

OS 29

(PARTIAL)

The Prohibitionist-Verbotenist
a study in neurosis.

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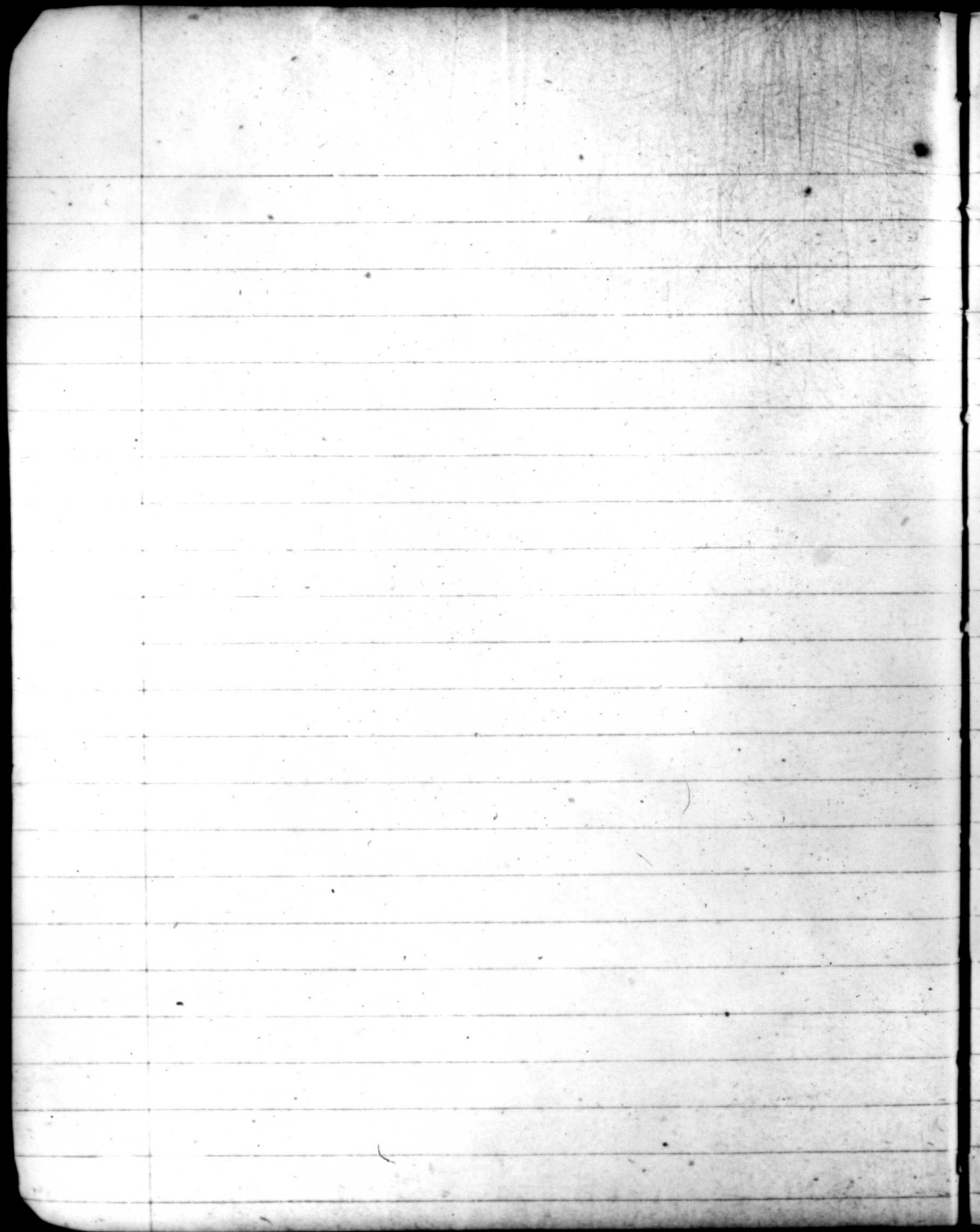
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Get's book - AC.

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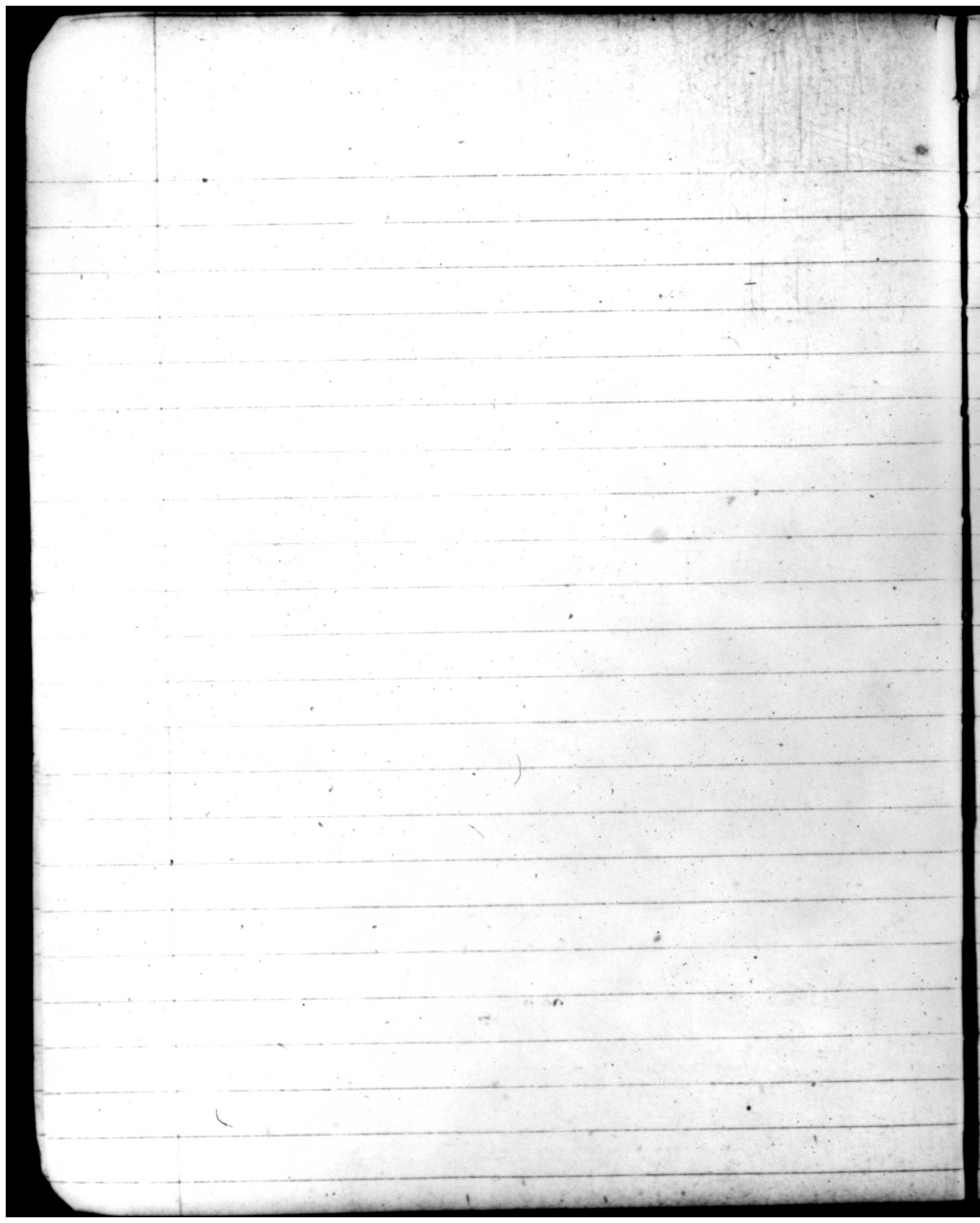
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The difference is more in degree than
in kind. Further research has shown
that these elements are in some still
mysterious way multiples of a
single element. This thesis,
theoretically most probable, has
received the best possible confirmation
through the discovery of radium, and
the actual transmutation of
certain elements which followed
this.

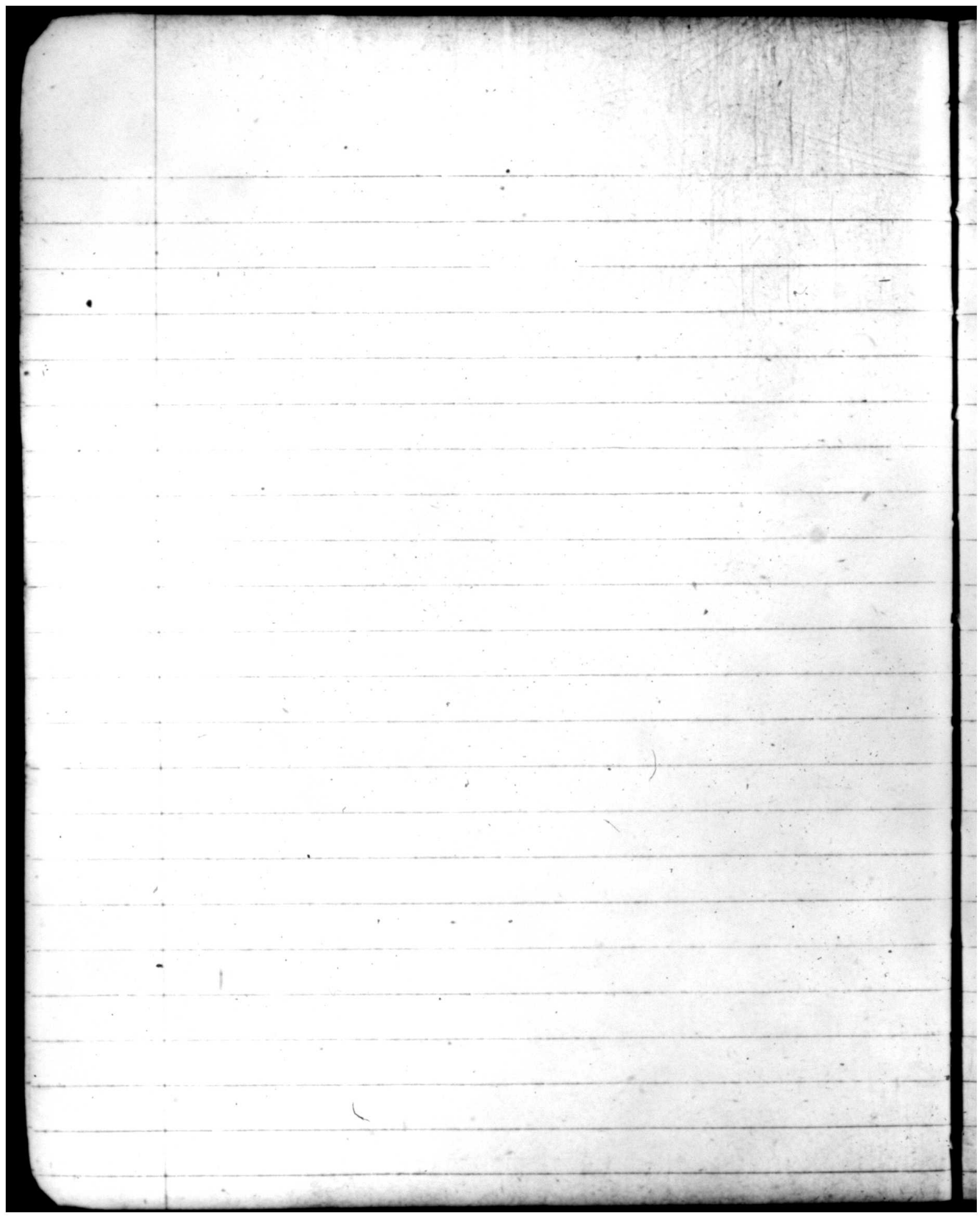
Similarly, the old antithesis
between matter and spirit is



