An American writer of satirical essays and short stories, Ambrose Bierce is best known today for his collection of misanthropic definitions, The Devil's Dictionary *(1906). In "The Art of Controversy," Bierce examines the irrational appeals underlying most arguments. What's more important than winning an argument, Bierce says, is defeating an opponent and entertaining the audience.*

The Art of Controversy

by Ambrose Bierce

One who has not lived a life of controversy, yet has some knowledge of its laws and methods, would, I think, find a difficulty in conceiving the infantile ignorance of the race in general as to what constitutes argument, evidence and proof. Even lawyers and judges, whose profession it is to consider evidence, to sift it and pass upon it, are but little wiser in that way than others when the matter in hand is philosophy, or religion, or something outside the written law. Concerning these high themes, I have heard from the lips of hoary benchers so idiotic argument based on so meaningless evidence as made me shudder at the thought of being tried before them on an indictment charging me with having swallowed a neighbor's step-ladder. Yet doubtless in a matter of mere law these venerable babes would deliver judgment that would be roughly reasonable and approximately right. The theologian, on the contrary, is never so irrational as in his own trade; for, whatever religion may be, theology is a thing of unreason altogether, an edifice of assumptions and dreams, a superstructure without a substructure, an invention of the devil. It is to religion what law is to justice, what etiquette is to courtesy, astrology to astronomy, alchemy to chemistry and medicine to hygiene. The theologian can not reason, for persons who can reason do not go in for theology. Its name refutes it: theology means discourse of God, concerning whom some of its expounders say that he has no existence and all the others that he can not be known.

I set out to show the folly of men who think they think to give a few typical examples of what they are pleased to call "evidence" supporting their views. I shall take them from the work of a man of far more than the average intelligence dealing with the doctrine of immortality. He is a believer and thinks it possible that immortal human souls are on an endless journey from star to star, inhabiting them in turn. And he "proves" it thus:

No one thinks of space without knowing that it can be traversed; consequently the conception of space implies the ability to traverse it.

But how far? He could as cogently say:
No one thinks of the ocean without knowing that it can be swum in; consequently the conception of ocean implies the ability to swim from New York to Liverpool.
Here is another precious bit of testimony:
The fact that man can conceive the idea of space without beginning or end implies that man is on a journey without beginning or end. In fact, it is strong evidence of the immortality of man."
Now observe the possibilities in that kind of "reasoning": The fact that a pig can conceive the idea of a turnip implies that the pig is climbing a tree bearing turnips which is strong evidence that the pig is a fish. In each of the gentleman's dicta the first part no more "implies" what follows than it implies a weeping baboon on a crimson iceberg.

Of the same unearthly sort are two more of this innocent's deliveries:

The fact that we do not remember our former lives is no proof of our never having existed. We would remember them if we had accomplished something worth remembering.

Note the unconscious *petitio principii* [circular argument] involved in the first "our" and the pure assumption in the second sentence.
We all know that character, traits and habits are as distinct in young children as in adults. This shows that if we had no preexistence all men would have the same character and traits and appearance, and would be turned out on the same model.

As apples are, for example, or pebbles, or cats. Unfortunately we do not "all" know, nor does any of us know, nor is it true, that young children have as much individuality as adults. And if we did all know it, or if any of us knew it, or if it were true, neither the fact itself nor the knowledge of it would "show" any such thing as that the differences could be produced by pre-existence only. They might be due to the will of God, or to some agency that no man has ever thought about, or has thought about but has not known to have that effect. In point of fact, we know that such peculiarities of character and disposition as a young child has are not brought from a former life across a gulf whose brinks are death and birth, but are endowments from the lives of others here. They are not individual, but hereditary; not vestigial, but ancestral.

The kind of "argument" here illustrated by horrible example is not peculiar to religious nor doctrinal themes, but characterizes men's reasoning in general. It is the rule everywhere in oral discussion, in books, in newspapers. Assertions that mean nothing, testimony that is not evidence, facts having no relation to the matter in hand, and (everywhere and always) the sickening non sequitur: the conclusion that has nothing to do with the premises. I know not if there is another life, but if there is I do hope that to obtain it all will have to pass a rigid examination in logic and the art of not being a fool.

In an unfriendly controversy it is important to remember that the public, in most cases, neither cares for the outcome of the fray, nor will remember its incidents. The controversialist should therefore confine his efforts and powers to accomplishment of two main purposes: (i) entertainment of the reader; (ii) personal gratification. For the first of these objects no rules can be given; the good writer will entertain and the bad one will not, no matter what is the subject. The second is accomplishable (a) by guarding your self-respect; (b) by destroying your adversary's self-respect; (c) by making him respect you, against his will, as much as you respect yourself; (d) by provoking him into the blunder of permitting you to despise him. It follows that any falsification, prevarication, dodging, misrepresentation or other cheating on the part of one antagonist is a distinct advantage to the other, and by him devoutly to be wished. The public cares nothing for it, and if deceived will forget the deception; but he never forgets. I would no more willingly let my opponent find a flaw in my truth, honesty and frankness than in fencing I would let him beat down my guard. Of that part of victory which consists in respecting yourself and making your adversary respect you, you can be always sure if you are worthy of respect; of that part which consists in despising him and making him despise himself you are not sure; that depends on his skill. He may be a very despicable person yet so cunning of fence--that is to say, so frank and honest in writing--that you will not find out his unworth. Remember that what you want is not so much to disclose his meanness to the reader (who cares nothing about it) as to make him disclose it to your private discernment. That is the whole gospel of controversial strategy.

You are one of two gladiators in the arena: your first duty is to amuse the multitude. But as the multitude is not going to remember very long after leaving the show who was victorious, it is not worth while to take any hurts for a merely visible advantage. So fight as to prove to yourself and to your adversary that you are the abler

swordsman that is, the more honorable man. Victory in that is important, for it is lasting, and is enjoyed ever afterward when you see or think of the vanquished. If in the battle I get a foul stroke, that is a distinct gain, for I never by any possibility forget that the man who delivered it is a foul man. That is what I wanted to think him, and the very thing which he should most strenuously have striven to prevent my knowing. I may meet him in the street, at the club, any place where I can not help it; under whatever circumstances he becomes present to my consciousness I find a fresh delight in recalling my moral superiority and in despising him anew. Is it not strange, then, that ninety-nine disputants in a hundred deliberately and in cold blood concede to their antagonists this supreme and decisive advantage in pursuit of one which is merely illusory? Their faults are, first, of course, lack of character; second, lack of sense. They are like an enraged mob engaged in hostilities without having taken the trouble to know something of the art of war. Happily for them, if they are defeated they do not know it: they have not even the sense to ascribe their sufferings to their wounds.

"*The Art of Controversy*" *by Ambrose Bierce appears in* The Collected Works of Ambrose Bierce *(Neale Publishing Company, 1911).*

E.B. White once said of Don Marquis (pronounced mar-kiss*) that at bottom "he was a poet, and his life followed the precarious pattern of a poet's existence. He danced on bitter nights with Boreas, he ground out copy on drowsy afternoons when he felt no urge to write and in newspaper offices where he didn't want to be. After he had exhausted himself columning, he tried playwriting and made a pot of money (on* The Old Soak*) and then lost it all on another play (about the Crucifixion). . . . In his domestic life he suffered one tragedy after another--the death of a young son, the death of his first wife, the death of his daughter, finally the death of his second wife. Then sickness and poverty. All these things happened in the space of a few years.*"

"*The Almost Perfect State,*" *which first appeared nearly a century ago as two columns in the New York* Sun*, demonstrates the delicate balance of biting wit and lyrical reflection in Marquis's finest prose. As Christopher Morley wrote in his introduction to the essay in 1921, "[Marquis's] humor adorns a rich and mellow gravity. When strongly moved he sometimes utters an epigram that rings like steel leaving the scabbard.*"

The Almost Perfect State

by Don Marquis

I

No matter how nearly perfect an Almost Perfect State may be, it is not nearly enough perfect unless the individuals who compose it can, somewhere between death and birth, have a perfectly corking time for a few years. The most wonderful governmental system in the world does not attract us, as a system; we are after a system that scarcely knows it is a system; the great thing is to have the largest number of individuals as happy as may be, for a little while at least, some time before they die.

Infancy is not what it is cracked up to be. The child seems happy all the time to the adult, because the adult knows that the child is untouched by the real problems of life; if the adult were similarly untouched he is sure that he would be happy. But children, not knowing that they are having an easy time, have a good many hard times. Growing and learning and obeying the rules of their elders, or fighting against them, are not easy things to do. Adolescence is certainly far from a uniformly pleasant period. Early manhood might be the most glorious time of all were it not that the sheer excess of life and vigor gets a fellow into continual scrapes. Of middle

age the best that can be said is that a middle aged person has likely learned how to have a little fun in spite of his troubles.

It is to old age that we look for reimbursement, the most of us. And most of us look in vain. For the most of us have been wrenched and racked, in one way or another, until old age is the most trying time of all.

In the Almost Perfect State every person shall have at least ten years before he dies of easy, carefree, happy living . . . things will be so arranged economically that this will be possible for each individual.

Personally we look forward to an old age of dissipation and indolence and unreverend disrepute. In fifty years we shall be ninety-two years old. We intend to work rather hard during those fifty years and accumulate enough to live on without working any more for the next ten years, for we have determined to die at the age of one hundred and two.

During the last ten years we shall indulge ourself in many things that we have been forced by circumstances to forego. We have always been compelled, and we shall be compelled for many years to come, to be prudent, cautious, staid, sober, conservative, industrious, respectful of established institutions, a model citizen. We have not liked it, but we have been unable to escape it. Our mind, our logical faculties, our observation, inform us that the conservatives have the right side of the argument in all human affairs. But the people whom we really prefer as associates, though we do not approve their ideas, are the rebels, the radicals, the wastrels, the vicious, the poets, the Bolshevists, the idealists, the nuts, the Lucifers, the agreeable good-for-nothings, the sentimentalists, the prophets, the freaks. We have never dared to know any of them, far less become intimate with them.

Between the years of ninety-two and a hundred and two, however, we shall be the ribald, useless, drunken outcast person we have always wished to be. We shall have a long white beard and long white hair; we shall not walk at all, but recline in a wheel chair and bellow for alcoholic beverages; in the winter we shall sit before the fire with our feet in a bucket of hot water, with a decanter of corn whiskey near at hand, and write ribald songs against organized society; strapped to one arm of our chair will be a forty-five caliber revolver, and we shall shoot out the lights when we want to go to sleep, instead of turning them off; when we want air we shall throw a silver candlestick through the front window and be damned to it; we shall address public meetings to which we have been invited because of our wisdom in a vein of jocund malice. We shall . . . but we don't wish to make any one envious of the good time that is coming to us . . . we look forward to a disreputable, vigorous, unhonored and disorderly old age.

(In the meantime, of course, you understand, you can't have us pinched and deported for our yearnings.)

We shall know that the Almost Perfect State is here when the kind of old age each person wants is possible to him. Of course, all of you may not want the kind we want . . . some of you may prefer prunes and morality to the bitter end. Some of you may be dissolute now and may look forward to becoming like one of the nice old fellows in a Wordsworth poem. But for our part we have always been a hypocrite and we shall have to continue being a hypocrite for a good many years yet, and we yearn to come out in our true colors at last. The point is, that no matter what you want to be, during those last ten years, you may be, in the Almost Perfect State.

Any system of government under which the individual does all the sacrificing for the sake of the general good, for the sake of the community, the State, gets off on its wrong foot. We don't want things that cost us too much. We don't want too much strain all the time.

The best good that you can possibly achieve is not good enough if you have to strain yourself all the time to reach it. A thing is only worth doing, and doing again and again, if you can do it rather easily, and get some joy out of it.

Do the best you can, without straining yourself too much and too continuously, and leave the rest to God. If you strain yourself too much you'll have to ask God to patch you up. And for all you know, patching you up may take time that it was planned to use some other way.

BUT . . . overstrain yourself *now and then*. For this reason: The things you create easily and joyously will not continue to come easily and joyously unless you yourself are getting bigger all the time. And when you overstrain yourself you are assisting in the creation of a new self--if you get what we mean. And if you should ask us suddenly just what this has to do with the picture of the old guy in the wheel chair we should answer: Hanged if we know, but we seemed to sort o' run into it, somehow.

