. H., VA.,

Ap 19th, 1865.

GEN. R. E. LEE,

Comd'g C. S. A.

GEN: In accordance with the substance of my letter to you of the 8th inst., I propose to receive the surrender of the Army of N. Va. on the following terms, to wit: Rolls of all the officers and men to be made in duplicate. One copy to be given to an officer designated by me, the other to be retained by such officer or officers as you may designate. The officers to give their individual paroles not to take up arms against the Government of the United States until properly exchanged, and each company or regimental commander sign a like parole for the men of their commands. The arms, artillery and public property to be parked and stacked, and turned over to the officer appointed by me to receive them. This will not embrace the side-arms of the officers, nor their private horses or baggage. This done, each officer and man will be allowed to return to their homes, not to be disturbed by United States authority so long as they observe their paroles and the laws in force where they may reside. Very respectfully,

U. S. GRANT,
Lt. Gen.

When I put my pen to the paper I did not know the first word that I should make use of in writing the terms. I only knew what was in my mind, and I wished to express it clearly, so that there could be no mistaking it. As I wrote on, the thought occurred to me that the officers had their own private horses and effects, which were important to them, but of no value to us; also that it would be an unnecessary humiliation to call upon them to deliver their side arms. No conversation, not one word, passed between General Lee and myself, either about private property, side arms, or kindred subjects. He appeared to have no objections to the terms first proposed; or if he had a point to make against them he wished to wait until they were in writing to make it. When he read over that part of the terms about side arms, horses and private property of the officers, he remarked, with some feeling, I thought, that this would have a happy effect upon his army. Then, after a little further conversation, General Lee remarked to me again that their army was organized a little differently from the army of the United States (still maintaining by implication that we were two countries); that in their army the cavalrymen and artillerists owned their own horses; and he asked if he was to understand that the men who so owned their horses were to be permitted to retain them. I told him that as the terms were written they would not; that only the officers were permitted to take their private property. He then, after reading over the terms a second time, remarked that that was clear. I then said to him that I thought this would be about the last battle of the war I sincerely hoped so; and I said further I took it that most of the men in the ranks were small farmers. The whole country

had been so raided by the two armies that it was doubtful whether they would be able to put in a crop to carry themselves and their families through the next winter without the aid of the horses they were then riding. The United States did not want them and I would, therefore, instruct the officers I left behind to receive the paroles of his troops to let every man of the Confederate army who claimed to own a horse or mule take the animal to his home. Lee remarked again that this would have a happy effect

5.14 Emma Goldman *Patriotism: A Menace to Liberty*

What is patriotism? Is it love of one's birthplace, the place of childhood's recollections and hopes, dreams and aspirations? Is it the place where, in childlike naivety, we would watch the fleeting clouds, and wonder why we, too, could not run so swiftly? The place where we would count the milliard glittering stars, terror-stricken lest each one "an eye should be," piercing the very depths of our little souls? Is it the place where we would listen to the music of the birds, and long to have wings to fly, even as they, to distant lands? Or the place where we would sit at mother's knee, enraptured by wonderful tales of great deeds and conquests? In short, is it love for the spot, every inch representing dear and precious recollections of a happy, joyous, and playful childhood?

If that were patriotism, few American men of today could be called upon to be patriotic, since the place of play has been turned into factory, mill, and mine, while deafening sounds of machinery have replaced the music of the birds. Nor can we longer hear the tales of great deeds, for the stories our mothers tell today are but those of sorrow, tears, and grief.

What, then, is patriotism? "Patriotism, sir, is the last resort of scoundrels," said Dr. Johnson. Leo Tolstoy, the greatest anti-patriot of our times, defines patriotism as the principle that will justify the training of wholesale murderers; a trade that requires better equipment for the exercise of man-killing than the making of such necessities of life as shoes, clothing, and houses; a trade that guarantees better returns and greater glory than that of the average workingman.

Gustave Herve, another great anti-patriot, justly calls patriotism a superstition—one far more injurious, brutal, and inhumane than religion. The superstition of religion originated in man's inability to explain natural phenomena. That is, when primitive man heard thunder or saw the lightning, he could not account for either, and therefore concluded that back of them must be a force greater than himself. Similarly he saw a supernatural force in the rain, and in the various other changes in nature. Patriotism, on the other hand, is a superstition artificially created and maintained through a network of lies and falsehoods; a superstition that robs man of his self-respect and dignity, and increases his arrogance and conceit.

Indeed, conceit, arrogance, and egotism are the essentials of patriotism. Let

me illustrate. Patriotism assumes that our globe is divided into little spots, each one surrounded by an iron gate. Those who have had the fortune of being born on some particular spot, consider themselves better, nobler, grander, more intelligent than the living beings inhabiting any other spot. It is, therefore, the duty of everyone living on that chosen spot to fight, kill, and die in the attempt to impose his superiority upon all the others.

The inhabitants of the other spots reason in like manner, of course, with the result that, from early infancy, the mind of the child is poisoned with blood-curdling stories about the Germans, the French, the Italians, Russians, etc. When the child has reached manhood, he is thoroughly saturated with the belief that he is chosen by the Lord himself to defend HIS country against the attack or invasion of any foreigner. It is for that purpose that we are clamoring for a greater army and navy, more battleships and ammunition. It is for that purpose that America has within a short time spent four hundred million dollars. Just think of it—four hundred million dollars taken from the produce of the PEOPLE. For surely it is not the rich who contribute to patriotism. They are cosmopolitans, perfectly at home in every land. We in America know well the truth of this. Are not our rich Americans Frenchmen in France, Germans in Germany, or Englishmen in England? And do they not squander with cosmopolitan grace fortunes coined by American factory children and cotton slaves? Yes, theirs is the patriotism that will make it possible to send messages of condolence to a despot like the Russian Tsar, when any mishap befalls him, as President Roosevelt did in the name of HIS people, when Sergius was punished by the Russian revolutionists.

It is a patriotism that will assist the arch-murderer, Diaz, in destroying thousands of lives in Mexico, or that will even aid in arresting Mexican revolutionists on American soil and keep them incarcerated in American prisons, without the slightest cause or reason.

But, then, patriotism is not for those who represent wealth and power. It is good enough for the people. It reminds one of the historic wisdom of Frederic the Great, the bosom friend of Voltaire, who said: "Religion is a fraud, but it must be maintained for the masses."

That patriotism is rather a costly institution, no one will doubt after considering the following statistics. The progressive increase of the expenditures for the leading armies and navies of the world during the last quarter of a century is a fact of such gravity as to startle every thoughtful student of economic problems. It may be briefly indicated by dividing the time from 1881 to 1905 into five-year periods, and noting the disbursements of several great nations for army and navy purposes during the first and last of those periods. From the first to the last of the periods noted the expenditures of Great Britain increased from \$2,101,848,936 to \$4,143,226,885, those of France from \$3,324,500,000 to

\$3,455,109,900, those of Germany from \$725,000,200 to \$2,700,375,600, those of the United States from \$1,275,500,750 to \$2,650,900,450, those of Russia from \$1,900,975,500 to \$5,250,445,100, those of Italy from \$1,600,975,750 to \$1,755,500,100, and those of Japan from \$182,900,500 to \$700,925,475.

The military expenditures of each of the nations mentioned increased in each of the five-year periods under review. During the entire interval from 1881 to 1905 Great Britain's outlay for her army increased fourfold, that of the United States was tripled, Russia's was doubled, that of Germany increased 35 per cent., that of France about 15 per cent., and that of Japan nearly 500 per cent. If we compare the expenditures of these nations upon their armies with their total expenditures for all the twenty-five years ending with 1905, the proportion rose as follows:

In Great Britain from 20 per cent. to 37; in the United States from 15 to 23; in France from 16 to 18; in Italy from 12 to 15; in Japan from 12 to 14. On the other hand, it is interesting to note that the proportion in Germany decreased from about 58 per cent. to 25, the decrease being due to the enormous increase in the imperial expenditures for other purposes, the fact being that the army expenditures for the period of 1901-5 were higher than for any five-year period preceding. Statistics show that the countries in which army expenditures are greatest, in proportion to the total national revenues, are Great Britain, the United States, Japan, France, and Italy, in the order named.

The showing as to the cost of great navies is equally impressive. During the twenty-five years ending with 1905 naval expenditures increased approximately as follows: Great Britain, 300 per cent.; France 60 per cent.; Germany 600 per cent.; the United States 525 per cent.; Russia 300 per cent.; Italy 250 per cent.; and Japan, 700 per cent. With the exception of Great Britain, the United States spends more for naval purposes than any other nation, and this expenditure bears also a larger proportion to the entire national disbursements than that of any other power. In the period 1881-5, the expenditure for the United States navy was \$6.20 out of each \$100 appropriated for all national purposes; the amount rose to \$6.60 for the next five-year period, to \$8.10 for the next, to \$11.70 for the next, and to \$16.40 for 1901-5. It is morally certain that the outlay for the current period of five years will show a still further increase.

The rising cost of militarism may be still further illustrated by computing it as a per capita tax on population. From the first to the last of the five-year periods taken as the basis for the comparisons here given, it has risen as follows: In Great Britain, from \$18.47 to \$52.50; in France, from \$19.66 to \$23.62; in Germany, from \$10.17 to \$15.51; in the United States, from \$5.62 to \$13.64; in Russia, from \$6.14 to \$8.37; in Italy, from \$9.59 to \$11.24, and in Japan from 86 cents to \$3.11.

It is in connection with this rough estimate of cost per capita that the economic burden of militarism is most appreciable. The irresistible conclusion from available

data is that the increase of expenditure for army and navy purposes is rapidly surpassing the growth of population in each of the countries considered in the present calculation. In other words, a continuation of the increased demands of militarism threatens each of those nations with a progressive exhaustion both of men and resources.

The awful waste that patriotism necessitates ought to be sufficient to cure the man of even average intelligence from this disease. Yet patriotism demands still more. The people are urged to be patriotic and for that luxury they pay, not only by supporting their "defenders," but even by sacrificing their own children. Patriotism requires allegiance to the flag, which means obedience and readiness to kill father, mother, brother, sister.

The usual contention is that we need a standing army to protect the country from foreign invasion. Every intelligent man and woman knows, however, that this is a myth maintained to frighten and coerce the foolish. The governments of the world, knowing each other's interests, do not invade each other. They have learned that they can gain much more by international arbitration of disputes than by war and conquest. Indeed, as Carlyle said, "War is a quarrel between two thieves too cowardly to fight their own battle; therefore they take boys from one village and another village; stick them into uniforms, equip them with guns, and let them loose like wild beasts against each other."

It does not require much wisdom to trace every war back to a similar cause. Let us take our own Spanish-American war, supposedly a great and patriotic event in the history of the United States. How our hearts burned with indignation against the atrocious Spaniards! True, our indignation did not flare up spontaneously. It was nurtured by months of newspaper agitation, and long after Butcher Weyler had killed off many noble Cubans and outraged many Cuban women. Still, in justice to the American Nation be it said, it did grow indignant and was willing to fight, and that it fought bravely. But when the smoke was over, the dead buried, and the cost of the war came back to the people in an increase in the price of commodities and rent—that is, when we sobered up from our patriotic spree—it suddenly dawned on us that the cause of the Spanish-American war was the consideration of the price of sugar; or, to be more explicit, that the lives, blood, and money of the American people were used to protect the interests of American capitalists, which were threatened by the Spanish government. That this is not an exaggeration, but is based on absolute facts and figures, is best proven by the attitude of the American government to Cuban labor. When Cuba was firmly in the clutches of the United States, the very soldiers sent to liberate Cuba were ordered to shoot Cuban workingmen during the great cigarmakers' strike, which took place shortly after the war.

Nor do we stand alone in waging war for such causes. The curtain is beginning

to be lifted on the motives of the terrible Russo-Japanese war, which cost so much blood and tears. And we see again that back of the fierce Moloch of war stands the still fiercer god of Commercialism. Kuropatkin, the Russian Minister of War during the Russo-Japanese struggle, has revealed the true secret behind the latter. The Tsar and his Grand Dukes, having invested money in Korean concessions, the war was forced for the sole purpose of speedily accumulating large fortunes.

The contention that a standing army and navy is the best security of peace is about as logical as the claim that the most peaceful citizen is he who goes about heavily armed. The experience of every-day life fully proves that the armed individual is invariably anxious to try his strength. The same is historically true of governments. Really peaceful countries do not waste life and energy in war preparations, with the result that peace is maintained.

However, the clamor for an increased army and navy is not due to any foreign danger. It is owing to the dread of the growing discontent of the masses and of the international spirit among the workers. It is to meet the internal enemy that the Powers of various countries are preparing themselves; an enemy, who, once awakened to consciousness, will prove more dangerous than any foreign invader.

The powers that have for centuries been engaged in enslaving the masses have made a thorough study of their psychology. They know that the people at large are like children whose despair, sorrow, and tears can be turned into joy with a little toy. And the more gorgeously the toy is dressed, the louder the colors, the more it will appeal to the million-headed child.

An army and navy represents the people's toys. To make them more attractive and acceptable, hundreds and thousands of dollars are being spent for the display of these toys. That was the purpose of the American government in equipping a fleet and sending it along the Pacific coast, that every American citizen should be made to feel the pride and glory of the United States. The city of San Francisco spent one hundred thousand dollars for the entertainment of the fleet; Los Angeles, sixty thousand; Seattle and Tacoma, about one hundred thousand. To entertain the fleet, did I say? To dine and wine a few superior officers, while the "brave boys" had to mutiny to get sufficient food. Yes, two hundred and sixty thousand dollars were spent on fireworks, theatre parties, and revelries, at a time when men, women, and children through the breadth and length of the country were starving in the streets; when thousands of unemployed were ready to sell their labor at any price.

Two hundred and sixty thousand dollars! What could not have been accomplished with such an enormous sum? But instead of bread and shelter, the children of those cities were taken to see the fleet, that it may remain, as one of the newspapers said, "a lasting memory for the child."

A wonderful thing to remember, is it not? The implements of civilized slaugh-

ter. If the mind of the child is to be poisoned with such memories, what hope is there for a true realization of human brotherhood?

We Americans claim to be a peace-loving people. We hate bloodshed; we are opposed to violence. Yet we go into spasms of joy over the possibility of projecting dynamite bombs from flying machines upon helpless citizens. We are ready to hang, electrocute, or lynch anyone, who, from economic necessity, will risk his own life in the attempt upon that of some industrial magnate. Yet our hearts swell with pride at the thought that America is becoming the most powerful nation on earth, and that it will eventually plant her iron foot on the necks of all other nations.

Such is the logic of patriotism.

Considering the evil results that patriotism is fraught with for the average man, it is as nothing compared with the insult and injury that patriotism heaps upon the soldier himself,—that poor, deluded victim of superstition and ignorance. He, the savior of his country, the protector of his nation,—what has patriotism in store for him? A life of slavish submission, vice, and perversion, during peace; a life of danger, exposure, and death, during war.

While on a recent lecture tour in San Francisco, I visited the Presidio, the most beautiful spot overlooking the Bay and Golden Gate Park. Its purpose should have been playgrounds for children, gardens and music for the recreation of the weary. Instead it is made ugly, dull, and gray by barracks,—barracks wherein the rich would not allow their dogs to dwell. In these miserable shanties soldiers are herded like cattle; here they waste their young days, polishing the boots and brass buttons of their superior officers. Here, too, I saw the distinction of classes: sturdy sons of a free Republic, drawn up in line like convicts, saluting every passing shrimp of a lieutenant. American equality, degrading manhood and elevating the uniform!

Barrack life further tends to develop tendencies of sexual perversion. It is gradually producing along this line results similar to European military conditions. Havelock Ellis, the noted writer on sex psychology, has made a thorough study of the subject. I quote: "Some of the barracks are great centers of male prostitution. . . . The number of soldiers who prostitute themselves is greater than we are willing to believe. It is no exaggeration to say that in certain regiments the presumption is in favor of the venality of the majority of the men. . . . On summer evenings Hyde Park and the neighborhood of Albert Gate are full of guardsmen and others plying a lively trade, and with little disguise, in uniform or out. . . . In most cases the proceeds form a comfortable addition to Tommy Atkins' pocket money."

To what extent this perversion has eaten its way into the army and navy can best be judged from the fact that special houses exist for this form of prostitution. The practice is not limited to England; it is universal. "Soldiers are no less sought after in France than in England or in Germany, and special houses for military prostitution exist both in Paris and the garrison towns."

Had Mr. Havelock Ellis included America in his investigation of sex perversion, he would have found that the same conditions prevail in our army and navy as in those of other countries. The growth of the standing army inevitably adds to the spread of sex perversion; the barracks are the incubators.

Aside from the sexual effects of barrack life, it also tends to unfit the soldier for useful labor after leaving the army. Men, skilled in a trade, seldom enter the army or navy, but even they, after a military experience, find themselves totally unfitted for their former occupations. Having acquired habits of idleness and a taste for excitement and adventure, no peaceful pursuit can content them. Released from the army, they can turn to no useful work. But it is usually the social riff-raff, discharged prisoners and the like, whom either the struggle for life or their own inclination drives into the ranks. These, their military term over, again turn to their former life of crime, more brutalized and degraded than before. It is a well-known fact that in our prisons there is a goodly number of ex-soldiers; while on the other hand, the army and navy are to a great extent supplied with ex-convicts.

Of all the evil results, I have just described, none seems to me so detrimental to human integrity as the spirit patriotism has produced in the case of Private William Buwalda. Because he foolishly believed that one can be a soldier and exercise his rights as a man at the same time, the military authorities punished him severely. True, he had served his country fifteen years, during which time his record was unimpeachable. According to Gen. Funston, who reduced Buwalda's sentence to three years, "the first duty of an officer or an enlisted man is unquestioned obedience and loyalty to the government, and it makes no difference whether he approves of that government or not." Thus Funston stamps the true character of allegiance. According to him, entrance into the army abrogates the principles of the Declaration of Independence.

What a strange development of patriotism that turns a thinking being into a loyal machine!

In justification of this most outrageous sentence of Buwalda, Gen. Funston tells the American people that the soldier's action was a "serious crime equal to treason." Now, what did this "terrible crime" really consist of? Simply in this: William Buwalda was one of fifteen hundred people who attended a public meeting in San Francisco; and, oh, horrors, he shook hands with the speaker, Emma Goldman. A terrible crime, indeed, which the General calls "a great military offense, infinitely worse than desertion."

Can there be a greater indictment against patriotism than that it will thus brand a man a criminal, throw him into prison, and rob him of the results of fifteen years of faithful service?

Buwalda gave to his country the best years of his life and his very manhood. But all that was as nothing. Patriotism is inexorable and, like all insatiable mon-

sters, demands all or nothing. It does not admit that a soldier is also a human being, who has a right to his own feelings and opinions, his own inclinations and ideas. No, patriotism can not admit of that. That is the lesson which Buwalda was made to learn; made to learn at a rather costly, though not at a useless, price. When he returned to freedom, he had lost his position in the army, but he regained his self-respect. After all, that is worth three years of imprisonment.

A writer on the military conditions of America, in a recent article, commented on the power of the military man over the civilian in Germany. He said, among other things, that if our Republic had no other meaning than to guarantee all citizens equal rights, it would have just cause for existence. I am convinced that the writer was not in Colorado during the patriotic regime of General Bell. He probably would have changed his mind had he seen how, in the name of patriotism and the Republic, men were thrown into bull-pens, dragged about, driven across the border, and subjected to all kinds of indignities. Nor is that Colorado incident the only one in the growth of military power in the United States. There is hardly a strike where troops and militia do not come to the rescue of those in power, and where they do not act as arrogantly and brutally as do the men wearing the Kaiser's uniform. Then, too, we have the Dick military law. Had the writer forgotten that?

A great misfortune with most of our writers is that they are absolutely ignorant on current events, or that, lacking honesty, they will not speak of these matters. And so it has come to pass that the Dick military law was rushed through Congress with little discussion and still less publicity,—a law which gives the President the power to turn a peaceful citizen into a bloodthirsty man-killer, supposedly for the defense of the country, in reality for the protection of the interests of that particular party whose mouthpiece the President happens to be.

Our writer claims that militarism can never become such a power in America as abroad, since it is voluntary with us, while compulsory in the Old World. Two very important facts, however, the gentleman forgets to consider. First, that conscription has created in Europe a deep-seated hatred of militarism among all classes of society. Thousands of young recruits enlist under protest and, once in the army, they will use every possible means to desert. Second, that it is the compulsory feature of militarism which has created a tremendous anti-militarist movement, feared by European Powers far more than anything else. After all, the greatest bulwark of capitalism is militarism. The very moment the latter is undermined, capitalism will totter. True, we have no conscription; that is, men are not usually forced to enlist in the army, but we have developed a far more exacting and rigid force—necessity. Is it not a fact that during industrial depressions there is a tremendous increase in the number of enlistments? The trade of militarism may not be either lucrative or honorable, but it is better than tramping the country in

search of work, standing in the bread line, or sleeping in municipal lodging houses. After all, it means thirteen dollars per month, three meals a day, and a place to sleep. Yet even necessity is not sufficiently strong a factor to bring into the army an element of character and manhood. No wonder our military authorities complain of the "poor material" enlisting in the army and navy. This admission is a very encouraging sign. It proves that there is still enough of the spirit of independence and love of liberty left in the average American to risk starvation rather than don the uniform.

Thinking men and women the world over are beginning to realize that patriotism is too narrow and limited a conception to meet the necessities of our time. The centralization of power has brought into being an international feeling of solidarity among the oppressed nations of the world; a solidarity which represents a greater harmony of interests between the workingman of America and his brothers abroad than between the American miner and his exploiting compatriot; a solidarity which fears not foreign invasion, because it is bringing all the workers to the point when they will say to their masters, "Go and do your own killing. We have done it long enough for you."

This solidarity is awakening the consciousness of even the soldiers, they, too, being flesh of the flesh of the great human family. A solidarity that has proven infallible more than once during past struggles, and which has been the impetus inducing the Parisian soldiers, during the Commune of 1871, to refuse to obey when ordered to shoot their brothers. It has given courage to the men who mutinied on Russian warships during recent years. It will eventually bring about the uprising of all the oppressed and downtrodden against their international exploiters.

The proletariat of Europe has realized the great force of that solidarity and has, as a result, inaugurated a war against patriotism and its bloody spectre, militarism. Thousands of men fill the prisons of France, Germany, Russia, and the Scandinavian countries, because they dared to defy the ancient superstition. Nor is the movement limited to the working class; it has embraced representatives in all stations of life, its chief exponents being men and women prominent in art, science, and letters.

America will have to follow suit. The spirit of militarism has already permeated all walks of life. Indeed, I am convinced that militarism is growing a greater danger here than anywhere else, because of the many bribes capitalism holds out to those whom it wishes to destroy.

The beginning has already been made in the schools. Evidently the government holds to the Jesuitical conception, "Give me the child mind, and I will mould the man." Children are trained in military tactics, the glory of military achievements extolled in the curriculum, and the youthful minds perverted to suit the government. Further, the youth of the country is appealed to in glaring posters to

join the army and navy. "A fine chance to see the world!" cries the governmental huckster. Thus innocent boys are morally shanghaied into patriotism, and the military Moloch strides conquering through the Nation.

The American workingman has suffered so much at the hands of the soldier, State, and Federal, that he is quite justified in his disgust with, and his opposition to, the uniformed parasite. However, mere denunciation will not solve this great problem. What we need is a propaganda of education for the soldier: anti-patriotic literature that will enlighten him as to the real horrors of his trade, and that will awaken his consciousness to his true relation to the man to whose labor he owes his very existence.

It is precisely this that the authorities fear most. It is already high treason for a soldier to attend a radical meeting. No doubt they will also stamp it high treason for a soldier to read a radical pamphlet. But then, has not authority from time immemorial stamped every step of progress as treasonable? Those, however, who earnestly strive for social reconstruction can well afford to face all that; for it is probably even more important to carry the truth into the barracks than into the factory. When we have undermined the patriotic lie, we shall have cleared the path for that great structure wherein all nationalities shall be united into a universal brotherhood,—a truly FREE SOCIETY.

5.15 Jane Addams *The Spirit of Youth and the City Streets*

CHAPTER III THE QUEST FOR ADVENTURE A certain number of the outrages upon the spirit of youth may be traced to degenerate or careless parents who totally neglect their responsibilities; a certain other large number of wrongs are due to sordid men and women who deliberately use the legitimate pleasure-seeking of young people as lures into vice. There remains, however, a third very large class of offenses for which the community as a whole must be held responsible if it would escape the condemnation, "Woe unto him by whom offenses come." This class of offenses is traceable to a dense ignorance on the part of the average citizen as to the requirements of youth, and to a persistent blindness on the part of educators as to youth's most obvious needs. The young people are overborne by their own undirected and misguided energies. A mere temperamental outbreak in a brief period of obstreperousness exposes a promising boy to arrest and imprisonment, an accidental combination of circumstances too complicated and overwhelming to be coped with by an immature mind, condemns a growing lad to a criminal career. These impulsive misdeeds may be thought of as dividing into two great trends somewhat obscurely analogous to the two historic divisions of man's motive power, for we are told that all the activities of primitive man and even those of his more civilized successors may be broadly traced to the impulsion of two elemental appetites. The first drove him to the search for food, the hunt developing

into war with neighboring tribes and finally broadening into barter and modern commerce; the second urged him to secure and protect a mate, developing into domestic life, widening into the building of homes and cities, into the cultivation of the arts and a care for beauty. In the life of each boy there comes a time when these primitive instincts urge him to action, when he is himself frightened by their undefined power. He is faced by the necessity of taming them, of reducing them to manageable impulses just at the moment when "a boy's will is the wind's will," or, in the words of a veteran educator, at the time when "it is almost impossible for an adult to realize the boy's irresponsibility and even moral neurasthenia." That the boy often fails may be traced in those pitiful figures which show that between two and three times as much incorrigibility occurs between the ages of thirteen and sixteen as at any other period of life. The second division of motive power has been treated in the preceding chapter. The present chapter is an effort to point out the necessity for an understanding of the first trend of motives if we would minimize the temptations of the struggle and free the boy from the constant sense of the stupidity and savagery of life. To set his feet in the worn path of civilization is not an easy task, but it may give us a clue for the undertaking to trace his misdeeds to the unrecognized and primitive spirit of adventure corresponding to the old activity of the hunt, of warfare, and of discovery. To do this intelligently, we shall have to remember that many boys in the years immediately following school find no restraint either in tradition or character. They drop learning as a childish thing and look upon school as a tiresome task that is finished. They demand pleasure as the right of one who earns his own living. They have developed no capacity for recreation demanding mental effort or even muscular skill, and are obliged to seek only that depending upon sight, sound and taste. Many of them begin to pay board to their mothers, and make the best bargain they can, that more money may be left to spend in the evening. They even bait the excitement of "losing a job," and often provoke a foreman if only to see "how much he will stand." They are constitutionally unable to enjoy anything continuously and follow their vagrant wills unhindered. Unfortunately the city lends itself to this distraction. At the best, it is difficult to know what to select and what to eliminate as objects of attention among its thronged streets, its glittering shops, its gaudy advertisements of shows and amusements. It is perhaps to the credit of many city boys that the very first puerile spirit of adventure looking abroad in the world for material upon which to exercise itself, seems to center about the railroad. The impulse is not unlike that which excites the coast-dwelling lad to dream of "The beauty and mystery of the ships And the magic of the sea." I cite here a dozen charges upon which boys were brought into the Juvenile Court of Chicago, all of which might be designated as deeds of adventure. A surprising number, as the reader will observe, are connected with railroads. They are taken from the

court records and repeat the actual words used by police officers, irate neighbors, or discouraged parents, when the boys were brought before the judge. (1) Building fires along the railroad tracks; (2) flagging trains; (3) throwing stones at moving train windows; (4) shooting at the actors in the Olympic Theatre with sling shots; (5) breaking signal lights on the railroad; (6) stealing linseed oil barrels from the railroad to make a fire; (7) taking waste from an axle box and burning it upon the railroad tracks; (8) turning a switch and running a street car off the track; (9) staying away from home to sleep in barns; (10) setting fire to a barn in order to see the fire engines come up the street; (11) knocking down signs; (12) cutting Western Union cable. Another dozen charges also taken from actual court records might be added as illustrating the spirit of adventure, for although stealing is involved in all of them, the deeds were doubtless inspired much more by the adventurous impulse than by a desire for the loot itself: (1) Stealing thirteen pigeons from a barn; (2) stealing a bathing suit; (3) stealing a tent; (4) stealing ten dollars from mother with which to buy a revolver; (5) stealing a horse blanket to use at night when it was cold sleeping on the wharf; (6) breaking a seal on a freight car to steal "grain for chickens"; (7) stealing apples from a freight car; (8) stealing a candy peddler's wagon "to be full up just for once"; (9) stealing a hand car; (10) stealing a bicycle to take a ride; (11) stealing a horse and buggy and driving twenty-five miles into the country; (12) stealing a stray horse on the prairie and trying to sell it for twenty dollars. Of another dozen it might be claimed that they were also due to this same adventurous spirit, although the first six were classed as disorderly conduct: (1) Calling a neighbor a "scab"; (2) breaking down a fence; (3) flipping cars; (4) picking up coal from railroad tracks; (5) carrying a concealed "dagger," and stabbing a playmate with it; (6) throwing stones at a railroad employee. The next three were called vagrancy: (1) Loafing on the docks; (2) "sleeping out" nights; (3) getting "wandering spells." One, designated petty larceny, was cutting telephone wires under the sidewalk and selling them; another, called burglary, was taking locks off from basement doors; and the last one bore the dignified title of "resisting an officer" because the boy, who was riding on the fender of a street car, refused to move when an officer ordered him off. Of course one easily recalls other cases in which the manifestations were negative. I remember an exasperated and frightened mother who took a boy of fourteen into court upon the charge of incorrigibility. She accused him of "shooting craps," "smoking cigarettes," "keeping bad company," "being idle." The mother regrets it now, however, for she thinks that taking a boy into court only gives him a bad name, and that "the police are down on a boy who has once been in court, and that that makes it harder for him." She hardly recognizes her once troublesome charge in the steady young man of nineteen who brings home all his wages and is the pride and stay of her old age. I recall another boy who worked his way to New York and back again

to Chicago before he was quite fourteen years old, skilfully escaping the truant officers as well as the police and special railroad detectives. He told his story with great pride, but always modestly admitted that he could never have done it if his father had not been a locomotive engineer so that he had played around railroad tracks and "was onto them ever since he was a small kid." There are many of these adventurous boys who exhibit a curious incapacity for any effort which requires sustained energy. They show an absolute lack of interest in the accomplishment of what they undertake, so marked that if challenged in the midst of their activity, they will be quite unable to tell you the end they have in view. Then there are those tramp boys who are the despair of every one who tries to deal with them. I remember the case of a boy who traveled almost around the world in the years lying between the ages of eleven and fifteen. He had lived for six months in Honolulu where he had made up his mind to settle when the irresistible "Wanderlust" again seized him. He was scrupulously neat in his habits and something of a dandy in appearance. He boasted that he had never stolen, although he had been arrested several times on the charge of vagrancy, a fate which befell him in Chicago and landed him in the Detention Home connected with the Juvenile Court. The judge gained a personal hold upon him, and the lad tried with all the powers of his untrained moral nature to "make good and please the judge." Monotonous factory work was not to be thought of in connection with him, but his good friend the judge found a place for him as a bell-boy in a men's club, where it was hoped that the uniform and the variety of experience might enable him to take the first steps toward regular pay and a settled life. Through another bell-boy, however, he heard of the find of a diamond carelessly left in one of the wash rooms of the club. The chance to throw out mysterious hints of its whereabouts, to bargain for its restoration, to tell of great diamond deals he had heard of in his travels, inevitably laid him open to suspicion which resulted in his dismissal, although he had had nothing to do with the matter beyond gloating over its adventurous aspects. In spite of skilful efforts made to detain him, he once more started on his travels, throwing out such diverse hints as that of "a trip into Old Mexico," or "following up Roosevelt into Africa." There is an entire series of difficulties directly traceable to the foolish and adventurous persistence of carrying loaded firearms. The morning paper of the day in which I am writing records the following: "A party of boys, led by Daniel O'Brien, thirteen years old, had gathered in front of the house and O'Brien was throwing stones at Nieczgodzki in revenge for a whipping that he received at his hands about a month ago. The Polish boy ordered them away and threatened to go into the house and get a revolver if they did not stop. Pfister, one of the boys in O'Brien's party, called him a coward, and when he pulled a revolver from his pocket, dared him to put it away and meet him in a fist fight in the street. Instead of accepting the challenge, Nieczgodzki aimed his revolver

at Pfister and fired. The bullet crashed through the top of his head and entered the brain. He was rushed to the Alexian Brothers' Hospital, but died a short time after being received there. Nieczgodzki was arrested and held without bail." This tale could be duplicated almost every morning; what might be merely a boyish scrap is turned into a tragedy because some boy has a revolver. Many citizens in Chicago have been made heartsick during the past month by the knowledge that a boy of nineteen was lodged in the county jail awaiting the death penalty. He had shot and killed a policeman during the scrimmage of an arrest, although the offense for which he was being "taken in" was a trifling one. His parents came to Chicago twenty years ago from a little farm in Ohio, the best type of Americans, whom we boast to be the backbone of our cities. The mother, who has aged and sickened since the trial, can only say that "Davie was never a bad boy until about five years ago when he began to go with this gang who are always looking out for fun." Then there are those piteous cases due to a perfervid imagination which fails to find material suited to its demands. I can recall misadventures of children living within a few blocks of Hull-House which may well fill with chagrin those of us who are trying to administer to their deeper needs. I remember a Greek boy of fifteen who was arrested for attempting to hang a young Turk, stirred by some vague notion of carrying on a traditional warfare, and of adding another page to the heroic annals of Greek history. When sifted, the incident amounted to little more than a graphic threat and the lad was dismissed by the court, covered with confusion and remorse that he had brought disgrace upon the name of Greece when he had hoped to add to its glory. I remember with a lump in my throat the Bohemian boy of thirteen who committed suicide because he could not "make good" in school, and wished to show that he too had "the stuff" in him, as stated in the piteous little letter left behind. This same love of excitement, the desire to jump out of the humdrum experience of life, also induces boys to experiment with drinks and drugs to a surprising extent. For several years the residents of Hull-House struggled with the difficulty of prohibiting the sale of cocaine to minors under a totally inadequate code of legislation, which has at last happily been changed to one more effective and enforcible. The long effort brought us into contact with dozens of boys who had become victims of the cocaine habit. The first group of these boys was discovered in the house of "Army George." This one-armed man sold cocaine on the streets and also in the levee district by a system of signals so that the word cocaine need never be mentioned, and the style and size of the package was changed so often that even a vigilant police found it hard to locate it. What could be more exciting to a lad than a traffic in a contraband article, carried on in this mysterious fashion? I recall our experience with a gang of boys living on a neighboring street. There were eight of them altogether, the eldest seventeen years of age, the youngest thirteen, and they practically lived the life of vagrants. What

answered to their club house was a corner lot on Harrison and Desplaines Streets, strewn with old boilers, in which they slept by night and many times by day. The gang was brought to the attention of Hull-House during the summer of 1904 by a distracted mother, who suspected that they were all addicted to some drug. She was terribly frightened over the state of her youngest boy of thirteen, who was hideously emaciated and his mind reduced almost to vacancy. I remember the poor woman as she sat in the reception room at Hull-House, holding the unconscious boy in her arms, rocking herself back and forth in her fright and despair, saying: "I have seen them go with the drink, and eat the hideous opium, but I never knew anything like this." An investigation showed that cocaine had first been offered to these boys on the street by a colored man, an agent of a drug store, who had given them samples and urged them to try it. In three or four months they had become hopelessly addicted to its use, and at the end of six months, when they were brought to Hull-House, they were all in a critical condition. At that time not one of them was either going to school or working. They stole from their parents, "swiped junk," pawned their clothes and shoes, did any desperate thing to "get the dope," as they called it. Of course they continually required more, and had spent as much as eight dollars a night for cocaine, which they used to "share and share alike." It sounds like a large amount, but it really meant only four doses each during the night, as at that time they were taking twenty-five cents' worth at once if they could possibly secure it. The boys would tell nothing for three or four days after they were discovered, in spite of the united efforts of their families, the police, and the residents of Hull-House. But finally the superior boy of the gang, the manliest and the least debauched, told his tale, and the others followed in quick succession. They were willing to go somewhere to be helped, and were even eager if they could go together, and finally seven of them were sent to the Presbyterian Hospital for four weeks' treatment and afterwards all went to the country together for six weeks more. The emaciated child gained twenty pounds during his sojourn in the hospital, the head of which testified that at least three of the boys could have stood but little more of the irregular living and doping. At the present moment they are all, save one, doing well, although they were rescued so late that they seemed to have but little chance. One is still struggling with the appetite on an Iowa farm and dares not trust himself in the city because he knows too well how cocaine may be procured in spite of better legislation. It is doubtful whether these boys could ever have been pulled through unless they had been allowed to keep together through the hospital and convalescing period, unless we had been able to utilize the gang spirit and to turn its collective force towards overcoming the desire for the drug. The desire to dream and see visions also plays an important part with the boys who habitually use cocaine. I recall a small hut used by boys for this purpose. They washed dishes in a neighboring restaurant

and as soon as they had earned a few cents they invested in cocaine which they kept pinned underneath their suspenders. When they had accumulated enough for a real debauch they went to this hut and for several days were dead to the outside world. One boy told me that in his dreams he saw large rooms paved with gold and silver money, the walls papered with greenbacks, and that he took away in buckets all that he could carry. This desire for adventure also seizes girls. A group of girls ranging in age from twelve to seventeen was discovered in Chicago last June, two of whom were being trained by older women to open tills in small shops, to pick pockets, to remove handkerchiefs, furs and purses and to lift merchandise from the counters of department stores. All the articles stolen were at once taken to their teachers and the girls themselves received no remuneration, except occasional sprees to the theaters or other places of amusement. The girls gave no coherent reason for their actions beyond the statement that they liked the excitement and the fun of it. Doubtless to the thrill of danger was added the pleasure and interest of being daily in the shops and the glitter of "down town." The boys are more indifferent to this downtown life, and are apt to carry on their adventures on the docks, the railroad tracks or best of all upon the unoccupied prairie. This inveterate demand of youth that life shall afford a large element of excitement is in a measure well founded. We know of course that it is necessary to accept excitement as an inevitable part of recreation, that the first step in recreation is "that excitement which stirs the worn or sleeping centers of a man's body and mind." It is only when it is followed by nothing else that it defeats its own end, that it uses up strength and does not create it. In the actual experience of these boys the excitement has demoralized them and led them into law-breaking. When, however, they seek legitimate pleasure, and say with great pride that they are "ready to pay for it," what they find is legal but scarcely more wholesome, it is still merely excitement. "Looping the loop" amid shrieks of simulated terror or dancing in disorderly saloon halls, are perhaps the natural reactions to a day spent in noisy factories and in trolley cars whirling through the distracting streets, but the city which permits them to be the acme of pleasure and recreation to its young people, commits a grievous mistake. May we not assume that this love for excitement, this desire for adventure, is basic, and will be evinced by each generation of city boys as a challenge to their elders? And yet those of us who live in Chicago are obliged to confess that last year there were arrested and brought into court fifteen thousand young people under the age of twenty, who had failed to keep even the common law of the land. Most of these young people had broken the law in their blundering efforts to find adventure and in response to the old impulse for self-expression. It is said indeed that practically the whole machinery of the grand jury and of the criminal courts is maintained and operated for the benefit of youths between the ages of thirteen and twenty-five. Men up to ninety

years of age, it is true, commit crimes, but they are not characterized by the recklessness, the bravado and the horror which have stained our records in Chicago. An adult with the most sordid experience of life and the most rudimentary notion of prudence, could not possibly have committed them. Only a utilization of that sudden burst of energy belonging partly to the future could have achieved them, only a capture of the imagination and of the deepest emotions of youth could have prevented them! Possibly these fifteen thousand youths were brought to grief because the adult population assumed that the young would be able to grasp only that which is presented in the form of sensation; as if they believed that youth could thus early become absorbed in a hand to mouth existence, and so entangled in materialism that there would be no reaction against it. It is as though we were deaf to the appeal of these young creatures, claiming their share of the joy of life, flinging out into the dingy city their desires and aspirations after unknown realities, their unutterable longings for companionship and pleasure. Their very demand for excitement is a protest against the dullness of life, to which we ourselves instinctively respond.

5.16 William Truant Foster *Studies in Sex Hygiene and Morals*

CHAPTER VI recreational phases By Lebert Howard Weir This chapter is in no sense an attempt to discuss pathologic sex problems, but rather to show the necessity of providing facilities for normal, wholesome living for all the people during their leisure time. This will solve many of the vexing sex problems.

At the outset, it is important to contrast the 27,000,000 hours a year, during which the school has charge of all the children, with the 135,000,000 hours at the children's free disposal. Yet we are inclined to charge the schools with the responsibilities of many failures in the physical and moral make-up of growing boys and girls. The greater part of the education of the boys and girls is received outside of school through the various activities which fill up these 135,000,000 hours a year. Society has, therefore, a great responsibility in directing the activities of the free time of young people. People employed in the home, store, factory, shop, or office, in a year of 365 days spend about 2880 hours of this time in sleep. Taking the average working-day as nine hours and the number of working-days in the year as 300, excluding Sundays and holidays, each person is employed in needful occupations 2700 hours during the year. Out of the working-days, a total of 2100 hours are at each person's disposal to use as he sees fit. Of the remaining 60 days, 15 hours of each day are for free use, or a total of nearly 35 per cent of the entire year. What are the children, young people, and adults doing with this time? One answer is found in the records of the juvenile court, in rescue homes, in reformatories,

in the police and criminal courts, in jails and penitentiaries, in hospitals for the treatment of venereal diseases, the insane and feeble-minded; another in the fallen women (and men, too), of whom so much has been said of late; another in the crowded saloons and busy restaurants in the heart of the city, with their music, bright lights, food, liquor, and overdressed, painted women with their consorts; still another in the billiard-rooms and the moving-picture theaters. [82]The extent to which people of all ages and races resort to the moving-picture show is known by few people. In Portland, Oregon, a weekly attendance of 5000 is reported for a house with a seating capacity of 175; a weekly attendance of 3500 for a house seating 75; a weekly attendance of 25,000 for a house seating 500. Another with a seating capacity of 567 reports a weekly attendance of 22,000. The attendance of all the moving-picture houses in any city is a startling revelation of the use of the time of the people. All forms of leisure-time consumption are offshoots of the one great common meeting-place of all the people, the street. The street is more than an avenue for traffic. It is the social meeting-place of many of the inhabitants. It is the playground of nearly all the children. Its glitter and glare, its lights and shadows and care-free spirit, attract boys and girls. They come as moths flutter about the candle flame and often with equally disastrous results. The call of the street is irresistible. It is the simplest, most convenient avenue for the satisfaction of that hunger for pleasure, excitement, amusement, and recreation, common to all [83]ages, all races, and both sexes. It is the avenue for the spontaneous outpouring of the spirit of democracy. No matter how thickly the city may scatter its playgrounds, its athletic fields, boating and swimming centers and recreation buildings, the street will always have to be reckoned with as the one great all-engulfing factor in the use of the leisure time of the people. Surely the possibilities for good or evil are infinite when the spirit of youth and age play free, willingly receiving impressions on every hand. Unfortunately, in the majority of cases the ministry in this field of infinite character-building possibilities has fallen into the hands of men who for the most part reckon its possibilities only in terms of the nickels, dimes, and dollars that pass over the bar or counter or through the box office. Many of them conceive low opinions of the recreation desires of the people, furnishing the lurid, the risqu, the bold, the daring forms of entertainment, or coupling it with other lines of business, as in the case of the saloon, with unfortunate social results. Can the city afford the commercial exploita[84]tions of so much of this valuable time? The answer must be that it can afford it only when the ideals of the men conducting these various forms of amusement are as high as the best that the community would demand if managing similar institutions. The saloon proprietor is not interested primarily in the physical and moral welfare of his patrons or in the general social welfare of the city. He provides various forms of recreation to increase the patronage of the bar; it is an unwritten law that those who avail themselves of

the card-tables, of the pool- and billiard-tables, the moving-picture shows in the saloons, and who hear the music, must patronize the bar. Thirty-six per cent of the pool and billiard licenses are held by men holding saloon licenses, and in all the large pool- and billiard-halls, especially in the center of the city, not connected directly with saloons, liquor is served upon the demand of the patrons. The evil of the situation is significant when it is remembered that the larger percentage of the patrons of those places are men under twenty-five years of age. Profanity is common, and usually gambling is permitted. Often these pool- and billiard-parlors are the "hang-[85]outs" of vicious, depraved young men who live upon the earnings of unfortunate women. This use of the leisure time of men is physically, morally, and socially dangerous and should not be permitted. The public skating-rink is fairly free from objectionable features, but boys and girls attending without proper chaperons often form undesirable acquaintances. Women of the street and their male companions often attend. Juvenile court officials are aware of the immoralities springing from this source. The amusement parks present almost unlimited possibilities for the formation of undesirable acquaintances. The fact that they are open in the evening, and not lighted in all parts, the presence of cafs where liquors can be had, inadequate police protection, the secrecy possible through the presence of large crowds, the size of the parks, the distance from the homes in the city, and the unchaperoned attendance of large crowds of young people, all make amusement parks dangerous without closer supervision by public authorities. In former days the road-house ministered to the legitimate needs of wayfaring travelers.[86] To-day the name "road-house" is synonymous with the "bawdy-house" of the city. Located just beyond the borders of towns and cities, beyond police supervision, catering to men and women who desire secrecy for their revels and orgies, the road-house is one of the worst possible institutions now ministering to the leisure time of the people. In some sections of this country, the public excursion, both by land and water, is as bad as the road-house. Instead of being a time of relaxation and recreation, a time of freedom from cares of the workaday life and enjoyment of pure air, sunshine, and beauties of nature, and of fine social relationships of people, the excursions have become dissipations of physical and moral energy. With proper supervision and with proper standards on the part of promoters of transportation companies, the public excursion can be a fine constructive factor in the use of the leisure time of the people. Festivals and carnivals conducted by the people of a community, commemorative of national holidays or of historical events or of religious life, are often admirable. But whenever the festival or carnival becomes a com[87]mercial enterprise for the purpose of attracting crowds to the city, for advertisement and for gain by merchants and hotel proprietors, young people are in danger. The city becomes the mecca for undesirable men and women who prey upon the susceptibilities of the people, animated by the

festival spirit. The hotels are the temporary homes of women of the street. Every large festival of this kind has been followed by social evils of the most virulent type. Many a girl and many a boy, yielding to the influences of the abandonment of the crowd, take the first step in sexual vice. This type of festival is not socially profitable to a community, where the commercial aim and purpose predominates. The commercial exploitation of the recreation and social needs of the people is usually productive of sexual immorality. A characteristic feature of American life is the club, union, society, or order spontaneously formed by the people. No matter what the fundamental purposes of these groups may be, whether for protection against sickness, accident, and industrial evils, whether for the study of art, music, and literature, or for the promotion of physical activities, the primary bond [88] that brings the group together and holds it together is the social instinct of mankind. Those which administer to the play and recreation life of their members most efficiently are strongest. The dances, card parties, lectures, entertainments, and other social activities conducted by such groups are usually under the best kind of social control, far better than any type of commercial amusement and perhaps better than most public-supervised amusements. The strength is in the comparative smallness of the group, the personal acquaintance of the members, the presence of older people with the young, and the existence of individual and group responsibility and ideals. Far better social control would result if all public dances and public skating-rinks and excursions were conducted on this group or society basis. One field of neglected social activity is the home as a recreation and social center. The day of the "party" seems to be past. Parents have thus lost one strong hold on the character development of their children. Thousands of parents in the modern city have lost the social spirit of the home because of crowded living [89] conditions, but there are also thousands, especially in the Western cities, who still have individual homes; every such home should be the primary social and recreation center for adolescent boys and girls. The revival of the small group social in the home for the young people would be a constructive contribution to some of the moral problems of the young. In the leisure-time activities of children, the Sunday supplement or "funny sheet" of the newspaper is of importance. The funny sheet appeals not so much through humor as through glaring color and grotesque pictures which violate every canon of color combination and of art. Exaggerated types of mischievous children and freakish adults, and equally freakish and unthinkable mechanical devices, are favorite subjects. Disobedience of children, premature and unnatural childish love-affairs, domestic infelicity, the privileges and advantages of bachelorhood are paraded Sunday after Sunday before the susceptible minds of millions of children.

