

Man and Superman - A Comedy and a Philosophy



Bernard Shaw

Bernard Shaw

Man and Superman - A Comedy and
a Philosophy

PUBLISHER NOTES:

Take our Free
Quick Quiz and Find Out Which
Best Side Hustle is ✓ **Best for You.**

✓ **VISIT OUR WEBSITE:**

→ **LYFREEDOM.COM** ← ← **CLICK HERE** ←

EPISTLE DEDICATORY TO ARTHUR BINGHAM WALKLEY

My dear Walkley:

You once asked me why I did not write a Don Juan play. The levity with which you assumed this frightful responsibility has probably by this time enabled you to forget it; but the day of reckoning has arrived: here is your play! I say your play, because *qui facit per alium facit per se*. Its profits, like its labor, belong to me: its morals, its manners, its philosophy, its influence on the young, are for you to justify. You were of mature age when you made the suggestion; and you knew your man. It is hardly fifteen years since, as twin pioneers of the New Journalism of that time, we two, cradled in the same new sheets, made an epoch in the criticism of the theatre and the opera house by making it a pretext for a propaganda of our own views of life. So you cannot plead ignorance of the character of the force you set in motion. You meant me to epater le bourgeois; and if he protests, I hereby refer him to you as the accountable party.

I warn you that if you attempt to repudiate your responsibility, I shall suspect you of finding the play too decorous for your taste. The fifteen years have made me older and graver. In you I can detect no such becoming change. Your levities and audacities are like the loves and comforts prayed for by Desdemona: they increase, even as your days do grow. No mere pioneering journal dares meddle with them now: the stately Times itself is alone sufficiently above suspicion to act as your chaperone; and even the Times must sometimes thank its stars that new plays are not produced every day, since after each such event its gravity is compromised, its platitude turned to epigram, its portentousness to wit, its propriety to elegance, and even its decorum into naughtiness by criticisms which the traditions of the paper do not allow you to sign at the end, but which you take care to sign with the most extravagant flourishes between the lines. I am not sure that this is not a portent of Revolution. In eighteenth century France the end was at hand when men bought the Encyclopedia and found Diderot there. When I buy the Times and find you there, my prophetic ear catches a rattle of twentieth century tumbrils.

However, that is not my present anxiety. The question is, will you not be disappointed with a Don Juan play in which not one of that hero's mille e tre adventures is brought upon the stage? To propitiate you, let me explain myself. You will retort that I never do anything else: it is your favorite jibe at me that what I call drama is nothing but

explanation. But you must not expect me to adopt your inexplicable, fantastic, petulant, fastidious ways: you must take me as I am, a reasonable, patient, consistent, apologetic, laborious person, with the temperament of a schoolmaster and the pursuits of a vestryman. No doubt that literary knack of mine which happens to amuse the British public distracts attention from my character; but the character is there none the less, solid as bricks. I have a conscience; and conscience is always anxiously explanatory. You, on the contrary, feel that a man who discusses his conscience is much like a woman who discusses her modesty. The only moral force you condescend to parade is the force of your wit: the only demand you make in public is the demand of your artistic temperament for symmetry, elegance, style, grace, refinement, and the cleanliness which comes next to godliness if not before it. But my conscience is the genuine pulpit article: it annoys me to see people comfortable when they ought to be uncomfortable; and I insist on making them think in order to bring them to conviction of sin. If you don't like my preaching you must lump it. I really cannot help it.

In the preface to my Plays for Puritans I explained the predicament of our contemporary English drama, forced to deal almost exclusively with cases of sexual attraction, and yet forbidden to exhibit the incidents of that attraction or even to discuss its nature. Your suggestion that I should write a Don Juan play was virtually a challenge to me to treat this subject myself dramatically. The challenge was difficult enough to be worth accepting, because, when you come to think of it, though we have plenty of dramas with heroes and heroines who are in love and must accordingly marry or perish at the end of the play, or about people whose relations with one another have been complicated by the marriage laws, not to mention the looser sort of plays which trade on the tradition that illicit love affairs are at once vicious and delightful, we have no modern English plays in which the natural attraction of the sexes for one another is made the mainspring of the action. That is why we insist on beauty in our performers, differing herein from the countries our friend William Archer holds up as examples of seriousness to our childish theatres. There the Juliets and Isoldes, the Romeos and Tristans, might be our mothers and fathers. Not so the English actress. The heroine she impersonates is not allowed to discuss the elemental relations of men and women: all her romantic twaddle about novelet-made love, all her purely legal dilemmas as to whether she was married or "betrayed," quite miss our hearts and worry our minds. To console ourselves we must just look at her. We do so; and her beauty feeds our starving emotions. Sometimes we grumble ungallantly at the lady because she does not act as well as she looks. But in a drama which, with all its preoccupation with sex, is really void of sexual interest, good looks are more desired than histrionic skill.