II

Interplanetary communication is one of the persistent dreams of the inhabitants of this oblate spheroid on which we move, breathe and suffer for lack of beer. There seems to be a feeling in many quarters that if we could get speech with the Martians, let us say, we might learn from them something to our advantage. There is a disposition to concede the superiority of the fellows Out There . . . just as some Americans capitulate without a struggle to poets from England, rugs from Constantinople, song and sausage from Germany, religious enthusiasts from Hindustan and cheese from Switzerland, although they have not tested the goods offered and really lack the discrimination to determine their quality. Almost the only foreign importations that were ever sneezed at in this country were Swedish matches and Spanish influenza.

But are the Martians ... if Martians there be . . . any more capable than the persons dwelling between the Woolworth Building and the Golden Horn, between Shwe Dagon and the First Church, Scientist, in Boston, Mass.? Perhaps the Martians yearn toward earth, romantically, poetically, the Romeos swearing by its light to the Juliets; the idealists and philosophers fabling that already there exists upon it an ALMOST PERFECT STATE--and now and then a wan prophet lifting his heart to its gleams, as a cup to be filled from Heaven with fresh waters of hope and courage. For this earth, it is also a star.

We know they are wrong about us, the lovers in the far stars, the philosophers, poets, the prophets . . . or *are* they wrong?

They are both right and wrong, as we are probably both right and wrong about them. If we tumbled into Mars or Arcturus or Sirius this evening we should find the people there discussing the shimmy, the jazz, the inconstancy of cooks and the iniquity of retail butchers, no doubt . . . and they would be equally disappointed by the way we flitter, frivol, flutter and flivver.

And yet, that other thing would be there too . . . that thing that made them look at our star as a symbol of grace and beauty.

Men could not think of THE ALMOST PERFECT STATE if they did not have it in them ultimately to create THE ALMOST PERFECT STATE.

We used sometimes to walk over the Brooklyn Bridge, that song in stone and steel of an engineer who was also a great artist, at dusk, when the tides of shadow flood in from the lower bay to break in a surf of glory and mystery and illusion against the tall towers of Manhattan. Seen from the middle arch of the bridge at twilight, New York with its girdle of shifting waters and its drift of purple cloud and its quick

pulsations of unstable light is a miracle of splendor and beauty that lights up the heart like the laughter of a god.

But, descend. Go down into the city. Mingle with the details. The dirty old shed from which the "L" trains and trolleys put out with their jammed and mangled thousands for flattest Flatbush and the unknown bourne of ulterior Brooklyn is still the same dirty old shed; on a hot, damp night the pasty streets stink like a paperhanger's overalls; you are trodden and over-ridden by greasy little profiteers and their hopping victims; you are encompassed round about by the ugly and the sordid, and the objectionable is exuded upon you from a myriad candid pores; your elation and your illusion vanish like ingenuous snowflakes that have kissed a hot dog sandwich on its fiery brow, and you say: "Beauty? Aw, h--l! What's the use?"

And yet you *have* seen beauty. And beauty that was created by these people and people like these. . . . You have seen the tall towers of Manhattan, wonderful under the stars. How did it come about that such growths came from such soil—that a breed lawless and sordid and prosaic has written such a mighty hieroglyphic against the sky? This glamor out of a pigsty . . . how come? How is it that this hideous, halfbrute city is also beautiful and a fit habitation for demi-gods? How come?

It comes about because the wise and subtle deities permit nothing worthy to be lost. It was with no thought of beauty that the builders labored; no conscious thought; they were masters or slaves in the bitter wars of commerce, and they never saw as a whole what they were making; no one of them did. But each one had had his dream. And the baffled dreams and the broken visions and the ruined hopes and the secret desires of each one labored with him as he labored; the things that were lost and beaten and trampled down went into the stone and steel and gave it soul: the aspiration denied and the hope abandoned and the vision defeated were the things that lived, and not the apparent purpose for which each one of all the millions sweat and toiled or cheated; the hidden things, the silent things, the winged things, so weak they are easily killed, the unacknowledged things, the rejected beauty, the strangled appreciation, the inchoate art, the submerged spirit--these groped and found each other and gathered themselves together and worked themselves into the tiles and mortar of the edifice and made a town that is a worthy fellow of the sunrise and the sea winds.

Humanity triumphs over its details.

The individual aspiration is always defeated of its perfect fruition and expression, but it is never lost; it passes into the conglomerate being of the race.

The way to encourage yourself about the human race is to look at it first from a distance; look at the lights on the high spots. Coming closer, you will be profoundly discouraged at the number of low spots, not to say two-spots. Coming still closer, you will become discouraged once more by the reflection that the same stuff that is in the high spots is also in the two-spots.

"*The Almost Perfect State*" *by Don Marquis first appeared in this form in* Modern Essays*, edited by Christopher Morley (Harcourt Brace, 1921).*

*Best known for his popular adventure stories (*Treasure Island, Kidnapped, The Master of Ballantrae*) and the study of evil in* The Strange Case of Dr. Jekyll and Mr. Hyde*, Robert Louis Stevenson was also a noteworthy poet, short story writer, and essayist. The Scots-born author spent much of his adult life traveling, searching for a healthful climate, until he finally settled in Samoa in 1889, where he lived on his estate of Valima until his death at age 44.*

Stevenson was not yet a well-known writer in 1877 when he composed "An Apology for Idlers" (which, he said, was "really a defense of R.L.S."), but his own days of idleness were about to come to an end. Just a year afterwards he wrote in a letter to his mother, "How's that for busy? It does me good. It was well I wrote my 'Idlers' when I did; for I am now the busiest gent in Christendom."

After reading Stevenson's essay, you may find it worthwhile to compare "An Apology for Idlers" with two other essays in our collection: "In Praise of Idleness," by Bertrand Russell, and "Why Are Beggars Despised?" by George Orwell.

An Apology for Idlers

by Robert Louis Stevenson (1850-1894)

BOSWELL: We grow weary when idle.
JOHNSON: That is, sir, because others being busy, we want company; but if we were idle, there would be no growing weary; we should all entertain one another."

Just now, when every one is bound, under pain of a decree in absence convicting them of *lèse*-respectability, to enter on some lucrative profession, and labour therein with something not far short of enthusiasm, a cry from the opposite party, who are content when they have enough, and like to look on and enjoy in the meanwhile, savours a little of bravado and gasconade. And yet this should not be. Idleness so called, which does not consist in doing nothing, but in doing a great deal not recognised in the dogmatic formularies of the ruling class, has as good a right to state its position as industry itself. It is admitted that the presence of people who refuse to enter in the great handicap race for sixpenny pieces, is at once an insult and a disenchantment for those who do. A fine fellow (as we see so many) takes his determination, votes for sixpences, and in the emphatic Americanism, it "goes for" them. And while such an one is ploughing distressfully up the road, it is not hard to understand his resentment, when he perceives cool persons in the meadows by the wayside, lying with a handkerchief over their ears and a glass at their elbow. Alexander is touched in a very delicate place by the disregard to Diogenes. Where was the glory of having taken Rome for these tumultuous barbarians, who poured into the Senate-house, and found the Fathers sitting silent and unmoved by their success? It is a sore thing to have laboured along and scaled the arduous hilltops, and when all is done, find humanity indifferent to your achievement. Hence physicists condemn the unphysical; financiers have only a superficial toleration for those who know little of stocks; literary persons despise the unlettered; and people of all pursuits combine to disparage those who have none.

But though this is one difficulty of the subject, it is not the greatest. You could not be put in prison for speaking against industry, but you can be sent to Coventry for speaking like a fool. The greatest difficulty with most subjects is to do them well; therefore, please to remember this is an apology. It is certain that much may be judiciously argued in favour of diligence; only there is something to be said against it, and that is what, on the present occasion, I have to say. To state one argument is not necessarily to be deaf to all others, and that a man has written a book of travels in Montenegro, is no reason why he should never have been to Richmond.

It is surely beyond a doubt that people should be a good deal idle in youth. For though here and there a Lord Macaulay may escape from school honours with all his wits about him, most boys pay so dear for their medals that they never afterwards have a shot in their locker, and begin the world bankrupt. And the same holds true during all the time a lad is educating himself, or suffering others to educate him. It

must have been a very foolish old gentleman who addressed Johnson at Oxford in these words: "Young man, ply your book diligently now, and acquire a stock of knowledge; for when years come upon you, you will find that poring upon books will be but an irksome task." The old gentleman seems to have been unaware that many other things besides reading grow irksome, and not a few become impossible, by the time a man has to use spectacles and cannot walk without a stick. Books are good enough in their own way, but they are a mighty bloodless substitute for life. It seems a pity to sit, like the Lady of Shalott, peering into a mirror, with your back turned on all the bustle and glamour of reality. And if a man reads very hard, as the old anecdote reminds us, he will have little time for thought.

If you look back on your own education, I am sure it will not be the full, vivid, instructive hours of truantry that you regret; you would rather cancel some lack-lustre periods between sleep and waking in the class. For my own part, I have attended a good many lectures in my time. I still remember that the spinning of a top is a case of Kinetic Stability. I still remember that Emphyteusis is not a disease, nor Stillicide a crime. But though I would not willingly part with such scraps of science, I do not set the same store by them as by certain other odds and ends that I came by in the open street while I was playing truant.

This is not the moment to dilate on that mighty place of education, which was the favourite school of Dickens and of Balzac, and turns out yearly many inglorious masters in the Science of the Aspects of Life. Suffice it to say this: if a lad does not learn in the streets, it is because he has no faculty of learning. Nor is the truant always in the streets, for if he prefers, he may go out by the gardened suburbs into the country. He may pitch on some tuft of lilacs over a burn, and smoke innumerable pipes to the tune of the water on the stones. A bird will sing in the thicket. And there he may fall into a vein of kindly thought, and see things in a new perspective. Why, if this be not education, what is? We may conceive Mr. Worldly Wiseman accosting such an one, and the conversation that should thereupon ensue:
"How now, young fellow, what dost thou here?"
"Truly, sir, I take mine ease." "Is not this the hour of the class? and should'st thou not be plying thy Book with diligence, to the end thou mayest obtain knowledge?"
"Nay, but thus also I follow after Learning, by your leave."
"Learning, quotha! After what fashion, I pray thee? Is it mathematics?"
"No, to be sure."
"Is it metaphysics?"
"Nor that."
"Is it some language?"
"Nay, it is no language."
"Is it a trade?"
"Nor a trade neither."
"Why, then, what is't?"
"Indeed, sir, as a time may soon come for me to go upon Pilgrimage, I am desirous to note what is commonly done by persons in my case, and where are the ugliest Sloughs and Thickets on the Road; as also, what manner of Staff is of the best service. Moreover, I lie here, by this water, to learn by root-of-heart a lesson which my master teaches me to call Peace, or Contentment."

Hereupon Mr. Worldly Wiseman was much commoved with passion, and shaking his cane with a very threatful countenance, broke forth upon this wise: "Learning, quotha!" said he; "I would have all such rogues scourged by the Hangman!"

And so he would go his way, ruffling out his cravat with a crackle of starch, like a turkey when it spread its feathers.