Multitudinous as are the private agencies administering to the leisure-time activities of [90] all the people, neither the commercial amusements nor the numerous

spontaneous private organizations answer all the requirements of social and recreative needs of the people. On the one hand, commercial amusements, while used and enjoyed by masses of the people, have been objects of danger and distrust because of their anti-social effects. On the other hand, the private society, club, order, and organization are essentially narrow, and formed with other purposes and ideals in view than ministering to the social and recreative needs and desires of the people. The providing of ample facilities for the fullest and most wholesome use of the leisure time of the people is a community responsibility, just as important to the public welfare as a system of public education. This community sense of responsibility did not in the beginning have the wide constructive vision which characterizes it to-day. It was designed first as a corrective of pathological social ills, especially relative to childhood and youth. Congestion in the modern city, an incident and a result of specialization and expansion of American industrial and commercial life, caused living conditions inimical to the [91]health and morals of all the people. As usual the children suffered most. Deprived of light, air, wholesome living quarters, play space, and the advantages of a real home, they fell easy victims to disease, sickness, death, and, what is worse, to the disease and death of ideals and morals. Juvenile faults and crimes increased at an alarming rate. The therapy of play was applied. It was soon found, however, that the great mission of playgrounds was not as a therapeutic agent, but as a preventive and constructive force. The movement took on large, positive, constructive aims, purposes, and ideals. It expanded into the playground and recreation movement, with emphasis upon the latter, aiming to provide for and direct the leisure-time activities of all the people. Play was restored as the right of every child, without which no wholesome physical, mental, and moral growth is possible. As constructively related to other great social problems, the playground and recreation movement was found almost universally applicable. Sexual immorality and the white-slave traffic are combated by recreation centers where young women obtain under normal con[92]ditions the highest ideals and satisfy the spirit of youth, which is the sign of life itself. The scope of this larger movement is as follows: It promotes the establishment of playgrounds within walking distance of every child; athletic and sport fields for older boys and girls and for men and women; boating and swimming centers and parks for the use of all; recreation and social centers in municipal recreation buildings and in school buildings, where all the people of a community, irrespective of race or creed, may find opportunity for the fullest possible recreation and social life; it promotes school and municipal camps, tramping-clubs, and other activities that cultivate the habit of outdoor life; physical education and athletics in the schools that reach every child, instead of a few as now; it stands for school playgrounds, in connection with every school; it seeks to provide facilities through which musical, literary, dramatic, and artistic talents of the people may find encouragement and

expression, and for a constructive social supervision of all commercial amusements. Yet playgrounds and recreation centers are not free from social dangers. Many of the moral [93]dangers of commercial amusements may arise in municipally owned and managed systems of recreation. In fact public playgrounds have become such moral menaces as to warrant their closure in the interests of public welfare. Some of the worst cases of sexual immorality coming to the juvenile courts arise in public playgrounds. This is the result of bringing large numbers of young people into a common play place without the most careful supervision, guidance, and direction. The physical growth and health, the morals, the happiness, and the ideals of citizenship of great masses of the people are so deeply involved in the right use of the leisure time of the people that to conduct their activities in any way but according to the highest standards is a civic crime.

5.17 John Dewey *Democracy and Education*

Chapter 8

The account of education given in our earlier chapters virtually anticipated the results reached in a discussion of the purport of education in a democratic community. For it assumed that the aim of education is to enable individuals to continue their education – or that the object and reward of learning is continued capacity for growth. Now this idea cannot be applied to all the members of a society except where intercourse of man with man is mutual, and except where there is adequate provision for the reconstruction of social habits and institutions by means of wide stimulation arising from equitably distributed interests. And this means a democratic society. In our search for aims in education, we are not concerned, therefore, with finding an end outside of the educative process to which education is subordinate. Our whole conception forbids. We are rather concerned with the contrast which exists when aims belong within the process in which they operate and when they are set up from without. And the latter state of affairs must obtain when social relationships are not equitably balanced. For in that case, some portions of the whole social group will find their aims determined by an external dictation; their aims will not arise from the free growth of their own experience, and their nominal aims will be means to more ulterior ends of others rather than truly their own.

Our first question is to define the nature of an aim so far as it falls within an activity, instead of being furnished from without. We approach the definition by a contrast of mere results with ends. Any exhibition of energy has results. The wind blows about the sands of the desert; the position of the grains is changed. Here is a result, an effect, but not an end. For there is nothing in the outcome which completes or fulfills what went before it. There is mere spatial redistribution. One

state of affairs is just as good as any other. Consequently there is no basis upon which to select an earlier state of affairs as a beginning, a later as an end, and to consider what intervenes as a process of transformation and realization.

Consider for example the activities of bees in contrast with the changes in the sands when the wind blows them about. The results of the bees' actions may be called ends not because they are designed or consciously intended, but because they are true terminations or completions of what has preceded. When the bees gather pollen and make wax and build cells, each step prepares the way for the next. When cells are built, the queen lays eggs in them; when eggs are laid, they are sealed and bees brood them and keep them at a temperature required to hatch them. When they are hatched, bees feed the young till they can take care of themselves. Now we are so familiar with such facts, that we are apt to dismiss them on the ground that life and instinct are a kind of miraculous thing anyway. Thus we fail to note what the essential characteristic of the event is; namely, the significance of the temporal place and order of each element; the way each prior event leads into its successor while the successor takes up what is furnished and utilizes it for some other stage, until we arrive at the end, which, as it were, summarizes and finishes off the process. Since aims relate always to results, the first thing to look to when it is a question of aims, is whether the work assigned possesses intrinsic continuity. Or is it a mere serial aggregate of acts, first doing one thing and then another? To talk about an educational aim when approximately each act of a pupil is dictated by the teacher, when the only order in the sequence of his acts is that which comes from the assignment of lessons and the giving of directions by another, is to talk nonsense. It is equally fatal to an aim to permit capricious or discontinuous action in the name of spontaneous self-expression. An aim implies an orderly and ordered activity, one in which the order consists in the progressive completing of a process. Given an activity having a time span and cumulative growth within the time succession, an aim means foresight in advance of the end or possible termination. If bees anticipated the consequences of their activity, if they perceived their end in imaginative foresight, they would have the primary element in an aim. Hence it is nonsense to talk about the aim of education—or any other undertaking—where conditions do not permit of foresight of results, and do not stimulate a person to look ahead to see what the outcome of a given activity is to be. In the next place the aim as a foreseen end gives direction to the activity; it is not an idle view of a mere spectator, but influences the steps taken to reach the end. The foresight functions in three ways. In the first place, it involves careful observation of the given conditions to see what are the means available for reaching the end, and to discover the hindrances in the way. In the second place, it suggests the proper order or sequence in the use of means. It facilitates an economical selection and arrangement. In the third place,

it makes choice of alternatives possible. If we can predict the outcome of acting this way or that, we can then compare the value of the two courses of action; we can pass judgment upon their relative desirability. If we know that stagnant water breeds mosquitoes and that they are likely to carry disease, we can, disliking that anticipated result, take steps to avert it. Since we do not anticipate results as mere intellectual onlookers, but as persons concerned in the outcome, we are partakers in the process which produces the result. We intervene to bring about this result or that.

Of course these three points are closely connected with one another. We can definitely foresee results only as we make careful scrutiny of present conditions, and the importance of the outcome supplies the motive for observations. The more adequate our observations, the more varied is the scene of conditions and obstructions that presents itself, and the more numerous are the alternatives between which choice may be made. In turn, the more numerous the recognized possibilities of the situation, or alternatives of action, the more meaning does the chosen activity possess, and the more flexibly controllable is it. Where only a single outcome has been thought of, the mind has nothing else to think of; the meaning attaching to the act is limited. One only steams ahead toward the mark. Sometimes such a narrow course may be effective. But if unexpected difficulties offer themselves, one has not as many resources at command as if he had chosen the same line of action after a broader survey of the possibilities of the field. He cannot make needed readjustments readily.

The net conclusion is that acting with an aim is all one with acting intelligently. To foresee a terminus of an act is to have a basis upon which to observe, to select, and to order objects and our own capacities. To do these things means to have a mind – for mind is precisely intentional purposeful activity controlled by perception of facts and their relationships to one another. To have a mind to do a thing is to foresee a future possibility; it is to have a plan for its accomplishment; it is to note the means which make the plan capable of execution and the obstructions in the way, – or, if it is really a mind to do the thing and not a vague aspiration – it is to have a plan which takes account of resources and difficulties. Mind is capacity to refer present conditions to future results, and future consequences to present conditions. And these traits are just what is meant by having an aim or a purpose. A man is stupid or blind or unintelligent – lacking in mind – just in the degree in which in any activity he does not know what he is about, namely, the probable consequences of his acts. A man is imperfectly intelligent when he contents himself with looser guesses about the outcome than is needful, just taking a chance with his luck, or when he forms plans apart from study of the actual conditions, including his own capacities. Such relative absence of mind means to make our feelings the measure of what is to happen. To be intelligent we must "stop, look, listen" in

making the plan of an activity.

To identify acting with an aim and intelligent activity is enough to show its value – its function in experience. We are only too given to making an entity out of the abstract noun "consciousness." We forget that it comes from the adjective "conscious." To be conscious is to be aware of what we are about; conscious signifies the deliberate, observant, planning traits of activity. Consciousness is nothing which we have which gazes idly on the scene around one or which has impressions made upon it by physical things; it is a name for the purposeful quality of an activity, for the fact that it is directed by an aim. Put the other way about, to have an aim is to act with meaning, not like an automatic machine; it is to mean to do something and to perceive the meaning of things in the light of that intent.

2. The Criteria of Good Aims. We may apply the results of our discussion to a consideration of the criteria involved in a correct establishing of aims. (1) The aim set up must be an outgrowth of existing conditions. It must be based upon a consideration of what is already going on; upon the resources and difficulties of the situation. Theories about the proper end of our activities – educational and moral theories – often violate this principle. They assume ends lying outside our activities; ends foreign to the concrete makeup of the situation; ends which issue from some outside source. Then the problem is to bring our activities to bear upon the realization of these externally supplied ends. They are something for which we ought to act. In any case such "aims" limit intelligence; they are not the expression of mind in foresight, observation, and choice of the better among alternative possibilities. They limit intelligence because, given ready-made, they must be imposed by some authority external to intelligence, leaving to the latter nothing but a mechanical choice of means.

(2) We have spoken as if aims could be completely formed prior to the attempt to realize them. This impression must now be qualified. The aim as it first emerges is a mere tentative sketch. The act of striving to realize it tests its worth. If it suffices to direct activity successfully, nothing more is required, since its whole function is to set a mark in advance; and at times a mere hint may suffice. But usually – at least in complicated situations – acting upon it brings to light conditions which had been overlooked. This calls for revision of the original aim; it has to be added to and subtracted from. An aim must, then, be flexible; it must be capable of alteration to meet circumstances. An end established externally to the process of action is always rigid. Being inserted or imposed from without, it is not supposed to have a working relationship to the concrete conditions of the situation. What happens in the course of action neither confirms, refutes, nor alters it. Such an end can only be insisted upon. The failure that results from its lack of adaptation is attributed simply to the perverseness of conditions, not to the fact that the end is not reasonable under the circumstances. The value of a legitimate

aim, on the contrary, lies in the fact that we can use it to change conditions. It is a method for dealing with conditions so as to effect desirable alterations in them. A farmer who should passively accept things just as he finds them would make as great a mistake as he who framed his plans in complete disregard of what soil, climate, etc., permit. One of the evils of an abstract or remote external aim in education is that its very inapplicability in practice is likely to react into a haphazard snatching at immediate conditions. A good aim surveys the present state of experience of pupils, and forming a tentative plan of treatment, keeps the plan constantly in view and yet modifies it as conditions develop. The aim, in short, is experimental, and hence constantly growing as it is tested in action.

(3) The aim must always represent a freeing of activities. The term end in view is suggestive, for it puts before the mind the termination or conclusion of some process. The only way in which we can define an activity is by putting before ourselves the objects in which it terminates – as one's aim in shooting is the target. But we must remember that the object is only a mark or sign by which the mind specifies the activity one desires to carry out. Strictly speaking, not the target but hitting the target is the end in view; one takes aim by means of the target, but also by the sight on the gun. The different objects which are thought of are means of directing the activity. Thus one aims at, say, a rabbit; what he wants is to shoot straight: a certain kind of activity. Or, if it is the rabbit he wants, it is not rabbit apart from his activity, but as a factor in activity; he wants to eat the rabbit, or to show it as evidence of his marksmanship – he wants to do something with it. The doing with the thing, not the thing in isolation, is his end. The object is but a phase of the active end, – continuing the activity successfully. This is what is meant by the phrase, used above, "freeing activity."

In contrast with fulfilling some process in order that activity may go on, stands the static character of an end which is imposed from without the activity. It is always conceived of as fixed; it is something to be attained and possessed. When one has such a notion, activity is a mere unavoidable means to something else; it is not significant or important on its own account. As compared with the end it is but a necessary evil; something which must be gone through before one can reach the object which is alone worth while. In other words, the external idea of the aim leads to a separation of means from end, while an end which grows up within an activity as plan for its direction is always both ends and means, the distinction being only one of convenience. Every means is a temporary end until we have attained it. Every end becomes a means of carrying activity further as soon as it is achieved. We call it end when it marks off the future direction of the activity in which we are engaged; means when it marks off the present direction. Every divorce of end from means diminishes by that much the significance of the activity and tends to reduce it to a drudgery from which one would escape if he

could. A farmer has to use plants and animals to carry on his farming activities. It certainly makes a great difference to his life whether he is fond of them, or whether he regards them merely as means which he has to employ to get something else in which alone he is interested. In the former case, his entire course of activity is significant; each phase of it has its own value. He has the experience of realizing his end at every stage; the postponed aim, or end in view, being merely a sight ahead by which to keep his activity going fully and freely. For if he does not look ahead, he is more likely to find himself blocked. The aim is as definitely a means of action as is any other portion of an activity.

3. Applications in Education. There is nothing peculiar about educational aims. They are just like aims in any directed occupation. The educator, like the farmer, has certain things to do, certain resources with which to do, and certain obstacles with which to contend. The conditions with which the farmer deals, whether as obstacles or resources, have their own structure and operation independently of any purpose of his. Seeds sprout, rain falls, the sun shines, insects devour, blight comes, the seasons change. His aim is simply to utilize these various conditions; to make his activities and their energies work together, instead of against one another. It would be absurd if the farmer set up a purpose of farming, without any reference to these conditions of soil, climate, characteristic of plant growth, etc. His purpose is simply a foresight of the consequences of his energies connected with those of the things about him, a foresight used to direct his movements from day to day. Foresight of possible consequences leads to more careful and extensive observation of the nature and performances of the things he had to do with, and to laying out a plan – that is, of a certain order in the acts to be performed.

It is the same with the educator, whether parent or teacher. It is as absurd for the latter to set up his "own" aims as the proper objects of the growth of the children as it would be for the farmer to set up an ideal of farming irrespective of conditions. Aims mean acceptance of responsibility for the observations, anticipations, and arrangements required in carrying on a function – whether farming or educating. Any aim is of value so far as it assists observation, choice, and planning in carrying on activity from moment to moment and hour to hour; if it gets in the way of the individual's own common sense (as it will surely do if imposed from without or accepted on authority) it does harm.

And it is well to remind ourselves that education as such has no aims. Only persons, parents, and teachers, etc., have aims, not an abstract idea like education. And consequently their purposes are indefinitely varied, differing with different children, changing as children grow and with the growth of experience on the part of the one who teaches. Even the most valid aims which can be put in words will, as words, do more harm than good unless one recognizes that they are not aims,

but rather suggestions to educators as to how to observe, how to look ahead, and how to choose in liberating and directing the energies of the concrete situations in which they find themselves. As a recent writer has said: "To lead this boy to read Scott's novels instead of old Sleuth's stories; to teach this girl to sew; to root out the habit of bullying from John's make-up; to prepare this class to study medicine, – these are samples of the millions of aims we have actually before us in the concrete work of education." Bearing these qualifications in mind, we shall proceed to state some of the characteristics found in all good educational aims. (1) An educational aim must be founded upon the intrinsic activities and needs (including original instincts and acquired habits) of the given individual to be educated. The tendency of such an aim as preparation is, as we have seen, to omit existing powers, and find the aim in some remote accomplishment or responsibility. In general, there is a disposition to take considerations which are dear to the hearts of adults and set them up as ends irrespective of the capacities of those educated. There is also an inclination to propound aims which are so uniform as to neglect the specific powers and requirements of an individual, forgetting that all learning is something which happens to an individual at a given time and place. The larger range of perception of the adult is of great value in observing the abilities and weaknesses of the young, in deciding what they may amount to. Thus the artistic capacities of the adult exhibit what certain tendencies of the child are capable of; if we did not have the adult achievements we should be without assurance as to the significance of the drawing, reproducing, modeling, coloring activities of childhood. So if it were not for adult language, we should not be able to see the import of the babbling impulses of infancy. But it is one thing to use adult accomplishments as a context in which to place and survey the doings of childhood and youth; it is quite another to set them up as a fixed aim without regard to the concrete activities of those educated.

(2) An aim must be capable of translation into a method of cooperating with the activities of those undergoing instruction. It must suggest the kind of environment needed to liberate and to organize their capacities. Unless it lends itself to the construction of specific procedures, and unless these procedures test, correct, and amplify the aim, the latter is worthless. Instead of helping the specific task of teaching, it prevents the use of ordinary judgment in observing and sizing up the situation. It operates to exclude recognition of everything except what squares up with the fixed end in view. Every rigid aim just because it is rigidly given seems to render it unnecessary to give careful attention to concrete conditions. Since it must apply anyhow, what is the use of noting details which do not count?

The vice of externally imposed ends has deep roots. Teachers receive them from superior authorities; these authorities accept them from what is current in the community. The teachers impose them upon children. As a first consequence,

the intelligence of the teacher is not free; it is confined to receiving the aims laid down from above. Too rarely is the individual teacher so free from the dictation of authoritative supervisor, textbook on methods, prescribed course of study, etc., that he can let his mind come to close quarters with the pupil's mind and the subject matter. This distrust of the teacher's experience is then reflected in lack of confidence in the responses of pupils. The latter receive their aims through a double or treble external imposition, and are constantly confused by the conflict between the aims which are natural to their own experience at the time and those in which they are taught to acquiesce. Until the democratic criterion of the intrinsic significance of every growing experience is recognized, we shall be intellectually confused by the demand for adaptation to external aims.

(3) Educators have to be on their guard against ends that are alleged to be general and ultimate. Every activity, however specific, is, of course, general in its ramified connections, for it leads out indefinitely into other things. So far as a general idea makes us more alive to these connections, it cannot be too general. But "general" also means "abstract," or detached from all specific context. And such abstractness means remoteness, and throws us back, once more, upon teaching and learning as mere means of getting ready for an end disconnected from the means. That education is literally and all the time its own reward means that no alleged study or discipline is educative unless it is worth while in its own immediate having. A truly general aim broadens the outlook; it stimulates one to take more consequences (connections) into account. This means a wider and more flexible observation of means. The more interacting forces, for example, the farmer takes into account, the more varied will be his immediate resources. He will see a greater number of possible starting places, and a greater number of ways of getting at what he wants to do. The fuller one's conception of possible future achievements, the less his present activity is tied down to a small number of alternatives. If one knew enough, one could start almost anywhere and sustain his activities continuously and fruitfully.

Understanding then the term general or comprehensive aim simply in the sense of a broad survey of the field of present activities, we shall take up some of the larger ends which have currency in the educational theories of the day, and consider what light they throw upon the immediate concrete and diversified aims which are always the educator's real concern. We premise (as indeed immediately follows from what has been said) that there is no need of making a choice among them or regarding them as competitors. When we come to act in a tangible way we have to select or choose a particular act at a particular time, but any number of comprehensive ends may exist without competition, since they mean simply different ways of looking at the same scene. One cannot climb a number of different mountains simultaneously, but the views had when different mountains are ascended supplement one another:

they do not set up incompatible, competing worlds. Or, putting the matter in a slightly different way, one statement of an end may suggest certain questions and observations, and another statement another set of questions, calling for other observations. Then the more general ends we have, the better. One statement will emphasize what another slurs over. What a plurality of hypotheses does for the scientific investigator, a plurality of stated aims may do for the instructor.

Summary. An aim denotes the result of any natural process brought to consciousness and made a factor in determining present observation and choice of ways of acting. It signifies that an activity has become intelligent. Specifically it means foresight of the alternative consequences attendant upon acting in a given situation in different ways, and the use of what is anticipated to direct observation and experiment. A true aim is thus opposed at every point to an aim which is imposed upon a process of action from without. The latter is fixed and rigid; it is not a stimulus to intelligence in the given situation, but is an externally dictated order to do such and such things. Instead of connecting directly with present activities, it is remote, divorced from the means by which it is to be reached. Instead of suggesting a freer and better balanced activity, it is a limit set to activity. In education, the currency of these externally imposed aims is responsible for the emphasis put upon the notion of preparation for a remote future and for rendering the work of both teacher and pupil mechanical and slavish.

5.18 Margueritte Stockman Dickson *Vocational Guidance for Girls*

The Girl's Work (Continued) Classification Of Occupations

It is well at the outset to recognize that vocation choosing is at best a complicated matter which, to be successfully carried out, demands not only much information, but information from different viewpoints. It is not enough to insure a living, even a good living, in the work a girl chooses. We must take into consideration the girl's effect upon society as a teacher, nurse, saleswoman, or office worker; and no less, in view of her evident destiny as mother of the race, must we consider society's effect upon her, as it finds her in the place she has chosen. In other words, will she serve society to the best of her ability, and will her service fit her to be a better homemaker than she would have been had no vocation outside the home intervened between her school training and her final settling in a home of her own making? This double question must find answer in consideration of vocations from each of several viewpoints. We may classify occupations open to girls (1) from the standpoint of the girl's fitness, physical and psychological; (2) from the standpoint of industrial conditions, the sanitary, mental, and moral atmosphere, and the rewards obtainable; (3) as factors increasing, decreasing, or

not affecting the girl's possible home efficiency or the likelihood of taking up home life; (4) from the standpoint of the girl's education; (5) from the standpoint of service to society. Our first classification concerns the girl's fitness for this or that work. The everyday work of the world in which our girls are to find a part may be separated into three fairly well-marked classes: making things, distributing things, and service. The first question we must ask concerning a girl desirous of finding work is, then: Toward which of these classes does her natural ability and therefore probably her inclination tend? Natural handworkers make poor saleswomen; natural traders or saleswomen are likely to be uninterested and ineffective handworkers. The girl whose interests are all centered in people must not be condemned to spend her life in the production of things; nor, as is far more common, must the girl who can make things, and enjoys making them, spend her life in merely handling the things other people have made, as she strives to make connection between these things and the people who want them. Then there is the girl who is efficient and who finds her pleasure in "doing things for people." Service and we must remember that service is a wide term, and that no stigma should attach to the class of workers which includes the teacher, the physician, and the minister is clearly the direction in which such a girl's vocational ambition should be turned. It would be idle to assert that all women are suited to marriage, motherhood, and domestic life, although there is little doubt that early training may develop in some a suitability which would otherwise remain unsuspected. When, however, early training fails to bring out any inclination toward these things, we may well consider seriously before we exert the weight of our influence toward them. Home-mindedness shows itself in many ways, and it should have been a matter of observation years before the girl faces the choice of a vocation. It is usually of little avail to attempt to turn the attention of the girl who is definitely not thus minded toward the domestic life. On the other hand, the girl who is naturally so minded will respond readily to suggestions leading toward the occupations which require and appeal to her domestic nature. The great majority of girls, however, are not definitely conscious of either home-mindedness or the opposite. They are in fact not yet definitely cognizant of any natural bent. It is these girls who are especially open to the influence of environment, of what may prove temporary inclination, or of false notions of the advantage of certain occupations in choosing a life work. These are the girls, too, who are likely to drift into marriage as they are likely to drift into any other occupation, and whose previous vocation may have added to or perfected their homemaking training or, on the other hand, may have developed in them habits and traits which will effectually kill their usefulness in the home life. These, then, are the girls who are most of all in need of wise assistance in choosing that which may prove to be a temporary vocation or may become a life work. The temporary idea must be combated vigorously in the girl's mind. Many an

unwise choice would have been avoided had the girl really faced the possibility of making the work she undertook a life work. The temporary idea makes inefficient workers and discontented women. There is in most cases, especially among the fairly well-to-do, no dearth of assistance offered to the young girl in making her choice. Much of the advice, unfortunately, is not based on real knowledge either of vocations or of the girl. Knowledge is absolutely necessary to successful judgment in this delicate matter. From a large number of letters written by high-school girls let me quote the following typical answers to the question: Why have you chosen the vocation for which you are preparing? "Ever since I could walk my uncle has been making plans for me in music." "My first ambition was to be a stenographer, but my father objected. My father's choice was for me to be a teacher, and before long it was mine too." "My ambition until my Junior year in High School was to be a teacher. From that time until now my ambition is to be a good stenographer. My reason for changing is due partly to my friends and parents. My parents do not want me to be a teacher, as they consider it too hard a life." "I have been greatly influenced by my teacher, who thinks I have a chance [as a dramatic art teacher]. I am willing to take her word for it." "Mother says it is a very ladylike occupation" [stenography]. "My music instructor wishes for me to become a concert player, or at least a good music teacher, and I now think I wish the same." These answers all show the customary ease of throwing out advice, and also the undue significance attached by girls to these probably inexpert opinions. Parents often fail in their attempts to launch their children successfully. Sometimes they attempt unwisely to thrust a child into an occupation merely because "it is ladylike," or the "vacation is long," or "the pay is good," regardless of the child's aptitude or limitations. Quite often they await inspiration in the form of some revelation of the child's desires, regardless of the demand of society for such service as the child may elect to supply or the effect of the vocation upon the child's health or character. Undue sacrifice on the part of parents has without question swelled the ranks of mediocre physicians and lawyers and clergymen. It has doubtless produced thousands of teachers who cannot teach, nurses who are quite unsuited to the sick-room, and office workers who have not the rudiments of business ability. It would seem that truly successful guidance in a girl's search for a vocation can come, like much of her training, only from wise cooperation of school and home. Teacher and parent see the girl from different angles. Their combined judgment will consequently have double value. As the time of vocational choice approaches, school records should cover larger ground than before, and should be made with great care, with constant appeal to parents for confirmation and additional facts. The record should cover: 1. Physical characteristics: Height; weight; lung capacity; sight; hearing; condition of nasal passages; condition of teeth; bodily strength and endurance; nerve strength or weakness. 2. Health history: Time lost from school by illness;

school work as affected by physical condition when the girl is in school; probable ability or inability to bear the confinement of an indoor occupation; any early illness, accident, or surgical operation which may affect health and therefore vocational possibilities. 3. Mental characteristics: The quality of school work; studious or active in temperament; best suited for head work, handwork, or a combination; ability to work independently of teacher or other guide; studies most enjoyed; studies in which best work is done; evidences, if any, of special talent, and whether or not sufficient to form basis of life work. 4. Moral characteristics: Honesty; moral courage; stability; tact; combativeness; leader or follower. 5. Heredity: Physical statistics in regard to parents, brothers, sisters, grandparents, uncles, aunts; occupations followed by these, with success or otherwise; family traditions as to work; special abilities in family noted. 6. Vocational ambitions. 7. Family resources for special training. Without some such record as this and it need scarcely be said that the one given here is capable of wide adaptation to special needs teachers, parents, or other friends of the girl are poorly equipped for giving advice as to the girl's future. And yet it is common enough for such advice to be thrown out in the most casual manner, with scarcely a thought of the ambitions awakened or of the future to which they may lead. "You certainly ought to go on the stage," chorus the admiring friends of the girl who excels in the work of the elocution class. And sometimes with no other counsel than this, from people who really know nothing about the matter, the girl struggles to enter the theatrical world, only to find that her talent, sufficient to excite admiring comment among her friends, has proved inadequate to make her a worth-while actress. "Why don't you study art?" say the friends of another girl; or, "You like to take care of sick people. Why don't you train for nursing?" or, "You're so fond of books. I should think you would be a librarian" quite regardless of the fact that the girl advised to study art has neither the perseverance nor the health to study successfully; that the one advised to be a nurse lacks patience and repose to a considerable degree; or that the one advised to be a librarian is already suffering from strained eyes and should choose her vocation from the great outdoors. Knowledge of the girl must, however, be supplemented by a wide knowledge of vocations to be of real value to the teacher or parent who is preparing to give vocational counsel. Final choice may be reached only after the girl and the vocation are brought into comparative scrutiny, and their mutual fitness determined. In rare cases the choice may be made by the swift process of observing a great talent which, in the absence of serious objections, must govern the life work. Oftener the process is one of elimination, or of building up from a general foundation of the girl's abilities and limitations, and her possibilities for training sufficient to make her an efficient worker in the line chosen. A knowledge of vocations presupposes, first of all, a grasp of the essentials of the work, and hence the characteristics required in the worker to perform it.

What sort of girl is needed to make an efficient teacher, nurse, saleswoman, or office worker? How may we recognize this potential teacher without resorting to a clumsy, time-wasting, trial-and-error method? These are matters with which schools and vocational guides all over the country are occupying themselves. Perhaps we cannot do better than to examine somewhat these requirements for some occupations toward which girls most often incline.

THE PRODUCING GROUP The girl who is by nature a maker of things may be a factory worker, a needlewoman, a baker, a poultry farmer, a milliner, a photographer, or an artist with brush or with voice, or in dramatic work. She is still one who makes things. We see at once how wide a range of industry may open to her. How shall we know this type of girl? First of all, by her interest in things rather than in people. With the exception of, the singer and the dramatic artist, whose production is of an intangible sort, the girl who makes things is a handworker by choice. The extent to which her handwork is touched by the imaginative instinct of course measures the distance that she may make her way up the ladder of productive work. The girl's school record will usually show her best work with concrete materials. She draws or sews well, has excellent results in the cooking class, works well in the laboratory. At home she finds enjoyment in "making things" of one sort or another. She displays ingenuity, perhaps, in meeting constructive problems. If so, that must be considered in finding her place. Handwork for women includes a wide range of occupations. Let us now examine some of these kinds of work.

In the packing room of a wholesale house. The untrained girl finds it easy to obtain factory work. This term covers many departments of manufacturing industries. In the main, however, they may be classed together, since in practically all of them the worker contributes only one small portion of the work incidental to the making of candy, or artificial flowers, or coats, or pickles, or shoes, or corsets, or underwear, or anyone of a hundred different products, some one or several of which may be found in nearly every American town. The great advantage of factory work, as the untrained girl sees it, is that it is usually easy to obtain and that it promises some return even from the start. Hence a large proportion of untrained girls who leave school as soon as the law allows enter the factories near their homes. The great disadvantages of factory work, laying aside for a moment many minor disadvantages, are that it not only requires no skill in the beginner, but that it produces little if any skill even with years of work and offers practically no advancement for a large proportion of the workers. It should therefore, be reserved for girls of less keen intelligence, and other girls should if possible be guided toward other occupations. Teachers must make themselves thoroughly familiar with working conditions in local factories, since there will always be girls who, because of their own limitations or the limitations of their environment, will find

themselves obliged to take up factory work. Under the teacher's guidance girls should make definite studies and prepare detailed reports of local conditions with respect to working hours, character of work, wages, possible advancement, dangers to health, moral conditions, advantages over other occupations open to girls with no more training, and disadvantages. Girls should at least go into factory work with their eyes open, that they may pass their days in the best surroundings available. Dressmaking. The possibilities for the girl entering upon work connected with dressmaking with the ultimate object of becoming a dressmaker herself are far wider than in the case of the machine worker in shop or factory. The immediate return for the untrained girl is far less, but the farsighted girl must learn to look beyond the immediate present. Not all girls, however, will make good dressmakers. Not all, even of the producing type of girl, will do so. Certain definite qualities are required. The girl who would succeed as a dressmaker must possess ingenuity, imagination, and the visualizing type of mind. She must see the end from the beginning, and must be able to find the way to produce that which she visualizes. She must be a keen observer. She must have confidence in her own power to create. She must possess manual dexterity, artistic ideas, and, if she aims at a business of her own, a pleasing personality and keen business sense.

A millinery class. Millinery requires of the girl a certain degree of creative ability. Millinery requires in its workers the same general type of mind required for dressmaking, and in addition a certain millinery faculty or creative ability. The girl who can make and trim hats usually discovers her own talent fairly early in life. Arts and crafts. This somewhat elastic term we use to include a wide range of occupations which have to do with articles of use or ornament which are handmade and which require skill in designing or in carrying out designs. Embroidery, lace making, rug and tapestry weaving, basketry, china painting, wood and leather work, handwork in metals, bookbinding, and the designing and painting of cards for various occasions are familiar examples of this kind of work. Photography, map making, designing of wall paper and fabrics, costume designing and illustrating, making of signs, placards, diagrams, working drawings, advertising illustrations, book and magazine illustrating, landscape gardening and architecture, interior decorating, are other lines offering work to men and women alike. The range of work here is no greater than the range of qualities which may be happily and usefully employed in arts and crafts. All branches of the work, however, are alike in demanding a certain degree of artistic sense and deftness of manual touch. An accurate, observant eye is an absolute essential, and, for all but the lowest and most mechanical lines of work, imagination, originality, and an inventive habit of mind make the foundation of success. In some lines a fine sense of color values must underlie good work, in others the ability to draw easily. All work of this sort requires the ability to do careful, painstaking, and persevering work. Given this

ability and the artistic sense before mentioned, the girl's work may be determined by some special talent, by the special training possible for her, or by the openings possible in her chosen line of work within comparatively easy access.

A youthful farmer. The Census figures for the year 1910 report one-fifth of all women employed in gainful occupations as engaged in the pursuit of agriculture and animal husbandry Agriculture. The Census figures which report one-fifth of all women gainfully employed as engaged in agriculture and animal husbandry are somewhat startling until we observe that southern negro women make up a very large number of the farm workers reported. Even aside from these, however, there are many women who are finding work in gardening, poultry raising, bee culture, dairying, and the like. The girl who is fitted to take up work of this sort is usually the girl who has grown up on the farm or at least in the country and who has a sympathy with growing things. She is essentially the "outdoor girl." She must be willing to study the science of making things grow. She must be able to keep accounts, that she may know what she is doing and what her profits are. Above all, she must have no false pride about "dirty work." Properly such a girl should have entered upon her career even before she has finished her formal education, so that "going to work" means merely enlarging her work to occupy her time more fully and to bring in as soon as possible a living income. In this sort of work the girl possessing initiative and an independent spirit will naturally do best, since there are comparatively few opportunities for such work under supervision. Care must, however, be exercised by vocational guides in suggesting, and by girls in choosing, the independent career. Usually it is the girl who has shown promise in independent work at school or at home that will make a success of such work later in life. The girl who relaxes when the pressure of compulsion is removed will not be a success as "her own boss." It goes without saying that the girl who does well as her own superior officer will be happier to do work upon her own initiative than merely to carry out the plans made by others. Agricultural work will sometimes offer her exactly the conditions she desires. Many successful farm-owners are women, and their work compares favorably with that of men. Food production. It is common, in these days, to meet the assertion that the preparation of food, once woman's undisputed work, has been almost if not quite removed from her hands; and that, even where she may still contribute to this work, she must do so in the factory, the bakery, the packing house, or the delicatessen shop. There are, nevertheless, still many women who are fitted for cooking and kindred pursuits who will not find an outlet for their abilities in any of the places mentioned. In the main, factory production of food is like factory production of other things a highly differentiated process, in which the individual worker finds little satisfaction for her desire to "make things" and little, if any, opportunity to contribute from her ability to the final result. In the canning factory she may sit all day before an

ever-moving procession of beans or peas, from which she removes any unsuitable for cooking. Or it may be an endless procession of cans, upon which she rapidly lays covers as they pass. In the pickle factory she may pack tiny cucumbers into bottles. In the packing house she may perform the task of painting cans. None of these occupations is more than mere unskilled labor. None is suitable for the girl who likes to cook, and who can cook. The number of such girls is already fairly large and will undoubtedly increase as the domestic science classes of our schools do more and better work.

An up-to-date factory. In the factory the work is necessarily routine, and the individual worker finds very little satisfaction for her desire to make things. Opposed to the theoretical statement that food is or at least to-morrow will be prepared entirely in the public-utility plants outside the home is the practical fact that home-cooked food, home-preserved fruits and jellies, and home-canned vegetables and meats find ready sale and that women who can produce these things do find it profitable to do so. There is, consequently, a field for some girls in such work.

Cooking class at Benson Polytechnic School for Girls, Portland, Oregon. In spite of the statement that foods will be prepared in the public utility plants, the trained, accurate worker may find a ready sale for home-cooked foods. Not all girls, on the other hand, who have taken the domestic science course are fitted to take up this work, even if a market could be found for their work. Only the expert, that is, the precise, accurate, painstaking cook, can secure uniform results day after day. Only the rapid worker can do enough to insure pay for her time. Only the girl with a keen sense of taste can properly judge results and devise successful combinations. Only a business woman can buy to advantage and compute ratios of expense and return. This combination, of course, is not to be found every day.

THE DISTRIBUTING GROUP Salesmanship. Passing from the class of work which has to do with making things to that group of occupations which has to do with the distribution of various products to the consumer, we shall naturally consider, first of all, the saleswoman. In any given group of young and untrained girls drawn as in our schools from varying environment and heredity, the natural saleswomen will probably be in the minority. I do not mean that girls may not often express a desire to "work in a store" as apparently the easiest and most immediate employment for the untrained girl. This may or may not indicate that the girl has a commercial mind. The girl who is really interested in commercial undertakings is easily distinguished from her fellow workers in any salesroom. She is not the girl who lingers in conversation with the girl next to her while a customer waits, or who gazes indifferently over the customer's head while the latter makes her choice from the goods laid before her. To the real saleswoman every customer is a possibility, every sale a victory, and every failure to sell distinctly a defeat. The fact that we see so few girls and women of this type behind the counters in our

shopping centers is sufficient indication that many girls would have been better placed in other occupations.

Hardware section of a department store. Salesmanship offers large opportunities to the real saleswoman, who considers every customer a possibility. We find, however, in 1910, the number of saleswomen reported as 257,720, together with 111,594 "clerks" in stores, many of whom the report states are "evidently saleswomen" under another name. There are also about 4,000 female proprietors, officials, managers, and floorwalkers in stores, and 2,000 commercial travelers. This gives us a large number of women who are engaged in the sale of goods. For the girl of the commercial mind, salesmanship in some form presents certain possibilities, although there is far less chance for her to rise in this work than for a boy. She must begin at the most rudimentary work, as cash or errand girl, and her progress will necessarily be slow. She will require an ability to handle with some skill elementary forms of arithmetic, an alert and observing mind, an interest in and some knowledge of human nature, and good health to endure the confinement of the long day. She will be fortunate if she finds a place in one of the stores in which a continuation school is conducted. At such a school in Altman's department store in New York the girls pursue a regular course designed to be especially helpful in their work, and are graduated with all due formality, in which both public-school and store officials take part. Such a school helps girls to feel a pride in their work and to feel that they are under observation by those who will recognize and reward real endeavor. Filene's in Boston and Wanamaker's in New York and Philadelphia are other notable examples of such schools. In a government report previously quoted we find interesting figures as to the possibility of advancement for the saleswoman. In a study of twenty-six of the largest department stores in New York, Chicago, and Philadelphia, employing more than 35,000 women, the workers were classed as follows:

| | Per Cent |
|---|----------|
| Cash girls, messengers, bundle girls, etc | 13.2 |
| Saleswomen | 46.2 |
| Buyers and assistant buyers | 1.2 |
| Office and other employees | 39.4 |

"It will be seen," adds the report, "that the opportunity for reaching the coveted position of buyer or assistant buyer is small." The disadvantages and dangers of salesmanship for girls, other than small pay and improbability of much advancement, we shall consider in a later chapter. We may say here, however, that these disadvantages and dangers, for the really commercially minded girl, are to a certain extent neutralized by her nature and possibilities. She is the girl whose mind is more or less concentrated on "the selling game." Her nerves are less worn

because of a certain exhilaration in her work. She is the girl who passes beyond the underpaid stage and is able to live decently and to rise to a position of some responsibility, partly because of her concentration and partly because she has been able to resist the influences about her which make for mediocrity or worse. Office work. The girl emerging from high school and looking for work is usually on the lookout for what in a boy we call a "white-collar job." Especially in the case where the girl has been kept in school at more or less sacrifice on the part of her parents, both they and the girl feel that the extra years of schooling entitle her to a "high-class" occupation of some kind. Girls are far less willing than boys to "begin at the bottom" and work up through the various stages of apprenticeship to ultimate positions near the top. They resent being asked to take the "overall" job and fear mightily to soil their hands.