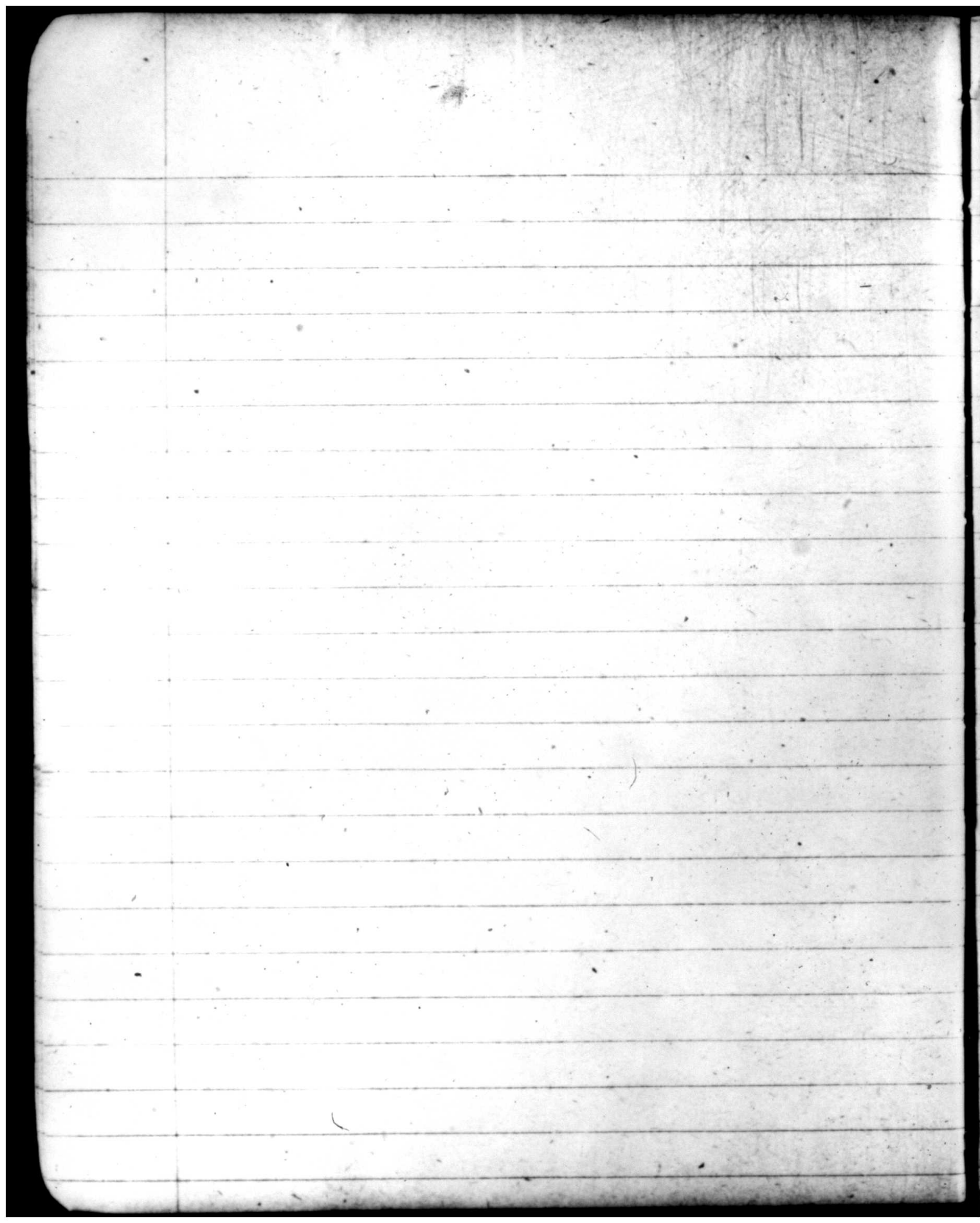
disappearing. The materialists went
so far as to say "Thought is a
secretion of the brain" while their
opponents retorted that the brain
itself was but an idea in the
mind.

The controversy between these
schools is (evidently) merely
verbal. One cries "x is y"; the
other "y is x." All we care
is that the identity exists.

The problems of psychology and
physiology are now admitted

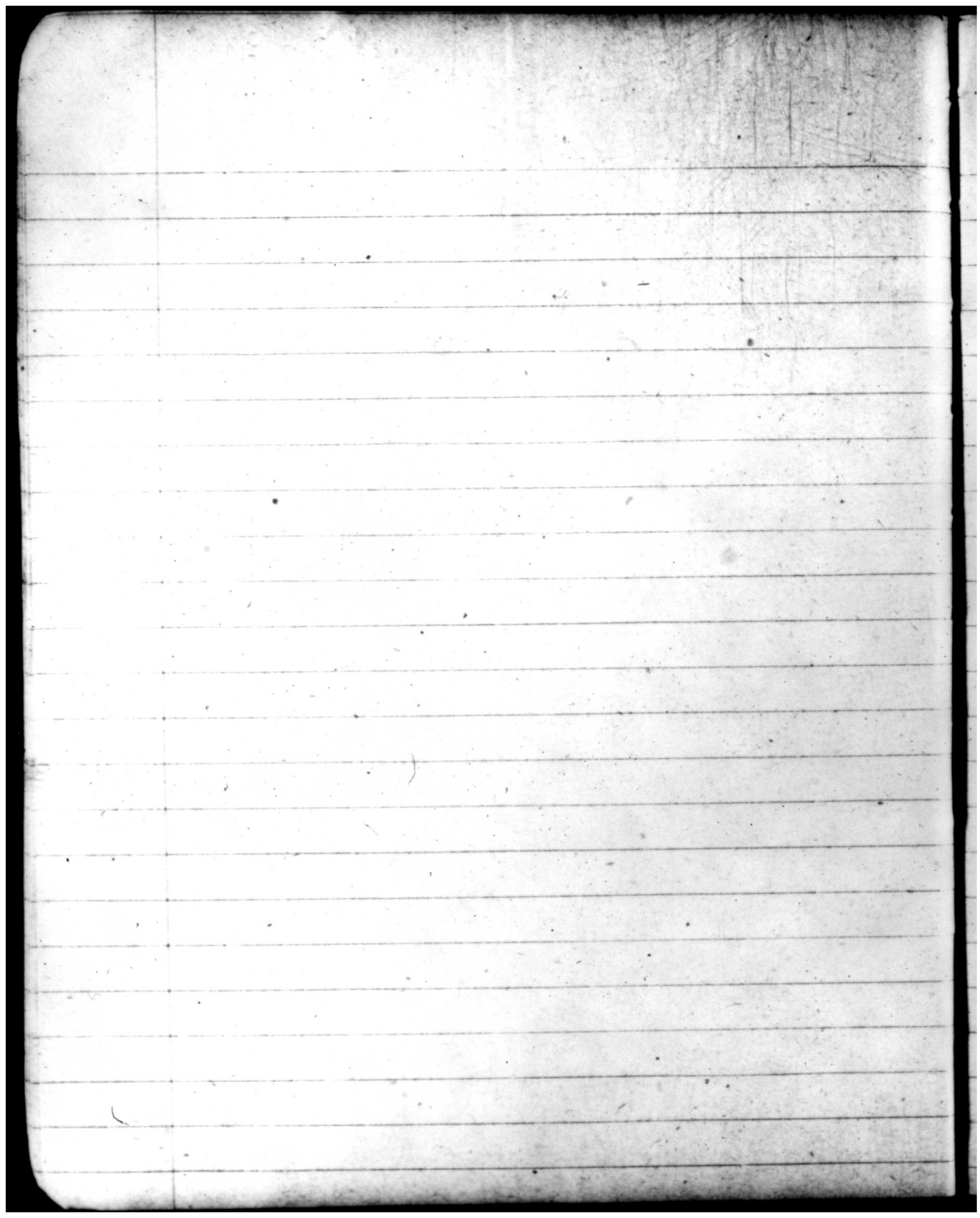


all hands to be interdependent.
We see, for example, a man suffering
from general paralysis of the insane,
who talks wildly of imaginary
wealth or power. We can trace these
thoughts to a lesion in the brain
substance. But what caused that
lesion? Certain 'evil' thoughts
of the man which led him into
foolish courses. Then what caused
those thoughts? Physiology again
supplies the answer.



Some find mind react on body,
and body on mind, until the
question as to which first arose
is as foolish as that old joke:
"Which came first, the hen or the
egg?"

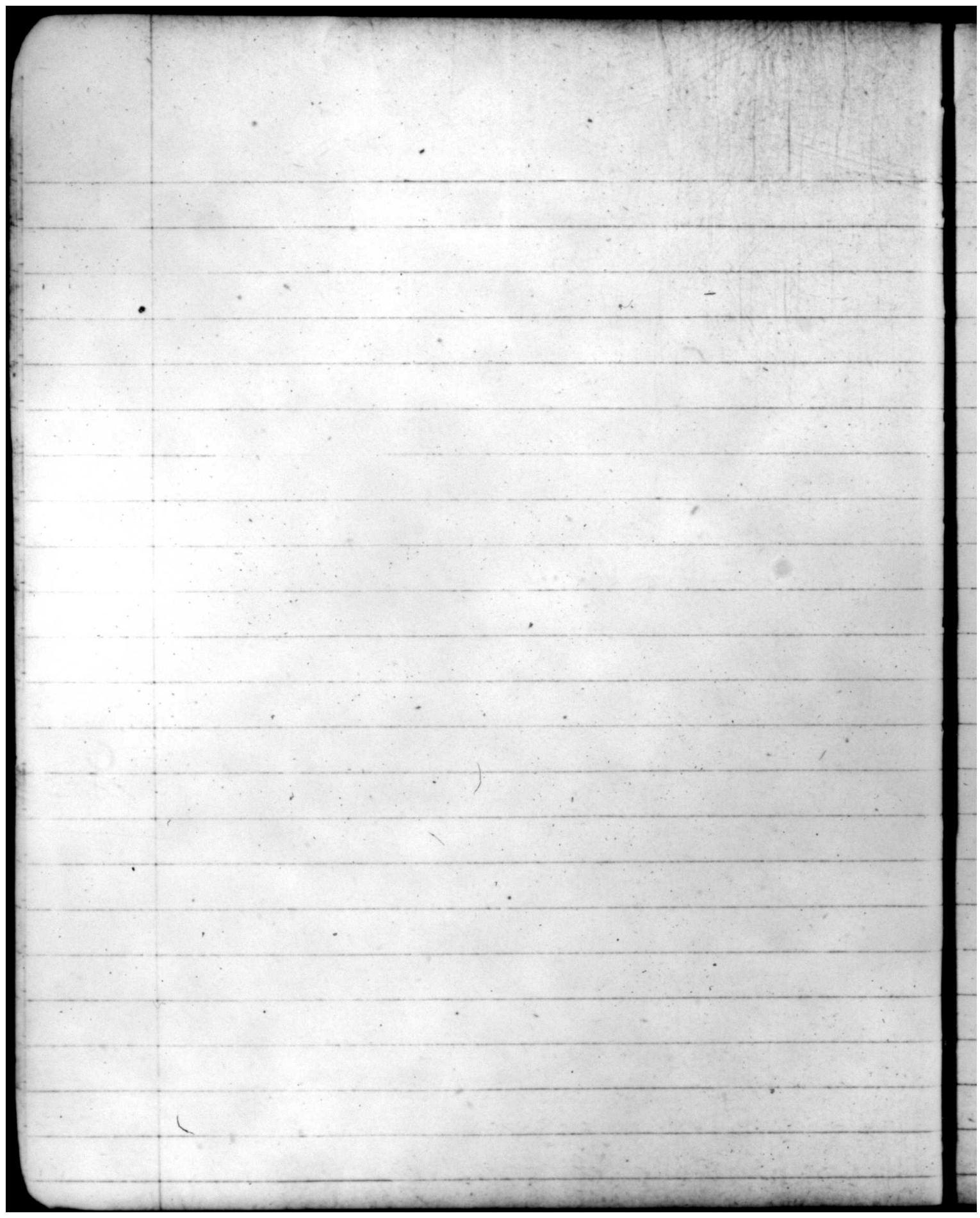
The practical issue to which I propose
to call attention in this paper is that
a man's opinions reflect his
physical constitution. They are not
based upon abstract ideals of
justice, except in the case of
very exceptionally first-class men,



who have no weak spots in their organization, and have in addition practiced the philosophical art of detachment.

Let us take one or two obvious illustrations.

Consider the steeple-jack or the expert mountaineer. Either of these persons will laugh at the idea of danger, and maintain that any 'accident' is no accident at all, but utter foolishness on the part of somebody or other. It is lack of care or foresight. I have heard of only one 'unavoidable accident' on a mountain in my life, and



that was the death of Norman
Merula, who died of heart
disease - so it was not a true
mountain accident - after all.