Now this, of Mr. Wiseman's, is the common opinion. A fact is not called a fact, but a piece of gossip, if it does not fall into one of your scholastic categories. An inquiry must be in some acknowledged direction, with a name to go by; or else you are not inquiring at all, only lounging; and the work-house is too good for you. It is supposed that all knowledge is at the bottom of a well, or the far end of a telescope. Sainte-Beuve, as he grew older, came to regard all experience as a single great book, in which to study for a few years ere we go hence; and it seemed all one to him whether you should read in Chapter xx., which is the differential calculus, or in Chapter xxxix., which is hearing the band play in the gardens. As a matter of fact, an intelligent person, looking out of his eyes and hearkening in his ears, with a smile on his face all the time, will get more true education than many another in a life of heroic vigils. There is certainly some chill and arid knowledge to be found upon the summits of formal and laborious science; but it is all round about you, and for the trouble of looking, that you will acquire the warm and palpitating facts of life. While others are filling their memory with a lumber of words, one-half of which they will forget before the week be out, your truant may learn some really useful art: to play the fiddle, to know a good cigar, or to speak with ease and opportunity to all varieties of men. Many who have "plied their book diligently," and know all about some one branch or another of accepted lore, come out of the study with an ancient and owl-like demeanour, and prove dry, stockish, and dyspeptic in all the better and brighter parts of life. Many make a large fortune, who remain underbred and pathetically stupid to the last. And meantime there goes the idler, who began life along with them--by your leave, a different picture. He has had time to take care of his health and his spirits; he has been a great deal in the open air, which is the most salutary of all things for both body and mind; and if he has never read the great Book in very recondite places, he has dipped into it and skimmed it over to excellent purpose. Might not the student afford some Hebrew roots, and the business man some of his half-crowns, for a share of the idler's knowledge of life at large, and Art of Living? Nay, and the idler has another and more important quality than these. I mean his wisdom. He who has much looked on at the childish satisfaction of other people in their hobbies, will regard his own with only a very ironical indulgence. He will not be heard among the dogmatists. He will have a great and cool allowance for all sorts of people and opinions. If he finds no out-of-the-way truths, he will identify himself with no very burning falsehood. His way takes him along a by-road, not much frequented, but very even and pleasant, which is called Commonplace Lane, and leads to the Belvedere of Common-sense. Thence he shall command an agreeable, if no very noble prospect; and while others behold the East and West, the Devil and the Sunrise, he will be contentedly aware of a sort of morning hour upon all sublunary things, with an army of shadows running speedily and in many different directions into the great daylight of Eternity. The shadows and the generations, the shrill doctors and the plangent wars, go by into ultimate silence and emptiness; but underneath all this, a man may see, out of the Belvedere windows, much green and peaceful landscape; many firelit parlours; good people laughing, drinking, and making love as they did before the Flood or the French Revolution; and the old shepherd telling his tale under the hawthorn.

Extreme *busyness*, whether at school or college, kirk or market, is a symptom of deficient vitality; and a faculty for idleness implies a catholic appetite and a strong sense of personal identity. There is a sort of dead-alive, hackneyed people about, who are scarcely conscious of living except in the exercise of some conventional occupation. Bring these fellows into the country, or set them aboard ship, and you will see how they pine for their desk or their study. They have no curiosity; they cannot give themselves over to random provocations; they do not take pleasure in the exercise of their faculties for its own sake; and unless Necessity lays about them with a stick, they will even stand still. It is no good speaking to such folk: they *cannot*

be idle, their nature is not generous enough; and they pass those hours in a sort of coma, which are not dedicated to furious moiling in the gold-mill. When they do not require to go to the office, when they are not hungry and have no mind to drink, the whole breathing world is a blank to them. If they have to wait an hour or so for a train, they fall into a stupid trance with their eyes open. To see them, you would suppose there was nothing to look at and no one to speak with; you would imagine they were paralysed or alienated: and yet very possibly they are hard workers in their own way, and have good eyesight for a flaw in a deed or a turn of the market. They have been to school and college, but all the time they had their eye on the medal; they have gone about in the world and mixed with clever people, but all the time they were thinking of their own affairs. As if a man's soul were not too small to begin with, they have dwarfed and narrowed theirs by a life of all work and no play; until here they are at forty, with a listless attention, a mind vacant of all material of amusement, and not one thought to rub against another, while they wait for the train. Before he was breeched, he might have clambered on the boxes; when he was twenty, he would have stared at the girls; but now the pipe is smoked out, the snuff-box empty, and my gentleman sits bolt upright upon a bench, with lamentable eyes. This does not appeal to me as being Success in Life.

But it is not only the person himself who suffers from his busy habits, but his wife and children, his friends and relations, and down to the very people he sits with in a railway carriage or an omnibus. Perpetual devotion to what a man calls his business, is only to be sustained by perpetual neglect of many other things. And it is not by any means certain that a man's business is the most important thing he has to do. To an impartial estimate it will seem clear that many of the wisest, most virtuous, and most beneficent parts that are to be played upon the Theatre of Life are filled by gratuitous performers, and pass, among the world at large, as phases of idleness. For in that Theatre, not only the walking gentlemen, singing chambermaids, and diligent fiddlers in the orchestra, but those who look on and clap their hands from the benches, do really play a part and fulfil important offices towards the general result.

You are no doubt very dependent on the care of your lawyer and stockbroker, of the guards and signalmen who convey you rapidly from place to place, and the policemen who walk the streets for your protection; but is there not a thought of gratitude in your heart for certain other benefactors who set you smiling when they fall in your way, or season your dinner with good company? Colonel Newcome helped to lose his friend's money; Fred Bayham had an ugly trick of borrowing shirts; and yet they were better people to fall among than Mr. Barnes. And though Falstaff was neither sober nor very honest, I think I could name one or two long-faced Barabbases whom the world could better have done without. Hazlitt mentions that he was more sensible of obligation to Northcote, who had never done him anything he could call a service, than to his whole circle of ostentatious friends; for he thought a good companion emphatically the greatest benefactor. I know there are people in the world who cannot feel grateful unless the favour has been done them at the cost of pain and difficulty. But this is a churlish disposition. A man may send you six sheets of letter-paper covered with the most entertaining gossip, or you may pass half an hour pleasantly, perhaps profitably, over an article of his; do you think the service would be greater, if he had made the manuscript in his heart's blood, like a compact with the devil? Do you really fancy you should be more beholden to your correspondent, if he had been damning you all the while for your importunity? Pleasures are more beneficial than duties because, like the quality of mercy, they are not strained, and they are twice blest. There must always be two to a kiss, and there may be a score in a jest; but wherever there is an element of sacrifice, the favour is conferred with pain, and, among generous people, received with confusion.

There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed, surprise nobody so much as the benefactor. The other day, a ragged, barefoot boy ran

down the street after a marble, with so jolly an air that he set every one he passed into a good humour; one of these persons, who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money with this remark: "You see what sometimes comes of looking pleased." If he had looked pleased before, he had now to look both pleased and mystified. For my part, I justify this encouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere but upon the stage; but I am prepared to deal largely in the opposite commodity. A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of goodwill; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that, they practically demonstrate the great Theorem of the Liveableness of Life. Consequently, if a person cannot be happy without remaining idle, idle he should remain. It is a revolutionary precept; but thanks to hunger and the workhouse, one not easily to be abused; and within practical limits, it is one of the most incontestable truths in the whole Body of Morality. Look at one of your industrious fellows for a moment, I beseech you. He sows hurry and reaps indigestion; he puts a vast deal of activity out to interest, and receives a large measure of nervous derangement in return. Either he absents himself entirely from all fellowship, and lives a recluse in a garret, with carpet slippers and a leaden inkpot; or he comes among people swiftly and bitterly, in a contraction of his whole nervous system, to discharge some temper before he returns to work. I do not care how much or how well he works, this fellow is an evil feature in other people's lives. They would be happier if he were dead. They could easier do without his services in the Circumlocution Office, than they can tolerate his fractious spirits. He poisons life at the well-head. It is better to be beggared out of hand by a scapegrace nephew, than daily hag-ridden by a peevish uncle.

And what, in God's name, is all this pother about? For what cause do they embitter their own and other people's lives? That a man should publish three or thirty articles a year, that he should finish or not finish his great allegorical picture, are questions of little interest to the world. The ranks of life are full; and although a thousand fall, there are always some to go into the breach. When they told Joan of Arc she should be at home minding women's work, she answered there were plenty to spin and wash. And so, even with your own rare gifts! When nature is "so careless of the single life," why should we coddle ourselves into the fancy that our own is of exceptional importance? Suppose Shakespeare had been knocked on the head some dark night in Sir Thomas Lucy's preserves, the world would have wagged on better or worse, the pitcher gone to the well, the scythe to the corn, and the student to his book; and no one been any the wiser of the loss. There are not many works extant, if you look the alternative all over, which are worth the price of a pound of tobacco to a man of limited means. This is a sobering reflection for the proudest of our earthly vanities. Even a tobacconist may, upon consideration, find no great cause for personal vainglory in the phrase; for although tobacco is an admirable sedative, the qualities necessary for retailing it are neither rare nor precious in themselves. Alas and alas! you may take it how you will, but the services of no single individual are indispensable. Atlas was just a gentleman with a protracted nightmare! And yet you see merchants who go and labour themselves into a great fortune and thence into the bankruptcy court; scribblers who keep scribbling at little articles until their temper is a cross to all who come about them, as though Pharaoh should set the

Israelites to make a pin instead of a pyramid; and fine young men who work themselves into a decline, and are driven off in a hearse with white plumes upon it. Would you not suppose these persons had been whispered, by the Master of the Ceremonies, the promise of some momentous destiny? and that this lukewarm bullet on which they play their farces was the bull's-eye and centre-point of all the universe? And yet it is not so. The ends for which they give away their priceless youth, for all they know, may be chimerical or hurtful; the glory and riches they expect may never come, or may find them indifferent; and they and the world they inhabit are so inconsiderable that the mind freezes at the thought.

"*An Apology for Idlers,*" *by Robert Louis Stevenson, first appeared in the July 1877 issue of the* Cornhill Magazine *and was later published in Stevenson's essay collection* Virginibus Puerisque, and Other Papers *(1881).*

Although largely forgotten today, Agnes Repplier was for several decades one of America's most popular essayists. A regular contributor to The Atlantic Monthly*, she published 20 collections of essays in her lifetime. But by the onset of World War I, Repplier herself acknowledged that the "genteel essay" had fallen out of fashion:*

The personal essay, the little bit of sentiment or observation, the lightly offered commentary which aims to appear the artless thing it isn't--this exotic, of which Lamb was a rare exponent, has withered in the blasts of war.
("The American Essay in War Time," Yale Review*, January 1918)*

Less kindly, H.L. Mencken dismissed her work as "sentimental" literature--"an academic exercise for talented grammarians" ("The National Letters," 1921).

Nonetheless, Repplier was capable of delivering some forceful arguments, as in her defense of the "brutal fairy stories" that some felt should be "banished ruthlessly from our shelves."

Battle of the Babies

by Agnes Repplier (1858-1950)

A warfare has been raging in our midst, the echoes of which have hardly yet died sullenly away upon either side of the Atlantic. It has been a bloodless and un-Homeric strife, not without humorous side-issues, as when Pistol and Bardolph and Fluellen come to cheer our anxious spirits at the siege of Harfleur. Its first guns were heard in New York, where a modest periodical, devoted to the training of parents, opened fire upon those time-honored nursery legends which are presumably dear to the hearts of all rightly constituted babies. The leader of this gallant foray protested vehemently against all fairy tales of a mournful or sanguinary cast, and her denunciation necessarily included many stories which have for generations been familiar to every little child. She rejected *Red Riding Hood*, because her own infancy was haunted and embittered by the evil behavior of the wolf; she would have none of *Bluebeard*, because he was a wholesale fiend and murderer; she would not even allow the pretty *Babes in the Wood*, because they tell a tale of cold-hearted cruelty and of helpless suffering; while all fierce narratives of giants and ogres and

magicians were to be banished ruthlessly from our shelves. Verily, reading will be but gentle sport in the virtuous days to come.