Office girls at work. The successful office worker must be neat and accurate and have a temperament in which pleasure in arrangement takes precedence over joy in production. Twenty-five years ago a large proportion of high-school graduates went at once into the teaching force, where they succeeded (or not) in "learning to do by doing," without professional training of any sort. Now, however, teaching as a profession is in many places fortunately reserved for the girls who prepare in college or normal school; and a larger proportion of girls who cannot have this professional training are looking for other occupations. Office work attracts a large number, and, with present-day business courses in high schools, many girls find employment as stenographers, typists, cashiers in small establishments, bookkeepers, or general office assistants. In any of these positions girls without special training or experience must begin at very low wages. Whether they rise to higher ones depends to some extent at least upon the girls themselves. What sort of girl shall we encourage to enter office work? Not the girl whose talent lies in making things, for to her the routine of the office will be a weary and endless treadmill entirely barren of results; nor the girl who requires the stimulus of people to keep her alert and keyed to her best work; nor the girl who cannot be happy at indoor work. Office work seems to require a temperament in which pleasure in arrangement takes precedence over joy in production; in which neatness, accuracy, and precision afford satisfaction even in monotonous tasks. Coupled with these a mathematical bent gives us the cashier or accountant or bookkeeper; mental alertness and manual dexterity, the stenographer; a talent for organization, the secretary. Girls who enter upon office work directly from high school must be content with rudimentary tasks and must beware lest they remain at a low level in the office force. Girls with more training may begin somewhat farther up, the best positions usually going to those whose general education and equipment are greatest. Stenographers are more valuable in proportion as their knowledge of spelling, sentence formation, and letter writing is reinforced by a feeling for good English and an ability to relieve their superiors of

details in outlining correspondence. It is not enough that bookkeepers know one or several systems of keeping business records, or that cashiers manipulate figures rapidly and well. More important than these fundamental requirements is the determination to grasp the details of the business as conducted in the office in which they find themselves and to adapt their work to the needs of the person whose work they do. General knowledge and the ability to think not only supplement, but easily become more valuable than, technical training.

The successful secretary must have a talent for organization. A careful study of local conditions as they affect office positions will enable girls and their guides to have a better conception of requirements and rewards in this field. A valuable study of conditions among office girls in Cleveland has recently been published which sheds considerable light on the ultimate industrial fate of the overyoung and poorly trained office worker. A more general study is found in the volume on *Women in Office Service* issued by the Women's Educational Union of Boston.

THE SERVICE GROUP The third, or service, group of workingwomen covers without doubt the widest range of all. Here we find the domestic helper (or servant, as she has usually been called), the telephone operator, the librarian, the teacher, the nurse, the physician, the lawyer, the social worker, the clergyman or minister. All degrees of training are represented, and many varieties of work, from the simplest to the most complex. Strictly speaking, service has to do with personal attendance and help, but it is constantly overlapping other lines of work. The household assistant is not only a helper, but at times a producer; the telephone operator and the librarian are distributors as well as public helpers; the secretary is an office worker, although she is a personal assistant to her employer as well. For successful work in any of these lines, however, a girl must possess certain definite characteristics, to which her peculiar talent or tendency may give the determining direction as she chooses her work. In service of any sort the girl is brought into constant relation with people. Hence she must be the sort of girl to whom people and not things are the chief interest of life. She should have an agreeable personality, that she may give pleasure with her service; she needs tact, that she may keep the atmosphere about her unruffled; she needs to find pleasure for herself in service, seeing always the end rather than merely the often wearisome details of work. Beyond these general qualities we must begin at once to make subdivisions, since the additional traits necessary to make a girl successful in one line of service differ often widely from those required in any other line. We must therefore take up some of the lines of work in more or less detail. **Domestic work.** The untrained girl who naturally falls into the service group has a rather poor outlook for congenial and successful work as conditions exist. With ability which she perhaps does not possess, and with training which she cannot afford, she would naturally become a teacher, a nurse, a private secretary,

a librarian, or a social worker. Without training, she finds little except domestic service open to her; and domestic service finds little favor with girls, or with students of vocational possibilities for girls. These are unfortunate facts. For the untrained girl of merely average abilities, with no pronounced talent or inclination, but with an interest in persons and a pleasure in doing things for people, helping in the tasks of homemaking ought to prove suitable work. It is, however, the one vocation for the untrained girl which requires her to live in the home of her employer, thus curtailing her independence, rendering her hours of work long and uncertain, and cutting off the natural social environment possible if she returned to her own home at the end of the day's work. The social position of girls in domestic service, especially in the towns and cities, is peculiarly hard for a self-respecting girl to bear. It is in large part a reflection upon her sacrifice of independence. The derisive slang term "slavey" expresses the generally prevalent public contempt. It is small wonder that a girl fears to brave such a sentiment and as a result avoids what is perhaps in itself congenial work in pleasanter surroundings than most noisy, ill-smelling factories. Almost all the conditions surrounding the domestic worker are such that it is practically impossible to say except of each place considered by itself whether or not it is a suitable and desirable place for a girl, or whether work and wages are fair. Practically no progress has been made in standardizing household work. The factory girl knows what she is to do and when she is to do it and how long her day is to be. The housework girl seldom knows any of these things with any degree of certainty. Any plan which will make it possible to regulate these matters according to some recognized standard, and which will enable domestic workers to live at home, going to and from their work at regular hours as shop, factory, and office employees do, will help very materially to solve the problem of opening another desirable vocation to the untrained girl. The untrained girl who is willing to accept a difficult and trying position in a private kitchen with the idea of making her work serve her as a training school for better work in the future may make a success of her life after all. Such a girl will have good observing powers and ability to follow directions and gauge the success of results. She will have adaptability, patience, and a very definite ambition. For domestic service may be a stepping stone. For the high-school girl a better opening may sometimes be found as a mother's helper. Many women who find the ordinary household helper unsatisfactory give employment to girls of refinement and high-school training who are capable of assisting either with household tasks or with the care of children. Girls in such positions are usually made "one of the family," and are sometimes very happily situated. Their earnings are often more than those of other girls of their intelligence and training who are in offices or stores; but there is of course little chance of advancement, and there is still the prejudice against domestic work to be reckoned with. Here, as with household assistants, the greatest drawback is

probably lack of standardization of work and of working conditions. The girl who wishes to become a "mother's helper" must have a natural refinement and some knowledge of social usage if she is to be a sharer in the family life of her employer. She must use excellent English, must know how to dress quietly and suitably, and must not only know how to keep herself in the background of family life, but must be willing to remain somewhat in the shadows. Probably no better field for the investigation of these trying questions could be found than the high school. The ranks of employers of domestic help are being constantly recruited from the girls who were the high-school students of yesterday and have now taken their places as housekeepers. The high school then, where the problem may be approached in an impersonal manner quite impossible later when the question has become a personal one, is the proper place in which to study the domestic service question and to attempt its standardization. The higher positions involving domestic work are more in the nature of supervisory employment. Many women are employed as matrons in hospitals, boarding schools, and other institutions, as housekeepers in hotels, club buildings, or in large private establishments. These positions of course call for women who are not only thoroughly familiar with the work to be done, but are skilled in managing their subordinates who do the actual work. They require women who have administrative ability, knowledge of keeping accounts, proper standards of living and of service, and initiative. For the woman who has a desire to enter business for herself there are openings in the line of domestic work. From time immemorial women have managed lodging and boarding houses, sometimes with good returns. They are also the owners and managers of tea rooms, restaurants, laundries, dyeing and cleaning establishments, hairdressing and manicure shops, and day nurseries. All these occupations can be followed successfully only by the woman of business ability and some technical knowledge. They require not only knowledge but aptitude on the part of the worker. They are usually undertaken only by women of some experience, and are the result of some earlier choice rather than the choice of the vocation-seeking girl.

The true teacher represents a high type of social worker Teaching. The teacher differs from the person who has merely an interest in human kind in the abstract, because she has a special interest in one particular class of human beings those who are most distinctly in the process of making. She is interested in children, or she should not be teaching. This, however, is not enough. The girl who wishes to teach must possess certain well-defined characteristics. Her health must be good, and her nerve force stable. Temperamentally she must be enthusiastic and optimistic, but capable of sustained effort even in the face of apparent failure. Her outlook must be broad, and her patience unflinching. Intellectually she must be a student, and if she possess considerable initiative and originality in her study, so much the better. She must not, however, become a student of mathematics or history or languages

to the exclusion of the more absorbing study of her pupils, nor even to so great a degree as she studies them. The true teacher represents a high type of social worker. Many girls enter upon the work of teaching badly handicapped by the lack of some of these essential qualities and are in consequence never able to rise to real understanding and accomplishment of their work. Teaching in these days is a broad vocation, covering many different lines of work; probably no occupation for girls is so well known with both its conditions and rewards as this. In general, more girls than are by nature fitted for the work stand ready to undertake it. There is nevertheless difficulty for school officials in finding real teachers enough to fill their positions. For the right girl, teaching has much to offer. Library work. The librarian in these modern days is a most important public servant, and many openings in library work are to be found. The services to be performed range from purely routine work to a very high type of constructive service for the community. In the small libraries an "all-round" type of worker is required. In the larger ones specialties may be followed. In these larger libraries there are to be found permanent places for the routine workers. In smaller ones each worker should be in line for even the highest type of constructive work. The routine worker in the library is merely an office worker, and the same girl who would do well at the mechanical tasks of an office will do well here. The real librarian is of a different sort. She must have the neatness, precision, and accuracy of the office worker, to be sure; but to these she must add a broad conception of the place of the library in the community, and must display initiative and originality in bringing it to occupy that place. She must know books; she must know people. She must be in touch with current history, and be alert to place library material bearing upon it at the disposal of the people. She must have quick sympathies, tact, the teaching spirit (carefully concealed), and much administrative ability. And she must be trained for her work.

A well-equipped library. The successful librarian must be scientifically trained for her work Nursing. The nurse is in many ways like the teacher, and the girl who has the right temperament for successful teaching will usually make a successful nurse, temperamentally considered. Her mental traits, or perhaps more exactly her habits of thought, may be somewhat different. The teacher must be able to attend to many things; the nurse must be able to concentrate on one. Originality and initiative are less to be desired, since the nurse is not usually in charge of her case directly, but rather subject to the doctor's orders. She must, nevertheless, be resourceful in emergencies, and of good judgment always. She should be calm as well as patient, quiet in speech and movement, a keen observer, and willing to accept responsibility. Absolute obedience and loyalty to her superiors is expected, and a high conception of the ethics of her calling. Underlying all these qualifications, the nurse must have not only good health but physical strength.

During the World War nursing offered to women perhaps the largest opportunities for service. Here is shown Princess Mary of England in the Great Ormond Street Hospital, London Social work. This term covers many occupations which overlap the work of the teacher, the nurse, the secretary, the house mother or matron, and even that of the physician and lawyer. The field of work is a large one, including settlement leaders and assistants, workers in social and community centers and recreation centers, vacation playgrounds, public and private charities, district nurses and visiting nurses sent out by various agencies, deaconesses and other church visitors, Young Women's Christian Association leaders and helpers, missionaries, welfare workers in large manufacturing or mercantile establishments, probation officers, and many others.

Settlement work at Greenwich House, New York. The settlement worker to succeed must be truly altruistic. The social worker must of course have the same suitability for teaching or nursing or any other of the various tasks that she may undertake as has the teacher or nurse or other person who works under different auspices. She must have in addition a truly altruistic spirit, a deep earnestness which will survive discouragement, and a real insight into the circumstances, handicaps, and possibilities of others. This insight presupposes maturity of thought; and the young girl must serve a long apprenticeship with life before she is at her best as a social worker. It sometimes seems as though no field was so exactly suited to the abilities of the married woman who has time for service, or the mother whose children are grown, leaving her free again to teach or nurse the sick or bring justice to the little child as she was trained to do in her youth. Less common vocations for women but still often chosen after all are reserved for those whose abilities are so specialized and so striking that they compel a choice. Singers, artists with brush or pen, the natural actress, the journalist or author, need usually no one to guide their choice. Our great difficulty here is not to open the girl's eyes to her opportunity, but to restrain the one who has not measured her ability correctly from attempting that which she cannot perform. The same is true of girls who aspire to be physicians, lawyers, or ministers. Some few succeed in all these vocations. Many more have not the scientific habits of mind, the stability, or the endurance to make a successful fight for recognition against great odds. Many girls mistake what may be a pleasant and satisfying avocation for a life work. For the girl who will not be held back, there may be a life of achievement ahead, with fame and all the other accompaniments of successful public life; or there may be the disappointments of unrealized ambition. We must see that girls face this possibility with the other.

5.19 Ida Tarbell *The Business of Being a Woman*

The Uneasy Woman

The most conspicuous occupation of the American woman of to-day, dressing herself aside, is self-discussion. It is a disquieting phenomenon. Chronic self-discussion argues chronic ferment of mind, and ferment of mind is a serious handicap to both happiness and efficiency. Nor is self-discussion the only exhibit of restlessness the American woman gives. To an unaccustomed observer she seems always to be running about on the face of things with no other purpose than to put in her time. He points to the triviality of the things in which she can immerse herself her fantastic and ever-changing raiment, the welter of lectures and other culture schemes which she supports, the eagerness with which she transports herself to the ends of the earth as marks of a spirit not at home with itself, and certainly not convinced that it is going in any particular direction or that it is committed to any particular worth-while task. Perhaps the most disturbing side of the phenomenon is that it is coincident with the emancipation of woman. At a time when she is freer than at any other period of the world's history save perhaps at one period in ancient Egypt she is apparently more uneasy. Those who do not like the exhibit are inclined to treat her as if she were a new historical type. The reassuring fact is, that ferment of mind is no newer thing in woman than in man. It is a human ailment. Its attacks, however, have always been unwelcome. Society distrusts uneasiness in sacred quarters; that is, in her established and privileged works. They are the best mankind has to show for itself. At least they are the things for which the race has slaved longest and which so far have best resisted attack. We would like to pride ourselves that they were permanent, that we had settled some things. And hence society resents a restless woman. And this is logical enough. Embroiled as man is in an eternal effort to conquer, understand, and reduce to order both nature and his fellows, it is imperative that he have some secure spot where his head is not in danger, his heart is not harassed. Woman, by virtue of the business nature assigns her, has always been theoretically the maker and keeper of this necessary place of peace. But she has rarely made it and kept it with full content. Eve was a revolt, so was Medea. In every century they have appeared, restless Amazons, protesting and remolding. Out of their uneasy souls have come the varying changes in the woman's world which distinguish the ages. Society has not liked it was there to be no quiet anywhere? It is poor understanding that does not appreciate John Adams' parry of his wife Abigail's list of grievances, which she declared the Continental Congress must relieve if it would avoid a woman's rebellion. Under the stress of the Revolution children, apprentices, schools, colleges, Indians, and negroes had all become insolent and turbulent, he told her. What was to become of the country if women, "the most numerous and powerful tribe in the world," grew discontented? Now this world-old restlessness of the women has a sound and a tragic cause. Nature lays a compelling hand on her. Unless she obeys freely and fully she must pay in unrest and vagaries.

For the normal woman the fulfillment of life is the making of the thing we best describe as a home which means a mate, children, friends, with all the radiating obligations, joys, burdens, these relations imply. This is nature's plan for her; but the home has got to be founded inside the imperfect thing we call society. And these two, nature and society, are continually getting into each other's way, wrecking each other's plans, frustrating each other's schemes. The woman almost never is able to adjust her life so as fully to satisfy both. She is between two fires. Euripides understood this when he put into Medea's mouth a cry as modern as any that Ibsen has conceived:

Of all things upon earth that grow,
A herb most bruised is woman. We must pay
Our store of gold, hoarded for that one day,
To buy us some man's love; and lo, they bring
A master of our flesh! There comes the sting
Of the whole shame. And then the jeopardy,
For good or ill, what shall that master be;
'Tis magic she must have or prophecy
Home never taught her that how best to guide
Toward peace this thing that sleepeth at her side.
And she who, laboring long, shall find some way
Whereby her lord may bear with her, nor fray
His yoke too fiercely, blessed is the breath
That woman draws!

Medea's difficulty was that which is oftenest in the way of a woman carrying her business in life to a satisfactory completion false mating. It is not a difficulty peculiar to woman. Man knows it as often. It is the heaviest curse society brings on human beings the most fertile cause of apathy, agony, and failure. If the woman's cry is more poignant under it than the man's, it is because the machine which holds them both allows him a wider sweep, more interests outside of their immediate alliance. "A man, when he is vexed at home," complains Medea, "can go out and find relief among his friends or acquaintances, but we women have none to look at but him." And when it is impossible longer to "look" at him, what shall she do! Tell her woe to the world, seek a soporific, repudiate the scheme of things, or from the vantage point of her failure turn to the untried relations of her life, call upon her unused powers? From the beginning of time she has tried each and all of these methods of meeting her purely human woe. At times the women of whole peoples have sunk into apathy, their business reduced to its dullest, grossest forms. Again, whole groups have taken themselves out of the partnership which both Nature and Society have ordered. The Amazons refused to recognize man as an equal and mated simply that they might rear more women like themselves.

Here the tables were turned and the boy baby turned out not to the wolves, but to man! The convent has always been a favorite way of escape. It has never been a majority of women who for a great length of time have shirked this problem by any one of these methods. By individuals and by groups woman has always been seeking to develop the business of life to such proportions, to so diversify, refine, and broaden it that no half failure or utter failure of its fundamental relations would swamp her, leave her comfortless, or prevent her working out that family which she knew to be her part in the scheme of things. It is from her conscious attempt to make the best of things when they are proved bad, that there has come the uneasiness which trails along her path from Eve to Mrs. Pankhurst. When great changes have come in the social system, her quest has responded to them, taken its color and direction from them. The peculiar forms of uneasiness in the American woman of to-day come naturally enough from the Revolution of 1776. That movement upset theoretically everything which had been expected of her before. Theoretically, it broke down the division fences which had kept her in sets and groups. She was no longer to be a woman of class; she was a woman of the people. This was striking at the very underpinning of femininity, as the world knew it. Theoretically, too, her ears were no longer to be closed to all ideas save those of her church or party, a new thing, freedom of speech, was abroad, her lips were opened with man's. Moreover, her business of family building was modified, as well as her attitude towards life. The necessity of all women educating themselves that they might be able to educate their children was an obligation on the face of the new undertaking. Another revolutionary duty put upon her was paying her way. There can be no real democracy where there is parasitism. She must achieve conscious independence whether in or out of the family. Unquestionably there came with the Revolution a vision of a new woman a woman from whom all of the willfulness and frivolity and helplessness of the "Lady" of the old regime should be stripped, while all her qualities of gentleness and charm should be preserved. The old-world lady was to be merged into a woman strong, capable, severely beautiful, a creature who had all of the virtues and none of the follies of femininity. It was strong yeast they put into the pot in '76. A fresh leaven in a people can never be distributed evenly. Moreover, the mass to which it is applied is never homogeneous. There are spots so hard no yeast can move them; there are others so light the yeast burns them out. Taken as a whole, the change is labored and painful. So our new notions worked on women. There were groups which resented and refused them, became reactionary at the stating of them. There were those which grew grave and troubled under them, shrinking from the portentous upheaval they felt in their touch, yet sensing that they must be accepted. There were still others where the notion frothed and foamed, turning up unexpected ideas, revealing depths of dissatisfaction, of desire, of unsuspected powers in woman that startled

the staid old world. It was in these quarters that there was produced the uneasy woman typical of the day. Her ferment went to the bottom of things this time. Not since the age of the Amazon had a body of women broken more utterly with things as they are. And like the Amazon, the revolt was against man and his pretensions. It was no unorganized revolt. It was deliberate. It presented her case in a carefully prepared List of Grievances, and an eloquent Declaration of Sentiments[1] both adopted in a strictly parliamentary way, and made the basis of an organized revolt, which has gone on systematically ever since. The essence of her complaint, as embodied in the above expression, is that man is a conscious tyrant holding woman an unwilling captive cutting her off from the things in life which really matter: education, freedom of speech, the ballot; that she can never be his equal until she does the same things her tyrant does, studies the book he studies, practices the trades and professions he practices, works with him in government. The inference from all this is that the Business of Being a Woman, as it has been conducted heretofore by society, is of less importance than the Business of Being a Man, and that the time has come to enter his world and prove her equality. There are certain assumptions in her program which will bear examination. Is man the calculating tyrant the modern uneasy woman charges? Are her fetters due only to his unfair domination? Or is she suffering from the generally bungling way things go in the world? And is not man a victim as well as she caught in the same trap? Moreover, is woman never a tyrant? One of the first answers to her original revolt came from the most eminent woman of the day, Harriet Beecher Stowe, and it was called "Pink and White Tyranny!" "I have seen a collection of medieval English poems," says Chesterton, "in which the section headed 'Poems of Domestic Life' consisted entirely (literally entirely) of the complaints of husbands bullied by their wives." Again, will doing the same things a man does work as well in stifling her unrest as she fancies it has in man's case? If a woman's temperamental and intellectual operations were identical with a man's, there would be hope of success, but they are not. She is a different being. Whether she is better or worse, stronger or weaker, primary or secondary, is not the question. She is different. And she tries to ease a world-old human curse by imitating the occupations, points of views, and methods of a radically different being. Can she realize her quest in this way? Generally speaking, nothing is more wasteful in human operations than following a course which is not native and spontaneous, not according to the law of the being. If she demonstrates her points, successfully copies man's activities, can she impress her program on any great body of women? The mass of women believe in their task. Its importance is not capable of argument in their minds. Nor do they see themselves dwarfed by their business. They know instinctively that under no other circumstances can such ripeness and such wisdom be developed, that nowhere else is the full nature called upon, nowhere else are there such intricate,

delicate, and intimate forces in play, calling and testing them. To bear and to rear, to feel the dependence of man and child the necessity for themselves to know that upon them depend the health, the character, the happiness, the future of certain human beings to see themselves laying and preserving the foundations of so imposing a thing as a family to build so that this family shall become a strong stone in the state to feel themselves through this family perpetuating and perfecting church, society, republic, this is their destiny, this is worth while. They may not be able to state it, but all their instincts and experiences convince them of the supreme and eternal value of their place in the world. They dare not tamper with it. Their opposition to the militant program badly and even cruelly expressed at times has at bottom, as an opposition always has, the principle of preservation. It is not bigotry or vanity or a petty notion of their own spheres which has kept the majority of women from lending themselves to the radical wing of the woman's movement. It is fear to destroy a greater thing which they possess. The fear of change is not an irrational thing the fear of change is founded on the risk of losing what you have, on the certainty of losing much temporarily at least. It sees the cost, the ugly and long period of transition. Moreover, respect for your calling brings patience with its burden and its limitations. The change you desire you work for conservatively, if at all. The women who opposed the first movement for women's rights in this country might deplore the laws that gave a man the power to beat his wife but as a matter of fact few men did beat their wives, and popular opinion was a powerful weapon. They might deplore the laws of property but few of them were deeply touched by them. The husband, the child, the home, the social circle, the church, these things were infinitely more interesting and important to them than diplomas, rights to work, rights to property, rights to vote. All the sentiments in the revolting women's program seemed trivial, cold, profitless beside the realities of life as they dreamed them and struggled to realize them. It is this same intuitive loyalty to her Business of Being a Woman, her unwillingness to have it tampered with, that is to-day the great obstacle to our Uneasy Woman putting her program of relief into force. And it is the effort to move this mass which she derides as inert that leads to much of the overemphasis in her program and her methods. If she is to attract attention, she must be extreme. The campaigner is like the actor he must exaggerate to get his effect over the footlights. Moreover, there are natures like that of the actor who could not play Othello unless his whole body was blackened. Nor is the extravagance of the methods, which the militant lady follows to put over her program, so foreign to her nature as it may seem. The suffragette adapts to her needs a form of feminine coquetry as old as the world. To defy and denounce the male has always been one of woman's most successful provocative ways! However much certain of the assumptions in her program may seem to be against its success, there is much for it. It gives her a scapegoat an

outside, personal, attackable cause for the limitations and defeats she suffers. And there is no greater consolation than fixing blame. It is half a cure in itself to know or to think you know the cause of your difficulties. Moreover, it gives her a scapegoat against whom it is easy to make up a case. She knows him too well, much better than he knows her, much better than she knows herself; at least her knowledge of him is better formulated. And she has this advantage: custom makes it cowardly for a man to attempt to demonstrate that woman is a tyrant it laughs and applauds woman's attempt to fix the charge on man. It gives her a definite program of relief. To attack life as man does: to secure the same kind of training, enter a trade or profession where she can support herself, mingle with the crowd as he does, get into politics that she assumes to be the practical way of curing the inferiority of position and of powers which she is willing to admit, even willing to demonstrate. That a man's life may not be altogether satisfactory, she declines to believe. The uneasy woman has always taken it for granted that man is happier than woman. It is an assumption which is at least discussible. Her program, too, has the immense advantage of including all that the new order of things in this country, instituted by the Revolution, made imperative for women the schooling, the liberty of action, the independent pocket book. Because she has formulated these notions so definitely and has hammered on them so hard, the militant woman frequently claims that they originated with her, that she is the cause of the great development in educational opportunities, in freedom to work and to circulate, in the increasing willingness to face the facts of life and speak the truth. This claim she should drop. She is rather the logical result of these notions, their extreme expression. She has, however, had an enormous influence in keeping them alive in the great slow-moving mass of women, where the fate of new ideas rests and where they are always tried out with extreme caution. Without her the vision of enlarging and liberalizing their own particular business to meet the needs of the New Democracy which so exalted the women of the Revolution, would not to-day be as nearly realized as it is. To speak slightly of her part in the women's movement is uncomprehending. She was then, and always has been, a tragic figure, this woman in the front of the woman's movement driven by a great unrest, sacrificing old ideals to attain new, losing herself in a frantic and frequently blind struggle, often putting back her cause by the sad illustration she was of the price that must be paid to attain a result. Certainly no woman who to-day takes it as a matter of course that she should study what she chooses, go and come as she will, support herself unquestioned by trade, profession, or art, work in public or private, handle her own property, share her children on equal terms with her husband, receive a respectful attention on platform or before legislature, live freely in the world, should think with anything but reverence particularly of the early disturbers of convention and peace, for they were an essential element in the achievement. The

great strength of the radical program is now, as it has always been, the powerful appeal it makes to the serious young woman. Man and marriage are a trap that is the essence the young woman draws from the campaign for woman's rights. All the vague terror which at times runs through a girl's dream of marriage, the sudden vision of probable agonies, of possible failure and death, become under the teachings of the militant woman so many realities. She sees herself a "slave," as the jargon has it, putting all her eggs into one basket with the certainty that some, perhaps all, will be broken. The new gospel offers an escape from all that. She will be a "free" individual, not one "tied" to a man. The "drudgery" of the household she will exchange for what she conceives to be the broad and inspiring work which men are doing. For the narrow life of the family she will escape to the excitement and triumph of a "career." The Business of Being a Woman becomes something to be apologized for. All over the land there are women with children clamoring about them, apologizing for never having done anything! Women whose days are spent in trade and professions complacently congratulate themselves that they at least have lived. There were girls in the early days of the movement, as there no doubt are to-day, who prayed on their knees that they might escape the frightful isolation of marriage, might be free to "live" and to "work," to "know" and to "do." What it was really all about they never knew until it was too late. That is, they examined neither the accusations nor the premises. They accepted them. Strong young natures are quick to accept charges of injustice. To them it is unnatural that life should be hampered, that it should be anything but radiant. Curing injustice, too, seems particularly easy to the young. It is simply a matter of finding a remedy and putting it into force! The young American woman of militant cast finds it is easy to believe that the Business of Being a Woman is slavery. She has her mother's pains and sacrifices and tears before her, and she resents them. She meets the theory on every hand that the distress she loathes is of man's doing, that it is for her to revolt, to enter his business, and so doing escape his tyranny, find a worth-while life for herself, and at the same time help "liberate" her sex. And so for sixty years she has been working on this thesis. That she has not demonstrated it sufficiently to satisfy even herself is shown by the fact that she is still the most conspicuous of Uneasy Women. But that she has produced a type and an influential one is certain. Indeed, she may be said to have demonstrated sufficiently for practical purposes what there is for her in imitating the activities of man.

FOOTNOTES: [1] DECLARATION OF SENTIMENTS When, in the course of human events, it becomes necessary for one portion of the family of man to assume among the people of the earth a position different from that which they have hitherto occupied, but one to which the laws of nature and of nature's God entitles them, a decent respect to the opinions of mankind requires that they should

declare the causes that impel them to such a course. We hold these truths to be self-evident: that all men and women are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted, deriving their just power from the consent of the governed. Whenever any form of government becomes destructive of these ends, it is the right of those who suffer from it to refuse allegiance to it, and to insist upon the institution of a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they were accustomed. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their duty to throw off such government, and to provide new guards for their future security. Such has been the patient sufferance of the women under this government, and such is now the necessity which constrains them to demand the equal station to which they are entitled. The history of mankind is a history of repeated injuries and usurpations on the part of man towards woman, having in direct object the establishment of an absolute tyranny over her. To prove this, let facts be submitted to a candid world. He has never permitted her to exercise her inalienable right to the elective franchise. He has compelled her to submit to laws, in the formation of which she has no voice. He has withheld from her rights which are given to the most ignorant and degraded men both natives and foreigners. Having deprived her of this first right of a citizen, the elective franchise, thereby leaving her without representation in the halls of legislation, he has oppressed her on all sides. He has made her, if married, in the eyes of the law, civilly dead. He has taken from her all right in property, even to the wages she earns. He has made her, morally, an irresponsible being, as she can commit many crimes with impunity, provided they be done in the presence of her husband. In the covenant of marriage, she is compelled to promise obedience to her husband, he becoming, to all intents and purposes, her master the law giving him power to deprive her of her liberty, and to administer chastisement. He has so framed the laws of divorce, as to what shall be the proper causes, and in case of separation, to whom the guardianship of the children shall be given, as to be wholly regardless of the happiness of women the law, in all cases, going upon a false supposition of the supremacy of man, and giving all power into his hands. After depriving her of all rights as a married woman, if single, and the owner of property, he has taxed her to support a government which recognizes her only when her property can be made profitable to it. He has monopolized

nearly all the profitable employments, and from those she is permitted to follow, she receives but a scanty remuneration. He closes against her all the avenues to wealth and distinction which he considers most honorable to himself. As a teacher of theology, medicine, or law, she is not known. He has denied her the facilities for obtaining a thorough education, all colleges being closed against her. He allows her in Church, as well as State, but a subordinate position, claiming Apostolic authority for her exclusion from the ministry, and, with some exception, from any public participation in the affairs of the Church. He has created a false sentiment by giving to the world a different code of morals for men and women, by which moral delinquencies which exclude women from society are not only tolerated, but deemed of little account in man. He has usurped the prerogative of Jehovah himself, claiming it as his right to assign for her a sphere of action, when that belongs to her conscience and to her God. He has endeavored, in every way that he could, to destroy her confidence in her own powers, to lessen her self-respect, and to make her willing to lead a dependent and abject life.

5.20 Martin Luther King *Letter from Birmingham Jail*

AUTHOR'S NOTE: This response to a published statement by eight fellow clergymen from Alabama (Bishop C. C. J. Carpenter, Bishop Joseph A. Durick, Rabbi Hilton L. Grafman, Bishop Paul Hardin, Bishop Holan B. Harmon, the Reverend George M. Murray, the Reverend Edward V. Ramage and the Reverend Earl Stallings) was composed under somewhat constricting circumstance. Begun on the margins of the newspaper in which the statement appeared while I was in jail, the letter was continued on scraps of writing paper supplied by a friendly Negro trusty, and concluded on a pad my attorneys were eventually permitted to leave me. Although the text remains in substance unaltered, I have indulged in the author's prerogative of polishing it for publication.

April 16, 1963

MY DEAR FELLOW CLERGYMEN:

While confined here in the Birmingham city jail, I came across your recent statement calling my present activities "unwise and untimely." Seldom do I pause to answer criticism of my work and ideas. If I sought to answer all the criticisms that cross my desk, my secretaries would have little time for anything other than such correspondence in the course of the day, and I would have no time for constructive work. But since I feel that you are men of genuine good will and that your criticisms are sincerely set forth, I want to try to answer your statements in what I hope will be patient and reasonable terms.

I think I should indicate why I am here in Birmingham, since you have been influenced by the view which argues against "outsiders coming in." I have the honor of serving as president of the Southern Christian Leadership Conference,

an organization operating in every southern state, with headquarters in Atlanta, Georgia. We have some eighty-five affiliated organizations across the South, and one of them is the Alabama Christian Movement for Human Rights. Frequently we share staff, educational and financial resources with our affiliates. Several months ago the affiliate here in Birmingham asked us to be on call to engage in a nonviolent direct-action program if such were deemed necessary. We readily consented, and when the hour came we lived up to our promise. So I, along with several members of my staff, am here because I was invited here I am here because I have organizational ties here.

But more basically, I am in Birmingham because injustice is here. Just as the prophets of the eighth century B.C. left their villages and carried their "thus saith the Lord" far beyond the boundaries of their home towns, and just as the Apostle Paul left his village of Tarsus and carried the gospel of Jesus Christ to the far corners of the Greco-Roman world, so am I. compelled to carry the gospel of freedom beyond my own home town. Like Paul, I must constantly respond to the Macedonian call for aid.

Moreover, I am cognizant of the interrelatedness of all communities and states. I cannot sit idly by in Atlanta and not be concerned about what happens in Birmingham. Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly. Never again can we afford to live with the narrow, provincial "outside agitator" idea. Anyone who lives inside the United States can never be considered an outsider anywhere within its bounds.

You deplore the demonstrations taking place in Birmingham. But your statement, I am sorry to say, fails to express a similar concern for the conditions that brought about the demonstrations. I am sure that none of you would want to rest content with the superficial kind of social analysis that deals merely with effects and does not grapple with underlying causes. It is unfortunate that demonstrations are taking place in Birmingham, but it is even more unfortunate that the city's white power structure left the Negro community with no alternative.

In any nonviolent campaign there are four basic steps: collection of the facts to determine whether injustices exist; negotiation; self-purification; and direct action. We have gone through all these steps in Birmingham. There can be no gainsaying the fact that racial injustice engulfs this community. Birmingham is probably the most thoroughly segregated city in the United States. Its ugly record of brutality is widely known. Negroes have experienced grossly unjust treatment in the courts. There have been more unsolved bombings of Negro homes and churches in Birmingham than in any other city in the nation. These are the hard, brutal facts of the case. On the basis of these conditions, Negro leaders sought to negotiate with the city fathers. But the latter consistently refused to engage in

good-faith negotiation.

Then, last September, came the opportunity to talk with leaders of Birmingham's economic community. In the course of the negotiations, certain promises were made by the merchants — for example, to remove the stores humiliating racial signs. On the basis of these promises, the Reverend Fred Shuttlesworth and the leaders of the Alabama Christian Movement for Human Rights agreed to a moratorium on all demonstrations. As the weeks and months went by, we realized that we were the victims of a broken promise. A few signs, briefly removed, returned; the others remained.

As in so many past experiences, our hopes had been blasted, and the shadow of deep disappointment settled upon us. We had no alternative except to prepare for direct action, whereby we would present our very bodies as a means of laying our case before the conscience of the local and the national community. Mindful of the difficulties involved, we decided to undertake a process of self-purification. We began a series of workshops on nonviolence, and we repeatedly asked ourselves: "Are you able to accept blows without retaliating?" "Are you able to endure the ordeal of jail?" We decided to schedule our direct-action program for the Easter season, realizing that except for Christmas, this is the main shopping period of the year. Knowing that a strong economic withdrawal program would be the by-product of direct action, we felt that this would be the best time to bring pressure to bear on the merchants for the needed change.

Then it occurred to us that Birmingham's mayoralty election was coming up in March, and we speedily decided to postpone action until after election day. When we discovered that the Commissioner of Public Safety, Eugene "Bull" Connor, had piled up enough votes to be in the run-off we decided again to postpone action until the day after the run-off so that the demonstrations could not be used to cloud the issues. Like many others, we waited to see Mr. Connor defeated, and to this end we endured postponement after postponement. Having aided in this community need, we felt that our direct-action program could be delayed no longer.

You may well ask: "Why direct action? Why sit-ins, marches and so forth? Isn't negotiation a better path?" You are quite right in calling for negotiation. Indeed, this is the very purpose of direct action. Nonviolent direct action seeks to create such a crisis and foster such a tension that a community which has constantly refused to negotiate is forced to confront the issue. It seeks so to dramatize the issue that it can no longer be ignored. My citing the creation of tension as part of the work of the nonviolent-resister may sound rather shocking. But I must confess that I am not afraid of the word "tension." I have earnestly opposed violent tension, but there is a type of constructive, nonviolent tension which is necessary for growth. Just as Socrates felt that it was necessary to create

a tension in the mind so that individuals could rise from the bondage of myths and half-truths to the unfettered realm of creative analysis and objective appraisal, we must see the need for nonviolent gadflies to create the kind of tension in society that will help men rise from the dark depths of prejudice and racism to the majestic heights of understanding and brotherhood.

The purpose of our direct-action program is to create a situation so crisis-packed that it will inevitably open the door to negotiation. I therefore concur with you in your call for negotiation. Too long has our beloved Southland been bogged down in a tragic effort to live in monologue rather than dialogue.

One of the basic points in your statement is that the action that I and my associates have taken in Birmingham is untimely. Some have asked: "Why didn't you give the new city administration time to act?" The only answer that I can give to this query is that the new Birmingham administration must be prodded about as much as the outgoing one, before it will act. We are sadly mistaken if we feel that the election of Albert Boutwell as mayor will bring the millennium to Birmingham. While Mr. Boutwell is a much more gentle person than Mr. Connor, they are both segregationists, dedicated to maintenance of the status quo. I have hope that Mr. Boutwell will be reasonable enough to see the futility of massive resistance to desegregation. But he will not see this without pressure from devotees of civil rights. My friends, I must say to you that we have not made a single gain civil rights without determined legal and nonviolent pressure. Lamentably, it is an historical fact that privileged groups seldom give up their privileges voluntarily. Individuals may see the moral light and voluntarily give up their unjust posture; but, as Reinhold Niebuhr has reminded us, groups tend to be more immoral than individuals.

We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct-action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see, with one of our distinguished jurists, that "justice too long delayed is justice denied."

We have waited for more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed toward gaining political independence, but we still creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter. Perhaps it is easy for those who have never felt the stinging dark of segregation to say, "Wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick and even kill your black brothers and sisters; when you see the vast majority of your twenty million

Negro brothers smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking: "Daddy, why do white people treat colored people so mean?"; when you take a cross-county drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you no longer fighting a degenerating sense of "nobodiness" then you will understand why we find it difficult to wait. There comes a time when the cup of endurance runs over, and men are no longer willing to be plunged into the abyss of despair. I hope, sirs, you can understand our legitimate and unavoidable impatience.

You express a great deal of anxiety over our willingness to break laws. This is certainly a legitimate concern. Since we so diligently urge people to obey the Supreme Court's decision of 1954 outlawing segregation in the public schools, at first glance it may seem rather paradoxical for us consciously to break laws. One may well ask: "How can you advocate breaking some laws and obeying others?" The answer lies in the fact that there are two types of laws: just and unjust. It would be the Brat to advocate obeying just laws. One has not only a legal but a moral responsibility to obey just laws. Conversely, one has a moral responsibility to disobey unjust laws. I would agree with St. Augustine that "an unjust law is no law at all"

Now, what is the difference between the two? How does one determine whether a law is just or unjust? A just law is a man-made code that squares with the moral law or the law of God. An unjust law is a code that is out of harmony with the moral law. To put it in the terms of St. Thomas Aquinas: An unjust law is a human law that is not rooted in eternal law and natural law. Any law that uplifts human personality is just. Any law that degrades human personality is unjust. All segregation statutes are unjust because segregation distort the soul and damages the personality. It gives the segregator a false sense of superiority

and the segregated a false sense of inferiority. Segregation, to use the terminology of the Jewish philosopher Martin Buber, substitutes an "I-it" relationship for an "I-thou" relationship and ends up relegating persons to the status of things. Hence segregation is not only politically, economically and sociologically unsound, it is morally wrong and awful. Paul Tillich said that sin is separation. Is not segregation an existential expression of man's tragic separation, his awful estrangement, his terrible sinfulness? Thus it is that I can urge men to obey the 1954 decision of the Supreme Court, for it is morally right; and I can urge them to disobey segregation ordinances, for they are morally wrong.

Let us consider a more concrete example of just and unjust laws. An unjust law is a code that a numerical or power majority group compels a minority group to obey but does not make binding on itself. This is difference made legal. By the same token, a just law is a code that a majority compels a minority to follow and that it is willing to follow itself. This is sameness made legal.

Let me give another explanation. A law is unjust if it is inflicted on a minority that, as a result of being denied the right to vote, had no part in enacting or devising the law. Who can say that the legislature of Alabama which set up that state's segregation laws was democratically elected? Throughout Alabama all sorts of devious methods are used to prevent Negroes from becoming registered voters, and there are some counties in which, even though Negroes constitute a majority of the population, not a single Negro is registered. Can any law enacted under such circumstances be considered democratically structured?

Sometimes a law is just on its face and unjust in its application. For instance, I have been arrested on a charge of parading without a permit. Now, there is nothing wrong in having an ordinance which requires a permit for a parade. But such an ordinance becomes unjust when it is used to maintain segregation and to deny citizens the First Amendment privilege of peaceful assembly and protest.

I hope you are able to ace the distinction I am trying to point out. In no sense do I advocate evading or defying the law, as would the rabid segregationist. That would lead to anarchy. One who breaks an unjust law must do so openly, lovingly, and with a willingness to accept the penalty. I submit that an individual who breaks a law that conscience tells him is unjust and who willingly accepts the penalty of imprisonment in order to arouse the conscience of the community over its injustice, is in reality expressing the highest respect for law.

Of course, there is nothing new about this kind of civil disobedience. It was evidenced sublimely in the refusal of Shadrach, Meshach and Abednego to obey the laws of Nebuchadnezzar, on the ground that a higher moral law was at stake. It was practiced superbly by the early Christians, who were willing to face hungry lions and the excruciating pain of chopping blocks rather than submit to certain unjust laws of the Roman Empire. To a degree, academic freedom is a reality today

because Socrates practiced civil disobedience. In our own nation, the Boston Tea Party represented a massive act of civil disobedience.

We should never forget that everything Adolf Hitler did in Germany was "legal" and everything the Hungarian freedom fighters did in Hungary was "illegal." It was "illegal" to aid and comfort a Jew in Hitler's Germany. Even so, I am sure that, had I lived in Germany at the time, I would have aided and comforted my Jewish brothers. If today I lived in a Communist country where certain principles dear to the Christian faith are suppressed, I would openly advocate disobeying that country's antireligious laws.

I must make two honest confessions to you, my Christian and Jewish brothers. First, I must confess that over the past few years I have been gravely disappointed with the white moderate. I have almost reached the regrettable conclusion that the Negro's great stumbling block in his stride toward freedom is not the White Citizen's Council or the Ku Klux Klanner, but the white moderate, who is more devoted to "order" than to justice; who prefers a negative peace which is the absence of tension to a positive peace which is the presence of justice; who constantly says: "I agree with you in the goal you seek, but I cannot agree with your methods of direct action"; who paternalistically believes he can set the timetable for another man's freedom; who lives by a mythical concept of time and who constantly advises the Negro to wait for a "more convenient season." Shallow understanding from people of good will is more frustrating than absolute misunderstanding from people of ill will. Lukewarm acceptance is much more bewildering than outright rejection.

I had hoped that the white moderate would understand that law and order exist for the purpose of establishing justice and that when they fan in this purpose they become the dangerously structured dams that block the flow of social progress. I had hoped that the white moderate would understand that the present tension in the South is a necessary phase of the transition from an obnoxious negative peace, in which the Negro passively accepted his unjust plight, to a substantive and positive peace, in which all men will respect the dignity and worth of human personality. Actually, we who engage in nonviolent direct action are not the creators of tension. We merely bring to the surface the hidden tension that is already alive. We bring it out in the open, where it can be seen and dealt with. Like a boil that can never be cured so long as it is covered up but must be opened with an its ugliness to the natural medicines of air and light, injustice must be exposed, with all the tension its exposure creates, to the light of human conscience and the air of national opinion before it can be cured.

In your statement you assert that our actions, even though peaceful, must be condemned because they precipitate violence. But is this a logical assertion? Isn't this like condemning a robbed man because his possession of money precipitated

the evil act of robbery? Isn't this like condemning Socrates because his unswerving commitment to truth and his philosophical inquiries precipitated the act by the misguided populace in which they made him drink hemlock? Isn't this like condemning Jesus because his unique God-consciousness and never-ceasing devotion to God's will precipitated the evil act of crucifixion? We must come to see that, as the federal courts have consistently affirmed, it is wrong to urge an individual to cease his efforts to gain his basic constitutional rights because the quest may precipitate violence. Society must protect the robbed and punish the robber.