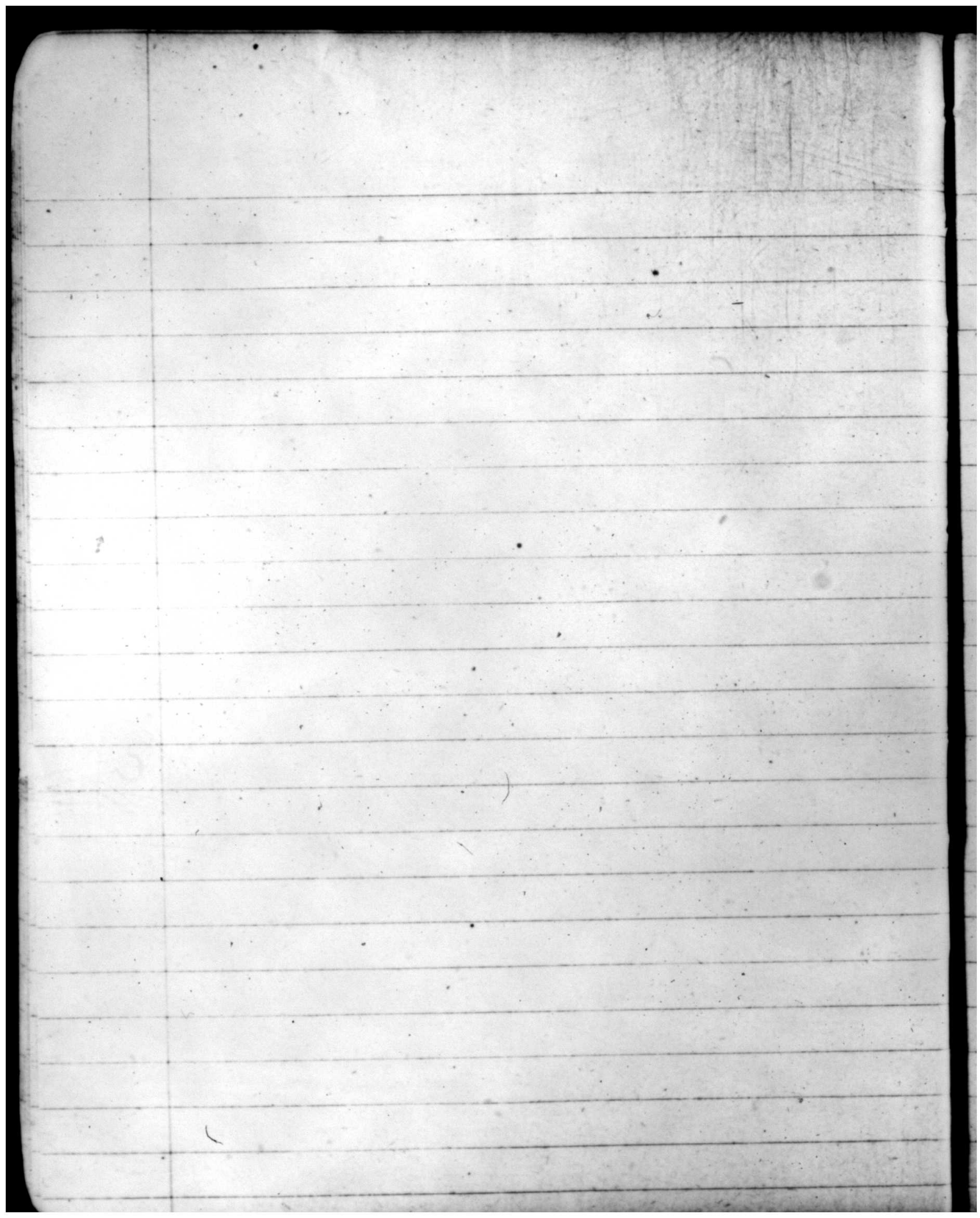
Now consider the attitude of
other people towards these. We may
class them as follows:

1. Ambitious

"By Jove, I'd like to climb
the Matterhorn too!"

2. Admiring.

"What splendid brave fellows
those are, to climb the
Matterhorn!"



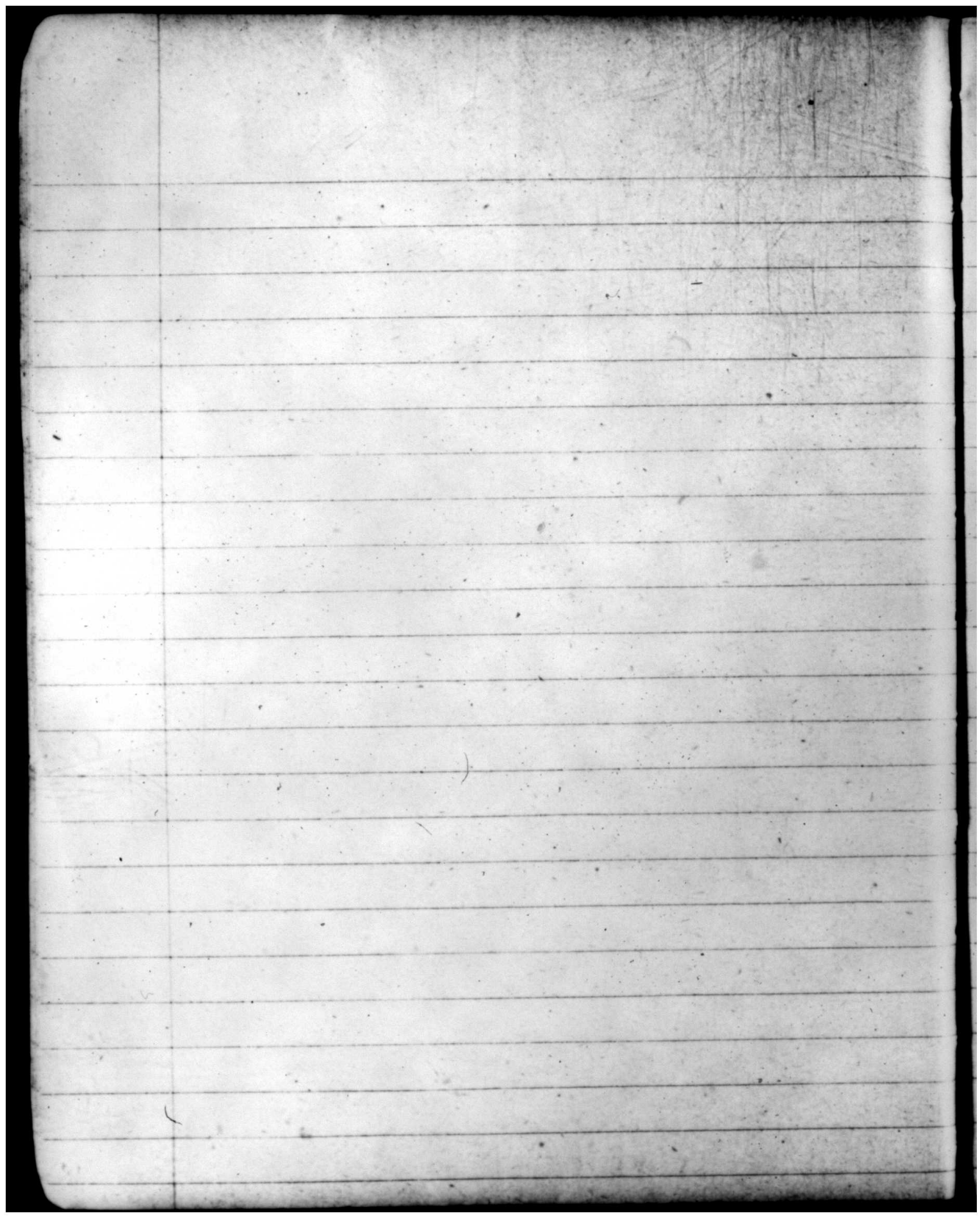
3. ~~Defective~~ Fearful.

"Oh how dreadfully dangerous
to climb the Prata tower. I wouldn't
do it for the world!"

4. (I leave it to the reader to name)

"It's a most, dreadfully dangerous
thing; and it might not be
allowed!"

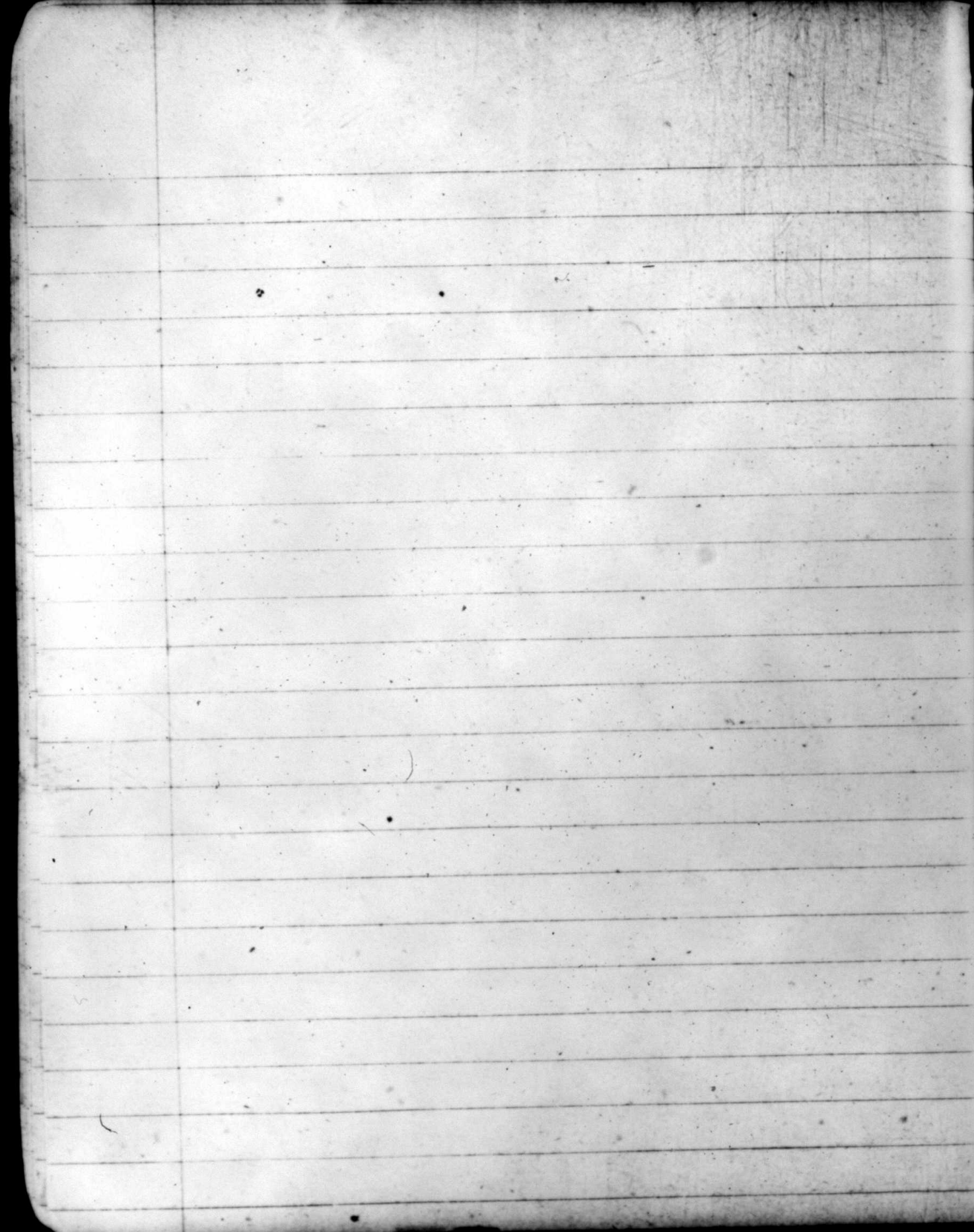
Is it unfair of me to claim that
these classes represent the
progressive stages of ignorance
and cowardice?



The positive attitude of Class A is really the weakest of all. It is dictated by a sense of inferiority so acute that ~~they~~ its victims are unable to bear the fancied shame of their incompetence and cowardice. They therefore wish to destroy ~~the~~ all persons superior to themselves.