Now it chanced that this serious protest against nursery lore fell into the hands of Mr. Andrew Lang, the most light-hearted and conservative of critics, and partial withal to tales of bloodshed and adventure. How could it be otherwise with one reared on the bleak border land, and familiar from infancy with the wild border legends that Sir Walter knew and loved; with stories of Thomas the Rhymer, and the plundering Hardens, and the black witches of Loch Awe! It was natural that with the echoes of the old savage strife ringing in his ears, and with the memories of the dour Scottish bogies and warlocks lingering in his heart, Mr. Lang could but indifferently sympathize with those anxious parents who think the stories of Bluebeard and Jack the Giant Killer too shocking for infant ears to hear. Our grandmothers, he declared, were not ferocious old ladies, yet they told us these tales, and many more which were none the worse for hearing. "Not to know them is to be sadly ignorant, and to miss that which all people have relished in all ages." Moreover, it is apparent to him, and indeed to most of us, that we cannot take even our earliest steps in the world of literature, or in the shaded paths of knowledge, without encountering suffering and sin in some shape; while, as we advance a little further, these grisly forms fly ever on before. "Cain," remarks Mr. Lang, "killed Abel. The flood drowned quite a number of persons. David was not a stainless knight, and Henry VIII was nearly as bad as Bluebeard. Several deserving gentlemen were killed at Marathon. Front de Boeuf came to an end shocking to sensibility, and to Mr. Ruskin." The *Arabian Nights*, *Pilgrim's Progress*, *Paul and Virginia*--all the dear old nursery favorites must, under the new dispensation, be banished from our midst; and the rising generation of prigs must be nourished exclusively on *Little Lord Fauntleroy*, and other carefully selected specimens of milk-and-water diet.

The prospect hardly seems inviting; but as the English guns rattled merrily away in behalf of English tradition, they were promptly met by an answering roar from this side of the water. A Boston paper rushed gallantly to the defense of the New York periodical, and gave Mr. Lang--to use a pet expression of his own--"his kail through the reek." American children, it appears, are too sensitively organized to endure the unredeemed ferocity of the old fairy stories. The British child may sleep soundly in its little cot after hearing about the Babes in the Wood; the American infant is prematurely saddened by such unmerited misfortune. "If a consensus of American mothers could be taken," says the Boston writer, "our English critic might be infinitely disgusted to know in how many nurseries these cruel tales must be changed, or not told at all to the children of less savage generations. No mother nowadays tells them in their unmitigated brutality."

Is this true, I wonder, and are our supersensitive babies reared perforce on the optimistic version of Red Riding Hood, where the wolf is cut open by the woodman, and the little girl and her grandmother jump out, safe and sound? Their New England champion speaks of the "intolerable misery"--a very strong phrase--which he suffered in infancy from having his nurse tell him of the Babes in the Wood; while the Scriptural stories were apparently every whit as unbearable and heart-breaking. "I remember," he says, "two children, strong, brave man and woman now, who in righteous rage plucked the Slaughter of the Innocents out from the family Bible." This was a radical measure, to say the least, and if many little boys and girls started in to expurgate the Scriptures in such liberal fashion, the holy book would soon present a sadly mutilated appearance.

Moreover, it seems to me that such an anecdote, narrated with admirable assurance, reveals very painfully the lack of a fine and delicate spirituality in the religious training of children; of that grace and distinction which are akin to saintship, and are united so charmingly in those to whom truth has been inseparably associated with beauty. There is a painting by Ghirlandaio hanging over the altar in the chapel of the Foundling Asylum in Florence. It represents the Adoration of the Magi, and kneeling by the side of the Wise Men is a little group of the Holy Innocents, their tiny garments stained with blood, their hands clasped in prayer; while the Divine Child turns from his mother's embraces, and from the kings' rich gifts to greet the little companions who have yielded up their spotless lives for him. Now, surely those lean, brown Florentine orphans, who have always before their eyes this beautiful and tender picture, absorb through it alone a religious sentiment unfelt by American children who are familiar only with the ugly and inane prints of American Sunday-schools, in which I have known the line, "My soul doth magnify the Lord," to be illustrated by a man with a magnifying-glass in his hand. Possibly our Sunday-school scholars, being more accurately instructed as to dates, could inform the little Florentines that the Innocents were not slaughtered until after the Magi had returned to the East. But no child who had looked day after day upon Ghirlandaio's lovely picture--more appealing in its pathos than Holman Hunt's brilliant and jocund Triumph of the Innocents--could desire to pluck "in righteous rage" that chapter from the Bible. He would have at least some dim and imperfect conception of the spiritual meaning, the spiritual joy, which underlie the pain and horror of the story.

This reflection will help us in some measure to come to a decision, when we return to the vexed problem of nursery tales and legends. I believe it is as well to cultivate a child's emotions as to cultivate his manners or his morals, and the first step in such a direction is necessarily taken through the stories told him in infancy. If a consensus of mothers would reject the good old fairy tales "in their unmitigated brutality," a consensus of men of letters would render a different verdict; and such men, who have been children in their time, and who look back with wistful delight upon the familiar figures who were their earliest friends, are entitled to an opinion in the case. How admirable was the "righteous rage" of Charles Lamb, when he wanted to buy some of these same brutal fairy stories for the little Coleridges, and could find nothing but the correct and commonplace literature which his whole soul abhorred! "Mrs. Barbauld's and Mrs. Trimmer's nonsense lay in piles about," he wrote indignantly to papa Coleridge, "and have banished all the old classics of the nursery. Knowledge, insignificant and vapid as Mrs. Barbauld's books convey, must, it seems, come to a child in the shape of knowledge; and his empty noddle must be turned with conceit of his own powers when he has learnt that a horse is an animal, and that Billy is better than a horse, and such like; instead of that beautiful interest in wild tales which made the child a man, while all the time he suspected himself to be no bigger than a child."

Just such a wild tale, fantastic rather than beautiful, haunted Chateaubriand all his life--the story of Count Combourg's wooden leg, which, three hundred years after its owner's death, was seen at night walking solemnly down the steep turret stairs, attended by a huge black cat. Not at all the kind of story we would select to tell a child nowadays. By no means! Even the little Chateaubriand heard it from peasant lips. Yet in after years, when he had fought the battle of life, and fought it with success; when he had grown gray, and illustrious, and disillusioned, and melancholy, what should come back to his mind, with its old pleasant flavor of terror and mystery, but the vision of Count Combourg's wooden leg taking its midnight constitutional, with the black cat stepping softly on before? So he notes it gravely down in his Memoirs, just as Scott notes in his diary the pranks of Whippity Stourie, the Scotch bogie that steals at night into open nursery windows; and just as Heine, in gay, sunlit

Paris, recalls with joy the dark, sweet, sombre tales of the witch and fairy haunted forests of Germany.

These are impressions worth recording, and they are only a few out of many which may be gathered from similar sources. That which is vital in literature or tradition, which has survived the obscurity and wreckage of the past, whether as legend, or ballad, or mere nursery rhyme, has survived in right of some intrinsic merit of its own, and will not be snuffed out of existence by any of our precautionary or hygienic measures. We could not banish Bluebeard if we would. He is as immortal as Hamlet, and when hundreds of years shall have passed over this uncomfortably enlightened world, the children of the future--who, thank Heaven, can never, with all our efforts, be born grown up--will still tremble at the blood-stained key, and rejoice when the big brave brothers come galloping up the road.

We could not even rid ourselves of Mother Goose, though she, too, has her mortal enemies, who protest periodically against her cruelty and grossness. We could not drive Punch and Judy from our midst, though Mr. Punch’s derelictions have been the subject of much serious and adverse criticism. It is not by such barbarous rhymes or by such brutal spectacles that we teach a child the lessons of integrity and gentleness, explain our nursery moralists, and probably they are correct. Moreover, Bluebeard does not teach a lesson of conjugal felicity, and Cinderella is full of the world’s vanities, and Puss in Boots is one long record of triumphant effrontery and deception. An honest and self-respecting lad would have explained to the king that he was not the Marquis of Carabas at all; that he had no desire to profit by his cat’s ingenious falsehoods, and no weak ambition to connect himself with the aristocracy. Such a hero would be a credit to our modern schoolrooms, and lift a load of care from the shoulders of our modern critics. Only the children would have none of him, but would turn wistfully back to those brave old tales which are their inheritance from a splendid past, and of which no hand shall rob them.

"*Battle of the Babies*" *was first published in* Essays in Miniature*, by Agnes Repplier (Charles L. Webster & Co., 1892)*

Fifty years ago, when I was a boy of fifteen and helping to inhabit a Missourian village on the banks of the Mississippi, I had a friend whose society was very dear to me because I was forbidden by my mother to partake of it. He was a gay and impudent and satirical and delightful young black man--a slave--who daily preached sermons from the top of his master's woodpile, with me for sole audience. He imitated the pulpit style of the several clergymen of the village, and did it well, and with fine passion and energy. To me he was a wonder. I believed he was the greatest orator in the United States and would some day be heard from. But it did not happen; in the distribution of rewards he was overlooked. It is the way, in this world.

He interrupted his preaching, now and then, to saw a stick of wood; but the sawing was a pretense--he did it with his mouth; exactly imitating the sound the bucksaw makes in shrieking its way through the wood. But it served its purpose; it kept his master from coming out to see how the work was getting along. I listened to the

sermons from the open window of a lumber room at the back of the house. One of his texts was this:

"You tell me whar a man gits his corn pone, en I'll tell you what his 'pinions is."

I can never forget it. It was deeply impressed upon me. By my mother. Not upon my memory, but elsewhere. She had slipped in upon me while I was absorbed and not watching. The black philosopher's idea was that a man is not independent, and cannot afford views which might interfere with his bread and butter. If he would prosper, he must train with the majority; in matters of large moment, like politics and religion, he must think and feel with the bulk of his neighbors, or suffer damage in his social standing and in his business prosperities. He must restrict himself to corn-pone opinions--at least on the surface. He must get his opinions from other people; he must reason out none for himself; he must have no first-hand views.

I think Jerry was right, in the main, but I think he did not go far enough.

1. It was his idea that a man conforms to the majority view of his locality by calculation and intention.
   This happens, but I think it is not the rule.
2. It was his idea that there is such a thing as a first-hand opinion; an original opinion; an opinion which is coldly reasoned out in a man's head, by a searching analysis of the facts involved, with the heart unconsulted, and the jury room closed against outside influences. It may be that such an opinion has been born somewhere, at some time or other, but I suppose it got away before they could catch it and stuff it and put it in the museum.

I am persuaded that a coldly-thought-out and independent verdict upon a fashion in clothes, or manners, or literature, or politics, or religion, or any other matter that is projected into the field of our notice and interest, is a most rare thing--if it has indeed ever existed.

A new thing in costume appears--the flaring hoopskirt, for example--and the passers-by are shocked, and the irreverent laugh. Six months later everybody is reconciled; the fashion has established itself; it is admired, now, and no one laughs. Public opinion resented it before, public opinion accepts it now, and is happy in it. Why? Was the resentment reasoned out? Was the acceptance reasoned out? No. The instinct that moves to conformity did the work. It is our nature to conform; it is a force which not many can successfully resist. What is its seat? The inborn requirement of self-approval. We all have to bow to that; there are no exceptions. Even the woman who refuses from first to last to wear the hoopskirt comes under that law and is its slave; she could not wear the skirt and have her own approval; and that she must have, she cannot help herself. But as a rule our self-approval has its source in but one place and not elsewhere--the approval of other people. A person of vast consequences can introduce any kind of novelty in dress and the general world will presently adopt it--moved to do it, in the first place, by the natural instinct to passively yield to that vague something recognized as authority, and in the second place by the human instinct to train with the multitude and have its approval. An empress introduced the hoopskirt, and we know the result. A nobody introduced the bloomer, and we know the result. If Eve should come again, in her ripe renown, and reintroduce her quaint styles--well, we know what would happen. And we should be cruelly embarrassed, along at first.

The hoopskirt runs its course and disappears. Nobody reasons about it. One woman abandons the fashion; her neighbor notices this and follows her lead; this influences the next woman; and so on and so on, and presently the skirt has vanished out of the world, no one knows how nor why, nor cares, for that matter. It will come again, by and by and in due course will go again.

Twenty-five years ago, in England, six or eight wine glasses stood grouped by each person's plate at a dinner party, and they were used, not left idle and empty; today there are but three or four in the group, and the average guest sparingly uses about two of them. We have not adopted this new fashion yet, but we shall do it presently. We shall not think it out; we shall merely conform, and let it go at that. We get our notions and habits and opinions from outside influences; we do not have to study them out.