I had also hoped that the white moderate would reject the myth concerning time in relation to the struggle for freedom. I have just received a letter from a white brother in Texas. He writes: "An Christians know that the colored people will receive equal rights eventually, but it is possible that you are in too great a religious hurry. It has taken Christianity almost two thousand years to accomplish what it has. The teachings of Christ take time to come to earth." Such an attitude stems from a tragic misconception of time, from the strangely rational notion that there is something in the very flow of time that will inevitably cure all ills. Actually, time itself is neutral; it can be used either destructively or constructively. More and more I feel that the people of ill will have used time much more effectively than have the people of good will. We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people. Human progress never rolls in on wheels of inevitability; it comes through the tireless efforts of men willing to be co-workers with God, and without this 'hard work, time itself becomes an ally of the forces of social stagnation. We must use time creatively, in the knowledge that the time is always ripe to do right. Now is the time to make real the promise of democracy and transform our pending national elegy into a creative psalm of brotherhood. Now is the time to lift our national policy from the quicksand of racial injustice to the solid rock of human dignity.

You speak of our activity in Birmingham as extreme. At fist I was rather disappointed that fellow clergymen would see my nonviolent efforts as those of an extremist. I began thinking about the fact that stand in the middle of two opposing forces in the Negro community. One is a force of complacency, made up in part of Negroes who, as a result of long years of oppression, are so drained of self-respect and a sense of "somebodiness" that they have adjusted to segregation; and in part of a few middle class Negroes who, because of a degree of academic and economic security and because in some ways they profit by segregation, have become insensitive to the problems of the masses. The other force is one of bitterness and hatred, and it comes perilously close to advocating violence. It is expressed in the various black nationalist groups that are springing up across the nation, the largest and best-known being Elijah Muhammad's Muslim movement. Nourished

by the Negro's frustration over the continued existence of racial discrimination, this movement is made up of people who have lost faith in America, who have absolutely repudiated Christianity, and who have concluded that the white man is an incorrigible "devil."

I have tried to stand between these two forces, saying that we need emulate neither the "do-nothingism" of the complacent nor the hatred and despair of the black nationalist. For there is the more excellent way of love and nonviolent protest. I am grateful to God that, through the influence of the Negro church, the way of nonviolence became an integral part of our struggle.

If this philosophy had not emerged, by now many streets of the South would, I am convinced, be flowing with blood. And I am further convinced that if our white brothers dismiss as "rabble-rousers" and "outside agitators" those of us who employ nonviolent direct action, and if they refuse to support our nonviolent efforts, millions of Negroes will, out of frustration and despair, seek solace and security in black-nationalist ideologies a development that would inevitably lead to a frightening racial nightmare.

Oppressed people cannot remain oppressed forever. The yearning for freedom eventually manifests itself, and that is what has happened to the American Negro. Something within has reminded him of his birthright of freedom, and something without has reminded him that it can be gained. Consciously or unconsciously, he has been caught up by the Zeitgeist, and with his black brothers of Africa and his brown and yellow brothers of Asia, South America and the Caribbean, the United States Negro is moving with a sense of great urgency toward the promised land of racial justice. If one recognizes this vital urge that has engulfed the Negro community, one should readily understand why public demonstrations are taking place. The Negro has many pent-up resentments and latent frustrations, and he must release them. So let him march; let him make prayer pilgrimages to the city hall; let him go on freedom rides-and try to understand why he must do so. If his repressed emotions are not released in nonviolent ways, they will seek expression through violence; this is not a threat but a fact of history. So I have not said to my people: "Get rid of your discontent." Rather, I have tried to say that this normal and healthy discontent can be channeled into the creative outlet of nonviolent direct action. And now this approach is being termed extremist.

But though I was initially disappointed at being categorized as an extremist, as I continued to think about the matter I gradually gained a measure of satisfaction from the label. Was not Jesus an extremist for love: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Was not Amos an extremist for justice: "Let justice roll down like waters and righteousness like an ever-flowing stream." Was not Paul an extremist for the Christian gospel: "I bear in my body the marks

of the Lord Jesus." Was not Martin Luther an extremist: "Here I stand; I cannot do otherwise, so help me God." And John Bunyan: "I will stay in jail to the end of my days before I make a butchery of my conscience." And Abraham Lincoln: "This nation cannot survive half slave and half free." And Thomas Jefferson: "We hold these truths to be self-evident, that all men are created equal ...". So the question is not whether we will be extremists, but what kind of extremists we will be. We will be extremists for hate or for love? Will we be extremists for the preservation of injustice or for the extension of justice? In that dramatic scene on Calvary's hill three men were crucified. We must never forget that all three were crucified for the same crime—the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other, Jesus Christ, was an extremist for love, truth and goodness, and thereby rose above his environment. Perhaps the South, the nation and the world are in dire need of creative extremists.

I had hoped that the white moderate would see this need. Perhaps I was too optimistic; perhaps I expected too much. I suppose I should have realized that few members of the oppressor race can understand the deep groans and passionate yearnings of the oppressed race, and still fewer have the vision to see that injustice must be rooted out by strong, persistent and determined action. I am thankful, however, that some of our white brothers in the South have grasped the meaning of this social revolution and committed themselves to it. They are still too few in quantity, but they are big in quality. Some—such as Ralph McGill, Lillian Smith, Harry Golden, James McBride Dabbs, Ann Braden and Sarah Patton Boyle—have written about our struggle in eloquent and prophetic terms. Others have marched with us down nameless streets of the South. They have languished in filthy, roach-infested jails, suffering the abuse and brutality of policemen who view them as "dirty nigger lovers." Unlike so many of their moderate brothers and sisters, they have recognized the urgency of the moment and sensed the need for powerful "action" antidotes to combat the disease of segregation.

Let me take note of my other major disappointment. I have been so greatly disappointed with the white church and its leadership. Of course, there are some notable exceptions. I am not unmindful of the fact that each of you has taken some significant stands on this issue. I commend you, Reverend Stallings, for your Christian stand on this past Sunday, in welcoming Negroes to your worship service on a non-segregated basis. I commend the Catholic leaders of this state for integrating Spring Hill College several years ago.

But despite these notable exceptions, I must honestly reiterate that I have been disappointed with the church. I do not say this as one of those negative critics who can always find something wrong with the church. I say this as a minister of the gospel, who loves the church; who was nurtured in its bosom; who has been sustained by its spiritual blessings and who will remain true to it as long as the

cord of Rio shall lengthen.

When I was suddenly catapulted into the leadership of the bus protest in Montgomery, Alabama, a few years ago, I felt we would be supported by the white church felt that the white ministers, priests and rabbis of the South would be among our strongest allies. Instead, some have been outright opponents, refusing to understand the freedom movement and misrepresenting its leader era; an too many others have been more cautious than courageous and have remained silent behind the anesthetizing security of stained-glass windows.

In spite of my shattered dreams, I came to Birmingham with the hope that the white religious leadership of this community would see the justice of our cause and, with deep moral concern, would serve as the channel through which our just grievances could reach the power structure. I had hoped that each of you would understand. But again I have been disappointed.

I have heard numerous southern religious leaders admonish their worshipers to comply with a desegregation decision because it is the law, but I have longed to hear white ministers declare: "Follow this decree because integration is morally right and because the Negro is your brother." In the midst of blatant injustices inflicted upon the Negro, I have watched white churchmen stand on the sideline and mouth pious irrelevancies and sanctimonious trivialities. In the midst of a mighty struggle to rid our nation of racial and economic injustice, I have heard many ministers say: "Those are social issues, with which the gospel has no real concern." And I have watched many churches commit themselves to a completely other worldly religion which makes a strange, on Biblical distinction between body and soul, between the sacred and the secular.

I have traveled the length and breadth of Alabama, Mississippi and all the other southern states. On sweltering summer days and crisp autumn mornings I have looked at the South's beautiful churches with their lofty spires pointing heavenward. I have beheld the impressive outlines of her massive religious-education buildings. Over and over I have found myself asking: "What kind of people worship here? Who is their God? Where were their voices when the lips of Governor Barnett dripped with words of interposition and nullification? Where were they when Governor Walleye gave a clarion call for defiance and hatred? Where were their voices of support when bruised and weary Negro men and women decided to rise from the dark dungeons of complacency to the bright hills of creative protest?"

Yes, these questions are still in my mind. In deep disappointment I have wept over the laxity of the church. But be assured that my tears have been tears of love. There can be no deep disappointment where there is not deep love. Yes, I love the church. How could I do otherwise? I am in the rather unique position of being the son, the grandson and the great-grandson of preachers. Yes, I see the church as the body of Christ. But, oh! How we have blemished and scarred that

body through social neglect and through fear of being nonconformists.

There was a time when the church was very powerful in the time when the early Christians rejoiced at being deemed worthy to suffer for what they believed. In those days the church was not merely a thermometer that recorded the ideas and principles of popular opinion; it was a thermostat that transformed the mores of society. Whenever the early Christians entered a town, the people in power became disturbed and immediately sought to convict the Christians for being "disturbers of the peace" and "outside agitators." But the Christians pressed on, in the conviction that they were "a colony of heaven," called to obey God rather than man. Small in number, they were big in commitment. They were too God-intoxicated to be "astronomically intimidated." By their effort and example they brought an end to such ancient evils as infanticide and gladiatorial contests.

Things are different now. So often the contemporary church is a weak, ineffectual voice with an uncertain sound. So often it is an archdefender of the status quo. Far from being disturbed by the presence of the church, the power structure of the average community is consoled by the church's silent and often even vocal sanction of things as they are.

But the judgment of God is upon the church as never before. If today's church does not recapture the sacrificial spirit of the early church, it will lose its authenticity, forfeit the loyalty of millions, and be dismissed as an irrelevant social club with no meaning for the twentieth century. Every day I meet young people whose disappointment with the church has turned into outright disgust.

Perhaps I have once again been too optimistic. Is organized religion too inextricably bound to the status quo to save our nation and the world? Perhaps I must turn my faith to the inner spiritual church, the church within the church, as the true ekklesia and the hope of the world. But again I am thankful to God that some noble souls from the ranks of organized religion have broken loose from the paralyzing chains of conformity and joined us as active partners in the struggle for freedom. They have left their secure congregations and walked the streets of Albany, Georgia, with us. They have gone down the highways of the South on tortuous rides for freedom. Yes, they have gone to jail with us. Some have been dismissed from their churches, have lost the support of their bishops and fellow ministers. But they have acted in the faith that right defeated is stronger than evil triumphant. Their witness has been the spiritual salt that has preserved the true meaning of the gospel in these troubled times. They have carved a tunnel of hope through the dark mountain of disappointment.

I hope the church as a whole will meet the challenge of this decisive hour. But even if the church does not come to the aid of justice, I have no despair about the future. I have no fear about the outcome of our struggle in Birmingham, even if our motives are at present misunderstood. We will reach the goal of freedom in

Birmingham, and all over the nation, because the goal of America is freedom. Abused and scorned though we may be, our destiny is tied up with America's destiny. Before the pilgrims landed at Plymouth, we were here. Before the pen of Jefferson etched the majestic words of the Declaration of Independence across the pages of history, we were here. For more than two centuries our forebears labored in this country without wages; they made cotton king; they built the homes of their masters while suffering gross injustice and shameful humiliation—and yet out of a bottomless vitality they continued to thrive and develop. If the inexpressible cruelties of slavery could not stop us, the opposition we now face will surely fail. We will win our freedom because the sacred heritage of our nation and the eternal will of God are embodied in our echoing demands.

Before closing I feel impelled to mention one other point in your statement that has troubled me profoundly. You warmly commended the Birmingham police force for keeping "order" and "preventing violence." I doubt that you would have so warmly commended the police force if you had seen its dogs sinking their teeth into unarmed, nonviolent Negroes. I doubt that you would so quickly commend the policemen if you were to observe their ugly and inhumane treatment of Negroes here in the city jail; if you were to watch them push and curse old Negro women and young Negro girls; if you were to see them slap and kick old Negro men and young boys; if you were to observe them, as they did on two occasions, refuse to give us food because we wanted to sing our grace together. I cannot join you in your praise of the Birmingham police department.

It is true that the police have exercised a degree of discipline in handling the demonstrators. In this sense they have conducted themselves rather "nonviolently" in public. But for what purpose? To preserve the evil system of segregation. Over the past few years I have consistently preached that nonviolence demands that the means we use must be as pure as the ends we seek. I have tried to make clear that it is wrong to use immoral means to attain moral ends. But now I must affirm that it is just as wrong, or perhaps even more so, to use moral means to preserve immoral ends. Perhaps Mr. Connor and his policemen have been rather nonviolent in public, as was Chief Pritchett in Albany, Georgia but they have used the moral means of nonviolence to maintain the immoral end of racial injustice. As T. S. Eliot has said: "The last temptation is the greatest treason: To do the right deed for the wrong reason."

I wish you had commended the Negro sit-inners and demonstrators of Birmingham for their sublime courage, their willingness to suffer and their amazing discipline in the midst of great provocation. One day the South will recognize its real heroes. They will be the James Merediths, with the noble sense of purpose that enables them to face jeering, and hostile mobs, and with the agonizing loneliness that characterizes the life of the pioneer. They will be old, oppressed, battered

Negro women, symbolized in a seventy-two-year-old woman in Montgomery, Alabama, who rose up with a sense of dignity and with her people decided not to ride segregated buses, and who responded with ungrammatical profundity to one who inquired about her weariness: "My fleets is tired, but my soul is at rest." They will be the young high school and college students, the young ministers of the gospel and a host of their elders, courageously and nonviolently sitting in at lunch counters and willingly going to jail for conscience' sake. One day the South will know that when these disinherited children of God sat down at lunch counters, they were in reality standing up for what is best in the American dream and for the most sacred values in our Judaeo-Christian heritage, thereby bringing our nation back to those great wells of democracy which were dug deep by the founding fathers in their formulation of the Constitution and the Declaration of Independence.

Never before have I written so long a letter. I'm afraid it is much too long to take your precious time. I can assure you that it would have been much shorter if I had been writing from a comfortable desk, but what else can one do when he k alone in a narrow jail cell, other than write long letters, think long thoughts and pray long prayers?

If I have said anything in this letter that overstates the truth and indicates an unreasonable impatience, I beg you to forgive me. If I have said anything that understates the truth and indicates my having a patience that allows me to settle for anything less than brotherhood, I beg God to forgive me.

I hope this letter finds you strong in the faith. I also hope that circumstances will soon make it possible for me to meet each of you, not as an integrationist or a civil rights leader but as a fellow clergyman and a Christian brother. Let us all hope that the dark clouds of racial prejudice will soon pass away and the deep fog of misunderstanding will be lifted from our fear-drenched communities, and in some not too distant tomorrow the radiant stars of love and brotherhood will shine over our great nation with all their scintillating beauty.

Yours for the cause of Peace and Brotherhood,
MARTIN LUTHER KING, JR.

6 School of Technology and Design

6.1 Kamo-no Chomei *The Ten Foot Square Hut*

I inherited the estate of my great-grandmother on the fathers side, and there I lived for a while. But then I left home and came down in the world and as there were very many reasons why I wished to live unnoticed, I could not remain where I was, so I built a cottage just suited to my wants. It was only a tenth of the size of my former home and contained only a living-room for myself, for I could not

build a proper house. It had rough plastered walls and no gate, and the pillars were of bamboo, so it was really nothing more than a cart-shed. And as it was not far from the River-bed there was some peril from floods as well as anxiety about thieves.

So I went on living in this unsympathetic world amid many difficulties for thirty years, and the various rebuffs that I met left me with a poor opinion of this fleeting life. So when I arrived at the age of fifty I abandoned the world and retired, and since I had no wife or child it was by no means difficult to leave it, neither had I any rank or revenue to be a tie to hold me. And so it is that I have come to spend I know not how many useless years hidden in the mists of Mount Ohara. I am now sixty years old, and this hut in which I shall spend the last remaining years of my dew-like existence is like the shelter that some hunter might build for a night's lodging in the hills, or like the cocoon some old silkworm might spin. If I compare it to the cottage of my middle years it is not a hundredth of the size. Thus as old age draws on my hut has grown smaller and smaller. It is a cottage of quite a peculiar kind, for it is only ten feet square and less than seven feet high, and as I did not decide to fix it in any definite place I did not choose the site by divination as usual. The walls are of rough plastered earth and the roof is of thatch. All the joints are hinged with metal so that if the situation no longer pleases me I can easily take it down and transport it elsewhere. And this can be done with very little labour, for the whole will only fill two cart-loads, and beyond the small wage of the carters nothing else is needed.

Now hidden deep in the fastness of Mount Hino, I have put up eaves projecting on the south side to keep off the sun and a small bamboo veranda beneath them. On the west is the shelf for the offerings of water and flowers to Buddha, and in the middle, against the western wall is a picture of Amida Buddha so arranged that the setting sun shine from between his brows as though he were emitting his ray of light, while on the doors of his shrine are painted pictures of Fugen and Fudo [the Bodhisattvas Samanta Bhadra and Akshobya]. Over the sliding doors on the north side is a little shelf on which stand three or four black leather cases containing some volumes of Japanese poems and music and a book of selections from the Buddhist Sutras. Beside these stand a harp and a lute of the kind called folding harp and jointed lute. On the eastern side is a bundle of fern fronds and a mat of straw on which I sleep at night. In the eastern wall there is a window before which stands my writing-table. A fire-box beside my pillow in which I can make a fire of broken brushwood completes the furniture. To the north of my little hut I have made a tiny garden surrounded by a thin low brushwood fence so that I can grow various kinds of medicinal herbs. Such is the style of my unsubstantial cottage.

As to my surroundings, on the south there is a little basin that I have made

of piled-up rocks to receive water that runs down from a bamboo spout above it, and as the forest trees reach close up to the eaves it is easy enough to get fuel.

The place is called Toyama. It is almost hidden in a tangled growth of evergreens. But though the valley is much overgrown it is open toward the west, so that I can contemplate the scenery and meditate on the enlightenment that comes from the Paradise in that quarter. In the spring I behold the clusters of wistaria shining like the purple clouds on which Amida Buddha comes to welcome his elect. In the summer I hear the cuckoo and his note reminds me that he will soon guide me over the Hills of Death of which they call him the Warden. In autumn I hear everywhere the shrilling of the Evening Cicada and inquire of him if he is bewailing the vanity of this fleeting life, empty as his own dried up husk, while in winter the snow as it piles up and melts seems like an allegory of our evil Karma.

If I get tired of repeating the Invocation to Buddha or feel disinclined to read the Sutras, and go to sleep or sit idly, there is none to rebuke me, no companion to make me feel ashamed. I may not have made any special vow of silence, but as I am all alone I am little likely to offend with the tongue, and even without intending to keep the Buddhist Commandments, separated from society it is not easy to break them.

In the morning as I look out at the boats on the Uji River by Okanoya I may steal a phrase from the monk Mansei and compare this fleeting life to the white foam in their wake, and association may lead me to try a few verses myself in his style. Or in the evening, as I listen to the rustling of the maples in the wind the opening lines of the Lute Maiden by the great Chinese poet Po-chu-i naturally occur to my mind, and my hand strays to the instrument and I play perhaps a piece or two in the style of Minamoto Tsunenobu. And if I am in the mood for music I may play the piece called Autumn Wind to the accompaniment of the creaking of the pine-trees outside, or that entitled Flowing Waters in harmony with the purling of the stream. I have little skill in verse or music, but then I only play and compose for my own amusement, and not for the ears of other people.

At the foot of the hills there is a little cottage of brushwood where lives the keeper of these hills. And he has a boy who sometimes comes to bear me company, and when time is heavy on my hands we go for a walk. He is sixteen and I am sixty and though the difference in age is so great, we find plenty of amusement in each others society.

Sometimes we gather the Lalong grass or the rock-pear or help ourselves to wild potatoes or parsley, or we may go as far as the rice-fields at the foot of our hills and glean a few ears to make an offering to the deities. If the day is fine we may climb up some high peak and look out over the Capital in the distance and enjoy the views of Mt. Kobata, Fushimi, Toba or Hatsukashi. Fine scenery has no landlord, so there is nothing to hinder our pleasure.

When I feel in the mood for a longer walk we may go over the hills by Sumiyama past Kasatori and visit the temple of Kwannon of the Thousand Arms at Iwama. Or it may take our fancy to go and worship at the famous temple of Ishiyama by Lake Biwa. Or again, if we go by Awazu, we may stop to say a prayer for the soul of Semi Maru [famous lute-player, 10th Century] at his shrine on Ausaka Hill, and from thence may cross the River Tagami and visit the grave of Saru Maru Taiyu [poet of the same period].

Then on our way back, according to the season, there will be the cherry blossoms to pluck and the maple or the bracken or some sort of berries to gather. And of these some we can offer to the Buddha and some we can eat ourselves.

In the quiet evenings I look out of my window at the moon and think over the friends of other days, and the mournful cry of the monkey often makes me moisten my sleeve with tears. I might imagine the cloud of fire-flies to be the fishing-fires at Makinoshima, or the rain at dawn to be the patter of the leaves driven by the wind. When I hear the hollow cry of the pheasant that might be mistaken for a father or mother hallooing to their children, as Gyogi Bosatsus verse has it, or see the mountain deer approach me without any fear, then I understand how remote I am from the world. And I stir up the embers of my smoldering fire, the best friend an old man can find by him when he wakes. The mountains themselves are not at all awesome, though indeed the hooting of the owls is sometimes melancholy enough, but of the beauties of the ever-changing scenery of the hills one never becomes weary. And to one who thinks deeply and has a good store of knowledge such pleasure is indeed inexhaustible.

When I first came to live in this place I thought it would be but for a little space, but five years have already passed. This temporary hut of mine looks old and weatherbeaten and on the roof the rotting leaves lie deep, while the moss has grown thick on the plastered wall. By occasional tidings that reach me from the Capital, I learn that the number of distinguished people who have passed away is not small, and as to those of no consequence it must be very great indeed. And in the various fires I wonder how many houses have been burnt.

But in this little impermanent hut of mine all is calm and there is nothing to fear. It may be small, but there is room to sleep at night, and to sit down in the day-time, so that for one person there is no inconvenience. The hermit-crab chooses a small shell and that is because he well knows the needs of his own body. The fishing-eagle chooses a rough beach because he does not want mans competition. Just so am I. If one knows himself and knows what the world is he will merely wish for quiet and be pleased when he has nothing to grieve about, wanting nothing and caring for nobody.

It is the way of people when they build houses not to build them for themselves, but for their wives and family and relations, and to entertain their friends, or it

may be their patrons or teachers, or to accommodate their valuables or horses or oxen.

But I have built mine for my own needs and not for other people. And for the good reason that I have neither companion nor dependent, so that if I built it larger who would there be to occupy it? And as to friends they respect wealth and prefer those who are hospitable to them, but think little of those who are kindly and honest. The best friends one can have are flowers and moon, strings and pipe. And servants respect those who reward them, and value people for what they get. If you are merely kind and considerate and do not trouble them they will not appreciate it. So the best servant you can have is your own body, and if there is anything to be done, do it yourself. It may be a little troublesome perhaps, but it is much easier than depending on others and looking to them to do it.

If you have to go anywhere go on your own feet. It may be trying, but not so much so as the bother of horses and carriages. Every one with a body has two servants, his hands and feet, and they will serve his will exactly. And since the mind knows the fatigues of the body it works it when it is vigorous and allows it to rest when it is tired. The mind uses the body, but not to excess, and when the body is tired it is not vexed. And to go on foot and do ones own work is the best road to strength and health. For to cause trouble and worry to our fellows is to lay up evil Karma. And why should you use the labor of others?

Clothes and food are just the same. Garments woven from wistaria-vines, and bed-clothes of hemp, covering the body with what comes nearest to hand, and sustaining ones life with the berries and fruits that grow on the hills and plains, that is best. If you do not go into society you need not be ashamed of your appearance, and if your food is scanty it will have the better relish. I do not say these things from envy of rich people, but only from comparison of my early days with the life I live now.

Since I forsook the world and broke off all its ties, I have felt neither fear nor resentment. I commit my life to fate without special wish to live or desire to die. Like a drifting cloud I rely on none and have no attachments. My only luxury is a sound sleep and all I look forward to is the beauty of the changing seasons.

Now the Three Phenomenal Worlds, the World of Desire, the World of Form, and the World of No-form, are entirely of the mind. If the mind is not at rest, horses and oxen and the Seven Precious Things and Palaces and Pavilions are of no use. With this lonely cottage of mine, this hut of one room, I am quite content. If I go out to the Capital I may feel shame at looking like a mendicant priest, but when I come back home here I feel compassion for those who are still bound by the attraction of earthly things. If any doubt me let them consider the fish. They do not get tired of the water; but if you are not a fish you cannot understand their feelings. Birds too love the woods, but unless you are yourself a bird you cannot

know how they feel. It is just so with the life of a hermit: How can you understand unless you experience it?

Now the moon of my life has reached its last phase and my remaining years draw near to their close. When I soon approach the Three Ways of the Hereafter what shall I have to regret? The Law of Buddha teaches that we should shun all clinging to the world of phenomena, so that the affection I have for this thatched hut is in some sort of sin, and my attachment to this solitary life may be a hindrance to enlightenment. Thus I have been babbling, it may be, of useless pleasures, and spending my precious hours in vain.

In the still hours of the dawn I think of these things, and to myself I put these questions: Thus to forsake the world and dwell in the woods, has it been to discipline my mind and practise the Law of the Buddha or not? Have I put on the form of a recluse while yet my heart has remained impure? Is my dwelling but a poor imitation of that of the Saint Vimalakirti while my merit is not even equal to that of Suddhipanthaka the most stupid of the followers of Buddha? Is this poverty of mine but the retribution for the offences of a past existence, and do the desires of an impure heart still arise to hinder my enlightenment? And in my heart there is no answer. The most I can do is to murmur two or three times a perchance unavailing invocation to Buddha.

The last day of the third month of the second year of the era of Kenryaku. By me the Sramana Ren-in
In my hut on Toyama Hill

Sad am I at heart
When the moons bright silver orb
Sinks behind the hill.
But how blestt will be to see
Amidas perpetual light.

6.2 Galileo Galilei *Letter to the Grand Duchess of Tuscany, 1615*

To the Most Serene Grand Duchess Mother:

Some years ago, as Your Serene Highness well knows, I discovered in the heavens many things that had not been seen before our own age. The novelty of these things, as well as some consequences which followed from them in contradiction to the physical notions commonly held among academic philosophers, stirred up against me no small number of professors-as if I had placed these things in the sky with my own hands in order to upset nature and overturn the sciences. They

seemed to forget that the increase of known truths stimulates the investigation, establishment, and growth of the arts; not their diminution or destruction.

Showing a greater fondness for their own opinions than for truth they sought to deny and disprove the new things which, if they had cared to look for themselves, their own senses would have demonstrated to them. To this end they hurled various charges and published numerous writings filled with vain arguments, and they made the grave mistake of sprinkling these with passages taken from places in the Bible which they had failed to understand properly, and which were ill-suited to their purposes.

These men would perhaps not have fallen into such error had they but paid attention to a most useful doctrine of St. Augustine's, relative to our making positive statements about things which are obscure and hard to understand by means of reason alone. Speaking of a certain physical conclusion about the heavenly bodies, he wrote: "Now keeping always our respect for moderation in grave piety, we ought not to believe anything inadvisedly on a dubious point, lest in favor to our error we conceive a prejudice against something that truth hereafter may reveal to be not contrary in any way to the sacred books of either the Old or the New Testament."

Well, the passage of time has revealed to everyone the truths that I previously set forth; and, together with the truth of the facts, there has come to light the great difference in attitude between those who simply and dispassionately refused to admit the discoveries to be true, and those who combined with their incredulity some reckless passion of their own. Men who were well grounded in astronomical and physical science were persuaded as soon as they received my first message. There were others who denied them or remained in doubt only because of their novel and unexpected character, and because they had not yet had the opportunity to see for themselves. These men have by degrees come to be satisfied. But some, besides allegiance to their original error, possess I know not what fanciful interest in remaining hostile not so much toward the things in question as toward their discoverer. No longer being able to deny them, these men now take refuge in obstinate silence, but being more than ever exasperated by that which has pacified and quieted other men, they divert their thoughts to other fancies and seek new ways to damage me.

I should pay no more attention to them than to those who previously contradicted me-at whom I always laugh, being assured of the eventual outcome-were it not that in their new calumnies and persecutions I perceive that they do not stop at proving themselves more learned than I am (a claim which I scarcely contest), but go so far as to cast against me the imputations of crimes which must be, and are, more abhorrent to me than death itself. I cannot remain satisfied merely to know that the injustice of this is recognized by those who are acquainted with

these men and with me, as perhaps it is not known to others.

Persisting in their original resolve to destroy me and everything mine by any means they can think of, these men are aware of my views in astronomy and philosophy. They know that as to the arrangement of the parts of the universe, I hold the sun to be situated motionless in the center of the revolution of the celestial orbs while the earth revolves about the sun. They know also that I support this position not only by refuting the arguments of Ptolemy and Aristotle, but by producing many counter-arguments; in particular, some which relate to physical effects whose causes can perhaps be assigned in no other way. In addition there are astronomical arguments derived from many things in my new celestial discoveries that plainly confute the Ptolemaic system while admirably agreeing with and confirming the contrary hypothesis. Possibly because they are disturbed by the known truth of other propositions of mine which differ from those commonly held, and therefore mistrusting their defense so long as they confine themselves to the field of philosophy, these men have resolved to fabricate a shield for their fallacies out of the mantle of pretended religion and the authority of the Bible. These they apply with little judgement to the refutation of arguments that they do not understand and have not even listened to.

First they have endeavored to spread the opinion that such propositions in general are contrary to the Bible and are consequently damnable and heretical. They know that it is human nature to take up causes whereby a man may oppress his neighbor, no matter how unjustly, rather than those from which a man may receive some just encouragement. Hence they have had no trouble in finding men who would preach the damnability and heresy of the new doctrine from their very pulpits with unwonted confidence, thus doing impious and inconsiderate injury not only to that doctrine and its followers but to all mathematics and mathematicians in general. Next, becoming bolder, and hoping (though vainly) that this seed which first took root in their hypocritical minds would send out branches and ascend to heaven, they began scattering rumors among the people that before long this doctrine would be condemned by the supreme authority. They know, too, that official condemnation would not only suppress the two propositions which I have mentioned, but would render damnable all other astronomical and physical statements and observations that have any necessary relation or connection with these.

In order to facilitate their designs, they seek so far as possible (at least among the common people) to make this opinion seem new and to belong to me alone. They pretend not to know that its author, or rather its restorer and confirmer, was Nicholas Copernicus; and that he was not only a Catholic, but a priest and a canon. He was in fact so esteemed by the church that when the Lateran Council under Leo X took up the correction of the church calendar, Copernicus was called

to Rome from the most remote parts of Germany to undertake its reform. At that time the calendar was defective because the true measures of the year and the lunar month were not exactly known. The Bishop of Culm, then superintendent of this matter, assigned Copernicus to seek more light and greater certainty concerning the celestial motions by means of constant study and labor. With Herculean toil he set his admirable mind to this task, and he made such great progress in this science and brought our knowledge of the heavenly motions to such precision that he became celebrated as an astronomer. Since that time not only has the calendar been regulated by his teachings, but tables of all the motions of the planets have been calculated as well.

Having reduced his system into six books, he published these at the instance of the Cardinal of Capua and the Bishop of Culm. And since he had assumed his laborious enterprise by order of the supreme pontiff, he dedicated this book On the celestial revolutions to Pope Paul III. When printed, the book was accepted by the holy Church, and it has been read and studied by everyone without the faintest hint of any objection ever being conceived against its doctrines. Yet now that manifest experiences and necessary proofs have shown them to be well grounded, persons exist who would strip the author of his reward without so much as looking at his book, and add the shame of having him pronounced a heretic. All this they would do merely to satisfy their personal displeasure conceived without any cause against another man, who has no interest in Copernicus beyond approving his teachings.

Now as to the false aspersions which they so unjustly seek to cast upon me, I have thought it necessary to justify myself in the eyes of all men, whose judgment in matters of religion and of reputation I must hold in great esteem. I shall therefore discourse of the particulars which these men produce to make this opinion detested and to have it condemned not merely as false but as heretical. To this end they make a shield of their hypocritical zeal for religion. They go about invoking the Bible, which they would have minister to their deceitful purposes. Contrary to the sense of the Bible and the intention of the holy Fathers, if I am not mistaken, they would extend such authorities until even in purely physical matters - where faith is not involved - they would have us altogether abandon reason and the evidence of our senses in favor of some biblical passage, though under the surface meaning of its words this passage may contain a different sense.

I hope to show that I proceed with much greater piety than they do, when I argue not against condemning this book, but against condemning it in the way they suggest-that is, without understanding it, weighing it, or so much as reading it. For Copernicus never discusses matters of religion or faith, nor does he use argument that depend in any way upon the authority of sacred writings which he might have interpreted erroneously. He stands always upon physical conclusions

pertaining to the celestial motions, and deals with them by astronomical and geometrical demonstrations, founded primarily upon sense experiences and very exact observations. He did not ignore the Bible, but he knew very well that if his doctrine were proved, then it could not contradict the Scriptures when they were rightly understood and thus at the end of his letter of dedication, addressing the pope, he said:

”If there should chance to be any exegetes ignorant of mathematics who pretend to skill in that discipline, and dare to condemn and censure this hypothesis of mine upon the authority of some scriptural passage twisted to their purpose, I value them not, but disdain their unconsidered judgment. For it is known that Lactantius - a poor mathematician though in other respects a worthy author - writes very childishly about the shape of the earth when he scoffs at those who affirm it to be a globe. Hence it should not seem strange to the ingenious if people of that sort should in turn deride me. But mathematics is written for mathematicians, by whom, if I am not deceived, these labors of mine will be recognized as contributing something to their domain, as also to that of the Church over which Your Holiness now reigns.”

Such are the people who labor to persuade us that an author like Copernicus may be condemned without being read, and who produce various authorities from the Bible, from theologians, and from Church Councils to make us believe that this is not only lawful but commendable. Since I hold these to be of supreme authority I consider it rank temerity for anyone to contradict them-when employed according to the usage of the holy Church. Yet I do not believe it is wrong to speak out when there is reason to suspect that other men wish, for some personal motive, to produce and employ such authorities for purposes quite different from the sacred intention of the holy Church.

Therefore I declare (and my sincerity will make itself manifest) not only that I mean to submit myself freely and renounce any errors into which I may fall in this discourse through ignorance of matters pertaining to religion, but that I do not desire in these matters to engage in disputes with anyone, even on points that are disputable. My goal is this alone; that if, among errors that may abound in these considerations of a subject remote from my profession, there is anything that may be serviceable to the holy Church in making a decision concerning the Copernican system, it may be taken and utilized as seems best to the superiors. And if not, let my book be torn and burnt, as I neither intend nor pretend to gain from it any fruit that is not pious and Catholic. And though many of the things I shall reprove have been heard by my own ears, I shall freely grant to those who have spoken them that they never said them, if that is what they wish, and I shall confess myself to have been mistaken. Hence let whatever I reply be addressed not to them, but to whoever may have held such opinions.

The reason produced for condemning the opinion that the earth moves and the sun stands still in many places in the Bible one may read that the sun moves and the earth stands still. Since the Bible cannot err; it follows as a necessary consequence that anyone takes a erroneous and heretical position who maintains that the sun is inherently motionless and the earth movable.

With regard to this argument, I think in the first place that it is very pious to say and prudent to affirm that the holy Bible can never speak untruth-whenver its true meaning is understood. But I believe nobody will deny that it is often very abstruse, and may say things which are quite different from what its bare words signify. Hence in expounding the Bible if one were always to confine oneself to the unadorned grammatical meaning, one might; fall into error. Not only contradictions and propositions far from true might thus be made to appear in the Bible, but even grave heresies and follies. Thus it would be necessary to assign to God feet, hands and eyes, as well as corporeal and human affections, such as anger, repentance, hatred, and sometimes even the forgetting of things past and ignorance of those to come. These propositions uttered by the Holy Ghost were set down in that manner by the sacred scribes in order to accommodate them to the capacities, Of the common people, who are rude and unlearned. For the sake of those who deserve to be separated from the herd, it is necessary that wise expositors should produce the true senses of such passages, together with the special reasons for which they were set down in these words. This doctrine is so widespread and so definite with all theologians that it would be superfluous to adduce evidence for it.

Hence I think that I may reasonably conclude that whenever the Bible has occasion to speak of any physical conclusion (especially those which are very abstruse and hard to understand), the rule has been observed of avoiding confusion in the minds of the common people which would render them contumacious toward the higher mysteries. Now the Bible, merely to condescend to popular capacity, has not hesitated to obscure some very important pronouncements, attributing to God himself some qualities extremely remote from (and even contrary to) His essence. Who, then, would positively declare that this principle has been set aside, and the Bible has confined itself rigorously to the bare and restricted sense of its words, when speaking but casually of the earth, of water, of the sun, or of any other created thing? Especially in view of the fact that these things in no way concern the primary purpose of the sacred writings, which is the service of God and the salvation of souls - matters infinitely beyond the comprehension of the common people.

This being granted, I think that in discussions of physical problems we ought to begin not from the authority of scriptural passages but from senseexperiences and necessary demonstrations; for the holy Bible and the phenomena of nature

proceed alike from the divine Word the former as the dictate of the Holy Ghost and the latter as the observant executrix of God's commands. It is necessary for the Bible, in order to be accommodated to the understanding of every man, to speak many things which appear to differ from the absolute truth so far as the bare meaning of the words is concerned. But Nature, on the other hand, is inexorable and immutable; she never transgresses the laws imposed upon her, or cares a whit whether her abstruse reasons and methods of operation are understandable to men. For that reason it appears that nothing physical which senseexperience sets before our eyes, or which necessary demonstrations prove to us, ought to be called in question (much less condemned) upon the testimony of biblical passages which may have some different meaning beneath their words. For the Bible is not chained in every expression to conditions as strict as those which govern all physical effects; nor is God any less excellently revealed in Nature's actions than in the sacred statements of the Bible. Perhaps this is what Tertullian meant by these words:

"We conclude that God is known first through Nature, and then again, more particularly, by doctrine, by Nature in His works, and by doctrine in His revealed word."

From this I do not mean to infer that we need not have an extraordinary esteem for the passages of holy Scripture. On the contrary, having arrived at any certainties in physics, we ought to utilize these as the most appropriate aids in the true exposition of the Bible and in the investigation of those meanings which are necessarily contained therein, for these must be concordant with demonstrated truths. I should judge that the authority of the Bible was designed to persuade men of those articles and propositions which, surpassing all human reasoning could not be made credible by science, or by any other means than through the very mouth of the Holy Spirit.

Yet even in those propositions which are not matters of faith, this authority ought to be preferred over that of all human writings which are supported only by bare assertions or probable arguments, and not set forth in a demonstrative way. This I hold to be necessary and proper to the same extent that divine wisdom surpasses all human judgment and conjecture.

But I do not feel obliged to believe that the same God who has endowed us with senses, reason and intellect has intended us to forego their use and by some other means to give us knowledge which we can attain by them. He would not require us to deny sense and reason in physical matters which are set before our eyes and minds by direct experience or necessary demonstrations. This must be especially true in those sciences of which but the faintest trace (and that consisting of conclusions) is to be found in the Bible. Of astronomy; for instance, so little is found that none of the planets except Venus are so much as mentioned, and

this only once or twice under the name of "Lucifer." If the sacred scribes had had any intention of teaching people certain arrangements and motions of the heavenly bodies, or had they wished us to derive such knowledge from the Bible, then in my opinion they would not have spoken of these matters so sparingly in comparison with the infinite number of admirable conclusions which are demonstrated in that science. Far from pretending to teach us the constitution and motions of the heavens and other stars, with their shapes, magnitudes, and distances, the authors of the Bible intentionally forbore to speak of these things, though all were quite well known to them. Such is the opinion of the holiest and most learned Fathers, and in St. Augustine we find the following words : "It is likewise commonly asked what we may believe about the form and shape of the heavens according to the Scriptures, for many contend much about these matters. But with superior prudence our authors have forborne to speak of this, as in no way furthering the student with respect to a blessed life-and, more important still, as taking up much of that time which should be spent in holy exercises. What is it to me whether heaven, like a sphere surrounds the earth on all sides as a mass balanced in the center of the universe, or whether like a dish it merely covers and overcasts the earth? Belief in Scripture is urged rather for the reason we have often mentioned; that is, in order that no one, through ignorance of divine passages, finding anything in our Bibles or hearing anything cited from them of such a nature as may seem to oppose manifest conclusions, should be induced to suspect their truth when they teach, relate, and deliver more profitable matters. Hence let it be said briefly, touching the form of heaven, that our authors knew the truth but the Holy Spirit did not desire that men should learn things that are useful to no one for salvation."

The same disregard of these sacred authors toward beliefs about the phenomena of the celestial bodies is repeated to us by St. Augustine in his next chapter. On the question whether we are to believe that the heaven moves or stands still, he writes thus:

"Some of the brethren raise a question concerning the motion of heaven, whether it is fixed or moved. If it is moved, they say, how is it a firmament? If it stands still, how do these stars which are held fixed in it go round from east to west, the more northerly performing shorter circuits near the pole, so that the heaven (if there is another pole unknown to us) may seem to revolve upon some axis, or (if there is no other pole) may be thought to move as a discus? To these men I reply that it would require many subtle and profound reasonings to find out which of these things is actually so; but to undertake this and discuss it is consistent neither with my leisure nor with the duty of those whom I desire to instruct in essential matters more directly conducing to their salvation and to the benefit of the holy Church."

From these things it follows as a necessary consequence that, since the Holy

Ghost did not intend to teach us whether heaven moves or stands still, whether its shape is spherical or like a discus or extended in a plane, nor whether the earth is located at its center or off to one side, then so much the less was it intended to settle for us any other conclusion of the same kind. And the motion or rest of the earth and the sun is so closely linked with the things just named, that without a determination of the one, neither side can be taken in the other matters. Now if the Holy Spirit has purposely neglected to teach us propositions of this sort as irrelevant to the highest goal (that is, to our salvation), how can anyone affirm that it is obligatory to take sides on them, that one belief is required by faith, while the other side is erroneous? Can an opinion be heretical and yet have no concern with the salvation of souls? Can the Holy Ghost be asserted not to have intended teaching us something that does concern our salvation? I would say here something that was heard from an ecclesiastic of the most eminent degree: "That the intention of the Holy Ghost is to teach us how one goes to heaven. not how heaven goes."

But let us again consider the degree to which necessary demonstrations and sense experiences ought to be respected in physical conclusions, and the authority they have enjoyed at the hands of holy and learned theologians. From among a hundred attestations I have selected the following:

"We must also take heed, in handling the doctrine of Moses. that we altogether avoid saying positively and confidently anything which contradicts manifest experiences and the reasoning of philosophy or the other sciences. For since every truth is in agreement with all other truth, the truth of Holy Writ cannot be contrary to the solid reasons and experiences of human knowledge."

And in St. Augustine we read:

"If' anyone shall set the authority of Holy Writ against clear and manifest reason, he who does this knows not what he has undertaken; for he opposes to the truth not the meaning of the Bible, which is beyond his comprehension, but rather his own interpretation, not what is in the Bible, but what he has found in himself and imagines to be there."

This granted, and it being true that two truths cannot contradict one another, it is the function of expositors to seek out the true senses of scriptural texts. These will unquestionably accord with the physical conclusions which manifest sense and necessary demonstrations have previously made certain to us. Now the Bible, as has been remarked, admits in many places expositions that are remote from the signification of the words for reasons we have already given. Moreover, we are unable to affirm that all interpreters of the Bible speak by Divine inspiration for if that were so there would exist no differences among them about the sense of a given passage. Hence I should think it would be the part of prudence not to permit anyone to usurp scriptural texts and force them in some way to maintain

any physical conclusion to be true, when at some future time the senses and demonstrative or necessary reasons may show the contrary. Who indeed will set bounds to human ingenuity? Who will assert that everything in the universe capable of being perceived is already discovered and known? Let us rather confess quite truly that "Those truths which we know are very few in comparison with those which we do not know."