Let me press this point on you, since you are too clever to raise the fool's cry of paradox whenever I take hold of a stick by the right instead of the wrong end. Why are our occasional attempts to deal with the sex problem on the stage so repulsive and dreary that even those who are most determined that sex questions shall be held open and their discussion kept free, cannot pretend to relish these joyless attempts at social sanitation? Is it not because at bottom they are utterly sexless? What is the usual formula for such plays? A woman has, on some past occasion, been brought into conflict with the law which regulates the relations of the sexes. A man, by falling in love with her, or marrying her, is brought into conflict with the social convention which discountenances the woman. Now the conflicts of individuals with law and convention can be dramatized like all other human conflicts; but they are purely judicial; and the fact that we are much more curious about the suppressed relations between the man and the woman than about the relations between both and our courts of law and private juries of matrons, produces that sensation of evasion, of dissatisfaction, of fundamental irrelevance, of shallowness, of useless disagreeableness, of total failure to edify and partial failure to interest, which is as familiar to you in the theatres as it was to me when I, too, frequented those uncomfortable buildings, and found our popular playwrights in the mind to (as they thought) emulate Ibsen.

I take it that when you asked me for a Don Juan play you did not want that sort of thing. Nobody does: the successes such plays sometimes obtain are due to the incidental conventional melodrama with which the experienced popular author instinctively saves himself from failure. But what did you want? Owing to your unfortunate habit—you now, I hope, feel its inconvenience—of not explaining yourself, I have had to discover this for myself. First, then, I have had to ask myself, what is a Don Juan? Vulgarly, a libertine. But your dislike of vulgarity is pushed to the length of a defect (universality of character is impossible without a share of vulgarity); and even if you could acquire the taste, you would find yourself overfed from ordinary sources without troubling me. So I took it that you demanded a Don Juan in the philosophic sense.

Philosophically, Don Juan is a man who, though gifted enough to be exceptionally capable of distinguishing between good and evil, follows his own instincts without regard to the common statute, or canon law; and therefore, whilst gaining the ardent sympathy of our rebellious instincts (which are flattered by the brilliancies with which Don Juan associates them) finds himself in mortal conflict with existing institutions, and defends himself by fraud and farce as unscrupulously as a farmer defends his crops by the same means against vermin. The prototypic Don Juan, invented early in the XVI century by a Spanish monk, was presented, according to the ideas of that time, as the enemy of God, the approach of whose vengeance is felt throughout the drama,

growing in menace from minute to minute. No anxiety is caused on Don Juan's account by any minor antagonist: he easily eludes the police, temporal and spiritual; and when an indignant father seeks private redress with the sword, Don Juan kills him without an effort. Not until the slain father returns from heaven as the agent of God, in the form of his own statue, does he prevail against his slayer and cast him into hell. The moral is a monkish one: repent and reform now; for to-morrow it may be too late. This is really the only point on which Don Juan is sceptical; for he is a devout believer in an ultimate hell, and risks damnation only because, as he is young, it seems so far off that repentance can be postponed until he has amused himself to his heart's content.