Our table manners, and company manners, and street manners change from time to time, but the changes are not reasoned out; we merely notice and conform. We are creatures of outside influences; as a rule we do not think, we only imitate. We cannot invent standards that will stick; what we mistake for standards are only fashions, and perishable. We may continue to admire them, but we drop the use of them. We notice this in literature. Shakespeare is a standard, and fifty years ago we used to write tragedies which we couldn't tell from--from somebody else's; but we don't do it any more, now. Our prose standard, three quarters of a century ago, was ornate and diffuse; some authority or other changed it in the direction of compactness and simplicity, and conformity followed, without argument. The historical novel starts up suddenly, and sweeps the land. Everybody writes one, and the nation is glad. We had historical novels before; but nobody read them, and the rest of us conformed--without reasoning it out. We are conforming in the other way, now, because it is another case of everybody.

The outside influences are always pouring in upon us, and we are always obeying their orders and accepting their verdicts. The Smiths like the new play; the Joneses go to see it, and they copy the Smith verdict. Morals, religions, politics, get their following from surrounding influences and atmospheres, almost entirely; not from study, not from thinking. A man must and will have his own approval first of all, in each and every moment and circumstance of his life--even if he must repent of a self-approved act the moment after its commission, in order to get his self-approval again: but, speaking in general terms, a man's self-approval in the large concerns of life has its source in the approval of the peoples about him, and not in a searching personal examination of the matter. Mohammedans are Mohammedans because they are born and reared among that sect, not because they have thought it out and can furnish sound reasons for being Mohammedans; we know why Catholics are Catholics; why Presbyterians are Presbyterians; why Baptists are Baptists; why Mormons are Mormons; why thieves are thieves; why monarchists are monarchists; why Republicans are Republicans and Democrats, Democrats. We know it is a matter of association and sympathy, not reasoning and examination; that hardly a man in the world has an opinion upon morals, politics, or religion which he got otherwise than through his associations and sympathies. Broadly speaking, there are none but corn-pone opinions. And broadly speaking, corn-pone stands for self-approval. Self-approval is acquired mainly from the approval of other people. The result is conformity. Sometimes conformity has a sordid business interest--the bread-and-butter interest--but not in most cases, I think. I think that in the majority of cases it is unconscious and not calculated; that it is born of the human being's natural yearning to stand well with his fellows and have their inspiring approval and praise--a yearning which is commonly so strong and so insistent that it cannot be effectually resisted, and must have its way.

A political emergency brings out the corn-pone opinion in fine force in its two chief varieties--the pocketbook variety, which has its origin in self-interest, and the bigger variety, the sentimental variety--the one which can't bear to be outside the pale; can't bear to be in disfavor; can't endure the averted face and the cold shoulder; wants to stand well with his friends, wants to be smiled upon, wants to be welcome, wants to hear the precious words, "*He*'s on the right track!" Uttered, perhaps by an ass, but still an ass of high degree, an ass whose approval is gold and diamonds to a smaller ass, and confers glory and honor and happiness, and membership in the herd. For these gauds many a man will dump his lifelong principles into the street, and his conscience along with them. We have seen it happen. In some millions of instances.

Men think they think upon great political questions, and they do; but they think with their party, not independently; they read its literature, but not that of the other side; they arrive at convictions, but they are drawn from a partial view of the matter in hand and are of no particular value. They swarm with their party, they feel with their party, they are happy in their party's approval; and where the party leads they will follow, whether for right and honor, or through blood and dirt and a mush of mutilated morals.

In our late canvass half of the nation passionately believed that in silver lay salvation, the other half as passionately believed that that way lay destruction. Do you believe that a tenth part of the people, on either side, had any rational excuse for having an opinion about the matter at all? I studied that mighty question to the bottom--and came out empty. Half of our people passionately believe in high tariff, the other half believe otherwise. Does this mean study and examination, or only feeling? The latter, I think. I have deeply studied that question, too--and didn't arrive. We all do no end of feeling, and we mistake it for thinking. And out of it we get an aggregation which we consider a Boon. Its name is Public Opinion. It is held in reverence. It settles everything. Some think it the Voice of God. Pr'aps.

I suppose that in more cases than we should like to admit, we have two sets of opinions: one private, the other public; one secret and sincere, the other corn-pone, and more or less tainted.

Written in 1901, Mark Twain's "Corn-Pone Opinions" was first published in 1923 in Europe and Elsewhere*, edited by Albert Bigelow Paine (Harper & Brothers).*

Poet, critic, and dictionary-maker, Samuel Johnson was one of the great writers of the 18th century. And judging by his portrayal in James Boswell's The Life of Samuel Johnson *(1791), he was also a remarkably witty conversationalist and entertaining companion. Notice Johnson's reliance on classification in his discussion of an art that he had often practiced at a London tavern called the Turk's Head.*

Conversation

by Samuel Johnson (1709-1784)

None of the desires dictated by vanity is more general, or less blamable, than that of being distinguished for the arts of conversation. Other accomplishments may be possessed without opportunity of exerting them, or wanted without danger that the defect can often be remarked; but as no man can live, otherwise than in an hermitage, without hourly pleasure or vexation, from the fondness or neglect of those about him, the faculty of giving pleasure is of continual use. Few are more frequently envied than those who have the power of forcing attention wherever they come, whose entrance is considered as a promise of felicity, and whose departure is

lamented, like the recess of the sun from northern climates, as a privation of all that enlivens fancy, or inspirits gaiety.

It is apparent, that to excellence in this valuable art some peculiar qualifications are necessary; for every one's experience will inform him, that the pleasure which men are able to give in conversation, holds no stated proportion to their knowledge or their virtue. Many find their way to the tables and the parties of those who never consider them as of the least importance in any other place; we have all, at one time or other, been content to love those whom we could not esteem, and been persuaded to try the dangerous experiment of admitting him for a companion, whom we knew to be too ignorant for a counsellor, and too treacherous for a friend.

I question whether some abatement of character is not necessary to general acceptance. Few spend their time with much satisfaction under the eye of uncontestable superiority; and therefore, among those whose presence is courted at assemblies of jollity, there are seldom found men eminently distinguished for powers or acquisitions. The wit whose vivacity condemns slower tongues to silence, the scholar whose knowledge allows no man to fancy that he instructs him, the critick who suffers no fallacy to pass undetected, and the reasoner who condemns the idle to thought and the negligent to attention, are generally praised and feared, reverenced and avoided.

He that would please must rarely aim at such excellence as depresses his hearers in their own opinion, or debars them from the hope of contributing reciprocally to the entertainment of the company. Merriment, extorted by sallies of imagination, sprightliness of remark, or quickness of reply, is too often what the Latins call, the Sardinian laughter, a distortion of the face without gladness of heart.

For this reason, no style of conversation is more extensively acceptable than the narrative. He who has stored his memory with slight anecdotes, private incidents, and personal peculiarities, seldom fails to find his audience favourable. Almost every man listens with eagerness to contemporary history; for almost every man has some real or imaginary connection with a celebrated character; some desire to advance or oppose a rising name. Vanity often co-operates with curiosity. He that is a hearer in one place, qualifies himself to become a speaker in another; for though he cannot comprehend a series of argument, or transport the volatile spirit of wit without evaporation, he yet thinks himself able to treasure up the various incidents of a story, and please his hopes with the information which he shall give to some inferior society.

Narratives are for the most part heard without envy, because they are not supposed to imply any intellectual qualities above the common rate. To be acquainted with facts not yet echoed by plebeian mouths, may happen to one man as well as to another; and to relate them when they are known, has in appearance so little difficulty, that every one concludes himself equal to the task.

But it is not easy, and in some situations of life not possible, to accumulate such a stock of materials as may support the expense of continual narration; and it frequently happens, that they who attempt this method of ingratiating themselves, please only at the first interview; and, for want of new supplies of intelligence, wear out their stories by continual repetition.

There would be, therefore, little hope of obtaining the praise of a good companion, were it not to be gained by more compendious methods; but such is the kindness of mankind to all, except those who aspire to real merit and rational dignity, that every understanding may find some way to excite benevolence; and whoever is not envied may learn the art of procuring love. We are willing to be pleased, but are not willing to admire: we favour the mirth or officiousness that solicits our regard, but oppose the worth or spirit that enforces it.

The first place among those that please, because they desire only to please, is due to the *merry fellow*, whose laugh is loud, and whose voice is strong; who is ready to echo every jest with obstreperous approbation, and countenance every frolick with vociferations of applause. It is not necessary to a merry fellow to have in himself any fund of jocularity, or force of conception: it is sufficient that he always appears in the highest exaltation of gladness, for the greater part of mankind are gay or serious by infection, and follow without resistance the attraction of example.

Next to the merry fellow is the *good-natured man*n such as indolence and insensibility confer. The characteristick of a good-natured man is to bear a joke; to sit unmoved and unaffected amidst noise and turbulence, profaneness and obscenity; to hear every tale without contradiction; to endure insult without reply; and to follow the stream of folly, whatever course it shall happen to take. The good-natured man is commonly the darling of the petty wits, with whom they exercise themselves in the rudiments of raillery; for he never takes advantage of failings, nor disconcerts a puny satirist with unexpected sarcasms; but, while the glass continues to circulate, contentedly bears the expense of uninterrupted laughter, and retires rejoicing at his own importance.

The *modest man* is a companion of a yet lower rank, whose only power of giving pleasure is not to interrupt it. The modest man satisfies himself with peaceful silence, which all his companions are candid enough to consider as proceeding not from inability to speak, but willingness to hear.

Many, without being able to attain any general character of excellence, have some single art of entertainment which serves them as a passport through the world. One I have known for fifteen years the darling of a weekly club, because every night, precisely at eleven, he begins his favourite song, and during the vocal performance, by corresponding motions of his hand, chalks out a giant upon the wall. Another has endeared himself to a long succession of acquaintances by sitting among them with his wig reversed; another, by contriving to smut the nose of any stranger who was to be initiated in the club; another by purring like a cat, and then pretending to be frightened; and another by yelping like a hound, and calling to the drawers to drive out the dog.

Such are the arts by which cheerfulness is promoted, and sometimes friendship established; arts, which those who despise them should not rigorously blame, except when they are practised at the expense of innocence; for it is always necessary to be loved, not always necessary to be reverenced.

"*Conversation,*" *by Samuel Johnson, was first published in* The Rambler*, January 4, 1752.*

A preacher at St. Paul's Cathedral and later a chaplain in the Royalist army, Jeremy Taylor is best known for the devotional works he composed during his retirement in Wales. These passages from the opening chapter of The Rule and Exercises of Holy Dying *(1651) are representative of his rhetorically rich and impassioned prose.*

Consideration of the Vanity and Shortness of Man's Life

from *The Rule and Exercises of Holy Dying*, by Jeremy Taylor

The autumn with its fruits provides disorders for us, and the winter's cold turns them into sharp diseases, and the spring brings flowers to strew our hearse, and the summer gives green turf and brambles to bind upon our graves. Calentures and surfeit, cold and agues, are the four quarters of the year, and all minister to death; and you can go no whither but you tread upon a dead man's bones.

The wild fellow in Petronius that escaped upon a broken table from the furies of a shipwreck, as he was sunning himself upon the rocky shore, espied a man rolled upon his floating bed of waves, ballasted with sand in the folds of his garment, and carried by his civil enemy, the sea, towards the shore to find a grave: and it cast him into some sad thoughts: that peradventure this man's wife in some part of the continent, safe and warm, looks next month for the good man's return; or it may be his son knows nothing of the tempest; or his father thinks of that affectionate kiss, which still is warm upon the good old man's cheek ever since he took a kind farewell, and how he weeps with joy to think how blessed he shall be when his beloved boy returns into the circle of his father's arms. These are the thoughts of mortals, this the end and sum of all their designs: a dark night and an ill guide, a boisterous sea and a broken cable, and hard rock and a rough wind dashed in pieces the fortune of a whole family, and they that shall weep loudest for the accident, are not yet entered into the storm, and yet have suffered shipwreck. Then looking upon the carcass, he knew it, and found it to be the master of the ship, who the day before cast up the accounts of his patrimony and his trade, and named the day when he thought to be at home. See how the man swims who was so angry two days since; his passions are becalmed with the storm, his accounts are cast up, his cares at an end, his voyage done, and his gains are the strange events of death. . . .