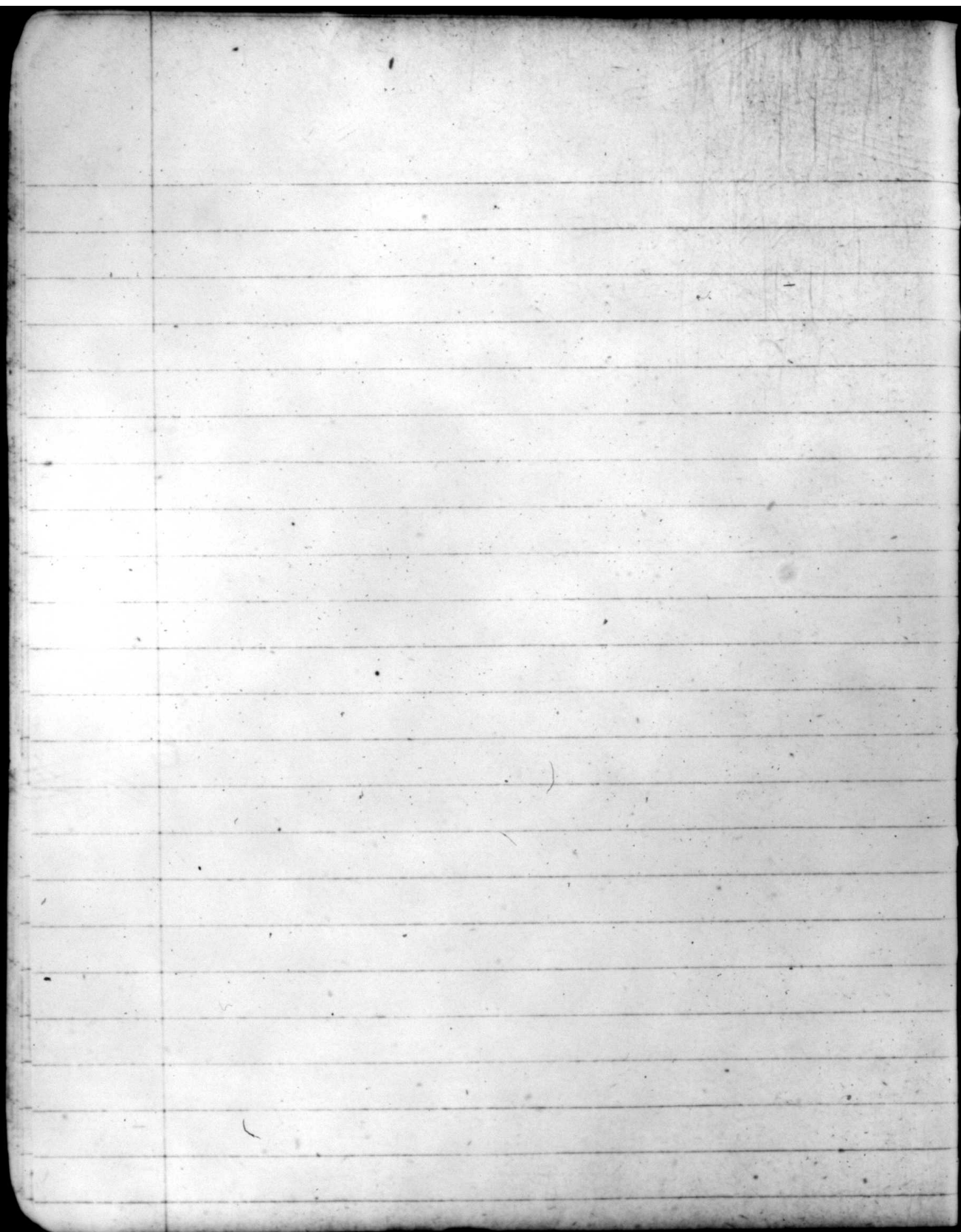
Their sense of inferiority is itself a neurotic symptom.

Every man has not the capacity to climb great peaks; it is



no shame to him. He may excel
in some other branch.

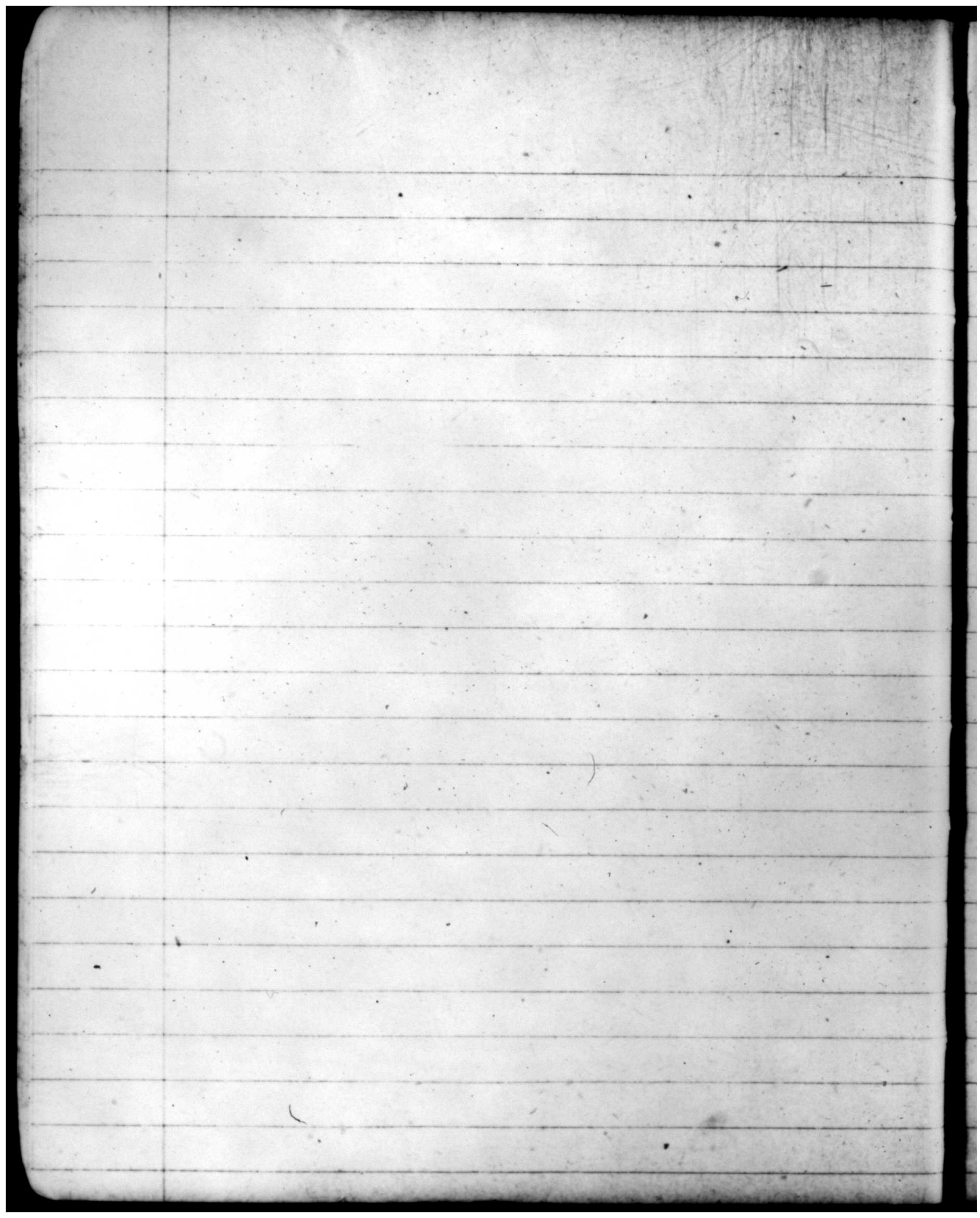
A^r Walter Winans is a much
better shot than I am, and
I possibly know icecraft better
than he does. We shall not
marvel about this; we shall give
each other respect for the special
aptitude. We are each happy and
confident. If we met on a
shooting range, I should gladly
beg him to give me a lesson;
if on a glacier, he would follow



my advice about the route without
a bitter thought. So with any person
at all who has found himself
in any line; success has beant
tolerance and comradeship.

But Mr. Wiggins has bitter
enemies, I make no doubt; and
I am sure they are all rotten bad
shots. My own enemies are
mostly bad chambers.

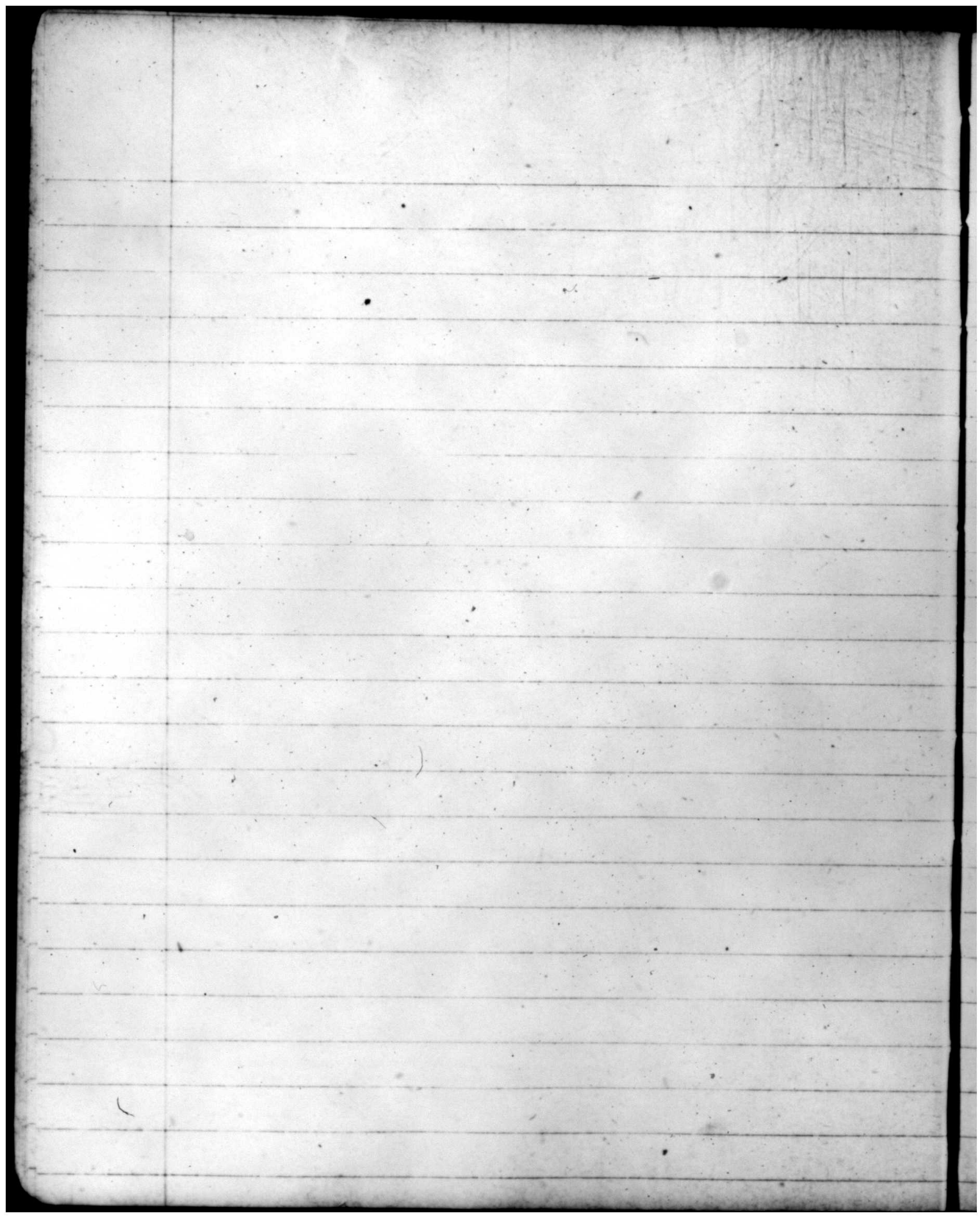
Now there are some people whose
failure to meet the conditions
of life is absolute; and it



is naturally and necessarily those who, having no ability to compete with their fellows, no generosity to admire them, no courage when to support their lot in silence, take the surest course, and condemn them.

To such people every success, every triumph, is a pang, and they react with envy of a type which often reaches the degree of murder.