But the lesson intended by an author is hardly ever the lesson the world chooses to learn from his book. What attracts and impresses us in *El Burlador de Sevilla* is not the immediate urgency of repentance, but the heroism of daring to be the enemy of God. From Prometheus to my own Devil's Disciple, such enemies have always been popular. Don Juan became such a pet that the world could not bear his damnation. It reconciled him sentimentally to God in a second version, and clamored for his canonization for a whole century, thus treating him as English journalism has treated that comic foe of the gods, Punch. Moliere's Don Juan casts back to the original in point of impenitence; but in piety he falls off greatly. True, he also proposes to repent; but in what terms? "Oui, ma foi! il faut s'amender. Encore vingt ou trente ans de cette vie-ci, et puis nous songerons a nous." After Moliere comes the artist-enchanted, the master of masters, Mozart, who reveals the hero's spirit in magical harmonies, elfin tones, and elate darting rhythms as of summer lightning made audible. Here you have freedom in love and in morality mocking exquisitely at slavery to them, and interesting you, attracting you, tempting you, inexplicably forcing you to range the hero with his enemy the statue on a transcendent plane, leaving the prudish daughter and her priggish lover on a crockery shelf below to live piously ever after.

After these completed works Byron's fragment does not count for much philosophically. Our vagabond libertines are no more interesting from that point of view than the sailor who has a wife in every port, and Byron's hero is, after all, only a vagabond libertine. And he is dumb: he does not discuss himself with a Sganarelle-Leporello or with the fathers or brothers of his mistresses: he does not even, like Casanova, tell his own story. In fact he is not a true Don Juan at all; for he is no more an enemy of God than any romantic and adventurous young sower of wild oats. Had you and I been in his place at his age, who knows whether we might not have done as he did, unless indeed your fastidiousness had saved you from the empress Catherine. Byron was as little of a

philosopher as Peter the Great: both were instances of that rare and useful, but unedifying variation, an energetic genius born without the prejudices or superstitions of his contemporaries. The resultant unscrupulous freedom of thought made Byron a greater poet than Wordsworth just as it made Peter a greater king than George III; but as it was, after all, only a negative qualification, it did not prevent Peter from being an appalling blackguard and an arrant poltroon, nor did it enable Byron to become a religious force like Shelley. Let us, then, leave Byron's Don Juan out of account. Mozart's is the last of the true Don Juans; for by the time he was of age, his cousin Faust had, in the hands of Goethe, taken his place and carried both his warfare and his reconciliation with the gods far beyond mere lovemaking into politics, high art, schemes for reclaiming new continents from the ocean, and recognition of an eternal womanly principle in the universe. Goethe's Faust and Mozart's Don Juan were the last words of the XVIII century on the subject; and by the time the polite critics of the XIX century, ignoring William Blake as superficially as the XVIII had ignored Hogarth or the XVII Bunyan, had got past the Dickens-Macaulay Dumas-Guizot stage and the Stendhal-Meredith-Turgeneff stage, and were confronted with philosophic fiction by such pens as Ibsen's and Tolstoy's, Don Juan had changed his sex and become Dona Juana, breaking out of the Doll's House and asserting herself as an individual instead of a mere item in a moral pageant.

Now it is all very well for you at the beginning of the XX century to ask me for a Don Juan play; but you will see from the foregoing survey that Don Juan is a full century out of date for you and for me; and if there are millions of less literate people who are still in the eighteenth century, have they not Moliere and Mozart, upon whose art no human hand can improve? You would laugh at me if at this time of day I dealt in duels and ghosts and "womanly" women. As to mere libertinism, you would be the first to remind me that the Festin de Pierre of Moliere is not a play for amorists, and that one bar of the voluptuous sentimentality of Gounod or Bizet would appear as a licentious stain on the score of Don Giovanni. Even the more abstract parts of the Don Juan play are dilapidated past use: for instance, Don Juan's supernatural antagonist hurled those who refuse to repent into lakes of burning brimstone, there to be tormented by devils with horns and tails. Of that antagonist, and of that conception of repentance, how much is left that could be used in a play by me dedicated to you? On the other hand, those forces of middle class public opinion which hardly existed for a Spanish nobleman in the days of the first Don Juan, are now triumphant everywhere. Civilized society is one huge bourgeoisie: no nobleman dares now shock his greengrocer. The women, "marchesane, principesse, cameriere, cittadine" and all, are become equally dangerous: the sex is aggressive, powerful: when women are wronged

they do not group themselves pathetically to sing "Protegga il giusto cielo": they grasp formidable legal and social weapons, and retaliate. Political parties are wrecked and public careers undone by a single indiscretion. A man had better have all the statues in London to supper with him, ugly as they are, than be brought to the bar of the Nonconformist Conscience by Donna Elvira. Excommunication has become almost as serious a business as it was in the X century.