Death meets us every where, and is procured by every instrument, and in all chances, and enters in at many doors; by violence and secret influence, by the aspect of a star and the scent of a mist, by the emissions of a cloud and the meeting of a vapour, by the fall of a chariot and the stumbling at a stone, by a full meal or an empty stomach, by watching at the wine or by watching at prayers, by the sun or the moon, by a heat or a cold, by sleepless nights or sleeping days, by water frozen into the hardness and sharpness of a dagger, or water thawed into the floods of a river, by a hair or a raisin, by violent motion or sitting still, by severity or dissolution, by God's mercy or God's anger, by every thing in providence and every thing in manners, by every thing in nature, and by every thing in chance. "Eripitur persona, manet res": we take pains to heap up things useful to our life, and get our death in the purchase; and the person is snatched away, and the goods remain. And all this is the law and constitution of nature, it is a punishment to our sins, the unalterable event of providence, and the decree of heaven. The chains that confine us to this condition are strong as destiny, and immutable as the eternal laws of God.

I have conversed with some men, who rejoiced in the death or calamity of others, and accounted it as a judgment upon them for being on the other side, and against them in the contention; but within the revolution of a few months, the same man met with a more uneasy and unhandsome death; which when I saw, I wept, and was afraid; for I knew it must be so with all men, for we also shall die, and end our quarrels and contentions by passing to a final sentence.

It is a mighty change that is made by the death of every person, and it is visible to us who are alive. Reckon but from the sprightfulness of youth, and the fair cheeks and the full eyes of childhood, from the vigorousness and strong flexure of the joints of five-and-twenty, to the hollowness and dead paleness, to the loathsomeness and horror of a three days' burial, and we shall perceive the distance to be very great and

very strange. But so have I seen a rose newly springing from the clefts of its hood, and at first it was fair as the morning, and full with the dew of heaven as a lamb's fleece; but when a ruder breath had forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it began to put on darkness, and to decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk; and at night, having lost some of its leaves and all its beauty, it fell into the portion of weeds and outworn faces. . . .

When the sentence of death is decreed, and begins to be put in execution, it is sorrow enough to see or feel respectively the sad accents of the agony and last contentions of the soul, and the reluctances and unwillingnesses of the body: the forehead washed with a new and stranger baptism, besmeared with a cold sweat, tenacious and clammy, apt to make it cleave to the roof of his coffin; the nose cold and undiscerning, not pleased with perfumes, nor suffering violence with a cloud of unwholesome smoke; the eyes dim as a sullied mirror, or the face of heaven when God shows his anger in a prodigious storm; the feet cold, the hands stiff; the physicians despairing, our friends weeping, the rooms dressed with darkness and sorrow, and the exterior parts betraying what are the violences which the soul and spirit suffer; the nobler part, like the lord of the house, being assaulted by exterior rudenesses, and driven from all the outworks, at last, faint and weary with short and frequent breathings, interrupted with the longer accents of sighs, without moisture but the excrescences of a split humour; when the pitcher is broken at the cistern, it retires to its last fort, the heart, whither it is pursued, and stormed, and beaten out, as when the barbarous Thracian sacked the glory of the Grecian empire. Then calamity is great, and sorrow rules in all the capacities of man; then the mourners weep, because it is civil, or because they need thee, or because they fear: but who suffers for thee with a compassion sharp as is thy pain? Then the noise is like the faint echo of a distant valley, and few hear, and they will not regard thee, who seemest like a person void of understanding, and of a departing interest.

(1651)

Best known today for his novel The Red Badge of Courage *(1895) along with a number of poems and short stories, Stephen Crane also endures as a significant figure in the development of modern literary journalism (also known as creative nonfiction). His urban reportage, travel writing, and war correspondence often blur the distinction between nonfiction writing and fiction.*

Though usually categorized as a short story, "Experiment in Misery" first appeared as an article in the New York Press *(April 22, 1894). The "experiment" referred to in the title was made explicit in a preface that Crane deleted when he revised the work for book publication in 1896:*

Two men stood regarding a tramp.

"I wonder how he feels," said one, reflectively. "I suppose he is homeless, friendless, and has, at the most, only a few cents in his pocket. And if this is so, I wonder how he feels."

The other being the elder, spoke with an air of authoritative wisdom. "You can tell nothing of it unless you are in that condition yourself. It is idle to speculate about it

from this distance."

"I suppose so," said the younger man, and then he added as from an inspiration: "I think I'll try it. Rags and tatters, you know, a couple of dimes, and hungry, too, if possible. Perhaps I could discover his point of view or something near it."

"Well, you might," said the other, and from those words begins this veracious narrative of an experiment in misery.

The youth went to the studio of an artist friend, who, from his store, rigged him out in an aged suit and a brown derby hat that had been made long years before. And then the youth went forth to try to eat as the tramp may eat, and sleep as the wanderers sleep.

Similarly, the earlier version of Crane's narrative ended with this brief coda:
"Well," said the friend, "did you discover his point of view?"

"I don't know that I did," replied the young man; "but at any rate I think mine own has undergone a considerable alteration."
In both spirit and method, Crane's story (regardless if it's approached as fiction or journalism) stands as a notable forerunner of George Orwell's Down and Out in Paris and London *(1933).*

An Experiment in Misery

by Stephen Crane (1871-1900)

It was late at night, and a fine rain was swirling softly down, causing the pavements to glisten with hue of steel and blue and yellow in the rays of the innumerable lights. A youth was trudging slowly, without enthusiasm, with his hands buried deep in his trousers pockets, toward the downtown places where beds can be hired for coppers. He was clothed in an aged and tattered suit, and his derby was a marvel of dust-covered crown and torn rim. He was going forth to eat as the wanderer may eat, and sleep as the homeless sleep. By the time he had reached City Hall Park he was so completely plastered with yells of "bum" and "hobo," and with various unholy epithets that small boys had applied to him at intervals, that he was in a state of the most profound dejection. The sifting rain saturated the old velvet collar of his overcoat, and as the wet cloth pressed against his neck, he felt that there no longer could be pleasure in life. He looked about him searching for an outcast of highest degree that they two might share miseries, but the lights threw a quivering glare over rows and circles of deserted benches that glistened damply, showing patches of wet sod behind them. It seemed that their usual freights had fled on this night to better things. There were only squads of well-dressed Brooklyn people who swarmed toward the bridge.

The young man loitered about for a time and then went shuffling off down Park Row. In the sudden descent in style of the dress of the crowd he felt relief, and as if he were at last in his own country. He began to see tatters that matched his tatters. In Chatham Square there were aimless men strewn in front of saloons and lodging-houses, standing sadly, patiently, reminding one vaguely of the attitudes of chickens in a storm. He aligned himself with these men, and turned slowly to occupy himself with the flowing life of the great street.

Through the mists of the cold and storming night, the cable cars went in silent procession, great affairs shining with red and brass, moving with formidable power,

calm and irresistible, dangerful and gloomy, breaking silence only by the loud fierce cry of the gong. Two rivers of people swarmed along the sidewalks, spattered with black mud which made each shoe leave a scar-like impression. Overhead, elevated trains with a shrill grinding of the wheels stopped at the station, which upon its leg-like pillars seemed to resemble some monstrous kind of crab squatting over the street. The quick fat puffings of the engines could be heard. Down an alley there were somber curtains of purple and black, on which street lamps dully glittered like embroidered flowers.

A saloon stood with a voracious air on a corner. A sign leaning against the front of the doorpost announced "Free hot soup tonight!" The swing doors, snapping to and fro like ravenous lips, made gratified smacks as the saloon gorged itself with plump men, eating with astounding and endless appetite, smiling in some indescribable manner as the men came from all directions like sacrifices to a heathenish superstition.

Caught by the delectable sign, the young man allowed himself to be swallowed. A bartender placed a schooner of dark and portentous beer on the bar. Its monumental form upreared until the froth atop was above the crown of the young man's brown derby.

"Soup over there, gents," said the bartender affably. A little yellow man in rags and the youth grasped their schooners and went with speed toward a lunch-counter, where a man with oily but imposing whiskers ladled genially from a kettle until he had furnished his two mendicants with a soup that was steaming hot, and in which there were little floating suggestions of chicken.

The young man, sipping his broth, felt the cordiality expressed by the warmth of the mixture, and he beamed at the man with oily but imposing whiskers, who was presiding like a priest behind an altar.

"Have some more, gents?" he inquired of the two sorry figures before him. The little yellow man accepted with a swift gesture, but the youth shook his head and went out, following a man whose wondrous seediness promised that he would have a knowledge of cheap lodging houses.

On the sidewalk he accosted the seedy man. "Say, do you know a cheap place to sleep?"

The other hesitated for a time, gazing sideways. Finally he nodded in the direction of the street. "I sleep up there," he said, "when I've got the price."

"How much?"

"Ten cents."

The young man shook his head dolefully. "That's too rich for me."

At that moment there approached the two a reeling man in strange garments. His head was a fuddle of bushy hair and whiskers, from which his eyes peered with a guilty slant. In a close scrutiny it was possible to distinguish the cruel lines of a mouth which looked as if its lips had just closed with satisfaction over some tender and piteous morsel. He appeared like an assassin steeped in crimes performed awkwardly.

But at this time his voice was tuned to the coaxing key of an affectionate puppy. He looked at the men with wheedling eyes, and began to sing a little melody for charity. "Say, gents, can't yeh give a poor feller a couple of cents t' git a bed? I got five, an' I gits anudder two I gits me a bed. Now, on th' square, gents, can't yeh jest gimme two

cents t' git a bed? Now, yeh know how a respecterble gentlem'n feels when he's down on his luck, an' I --"

The seedy man, staring with imperturbable countenance at a train which clattered overhead, interrupted in an expressionless voice: "Ah, go t' hell!"

But the youth spoke to the prayerful assassin in tones of astonishment and inquiry. "Say, you must be crazy! Why don't yeh strike somebody that looks as if they had money?"

The assassin, tottering about on his uncertain legs, and at intervals brushing imaginary obstacles from before his nose, entered into a long explanation of the psychology of the situation. It was so profound that it was unintelligible.

When he had exhausted the subject, the young man said to him: "Let's see th' five cents."

The assassin wore an expression of drunken woe at this sentence, filled with suspicion of him. With a deeply pained air he began to fumble in his clothing, his red hands trembling. Presently he announced in a voice of bitter grief, as if he had been betrayed: "There's on'y four."

"Four," said the young man thoughtfully. "Well, look-a-here, I'm a stranger here, an' if ye'll steer me to your cheap joint I'll find the other three."

The assassin's countenance became instantly radiant with joy. His whiskers quivered with the wealth of his alleged emotions. He seized the young man's hand in a transport of delight and friendliness.

"B' Gawd," he cried, "if ye'll do that, b' Gawd, I'd say yeh was a damned good fellow, I would, an' I'd remember yeh all m' life, I would, b' Gawd, an' if I ever got a chance I'd return the compliment,"--he spoke with drunken dignity--"b'Gawd, I'd treat yeh white, I would, an' I'd allus remember yeh."

The young man drew back, looking at the assassin coldly. "Oh, that's all right," he said. "You show me th' joint—that's all you've got t' do."

The assassin, gesticulating gratitude, led the young man along a dark street. Finally he stopped before a little dusty door. He raised his hand impressively. "Look-a-here," he said, and there was a thrill of deep and ancient wisdom upon his face, "I've brought yeh here, an' that's my part, ain't it? If th' place don't suit yeh, yeh needn't git mad at me, need yeh? There won't be no bad feelin', will there?"

"No," said the young man.

The assassin waved his arm tragically, and led the march up the steep stairway. On the way the young man furnished the assassin with three pennies. At the top a man with benevolent spectacles looked at them through a hole in a board. He collected their money, wrote some names on a register, and speedily was leading the two men along a gloom-shrouded corridor.

Shortly after the beginning of this journey the young man felt his liver turn white, for from the dark and secret places of the building there suddenly came to his nostrils strange and unspeakable odors, that assailed him like malignant diseases with wings. They seemed to be from human bodies closely packed in dens; the exhalations from a hundred pairs of reeking lips; the fumes from a thousand bygone debauches; the expression of a thousand present miseries.