We have it from the very mouth of the Holy Ghost that God delivered up the world to disputations, so that man cannot find out the work that God hath done from the beginning even to the end. In my opinion no one, in contradiction to that dictum, should close the road to free philosophizing about mundane and physical things, as if everything had already been discovered and revealed with certainty. Nor should it be considered rash not to be satisfied with those opinions which have become common. No one should be scorned in physical disputes for not holding to the opinions which happen to please other people best, especially concerning problems which have been debated among the greatest philosophers for thousands of years. One of these is the stability of the sun mobility of the earth, a doctrine believed by Pythagoras and all his followers, by Heracleides of Pontus (who was one of them), by Philolaus, the teacher of Plato, and by Plato himself according to Aristotle. Plutarch writes in his Life of Numa that Plato, when he had grown old, said it was absurd to believe otherwise. The same doctrine was held by Aristarchus of Samos, as Archimedes tells us; by Seleucus the mathematician, by Nicetas the philosopher (on the testimony of Cicero), and by many others. Finally this opinion has been amplified and confirmed with many observations and demonstrations by Nicholas Copernicus. And Seneca, a most eminent philosopher, advises us in his book on comets that we should more diligently seek to ascertain whether it is in the sky or in the earth that the diurnal rotation resides.

Hence it would probably be wise and useful counsel if, beyond articles which concern salvation and the establishment of our Faith, against the stability of which there is no danger whatever that any valid and effective doctrine can ever arise, men would not aggregate further articles unnecessarily. And it would certainly be preposterous to introduce them at the request of persons, who, besides not being known to speak by inspiration of divine grace, are clearly seen to lack that understanding which is necessary in order to comprehend, let alone discuss, the demonstrations by which such conclusions are supported in the subtler sciences. If I may speak my opinion freely, I should say further that it would perhaps fit in better with the decorum and majesty of the sacred writings to take measures for preventing every shallow and vulgar writer from giving to his compositions (often grounded upon foolish fancies) an air of authority by inserting in them passages from the Bible, interpreted (or rather distorted) into senses as far from the right meaning of Scripture as those authors are near to absurdity who thus

ostentatiously adorn their writings. Of such abuses many examples might be produced, but for the present I shall confine myself to two which are germane to these astronomical matters. The first concerns those writings which were published against the existence of the Medicean planets recently discovered by me, in which many passages of holy Scripture were cited. Now that everyone has seen these planets, I should like to know what new interpretations those same antagonists employ in expounding the Scripture and excusing their own simplicity. My other example is that of a man who has lately published, in defiance of astronomers and philosophers, the opinion that the moon does not receive its light from the sun but is brilliant by its own nature. He supports this fancy (or rather thinks he does) by sundry texts of Scripture which he believes cannot be explained unless his theory is true; yet that the moon is inherently dark is surely as plain as daylight.

It is obvious that such authors, not having penetrated the true senses of Scripture, would impose upon others an obligation to subscribe to conclusions that are repugnant to manifest reason and sense, if they had any authority to do so. God forbid that this sort of abuse should gain countenance and authority, for then in a short time it would be necessary to proscribe all the contemplative sciences. People who are unable to understand perfectly both the Bible and the science far outnumber those who do understand them. The former, glancing superficially through the Bible, would arrogate to themselves the authority to decree upon every question of physics on the strength of some word which they have misunderstood, and which was employed by the sacred authors for some different purpose. And the smaller number of understanding men could not dam up the furious torrent of such people, who would gain the majority of followers simply because it is much more pleasant to gain a reputation for wisdom without effort or study than to consume oneself tirelessly in the most laborious disciplines. Let us therefore render thanks to Almighty God, who in His beneficence protects us from this danger by depriving such persons of all authority, reposing the power of consultation, decision, and decree on such important matters in the high wisdom and benevolence of most prudent Fathers, and in the supreme authority of those who cannot fail to order matters properly under the guidance of the Holy Ghost. Hence we need not concern ourselves with the shallowness of those men whom grave and holy authors rightly reproach, and of whom in particular St. Jerome said, in reference to the Bible:

”This is ventured upon, lacerated, and taught by the garrulous old woman, the doting old man, and the prattling sophist before they have learned it. Others, led on by pride, weigh heavy words and philosophize amongst women concerning holy Scripture. Others- oh shame!-learn from women what they teach to men, and (as if that were not enough) glibly expound to others that which they themselves do not understand. I forbear to speak of those of my own profession who, attaining

a knowledge of the holy Scriptures after mundane learning, tickle the ears of the people with affected and studied expressions, and declare that everything they say is to be taken as the law of God. Not bothering to learn what the prophets and the apostles have maintained, they wrest incongruous testimonies into their own senses-as if distorting passages and twisting the Bible to their individual and contradictory whims were the genuine way of teaching, and not a corrupt one.”

I do not wish to place in the number of such lay writers some theologians whom I consider men of profound learning and devout behavior, and who are therefore held by me in great esteem and veneration Yet I cannot deny that I feel some discomfort which I should like to have removed, when I hear them pretend to the power of constraining others by scriptural authority to follow in a physical dispute that opinion which they think best agrees with the Bible, and then believe themselves not bound to answer the opposing reasons and experiences. In explanation and support of this opinion they say that since theology is queen of all the sciences, she need not bend in any way to accommodate herself to the teachings of less worthy sciences which are subordinate to her; these others must rather be referred to her as their supreme empress, changing and altering their conclusions according to her statutes and decrees. They add further that if in the inferior sciences any conclusion should be taken as certain in virtue of demonstrations or experiences, while in the Bible another conclusion is found repugnant to this, then the professors of that science should themselves undertake to undo their proofs and discover the fallacies in their own experiences, without bothering the theologians and exegetes. For, they say, it does not become the dignity of theology to stoop to the investigation of fallacies in the subordinate sciences; it is sufficient for her merely to determine the truth of a given conclusion with absolute authority, secure in her inability to err.

Now the physical conclusions in which they say we ought to be satisfied by Scripture, without glossing or expounding it in senses different from the literal, are those concerning which the Bible always speaks in the same manner and which the holy Fathers all receive and expound in the same way. But with regard to these judgments I have had occasion to consider several things, and I shall set them forth in order that I may be corrected by those who understand more than I do in these matters-for to their decisions I submit at all times.

First I question whether there is not some equivocation in failing to specify the virtues which entitle sacred theology to the title of ”queen.” It might deserve that name by reason of including everything that is included from all the other sciences and establishing everything by better methods and with profounder learning. It is thus, for example, that the rules for measuring fields and keeping accounts are much more excellently contained in arithmetic and in the geometry of Euclid than in the practices of surveyors and accountants. Or theology might be queen

because of being occupied with a subject which excels in dignity all the subjects which compose the other sciences, and because her teachings are divulged in more sublime ways.

That the title and authority of queen belongs to theology in the first sense, I think, will not be affirmed by theologians who have any skill in the other sciences. None of these, I think, will say that geometry, astronomy, music, and medicine are much more excellently contained in the Bible than they are in the books of Archimedes, Ptolemy, Boethius, and Galen. Hence it seems likely that regal preeminence is given to theology in the second sense; that is, by reason of its subject and the miraculous communication of divine revelation of conclusions which could not be conceived by men in any other way, concerning chiefly the attainment of eternal blessedness.

Let us grant then that theology is conversant with the loftiest divine contemplation, and occupies the regal throne among sciences by dignity. But acquiring the highest authority in this way, if she does not descend to the lower and humbler speculations of the subordinate sciences and has no regard for them because they are not concerned with blessedness, then her professors should not arrogate to them-selves the authority to decide on controversies in professions which they have neither studied nor practiced. Why, this would be as if an absolute despot, being neither a physician nor an architect but knowing himself free to command, should undertake to administer medicines and erect buildings according to his whim-at grave peril of his poor patients' lives, and the speedy collapse of his edifices.

Again, to command that the very professors of astronomy themselves see to the refutation of their own observations and proofs as mere fallacies and sophisms is to enjoin something that lies beyond any possibility of accomplishment. For this would amount to commanding that they must not see what they see and must not understand what they know, and that in searching they must find the opposite of what they actually encounter. Before this could be done they would have to be taught how to make one mental faculty command another, and the inferior powers the superior, so that the imagination and the will might be forced to believe the opposite of what the intellect understands. I am referring at all times to merely physical propositions, and not to supernatural things which are matters of faith.

I entreat those wise and prudent Fathers to consider with great care the difference that exists between doctrines subject to proof and those subject to opinion. Considering the force exerted by logical deductions, they may ascertain that it is not in the power of the professors of demonstrative sciences to change their opinions at will and apply themselves first to one side and then to the other. There is a great difference between commanding a mathematician or a philosopher and influencing a lawyer or a merchant, for demonstrated conclusions about things in nature or in the heavens cannot be changed with the same facility as opinions about

what is or is not lawful in a contract, bargain, or bill of exchange. This difference was well understood by the learned and holy Fathers, as proven by their having taken great pains in refuting philosophical fallacies. This may be found expressly in some of them; in particular, we find the following words of St. Augustine:

”It is to be held as an unquestionable truth that whatever the sages of this world have demonstrated concerning physical matters is in no way contrary to our Bibles, hence whatever the sages teach in their books that is contrary to the holy Scriptures may be concluded without any hesitation to be quite false. And according to our ability let us make this evident, and let us keep the faith of our Lord, in whom are hidden all the treasures of wisdom so that we neither become seduced by the verbiage of false philosophy nor frightened by the superstition of counterfeit religion.”

From the above words I conceive that I may deduce this doctrine That in the books of the sages of this world there are contained some physical truths which are soundly demonstrated, and others that are merely stated; as to the former, it is the office of wise divines to show that they do not contradict the holy Scriptures And as to the propositions which are stated but not rigorously demonstrated, anything contrary to the Bible involved by them must be held undoubtedly false and should be proved so by every possible means.

Now if truly demonstrated physical conclusions need not be subordinated to biblical passages, but the latter must rather be shown not to interfere with the former, then before a physical proposition is condemned it must be shown to be not rigorously demonstrated-and this is to be done not by those who hold the proposition to be true, but by those who judge it to be false. This seems very reasonable and natural, for those who believe an argument to be false may much more easily find the fallacies in it than men who consider it to be true and conclusive. Indeed, in the latter case it will happen that the more the adherents of an opinion turn over their pages, examine the arguments, repeat the observations, and compare the experiences, the more they will be confirmed in that belief. And Your Highness knows what happened to the late mathematician of the University of Pisa who undertook in his old age to look into the Copernican doctrine in the hope of shaking its foundations and refuting it, since he considered it false only because he had never studied it. As it fell out, no sooner had he understood its grounds, procedures, and demonstrations than he found himself persuaded, and from an opponent he became a very staunch defender of it. I might also name other mathematicians who, moved by my latest discoveries, have confessed it necessary to alter the previously accepted system of the world, as this is simply unable to subsist any longer.

If in order to banish the opinion in question from the world it were sufficient to stop the mouth of a single man-as perhaps those men persuade themselves who,

measuring the minds of others by their own, think it impossible that this doctrine should be able to continue to find adherents-then that would be very easily done. But things stand otherwise. To carry out such a decision it would be necessary not only to prohibit the book of Copernicus and the writings of other authors who follow the same opinion, but to ban the whole science of astronomy. Furthermore, it would be necessary to forbid men to look at the heavens, in order that they might not see Mars and Venus sometimes quite near the earth and sometimes very distant, the variation being so great that Venus is forty times and Mars sixty times as large at one time as at another. And it would be necessary to prevent Venus being seen round at one time and forked at another, with very thin horns; as well as many other sensory observations which can never be reconciled with the Ptolemaic system in any way, but are very strong arguments for the Copernican. And to ban Copernicus now that his doctrine is daily reinforced by many new observations and by the learned applying themselves to the reading of his book, after this opinion has been allowed and tolerated for these many years during which it was less followed and less confirmed, would seem in my judgment to be a contravention of truth, and an attempt to hide and suppress her the more as she revealed herself the more clearly and plainly. Not to abolish and censure his whole book, but only to condemn as erroneous this particular proposition, would (if I am not mistaken) be a still greater detriment to the minds of men, since it would afford them occasion to see a proposition proved that it was heresy to believe. And to prohibit the whole science would be to censure a hundred passages of holy Scripture which teach us that the glory and greatness of Almighty God are marvelously discerned in all his works and divinely read in the open book of heaven. For let no one believe that reading the lofty concepts written in that book leads to nothing further than the mere seeing of the splendor of the sun and the stars and their rising and setting, which is as far as the eyes of brutes and of the vulgar can penetrate. Within its pages are couched mysteries so profound and concepts so sublime that the vigils, labors, and studies of hundreds upon hundreds of the most acute minds have still not pierced them, even after the continual investigations for thousands of years. The eyes of an idiot perceive little by beholding the external appearance of a human body, as compared with the wonderful contrivances which a careful and practiced anatomist or philosopher discovers in that same body when he seeks out the use of all those muscles, tendons, nerves, and bones; or when examining the functions of the heart and the other principal organs, he seeks the seat of the vital faculties, notes and observes the admirable structure of the sense organs, and (without ever ceasing in his amazement and delight) contemplates the receptacles of the imagination, the memory, and the understanding. Likewise, that which presents itself to mere sight is as nothing in comparison with the high marvels that the ingenuity of learned men discovers in the heavens by long and

accurate observation....

Your Highness may thus see how irregularly those persons proceed who in physical disputes arrange scriptural passages (and often those illunderstood by them) in the front rank of their arguments. If these men really believe themselves to have the true sense of a given passage, it necessarily follows that they believe they have in hand the absolute truth of the conclusion they intend to debate. Hence they must know that they enjoy a great advantage over their opponents, whose lot it is to defend the false position; and he who maintains the truth will have many senseexperiences and rigorous proofs on his side, whereas his antagonist cannot make use of anything but illusory appearances, quibbles, and fallacies. Now if these men know they have such advantages over the enemy even when they stay within proper bounds and produce no weapons other than those proper to philosophy, why do they, in the thick of the battle, betake themselves to a dreadful weapon which cannot be turned aside, and seek to vanquish the opponent by merely exhibiting it? If I may speak frankly, I believe they have themselves been vanquished, and, feeling unable to stand up against the assaults of the adversary, they seek ways of holding him off. To that end they would forbid him the use of reason, divine gift of Providence, and would abuse the just authority of holy Scripture- which, in the general opinion of theologians, can never oppose manifest experiences and necessary demonstrations when rightly understood and applied. If I am correct, it will stand them in no stead to go running to the Bible to cover up their inability to understand (let alone resolve) their opponents' arguments, for the opinion which they fight has never been condemned by the holy Church. If they wish to proceed in sincerity, they should by silence confess themselves unable to deal with such matters. Let them freely admit that although they may argue that a position is false, it is not in their power to censure a position as erroneous - or in the power of anyone except the Supreme Pontiff, or the Church Councils. Reflecting upon this, and knowing that a proposition cannot be both true and heretical, let them employ themselves in the business which is proper to them; namely, demonstrating its falsity. And when that is revealed, either there will no longer be any necessity to prohibit it (since it will have no followers), or else it may safely be prohibited without the risk of any scandal.

Therefore let these men begin to apply themselves to an examination of the arguments of Copernicus and others, leaving condemnation of the doctrine as erroneous and heretical ' to the proper authorities. Among the circumspect and most wise Fathers, and in the absolute wisdom of one who cannot err, they may never hope to find the rash decisions into which they allow them selves to be hurried by some particular passion or personal interest. With regard to this opinion, and others which are not directly matters of faith, certainly no one doubts that the Supreme Pontiff has always an absolute power to approve or condemn; but it is

not in the power: of any created being to make things true or false, for this belongs to their own nature and to the fact. Therefore in my judgment one should first be assured of the necessary and immutable truth of the fact, over which no man has power. This is wiser counsel than to condemn either side in the absence of such certainty, thus depriving oneself of continued authority and ability to choose by determining things which are now undetermined and open and still lodged in the will of supreme authority. And in brief, if it is impossible for a conclusion to be declared heretical while we remain in doubt as to its truth, then these men are wasting their time clamoring for condemnation of the motion of the earth and stability of the sun, which they have not yet demonstrated to be impossible or false .

6.3 *Rene Descartes Discourse on the Method of Rightly Conducting the Reason, and Seeking Truth in the Sciences*

PREFATORY NOTE BY THE AUTHOR

If this Discourse appear too long to be read at once, it may be divided into six Parts: and, in the first, will be found various considerations touching the Sciences; in the second, the principal rules of the Method which the Author has discovered, in the third, certain of the rules of Morals which he has deduced from this Method; in the fourth, the reasonings by which he establishes the existence of God and of the Human Soul, which are the foundations of his Metaphysic; in the fifth, the order of the Physical questions which he has investigated, and, in particular, the explication of the motion of the heart and of some other difficulties pertaining to Medicine, as also the difference between the soul of man and that of the brutes; and, in the last, what the Author believes to be required in order to greater advancement in the investigation of Nature than has yet been made, with the reasons that have induced him to write.

PART 1

Good sense is, of all things among men, the most equally distributed; for every one thinks himself so abundantly provided with it, that those even who are the most difficult to satisfy in everything else, do not usually desire a larger measure of this quality than they already possess. And in this it is not likely that all are mistaken the conviction is rather to be held as testifying that the power of judging aright and of distinguishing truth from error, which is properly what is called good sense or reason, is by nature equal in all men; and that the diversity of our opinions, consequently, does not arise from some being endowed with a larger share

of reason than others, but solely from this, that we conduct our thoughts along different ways, and do not fix our attention on the same objects. For to be possessed of a vigorous mind is not enough; the prime requisite is rightly to apply it. The greatest minds, as they are capable of the highest excellences, are open likewise to the greatest aberrations; and those who travel very slowly may yet make far greater progress, provided they keep always to the straight road, than those who, while they run, forsake it.

For myself, I have never fancied my mind to be in any respect more perfect than those of the generality; on the contrary, I have often wished that I were equal to some others in promptitude of thought, or in clearness and distinctness of imagination, or in fullness and readiness of memory. And besides these, I know of no other qualities that contribute to the perfection of the mind; for as to the reason or sense, inasmuch as it is that alone which constitutes us men, and distinguishes us from the brutes, I am disposed to believe that it is to be found complete in each individual; and on this point to adopt the common opinion of philosophers, who say that the difference of greater and less holds only among the accidents, and not among the forms or natures of individuals of the same species.

I will not hesitate, however, to avow my belief that it has been my singular good fortune to have very early in life fallen in with certain tracks which have conducted me to considerations and maxims, of which I have formed a method that gives me the means, as I think, of gradually augmenting my knowledge, and of raising it by little and little to the highest point which the mediocrity of my talents and the brief duration of my life will permit me to reach. For I have already reaped from it such fruits that, although I have been accustomed to think lowly enough of myself, and although when I look with the eye of a philosopher at the varied courses and pursuits of mankind at large, I find scarcely one which does not appear in vain and useless, I nevertheless derive the highest satisfaction from the progress I conceive myself to have already made in the search after truth, and cannot help entertaining such expectations of the future as to believe that if, among the occupations of men as men, there is any one really excellent and important, it is that which I have chosen. After all, it is possible I may be mistaken; and it is but a little copper and glass, perhaps, that I take for gold and diamonds. I know how very liable we are to delusion in what relates to ourselves, and also how much the judgments of our friends are to be suspected when given in our favor. But I shall endeavor in this discourse to describe the paths I

have followed, and to delineate my life as in a picture, in order that each one may also be able to judge of them for himself, and that in the general opinion entertained of them, as gathered from current report, I myself may have a new help towards instruction to be added to those I have been in the habit of employing.

My present design, then, is not to teach the method which each ought to follow for the right conduct of his reason, but solely to describe the way in which I have endeavored to conduct my own. They who set themselves to give precepts must of course regard themselves as possessed of greater skill than those to whom they prescribe; and if they err in the slightest particular, they subject themselves to censure. But as this tract is put forth merely as a history, or, if you will, as a tale, in which, amid some examples worthy of imitation, there will be found, perhaps, as many more which it were advisable not to follow, I hope it will prove useful to some without being hurtful to any, and that my openness will find some favor with all.

From my childhood, I have been familiar with letters; and as I was given to believe that by their help a clear and certain knowledge of all that is useful in life might be acquired, I was ardently desirous of instruction. But as soon as I had finished the entire course of study, at the close of which it is customary to be admitted into the order of the learned, I completely changed my opinion. For I found myself involved in so many doubts and errors, that I was convinced I had advanced no farther in all my attempts at learning, than the discovery at every turn of my own ignorance. And yet I was studying in one of the most celebrated schools in Europe, in which I thought there must be learned men, if such were anywhere to be found. I had been taught all that others learned there; and not contented with the sciences actually taught us, I had, in addition, read all the books that had fallen into my hands, treating of such branches as are esteemed the most curious and rare. I knew the judgment which others had formed of me; and I did not find that I was considered inferior to my fellows, although there were among them some who were already marked out to fill the places of our instructors. And, in fine, our age appeared to me as flourishing, and as fertile in powerful minds as any preceding one. I was thus led to take the liberty of judging of all other men by myself, and of concluding that there was no science in existence that was of such a nature as I had previously been given to believe. I still continued, however, to hold in esteem the studies of the schools. I was aware that the languages taught in them are necessary to the understanding of the writings of the ancients; that the grace of fable stirs the mind; that the memorable deeds of history elevate it; and, if

read with discretion, aid in forming the judgment; that the perusal of all excellent books is, as it were, to interview with the noblest men of past ages, who have written them, and even a studied interview, in which are discovered to us only their choicest thoughts; that eloquence has incomparable force and beauty; that poesy has its ravishing graces and delights; that in the mathematics there are many refined discoveries eminently suited to gratify the inquisitive, as well as further all the arts and lessen the labour of man; that numerous highly useful precepts and exhortations to virtue are contained in treatises on morals; that theology points out the path to heaven; that philosophy affords the means of discoursing with an appearance of truth on all matters, and commands the admiration of the more simple; that jurisprudence, medicine, and the other sciences, secure for their cultivators honors and riches; and, in fine, that it is useful to bestow some attention upon all, even upon those abounding the most in superstition and error, that we may be in a position to determine their real value, and guard against being deceived. But I believed that I had already given sufficient time to languages, and likewise to the reading of the writings of the ancients, to their histories and fables. For to hold converse with those of other ages and to travel, are almost the same thing. It is useful to know something of the manners of different nations, that we may be enabled to form a more correct judgment regarding our own, and be prevented from thinking that everything contrary to our customs is ridiculous and irrational, a conclusion usually come to by those whose experience has been limited to their own country. On the other hand, when too much time is occupied in traveling, we become strangers to our native country; and the over curious in the customs of the past are generally ignorant of those of the present. Besides, fictitious narratives lead us to imagine the possibility of many events that are impossible; and even the most faithful histories, if they do not wholly misrepresent matters, or exaggerate their importance to render the account of them more worthy of perusal, omit, at least, almost always the meanest and least striking of the attendant circumstances; hence it happens that the remainder does not represent the truth, and that such as regulate their conduct by examples drawn from this source, are apt to fall into the extravagances of the knight-errants of romance, and to entertain projects that exceed their powers. I esteemed eloquence highly, and was in raptures with poesy; but I thought that both were gifts of nature rather than fruits of study. Those in whom the faculty of reason is predominant, and who most skillfully dispose their thoughts with a view to render them clear and intelligible, are always the

best able to persuade others of the truth of what they lay down, though they should speak only in the language of Lower Brittany, and be wholly ignorant of the rules of rhetoric; and those whose minds are stored with the most agreeable fancies, and who can give expression to them with the greatest embellishment and harmony, are still the best poets, though unacquainted with the art of poetry.

I was especially delighted with the mathematics, on account of the certitude and evidence of their reasonings; but I had not as yet a precise knowledge of their true use; and thinking that they but contributed to the advancement of the mechanical arts, I was astonished that foundations, so strong and solid, should have had no loftier superstructure reared on them. On the other hand, I compared the disquisitions of the ancient moralists to very towering and magnificent palaces with no better foundation than sand and mud: they laud the virtues very highly, and exhibit them as estimable far above anything on earth; but they give us no adequate criterion of virtue, and frequently that which they designate with so fine a name is but apathy, or pride, or despair, or parricide.

6.4 Jonathan Swift *Gulliver's Travels*

CHAPTER VI.

[Several contrivances of the author to please the king and queen. He shows his skill in music. The king inquires into the state of England, which the author relates to him. The king's observations thereon.]

I used to attend the king's levee once or twice a week, and had often seen him under the barber's hand, which indeed was at first very terrible to behold; for the razor was almost twice as long as an ordinary scythe. His majesty, according to the custom of the country, was only shaved twice a-week. I once prevailed on the barber to give me some of the suds or lather, out of which I picked forty or fifty of the strongest stumps of hair. I then took a piece of fine wood, and cut it like the back of a comb, making several holes in it at equal distances with as small a needle as I could get from Glumdalclitch. I fixed in the stumps so artificially, scraping and sloping them with my knife toward the points, that I made a very tolerable comb; which was a seasonable supply, my own being so much broken in the teeth, that it was almost useless: neither did I know any artist in that country so nice and exact, as would undertake to make me another.

And this puts me in mind of an amusement, wherein I spent many of my leisure hours. I desired the queen's woman to save for me the combings of her majesty's hair, whereof in time I got a good quantity; and consulting with my friend the cabinet-maker, who had received general orders to do little jobs for me, I directed him to make two chair-frames, no larger than those I had in my box, and to bore little holes with a fine awl, round those parts where I designed the backs and seats; through these holes I wove the strongest hairs I could pick out, just after the manner of cane chairs in England. When they were finished, I made a present of them to her majesty; who kept them in her cabinet, and used to show them for curiosities, as indeed they were the wonder of every one that beheld them. The queen would have me sit upon one of these chairs, but I absolutely refused to obey her, protesting I would rather die than place a dishonourable part of my body on those precious hairs, that once adorned her majesty's head. Of these hairs (as I had always a mechanical genius) I likewise made a neat little purse, about five feet long, with her majesty's name deciphered in gold letters, which I gave to Glumdalclitch, by the queen's consent. To say the truth, it was more for show than use, being not of strength to bear the weight of the larger coins, and therefore she kept nothing in it but some little toys that girls are fond of.

The king, who delighted in music, had frequent concerts at court, to which I was sometimes carried, and set in my box on a table to hear them: but the noise was so great that I could hardly distinguish the tunes. I am confident that all the drums and trumpets of a royal army, beating and sounding together just at your ears, could not equal it. My practice was to have my box removed from the place where the performers sat, as far as I could, then to shut the doors and windows of it, and draw the window curtains; after which I found their music not disagreeable.

I had learned in my youth to play a little upon the spinet. Glumdalclitch kept one in her chamber, and a master attended twice a-week to teach her: I called it a spinet, because it somewhat resembled that instrument, and was played upon in the same manner. A fancy came into my head, that I would entertain the king and queen with an English tune upon this instrument. But this appeared extremely difficult: for the spinet was near sixty feet long, each key being almost a foot wide, so that with my arms extended I could

not reach to above five keys, and to press them down required a good smart stroke with my fist, which would be too great a labour, and to no purpose. The method I contrived was this: I prepared two round sticks, about the bigness of common cudgels; they were thicker at one end than the other, and I covered the thicker ends with pieces of a mouse's skin, that by rapping on them I might neither damage the tops of the keys nor interrupt the sound. Before the spinet a bench was placed, about four feet below the keys, and I was put upon the bench. I ran sideling upon it, that way and this, as fast as I could, banging the proper keys with my two sticks, and made a shift to play a jig, to the great satisfaction of both their majesties; but it was the most violent exercise I ever underwent; and yet I could not strike above sixteen keys, nor consequently play the bass and treble together, as other artists do; which was a great disadvantage to my performance. The king, who, as I before observed, was a prince of excellent understanding, would frequently order that I should be brought in my box, and set upon the table in his closet: he would then command me to bring one of my chairs out of the box, and sit down within three yards distance upon the top of the cabinet, which brought me almost to a level with his face. In this manner I had several conversations with him. I one day took the freedom to tell his majesty, "that the contempt he discovered towards Europe, and the rest of the world, did not seem answerable to those excellent qualities of mind that he was master of; that reason did not extend itself with the bulk of the body; on the contrary, we observed in our country, that the tallest persons were usually the least provided with it; that among other animals, bees and ants had the reputation of more industry, art, and sagacity, than many of the larger kinds; and that, as inconsiderable as he took me to be, I hoped I might live to do his majesty some signal service." The king heard me with attention, and began to conceive a much better opinion of me than he had ever before. He desired "I would give him as exact an account of the government of England as I possibly could; because, as fond as princes commonly are of their own customs (for so he conjectured of other monarchs, by my former discourses), he should be glad to hear of any thing that might deserve imitation."

Imagine with thyself, courteous reader, how often I then wished for the tongue of Demosthenes or Cicero, that might have enabled me to

celebrate the praise of my own dear native country in a style equal to its merits and felicity.

I began my discourse by informing his majesty, that our dominions consisted of two islands, which composed three mighty kingdoms, under one sovereign, beside our plantations in America. I dwelt long upon the fertility of our soil, and the temperature of our climate. I then spoke at large upon the constitution of an English parliament; partly made up of an illustrious body called the House of Peers; persons of the noblest blood, and of the most ancient and ample patrimonies. I described that extraordinary care always taken of their education in arts and arms, to qualify them for being counsellors both to the king and kingdom; to have a share in the legislature; to be members of the highest court of judicature, whence there can be no appeal; and to be champions always ready for the defence of their prince and country, by their valour, conduct, and fidelity. That these were the ornament and bulwark of the kingdom, worthy followers of their most renowned ancestors, whose honour had been the reward of their virtue, from which their posterity were never once known to degenerate. To these were joined several holy persons, as part of that assembly, under the title of bishops, whose peculiar business is to take care of religion, and of those who instruct the people therein. These were searched and sought out through the whole nation, by the prince and his wisest counsellors, among such of the priesthood as were most deservedly distinguished by the sanctity of their lives, and the depth of their erudition; who were indeed the spiritual fathers of the clergy and the people.

That the other part of the parliament consisted of an assembly called the House of Commons, who were all principal gentlemen, freely picked and culled out by the people themselves, for their great abilities and love of their country, to represent the wisdom of the whole nation. And that these two bodies made up the most august assembly in Europe; to whom, in conjunction with the prince, the whole legislature is committed.

I then descended to the courts of justice; over which the judges, those venerable sages and interpreters of the law, presided, for determining the disputed rights and properties of men, as well as for the punishment of vice and protection of innocence. I mentioned the prudent management of our treasury; the valour and achievements of our forces, by sea and land. I computed the number

of our people, by reckoning how many millions there might be of each religious sect, or political party among us. I did not omit even our sports and pastimes, or any other particular which I thought might redound to the honour of my country. And I finished all with a brief historical account of affairs and events in England for about a hundred years past.

This conversation was not ended under five audiences, each of several hours; and the king heard the whole with great attention, frequently taking notes of what I spoke, as well as memorandums of what questions he intended to ask me.

When I had put an end to these long discources, his majesty, in a sixth audience, consulting his notes, proposed many doubts, queries, and objections, upon every article. He asked, "What methods were used to cultivate the minds and bodies of our young nobility, and in what kind of business they commonly spent the first and teachable parts of their lives? What course was taken to supply that assembly, when any noble family became extinct? What qualifications were necessary in those who are to be created new lords: whether the humour of the prince, a sum of money to a court lady, or a design of strengthening a party opposite to the public interest, ever happened to be the motive in those advancements? What share of knowledge these lords had in the laws of their country, and how they came by it, so as to enable them to decide the properties of their fellow-subjects in the last resort? Whether they were always so free from avarice, partialities, or want, that a bribe, or some other sinister view, could have no place among them? Whether those holy lords I spoke of were always promoted to that rank upon account of their knowledge in religious matters, and the sanctity of their lives; had never been compliers with the times, while they were common priests; or slavish prostitute chaplains to some nobleman, whose opinions they continued servilely to follow, after they were admitted into that assembly?"

He then desired to know, "What arts were practised in electing those whom I called commoners: whether a stranger, with a strong purse, might not influence the vulgar voters to choose him before their own landlord, or the most considerable gentleman in the neighbourhood? How it came to pass, that people were so violently bent upon getting into this assembly, which I allowed to be a great trouble and expense, often to the ruin of their families, without

any salary or pension? because this appeared such an exalted strain of virtue and public spirit, that his majesty seemed to doubt it might possibly not be always sincere." And he desired to know, "Whether such zealous gentlemen could have any views of refunding themselves for the charges and trouble they were at by sacrificing the public good to the designs of a weak and vicious prince, in conjunction with a corrupted ministry?" He multiplied his questions, and sifted me thoroughly upon every part of this head, proposing numberless inquiries and objections, which I think it not prudent or convenient to repeat.

Upon what I said in relation to our courts of justice, his majesty desired to be satisfied in several points: and this I was the better able to do, having been formerly almost ruined by a long suit in chancery, which was decreed for me with costs. He asked, "What time was usually spent in determining between right and wrong, and what degree of expense? Whether advocates and orators had liberty to plead in causes manifestly known to be unjust, vexatious, or oppressive? Whether party, in religion or politics, were observed to be of any weight in the scale of justice? Whether those pleading orators were persons educated in the general knowledge of equity, or only in provincial, national, and other local customs? Whether they or their judges had any part in penning those laws, which they assumed the liberty of interpreting, and glossing upon at their pleasure? Whether they had ever, at different times, pleaded for and against the same cause, and cited precedents to prove contrary opinions? Whether they were a rich or a poor corporation? Whether they received any pecuniary reward for pleading, or delivering their opinions? And particularly, whether they were ever admitted as members in the lower senate?"

He fell next upon the management of our treasury; and said, "he thought my memory had failed me, because I computed our taxes at about five or six millions a-year, and when I came to mention the issues, he found they sometimes amounted to more than double; for the notes he had taken were very particular in this point, because he hoped, as he told me, that the knowledge of our conduct might be useful to him, and he could not be deceived in his calculations.

But, if what I told him were true, he was still at a loss how a kingdom could run out of its estate, like a private person." He asked me, "who were our creditors; and where we found money to pay them?" He wondered to hear me talk of such chargeable and

expensive wars; "that certainly we must be a quarrelsome people, or live among very bad neighbours, and that our generals must needs be richer than our kings." He asked, what business we had out of our own islands, unless upon the score of trade, or treaty, or to defend the coasts with our fleet?" Above all, he was amazed to hear me talk of a mercenary standing army, in the midst of peace, and among a free people. He said, "if we were governed by our own consent, in the persons of our representatives, he could not imagine of whom we were afraid, or against whom we were to fight; and would hear my opinion, whether a private man's house might not be better defended by himself, his children, and family, than by half-a-dozen rascals, picked up at a venture in the streets for small wages, who might get a hundred times more by cutting their throats?"

He laughed at my "odd kind of arithmetic," as he was pleased to call it, "in reckoning the numbers of our people, by a computation drawn from the several sects among us, in religion and politics." He said, "he knew no reason why those, who entertain opinions prejudicial to the public, should be obliged to change, or should not be obliged to conceal them. And as it was tyranny in any government to require the first, so it was weakness not to enforce the second: for a man may be allowed to keep poisons in his closet, but not to vend them about for cordials."

He observed, "that among the diversions of our nobility and gentry, I had mentioned gaming: he desired to know at what age this entertainment was usually taken up, and when it was laid down; how much of their time it employed; whether it ever went so high as to affect their fortunes; whether mean, vicious people, by their dexterity in that art, might not arrive at great riches, and sometimes keep our very nobles in dependence, as well as habituate them to vile companions, wholly take them from the improvement of their minds, and force them, by the losses they received, to learn and practise that infamous dexterity upon others?"

He was perfectly astonished with the historical account gave him of our affairs during the last century; protesting "it was only a heap of conspiracies, rebellions, murders, massacres, revolutions, banishments, the very worst effects that avarice, faction, hypocrisy, perfidiousness, cruelty, rage, madness, hatred, envy, lust, malice, and ambition, could produce."

His majesty, in another audience, was at the pains to recapitulate

the sum of all I had spoken; compared the questions he made with the answers I had given; then taking me into his hands, and stroking me gently, delivered himself in these words, which I shall never forget, nor the manner he spoke them in: "My little friend Grildrig, you have made a most admirable panegyric upon your country; you have clearly proved, that ignorance, idleness, and vice, are the proper ingredients for qualifying a legislator; that laws are best explained, interpreted, and applied, by those whose interest and abilities lie in perverting, confounding, and eluding them. I observe among you some lines of an institution, which, in its original, might have been tolerable, but these half erased, and the rest wholly blurred and blotted by corruptions. It does not appear, from all you have said, how any one perfection is required toward the procurement of any one station among you; much less, that men are ennobled on account of their virtue; that priests are advanced for their piety or learning; soldiers, for their conduct or valour; judges, for their integrity; senators, for the love of their country; or counsellors for their wisdom. As for yourself," continued the king, "who have spent the greatest part of your life in travelling, I am well disposed to hope you may hitherto have escaped many vices of your country. But by what I have gathered from your own relation, and the answers I have with much pains wrung and extorted from you, I cannot but conclude the bulk of your natives to be the most pernicious race of little odious vermin that nature ever suffered to crawl upon the surface of the earth."

6.5 Black Hawk *Surrender Speech*

Black-hawk is an Indian. He has done nothing for which an Indian ought to be ashamed. He has fought for his countrymen, the squaws and papooses, against white men, who came, year after year, to cheat them and take away their lands. You know the cause of our making war. It is known to all white men. They ought to be ashamed of it. The white men despise the Indians, and drive them from their homes. But the Indians are not deceitful. The white men speak bad of the Indian, and look at him spitefully. But the Indian does not tell lies; Indians do not steal.

An Indian, who is as bad as the white men, could not live in our nation; he would be put to death, and eat up by the wolves. The white men are bad schoolmasters; they carry false looks, and deal in false actions; they smile in the face of the poor Indian to cheat him; they shake them by the hand to gain their confidence, to make them drunk, to deceive them, and ruin our wives. We told

them to let us alone, and keep away from us; but they followed on, and beset our paths, and they coiled themselves among us, like the snake. They poisoned us by their touch. We were not safe. We lived in danger. We were becoming like them, hypocrites and liars, adulterers, lazy drones, all talkers, and no workers.

We looked up to the Great Spirit. We went to our great father. We were encouraged. His great council gave us fair words and big promises; but we got no satisfaction. Things were growing worse. There were no deer in the forest. The opossum and beaver were fled; the springs were drying up, and our squaws and papooses without victuals to keep them from starving; we called a great council, and built a large fire. The spirit of our fathers arose and spoke to us to avenge our wrongs or die. We all spoke before the council fire. It was warm and pleasant. We set up the war-whoop, and dug up the tomahawk; our knives were ready, and the heart of Black-hawk swelled high in his bosom, when he led his warriors to battle. He is satisfied. He will go to the world of spirits contented. He has done his duty. His father will meet him there, and commend him.

Source: Frank E. Stevens, *The Black Hawk War* (1903), 372-73.

6.6 Nathaniel Hawthorne *Twice-Told Tales: The Birth-mark*

IN THE LATTER PART of the last century, there lived a man of science- an eminent proficient in every branch of natural philosophy- who, not long before our story opens, had made experience of a spiritual affinity, more attractive than any chemical one. He had left his laboratory to the care of an assistant, cleared his fine countenance from the furnace-smoke, washed the stain of acids from his fingers, and persuaded a beautiful woman to become his wife. In those days, when the comparatively recent discovery of electricity, and other kindred mysteries of nature, seemed to open paths into the region of miracle, it was not unusual for the love of science to rival the love of woman, in its depth and absorbing energy. The higher intellect, the imagination, the spirit, and even the heart, might all find their congenial aliment in pursuits which, as some of their ardent votaries believed, would ascend from one step of powerful intelligence to another, until the philosopher should lay his hand on the secret of creative force, and perhaps make new worlds for himself. We know not whether Aylmer possessed this degree of faith in man's ultimate control over nature. He had devoted himself, however, too unreservedly to scientific studies, ever to be weaned from them by any second passion. His love for his young wife might prove the stronger of the two; but it could only be by intertwining itself with his love of science, and uniting the strength of the latter to its own.

Such an union accordingly took place, and was attended with truly remarkable

consequences, and a deeply impressive moral. One day, very soon after their marriage, Aylmer sat gazing at his wife, with a trouble in his countenance that grew stronger, until he spoke.

"Georgiana," said he, "has it never occurred to you that the mark upon your cheek might be removed?"

"No, indeed, said she, smiling; but perceiving the seriousness of his manner, she blushed deeply. "To tell you the truth, it has been so often called a charm, that I was simple enough to imagine it might be so."

"Ah, upon another face, perhaps it might," replied her husband. "But never on yours! No, dearest Georgiana, you came so nearly perfect from the hand of Nature, that this slightest possible defect- which we hesitate whether to term a defect or a beauty- shocks me, as being the visible mark of earthly imperfection."

"Shocks you, my husband!" cried Georgiana, deeply hurt; at first reddening with momentary anger, but then bursting into tears. "Then why did you take me from my mother's side? You cannot love what shocks you!"

To explain this conversation, it must be mentioned, that, in the centre of Georgiana's left cheek, there was a singular mark, deeply interwoven, as it were, with the texture and substance of her face. In the usual state of her complexion- a healthy, though delicate bloom- the mark wore a tint of deeper crimson, which imperfectly defined its shape amid the surrounding rosiness. When she blushed, it gradually became more indistinct, and finally vanished amid the triumphant rush of blood, that bathed the whole cheek with its brilliant glow. But, if any shifting emotion caused her to turn pale, there was the mark again, a crimson stain upon the snow, in what Aylmer sometimes deemed an almost fearful distinctness. Its shape bore not a little similarity to the human hand, though of the smallest pigmy size. Georgiana's lovers were wont to say, that some fairy, at her birth-hour, had laid her tiny hand upon the infant's cheek, and left this impress there, in token of the magic endowments that were to give her such sway over all hearts. Many a desperate swain would have risked life for the privilege of pressing his lips to the mysterious hand. It must not be concealed, however, that the impression wrought by this fairy sign-manual varied exceedingly, according to the difference of temperament in the beholders. Some fastidious persons- but they were exclusively of her own sex- affirmed that the Bloody Hand, as they chose to call it, quite destroyed the effect of Georgiana's beauty, and rendered her countenance even hideous. But it would be as reasonable to say, that one of those small blue stains, which sometimes occur in the purest statuary marble, would convert the Eve of Powers to a monster. Masculine observers, if the birthmark did not heighten their admiration, contented themselves with wishing it away, that the world might possess one living specimen of ideal loveliness, without the semblance of a flaw. After his marriage- for he thought little or nothing of the matter before- Aylmer

discovered that this was the case with himself.

Had she been less beautiful- if Envy's self could have found aught else to sneer at- he might have felt his affection heightened by the prettiness of this mimic hand, now vaguely portrayed, now lost, now stealing forth again, and glimmering to and fro with every pulse of emotion that throbbed within her heart. But, seeing her otherwise so perfect, he found this one defect grow more and more intolerable, with every moment of their united lives. It was the fatal flaw of humanity, which Nature, in one shape or another, stamps ineffaceably on all her productions, either to imply that they are temporary and finite, or that their perfection must be wrought by toil and pain. The Crimson Hand expressed the ineludible gripe, in which mortality clutches the highest and purest of earthly mould, degrading them into kindred with the lowest, and even with the very brutes, like whom their visible frames return to dust. In this manner, selecting it as the symbol of his wife's liability to sin, sorrow, decay, and death, Aylmer's sombre imagination was not long in rendering the birthmark a frightful object, causing him more trouble and horror than ever Georgiana's beauty, whether of soul or sense, had given him delight.

At all the seasons which should have been their happiest, he invariably, and without intending it- nay, in spite of a purpose to the contrary- reverted to this one disastrous topic. Trifling as it at first appeared, it so connected itself with innumerable trains of thought, and modes of feeling, that it became the central point of all. With the morning twilight, Aylmer opened his eyes upon his wife's face, and recognized the symbol of imperfection; and when they sat together at the evening hearth, his eyes wandered stealthily to her cheek, and beheld, flickering with the blaze of the wood fire, the spectral Hand that wrote mortality where he would fain have worshipped. Georgiana soon learned to shudder at his gaze. It needed but a glance, with the peculiar expression that his face often wore, to change the roses of her cheek into a death-like paleness, amid which the Crimson Hand was brought strongly out, like a bas-relief of ruby on the whitest marble.

Late, one night, when the lights were growing dim, so as hardly to betray the stain on the poor wife's cheek, she herself, for the first time, voluntarily took up the subject.

"Do you remember, my dear Aylmer," said she, with a feeble attempt at a smile- "have you any recollection of a dream, last night, about this odious Hand?"

"None! none whatever!" replied Aylmer, starting; but then he added in a dry, cold tone, affected for the sake of concealing the real depth of his emotion: "I might well dream of it; for, before I fell asleep, it had taken a pretty firm hold of my fancy."

"And you did dream of it," continued Georgiana, hastily; for she dreaded lest a gush of tears should interrupt what she had to say- "A terrible dream! I wonder

that you can forget it. Is it possible to forget this one expression? 'It is in her heart now- we must have it out!' Reflect, my husband; for by all means I would have you recall that dream."