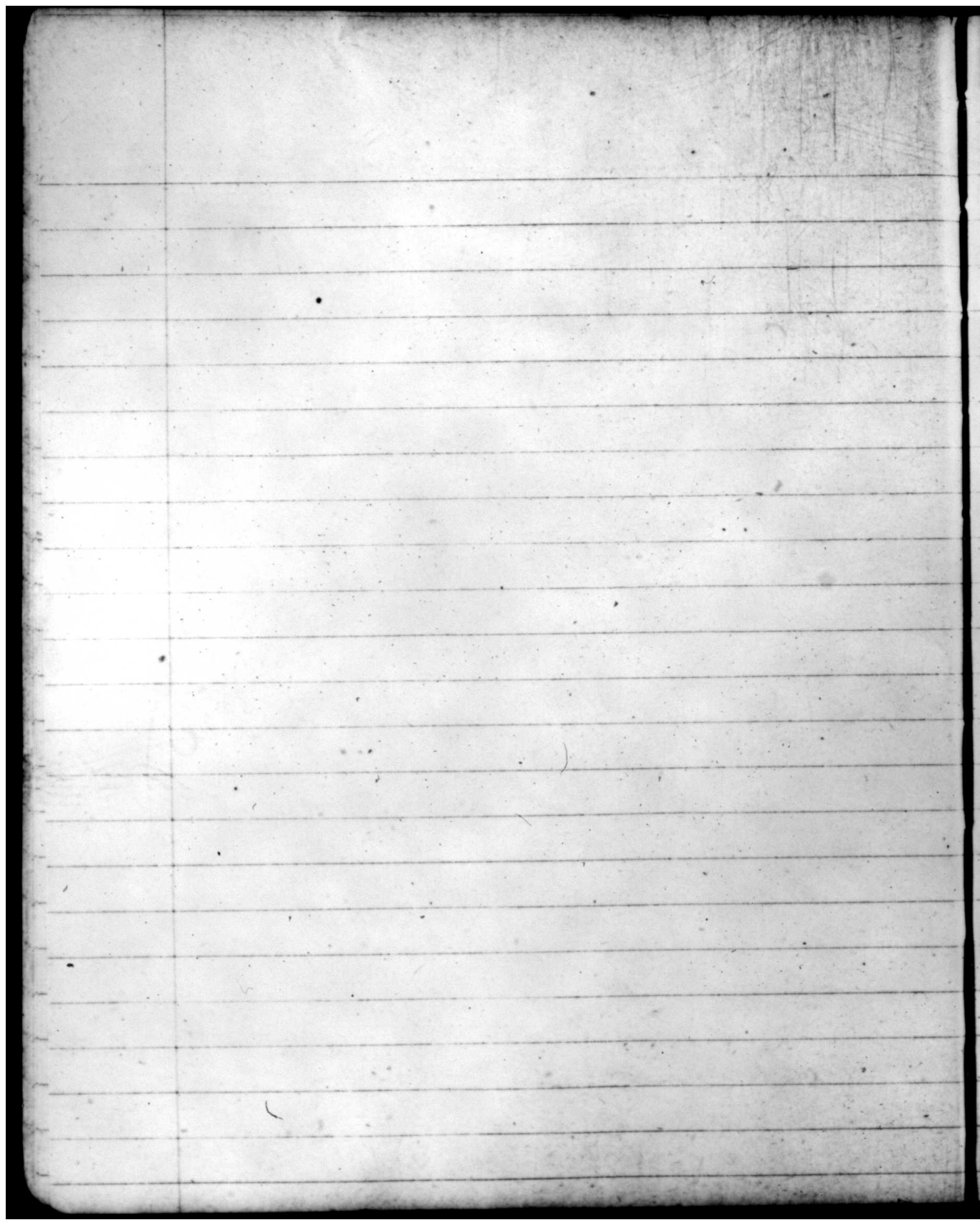
We certainly do not find the



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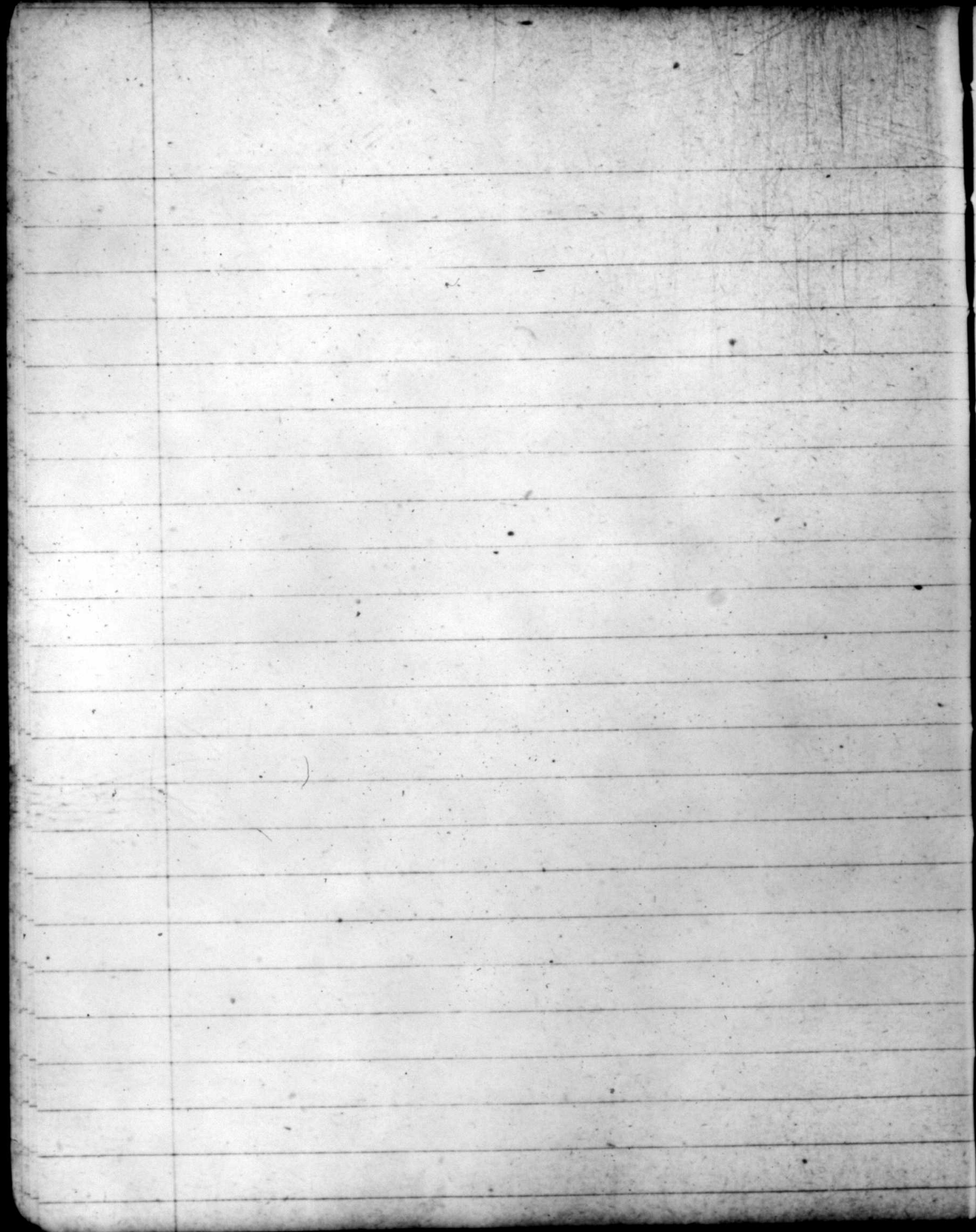
We certainly do not find the



banker condemning the financial system; ~~at~~ the Harvard full back complaining of the roughness of football; if they did, we might believe that there was something really wrong.

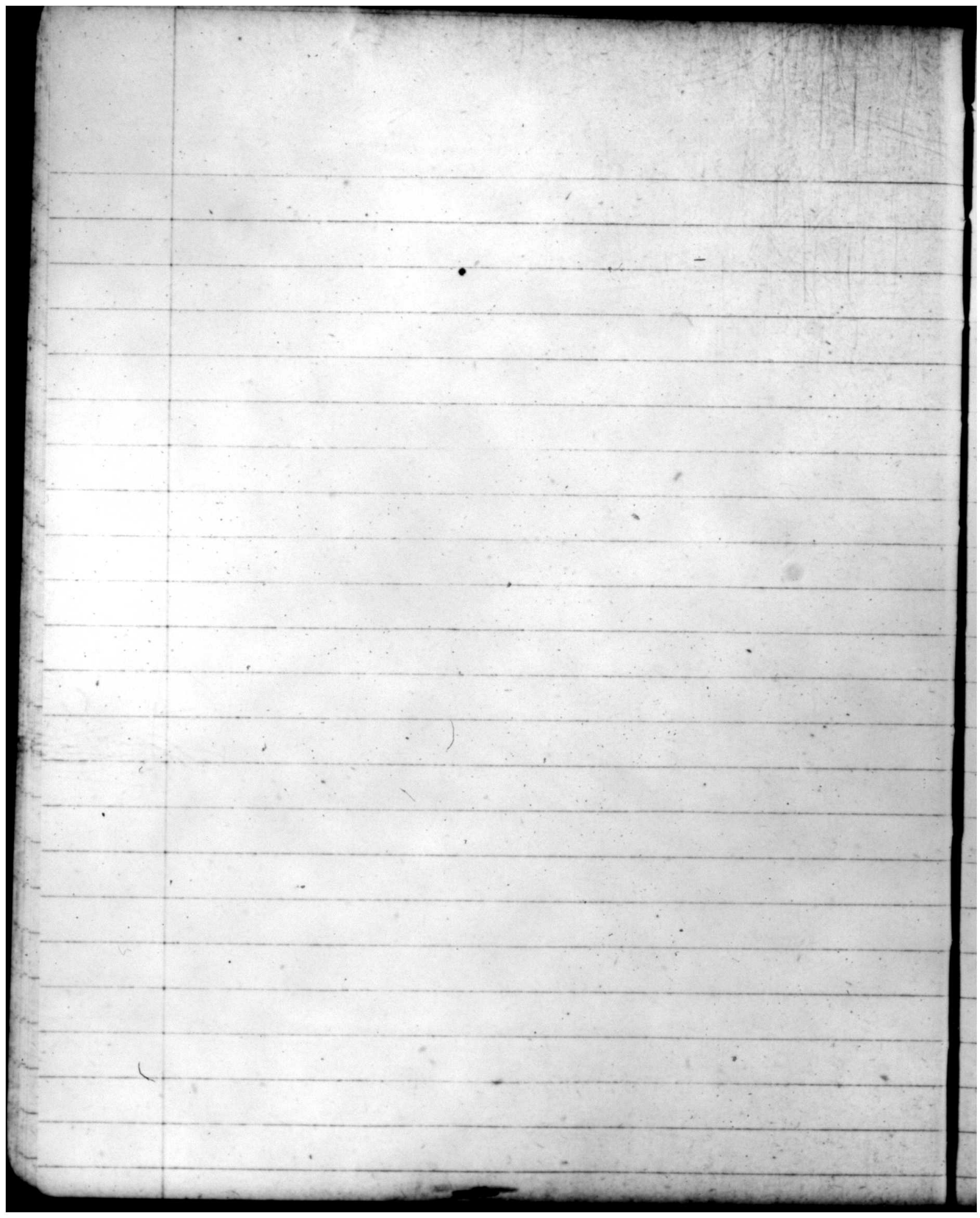
Does Ty Cobb want to suppress baseball, or Annette Kellerman agitate for a law against swimming?