As a result, Man is no longer, like Don Juan, victor in the duel of sex. Whether he has ever really been may be doubted: at all events the enormous superiority of Woman's natural position in this matter is telling with greater and greater force. As to pulling the Nonconformist Conscience by the beard as Don Juan plucked the beard of the Commandant's statue in the convent of San Francisco, that is out of the question nowadays: prudence and good manners alike forbid it to a hero with any mind. Besides, it is Don Juan's own beard that is in danger of plucking. Far from relapsing into hypocrisy, as Sganarelle feared, he has unexpectedly discovered a moral in his immorality. The growing recognition of his new point of view is heaping responsibility on him. His former jests he has had to take as seriously as I have had to take some of the jests of Mr W. S. Gilbert. His scepticism, once his least tolerated quality, has now triumphed so completely that he can no longer assert himself by witty negations, and must, to save himself from cipherdom, find an affirmative position. His thousand and three affairs of gallantry, after becoming, at most, two immature intrigues leading to sordid and prolonged complications and humiliations, have been discarded altogether as unworthy of his philosophic dignity and compromising to his newly acknowledged position as the founder of a school. Instead of pretending to read Ovid he does actually read Schopenhaur and Nietzsche, studies Westermarck, and is concerned for the future of the race instead of for the freedom of his own instincts. Thus his profligacy and his dare-devil airs have gone the way of his sword and mandoline into the rag shop of anachronisms and superstitions. In fact, he is now more Hamlet than Don Juan; for though the lines put into the actor's mouth to indicate to the pit that Hamlet is a philosopher are for the most part mere harmonious platitude which, with a little debasement of the word-music, would be properer to Pecksniff, yet if you separate the real hero, inarticulate and unintelligible to himself except in flashes of inspiration, from the performer who has to talk at any cost through five acts; and if you also do what you must always do in Shakespear's tragedies: that is, dissect out the absurd sensational incidents and physical violences of the borrowed story from the genuine Shakespearian tissue, you will get a true Promethean foe of the gods, whose instinctive attitude towards women much resembles that to which Don Juan is now driven. From this point of view Hamlet was a developed Don Juan whom Shakespear

palmed off as a reputable man just as he palmed poor Macbeth off as a murderer. To-day the palming off is no longer necessary (at least on your plane and mine) because Don Juanism is no longer misunderstood as mere Casanovism. Don Juan himself is almost ascetic in his desire to avoid that misunderstanding; and so my attempt to bring him up to date by launching him as a modern Englishman into a modern English environment has produced a figure superficially quite unlike the hero of Mozart.

And yet I have not the heart to disappoint you wholly of another glimpse of the Mozartian dissoluto punito and his antagonist the statue. I feel sure you would like to know more of that statue—to draw him out when he is off duty, so to speak. To gratify you, I have resorted to the trick of the strolling theatrical manager who advertizes the pantomime of Sinbad the Sailor with a stock of second-hand picture posters designed for Ali Baba. He simply thrusts a few oil jars into the valley of diamonds, and so fulfils the promise held out by the hoardings to the public eye. I have adapted this simple device to our occasion by thrusting into my perfectly modern three-act play a totally extraneous act in which my hero, enchanted by the air of the Sierra, has a dream in which his Mozartian ancestor appears and philosophizes at great length in a Shavio-Socratic dialogue with the lady, the statue, and the devil.

But this pleasantry is not the essence of the play. Over this essence I have no control. You propound a certain social substance, sexual attraction to wit, for dramatic distillation; and I distil it for you. I do not adulterate the product with aphrodisiacs nor dilute it with romance and water; for I am merely executing your commission, not producing a popular play for the market. You must therefore (unless, like most wise men, you read the play first and the preface afterwards) prepare yourself to face a trumpery story of modern London life, a life in which, as you know, the ordinary man's main business is to get means to keep up the position and habits of a gentleman, and the ordinary woman's business is to get married. In 9,999 cases out of 10,000, you can count on their doing nothing, whether noble or base, that conflicts with these ends; and that assurance is what you rely on as their religion, their morality, their principles, their patriotism, their reputation, their honor and so forth.