The mind is in a sad state, when Sleep, the all-involving, cannot confine her spectres within the dim region of her sway, but suffers them to break forth, affrighting this actual life with secrets that perchance belong to a deeper one. Aylmer now remembered his dream. He had fancied himself, with his servant Aminadab, attempting an operation for the removal of the birthmark. But the deeper went the knife, the deeper sank the Hand, until at length its tiny grasp appeared to have caught hold of Georgiana's heart; whence, however, her husband was inexorably resolved to cut or wrench it away.

When the dream had shaped itself perfectly in his memory, Aylmer sat in his wife's presence with a guilty feeling. Truth often finds its way to the mind close-muffled in robes of sleep, and then speaks with uncompromising directness of matters in regard to which we practise an unconscious self-deception, during our waking moments. Until now, he had not been aware of the tyrannizing influence acquired by one idea over his mind, and of the lengths which he might find in his heart to go, for the sake of giving himself peace.

"Aylmer," resumed Georgiana, solemnly, "I know not what may be the cost to both of us, to rid me of this fatal birthmark. Perhaps its removal may cause cureless deformity. Or, it may be, the stain goes as deep as life itself. Again, do we know that there is a possibility, on any terms, of unclasping the firm gripe of this little Hand, which was laid upon me before I came into the world?"

"Dearest Georgiana, I have spent much thought upon the subject," hastily interrupted Aylmer- "I am convinced of the perfect practicability of its removal."

"If there be the remotest possibility of it," continued Georgiana, "let the attempt be made, at whatever risk. Danger is nothing to me; for life- while this hateful mark makes me the object of your horror and disgust- life is a burthen which I would fling down with joy. Either remove this dreadful Hand, or take my wretched life! You have deep science! All the world bears witness of it. You have achieved great wonders! Cannot you remove this little, little mark, which I cover with the tips of two small fingers! Is this beyond your power, for the sake of your own peace, and to save your poor wife from madness?"

"Noblest- dearest- tenderest wife!" cried Aylmer, rapturously. "Doubt not my power. I have already given this matter the deepest thought- thought which might almost have enlightened me to create a being less perfect than yourself. Georgiana, you have led me deeper than ever into the heart of science. I feel myself fully competent to render this dear cheek as faultless as its fellow; and then, most beloved, what will be my triumph, when I shall have corrected what Nature left imperfect, in her fairest work! Even Pygmalion, when his sculptured

woman assumed life, felt not greater ecstasy than mine will be.”

”It is resolved, then,” said Georgiana, faintly smiling- ”And, Aylmer, spare me not, though you should find the birthmark take refuge in my heart at last.”

Her husband tenderly kissed her cheek- her right cheek- not that which bore the impress of the Crimson Hand.

The next day, Aylmer apprised his wife of a plan that he had formed, whereby he might have opportunity for the intense thought and constant watchfulness which the proposed operation would require; while Georgiana, likewise, would enjoy the perfect repose essential to its success. They were to seclude themselves in the extensive apartments occupied by Aylmer as a laboratory, and where, during his toilsome youth, he had made discoveries in the elemental powers of Nature, that had roused the admiration of all the learned societies in Europe. Seated calmly in this laboratory, the pale philosopher had investigated the secrets of the highest cloud-region, and of the profoundest mines; he had satisfied himself of the causes that kindled and kept alive the fires of the volcano; and had explained the mystery of fountains, and how it is that they gush forth, some so bright and pure, and others with such rich medicinal virtues, from the dark bosom of the earth. Here, too, at an earlier period, he had studied the wonders of the human frame, and attempted to fathom the very process by which Nature assimilates all her precious influences from earth and air, and from the spiritual world, to create and foster Man, her masterpiece. The latter pursuit, however, Aylmer had long laid aside, in unwilling recognition of the truth, against which all seekers sooner or later stumble, that our great creative Mother, while she amuses us with apparently working in the broadest sunshine, is yet severely careful to keep her own secrets, and, in spite of her pretended openness, shows us nothing but results. She permits us indeed to mar, but seldom to mend, and, like a jealous patentee, on no account to make. Now, however, Aylmer resumed these half-forgotten investigations; not, of course, with such hopes or wishes as first suggested them; but because they involved much physiological truth, and lay in the path of his proposed scheme for the treatment of Georgiana.

As he led her over the threshold of the laboratory, Georgiana was cold and tremulous. Aylmer looked cheerfully into her face, with intent to reassure her, but was so startled with the intense glow of the birthmark upon the whiteness of her cheek, that he could not restrain a strong convulsive shudder. His wife fainted.

”Aminadab! Aminadab!” shouted Aylmer, stamping violently on the floor.

Forthwith, there issued from an inner apartment a man of low stature, but bulky frame, with shaggy hair hanging about his visage, which was grimed with the vapors of the furnace. This personage had been Aylmer’s under-worker during his whole scientific career, and was admirably fitted for that office by his great mechanical readiness, and the skill with which, while incapable of comprehending

a single principle, he executed all the practical details of his master's experiments. With his vast strength, his shaggy hair, his smoky aspect, and the indescribable earthiness that encrusted him, he seemed to represent man's physical nature; while Aylmer's slender figure, and pale, intellectual face, were no less apt a type of the spiritual element.

"Throw open the door of the boudoir, Aminadab," said Aylmer, "and burn a pastille."

"Yes, master," answered Aminadab, looking intently at the lifeless form of Georgiana; and then he muttered to himself: "If she were my wife, I'd never part with that birthmark."

When Georgiana recovered consciousness, she found herself breathing an atmosphere of penetrating fragrance, the gentle potency of which had recalled her from her death-like faintness. The scene around her looked like enchantment. Aylmer had converted those smoky, dingy, sombre rooms, where he had spent his brightest years in recondite pursuits, into a series of beautiful apartments, not unfit to be the secluded abode of a lovely woman. The walls were hung with gorgeous curtains, which imparted the combination of grandeur and grace, that no other species of adornment can achieve; and as they fell from the ceiling to the floor, their rich and ponderous folds, concealing all angles and straight lines, appeared to shut in the scene from infinite space. For aught Georgiana knew, it might be a pavilion among the clouds. And Aylmer, excluding the sunshine, which would have interfered with his chemical processes, had supplied its place with perfumed lamps, emitting flames of various hue, but all uniting in a soft, empurpled radiance. He now knelt by his wife's side, watching her earnestly, but without alarm; for he was confident in his science, and felt that he could draw a magic circle round her, within which no evil might intrude.

"Where am I? Ah, I remember!" said Georgiana, faintly; and she placed her hand over her cheek, to hide the terrible mark from her husband's eyes.

"Fear not, dearest!" exclaimed he. "Do not shrink from me! Believe me, Georgiana, I even rejoice in this single imperfection, since it will be such a rapture to remove it."

"Oh, spare me!" sadly replied his wife. "Pray do not look at it again. I never can forget that convulsive shudder."

In order to soothe Georgiana, and, as it were, to release her mind from the burthen of actual things, Aylmer now put in practice some of the light and playful secrets which science had taught him among its profounder lore. Airy figures, absolutely bodiless ideas, and forms of unsubstantial beauty, came and danced before her, imprinting their momentary footsteps on beams of light. Though she had some indistinct idea of the method of these optical phenomena, still the illusion was almost perfect enough to warrant the belief that her husband possessed sway

over the spiritual world. Then again, when she felt a wish to look forth from her seclusion, immediately, as if her thoughts were answered, the procession of external existence flitted across a screen. The scenery and the figures of actual life were perfectly represented, but with that bewitching, yet indescribable difference, which always makes a picture, an image, or a shadow, so much more attractive than the original. When wearied of this, Aylmer bade her cast her eyes upon a vessel, containing a quantity of earth. She did so, with little interest at first, but was soon startled, to perceive the germ of a plant, shooting upward from the soil. Then came the slender stalk- the leaves gradually unfolded themselves- and amid them was a perfect and lovely flower.

"It is magical!" cried Georgiana, "I dare not touch it."

"Nay, pluck it," answered Aylmer, "pluck it, and inhale its brief perfume while you may. The flower will wither in a few moments, and leave nothing save its brown seed-vessels- but thence may be perpetuated a race as ephemeral as itself."

But Georgiana had no sooner touched the flower than the whole plant suffered a blight, its leaves turning coal-black, as if by the agency of fire.

"There was too powerful a stimulus," said Aylmer thoughtfully.

To make up for this abortive experiment, he proposed to take her portrait by a scientific process of his own invention. It was to be effected by rays of light striking upon a polished plate of metal. Georgiana assented- but, on looking at the result, was affrighted to find the features of the portrait blurred and indefinable; while the minute figure of a hand appeared where the cheek should have been. Aylmer snatched the metallic plate, and threw it into a jar of corrosive acid.

Soon, however, he forgot these mortifying failures. In the intervals of study and chemical experiment, he came to her, flushed and exhausted, but seemed invigorated by her presence, and spoke in glowing language of the resources of his art. He gave a history of the long dynasty of the Alchemists, who spent so many ages in quest of the universal solvent, by which the Golden Principle might be elicited from all things vile and base. Aylmer appeared to believe, that, by the plainest scientific logic, it was altogether within the limits of possibility to discover this long-sought medium; but, he added, a philosopher who should go deep enough to acquire the power, would attain too lofty a wisdom to stoop to the exercise of it. Not less singular were his opinions in regard to the Elixir Vitae. He more than intimated, that it was at his option to concoct a liquid that should prolong life for years- perhaps interminably- but that it would produce a discord in nature, which all the world, and chiefly the quaffer of the immortal nostrum, would find cause to curse.

"Aylmer, are you in earnest?" asked Georgiana, looking at him with amazement and fear; "it is terrible to possess such power, or even to dream of possessing it.

"Oh, do not tremble, my love!" said her husband, "I would not wrong either

you or myself, by working such inharmonious effects upon our lives. But I would have you consider how trifling, in comparison, is the skill requisite to remove this little Hand."

At the mention of the birthmark, Georgiana, as usual, shrank, as if a red-hot iron had touched her cheek.

Again Aylmer applied himself to his labors. She could hear his voice in the distant furnace-room, giving directions to Aminadab, whose harsh, uncouth, misshapen tones were audible in response, more like the grunt or growl of a brute than human speech. After hours of absence, Aylmer reappeared, and proposed that she should now examine his cabinet of chemical products, and natural treasures of the earth. Among the former he showed her a small vial, in which, he remarked, was contained a gentle yet most powerful fragrance, capable of impregnating all the breezes that blow across a kingdom. They were of inestimable value, the contents of that little vial; and, as he said so, he threw some of the perfume into the air, and filled the room with piercing and invigorating delight.

"And what is this?" asked Georgiana, pointing to a small crystal globe, containing a gold-colored liquid. "It is so beautiful to the eye, that I could imagine it the Elixir of Life."

"In one sense it is," replied Aylmer, "or rather the Elixir of Immortality. It is the most precious poison that ever was concocted in this world. By its aid, I could apportion the life-time of any mortal at whom you might point your finger. The strength of the dose would determine whether he were to linger out years, or drop dead in the midst of a breath. No king, on his guarded throne, could keep his life, if I, in my private station, should deem that the welfare of millions justified me in depriving him of it."

"Why do you keep such a terrific drug?" inquired Georgiana in horror.

"Do not mistrust me, dearest!" said her husband, smiling; "its virtuous potency is yet greater than its harmful one. But, see! here is a powerful cosmetic. With a few drops of this, in a vase of water, freckles may be washed away as easily as the hands are cleansed. A stronger infusion would take the blood out of the cheek, and leave the rosiest beauty a pale ghost."

"Is it with this lotion that you intend to bathe my cheek?" asked Georgiana, anxiously.

"Oh, no!" hastily replied her husband- "this is merely superficial. Your case demands a remedy that shall go deeper."

In his interviews with Georgiana, Aylmer generally made minute inquiries as to her sensations, and whether the confinement of the rooms, and the temperature of the atmosphere, agreed with her. These questions had such a particular drift, that Georgiana began to conjecture that she was already subjected to certain physical influences, either breathed in with the fragrant air, or taken with her food. She

fancied, likewise- but it might be altogether fancy- that there was a stirring up of her system: a strange, indefinite sensation creeping through her veins, and tingling, half-painfully, half-pleasurably, at her heart. Still, whenever she dared to look into the mirror, there she beheld herself, pale as a white rose, and with the crimson birthmark stamped upon her cheek. Not even Aylmer now hated it so much as she.

To dispel the tedium of the hours which her husband found it necessary to devote to the processes of combination and analysis, Georgiana turned over the volumes of his scientific library. In many dark old tomes, she met with chapters full of romance and poetry. They were the works of the philosophers of the middle ages, such as Albertus Magnus, Cornelius Agrippa, Paracelsus, and the famous friar who created the prophetic Brazen Head. All these antique naturalists stood in advance of their centuries, yet were imbued with some of their credulity, and therefore were believed, and perhaps imagined themselves, to have acquired from the investigation of nature a power above nature, and from physics a sway over the spiritual world. Hardly less curious and imaginative were the early volumes of the Transactions of the Royal Society, in which the members, knowing little of the limits of natural possibility, were continually recording wonders, or proposing methods whereby wonders might be wrought.

But, to Georgiana, the most engrossing volume was a large folio from her husband's own hand, in which he had recorded every experiment of his scientific career, with its original aim, the methods adopted for its development, and its final success or failure, with the circumstances to which either event was attributable. The book, in truth, was both the history and emblem of his ardent, ambitious, imaginative, yet practical and laborious, life. He handled physical details, as if there were nothing beyond them; yet spiritualized them all, and redeemed himself from materialism, by his strong and eager aspiration towards the infinite. In his grasp, the veriest clod of earth assumed a soul. Georgiana, as she read, revered Aylmer, and loved him more profoundly than ever, but with a less entire dependence on his judgment than heretofore. Much as he had accomplished, she could not but observe that his most splendid successes were almost invariably failures, if compared with the ideal at which he aimed. His brightest diamonds were the merest pebbles, and felt to be so by himself, in comparison with the inestimable gems which lay hidden beyond his reach. The volume, rich with achievements that had won renown for its author, was yet as melancholy a record as ever mortal hand had penned. It was the sad confession, and continual exemplification, of the short-comings of the composite man- the spirit burthened with clay and working in matter; and of the despair that assails the higher nature, at finding itself so miserably thwarted by the earthly part. Perhaps every man of genius, in whatever sphere, might recognize the image of his own experience in Aylmer's journal.

So deeply did these reflections affect Georgiana, that she laid her face upon the open volume, and burst into tears. In this situation she was found by her husband.

"It is dangerous to read in a sorcerer's books," said he, with a smile, though his countenance was uneasy and displeased. "Georgiana, there are pages in that volume, which I can scarcely glance over and keep my senses. Take heed lest it prove as detrimental to you!"

It has made me worship you more than ever," said she.

"Ah! wait for this one success," rejoined he, "then worship me if you will. I shall deem myself hardly unworthy of it. But, come! I have sought you for the luxury of your voice. Sing to me, dearest!"

So she poured out the liquid music of her voice to quench the thirst of his spirit. He then took his leave, with a boyish exuberance of gaiety, assuring her that her seclusion would endure but a little longer, and that the result was already certain. Scarcely had he departed, when Georgiana felt irresistibly impelled to follow him. She had forgotten to inform Aylmer of a symptom, which, for two or three hours past, had begun to excite her attention. It was a sensation in the fatal birthmark, not painful, but which induced a restlessness throughout her system. Hastening after her husband, she intruded, for the first time, into the laboratory.

The first thing that struck her eye was the furnace, that hot and feverish worker, with the intense glow of its fire, which, by the quantities of soot clustered above it, seemed to have been burning for ages. There was a distilling apparatus in full operation. Around the room were retorts, tubes, cylinders, crucibles, and other apparatus of chemical research. An electrical machine stood ready for immediate use. The atmosphere felt oppressively close, and was tainted with gaseous odors, which had been tormented forth by the processes of science. The severe and homely simplicity of the apartment, with its naked walls and brick pavement, looked strange, accustomed as Georgiana had become to the fantastic elegance of her boudoir. But what chiefly, indeed almost solely, drew her attention, was the aspect of Aylmer himself.

He was pale as death, anxious, and absorbed, and hung over the furnace as if it depended upon his utmost watchfulness whether the liquid, which it was distilling, should be the draught of immortal happiness or misery. How different from the sanguine and joyous mien that he had assumed for Georgiana's encouragement!

"Carefully now, Aminadab! Carefully, thou human machine! Carefully, thou man of clay!" muttered Aylmer, more to himself than his assistant. "Now, if there be a thought too much or too little, it is all over!"

"Hoh! hoh!" mumbled Aminadab- "look, master, look!"

Aylmer raised his eyes hastily, and at first reddened, then grew paler than ever, on beholding Georgiana. He rushed towards her, and seized her arm with a gripe that left the print of his fingers upon it.

"Why do you come hither? Have you no trust in your husband?" cried he impetuously. "Would you throw the blight of that fatal birthmark over my labors? It is not well done. Go, prying woman, go!"

Nay, Aylmer," said Georgiana, with the firmness of which she possessed no stinted endowment, "it is not you that have a right to complain. You mistrust your wife! You have concealed the anxiety with which you watch the development of this experiment. Think not so unworthily of me, my husband! Tell me all the risk we run; and fear not that I shall shrink, for my share in it is far less than your own!"

"No, no, Georgiana!" said Aylmer impatiently, "it must not be."

"I submit," replied she calmly. "And, Aylmer, I shall quaff whatever draught you bring me; but it will be on the same principle that would induce me to take a dose of poison, if offered by your hand."

"My noble wife," said Aylmer, deeply moved, "I knew not the height and depth of your nature, until now. Nothing shall be concealed. Know, then, that this Crimson Hand, superficial as it seems, has clutched its grasp into your being, with a strength of which I had no previous conception. I have already administered agents powerful enough to do aught except to change your entire physical system. Only one thing remains to be tried. If that fail us, we are ruined!"

"Why did you hesitate to tell me this?" asked she.

"Because, Georgiana," said Aylmer, in a low voice, "there is danger!"

"Danger? There is but one danger- that this horrible stigma shall be left upon my cheek!" cried Georgiana. "Remove it! remove it!- whatever be the cost- or we shall both go mad!"

"Heaven knows, your words are too true," said Aylmer, sadly. "And now, dearest, return to your boudoir. In a little while, all will be tested."

He conducted her back, and took leave of her with a solemn tenderness, which spoke far more than his words how much was now at stake. After his departure, Georgiana became wrapt in musings. She considered the character of Aylmer, and did it complete justice than at any previous moment. Her heart exulted, while it trembled, at his honorable love, so pure and lofty that it would accept nothing less than perfection, nor miserably make itself contented with an earthlier nature than he had dreamed of. She felt how much more precious was such a sentiment, than that meaner kind which would have borne with the imperfection for her sake, and have been guilty of treason to holy love, by degrading its perfect idea to the level of the actual. And, with her whole spirit, she prayed, that, for a single moment, she might satisfy his highest and deepest conception. Longer than one moment, she well knew, it could not be; for his spirit was ever on the march- ever ascending- and each instant required something that was beyond the scope of the instant before.

The sound of her husband's footsteps aroused her. He bore a crystal goblet,

containing a liquor colorless as water, but bright enough to be the draught of immortality. Aylmer was pale; but it seemed rather the consequence of a highly wrought state of mind, and tension of spirit, than of fear or doubt.

"The concoction of the draught has been perfect," said he, in answer to Georgiana's look. "Unless all my science have deceived me, it cannot fail."

"Save on your account, my dearest Aylmer," observed his wife, "I might wish to put off this birthmark of mortality by relinquishing mortality itself, in preference to any other mode. Life is but a sad possession to those who have attained precisely the degree of moral advancement at which I stand. Were I weaker and blinder, it might be happiness. Were I stronger, it might be endured hopefully. But, being what I find myself, methinks I am of all mortals the most fit to die."

"You are fit for heaven without tasting death!" replied her husband. "But why do we speak of dying? The draught cannot fail. Behold its effect upon this plant!"

On the window-seat there stood a geranium, diseased with yellow blotches, which had overspread all its leaves. Aylmer poured a small quantity of the liquid upon the soil in which it grew. In a little time, when the roots of the plant had taken up the moisture, the unsightly blotches began to be extinguished in a living verdure.

"There needed no proof," said Georgiana, quietly. "Give me the goblet. I joyfully stake all upon your word."

"Drink, then, thou lofty creature!" exclaimed Aylmer, with fervid admiration. "There is no taint of imperfection on thy spirit. Thy sensible frame, too, shall soon be all perfect!"

She quaffed the liquid, and returned the goblet to his hand.

"It is grateful," said she, with a placid smile. "Methinks it is like water from a heavenly fountain; for it contains I know not what of unobtrusive fragrance and deliciousness. It allays a feverish thirst, that had parched me for many days. Now, dearest, let me sleep. My earthly senses are closing over my spirit, like the leaves around the heart of a rose, at sunset."

She spoke the last words with a gentle reluctance, as if it required almost more energy than she could command to pronounce the faint and lingering syllables. Scarcely had they loitered through her lips, ere she was lost in slumber. Aylmer sat by her side, watching her aspect with the emotions proper to a man, the whole value of whose existence was involved in the process now to be tested. Mingled with this mood, however, was the philosophic investigation, characteristic of the man of science. Not the minutest symptom escaped him. A heightened flush of the cheek- a slight irregularity of breath- a quiver of the eyelid- a hardly perceptible tremor through the frame- such were the details which, as the moments passed, he wrote down in his folio volume. Intense thought had set its stamp upon every previous page of that volume; but the thoughts of years were all concentrated upon

the last.

While thus employed, he failed not to gaze often at the fatal Hand, and not without a shudder. Yet once, by a strange and unaccountable impulse, he pressed it with his lips. His spirit recoiled, however, in the very act, and Georgiana, out of the midst of her deep sleep, moved uneasily and murmured, as if in remonstrance. Again, Aylmer resumed his watch. Nor was it without avail. The Crimson Hand, which at first had been strongly visible upon the marble paleness of Georgiana's cheek now grew more faintly outlined. She remained not less pale than ever; but the birthmark, with every breath that came and went, lost somewhat of its former distinctness. Its presence had been awful; its departure was more awful still. Watch the stain of the rainbow fading out of the sky; and you will know how that mysterious symbol passed away.

"By Heaven, it is well-nigh gone!" said Aylmer to himself, in almost irrepressible ecstasy. "I can scarcely trace it now. Success! Success! And now it is like the faintest rose-color. The slightest flush of blood across her cheek would overcome it. But she is so pale!"

He drew aside the window-curtain, and suffered the light of natural day to fall into the room, and rest upon her cheek. At the same time, he heard a gross, hoarse chuckle, which he had long known as his servant Aminadab's expression of delight.

"Ah, clod! Ah, earthly mass!" cried Aylmer, laughing in a sort of frenzy. "You have served me well! Master and Spirit- Earth and Heaven- have both done their part in this! Laugh, thing of the senses! You have earned the right to laugh."

These exclamations broke Georgiana's sleep. She slowly unclosed her eyes, and gazed into the mirror, which her husband had arranged for that purpose. A faint smile flitted over her lips, when she recognized how barely perceptible was now that Crimson Hand, which had once blazed forth with such disastrous brilliancy as to scare away all their happiness. But then her eyes sought Aylmer's face, with a trouble and anxiety that he could by no means account for.

"My poor Aylmer!" murmured she.

"Poor? Nay, richest! Happiest! Most favored!" exclaimed he. "My peerless bride, it is successful! You are perfect!"

"My poor Aylmer!" she repeated, with a more than human tenderness. "You have aimed loftily! you have done nobly! Do not repent, that, with so high and pure a feeling, you have rejected the best the earth could offer. Aylmer- dearest Aylmer, I am dying!"

Alas, it was too true! The fatal Hand had grappled with the mystery of life, and was the bond by which an angelic spirit kept itself in union with a mortal frame. As the last crimson tint of the birthmark- that sole token of human imperfection- faded from her cheek, the parting breath of the now perfect woman passed into the atmosphere, and her soul, lingering a moment near her husband, took its

heavenward flight. Then a hoarse, chuckling laugh was heard again! Thus ever does the gross Fatality of Earth exult in its invariable triumph over the immortal essence, which, in this dim sphere of half-development, demands the completeness of a higher state. Yet, had Aylmer reached a profounder wisdom, he need not thus have flung away the happiness, which would have woven his mortal life of the self-same texture with the celestial. The momentary circumstance was too strong for him; he failed to look beyond the shadowy scope of Time, and living once for all in Eternity, to find the perfect Future in the present.

THE END

6.7 Anonymous *The Anti-Slavery Alphabet*

"In the morning sow thy seed." PHILADELPHIA: PRINTED FOR THE ANTI-SLAVERY FAIR. 1847. Merrihew and Thompson, Printers, 7 Carter's alley. Wreath TO OUR LITTLE READERS.

Listen, little children, all,
Listen to our earnest call:
You are very young, 'tis true,
But there's much that you can do.
Even you can plead with men
That they buy not slaves again,
And that those they have may be
Quickly set at liberty.
They may hearken what you say,
Though from us they turn away.
Sometimes, when from school you walk,
You can with your playmates talk,
Tell them of the slave child's fate,
Motherless and desolate.
And you can refuse to take
Candy, sweetmeat, pie or cake,
Saying "no" unless 'tis free
"The slave shall not work for me."
Thus, dear little children, each
May some useful lesson teach;
Thus each one may help to free
This fair land from slavery.

A

A is an Abolitionist
A man who wants to free
The wretched slave and give to all

An equal liberty.

B

B is a Brother with a skin
Of somewhat darker hue,
But in our Heavenly Father's sight,
He is as dear as you.

C

C is the Cotton-field, to which
This injured brother's driven,
When, as the white-man's slave, he toils,
From early morn till even.

D

D is the Driver, cold and stern,
Who follows, whip in hand,
To punish those who dare to rest,
Or disobey command.

E

E is the Eagle, soaring high;
An emblem of the free;
But while we chain our brother man,
Our type he cannot be.

F

F is the heart-sick Fugitive,
The slave who runs away,
And travels through the dreary night,
But hides himself by day.

G

G is the Gong, whose rolling sound,
Before the morning light,
Calls up the little sleeping slave,
To labor until night.

H

H is the Hound his master trained,
And called to scent the track
Of the unhappy Fugitive,
And bring him trembling back.

I

I is the Infant, from the arms
Of its fond mother torn,
And, at a public auction, sold

With horses, cows, and corn.

J

J is the Jail, upon whose floor
That wretched mother lay,
Until her cruel master came,
And carried her away.

K

K is the Kidnapper, who stole
That little child and mother
Shrieking, it clung around her, but
He tore them from each other.

L

L is the Lash, that brutally
He swung around its head,
Threatening that "if it cried again,
He'd whip it till 'twas dead."

M

M is the Merchant of the north,
Who buys what slaves produce
So they are stolen, whipped and worked,
For his, and for our use.

N

N is the Negro, rambling free
In his far distant home,
Delighting 'neath the palm trees' shade
And cocoa-nut to roam.

O

O is the Orange tree, that bloomed
Beside his cabin door,
When white men stole him from his home
To see it never more.

P

P is the Parent, sorrowing,
And weeping all alone
The child he loved to lean upon,
His only son, is gone!

Q

Q is the Quarter, where the slave
On coarsest food is fed,
And where, with toil and sorrow worn,

He seeks his wretched bed.

R

R is the "Rice-swamp, dank and lone,"
Where, weary, day by day,
He labors till the fever wastes
His strength and life away.

S

S is the Sugar, that the slave
Is toiling hard to make,
To put into your pie and tea,
Your candy, and your cake.

T

T is the rank Tobacco plant,
Raised by slave labor too:
A poisonous and nasty thing,
For gentlemen to chew.

U

U is for Upper Canada,
Where the poor slave has found
Rest after all his wanderings,
For it is British ground!

V

V is the Vessel, in whose dark,
Noisome, and stifling hold,
Hundreds of Africans are packed,
Brought o'er the seas, and sold.

W

W is the Whipping post,
To which the slave is bound,
While on his naked back, the lash
Makes many a bleeding wound.

X

X is for Xerxes, famed of yore;
A warrior stern was he
He fought with swords; let truth and love
Our only weapons be.

Y

Y is for Youth the time for all
Bravely to war with sin;
And think not it can ever be

Too early to begin.

Z

Z is a Zealous man, sincere,
Faithful, and just, and true;
An earnest pleader for the slave
Will you not be so too?

6.8 Jules Verne *Twenty Thousand Leagues Under the Sea*

CHAPTER XI

ALL BY ELECTRICITY

"Sir," said Captain Nemo, showing me the instruments hanging on the walls of his room, "here are the contrivances required for the navigation of the Nautilus. Here, as in the drawing-room, I have them always under my eyes, and they indicate my position and exact direction in the middle of the ocean. Some are known to you, such as the thermometer, which gives the internal temperature of the Nautilus; the barometer, which indicates the weight of the air and foretells the changes of the weather; the hygrometer, which marks the dryness of the atmosphere; the storm-glass, the contents of which, by decomposing, announce the approach of tempests; the compass, which guides my course; the sextant, which shows the latitude by the altitude of the sun; chronometers, by which I calculate the longitude; and glasses for day and night, which I use to examine the points of the horizon, when the Nautilus rises to the surface of the waves."

"These are the usual nautical instruments," I replied, "and I know the use of them. But these others, no doubt, answer to the particular requirements of the Nautilus.

This dial with movable needle is a manometer, is it not?"

"It is actually a manometer. But by communication with the water, whose external pressure it indicates, it gives our depth at the same time."

"And these other instruments, the use of which I cannot guess?"

"Here, Professor, I ought to give you some explanations.

Will you be kind enough to listen to me?"

He was silent for a few moments, then he said:

"There is a powerful agent, obedient, rapid, easy, which conforms to every use, and reigns supreme on board my vessel. Everything is done by means of it. It lights, warms it, and is the soul of my mechanical apparatus.

This agent is electricity."

"Electricity?" I cried in surprise.

"Yes, sir."

"Nevertheless, Captain, you possess an extreme rapidity of movement,

which does not agree well with the power of electricity.

Until now, its dynamic force has remained under restraint, and has only been able to produce a small amount of power."

"Professor," said Captain Nemo, "my electricity is not everybody's.

You know what sea-water is composed of. In a thousand grammes are found 96 1/2 per cent. of water, and about 2 2/3 per cent.

of chloride of sodium; then, in a smaller quantity, chlorides of magnesium and of potassium, bromide of magnesium, sulphate of magnesia,

sulphate and carbonate of lime. You see, then, that chloride

of sodium forms a large part of it. So it is this sodium that I extract from the sea-water, and of which I compose my ingredients.

I owe all to the ocean; it produces electricity, and electricity gives heat, light, motion, and, in a word, life to the Nautilus."

"But not the air you breathe?"

"Oh! I could manufacture the air necessary for my consumption, but it is useless, because I go up to the surface of the water when I please.

However, if electricity does not furnish me with air to breathe, it works at least the powerful pumps that are stored in spacious reservoirs,

and which enable me to prolong at need, and as long as I will, my stay in the depths of the sea. It gives a uniform and unintermittent light,

which the sun does not. Now look at this clock; it is electrical,

and goes with a regularity that defies the best chronometers.

I have divided it into twenty-four hours, like the Italian clocks,

because for me there is neither night nor day, sun nor moon, but only that factitious light that I take with me to the bottom of the sea.

Look! just now, it is ten o'clock in the morning."

"Exactly."

"Another application of electricity. This dial hanging in front of us indicates the speed of the Nautilus. An electric thread puts it in communication with the screw, and the needle indicates the real speed.

Look! now we are spinning along with a uniform speed of fifteen miles an hour."

"It is marvelous! And I see, Captain, you were right to make use of this agent that takes the place of wind, water, and steam."

"We have not finished, M. Aronnax," said Captain Nemo, rising.

"If you will allow me, we will examine the stern of the Nautilus."

Really, I knew already the anterior part of this submarine boat, of which this is the exact division, starting from the ship's head:

the dining-room, five yards long, separated from the library

by a water-tight partition; the library, five yards long;

the large drawing-room, ten yards long, separated from the Captain's room by a second water-tight partition; the said room, five yards in length; mine, two and a half yards; and, lastly a reservoir of air, seven and a half yards, that extended to the bows.

Total length thirty five yards, or one hundred and five feet.

The partitions had doors that were shut hermetically by means of india-rubber instruments, and they ensured the safety of the Nautilus in case of a leak.

I followed Captain Nemo through the waist, and arrived at the centre of the boat. There was a sort of well that opened between two partitions.

An iron ladder, fastened with an iron hook to the partition, led to the upper end. I asked the Captain what the ladder was used for.

"It leads to the small boat," he said.

"What! have you a boat?" I exclaimed, in surprise.

"Of course; an excellent vessel, light and insubmersible, that serves either as a fishing or as a pleasure boat."

"But then, when you wish to embark, you are obliged to come to the surface of the water?"

"Not at all. This boat is attached to the upper part of the hull of the Nautilus, and occupies a cavity made for it.

It is decked, quite water-tight, and held together by solid bolts.

This ladder leads to a man-hole made in the hull of the Nautilus, that corresponds with a similar hole made in the side of the boat.

By this double opening I get into the small vessel. They shut the one belonging to the Nautilus; I shut the other by means of screw pressure.

I undo the bolts, and the little boat goes up to the surface of the sea with prodigious rapidity. I then open the panel of the bridge, carefully shut till then; I mast it, hoist my sail, take my oars, and I'm off."

"But how do you get back on board?"

"I do not come back, M. Aronnax; the Nautilus comes to me."

"By your orders?"

"By my orders. An electric thread connects us. I telegraph to it, and that is enough."

"Really," I said, astonished at these marvels, "nothing can be more simple."

After having passed by the cage of the staircase that led to the platform, I saw a cabin six feet long, in which Conseil and Ned Land, enchanted with their repast, were devouring it with avidity.

Then a door opened into a kitchen nine feet long, situated between

the large store-rooms. There electricity, better than gas itself, did all the cooking. The streams under the furnaces gave out to the sponges of platina a heat which was regularly kept up and distributed. They also heated a distilling apparatus, which, by evaporation, furnished excellent drinkable water. Near this kitchen was a bathroom comfortably furnished, with hot and cold water taps. Next to the kitchen was the berth-room of the vessel, sixteen feet long. But the door was shut, and I could not see the management of it, which might have given me an idea of the number of men employed on board the Nautilus.

At the bottom was a fourth partition that separated this office from the engine-room. A door opened, and I found myself in the compartment where Captain Nemo—certainly an engineer of a very high order—had arranged his locomotive machinery. This engine-room, clearly lighted, did not measure less than sixty-five feet in length. It was divided into two parts; the first contained the materials for producing electricity, and the second the machinery that connected it with the screw. I examined it with great interest, in order to understand the machinery of the Nautilus.

"You see," said the Captain, "I use Bunsen's contrivances, not Ruhmkorff's. Those would not have been powerful enough. Bunsen's are fewer in number, but strong and large, which experience proves to be the best. The electricity produced passes forward, where it works, by electro-magnets of great size, on a system of levers and cog-wheels that transmit the movement to the axle of the screw. This one, the diameter of which is nineteen feet, and the thread twenty-three feet, performs about 120 revolutions in a second."

"And you get then?"

"A speed of fifty miles an hour."

"I have seen the Nautilus manoeuvre before the Abraham Lincoln, and I have my own ideas as to its speed. But this is not enough. We must see where we go. We must be able to direct it to the right, to the left, above, below. How do you get to the great depths, where you find an increasing resistance, which is rated by hundreds of atmospheres? How do you return to the surface of the ocean? And how do you maintain yourselves in the requisite medium? Am I asking too much?"

"Not at all, Professor," replied the Captain, with some hesitation; "since you may never leave this submarine boat. Come into the saloon,

it is our usual study, and there you will learn all you want to know about the Nautilus.”

6.9 Ike Mathews *Full Revelations of a Professional Rat-Catcher*

Introduction

In placing before my readers in the following pages the results of my twenty-five years' experience of Rat-catching, Ferreting, etc., I may say that I have always done my best to accomplish every task that I have undertaken, and I have in consequence received excellent testimonials from many corporations, railway companies, and merchants. I have not only made it my study to discover the different and the best methods of catching Rats, but I have also taken great interest in watching their ways and habits, and I come to the conclusion that there is no sure way of completely exterminating the Rodents, especially in large towns. If I have in this work referred more particularly to Rat-catching in Manchester that is only because my experience, although extending over a much wider area, has been chiefly in that city, but the methods I describe are equally applicable to all large towns.

Yours truly,

IKE MATTHEWS.

PROFESSIONAL RAT-CATCHER, PENDLETON, MANCHESTER.

PART I. HOW TO CEAR RATS FROM WAREHOUSES, OFFICES, STORE-ROOMS, ETC.

In the first place my advice is—never poison Rats in any enclosed buildings whatever. Why? Simply because the Rats that you poison are Drain Rats, or what you call Black Rats, and you can depend upon it that the Rats that you poison will not get back into the drains, but die unde the floor between the laths and plaster, and the consequence is that in a few days the stench that will arise will be most obnoxious. And there is nothing more injurious than the smell of a decomposed Rat.

Having had a long experience in Manchester I am quite sure of this. As an instance, I remember a private house where I was engaged catching Rats under a floor with ferrets. I went as far as possible on my belly under the floor with two candles in my hands, and I saw the ferret kill a large bitch Rat, about six yards from me against a wall, where neither the dog nor myself could get at it. I finished the job and made out my bill for my services, but in about two or three weeks after they again sent for me, declaring they could not stay in the sitting-room on account of the smell that arose from beneath the flooring boards. They had in consequence to send for a joiner; and as I knew the exact spot where the Rat was killed I ordered him to take up the floor boards just where the dead Rat lay, and

the stench that arose from the decomposed Rodent was bad in the extreme. I disinfected the place, and I was never sent for again. This was under a cold floor, and it is much worse where there is any heat.

Now to deal with the different methods of catching Rats. The best way, in my opinion, is,

TRAPPING THEM WITH STEEL SPRING TRAPS.

Whenever you are trapping, never on any consideration put bait on the traps; always put traps in their runs, but you will find Rats are so cunning that in time, after a few have been caught, they will jump over the traps, and then you must try another way. A good one is the following, viz.:—Get a bag of fine, clean sawdust, and mix with it about one-sixth its weight of oatmeal. Obtain the sawdust fresh from under the saw, without bits of stick in, as these would be liable to get into the teeth of the trap and stop them from closing. Where you see the runs put a handful in say about 30 different places, every night, just dropping the sawdust and meal out of your hands in little heaps. That means 30 different heaps. Do this for four nights, and you will see each morning that the sawdust is all spread about. Now for four more nights you must bury a set trap under every heap of sawdust. Thus you will have 3 traps, on each of which there is a square centre plate; you must level the sawdust over the plate with a bit of stick, and set each trap as fine as you can on the catch spring, so that the weight of a mouse would set it off. They will play in the sawdust as usual, and you will have Rats in almost every trap. You will find that this plan will capture a great many of the Rodents. I have trapped as many as 114 in one night in this way.

In time, however, the Rats will cease to go near sawdust. Then you must procure a bag of fine soot from any chimney sweep, and you will find that they will go at the soot just as keen as they did in the first instance at the sawdust. When they get tired of soot (which they will in time) you must procure some soft tissue paper and cut it fine, and use that in the same way as the sawdust and the soot. You can also use light chaff or hay seeds with the like result.

I must not omit to tell my readers to always trap Rats in the night, and to go very quietly about it, for if you make much noise they will give over feeding. You must not go about with too big a light whilst trapping. You should stay at the building from dark until midnight, and every time a Rat is caught in the trap you should go with a bull's eye lamp, take it out of the trap or kill it, and then set the trap again, as you have the chance of another Rat in the same trap. From experience I can say that you need not stay in any place after 12 o'clock at night, as I think that the first feed is the best, and that the first three hours are worth all the other part of the night. You can go home at 12 o'clock, and be sure to be in the place by 6 or 7 a.m., for many a Rat caught in the trap by the front leg will, if it gets time, eat off its leg and get away again, and they are very cunning

to catch afterwards.

NEVER HAVE YOUR TRAPS SET IN THE DAYTIME.

Handle them as little as possible. Always catch as many Rats as you can in your buildings in January and February, as they begin to breed in March, and every bitch Rat means, on the average, eight more. Also get as much ferreting done as possible before breeding time, for a young Rat can get into the ends of the joisting under a floor, where a ferret cannot get near it, and the consequence is that a ferret is unable to cope with its task. The best thing I can advise for clearing young Rats is a good cat, one that must not be handled nor made a pet of, but allowed to live in almost a wild state. A good cat can do as much, in my opinion, in one night, when Rats are breeding, as two ferrets can do in a day, especially in a building where there are cavity walls, as it is impossible for a ferret to follow a Rat in such walls.

This is all the information I am able to give on the trapping of Rats—a method I have proved by 25 years' experience to excel all others. Still another way of clearing the pests is as follows:—The majority of Rats are Black, or what we call Drain Rats; if they are in a building they will in most cases come from a water-closet. Sometimes you will see from the drain pipes in the water-closet, say, a six-inch pipe fitted into a nine-inch pipe, and the joint covered round with clay, through which the Rats eat and scratch and get into the building in great numbers in the night, but most of them return into the drains during the day. Now, if it is the breeding season (about eight months out of the twelve) they will do much damage to silk, cotton, leather, lace, and, in fact, all other light goods. And one would be surprised to see the quantity of cloth, paper, etc., they will procure for their nests whilst breeding.

The way to get clear of these is to go in the day with two or three ferrets and leave the drain pipe open. Ferret them all back into the drain; don't put a net over the drain for fear you might miss one or two. If they got back into the building they would be hard to catch, as they would not face the net again. Then, after ferreting, make the drain good, and if there be an odd Rat or two left in the building you will get them in a few nights by baiting the trap.

There is another way of catching the Brown Rat which breeds under the floor in large buildings where there are no drains. They are very awkward to catch. Always have a trap or two set, but do not set them where they feed; place them in their runs. But there are other methods for other Rat-infested places. For instance, take a restaurant, where they feed in the cooking kitchen; we will suppose they have eaten four holes through either floor or skirting boards. The best way to catch these—however many holes they have leading into the kitchen—is to block up (with tin or similar material) all the holes with the exception of one, and let them use that one for two nights. Then put a plateful of good food, such as oatmeal

and oil of aniseed, as far from the hole as you can in the same kitchen; then run a small train of meal and aniseed

from the hole to the plate. Next drive two six-inch nails in the wall, with a long piece of string tied to the nail heads. Put on these nails a brick or piece of board right above the hole 2 inches up the wall. Be sure the nails are quite loose in the wall over the hole, and leave in that position for two nights, so that the Rats will get used to it. On the night that you are going to catch them, before leaving the place carry the string from the nail heads to the door or window; let the door or window be closed within an inch, with the end of the string outside. After the place has been quiet for thirty minutes return to the door or window very quietly, and you will hear the Rats feeding. Pull the string, the loose nails come out of the wall and the brick or board drops over the hole. You can then go in, close the door, turn up the gas and catch or kill them at your leisure, as they cannot get back again.

By this method I may mention that I have caught a great number of Rats, and it is quite possible to clear a place in this manner: that is, if they do not come out of the drains. I have caught upwards of 103 in six nights in this way. The best time to catch Rats in any building is always at night, and always about half-an-hour after the place has been closed, as Rats are generally more adventurous to come for their first feed. Always go about as quietly as possible.

In some of the very old Manchester buildings that were built in the days before drain plans had to be submitted to the corporation, one finds under the cellar floors old-fashioned brick and flag drains (better known as "spit" drains), that were left in when the place was built. Once the Rats get in these disused drains all the professional Rat-catchers in England could not clear them without pulling the building down. The Rats have, by some means, got out of the main sewer, probably by the bursting of a sewer into one of these disused dry brick drains. It is then impossible to get underground to see where they have got into the dry drain, and the only thing that can be done in a case of this sort is to engage a professional Rat-catcher occasionally, and keep two or three good cats to keep the Rats down. These places as a rule are more plagued with them when it is very wet weather and there are floods running. This is the best time to catch them, as they are all under the floor of the building, and are very easy to catch in the night with the traps.

As a rule the Black or Drain Rats feed only in the night, very rarely in the day, as they are of a dirty nature, and prefer being in the drains. In my opinion the Black Rat is more vicious than the Brown.

There is another Rat I call the Red Rat, which is akin to the Brown Rat. You will always catch these at a tannery, or about kennels, where hounds are kept, and they generally feed on horseflesh or offal. Red Rats are the "gameist" Rats I

know, for whatever kind of Rats are put into the store cage, these Red Rats kill them the first night they are left quiet.