No: no does the average healthy man, who couldn't hit a ball in a week, or swim a dozen strokes. But the average healthy man is functioning in his average healthy way, and he leaves



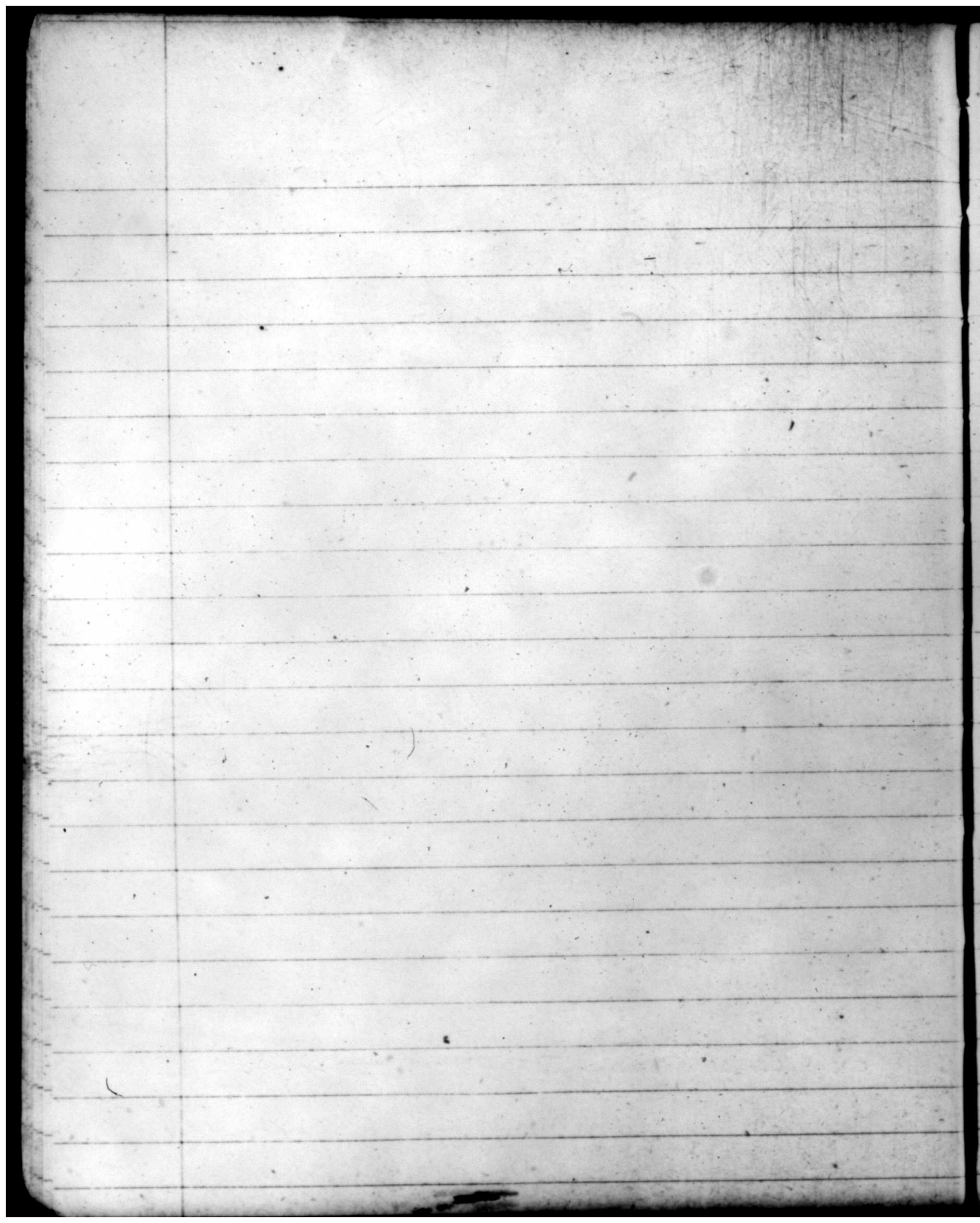
other people alone.

Any man who is functioning is happy. "God's in his heaven All's right with the world" even to a little slave of the silk-mills on her one bright holiday morning. One does not have to be a great general or a brilliant pianist or a smart drummer; most of us are healthy animals, and so long as we eat and drink and love and are amused -



without too much worry about
the future, we jog along more or
less merrily, and do not hate
our neighbor because he is a
little richer, or stronger, or
wiser, than we are.

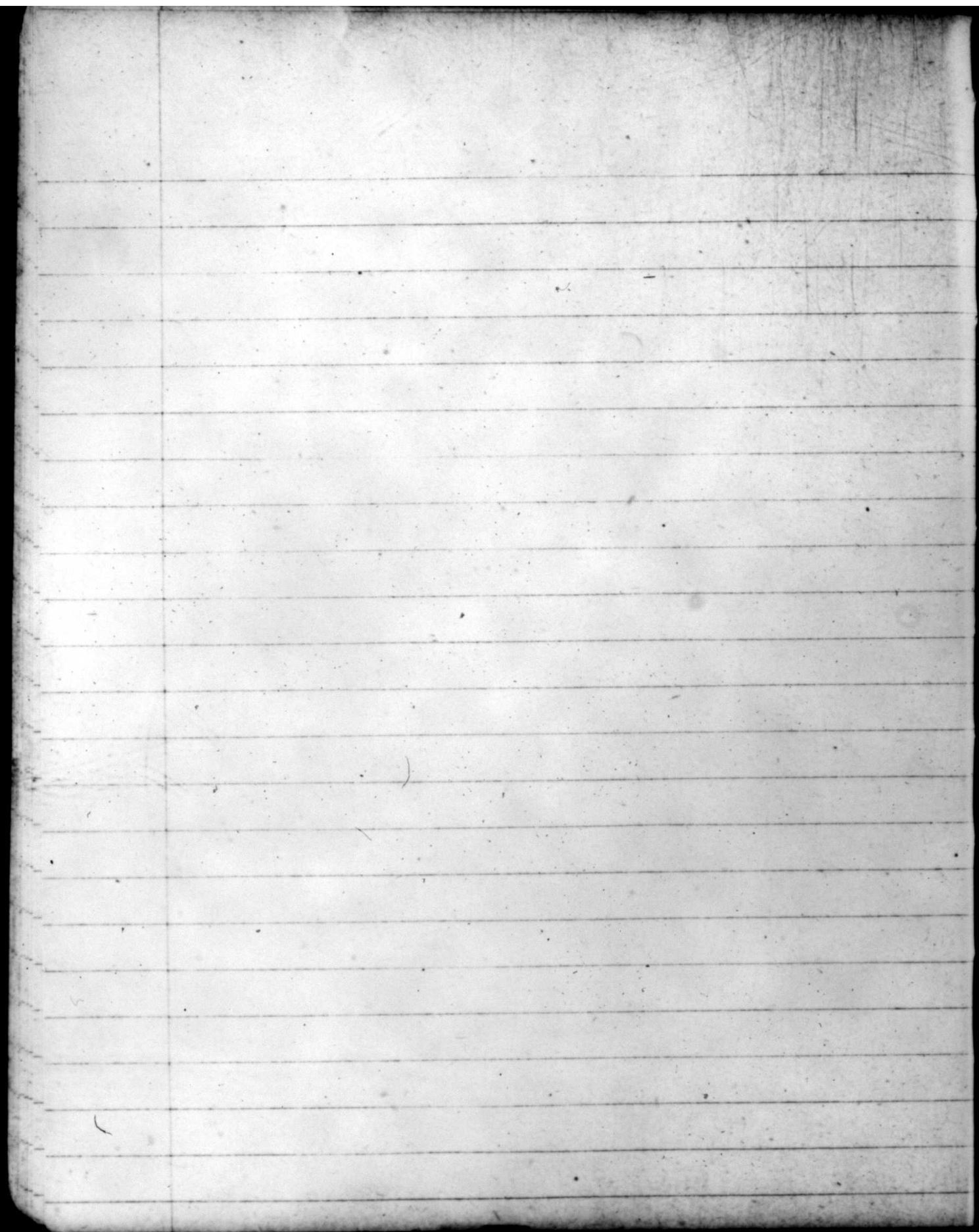
But, Mr. Normal Average Healthy
Man, if you stop functioning even
for an hour or two, you know well
what happens. It is a matter
of physical well-being. Fail to
digest heartily and eliminate



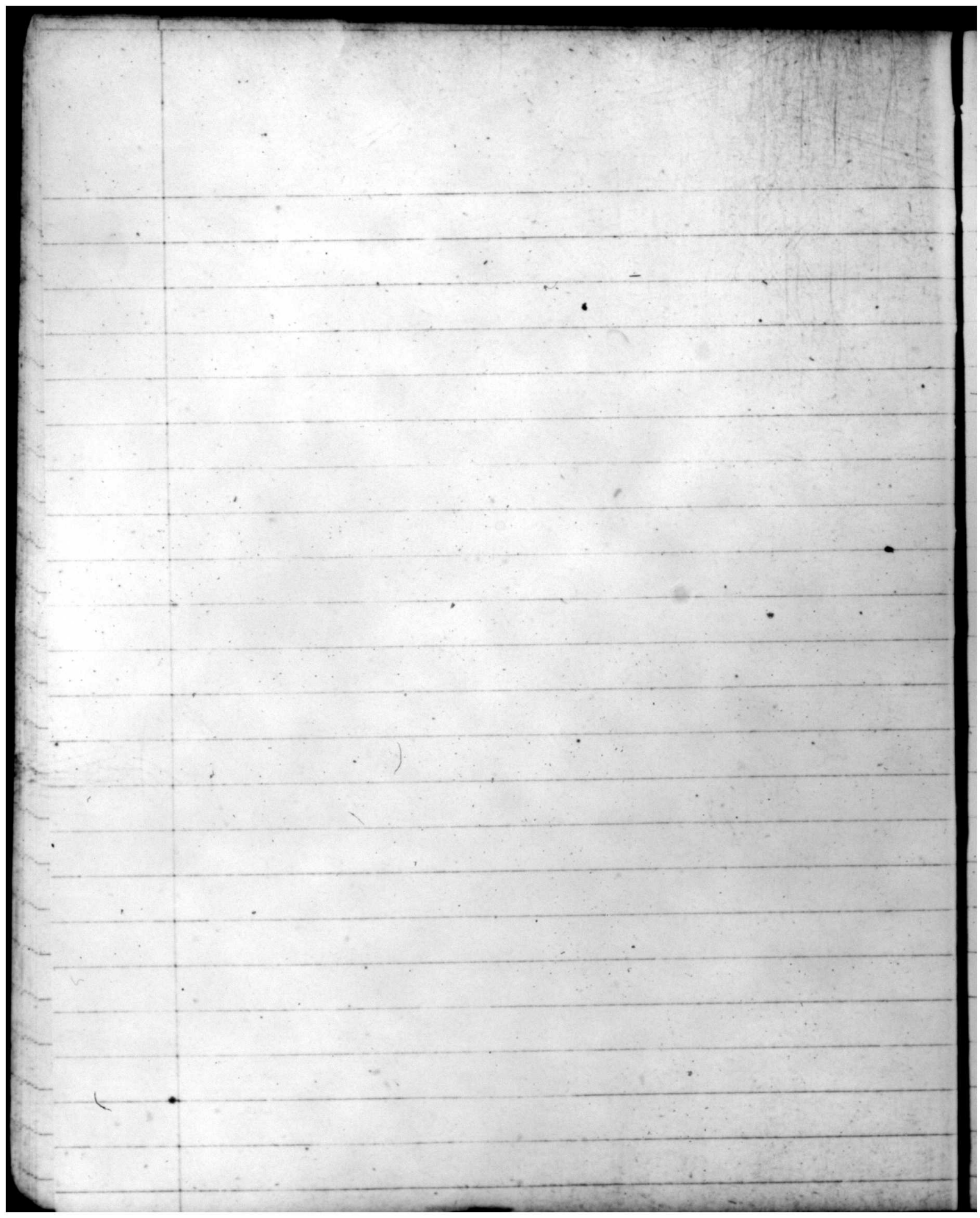
thoroughly, and your thoughts soon
take sick. You get gloomy about
yourself, and the next step is
to hate everybody else in the
world. Luckily for you, M^r N.A.H.

Man, it's only a matter of an hour
or so, and a dose of Epsom
Salts; you function again, and
all the world's your brother.

But use your imagination for a
minute! Think of all the poor
devils who are misfits from
their mother's breast!