On the whole, this is a sensible and satisfactory foundation for society. Money means nourishment and marriage means children; and that men should put nourishment first and women children first is, broadly speaking, the law of Nature and not the dictate of personal ambition. The secret of the prosaic man's success, such as it is, is the simplicity with which he pursues these ends: the secret of the artistic man's failure, such as that is, is the versatility with which he strays in all directions after secondary ideals. The artist is either a poet or a scallawag: as poet, he cannot see, as the prosaic man does, that chivalry

is at bottom only romantic suicide: as scallawag, he cannot see that it does not pay to sponge and beg and lie and brag and neglect his person. Therefore do not misunderstand my plain statement of the fundamental constitution of London society as an Irishman's reproach to your nation. From the day I first set foot on this foreign soil I knew the value of the prosaic qualities of which Irishmen teach Englishmen to be ashamed as well as I knew the vanity of the poetic qualities of which Englishmen teach Irishmen to be proud. For the Irishman instinctively disparages the quality which makes the Englishman dangerous to him; and the Englishman instinctively flatters the fault that makes the Irishman harmless and amusing to him. What is wrong with the prosaic Englishman is what is wrong with the prosaic men of all countries: stupidity. The vitality which places nourishment and children first, heaven and hell a somewhat remote second, and the health of society as an organic whole nowhere, may muddle successfully through the comparatively tribal stages of gregariousness; but in nineteenth century nations and twentieth century empires the determination of every man to be rich at all costs, and of every woman to be married at all costs, must, without a highly scientific social organization, produce a ruinous development of poverty, celibacy, prostitution, infant mortality, adult degeneracy, and everything that wise men most dread. In short, there is no future for men, however brimming with crude vitality, who are neither intelligent nor politically educated enough to be Socialists. So do not misunderstand me in the other direction either: if I appreciate the vital qualities of the Englishman as I appreciate the vital qualities of the bee, I do not guarantee the Englishman against being, like the bee (or the Canaanite) smoked out and unloaded of his honey by beings inferior to himself in simple acquisitiveness, combativeness, and fecundity, but superior to him in imagination and cunning.

The Don Juan play, however, is to deal with sexual attraction, and not with nutrition, and to deal with it in a society in which the serious business of sex is left by men to women, as the serious business of nutrition is left by women to men. That the men, to protect themselves against a too aggressive prosecution of the women's business, have set up a feeble romantic convention that the initiative in sex business must always come from the man, is true; but the pretence is so shallow that even in the theatre, that last sanctuary of unreality, it imposes only on the inexperienced. In Shakespear's plays the woman always takes the initiative. In his problem plays and his popular plays alike the love interest is the interest of seeing the woman hunt the man down. She may do it by blandishment, like Rosalind, or by stratagem, like Mariana; but in every case the relation between the woman and the man is the same: she is the pursuer and contriver, he the pursued and disposed of. When she is baffled, like Ophelia, she goes mad and commits suicide; and the man goes straight from her funeral to a fencing match. No doubt

Nature, with very young creatures, may save the woman the trouble of scheming: Prospero knows that he has only to throw Ferdinand and Miranda together and they will mate like a pair of doves; and there is no need for Perdita to capture Florizel as the lady doctor in *All's Well That Ends Well* (an early Ibsenite heroine) captures Bertram. But the mature cases all illustrate the Shakespearian law. The one apparent exception, Petruchio, is not a real one: he is most carefully characterized as a purely commercial matrimonial adventurer. Once he is assured that Katharine has money, he undertakes to marry her before he has seen her. In real life we find not only Petruchios, but Mantalins and Dobbins who pursue women with appeals to their pity or jealousy or vanity, or cling to them in a romantically infatuated way. Such effeminate do not count in the world scheme: even Bunsby dropping like a fascinated bird into the jaws of Mrs MacStinger is by comparison a true tragic object of pity and terror. I find in my own plays that Woman, projecting herself dramatically by my hands (a process over which I assure you I have no more real control than I have over my wife), behaves just as Woman did in the plays of Shakespear.