I may describe another mode of catching Rats. In any Rat-overrun warehouse, storeroom, or cellar, where there is a deal of rubbish such as packing cases, wrappers, waste paper, etc., throw a lot of food, say oatmeal or soaked bread, carelessly amongst the cases or rubbish and let the Rats have a full week's feeding at their leisure, and then if you know the holes round the floor wherefrom they come, go in some night as quick as possible, turn up the lights, run to the three or four holes, and block them up with pieces of rag, etc. Now as all the Rats will not run out of the packing cases or waste paper, but will hide amongst the same, this is the time to take a good terrier dog or two with you, and to have a bit of sport. Let one dog hunt among the cases, etc., and hold the other, for the Rats will soon make for the holes, but the rags preventing their escape you will catch and kill a great many by this means.

It should be stated here that as Rats are very cunning, it takes a lot of study, dodging, and experience to be able to rid them entirely. When you are feeding Rats anywhere, never feed them with other than soft stuff, which you can squeeze through your fingers, for if you feed them with anything lumpy, they will carry pieces into their holes and eat at their leisure. FERRETING. Ferreting is a very good plan for destroying Rats in cottage houses, stables, hotels, etc., as it can be done in the day, but in buildings, say five or six storeys high you cannot ferret very well as you cannot tell where to set your nets. The only way to ferret a large building is to ferret one floor at once, and always start at the top storey first. The majority of floors are laths and plaster. This is what the Rat likes, especially the Brown Rat, and there are more nests found in these places than anywhere else. To ferret thoroughly in such places you will require to have a board up at each end of the floor: the two end boards that run crossways with the joist; then you must have a man to put the ferret in at one end, and ferret one joist at a time; have a net set at the other end. The best way at the catching end is to have a long sheet net about a yard wide, and the full length of the boards that are up, for sometimes under the boards the Rats can get out of one joist into another, and if you use the long net you can catch them whichever joist they bolt at.

Now we will suppose you are ferreting a seven-storey building, which might occupy three or four days. If you have ferreted two stories the first day, during the night the Rats that have not been ferreted on the lower stories may get back again to the top storey.

How to prevent this happening I will give you a plan of my own, which I don't think any Rat-catcher but myself has ever employed. The course of action—a rather expensive one I admit—is the following: While you have the boards up you must go to the druggist and get two shillings' worth of cayenne pepper, and put it into

a pepper duster. Scatter the cayenne along the boards and joist where you have had the long sheet net, and also along the other end of the joist where you put the ferrets in, and you will find that under no consideration will Rats face the cayenne pepper. Cayenne is alright for any dry place and will last a long time, but it will not do in any water closets or any damp places, as dampness takes all the nature out of the cayenne.

After ferreting in any kind of building, always go carefully round the outside, and see that there are no broken air grids, or broken cellar windows, as these are likely ways that the Rats get into the building at first. When ferreting always be careful how you set your nets, and be extremely quick on the Rats when they bolt, for sometimes if they get back they will face the ferret before they will bolt again; then the ferrets kill them under the floors, and this as in the case of poisoning them is liable to cause an abominable smell, more especially where heat is near.

In the whole of my experience of Rat-catching, which is a lengthy one, I never gave a guarantee to clear a place completely, in Manchester or any other town where so many large buildings are so close together. And let me show the reason for this. Take Cannon Street, Manchester, as an illustration. Here are six or eight different firms in one block of buildings. Now, suppose four of these firms are suffering from the damage the Rats are doing. Well, one or two of these firms may go to the expense of having the Rats cleared away. But between the two buildings there may be a hardware business or ironmonger's shop, where Rats cannot do any harm to their goods. The owners of these shops will not go to the expense of having Rats caught, nor will they let us go into their shops at midnight; therefore the result is the Rat-catcher in his trapping and ferreting is limited to these two places, and all he can do is to catch some and drive the rest into the hardware shop. When under the floors in such places one finds there has been so many alterations made at different times that one joist may be a foot or six inches below the other, and when the Rats are completely driven out of these places it would require joiners and bricksetters to work for weeks under the floors to stop the Rats returning. And most firms will not go to this expense. I only give my readers this as an illustration of what has often happened with me, and to show why I never guarantee to clear Rats completely in large towns. If they are in a private house, stable, greenhouse, or any block of houses, of say five or six, I might then, after looking through, give a guarantee to clear them completely.

These are the fullest details I can give you, and if you will put any of the ways I have mentioned into practice you will find that they are all successful, especially the covering of traps. I can give you just one more instance in Manchester, where I was engaged. The workpeople had been tormenting the Rats with traps, not knowing how to set them. They sent for me, and on my looking round the place I knew there was a lot of Rats. I submitted my price to do the job, and when I went

down one night with 40 traps, dog, and two ferrets I thought I should catch 20 or 30 Rats, but I found that they had plagued them so much with their attempted trapping that I only caught three in the whole night. This place belonged to a limited company, and when I went before the committee the next morning they were not satisfied. I told them that their own workpeople had tormented the Rats so much with traps that the Rats would not go near one. I then told the committee that I would still stick to my terms, but I would leave the job over for a fortnight. Now during that fortnight I went down a good many times, and laid the sawdust as I have already described, and thus got the Rats used to it. The first night that I went catching I took with me 33 traps. I had them all set by 8-30 p.m., and by 12-30 a.m. I had trapped 45 Rats; the next night 31 Rats; and before I completed the job, with the trapping and the other ways that I have mentioned, I caught 183 Rats! This I give merely as an illustration to show the necessity of engaging an experienced man to catch Rats—that is, if you want them caught. And to confirm the statements above, I shall be most happy to supply privately the name and place of the firm, and also to give a personal interview if necessary. And now a word or two respecting the different ways in which Rat-catchers are treated. Many people think that a Rat-catcher is favoured if they give him permission to catch Rats on their farms or round the banks of their corn or wheat fields. Well, on some occasions I grant this may be a favour, for I have seen when I have had an order in hand for about 10 dozen Rats, and have had only a day or two in which to get them. Such are the only times and circumstances when a Rat-catcher gives his services gratis, and simply because he wants the live Rats. Most farmers will send you word when they are threshing their corn, and then the value of the Rats are worth the day's work to the Rat-catcher. This is all right as far as it goes, but when one comes to consider the yearly expenses of the Rat-catcher it will be found that they are very heavy. Now, first of all it will cost, at the least, 5 pounds annually for the wear and tear of traps alone, then there is the wear and tear of nets; two dog licences; always three or four ferrets to keep (and ferrets are often lost down drains or killed by Rats); also sundry other expenses, such as store cages, etc. Then, again, the Rat-catcher always has to pay a man to help him. I don't call Rat-catching a trade only: I maintain that it is a profession, and one that requires much learning and courage. I have found this out when I have been under a warehouse floor, where a lot of Rats were in the traps, and I could not get one man out of 50 to come under the floor and hold the candle for me, not to mention helping me to take the live Rats out of the traps. I just relate this because at some places where we go and where we catch perhaps 30 Rats, the first thing they say when the bill is presented is "Why, you have got 15s. worth of live Rats!" They don't think of the damage 30 Rats can do to fancy goods, nor do they consider the evil smells that men have to tolerate under the

floors or from the bad drains. I could relate many interesting anecdotes of what I have seen and heard about Rats, but I fear its perusal might take up too much of my readers' time. There is, however, one thing I will mention. I dare say you have heard of Rats running about in "swarms" in the night. Do not believe it. In my whole experience I have never been so fortunate as to meet a "swarm" of these, when I have had an empty cage on my back, and an order for 12 dozen live Rats at 5s. per dozen. When trapping at farms on a moonlight night I have seen a train of Rats almost in single file going from a barn to a pit or brook to drink, and then I have simply run a long net all along the barn very quickly, sent my dog round the pit and caught all the Rats in the net when they ran back to get in the barn. For in these places you must be as cunning as the Rats to catch them. The quickest way for a farmer to get rid of Rats is to run a long trail of good oatmeal outside his barn doors, and shoot them on a moonlight night. I have seen 11 killed at a shot in this way. They will stay eating the oatmeal because they cannot carry it away. At farms or out-houses you might poison Rats round a pit or along brook sides where they go to drink, although I don't believe in poisoning, as one never knows where it ends—the Rats being likely to carry the poisoned food about, and then dogs, hens, pigs, pigeons, etc., may pick it up. There may be a few more ways of catching Rats than I have enumerated, but I think I have given the best ways in detail. Some people think that to use THE MONGOOSE is very good, but I think that the mongoose is no better than a good fox terrier dog or a good cat, the only advantage in the mongoose being that all the Rats it kills it will bring back dead to its habitation, and that stops the dead Rats from smelling under the floors. I think that the mongoose is not half so sly or sharp as a good cat, and a mongoose, moreover, has to be taught how to kill a Rat (just the same as a dog). I am fortunate in having actually seen a mongoose and a Rat put alive in a tub together, and the mongoose would not even look at the Rat. And I maintain that the mongoose cannot compare with the ferret anytime, for the simple reason that a small ferret can get anywhere that a Rat can, whilst the mongoose must wait until the Rat comes out to feed. For instance, if a board of a floor be left up for a mongoose to get under the floor, it can only get into one of the joists; but a ferret can follow a Rat wherever it goes. Then again, the Rats can smell a mongoose even more strongly than they can smell a cat. So these facts prevent my recommending a mongoose on any account. I have also heard of people experimenting with different sorts of DRUGS AND CHEMICALS for enticing Rats out of their holes. I hope none of my readers will be attracted with this device. I hold that there is nothing that will tempt a Rat from its hole like hunger. The nearest approach that I have found to entice the Rodent out of its hole is oil of aniseed or oil of rhodium, but the latter is expensive. I can rely best on oil of aniseed, because I have often successfully tried it in experiment upon the

plate of a set trap. I have placed only three or four drops of oil of aniseed upon the plate of a set trap without bait, and often the trap has closed and trapped the Rat by the nose; so that it will be seen that the Rat must have been licking the plate, or it could not be caught in that manner. I have also frequently noticed when I have set, say, 20 traps covered with meal and sawdust mixed, that if I have put only two drops of oil of aniseed on half the traps I should find next morning on looking at the traps that most Rats are in those in which I had placed the aniseed. I think that oil of rhodium and oil of aniseed are very good to drop on the traps after setting, or to mix with the stuff with which the traps are covered. There is also another way of bolting Rats. Sometimes when the ferret is put under a boarded floor, all the Rats will run together and pack themselves in a heap at the end of a joist. When the Rats pack themselves on each other thus, the ferret on reaching them will tackle only one at a time. You can always tell when this happens by the ferret working a long time and bolting no Rats. Now, immediately you notice this, put your mouth near the hole where you have put the ferrets in, and make a squealing noise with your mouth to imitate a squealing Rat. This causes the heap of Rats at the end of the joist to disperse through fear, and when they get running about they will bolt into the net. Many times I have not had a bolt for half-an-hour and when I have squealed at the hole I have had four or five Rats in the nets at once. These are some of the methods of clearing Rats from various places, and from experience I think they excel all others.

6.10 P. Kropotkin *The Conquest of Bread*

This text was taken from a 1st edition of *The Conquest of Bread*, G. P. Putnam's Sons, New York and London, 1906.

CHAPTER I Our Riches I

THE human race has travelled far since, those bygone ages when men used to fashion their rude implements of flint, and lived on the precarious spoils of the chase, leaving to their children for their only heritage a shelter beneath the rocks, some poor utensils—and Nature, vast, ununderstood, and terrific, with whom they had to fight for their wretched existence.

During the agitated times which have elapsed since, and which have lasted for many thousand years, mankind has nevertheless amassed untold treasures. It has cleared the land, dried the marshes, pierced the forests, made roads; it has been building, inventing, observing, reasoning; it has created a complex machinery, wrested her secrets from Nature, and finally it has made a servant of steam. And the result is, that now the child of the civilized man finds ready, at its birth, to his hand an immense capital accumulated by those who have gone before him. And this capital enables him to acquire, merely by his own labour, combined with the labour of others, riches surpassing the dreams of the Orient, expressed in the fairy

tales of the Thousand and One Nights.

The soil is cleared to a great extent, fit for the reception of the best seeds, ready to make a rich return for the skill and labour spent upon it— a return more than sufficient for all the wants of humanity. The methods of cultivation are known.

On the wide prairies of America each hundred men, with the aid of powerful machinery, can produce in a few months enough wheat to maintain ten thousand people for a whole year. And where man wishes to double his produce, to treble it, to multiply it a hundred-fold, he makes the soil, gives to each plant the requisite care, and thus obtains enormous returns. While the hunter of old had to scour fifty or sixty square miles to find food for his family, the civilized man supports his household, with far less pains, and far more certainty, on a thousandth part of that space. Climate is no longer an obstacle. When the sun fails, man replaces it by artificial heat; and we see the coming of a time when artificial light also will be used to stimulate vegetation. Meanwhile, by the use of glass and hot water pipes, man renders a given space ten and fifty times more productive than it was in its natural state.

The prodigies accomplished in industry are still more striking. With the co-operation of those intelligent beings, modern machines—themselves the fruit of three or four generations of inventors, mostly unknown—a hundred men manufacture now the stuff to clothe ten thousand persons for a period of two years. In well-managed coal mines the labour of a hundred miners furnishes each year enough fuel to warm ten thousand families under an inclement sky. And we have lately witnessed twice the spectacle of a wonderful city springing up in a few months at Paris,¹ without interrupting in the slightest degree the regular work of the French nation.

And if in manufactures as in agriculture, and as indeed through our whole social system, the labour, the discoveries, and the inventions of our ancestors profit chiefly the few, it is none the less certain that mankind in general, aided by the creatures of steel and iron which it already possesses, could already procure an existence of wealth and ease for every one of its members.

Truly, we are rich, far richer than we think; rich in what we already possess, richer still in the possibilities of production of our actual mechanical outfit; richest of all in what we might win from our soil, from our manufactures, from our science, from our technical knowledge, were they but applied to bringing about the well-being of all. II

We, in civilized societies, are rich. Why then are the many poor? Why this painful drudgery for the masses? Why, even to the best paid workman, this uncertainty for the morrow, in the midst of all the wealth inherited from the past, and in spite of the powerful means of production, which could ensure comfort to all in return for a few hours of daily toil?

The Socialists have said it and repeated it unwearyingly. Daily they reiterate it, demonstrating it by arguments taken from all the sciences. It is because all that is necessary for production—the land, the mines, the highways, machinery, food, shelter, education, knowledge—all have been seized by the few in the course of that long story of robbery, enforced migration and wars, of ignorance and oppression, which has been the life of the human race before it had learned to subdue the forces of Nature. It is because, taking advantage of alleged rights acquired in the past, these few appropriate to-day two-thirds of the products of human labour, and then squander them in the most stupid and shameful way. It is because, having reduced the masses to a point at which they have not the means of subsistence for a month, or even for a week in advance, the few only allow the many to work on condition of themselves receiving the lion's share. It is because these few prevent the remainder of men from producing the things they need, and force them to produce, not the necessaries of life for all, but whatever offers the greatest profits to the monopolists. In this is the substance of all Socialism.

Take, indeed, a civilized country. The forests which once covered it have been cleared, the marshes drained, the climate improved. It has been made habitable. The soil, which bore formerly only a coarse vegetation, is covered to-day with rich harvests. The rock-walls in the valleys are laid out in terraces and covered with vines bearing golden fruit. The wild plants, which yielded nought but acrid berries, or uneatable roots, have been transformed by generations of culture into succulent vegetables, or trees covered with delicious fruits. Thousands of highways and railroads furrow the earth, and pierce the mountains. The shriek of the engine is heard in the wild gorges of the Alps, the Caucasus, and the Himalayas. The rivers have been made navigable; the coasts, carefully surveyed, are easy of access; artificial harbours, laboriously dug out and protected against the fury of the sea, afford shelter to the ships. Deep shafts have been sunk in the rocks; labyrinths of underground galleries have been dug out where coal may be raised or minerals extracted. At the crossings of the highways great cities have sprung up, and within their borders all the treasures of industry, science, and art have been accumulated.

Whole generations, that lived and died in misery, oppressed and ill-treated by their masters, and worn out by toil, have handed on this immense inheritance to our century.

For thousands of years millions of men have laboured to clear the forests, to drain the marshes, and to open up highways by land and water. Every rood of soil we cultivate in Europe has been watered by the sweat of several races of men. Every acre has its story of enforced labour, of intolerable toil, of the people's sufferings. Every mile of railway, every yard of tunnel, has received its share of human blood.

The shafts of the mine still bear on their rocky walls the marks made by the

pick of the workman who toiled to excavate them. The space between each prop in the underground galleries might be marked as a miner's grave; and who can tell what each of these graves has cost, in tears, in privations, in unspeakable wretchedness to the family who depended on the scanty wage of the worker cut off in his prime by fire-damp, rock-fall, or flood?

The cities, bound together by railroads and waterways, are organisms which have lived through centuries. Dig beneath them and you find, one above another, the foundations of streets, of houses, of theatres, of public buildings. Search into their history and you will see how the civilization of the town, its industry, its special characteristics, have slowly grown and ripened through the co-operation of generations of its inhabitants before it could become what it is to-day. And even to-day; the value of each dwelling, factory, and warehouse, which has been created by the accumulated labour of the millions of workers, now dead and buried, is only maintained by the very presence and labour of legions of the men who now inhabit that special corner of the globe. Each of the atoms composing what we call the Wealth of Nations owes its value to the fact that it is a part of the great whole. What would a London dockyard or a great Paris warehouse be if they were not situated in these great centres of international commerce? What would become of our mines, our factories, our workshops, and our railways, without the immense quantities of merchandise transported every day by sea and land?

Millions of human beings have laboured to create this civilization on which we pride ourselves to-day. Other millions, scattered through the globe, labour to maintain it. Without them nothing would be left in fifty years but ruins.

There is not even a thought, or an invention, which is not common property, born of the past and the present. Thousands of inventors, known and unknown, who have died in poverty, have co-operated in the invention of each of these machines which embody the genius of man.

Thousands of writers, of poets, of scholars, have laboured to increase knowledge, to dissipate error, and to create that atmosphere of scientific thought, without which the marvels of our century could never have appeared. And these thousands of philosophers, of poets, of scholars, of inventors, have themselves been supported by the labour of past centuries. They have been upheld and nourished through life, both physically and mentally, by legions of workers and craftsmen of all sorts. They have drawn their motive force from the environment.

The genius of a Sguin, a Mayer, a Grove, has certainly done more to launch industry in new directions than all the capitalists in the world. But men of genius are themselves the children of industry as well as of science. Not until thousands of steam-engines had been working for years before all eyes, constantly transforming heat into dynamic force, and this force into sound, light, and electricity, could the insight of genius proclaim the mechanical origin and the unity of the physical

forces. And if we, children of the nineteenth century, have at last grasped this idea, if we know now how to apply it, it is again because daily experience has prepared the way. The thinkers of the eighteenth century saw and declared it, but the idea remained undeveloped, because the eighteenth century had not grown up like ours, side by side with the steam-engine. Imagine the decades that might have passed while we remained in ignorance of this law, which has revolutionized modern industry, had Watt not found at Soho skilled workmen to embody his ideas in metal, bringing all the parts of his engine to perfection, so that steam, pent in a complete mechanism, and rendered more docile than a horse, more manageable than water, became at last the very soul of modern industry.

Every machine has had the same history—a long record of sleepless nights and of poverty, of disillusion and of joys, of partial improvements discovered by several generations of nameless workers, who have added to the original invention these little nothings, without which the most fertile idea would remain fruitless. More than that: every new invention is a synthesis, the resultant of innumerable inventions which have preceded it in the vast field of mechanics and industry.

Science and industry, knowledge and application, discovery and practical realization leading to new discoveries, cunning of brain and of hand, toil of mind and muscle—all work together. Each discovery, each advance, each increase in the sum of human riches, owes its being to the physical and mental travail of the past and the present.

By what right then can any one whatever appropriate the least morsel of this immense whole and say—This is mine, not yours? III

It has come about, however, in the course of the ages traversed by the human race, that all that enables man to produce, and to increase his power of production, has been seized by the few. Sometime, perhaps, we will relate how this came to pass. For the present let it suffice to state the fact and analyse its consequences.

To-day the soil, which actually owes its value to the needs of an ever-increasing population, belongs to a minority who prevent the people from cultivating it—or do not allow them to cultivate it according to modern methods.

The mines, though they represent the labour of several generations, and derive their sole value from the requirements of the industry of a nation and the density of the population—the mines also belong to the few; and these few restrict the output of coal, or prevent it entirely, if they find more profitable investments for their capital. Machinery, too, has become the exclusive property of the few, and even when a machine incontestably represents the improvements added to the original rough invention by three or four generations of workers, it none the less belongs to a few owners. And if the descendants of the very inventor who constructed the first machine for lace-making, a century ago, were to present themselves to-day in a lace factory at Ble or Nottingham, and demand their rights, they would be

told: "Hands off! this machine is not yours," and they would be shot down if they attempted to take possession of it.

The railways, which would be useless as so much old iron without the teeming population of Europe, its industry, its commerce, and its marts, belong to a few shareholders, ignorant perhaps of the whereabouts of the lines of rails which yield them revenues greater than those of medieval kings. And if the children of those who perished by thousands while excavating the railway cuttings and tunnels were to assemble one day, crowding in their rags and hunger, to demand bread from the shareholders, they would be met with bayonets and grape-shot, to disperse them and safeguard "vested interests."

In virtue of this monstrous system, the son of the worker, on entering life, finds no field which he may till, no machine which he may tend, no mine in which he may dig, without accepting to leave a great part of what he will produce to a master. He must sell his labour for a scant and uncertain wage. His father and his grandfather have toiled to drain this field, to build this mill, to perfect this machine. They gave to the work the full measure of their strength, and what more could they give? But their heir comes into the world poorer than the lowest savage. If he obtains leave to till the fields, it is on condition of surrendering a quarter of the produce to his master, and another quarter to the government and the middlemen. And this tax, levied upon him by the State, the capitalist, the lord of the manor, and the middleman, is always increasing; it rarely leaves him the power to improve his system of culture. If he turns to industry, he is allowed to work—though not always even that—only on condition that he yield a half or two-thirds of the product to him whom the land recognizes as the owner of the machine.

We cry shame on the feudal baron who forbade the peasant to turn a clod of earth unless he surrendered to his lord a fourth of his crop. We call those the barbarous times. But if the forms have changed, the relations have remained the same, and the worker is forced, under the name of free contract, to accept feudal obligations. For, turn where he will, he can find no better conditions. Everything has become private property, and he must accept, or die of hunger.

The result of this state of things is that all our production tends in a wrong direction. Enterprise takes no thought for the needs of the community. Its only aim is to increase the gains of the speculator. Hence the constant fluctuations of trade, the periodical industrial crises, each of which throws scores of thousands of workers on the streets.

The working people cannot purchase with their wages the wealth which they have produced, and industry seeks foreign markets among the monied classes of other nations. In the East, in Africa, everywhere, in Egypt, Tonkin or the Congo, the European is thus bound to promote the growth of serfdom. And so he does.

But soon he finds everywhere similar competitors. All the nations evolve on the same lines, and wars, perpetual wars, break out for the right of precedence in the market. Wars for the possession of the East, wars for the empire of the sea, wars to impose duties on imports and to dictate conditions to neighbouring states; wars against those "blacks" who revolt! The roar of the cannon never ceases in the world, whole races are massacred, the states of Europe spend a third of their budgets in armaments; and we know how heavily these taxes fall on the workers.

Education still remains the privilege of a small minority, for it is idle to talk of education when the workman's child is forced, at the age of thirteen, to go down into the mine or to help his father on the farm. It is idle to talk of studies to the worker, who comes home in the evening crushed by excessive toil with its brutalizing atmosphere. Society is thus bound to remain divided into two hostile camps, and in such conditions freedom is a vain word. The Radical begins by demanding a greater extension of political rights, but he soon sees that the breath of liberty leads to the uplifting of the proletariat, and then he turns round, changes his opinions, and reverts to repressive legislation and government by the sword.

A vast array of courts, judges, executioners, policemen, and gaolers is needed to uphold these privileges; and this array gives rise in its turn to a whole system of espionage, of false witness, of spies, of threats and corruption.

The system under which we live checks in its turn the growth of the social sentiment. We all know that without uprightness, without self-respect, without sympathy and mutual aid, human kind must perish, as perish the few races of animals living by rapine, or the slave-keeping ants. But such ideas are not to the taste of the ruling classes, and they have elaborated a whole system of pseudo-science to teach the contrary.

Fine sermons have been preached on the text that those who have should share with those who have not, but he who would act out this principle is speedily informed that these beautiful sentiments are all very well in poetry, but not in practice. "To lie is to degrade and besmirch oneself," we say, and yet all civilized life becomes one huge lie. We accustom ourselves and our children to hypocrisy, to the practice of a double-faced morality. And since the brain is ill at ease among lies, we cheat ourselves with sophistry. Hypocrisy and sophistry become the second nature of the civilized man.

But a society cannot live thus; it must return to truth or cease to exist.

Thus the consequences which spring from the original act of monopoly spread through the whole of social life. Under pain of death, human societies are forced to return to first principles: the means of production being the collective work of humanity, the product should be the collective property of the race. Individual appropriation is neither just nor serviceable. All belongs to all. All things are for all men, since all men have need of them, since all men have worked in the measure

of their strength to produce them, and since it is not possible to evaluate every one's part in the production of the world's wealth.

All things are for all. Here is an immense stock of tools and implements; here are all those iron slaves which we call machines, which saw and plane, spin and weave for us, unmaking and remaking, working up raw matter to produce the marvels of our time. But nobody has the right to seize a single one of these machines and say, "This is mine; if you want to use it you must pay me a tax on each of your products," any more than the feudal lord of medieval times had the right to say to the peasant, "This hill, this meadow belong to me, and you must pay me a tax on every sheaf of corn you reap, on every rick you build."

All is for all! If the man and the woman bear their fair share of work, they have a right to their fair share of all that is produced by all, and that share is enough to secure them well-being. No more of such vague formulas as "The Right to work," or "To each the whole result of his labour." What we proclaim is THE RIGHT TO WELL-BEING: WELL-BEING FOR ALL! Footnotes

1For the International Paris Exhibitions of 1889 and 1900.

6.11 Bernard Shaw *Pygmalion*

Act II

Alfred Doolittle is an elderly but vigorous dustman, clad in the costume of his profession, including a hat with a back brim covering his neck and shoulders. He has well marked and rather interesting features, and seems equally free from fear and conscience. He has a remarkably expressive voice, the result of a habit of giving vent to his feelings without reserve. His present pose is that of wounded honor and stern resolution.

DOOLITTLE [at the door, uncertain which of the two gentlemen is his man] Professor Higgins?

HIGGINS. Here. Good morning. Sit down.

DOOLITTLE. Morning, Governor. [He sits down magisterially] I come about a very serious matter, Governor.

HIGGINS [to Pickering] Brought up in Hounslow. Mother Welsh, I should think. [Doolittle opens his mouth, amazed. Higgins continues] What do you want, Doolittle?

DOOLITTLE [menacingly] I want my daughter: that's what I want. See?

HIGGINS. Of course you do. You're her father, aren't you? You don't suppose anyone else wants her, do you? I'm glad to see you have some spark of family feeling left. She's upstairs. Take her away at once.

DOOLITTLE [rising, fearfully taken aback] What!

HIGGINS. Take her away. Do you suppose I'm going to keep your daughter for you?

DOOLITTLE [remonstrating] Now, now, look here, Governor. Is this reasonable? Is it fair to take advantage of a man like this? The girl belongs to me. You got her. Where do I come in? [He sits down again].

HIGGINS. Your daughter had the audacity to come to my house and ask me to teach her how to speak properly so that she could get a place in a flower-shop. This gentleman and my housekeeper have been here all the time. [Bullying him] How dare you come here and attempt to blackmail me? You sent her here on purpose.

DOOLITTLE [protesting] No, Governor.

HIGGINS. You must have. How else could you possibly know that she is here?

DOOLITTLE. Don't take a man up like that, Governor.

HIGGINS. The police shall take you up. This is a plant—a plot to extort money by threats. I shall telephone for the police [he goes resolutely to the telephone and opens the directory].

DOOLITTLE. Have I asked you for a brass farthing? I leave it to the gentleman here: have I said a word about money?

HIGGINS [throwing the book aside and marching down on Doolittle with a poser] What else did you come for?

DOOLITTLE [sweetly] Well, what would a man come for? Be human, governor. HIGGINS [disarmed] Alfred: did you put her up to it?

DOOLITTLE. So help me, Governor, I never did. I take my Bible oath I ain't seen the girl these two months past.

HIGGINS. Then how did you know she was here?

DOOLITTLE [”most musical, most melancholy”] I'll tell you, Governor, if you'll only let me get a word in. I'm willing to tell you. I'm wanting to tell you. I'm waiting to tell you.

HIGGINS. Pickering: this chap has a certain natural gift of rhetoric. Observe the rhythm of his native woodnotes wild. ”I'm willing to tell you: I'm wanting to tell you: I'm waiting to tell you.” Sentimental rhetoric! That's the Welsh strain in him. It also accounts for his mendacity and dishonesty.

PICKERING. Oh, PLEASE, Higgins: I'm west country myself. [To Doolittle] How did you know the girl was here if you didn't send her?

DOOLITTLE. It was like this, Governor. The girl took a boy in the taxi to give him a jaunt. Son of her landlady, he is. He hung about on the chance of her giving him another ride home. Well, she sent him back for her luggage when she heard you was willing for her to stop here. I met the boy at the corner of Long Acre and Endell Street.

HIGGINS. Public house. Yes?

DOOLITTLE. The poor man's club, Governor: why shouldn't I?

PICKERING. Do let him tell his story, Higgins.

DOOLITTLE. He told me what was up. And I ask you, what was my feelings and my duty as a father? I says to the boy, "You bring me the luggage," I says—

PICKERING. Why didn't you go for it yourself?

DOOLITTLE. Landlady wouldn't have trusted me with it, Governor. She's that kind of woman: you know. I had to give the boy a penny afore he trusted me with it, the little swine. I brought it to her just to oblige you like, and make myself agreeable. That's all.

HIGGINS. How much luggage?

DOOLITTLE. Musical instrument, Governor. A few pictures, a trifle of jewelry, and a bird-cage. She said she didn't want no clothes. What was I to think from that, Governor? I ask you as a parent what was I to think?

HIGGINS. So you came to rescue her from worse than death, eh?

DOOLITTLE [appreciatively: relieved at being understood] Just so, Governor. That's right.

PICKERING. But why did you bring her luggage if you intended to take her away?

DOOLITTLE. Have I said a word about taking her away? Have I now?

HIGGINS [determinedly] You're going to take her away, double quick. [He crosses to the hearth and rings the bell].

DOOLITTLE [rising] No, Governor. Don't say that. I'm not the man to stand in my girl's light. Here's a career opening for her, as you might say; and—

Mrs. Pearce opens the door and awaits orders.

HIGGINS. Mrs. Pearce: this is Eliza's father. He has come to take her away. Give her to him. [He goes back to the piano, with an air of washing his hands of the whole affair].

DOOLITTLE. No. This is a misunderstanding. Listen here—

MRS. PEARCE. He can't take her away, Mr. Higgins: how can he? You told me to burn her clothes.

DOOLITTLE. That's right. I can't carry the girl through the streets like a blooming monkey, can I? I put it to you.

HIGGINS. You have put it to me that you want your daughter. Take your daughter. If she has no clothes go out and buy her some.

DOOLITTLE [desperate] Where's the clothes she come in? Did I burn them or did your missus here?

MRS. PEARCE. I am the housekeeper, if you please. I have sent for some clothes for your girl. When they come you can take her away. You can wait in the kitchen. This way, please.

Doolittle, much troubled, accompanies her to the door; then hesitates; finally turns confidentially to Higgins.

DOOLITTLE. Listen here, Governor. You and me is men of the world, ain't we?

HIGGINS. Oh! Men of the world, are we? You'd better go, Mrs. Pearce.

MRS. PEARCE. I think so, indeed, sir. [She goes, with dignity].

PICKERING. The floor is yours, Mr. Doolittle.

DOOLITTLE [to Pickering] I thank you, Governor. [To Higgins, who takes refuge on the piano bench, a little overwhelmed by the proximity of his visitor; for Doolittle has a professional flavor of dust about him]. Well, the truth is, I've taken a sort of fancy to you, Governor; and if you want the girl, I'm not so set on having her back home again but what I might be open to an arrangement. Regarded in the light of a young woman, she's a fine handsome girl. As a daughter she's not worth her keep; and so I tell you straight. All I ask is my rights as a father; and you're the last man alive to expect me to let her go for nothing; for I can see you're one of the straight sort, Governor. Well, what's a five pound note to you? And what's Eliza to me? [He returns to his chair and sits down judicially].

PICKERING. I think you ought to know, Doolittle, that Mr. Higgins's intentions are entirely honorable.

DOOLITTLE. Course they are, Governor. If I thought they wasn't, I'd ask fifty.

HIGGINS [revolted] Do you mean to say, you callous rascal, that you would sell your daughter for 50 pounds?

DOOLITTLE. Not in a general way I wouldn't; but to oblige a gentleman like you I'd do a good deal, I do assure you.

PICKERING. Have you no morals, man?

DOOLITTLE [unabashed] Can't afford them, Governor. Neither could you if you was as poor as me. Not that I mean any harm, you know. But if Liza is going to have a bit out of this, why not me too?

HIGGINS [troubled] I don't know what to do, Pickering. There can be no question that as a matter of morals it's a positive crime to give this chap a farthing. And yet I feel a sort of rough justice in his claim.

DOOLITTLE. That's it, Governor. That's all I say. A father's heart, as it were.

PICKERING. Well, I know the feeling; but really it seems hardly right—

DOOLITTLE. Don't say that, Governor. Don't look at it that way. What am I, Governors both? I ask you, what am I? I'm one of the undeserving poor: that's what I am. Think of what that means to a

man. It means that he's up agen middle class morality all the time. If there's anything going, and I put in for a bit of it, it's always the same story: "You're undeserving; so you can't have it." But my needs is as great as the most deserving widow's that ever got money out of six different charities in one week for the death of the same husband. I don't need less than a deserving man: I need more. I don't eat less hearty than him; and I drink a lot more. I want a bit of amusement, cause I'm a thinking man. I want cheerfulness and a song and a band when I feel low. Well, they charge me just the same for everything as they charge the deserving. What is middle class morality? Just an excuse for never giving me anything. Therefore, I ask you, as two gentlemen, not to play that game on me. I'm playing straight with you. I ain't pretending to be deserving. I'm undeserving; and I mean to go on being undeserving. I like it; and that's the truth. Will you take advantage of a man's nature to do him out of the price of his own daughter what he's brought up and fed and clothed by the sweat of his brow until she's growed big enough to be interesting to you two gentlemen? Is five pounds unreasonable? I put it to you; and I leave it to you.

HIGGINS [rising, and going over to Pickering] Pickering: if we were to take this man in hand for three months, he could choose between a seat in the Cabinet and a popular pulpit in Wales.

PICKERING. What do you say to that, Doolittle?

DOOLITTLE. Not me, Governor, thank you kindly. I've heard all the preachers and all the prime ministers—for I'm a thinking man and game for politics or religion or social reform same as all the other amusements—and I tell you it's a dog's life anyway you look at it. Undeserving poverty is my line. Taking one station in society with another, it's—it's—well, it's the only one that has any ginger in it, to my taste.

HIGGINS. I suppose we must give him a fiver.

PICKERING. He'll make a bad use of it, I'm afraid.

DOOLITTLE. Not me, Governor, so help me I won't. Don't you be afraid that I'll save it and spare it and live idle on it. There won't be a penny of it left by Monday: I'll have to go to work same as if I'd never had it. It won't pauperize me, you bet. Just one good spree for myself and the missus, giving pleasure to ourselves and employment to others, and satisfaction to you to think it's not been throwed away. You couldn't spend it better.

HIGGINS [taking out his pocket book and coming between Doolittle and the piano] This is irresistible. Let's give him ten. [He offers two notes to the dustman].

DOOLITTLE. No, Governor. She wouldn't have the heart to spend ten; and perhaps I shouldn't neither. Ten pounds is a lot of money: it makes a man feel prudent like; and then goodbye to happiness. You give me what I ask you, Governor: not a penny more, and not a penny less.

PICKERING. Why don't you marry that missus of yours? I rather draw the line at encouraging that sort of immorality.

DOOLITTLE. Tell her so, Governor: tell her so. I'm willing. It's me that suffers by it. I've no hold on her. I got to be agreeable to her. I got to give her presents. I got to buy her clothes something sinful. I'm a slave to that woman, Governor, just because I'm not her lawful husband. And she knows it too. Catch her marrying me! Take my advice, Governor: marry Eliza while she's young and don't know no better. If you don't you'll be sorry for it after. If you do, she'll be sorry for it after; but better you than her, because you're a man, and she's only a woman and don't know how to be happy anyhow.

HIGGINS. Pickering: if we listen to this man another minute, we shall have no convictions left. [To Doolittle] Five pounds I think you said.

DOOLITTLE. Thank you kindly, Governor.

HIGGINS. You're sure you won't take ten?

DOOLITTLE. Not now. Another time, Governor.

HIGGINS [handing him a five-pound note] Here you are.

DOOLITTLE. Thank you, Governor. Good morning.

[He hurries to the door, anxious to get away with his booty. When he opens it he is confronted with a dainty and exquisitely clean young Japanese lady in a simple blue cotton kimono printed cunningly with small white jasmine blossoms. Mrs. Pearce is with her. He gets out of her way deferentially and apologizes]. Beg pardon, miss.

6.12 Ezra Pound *In a Station of the Metro*

The apparition of these faces in the crowd;
Petals on a wet, black bough.

From "Poems of Lustra", 1913

6.13 E. G. Jordan and A. H. Shaw *The Story of a Pioneer*

FIRST MEMORIES

My father's ancestors were the Shaws of Rothiemurchus, in Scotland, and the ruins of their castle may still be seen on the island of Loch-an-Eilan, in the northern Highlands. It was never the picturesque castle of song and story, this home of the fighting Shaws, but an austere fortress, probably built in Roman times; and even to-day the crumbling walls which alone are left of it show traces of the relentless assaults upon them. Of these the last and the most successful were made in the seventeenth century by the Grants and Rob Roy; and it was into the hands of the Grants that the Shaw fortress finally fell, about 1700, after almost a hundred years of ceaseless warfare.

It gives me no pleasure to read the grisly details of their struggles, but I confess to a certain satisfaction in the knowledge that my ancestors made a good showing in the defense of what was theirs. Beyond doubt they were brave fighters and strong men. There were other sides to their natures, however, which the high lights of history throw up less appealingly. As an instance, we have in the family chronicles the blood-stained page of Allen Shaw, the oldest son of the last Lady Shaw who lived in the fortress. It appears that when the father of this young man died, about 1560, his mother married again, to the intense disapproval of her son. For some time after the marriage he made no open revolt against the new-comer in the domestic circle; but finally, on the pretext that his dog had been attacked by his stepfather, he forced a quarrel with the older man and the two fought a duel with swords, after which the victorious Allen showed a sad lack of chivalry. He not only killed his stepfather, but he cut off that gentleman's head and bore it to his mother in her bed-chamber—an action which was considered, even in that tolerant age, to be carrying filial resentment

too far.

Probably Allen regretted it. Certainly he paid a high penalty for it, and his clan suffered with him. He was outlawed and fled, only to be hunted down for months, and finally captured and executed by one of the Grants, who, in further virtuous disapproval of Allen's act, seized and held the Shaw stronghold. The other Shaws of the clan fought long and ably for its recovery, but though they were helped by their kinsmen, the Mackintoshes, and though good Scotch blood dyed the gray walls of the fortress for many generations, the castle never again came into the hands of the Shaws. It still entails certain obligations for the Grants, however, and one of these is to give the King of England a snowball whenever he visits Loch-an-Eilan!

As the years passed the Shaw clan scattered.

Many Shaws are still to be found in the Mackintosh country and throughout southern Scotland. Others went to England, and it was from this latter branch that my father sprang. His name was Thomas Shaw, and he was the younger son of a gentleman—a word which in those days seemed to define a man who devoted his time largely to gambling and horse-racing. My grandfather, like his father before him, was true to the traditions of his time and class. Quite naturally and simply he squandered all he had, and died abruptly, leaving his wife and two sons penniless. They were not, however, a helpless band. They, too, had their traditions, handed down by the fighting Shaws. Peter, the older son, became a soldier, and died bravely in the Crimean War. My father, through some outside influence, turned his attention to trade, learning to stain and emboss wall-paper by hand, and developing this work until he became the recognized expert in his field. Indeed, he progressed until he himself checked his rise by inventing a machine that made his handwork unnecessary. His employer at once claimed and utilized this invention, to which, by the laws of

those days, he was entitled, and thus the cornerstone on which my father had expected to build a fortune proved the rock on which his career was wrecked. But that was years later, in America, and many other things had happened first.

For one, he had temporarily dropped his trade and gone into the flour-and-grain business; and, for another, he had married my mother. She was the daughter of a Scotch couple who had come to England and settled in Alnwick, in Northumberland County. Her father, James Stott, was the driver of the royal-mail stage between Alnwick and Newcastle, and his accidental death while he was still a young man left my grandmother and her eight children almost destitute. She was immediately given a position in the castle of the Duke of Northumberland, and her sons were educated in the duke's school, while her daughters were entered in the school of the duchess.

My thoughts dwell lovingly on this grandmother, Nicolas Grant Stott, for she was a remarkable woman, with a dauntless soul and progressive ideas far in advance of her time. She was one of the first Unitarians in England, and years before any thought of woman suffrage entered the minds of her countrywomen she refused to pay tithes to the support of the Church of England—an action which precipitated a long-drawn-out conflict between her and the law. In those days it was customary to assess tithes on every pane of glass in a window, and a portion of the money thus collected went to the support of the Church. Year after year my intrepid grandmother refused to pay these assessments, and year after year she sat pensively upon her door-step, watching articles of her furniture being sold for money to pay her tithes. It must have been an impressive picture, and it was one with which the community became thoroughly familiar, as the determined old lady never won her fight and never abandoned it. She had at least the comfort of public sympathy, for she

was by far the most popular woman in the countryside. Her neighbors admired her courage; perhaps they appreciated still more what she did for them, for she spent all her leisure in the homes of the very poor, mending their clothing and teaching them to sew. Also, she left behind her a path of cleanliness as definite as the line of foam that follows a ship; for it soon became known among her proteges that Nicolas Stott was as much opposed to dirt as she was to the payment of tithes.

She kept her children in the schools of the duke and duchess until they had completed the entire course open to them. A hundred times, and among many new scenes and strange people, I have heard my mother describe her own experiences as a pupil. All the children of the dependents of the castle were expected to leave school at fourteen years of age. During their course they were not allowed to study geography, because, in the sage opinion of their elders, knowledge of foreign lands might make them discontented and inclined to wander. Neither was composition encouraged—that might lead to the writing of love-notes! But they were permitted to absorb all the reading and arithmetic their little brains could hold, while the art of sewing was not only encouraged, but proficiency in it was stimulated by the award of prizes. My mother, being a rather precocious young person, graduated at thirteen and carried off the first prize. The garment she made was a linen chemise for the duchess, and the little needlewoman had embroidered on it, with her own hair, the august lady's coat of arms. The offering must have been appreciated, for my mother's story always ended with the same words, uttered with the same air of gentle pride, "And the duchess gave me with her own hands my Bible and my mug of beer!" She never saw anything amusing in this association of gifts, and I always stood behind her when she told the incident, that she might not see the disrespectful mirth it aroused in me.

My father and mother met in Alnwick, and were married in February, 1835. Ten years after his marriage father was forced into bankruptcy by the passage of the corn law, and to meet the obligations attending his failure he and my mother sold practically everything they possessed—their home, even their furniture. Their little sons, who were away at school, were brought home, and the family expenses were cut down to the barest margin; but all these sacrifices paid only part of the debts. My mother, finding that her early gift had a market value, took in sewing. Father went to work on a small salary, and both my parents saved every penny they could lay aside, with the desperate determination to pay their remaining debts. It was a long struggle and a painful one, but they finally won it. Before they had done so, however, and during their bleakest days, their baby died, and my mother, like her mother before her, paid the penalty of being outside the fold of the Church of England. She, too, was a Unitarian, and her baby, therefore, could not be laid in any consecrated burial-ground in her neighborhood. She had either to bury it in the Potter's Field, with criminals, suicides, and paupers, or to take it by stage-coach to Alnwick, twenty miles away, and leave it in the little Unitarian churchyard where, after her strenuous life, Nicolas Stott now lay in peace. She made the dreary journey alone, with the dear burden across her lap. In 1846, my parents went to London. There they did not linger long, for the big, indifferent city had nothing to offer them. They moved to Newcastle-on-Tyne, and here I was born, on the fourteenth day of February, in 1847. Three boys and two girls had preceded me in the family circle, and when I was two years old my younger sister came. We were little better off in Newcastle than in London, and now my father began to dream the great dream of those days. He would go to America. Surely, he felt, in that land of infinite promise all

would be well with him and his. He waited for the final payment of his debts and for my younger sister's birth. Then he bade us good-by and sailed away to make an American home for us; and in the spring of 1851 my mother followed him with her six children, starting from Liverpool in a sailing-vessel, the John Jacob Westervelt.