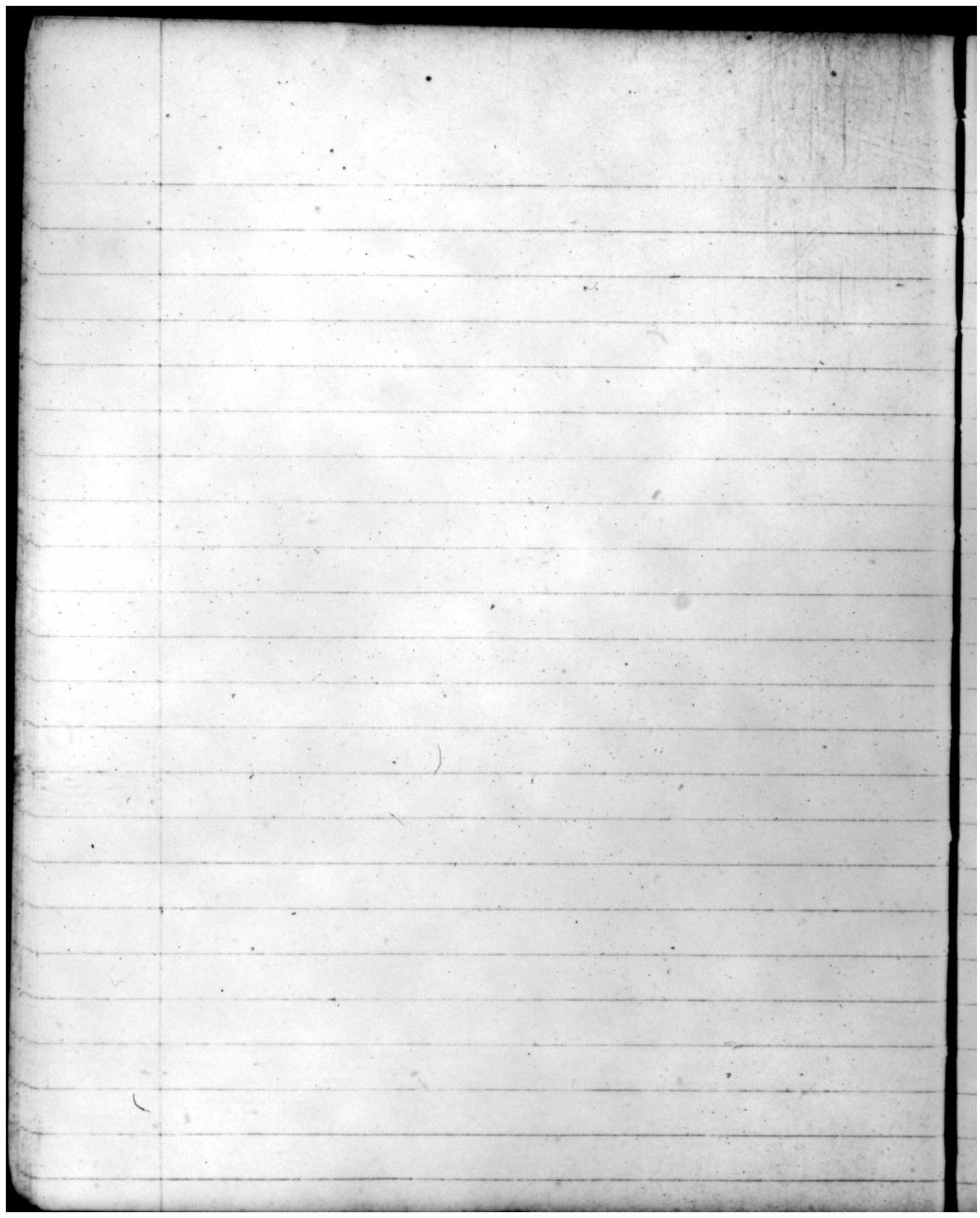
Think what a man must be
like at forty, if he has never been
able to enjoy a good dinner without
agonyes of indigestion, to take a
drink without dizziness, nausea,
and fainting, or to love a woman
without reactions of collapse and
remorse. Isn't it natural that
~~then~~ such an unfortunate should
envy his luckier fellows? If he
doesn't, it is an absolute certainty
that there is some plane or other
on which he functions fully, so



that he doesn't care too much
about the things he's missing.

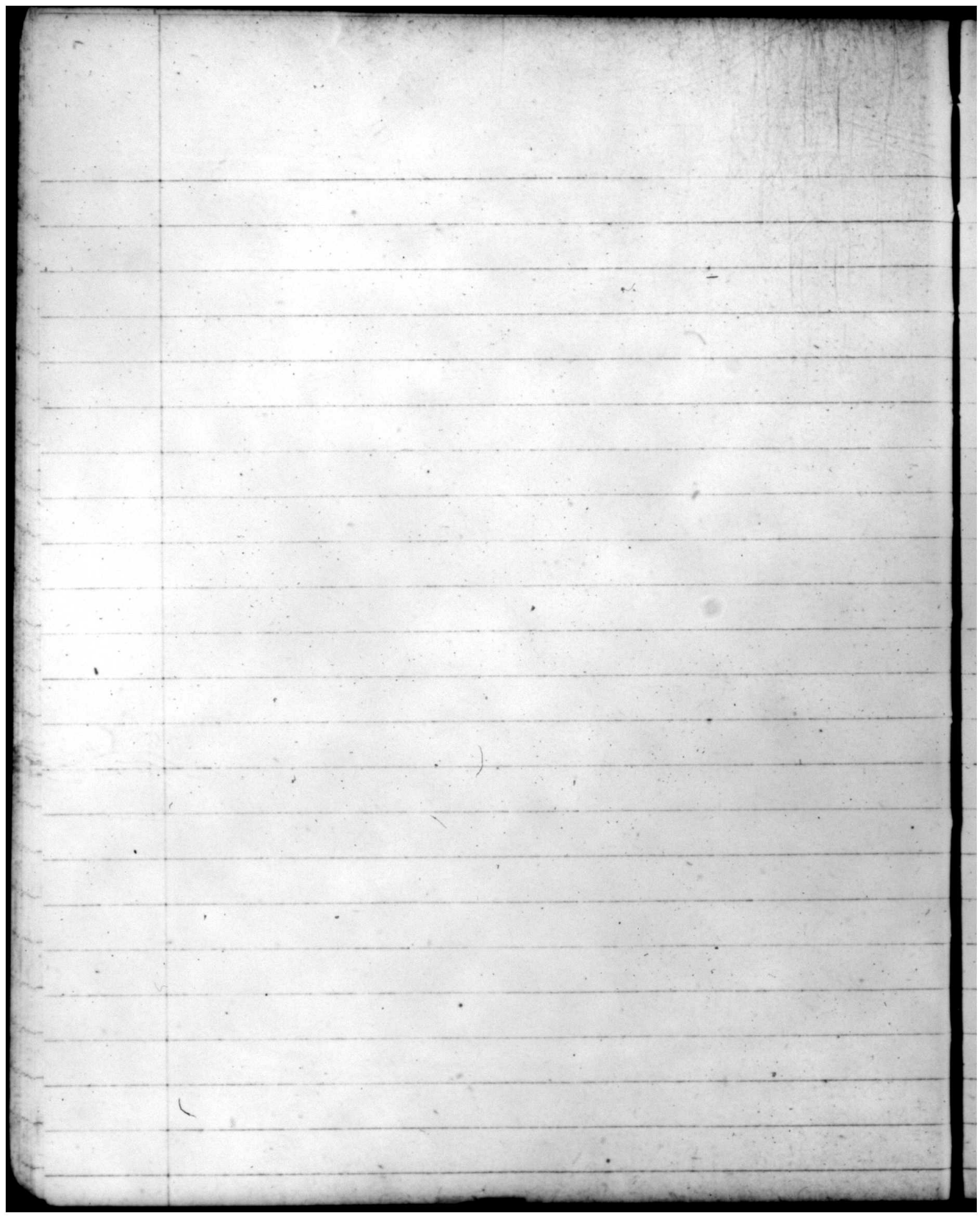
For example, he may be devoted
to science, to chess, to gardening
- anything will serve a man of
good will for compensation. But
if he has no such fulfilment
of his being, his mind tends
to craving for things unattainable;
he cries 'sour grapes', or curses
all those who can reach them.

Now let us examine this
argument from the other end.



Is it not certain that when we
~~have~~ a man just at scars he has
never felt a wound. Had
Mercutio ever been crossed in love,
he would have sympathized with
Romeo. Well, no, he might have
been crossed; but braced himself
to it and conquered it.

To take actual cases, can we
not read Tolstoy's constitution
from his character? What is the
meaning of his eternal diatribes
against women? What, but
a symptom of his incapacity to

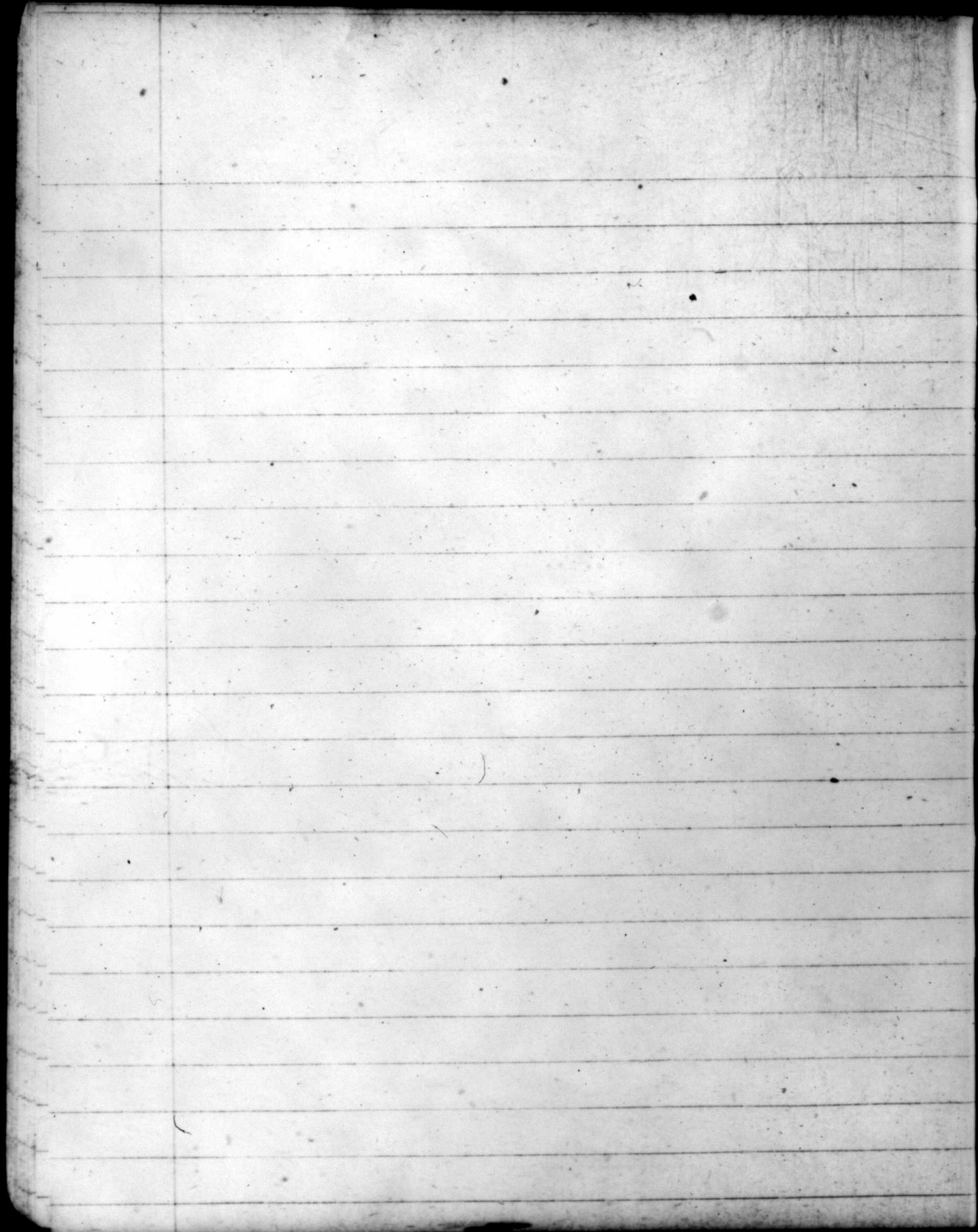


defeat them on the chosen battle-field?
Is there no connection between
Shelley's idealism and his high-pitched
voice?

Is not ~~the~~ ^{his} constant representation
of swooning as the highest bliss
indicative of the weak constitution
which killed John Keats?

Sanity and good health slide
this test: to normal stimulus,
normal reaction.