A man, naked save for a little snuff-colored undershirt, was parading sleepily along the corridor. He rubbed his eyes and, giving vent to a prodigious yawn, demanded to be told the time.

"Half-past one."

The man yawned again. He opened a door, and for a moment his form was outlined against a black, opaque interior. To this door came the three men, and as it was again opened the unholy odors rushed out like fiends, so that the young man was obliged to struggle as against an overpowering wind.

It was some time before the youth's eyes were good in the intense gloom within, but the man with benevolent spectacles led him skilfully, pausing but a moment to deposit the limp assassin upon a cot. He took the youth to a cot that lay tranquilly by the window, and showing him a tall locker for clothes that stood near the head with the ominous air of a tombstone, left him.

The youth sat on his cot and peered about him. There was a gas-jet in a distant part of the room, that burned a small flickering orange-hued flame. It caused vast masses of tumbled shadows in all parts of the place, save where, immediately about it, there was a little gray haze. As the young man's eyes became used to the darkness, he could see upon the cots that thickly littered the floor the forms of men sprawled out, lying in death-like silence, or heaving and snoring with tremendous effort, like stabbed fish.

The youth locked his derby and his shoes in the mummy-case near him, and then lay down with an old and familiar coat around his shoulders.

A blanket he handled gingerly, drawing it over part of the coat. The cot was covered with leather, and as cold as melting snow. The youth was obliged to shiver for some time on this affair, which was like a slab. Presently, however, his chill gave him peace, and during this period of leisure from it he turned his head to stare at his friend the assassin, whom he could dimly discern where he lay sprawled on a cot in the abandon of a man filled with drink. He was snoring with incredible vigor. His wet hair and beard dimly glistened, and his inflamed nose shone with subdued luster like a red light in a fog.

Within reach of the youth's hand was one who lay with yellow breast and shoulders bare to the cold drafts. One arm hung over the side of the cot, and the fingers lay full length upon the wet cement floor of the room. Beneath the inky brows could be seen the eyes of the man, exposed by the partly opened lids. To the youth it seemed that he and this corpse-like being were exchanging a prolonged stare, and that the other threatened with his eyes. He drew back, watching his neighbor from the shadows of his blanket edge. The man did not move once through the night, but lay in this stillness as of death like a body stretched out expectant of the surgeon's knife.

And all through the room could be seen the tawny hues of naked flesh, limbs thrust into the darkness, projecting beyond the cots; upreared knees, arms hanging long and thin over the cot edges. For the most part they were statuesque, carven, dead. With the curious lockers standing all about like tombstones, there was a strange effect of a graveyard where bodies were merely flung.

Yet occasionally could be seen limbs wildly tossing in fantastic nightmare gestures, accompanied by guttural cries, grunts, oaths. And there was one fellow off in a gloomy corner, who in his dreams was oppressed by some frightful calamity, for of a sudden he began to utter long wails that went almost like yells from a hound, echoing wailfully and weird through this chill place of tombstones where men lay like the dead.

The sound, in its high piercing beginnings that dwindled to final melancholy moans, expressed a red and grim tragedy of the unfathomable possibilities of the man's dreams. But to the youth these were not merely the shrieks of a vision-pierced man: they were an utterance of the meaning of the room and its occupants. It was to him the protest of the wretch who feels the touch of the imperturbable granite wheels, and who then cries with an impersonal eloquence, with a strength not from him, giving voice to the wail of a whole section, a class, a people. This, weaving into the

young man's brain, and mingling with his views of the vast and somber shadows that, like mighty black fingers, curled around the naked bodies, made the young man so that he did not sleep, but lay carving the biographies for these men from his meager experience. At times the fellow in the corner howled in a writhing agony of his imaginations.

Finally a long lance-point of gray light shot through the dusty panes of the window. Without, the young man could see roofs drearily white in the dawning. The point of light yellowed and grew brighter, until the golden rays of the morning sun came in bravely and strong. They touched with radiant color the form of a small fat man who snored in stuttering fashion. His round and shiny bald head glowed suddenly with the valor of a decoration. He sat up, blinked at the sun, swore fretfully, and pulled his blanket over the ornamental splendors of his head.

The youth contentedly watched this rout of the shadows before the bright spears of the sun, and presently he slumbered. When he awoke he heard the voice of the assassin raised in valiant curses. Putting up his head, he perceived his comrade seated on the side of the cot engaged in scratching his neck with long fingernails that rasped like files.

"Hully Jee, dis is a new breed. They've got can-openers on their feet." He continued in a violent tirade.

The young man hastily unlocked his closet and took out his shoes and hat. As he sat on the side of the cot lacing his shoes, he glanced about and saw that daylight had made the room comparatively commonplace and uninteresting. The men, whose faces seemed stolid, serene, or absent, were engaged in dressing, while a great crackle of bantering conversation arose.

A few were parading in unconcerned nakedness. Here and there were men of brawn, whose skins shone clear and ruddy. They took splendid poses, standing massively like chiefs. When they had dressed in their ungainly garments there was an extraordinary change. They then showed bumps and deficiencies of all kinds.

There were others who exhibited many deformities. Shoulders were slanting, humped, pulled this way and pulled that way. And notable among these latter men was the little fat man who had refused to allow his head to be glorified. His pudgy form, built like a pear, bustled to and fro, while he swore in fishwife fashion. It appeared that some article of his apparel had vanished.

The young man attired himself speedily, and went to his friend the assassin. At first the latter looked dazed at the sight of the youth. This face seemed to be appealing to him through the cloud-wastes of his memory. He scratched his neck and reflected. At last he grinned, a broad smile gradually spreading until his countenance was a round illumination. "Hello, Willie," he cried cheerily.

"Hello," said the young man "Are yeh ready t' fly?"

"Sure." The assassin tied his shoe carefully with some twine and came ambling.

When he reached the street the young man experienced no sudden relief from unholy atmospheres. He had forgotten all about them, and had been breathing naturally, and with no sensation of discomfort or distress.

He was thinking of these things as he walked along the street, when he was suddenly startled by feeling the assassin's hand, trembling with excitement, clutching his arm, and when the assassin spoke, his voice went into quavers from a supreme agitation.

"I'll be hully, bloomin' blowed if there wasn't a feller with a nightshirt on up there in that joint."

The youth was bewildered for a moment, but presently he turned to smile indulgently at the assassin's humour. "Oh, you're a damned liar," he merely said.

Whereupon the assassin began to gesture extravagantly and take oath by strange gods. He frantically placed himself at the mercy of remarkable fates if his tale were not true. "Yes, he did! I cross m' heart thousan' times!" he protested, and at the moment his eyes were large with amazement, his mouth wrinkled in unnatural glee. "Yessir! A nightshirt! A hully white nightshirt!"

"You lie!"

"No, sir! I hope ter die b'fore I kin git anudder ball if there wasn't a jay wid a hully, bloomin' white nightshirt!"

His face was filled with the infinite wonder of it. "A hully white nightshirt," he continually repeated.

The young man saw the dark entrance to a basement restaurant. There was a sign which read "No mystery about our hash!" and there were other age-stained and world-battered legends which told him that the place was within his means. He stopped before it and spoke to the assassin. "I guess I'll git somethin' t' eat."

At this the assassin, for some reason, appeared to be quite embarrassed. He gazed at the seductive front of the eating place for a moment. Then he started slowly up the street. "Well, good-bye, Willie," he said bravely.

For an instant the youth studied the departing figure. Then he called out, "Hol' on a minnet." As they came together he spoke in a certain fierce way, as if he feared that the other would think him to be charitable. "Look-a-here, if yeh wan ta git some breakfas' I'll lend yeh three cents t' do it with. But say, look-a-here, you've gotta git out an' hustle. I ain't goin' t' support yeh, or I'll go broke b'fore night. I ain't no millionaire."

"I take me oath, Willie," said the assassin earnestly, "th' on'y thing I really needs is a ball. Me t'roat feels like a fryin' pan. But as I can't get a ball, why, th' next bes' thing is breakfast, an' if yeh do that for me, b' Gawd, I say yeh was th' whitest lad I ever see."

They spent a few moments in dexterous exchanges of phrases, in which they each protested that the other was, as the assassin had originally said, "a respecterble gentlem'n." And they concluded with mutual assurances that they were the souls of intelligence and virtue. Then they went into the restaurant.

There was a long counter, dimly lighted from hidden sources. Two or three men in soiled white aprons rushed here and there.

The youth bought a bowl of coffee for two cents and a roll for one cent. The assassin purchased the same. The bowls were webbed with brown seams, and the tin spoons wore an air of having emerged from the first pyramid. Upon them were black moss-like encrustations of age, and they were bent and scarred from the attacks of long-forgotten teeth. But over their repast the wanderers waxed warm and mellow. The assassin grew affable as the hot mixture went soothingly down his parched throat, and the young man felt courage flow in his veins.

Memories began to throng in on the assassin, and he brought forth long tales, intricate, incoherent, delivered with a chattering swiftness as from an old woman. "—great job out 'n Orange. Boss keep yeh hustlin', though, all time. I was there three days, and then I went an' ask 'im t' lend me a dollar. 'G-g-go ter the devil,' he says, an' I lose me job.

"South no good. Damn niggers work for twenty-five an' thirty cents a day. Run white man out. Good grub, though. Easy livin'.

"Yas; useter work little in Toledo, raftin' logs. Make two or three dollars er day in the spring. Lived high. Cold as ice, though, in the winter.

"I was raised in northern N'York. O-o-oh, yeh jest oughto live there. No beer ner whisky, though, 'way off in the woods. But all th' good hot grub yeh can eat. B' Gawd, I hung around there long as I could till th' ol' man fired me. 'Git t' hell outa here, yeh wuthless skunk, git t' hell outa here, an' go die,' he ses. 'You're a hell of a father,' I ses, 'you are,' an' I quit 'im."

As they were passing from the dim eating-place, they encountered an old man who was trying to steal forth with a tiny package of food, but a tall man with an indomitable moustache stood dragon-fashion, barring the way of escape. They heard the old man raise a plaintive protest. "Ah, you always want to know what I take out, and you never see that I usually bring a package in here from my place of business."

As the wanderers trudged slowly along Park Row, the assassin began to expand and grow blithe. "B' Gawd, we've been livin' like kings," he said, smacking appreciative lips.

"Look out, or we'll have t' pay fer it t'-night," said the youth with gloomy warning.

But the assassin refused to turn his gaze toward the future. He went with a limping step, into which he injected a suggestion of lamb-like gambols. His mouth was wreathed in a red grin.

In the City Hall Park the two wanderers sat down in the little circle of benches sanctified by traditions of their class. They huddled in their old garments, slumbrously conscious of the march of the hours which for them had no meaning.

The people of the street hurrying hither and thither made a blend of black figures, changing, yet frieze-like. They walked in their good clothes as upon important missions, giving no gaze to the two wanderers seated upon the benches. They expressed to the young man his infinite distance from all he valued. Social position, comfort, the pleasures of living were unconquerable kingdoms. He felt a sudden awe.

And in the background a multitude of buildings, of pitiless hues and sternly high, were to him emblematic of a nation forcing its regal head into the clouds, throwing no downward glances; in the sublimity of its aspirations ignoring the wretches who may flounder at its feet. The roar of the city in his ear was to him the confusion of strange tongues, babbling heedlessly; it was the clink of coin, the voice of the city's hopes, which were to him no hopes.

He confessed himself an outcast, and his eyes from under the lowered rim of his hat began to glance guiltily, wearing the criminal expression that comes with certain convictions.

Born in Spain, philosopher and critic George Santayana was educated in the United States and taught at Harvard University for 25 years before returning to Europe. Though his philosophical writings may no longer be fashionable, his critical studies and polished literary style are still highly regarded.

The nature of perception and thought, the subject of the short essay "Intellectual Ambition," is a topic that Santayana explored at length in his final great work, The Realms of Being*.*

Intellectual Ambition

by George Santayana (1863-1952)

When we consider the situation of the human mind in nature, its limited plasticity and few channels of communication with the outer world, we need not wonder that we grope for light, or that we find incoherence and instability in human systems of ideas. The wonder rather is that we have done so well, that in the chaos of sensations and passions that fills the mind we have found any leisure for self-concentration and reflection, and have succeeded in gathering even a light harvest of experience from our distracted labors. Our occasional madness is less wonderful than our occasional sanity. Relapses into dreams are to be expected in a being whose brief existence is so like a dream; but who could have been sure of this sturdy and indomitable perseverance in the work of reason in spite of all the checks and discouragements?