I was then little more than four years old, and the first vivid memory I have is that of being on ship-board and having a mighty wave roll over me. I was lying on what seemed to be an enormous red box under a hatchway, and the water poured from above, almost drowning me. This was the beginning of a storm which raged for days, and I still have of it a confused memory, a sort of nightmare, in which strange horrors figure, and which to this day haunts me at intervals when I am on the sea. The thing that stands out most strongly during that period is the white face of my mother, ill in her berth. We were with five hundred emigrants on the lowest deck of the ship but one, and as the storm grew wilder an unreasoning terror filled our fellow-passengers. Too ill to protect her helpless brood, my mother saw us carried away from her for hours at a time, on the crests of waves of panic that sometimes approached her and sometimes receded, as they swept through the black hole in which we found ourselves when the hatches were nailed down. No mad-house, I am sure, could throw more hideous pictures on the screen of life than those which met our childish eyes during the appalling three days of the storm. Our one comfort was the knowledge that our mother was not afraid. She was desperately ill, but when we were able to reach her, to cling close to her for a blessed interval, she was still the sure refuge she had always been.

6.14 Robert Frost *The Road Not Taken*

Louis Untermeyer, ed. (1885-1977). *Modern American Poetry*. 1919.

TWO roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth; 5

Then took the other, as just as fair,
And having perhaps the better claim
Because it was grassy and wanted wear;
Though as for that, the passing there
Had worn them really about the same, 10

And both that morning equally lay
In leaves no step had trodden black.
Oh, I marked the first for another day!
Yet knowing how way leads on to way
I doubted if I should ever come back. 15

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I,
I took the one less traveled by,
And that has made all the difference. 20

6.15 Mary Shelly *Frankenstein*

Chapter 4 From this day natural philosophy, and particularly chemistry, in the most comprehensive sense of the term, became nearly my sole occupation. I read with ardour those works, so full of genius and discrimination, which modern inquirers have written on these subjects. I attended the lectures and cultivated the acquaintance of the men of science of the university, and I found even in M. Krempe a great deal of sound sense and real information, combined, it is true, with a repulsive physiognomy and manners, but not on that account the less valuable. In M. Waldman I found a true friend. His gentleness was never tinged by dogmatism, and his instructions were given with an air of frankness and good nature that banished every idea of pedantry. In a thousand ways he smoothed for me the path of knowledge and made the

most abstruse inquiries clear and facile to my apprehension. My application was at first fluctuating and uncertain; it gained strength as I proceeded and soon became so ardent and eager that the stars often disappeared in the light of morning whilst I was yet engaged in my laboratory.

As I applied so closely, it may be easily conceived that my progress was rapid. My ardour was indeed the astonishment of the students, and my proficiency that of the masters. Professor Krempe often asked me, with a sly smile, how Cornelius Agrippa went on, whilst M. Waldman expressed the most heartfelt exultation in my progress. Two years passed in this manner, during which I paid no visit to Geneva, but was engaged, heart and soul, in the pursuit of some discoveries which I hoped to make. None but those who have experienced them can conceive of the enticements of science. In other studies you go as far as others have gone before you, and there is nothing more to know; but in a scientific pursuit there is continual food for discovery and wonder. A mind of moderate capacity which closely pursues one study must infallibly arrive at great proficiency in that study; and I, who continually sought the attainment of one object of pursuit and was solely wrapped up in this, improved so rapidly that at the end of two years I made some discoveries in the improvement of some chemical instruments, which procured me great esteem and admiration at the university. When I had arrived at this point and had become as well acquainted with the theory and practice of natural philosophy as depended on the lessons of any of the professors at Ingolstadt, my residence there being no longer conducive to my improvements, I thought of returning to my friends and my native town, when an incident happened that protracted my stay.

One of the phenomena which had peculiarly attracted my attention was the structure of the human frame, and, indeed, any animal endued with life. Whence, I often asked myself, did the principle of life proceed? It was a bold question, and one which has ever been considered as a mystery; yet with how many things are we upon the brink of becoming acquainted, if cowardice or carelessness did not restrain our inquiries. I revolved these circumstances in my mind and determined thenceforth to apply myself more particularly to those branches of natural philosophy which relate to physiology. Unless I had been animated by an almost supernatural enthusiasm, my application to this study would have been irksome and almost intolerable. To examine the causes of life, we must first have recourse to death. I

became acquainted with the science of anatomy, but this was not sufficient; I must also observe the natural decay and corruption of the human body. In my education my father had taken the greatest precautions that my mind should be impressed with no supernatural horrors. I do not ever remember to have trembled at a tale of superstition or to have feared the apparition of a spirit. Darkness had no effect upon my fancy, and a churchyard was to me merely the receptacle of bodies deprived of life, which, from being the seat of beauty and strength, had become food for the worm. Now I was led to examine the cause and progress of this decay and forced to spend days and nights in vaults and charnel-houses. My attention was fixed upon every object the most insupportable to the delicacy of the human feelings. I saw how the fine form of man was degraded and wasted; I beheld the corruption of death succeed to the blooming cheek of life; I saw how the worm inherited the wonders of the eye and brain. I paused, examining and analysing all the minutiae of causation, as exemplified in the change from life to death, and death to life, until from the midst of this darkness a sudden light broke in upon me—a light so brilliant and wondrous, yet so simple, that while I became dizzy with the immensity of the prospect which it illustrated, I was surprized that among so many men of genius who had directed their inquiries towards the same science, that I alone should be reserved to discover so astonishing a secret.

Remember, I am not recording the vision of a madman. The sun does not more certainly shine in the heavens than that which I now affirm is true. Some miracle might have produced it, yet the stages of the discovery were distinct and probable. After days and nights of incredible labour and fatigue, I succeeded in discovering the cause of generation and life; nay, more, I became myself capable of bestowing animation upon lifeless matter.

The astonishment which I had at first experienced on this discovery soon gave place to delight and rapture. After so much time spent in painful labour, to arrive at once at the summit of my desires was the most gratifying consummation of my toils. But this discovery was so great and overwhelming that all the steps by which I had been progressively led to it were obliterated, and I beheld only the result. What had been the study and desire of the wisest men since the creation of the world was now within my grasp. Not that, like a magic scene, it all opened upon me at once: the information I had obtained was of a nature rather to direct my endeavours so soon as I should

point them towards the object of my search than to exhibit that object already accomplished. I was like the Arabian who had been buried with the dead and found a passage to life, aided only by one glimmering and seemingly ineffectual light.

I see by your eagerness and the wonder and hope which your eyes express, my friend, that you expect to be informed of the secret with which I am acquainted; that cannot be; listen patiently until the end of my story, and you will easily perceive why I am reserved upon that subject. I will not lead you on, unguarded and ardent as I then was, to your destruction and infallible misery. Learn from me, if not by my precepts, at least by my example, how dangerous is the acquirement of knowledge and how much happier that man is who believes his native town to be the world, than he who aspires to become greater than his nature will allow.

When I found so astonishing a power placed within my hands, I hesitated a long time concerning the manner in which I should employ it.

Although I possessed the capacity of bestowing animation, yet to prepare a frame for the reception of it, with all its intricacies of fibres, muscles, and veins, still remained a work of inconceivable difficulty and labour. I doubted at first whether I should attempt the creation of a being like myself, or one of simpler organization; but my imagination was too much exalted by my first success to permit me to doubt of my ability to give life to an animal as complex and wonderful as man. The materials at present within my command hardly appeared adequate to so arduous an undertaking, but I doubted not that I should ultimately succeed. I prepared myself for a multitude of reverses; my operations might be incessantly baffled, and at last my work be imperfect, yet when I considered the improvement which every day takes place in science and mechanics, I was encouraged to hope my present attempts would at least lay the foundations of future success. Nor could I consider the magnitude and complexity of my plan as any argument of its impracticability. It was with these feelings that I began the creation of a human being. As the minuteness of the parts formed a great hindrance to my speed, I resolved, contrary to my first intention, to make the being of a gigantic stature, that is to say, about eight feet in height, and proportionably large. After having formed this determination and having spent some months in successfully collecting and arranging my materials, I began.

No one can conceive the variety of feelings which bore me onwards, like a hurricane, in the first enthusiasm of success. Life and death

appeared to me ideal bounds, which I should first break through, and pour a torrent of light into our dark world. A new species would bless me as its creator and source; many happy and excellent natures would owe their being to me. No father could claim the gratitude of his child so completely as I should deserve theirs. Pursuing these reflections, I thought that if I could bestow animation upon lifeless matter, I might in process of time (although I now found it impossible) renew life where death had apparently devoted the body to corruption. These thoughts supported my spirits, while I pursued my undertaking with unremitting ardour. My cheek had grown pale with study, and my person had become emaciated with confinement. Sometimes, on the very brink of certainty, I failed; yet still I clung to the hope which the next day or the next hour might realize. One secret which I alone possessed was the hope to which I had dedicated myself; and the moon gazed on my midnight labours, while, with unrelaxed and breathless eagerness, I pursued nature to her hiding-places. Who shall conceive the horrors of my secret toil as I dabbled among the unhallowed damps of the grave or tortured the living animal to animate the lifeless clay? My limbs now tremble, and my eyes swim with the remembrance; but then a resistless and almost frantic impulse urged me forward; I seemed to have lost all soul or sensation but for this one pursuit. It was indeed but a passing trance, that only made me feel with renewed acuteness so soon as, the unnatural stimulus ceasing to operate, I had returned to my old habits. I collected bones from charnel-houses and disturbed, with profane fingers, the tremendous secrets of the human frame. In a solitary chamber, or rather cell, at the top of the house, and separated from all the other apartments by a gallery and staircase, I kept my workshop of filthy creation; my eyeballs were starting from their sockets in attending to the details of my employment. The dissecting room and the slaughter-house furnished many of my materials; and often did my human nature turn with loathing from my occupation, whilst, still urged on by an eagerness which perpetually increased, I brought my work near to a conclusion. The summer months passed while I was thus engaged, heart and soul, in one pursuit. It was a most beautiful season; never did the fields bestow a more plentiful harvest or the vines yield a more luxuriant vintage, but my eyes were insensible to the charms of nature. And the same feelings which made me neglect the scenes around me caused me also to forget those friends who were so many miles absent, and whom I had not seen for so long a time. I knew my silence disquieted them, and I

well remembered the words of my father: "I know that while you are pleased with yourself you will think of us with affection, and we shall hear regularly from you. You must pardon me if I regard any interruption in your correspondence as a proof that your other duties are equally neglected."

I knew well therefore what would be my father's feelings, but I could not tear my thoughts from my employment, loathsome in itself, but which had taken an irresistible hold of my imagination. I wished, as it were, to procrastinate all that related to my feelings of affection until the great object, which swallowed up every habit of my nature, should be completed.

I then thought that my father would be unjust if he ascribed my neglect to vice or faultiness on my part, but I am now convinced that he was justified in conceiving that I should not be altogether free from blame. A human being in perfection ought always to preserve a calm and peaceful mind and never to allow passion or a transitory desire to disturb his tranquillity. I do not think that the pursuit of knowledge is an exception to this rule. If the study to which you apply yourself has a tendency to weaken your affections and to destroy your taste for those simple pleasures in which no alloy can possibly mix, then that study is certainly unlawful, that is to say, not befitting the human mind. If this rule were always observed; if no man allowed any pursuit whatsoever to interfere with the tranquillity of his domestic affections, Greece had not been enslaved, Caesar would have spared his country, America would have been discovered more gradually, and the empires of Mexico and Peru had not been destroyed.

But I forget that I am moralizing in the most interesting part of my tale, and your looks remind me to proceed. My father made no reproach in his letters and only took notice of my silence by inquiring into my occupations more particularly than before. Winter, spring, and summer passed away during my labours; but I did not watch the blossom or the expanding leaves—sights which before always yielded me supreme delight—so deeply was I engrossed in my occupation. The leaves of that year had withered before my work drew near to a close, and now every day showed me more plainly how well I had succeeded. But my enthusiasm was checked by my anxiety, and I appeared rather like one doomed by slavery to toil in the mines, or any other unwholesome trade than an artist occupied by his favourite employment. Every night I was oppressed by a slow fever, and I became nervous to a most painful degree; the fall of a leaf startled me, and I shunned my fellow

creatures as if I had been guilty of a crime. Sometimes I grew alarmed at the wreck I perceived that I had become; the energy of my purpose alone sustained me: my labours would soon end, and I believed that exercise and amusement would then drive away incipient disease; and I promised myself both of these when my creation should be complete.

Chapter 5

It was on a dreary night of November that I beheld the accomplishment of my toils. With an anxiety that almost amounted to agony, I collected the instruments of life around me, that I might infuse a spark of being into the lifeless thing that lay at my feet. It was already one in the morning; the rain pattered dismally against the panes, and my candle was nearly burnt out, when, by the glimmer of the half-extinguished light, I saw the dull yellow eye of the creature open; it breathed hard, and a convulsive motion agitated its limbs.

How can I describe my emotions at this catastrophe, or how delineate the wretch whom with such infinite pains and care I had endeavoured to form? His limbs were in proportion, and I had selected his features as beautiful. Beautiful! Great God! His yellow skin scarcely covered the work of muscles and arteries beneath; his hair was of a lustrous black, and flowing; his teeth of a pearly whiteness; but these luxuriances only formed a more horrid contrast with his watery eyes, that seemed almost of the same colour as the dun-white sockets in which they were set, his shrivelled complexion and straight black lips.

The different accidents of life are not so changeable as the feelings of human nature. I had worked hard for nearly two years, for the sole purpose of infusing life into an inanimate body. For this I had deprived myself of rest and health. I had desired it with an ardour that far exceeded moderation; but now that I had finished, the beauty of the dream vanished, and breathless horror and disgust filled my heart. Unable to endure the aspect of the being I had created, I rushed out of the room and continued a long time traversing my bed-chamber, unable to compose my mind to sleep. At length lassitude succeeded to the tumult I had before endured, and I threw myself on the bed in my clothes, endeavouring to seek a few moments of forgetfulness. But it was in vain; I slept, indeed, but I was disturbed by the wildest dreams. I thought I saw Elizabeth, in the bloom of health, walking in the streets of Ingolstadt. Delighted and surprised, I embraced her, but as I imprinted the first kiss on her lips, they became livid with the hue of death; her features appeared to change, and I thought that I held the corpse of my dead mother in my

arms; a shroud enveloped her form, and I saw the grave-worms crawling in the folds of the flannel. I started from my sleep with horror; a cold dew covered my forehead, my teeth chattered, and every limb became convulsed; when, by the dim and yellow light of the moon, as it forced its way through the window shutters, I beheld the wretch—the miserable monster whom I had created. He held up the curtain of the bed; and his eyes, if eyes they may be called, were fixed on me. His jaws opened, and he muttered some inarticulate sounds, while a grin wrinkled his cheeks. He might have spoken, but I did not hear; one hand was stretched out, seemingly to detain me, but I escaped and rushed downstairs. I took refuge in the courtyard belonging to the house which I inhabited, where I remained during the rest of the night, walking up and down in the greatest agitation, listening attentively, catching and fearing each sound as if it were to announce the approach of the demoniacal corpse to which I had so miserably given life.

Oh! No mortal could support the horror of that countenance. A mummy again endued with animation could not be so hideous as that wretch. I had gazed on him while unfinished; he was ugly then, but when those muscles and joints were rendered capable of motion, it became a thing such as even Dante could not have conceived.

I passed the night wretchedly. Sometimes my pulse beat so quickly and hardly that I felt the palpitation of every artery; at others, I nearly sank to the ground through languor and extreme weakness. Mingled with this horror, I felt the bitterness of disappointment; dreams that had been my food and pleasant rest for so long a space were now become a hell to me; and the change was so rapid, the overthrow so complete! Morning, dismal and wet, at length dawned and discovered to my sleepless and aching eyes the church of Ingolstadt, its white steeple and clock, which indicated the sixth hour. The porter opened the gates of the court, which had that night been my asylum, and I issued into the streets, pacing them with quick steps, as if I sought to avoid the wretch whom I feared every turning of the street would present to my view. I did not dare return to the apartment which I inhabited, but felt impelled to hurry on, although drenched by the rain which poured from a black and comfortless sky.

I continued walking in this manner for some time, endeavouring by bodily exercise to ease the load that weighed upon my mind. I traversed the streets without any clear conception of where I was or what I was doing. My heart palpitated in the sickness of fear, and I hurried on with irregular steps, not daring to look about me:

Like one who, on a lonely road,
Doth walk in fear and dread,
And, having once turned round, walks on,
And turns no more his head;
Because he knows a frightful fiend
Doth close behind him tread.

[Coleridge's "Ancient Mariner."]

Continuing thus, I came at length opposite to the inn at which the various diligences and carriages usually stopped. Here I paused, I knew not why; but I remained some minutes with my eyes fixed on a coach that was coming towards me from the other end of the street. As it drew nearer I observed that it was the Swiss diligence; it stopped just where I was standing, and on the door being opened, I perceived Henry Clerval, who, on seeing me, instantly sprung out. "My dear Frankenstein," exclaimed he, "how glad I am to see you! How fortunate that you should be here at the very moment of my alighting!" Nothing could equal my delight on seeing Clerval; his presence brought back to my thoughts my father, Elizabeth, and all those scenes of home so dear to my recollection. I grasped his hand, and in a moment forgot my horror and misfortune; I felt suddenly, and for the first time during many months, calm and serene joy. I welcomed my friend, therefore, in the most cordial manner, and we walked towards my college. Clerval continued talking for some time about our mutual friends and his own good fortune in being permitted to come to Ingolstadt. "You may easily believe," said he, "how great was the difficulty to persuade my father that all necessary knowledge was not comprised in the noble art of book-keeping; and, indeed, I believe I left him incredulous to the last, for his constant answer to my unwearied entreaties was the same as that of the Dutch schoolmaster in *The Vicar of Wakefield*: 'I have ten thousand florins a year without Greek, I eat heartily without Greek.' But his affection for me at length overcame his dislike of learning, and he has permitted me to undertake a voyage of discovery to the land of knowledge." "It gives me the greatest delight to see you; but tell me how you left my father, brothers, and Elizabeth." "Very well, and very happy, only a little uneasy that they hear from you so seldom. By the by, I mean to lecture you a little upon their account myself. But, my dear Frankenstein," continued he, stopping short and gazing full in my face, "I did not before remark how very ill you appear; so thin and pale; you look as if you had been watching for

several nights.”

”You have guessed right; I have lately been so deeply engaged in one occupation that I have not allowed myself sufficient rest, as you see; but I hope, I sincerely hope, that all these employments are now at an end and that I am at length free.”

I trembled excessively; I could not endure to think of, and far less to allude to, the occurrences of the preceding night. I walked with a quick pace, and we soon arrived at my college. I then reflected, and the thought made me shiver, that the creature whom I had left in my apartment might still be there, alive and walking about. I dreaded to behold this monster, but I feared still more that Henry should see him. Entreating him, therefore, to remain a few minutes at the bottom of the stairs, I darted up towards my own room. My hand was already on the lock of the door before I recollected myself. I then paused, and a cold shivering came over me. I threw the door forcibly open, as children are accustomed to do when they expect a spectre to stand in waiting for them on the other side; but nothing appeared. I stepped fearfully in: the apartment was empty, and my bedroom was also freed from its hideous guest. I could hardly believe that so great a good fortune could have befallen me, but when I became assured that my enemy had indeed fled, I clapped my hands for joy and ran down to Clerval. We ascended into my room, and the servant presently brought breakfast; but I was unable to contain myself. It was not joy only that possessed me; I felt my flesh tingle with excess of sensitiveness, and my pulse beat rapidly. I was unable to remain for a single instant in the same place; I jumped over the chairs, clapped my hands, and laughed aloud. Clerval at first attributed my unusual spirits to joy on his arrival, but when he observed me more attentively, he saw a wildness in my eyes for which he could not account, and my loud, unrestrained, heartless laughter frightened and astonished him.

”My dear Victor,” cried he, ”what, for God’s sake, is the matter? Do not laugh in that manner. How ill you are! What is the cause of all this?”

”Do not ask me,” cried I, putting my hands before my eyes, for I thought I saw the dreaded spectre glide into the room; ”HE can tell. Oh, save me! Save me!” I imagined that the monster seized me; I struggled furiously and fell down in a fit.

Poor Clerval! What must have been his feelings? A meeting, which he anticipated with such joy, so strangely turned to bitterness. But I was not the witness of his grief, for I was lifeless and did not

recover my senses for a long, long time.

This was the commencement of a nervous fever which confined me for several months. During all that time Henry was my only nurse. I afterwards learned that, knowing my father's advanced age and unfitness for so long a journey, and how wretched my sickness would make Elizabeth, he spared them this grief by concealing the extent of my disorder. He knew that I could not have a more kind and attentive nurse than himself; and, firm in the hope he felt of my recovery, he did not doubt that, instead of doing harm, he performed the kindest action that he could towards them.

But I was in reality very ill, and surely nothing but the unbounded and unremitting attentions of my friend could have restored me to life. The form of the monster on whom I had bestowed existence was forever before my eyes, and I raved incessantly concerning him. Doubtless my words surprised Henry; he at first believed them to be the wanderings of my disturbed imagination, but the pertinacity with which I continually recurred to the same subject persuaded him that my disorder indeed owed its origin to some uncommon and terrible event.

By very slow degrees, and with frequent relapses that alarmed and grieved my friend, I recovered. I remember the first time I became capable of observing outward objects with any kind of pleasure, I perceived that the fallen leaves had disappeared and that the young buds were shooting forth from the trees that shaded my window. It was a divine spring, and the season contributed greatly to my convalescence. I felt also sentiments of joy and affection revive in my bosom; my gloom disappeared, and in a short time I became as cheerful as before I was attacked by the fatal passion.

"Dearest Clerval," exclaimed I, "how kind, how very good you are to me. This whole winter, instead of being spent in study, as you promised yourself, has been consumed in my sick room. How shall I ever repay you? I feel the greatest remorse for the disappointment of which I have been the occasion, but you will forgive me."

"You will repay me entirely if you do not discompose yourself, but get well as fast as you can; and since you appear in such good spirits, I may speak to you on one subject, may I not?"

I trembled. One subject! What could it be? Could he allude to an object on whom I dared not even think? "Compose yourself," said Clerval, who observed my change of colour, "I will not mention it if it agitates you; but your father and cousin would be very happy if they received a letter from you in your own handwriting. They hardly know

how ill you have been and are uneasy at your long silence.”

”Is that all, my dear Henry? How could you suppose that my first thought would not fly towards those dear, dear friends whom I love and who are so deserving of my love?”

”If this is your present temper, my friend, you will perhaps be glad to see a letter that has been lying here some days for you; it is from your cousin, I believe.”

6.16 Leonardo da Vinci *Notebooks*

INTRODUCTION (ON EXPERIENCE 11-12) And those men who are inventors and interpreters between Nature and Man, as compared with boasters and declaimers of the works of others, must be regarded and not otherwise esteemed than as the object in front of a mirror, when compared with its image seen in the mirror. For the first is something in itself, and the other nothingness.—Folks little indebted to Nature, since it is only by chance that they wear the human form and without it I might class them with the herds of beasts.

Many will think they may reasonably blame me by alleging that my proofs are opposed to the authority of certain men held in the highest reverence by their inexperienced judgments; not considering that my works are the issue of pure and simple experience, who is the one true mistress. These rules are sufficient to enable you to know the true from the false—and this aids men to look only for things that are possible and with due moderation—and not to wrap yourself in ignorance, a thing which can have no good result, so that in despair you would give yourself up to melancholy.

OF THE MISTAKES MADE BY THOSE WHO PRACTISE WITHOUT KNOWLEDGE. (19-20) Those who are in love with practice without knowledge are like the sailor who gets into a ship without rudder or compass and who never can be certain whether he is going. Practice must always be founded on sound theory, and to this Perspective is the guide and the gateway; and without this nothing can be done well in the matter of drawing.

The painter who draws merely by practice and by eye, without any reason, is like a mirror which copies every thing placed in front of it without being conscious of their existence.

ON PERSPECTIVE.(36-39) The eye which turns from a white object in the light of the sun and goes into a less fully lighted place will see everything as dark. And this happens either because the pupils of the eyes which have rested on this brilliantly lighted white object have contracted so much that, given at first a certain extent of surface, they will have lost more than 3/4 of their size; and, lacking in size, they are also deficient in [seeing] power. Though you might say to me: A little bird (then) coming down would see comparatively little, and from the

smallness of his pupils the white might seem black! To this I should reply that here we must have regard to the proportion of the mass of that portion of the brain which is given up to the sense of sight and to nothing else. Or—to return—this pupil in Man dilates and contracts according to the brightness or darkness of (surrounding) objects; and since it takes some time to dilate and contract, it cannot see immediately on going out of the light and into the shade, nor, in the same way, out of the shade into the light, and this very thing has already deceived me in painting an eye, and from that I learnt it.

Experiment [showing] the dilatation and contraction of the pupil, from the motion of the sun and other luminaries. In proportion as the sky is darker the stars appear of larger size, and if you were to light up the medium these stars would look smaller; and this difference arises solely from the pupil which dilates and contracts with the amount of light in the medium which is interposed between the eye and the luminous body. Let the experiment be made, by placing a candle above your head at the same time that you look at a star; then gradually lower the candle till it is on a level with the ray that comes from the star to the eye, and then you will see the star diminish so much that you will almost lose sight of it.

The pupil of the eye, in the open air, changes in size with every degree of motion from the sun; and at every degree of its changes one and the same object seen by it will appear of a different size; although most frequently the relative scale of surrounding objects does not allow us to detect these variations in any single object we may look at.

The eye—which sees all objects reversed—retains the images for some time. This conclusion is proved by the results; because, the eye having gazed at light retains some impression of it. After looking (at it) there remain in the eye images of intense brightness, that make any less brilliant spot seem dark until the eye has lost the last trace of the impression of the stronger light

6.17 *Virgil Aeneid*

BOOK II

All were attentive to the godlike man,
When from his lofty couch he thus began:
"Great queen, what you command me to relate
Renews the sad remembrance of our fate:
An empire from its old foundations rent,
And ev'ry woe the Trojans underwent;
A peopled city made a desart place;
All that I saw, and part of which I was:
Not ev'n the hardest of our foes could hear,
Nor stern Ulysses tell without a tear.

And now the latter watch of wasting night,
 And setting stars, to kindly rest invite;
 But, since you take such int'rest in our woe,
 And Troy's disastrous end desire to know,
 I will restrain my tears, and briefly tell
 What in our last and fatal night befell.
 "By destiny compell'd, and in despair,
 The Greeks grew weary of the tedious war,
 And by Minerva's aid a fabric rear'd,
 Which like a steed of monstrous height appear'd:
 The sides were plank'd with pine; they feign'd it made
 For their return, and this the vow they paid.
 Thus they pretend, but in the hollow side
 Selected numbers of their soldiers hide:
 With inward arms the dire machine they load,
 And iron bowels stuff the dark abode.
 In sight of Troy lies Tenedos, an isle
 (While Fortune did on Priam's empire smile)
 Renown'd for wealth; but, since, a faithless bay,
 Where ships expos'd to wind and weather lay.
 There was their fleet conceal'd. We thought, for Greece
 Their sails were hoisted, and our fears release.
 The Trojans, coop'd within their walls so long,
 Unbar their gates, and issue in a throng,
 Like swarming bees, and with delight survey
 The camp deserted, where the Grecians lay:
 The quarters of the sev'ral chiefs they show'd;
 Here Phoenix, here Achilles, made abode;
 Here join'd the battles; there the navy rode.
 Part on the pile their wond'ring eyes employ:
 The pile by Pallas rais'd to ruin Troy.
 Thymoetes first ('t is doubtful whether hir'd,
 Or so the Trojan destiny requir'd)
 Mov'd that the ramparts might be broken down,
 To lodge the monster fabric in the town.
 But Capys, and the rest of sounder mind,
 The fatal present to the flames designed,
 Or to the wat'ry deep; at least to bore
 The hollow sides, and hidden frauds explore.
 The giddy vulgar, as their fancies guide,

With noise say nothing, and in parts divide.
 Laocoon, follow'd by a num'rous crowd,
 Ran from the fort, and cried, from far, aloud:
 'O wretched countrymen! what fury reigns?
 What more than madness has possess'd your brains?
 Think you the Grecians from your coasts are gone?
 And are Ulysses' arts no better known?
 This hollow fabric either must inclose,
 Within its blind recess, our secret foes;
 Or 't is an engine rais'd above the town,
 T' o'erlook the walls, and then to batter down.
 Somewhat is sure design'd, by fraud or force:
 Trust not their presents, nor admit the horse.'
 Thus having said, against the steed he threw
 His forceful spear, which, hissing as flew,
 Pierc'd thro' the yielding planks of jointed wood,
 And trembling in the hollow belly stood.
 The sides, transpierc'd, return a rattling sound,
 And groans of Greeks inclos'd come issuing thro' the wound
 And, had not Heav'n the fall of Troy design'd,
 Or had not men been fated to be blind,
 Enough was said and done t'inspire a better mind.
 Then had our lances pierc'd the treach'rous wood,
 And Ilian tow'rs and Priam's empire stood.
 Meantime, with shouts, the Trojan shepherds bring
 A captive Greek, in bands, before the king;
 Taken to take; who made himself their prey,
 T' impose on their belief, and Troy betray;
 Fix'd on his aim, and obstinately bent
 To die undaunted, or to circumvent.
 About the captive, tides of Trojans flow;
 All press to see, and some insult the foe.
 Now hear how well the Greeks their wiles disguis'd;
 Behold a nation in a man compris'd.
 Trembling the miscreant stood, unarm'd and bound;
 He star'd, and roll'd his haggard eyes around,
 Then said: 'Alas! what earth remains, what sea
 Is open to receive unhappy me?
 What fate a wretched fugitive attends,
 Scorn'd by my foes, abandon'd by my friends?'

He said, and sigh'd, and cast a rueful eye:
Our pity kindles, and our passions die.
We cheer youth to make his own defense,
And freely tell us what he was, and whence:
What news he could impart, we long to know,
And what to credit from a captive foe.

6.18 Plato *The Republic*

BOOK VII

SOCRATES - GLAUCON

AND now, I said, let me show in a figure how far our nature is enlightened or unenlightened:—Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.

I see.

And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall?

Some of them are talking, others silent.

You have shown me a strange image, and they are strange prisoners. Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?

Very true.

And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by

spoke that the voice which they heard came from the passing shadow?
No question, he replied.

To them, I said, the truth would be literally nothing but the shadows of the images.

That is certain.

And now look again, and see what will naturally follow it' the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision, -what will be his reply?

And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, -will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

Far truer.

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take and take in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True, he now

And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he's forced into the presence of the sun himself, is he not likely to be pained and irritated?

When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.

Not all in a moment, he said.

He will require to grow accustomed to the sight of the upper world.

And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

Certainly.

Last of he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.

Certainly.

He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Clearly, he said, he would first see the sun and then reason about him. And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?

Certainly, he would.

And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them?

Would he not say with Homer,

Better to be the poor servant of a poor master,
and to endure anything, rather than think as they do and live
after their manner?

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

To be sure, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable) would he not be ridiculous?

Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

No question, he said.

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally, either in public or private life must have his eye fixed. I agree, he said, as far as I am able to understand you.

6.19 *Thyucydides Peloponnesian War*

In the same winter the Athenians gave a funeral at the public cost to those who had first fallen in this war. It was a custom of their ancestors, and the manner of it is as follows. Three days before the ceremony, the bones of the dead are laid out in a tent which has been erected; and their friends bring to their relatives such offerings as they please. In the funeral procession cypress coffins are borne in cars, one for each tribe; the bones of the deceased being placed in the coffin of their tribe. Among these is carried one empty bier decked for the missing, that is, for those whose bodies could not be recovered. Any citizen or stranger who pleases, joins in the procession: and the female relatives are there to wail at the burial. The dead are laid in the public sepulchre in the Beautiful suburb of the city, in which those who fall in war are always buried; with the exception of those slain at Marathon, who for their singular and extraordinary valour were interred on the spot where they fell. After the bodies have been laid in the earth, a man chosen by the state, of approved wisdom and eminent reputation, pronounces over them an appropriate panegyric; after which all retire. Such is the manner of the burying; and throughout the whole of the war, whenever the occasion arose, the established custom was observed. Meanwhile these were the first that had fallen, and Pericles, son of Xanthippus, was chosen to pronounce their eulogium. When the proper time arrived, he advanced from the sepulchre to an elevated platform

in order to be heard by as many of the crowd as possible, and spoke as follows:

”Most of my predecessors in this place have commended him who made this speech part of the law, telling us that it is well that it should be delivered at the burial of those who fall in battle. For myself, I should have thought that the worth which had displayed itself in deeds would be sufficiently rewarded by honours also shown by deeds; such as you now see in this funeral prepared at the people’s cost. And I could have wished that the reputations of many brave men were not to be imperilled in the mouth of a single individual, to stand or fall according as he spoke well or ill. For it is hard to speak properly upon a subject where it is even difficult to convince your hearers that you are speaking the truth. On the one hand, the friend who is familiar with every fact of the story may think that some point has not been set forth with that fullness which he wishes and knows it to deserve; on the other, he who is a stranger to the matter may be led by envy to suspect exaggeration if he hears anything above his own nature. For men can endure to hear others praised only so long as they can severally persuade themselves of their own ability to equal the actions recounted: when this point is passed, envy comes in and with it incredulity. However, since our ancestors have stamped this custom with their approval, it becomes my duty to obey the law and to try to satisfy your several wishes and opinions as best I may.

”I shall begin with our ancestors: it is both just and proper that they should have the honour of the first mention on an occasion like the present. They dwelt in the country without break in the succession from generation to generation, and handed it down free to the present time by their valour. And if our more remote ancestors deserve praise, much more do our own fathers, who added to their inheritance the empire which we now possess, and spared no pains to be able to leave their acquisitions to us of the present generation. Lastly, there are few parts of our dominions that have not been augmented by those of us here, who are still more or less in the vigour of life; while the mother country has been furnished by us with everything that can enable her to depend on her own resources whether for war or for peace. That part of our history which tells of the military achievements which gave us our several possessions, or of the ready valour with which either we or our fathers stemmed the tide of Hellenic or foreign aggression, is a theme too familiar to my hearers for me to dilate on, and I shall therefore pass it by. But

what was the road by which we reached our position, what the form of government under which our greatness grew, what the national habits out of which it sprang; these are questions which I may try to solve before I proceed to my panegyric upon these men; since I think this to be a subject upon which on the present occasion a speaker may properly dwell, and to which the whole assemblage, whether citizens or foreigners, may listen with advantage.

”Our constitution does not copy the laws of neighbouring states; we are rather a pattern to others than imitators ourselves. Its administration favours the many instead of the few; this is why it is called a democracy. If we look to the laws, they afford equal justice to all in their private differences; if no social standing, advancement in public life falls to reputation for capacity, class considerations not being allowed to interfere with merit; nor again does poverty bar the way, if a man is able to serve the state, he is not hindered by the obscurity of his condition. The freedom which we enjoy in our government extends also to our ordinary life. There, far from exercising a jealous surveillance over each other, we do not feel called upon to be angry with our neighbour for doing what he likes, or even to indulge in those injurious looks which cannot fail to be offensive, although they inflict no positive penalty. But all this ease in our private relations does not make us lawless as citizens. Against this fear is our chief safeguard, teaching us to obey the magistrates and the laws, particularly such as regard the protection of the injured, whether they are actually on the statute book, or belong to that code which, although unwritten, yet cannot be broken without acknowledged disgrace.

”Further, we provide plenty of means for the mind to refresh itself from business. We celebrate games and sacrifices all the year round, and the elegance of our private establishments forms a daily source of pleasure and helps to banish the spleen; while the magnitude of our city draws the produce of the world into our harbour, so that to the Athenian the fruits of other countries are as familiar a luxury as those of his own.

”If we turn to our military policy, there also we differ from our antagonists. We throw open our city to the world, and never by alien acts exclude foreigners from any opportunity of learning or observing, although the eyes of an enemy may occasionally profit by our liberality; trusting less in system and policy than to the native spirit of our citizens; while in education, where our rivals from

their very cradles by a painful discipline seek after manliness, at Athens we live exactly as we please, and yet are just as ready to encounter every legitimate danger. In proof of this it may be noticed that the Lacedaemonians do not invade our country alone, but bring with them all their confederates; while we Athenians advance unsupported into the territory of a neighbour, and fighting upon a foreign soil usually vanquish with ease men who are defending their homes. Our united force was never yet encountered by any enemy, because we have at once to attend to our marine and to dispatch our citizens by land upon a hundred different services; so that, wherever they engage with some such fraction of our strength, a success against a detachment is magnified into a victory over the nation, and a defeat into a reverse suffered at the hands of our entire people. And yet if with habits not of labour but of ease, and courage not of art but of nature, we are still willing to encounter danger, we have the double advantage of escaping the experience of hardships in anticipation and of facing them in the hour of need as fearlessly as those who are never free from them.

”Nor are these the only points in which our city is worthy of admiration. We cultivate refinement without extravagance and knowledge without effeminacy; wealth we employ more for use than for show, and place the real disgrace of poverty not in owning to the fact but in declining the struggle against it. Our public men have, besides politics, their private affairs to attend to, and our ordinary citizens, though occupied with the pursuits of industry, are still fair judges of public matters; for, unlike any other nation, regarding him who takes no part in these duties not as unambitious but as useless, we Athenians are able to judge at all events if we cannot originate, and, instead of looking on discussion as a stumbling-block in the way of action, we think it an indispensable preliminary to any wise action at all. Again, in our enterprises we present the singular spectacle of daring and deliberation, each carried to its highest point, and both united in the same persons; although usually decision is the fruit of ignorance, hesitation of reflection. But the palm of courage will surely be adjudged most justly to those, who best know the difference between hardship and pleasure and yet are never tempted to shrink from danger. In generosity we are equally singular, acquiring our friends by conferring, not by receiving, favours. Yet, of course, the doer of the favour is the firmer friend of the two, in order by continued kindness

to keep the recipient in his debt; while the debtor feels less keenly from the very consciousness that the return he makes will be a payment, not a free gift. And it is only the Athenians, who, fearless of consequences, confer their benefits not from calculations of expediency, but in the confidence of liberality.

”In short, I say that as a city we are the school of Hellas, while I doubt if the world can produce a man who, where he has only himself to depend upon, is equal to so many emergencies, and graced by so happy a versatility, as the Athenian. And that this is no mere boast thrown out for the occasion, but plain matter of fact, the power of the state acquired by these habits proves. For Athens alone of her contemporaries is found when tested to be greater than her reputation, and alone gives no occasion to her assailants to blush at the antagonist by whom they have been worsted, or to her subjects to question her title by merit to rule. Rather, the admiration of the present and succeeding ages will be ours, since we have not left our power without witness, but have shown it by mighty proofs; and far from needing a Homer for our panegyrist, or other of his craft whose verses might charm for the moment only for the impression which they gave to melt at the touch of fact, we have forced every sea and land to be the highway of our daring, and everywhere, whether for evil or for good, have left imperishable monuments behind us. Such is the Athens for which these men, in the assertion of their resolve not to lose her, nobly fought and died; and well may every one of their survivors be ready to suffer in her cause.

”Indeed if I have dwelt at some length upon the character of our country, it has been to show that our stake in the struggle is not the same as theirs who have no such blessings to lose, and also that the panegyric of the men over whom I am now speaking might be by definite proofs established. That panegyric is now in a great measure complete; for the Athens that I have celebrated is only what the heroism of these and their like have made her, men whose fame, unlike that of most Hellenes, will be found to be only commensurate with their deserts. And if a test of worth be wanted, it is to be found in their closing scene, and this not only in cases in which it set the final seal upon their merit, but also in those in which it gave the first intimation of their having any. For there is justice in the claim that steadfastness in his country’s battles should be as a cloak to cover a man’s other imperfections; since the good action has blotted out the bad, and his merit as a citizen more than

outweighed his demerits as an individual. But none of these allowed either wealth with its prospect of future enjoyment to unnerve his spirit, or poverty with its hope of a day of freedom and riches to tempt him to shrink from danger. No, holding that vengeance upon their enemies was more to be desired than any personal blessings, and reckoning this to be the most glorious of hazards, they joyfully determined to accept the risk, to make sure of their vengeance, and to let their wishes wait; and while committing to hope the uncertainty of final success, in the business before them they thought fit to act boldly and trust in themselves. Thus choosing to die resisting, rather than to live submitting, they fled only from dishonour, but met danger face to face, and after one brief moment, while at the summit of their fortune, escaped, not from their fear, but from their glory.

”So died these men as became Athenians. You, their survivors, must determine to have as unfaltering a resolution in the field, though you may pray that it may have a happier issue. And not contented with ideas derived only from words of the advantages which are bound up with the defence of your country, though these would furnish a valuable text to a speaker even before an audience so alive to them as the present, you must yourselves realize the power of Athens, and feed your eyes upon her from day to day, till love of her fills your hearts; and then, when all her greatness shall break upon you, you must reflect that it was by courage, sense of duty, and a keen feeling of honour in action that men were enabled to win all this, and that no personal failure in an enterprise could make them consent to deprive their country of their valour, but they laid it at her feet as the most glorious contribution that they could offer. For this offering of their lives made in common by them all they each of them individually received that renown which never grows old, and for a sepulchre, not so much that in which their bones have been deposited, but that noblest of shrines wherein their glory is laid up to be eternally remembered upon every occasion on which deed or story shall call for its commemoration. For heroes have the whole earth for their tomb; and in lands far from their own, where the column with its epitaph declares it, there is enshrined in every breast a record unwritten with no tablet to preserve it, except that of the heart. These take as your model and, judging happiness to be the fruit of freedom and freedom of valour, never decline the dangers of war. For it is not the miserable that would most justly be unsparing of their lives; these have nothing to hope for: it is

rather they to whom continued life may bring reverses as yet unknown, and to whom a fall, if it came, would be most tremendous in its consequences. And surely, to a man of spirit, the degradation of cowardice must be immeasurably more grievous than the unfelt death which strikes him in the midst of his strength and patriotism!

”Comfort, therefore, not condolence, is what I have to offer to the parents of the dead who may be here. Numberless are the chances to which, as they know, the life of man is subject; but fortunate indeed are they who draw for their lot a death so glorious as that which has caused your mourning, and to whom life has been so exactly measured as to terminate in the happiness in which it has been passed. Still I know that this is a hard saying, especially when those are in question of whom you will constantly be reminded by seeing in the homes of others blessings of which once you also boasted: for grief is felt not so much for the want of what we have never known, as for the loss of that to which we have been long accustomed. Yet you who are still of an age to beget children must bear up in the hope of having others in their stead; not only will they help you to forget those whom you have lost, but will be to the state at once a reinforcement and a security; for never can a fair or just policy be expected of the citizen who does not, like his fellows, bring to the decision the interests and apprehensions of a father. While those of you who have passed your prime must congratulate yourselves with the thought that the best part of your life was fortunate, and that the brief span that remains will be cheered by the fame of the departed. For it is only the love of honour that never grows old; and honour it is, not gain, as some would have it, that rejoices the heart of age and helplessness.

”Turning to the sons or brothers of the dead, I see an arduous struggle before you. When a man is gone, all are wont to praise him, and should your merit be ever so transcendent, you will still find it difficult not merely to overtake, but even to approach their renown. The living have envy to contend with, while those who are no longer in our path are honoured with a goodwill into which rivalry does not enter. On the other hand, if I must say anything on the subject of female excellence to those of you who will now be in widowhood, it will be all comprised in this brief exhortation. Great will be your glory in not falling short of your natural character; and greatest will be hers who is least talked of among the men, whether for good or for bad.

”My task is now finished. I have performed it to the best of my ability, and in word, at least, the requirements of the law are now satisfied. If deeds be in question, those who are here interred have received part of their honours already, and for the rest, their children will be brought up till manhood at the public expense: the state thus offers a valuable prize, as the garland of victory in this race of valour, for the reward both of those who have fallen and their survivors. And where the rewards for merit are greatest, there are found the best citizens.

”And now that you have brought to a close your lamentations for your relatives, you may depart.”