And so your Don Juan has come to birth as a stage projection of the tragi-comic love chase of the man by the woman; and my Don Juan is the quarry instead of the huntsman. Yet he is a true Don Juan, with a sense of reality that disables convention, defying to the last the fate which finally overtakes him. The woman's need of him to enable her to carry on Nature's most urgent work, does not prevail against him until his resistance gathers her energy to a climax at which she dares to throw away her customary exploitations of the conventional affectionate and dutiful poses, and claim him by natural right for a purpose that far transcends their mortal personal purposes.

Among the friends to whom I have read this play in manuscript are some of our own sex who are shocked at the "unscrupulousness," meaning the total disregard of masculine fastidiousness, with which the woman pursues her purpose. It does not occur to them that if women were as fastidious as men, morally or physically, there would be an end of the race. Is there anything meaner than to throw necessary work upon other people and then disparage it as unworthy and indelicate. We laugh at the haughty American nation because it makes the negro clean its boots and then proves the moral and physical inferiority of the negro by the fact that he is a shoeblack; but we ourselves throw the whole drudgery of creation on one sex, and then imply that no female of any womanliness or delicacy would initiate any effort in that direction. There are no limits to male hypocrisy in this matter. No doubt there are moments when man's sexual immunities are made acutely humiliating to him. When the terrible moment of birth arrives, its supreme importance and its superhuman effort and peril, in which the father has no part, dwarf him into the meanest insignificance: he slinks out of the

way of the humblest petticoat, happy if he be poor enough to be pushed out of the house to outface his ignominy by drunken rejoicings. But when the crisis is over he takes his revenge, swaggering as the breadwinner, and speaking of Woman's "sphere" with condescension, even with chivalry, as if the kitchen and the nursery were less important than the office in the city. When his swagger is exhausted he drivels into erotic poetry or sentimental uxoriousness; and the Tennysonian King Arthur posing as Guinevere becomes Don Quixote grovelling before Dulcinea. You must admit that here Nature beats Comedy out of the field: the wildest hominist or feminist farce is insipid after the most commonplace "slice of life." The pretence that women do not take the initiative is part of the farce. Why, the whole world is strewn with snares, traps, gins and pitfalls for the capture of men by women. Give women the vote, and in five years there will be a crushing tax on bachelors. Men, on the other hand, attach penalties to marriage, depriving women of property, of the franchise, of the free use of their limbs, of that ancient symbol of immortality, the right to make oneself at home in the house of God by taking off the hat, of everything that he can force Woman to dispense with without compelling himself to dispense with her. All in vain. Woman must marry because the race must perish without her travail: if the risk of death and the certainty of pain, danger and unutterable discomforts cannot deter her, slavery and swaddled ankles will not. And yet we assume that the force that carries women through all these perils and hardships, stops abashed before the primnesses of our behavior for young ladies. It is assumed that the woman must wait, motionless, until she is wooed. Nay, she often does wait motionless. That is how the spider waits for the fly. But the spider spins her web. And if the fly, like my hero, shows a strength that promises to extricate him, how swiftly does she abandon her pretence of passiveness, and openly fling coil after coil about him until he is secured for ever!

If the really impressive books and other art-works of the world were produced by ordinary men, they would express more fear of women's pursuit than love of their illusory beauty. But ordinary men cannot produce really impressive art-works. Those who can are men of genius: that is, men selected by Nature to carry on the work of building up an intellectual consciousness of her own instinctive purpose. Accordingly, we observe in the man of genius all the unscrupulousness and all the "self-sacrifice" (the two things are the same) of Woman. He will risk the stake and the cross; starve, when necessary, in a garret all his life; study women and live on their work and care as Darwin studied worms and lived upon sheep; work his nerves into rags without payment, a sublime altruist in his disregard of himself, an atrocious egotist in his disregard of others. Here Woman meets a purpose as impersonal, as irresistible as her own; and the clash is sometimes tragic. When it is complicated by

the genius being a woman, then the game is one for a king of critics: your George Sand becomes a mother to gain experience for the novelist and to develop her, and gobbles up men of genius, Chopins, Mussets and the like, as mere hors d'oeuvres.