The resources of the mind are not commensurate with its ambition. Of the five senses, three are of little use in the formation of permanent notions: a fourth, sight, is indeed vivid and luminous, but furnishes transcripts of things so highly colored and deeply modified by the medium of sense, that a long labor of analysis and correction is needed before satisfactory conceptions can be extracted from it. For this labor, however, we are endowed with the requisite instrument. We have memory and we have certain powers of synthesis, abstraction, reproduction, invention,--in a word, we have understanding. But this faculty of understanding has hardly begun its work of deciphering the hieroglyphics of sense and framing an idea of reality, when it is crossed by another faculty--the imagination. Perceptions do not remain in the mind, as would be suggested by the trite simile of the seal and wax, passive and changeless, until time wear off their sharp edges and make them fade.
No ,perceptions fall into the brain rather as seeds into a furrowed field or even as sparks into a keg of powder. Each image breeds a hundred more, sometimes slowly and subterraneously, sometimes (when a passionate train is started) with a sudden burst of fancy. The mind, exercises by its own fertility and flooded by its inner lights, has infinite trouble to keep a true reckoning of its outward perceptions. It turns from the frigid problems of observation to its own visions; it forgets to watch the courses of what should be its "pilot stars." Indeed, were it not for the power of convention in which, by a sort of mutual cancellation of errors, the more practical and normal conceptions are enshrined, the imagination would carry men wholly away,--the best men first and the vulgar after them. Even as it is, individuals and ages of fervid imagination usually waste themselves in dreams, and must disappear before the race, saddened and dazed, perhaps, by the memory of those visions, can return to its plodding thoughts.

Five senses, then, to gather a small part of the infinite influences that vibrate in nature, a moderate power of understanding to interpret those senses, and an irregular, passionate fancy to overlay that interpretation--such is the endowment of the human mind. And what is its ambition? Nothing less than to construct a picture of reality, to comprehend its own origin and that of the universe, to discover the laws of both and prophesy their destiny. Is not the disproportion enormous? Are not confusions and profound contradictions to be looked for in an attempt to build so much out of so little?

First published in 1900, "Intellectual Ambition" appeared in the collection Little Essays Drawn from the Writings of George Santayana*, edited by Logan Pearsall Smith "with the collaboration of the author" (Scribner's, 1921).*

Composed as a parody of Robert Boyle's Occasional Reflections upon Several Subjects *(1665), Swift's short essay relies on extended comparison to convey a bleak view of human behavior.*

A Meditation upon a Broomstick (1703)

by Jonathan Swift (1667-1745)

This single stick, which you now behold ingloriously lying in that neglected corner, I once knew in a flourishing state in a forest. It was full of sap, full of leaves, and full of boughs, but now in vain does the busy art of man pretend to vie with nature by tying that withered bundle of twigs to its sapless trunk. It is now at best but the reverse of what it was: a tree turned upside down, the branches on the earth, and the root in the air. It is now handled by every dirty wench, condemned to do her drudgery, and by a capricious kind of fate destined to make other things clean and be nasty itself. At length, worn to the stumps in the service of the maids, it is either thrown out of doors or condemned to its last use of kindling a fire. When I beheld this, I sighed and said within myself, surely mortal man is a broomstick: nature sent him into the world strong and lusty, in a thriving condition, wearing his own hair on his head, the proper branches of this reasoning vegetable, until the axe of intemperance has lopped off his green boughs and left him a withered trunk; he then flies to art, and puts on a periwig, valuing himself upon an unnatural bundle of hairs, all covered with powder, that never grew on his head. But now should this our broomstick pretend to enter the scene, proud of those birchen spoils it never bore, and all covered with dust, though the sweepings of the finest lady's chamber, we should be apt to ridicule and despise its vanity, partial judges that we are of our own excellencies and other men's defaults.

But a broomstick, perhaps, you will say, is an emblem of a tree standing on its head. And pray, what is man, but a topsy-turvy creature, his animal faculties perpetually mounted on his rational, his head where his heels should be, groveling on the earth? And yet with all his faults, he sets up to be a universal reformer and corrector of abuses, a remover of grievances; rakes into every slut's corner of nature, bringing hidden corruption to the light; and raises a mighty dust where there was none before, sharing deeply all the while in the very same pollutions he pretends to sweep away. His last days are spent in slavery to women, and generally the least deserving, till, worn out to the stumps, like his brother bezom, he is either kicked out of doors, or made use of to kindle flames for others to warm themselves by.

English philosopher and social reformer John Stuart Mill was one of the major intellectual figures of the 19th century and a founding member of the Utilitarian Society. In the following excerpt from his long philosophical essay Utilitarianism*, Mill relies on strategies of classification and division to defend the utilitarian doctrine that "happiness is the sole end of human action."*

On Virtue and Happiness

by John Stuart Mill (1806-1873)

The utilitarian doctrine is, that happiness is desirable, and the only thing desirable, as an end; all other things being only desirable as means to that end. What ought to be required of this doctrine,what conditions is it requisite that the doctrine should fulfill, to make good its claim to be believed?

The only proof capable of being given that an object is visible, is that people actually see it. The only proof that a sound is audible, is that people hear it; and so of the other sources of our experience. In like manner, I apprehend, the sole evidence it is possible to produce that anything is desirable, is that people do actually desire it. If the end which the utilitarian doctrine proposes to itself were not, in theory and in practice, acknowledged to be an end, nothing could ever convince any person that it was so. No reason can be given why the general happiness is desirable, except that each person, so far as he believes it to be attainable, desires his own happiness. This, however, being a fact, we have not only all the proof which the case admits of, but all which it is possible to require, that happiness is a good, that each person's happiness is a good to that person, and the general happiness, therefore, a good to the aggregate of all persons. Happiness has made out its title as one of the ends of conduct, and consequently one of the criteria of morality.

But it has not, by this alone, proved itself to be the sole criterion. To do that, it would seem, by the same rule, necessary to show, not only that people desire happiness, but that they never desire anything else. Now it is palpable that they do desire things which, in common language, are decidedly distinguished from happiness. They desire, for example, virtue, and the absence of vice, no less really than pleasure and the absence of pain. The desire of virtue is not as universal, but it is as authentic a fact, as the desire of happiness. And hence the opponents of the utilitarian standard deem that they have a right to infer that there are other ends of human action besides happiness, and that happiness is not the standard of approbation and disapprobation.

But does the utilitarian doctrine deny that people desire virtue, or maintain that virtue is not a thing to be desired? The very reverse. It maintains not only that virtue is to be desired, but that it is to be desired disinterestedly, for itself. Whatever may be the opinion of utilitarian moralists as to the original conditions by which virtue is made virtue, however they may believe (as they do) that actions and dispositions are only virtuous because they promote another end than virtue, yet this being granted, and it having been decided, from considerations of this description, what is virtuous, they not only place virtue at the very head of the things which are good as means to the ultimate end, but they also recognize as a psychological fact the possibility of its being, to the individual, a good in itself, without looking to any end beyond it; and hold, that the mind is not in a right state, not in a state conformable to Utility, not in the state most conducive to the general happiness, unless it does love virtue in this manner—as a thing desirable in itself, even although, in the individual instance, it should not produce those other desirable consequences which it tends to produce, and on account of which it is held to be virtue. This opinion is not, in the smallest degree, a departure from the Happiness principle. The ingredients of happiness are very various, and each of them is desirable in itself, and not merely when considered as swelling an aggregate. The principle of utility does not mean that any given pleasure, as music, for instance, or any given exemption from pain, as for example health, is to be looked upon as means to a collective something termed happiness, and to be desired on that account. They are desired and desirable in and for themselves; besides being means, they are a part of the end. Virtue, according to the utilitarian doctrine, is not naturally and originally part of the end, but it is capable of becoming so; and in those who love it disinterestedly it has become so, and is desired and cherished, not as a means to happiness, but as a part of their happiness.

To illustrate this farther, we may remember that virtue is not the only thing, originally a means, and which if it were not a means to anything else, would be and remain indifferent, but which by association with what it is a means to, comes to be desired for itself, and that too with the utmost intensity. What, for example, shall we say of the love of money? There is nothing originally more desirable about money

than about any heap of glittering pebbles. Its worth is solely that of the things which it will buy; the desires for other things than itself, which it is a means of gratifying. Yet the love of money is not only one of the strongest moving forces of human life, but money is, in many cases, desired in and for itself; the desire to possess it is often stronger than the desire to use it, and goes on increasing when all the desires which point to ends beyond it, to be compassed by it, are falling off. It may, then, be said truly, that money is desired not for the sake of an end, but as part of the end. From being a means to happiness, it has come to be itself a principal ingredient of the individual's conception of happiness. The same may be said of the majority of the great objects of human life:power, for example, or fame; except that to each of these there is a certain amount of immediate pleasure annexed, which has at least the semblance of being naturally inherent in them—a thing which cannot be said of money. Still, however, the strongest natural attraction, both of power and of fame, is the immense aid they give to the attainment of our other wishes; and it is the strong association thus generated between them and all our objects of desire, which gives to the direct desire of them the intensity it often assumes, so as in some characters to surpass in strength all other desires. In these cases the means have become a part of the end, and a more important part of it than any of the things which they are means to. What was once desired as an instrument for the attainment of happiness, has come to be desired for its own sake. In being desired for its own sake it is, however, desired as part of happiness. The person is made, or thinks he would be made, happy by its mere possession; and is made unhappy by failure to obtain it. The desire of it is not a different thing from the desire of happiness, any more than the love of music, or the desire of health. They are included in happiness. They are some of the elements of which the desire of happiness is made up. Happiness is not an abstract idea, but a concrete whole; and these are some of its parts. And the utilitarian standard sanctions and approves their being so. Life would be a poor thing, very ill provided with sources of happiness, if there were not this provision of nature, by which things originally indifferent, but conducive to, or otherwise associated with, the satisfaction of our primitive desires, become in themselves sources of pleasure more valuable than the primitive pleasures, both in permanency, in the space of human existence that they are capable of covering, and even in intensity.

Virtue, according to the utilitarian conception, is a good of this description. There was no original desire of it, or motive to it, save its conduciveness to pleasure, and especially to protection from pain. But through the association thus formed, it may be felt a good in itself, and desired as such with as great intensity as any other good; and with this difference between it and the love of money, of power, or of fame—that all of these may, and often do, render the individual noxious to the other members of the society to which he belongs, whereas there is nothing which makes him so much a blessing to them as the cultivation of the disinterested love of virtue. And consequently, the utilitarian standard, while it tolerates and approves those other acquired desires, up to the point beyond which they would be more injurious to the general happiness than promotive of it, enjoins and requires the cultivation of the love of virtue up to the greatest strength possible, as being above all things important to the general happiness.

It results from the preceding considerations, that there is in reality nothing desired except happiness. Whatever is desired otherwise than as a means to some end beyond itself, and ultimately to happiness, is desired as itself a part of happiness, and is not desired for itself until it has become so. Those who desire virtue for its own sake, desire it either because the consciousness of it is a pleasure, or because the consciousness of being without it is a pain, or for both reasons united; as in truth the pleasure and pain seldom exist separately, but almost always together—the same person feeling pleasure in the degree of virtue attained, and pain in not having

attained more. If one of these gave him no pleasure, and the other no pain, he would not love or desire virtue, or would desire it only for the other benefits which it might produce to himself or to persons whom he cared for.

We have now, then, an answer to the question, of what sort of proof the principle of utility is susceptible. If the opinion which I have now stated is psychologically true—if human nature is so constituted as to desire nothing which is not either a part of happiness or a means of happiness, we can have no other proof, and we require no other, that these are the only things desirable. If so, happiness is the sole end of human action, and the promotion of it the test by which to judge of all human conduct; from whence it necessarily follows that it must be the criterion of morality, since a part is included in the whole.