I state the extreme case, of course; but what is true of the great man who incarnates the philosophic consciousness of Life and the woman who incarnates its fecundity, is true in some degree of all geniuses and all women. Hence it is that the world's books get written, its pictures painted, its statues modelled, its symphonies composed, by people who are free of the otherwise universal dominion of the tyranny of sex. Which leads us to the conclusion, astonishing to the vulgar, that art, instead of being before all things the expression of the normal sexual situation, is really the only department in which sex is a superseded and secondary power, with its consciousness so confused and its purpose so perverted, that its ideas are mere fantasy to common men. Whether the artist becomes poet or philosopher, moralist or founder of a religion, his sexual doctrine is nothing but a barren special pleading for pleasure, excitement, and knowledge when he is young, and for contemplative tranquillity when he is old and satiated. Romance and Asceticism, Amorism and Puritanism are equally unreal in the great Philistine world. The world shown us in books, whether the books be confessed epics or professed gospels, or in codes, or in political orations, or in philosophic systems, is not the main world at all: it is only the self-consciousness of certain abnormal people who have the specific artistic talent and temperament. A serious matter this for you and me, because the man whose consciousness does not correspond to that of the majority is a madman; and the old habit of worshipping madmen is giving way to the new habit of locking them up. And since what we call education and culture is for the most part nothing but the substitution of reading for experience, of literature for life, of the obsolete fictitious for the contemporary real, education, as you no doubt observed at Oxford, destroys, by supplantation, every mind that is not strong enough to see through the imposture and to use the great Masters of Arts as what they really are and no more: that is, patentees of highly questionable methods of thinking, and manufacturers of highly questionable, and for the majority but half valid representations of life. The schoolboy who uses his Homer to throw at his fellow's head makes perhaps the safest and most rational use of him; and I observe with reassurance that you occasionally do the same, in your prime, with your Aristotle.

Fortunately for us, whose minds have been so overwhelmingly sophisticated by literature, what produces all these treatises and poems and scriptures of one sort or another is the struggle of Life to become divinely conscious of itself instead of blindly stumbling hither and thither in the line of least resistance. Hence there is a driving towards

truth in all books on matters where the writer, though exceptionally gifted is normally constituted, and has no private axe to grind. Copernicus had no motive for misleading his fellowmen as to the place of the sun in the solar system: he looked for it as honestly as a shepherd seeks his path in a mist. But Copernicus would not have written love stories scientifically. When it comes to sex relations, the man of genius does not share the common man's danger of capture, nor the woman of genius the common woman's overwhelming specialization. And that is why our scriptures and other art works, when they deal with love, turn from honest attempts at science in physics to romantic nonsense, erotic ecstasy, or the stern asceticism of satiety ("the road of excess leads to the palace of wisdom" said William Blake; for "you never know what is enough unless you know what is more than enough").

There is a political aspect of this sex question which is too big for my comedy, and too momentous to be passed over without culpable frivolity. It is impossible to demonstrate that the initiative in sex transactions remains with Woman, and has been confirmed to her, so far, more and more by the suppression of rapine and discouragement of importunity, without being driven to very serious reflections on the fact that this initiative is politically the most important of all the initiatives, because our political experiment of democracy, the last refuge of cheap misgovernment, will ruin us if our citizens are ill bred.

When we two were born, this country was still dominated by a selected class bred by political marriages. The commercial class had not then completed the first twenty-five years of its new share of political power; and it was itself selected by money qualification, and bred, if not by political marriage, at least by a pretty rigorous class marriage. Aristocracy and plutocracy still furnish the figureheads of politics; but they are now dependent on the votes of the promiscuously bred masses. And this, if you please, at the very moment when the political problem, having suddenly ceased to mean a very limited and occasional interference, mostly by way of jobbing public appointments, in the mismanagement of a tight but parochial little island, with occasional meaningless prosecution of dynastic wars, has become the industrial reorganization of Britain, the construction of a practically international Commonwealth, and the partition of the whole of Africa and perhaps the whole of Asia by the civilized Powers. Can you believe that the people whose conceptions of society and conduct, whose power of attention and scope of interest, are measured by the British theatre as you know it to-day, can either handle this colossal task themselves, or understand and support the sort of mind and character that is (at least comparatively) capable of handling it? For remember: what our voters are in the pit and gallery they are also in the polling booth. We are all now under what Burke called "the hoofs of the swinish multitude." Burke's language gave great offence because the implied exceptions to