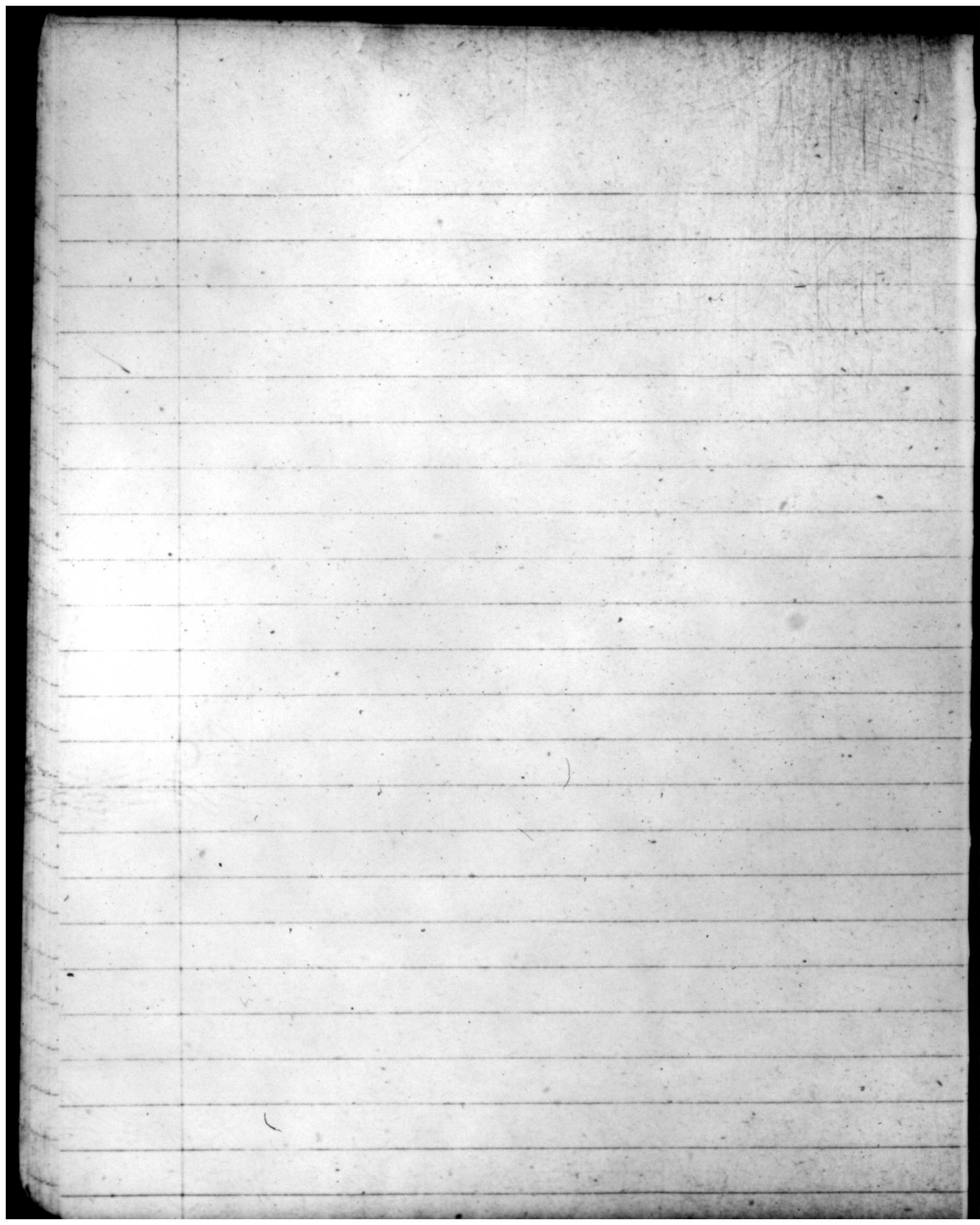
Exaggeration or defect alike
imply a disturbance of the
proper ~~harmony~~ of being.



If a man be insensible to the
charms of beauty, he is callous
or inadequate; if he flies into
a rage of appreciation, and commits
suicide, he is overdoing it.

Further, sanity and good health
abide this other test; any opinion
is ~~balance~~ compared with all other
opinions, and a balance struck.

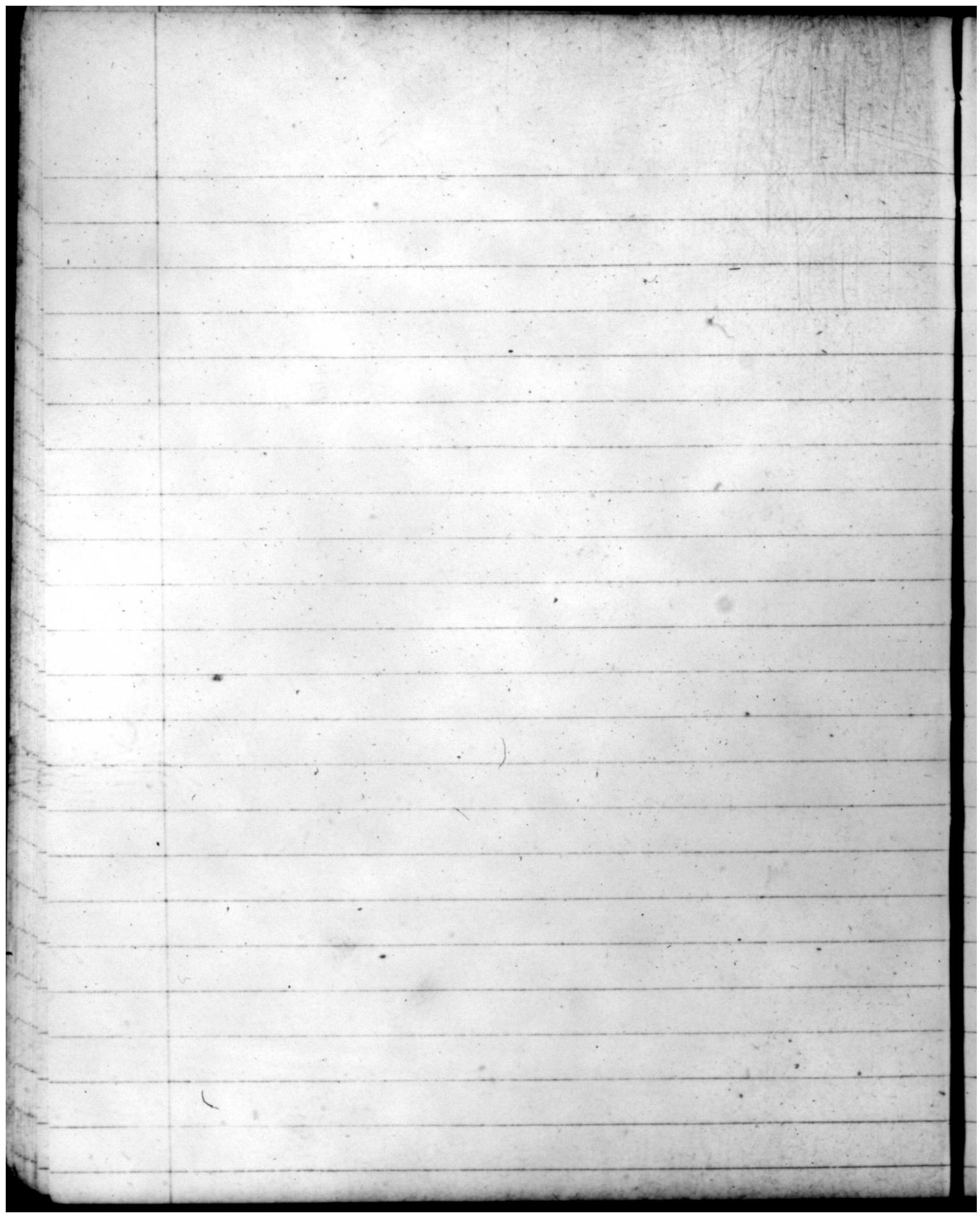
One man's balance may differ
largely from another's without
either being insane; I think
Augustus John a more important



person than any Prime Minister
that England ever had, because
you can make a Prime Minister,
and you can't make a painter.

You may think commerce more
important than war, cotton
more ^{useful to mankind} ~~valuable~~ than oil, a
strong judiciary more necessary to
a state than a wise legislature.

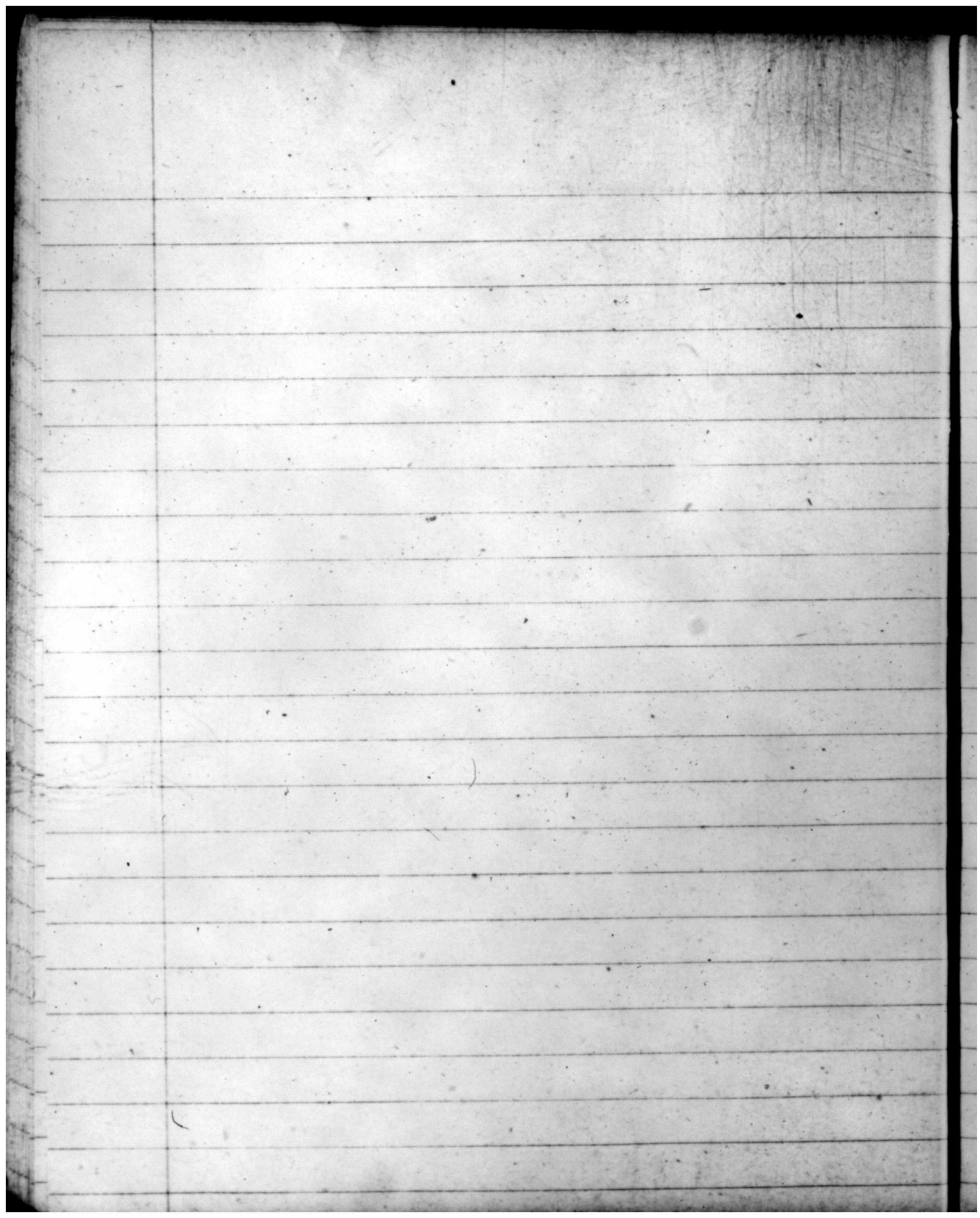
But, if you are sane, you will
attach at least some value to
the things you like less; and if
you are very sane indeed, you
will bear with tolerance all



arguments on the other side of
the question, and keeps a more or
less open mind.

But there are some people who
fail to get this balance at all.
Any bare they may start is run
to death. There are plenty of
people about who attribute all
evil whatever to the Jesuits,
the Freemasons, the Jews, the
Germans, the 'black magicians',
or heaven only knows who.

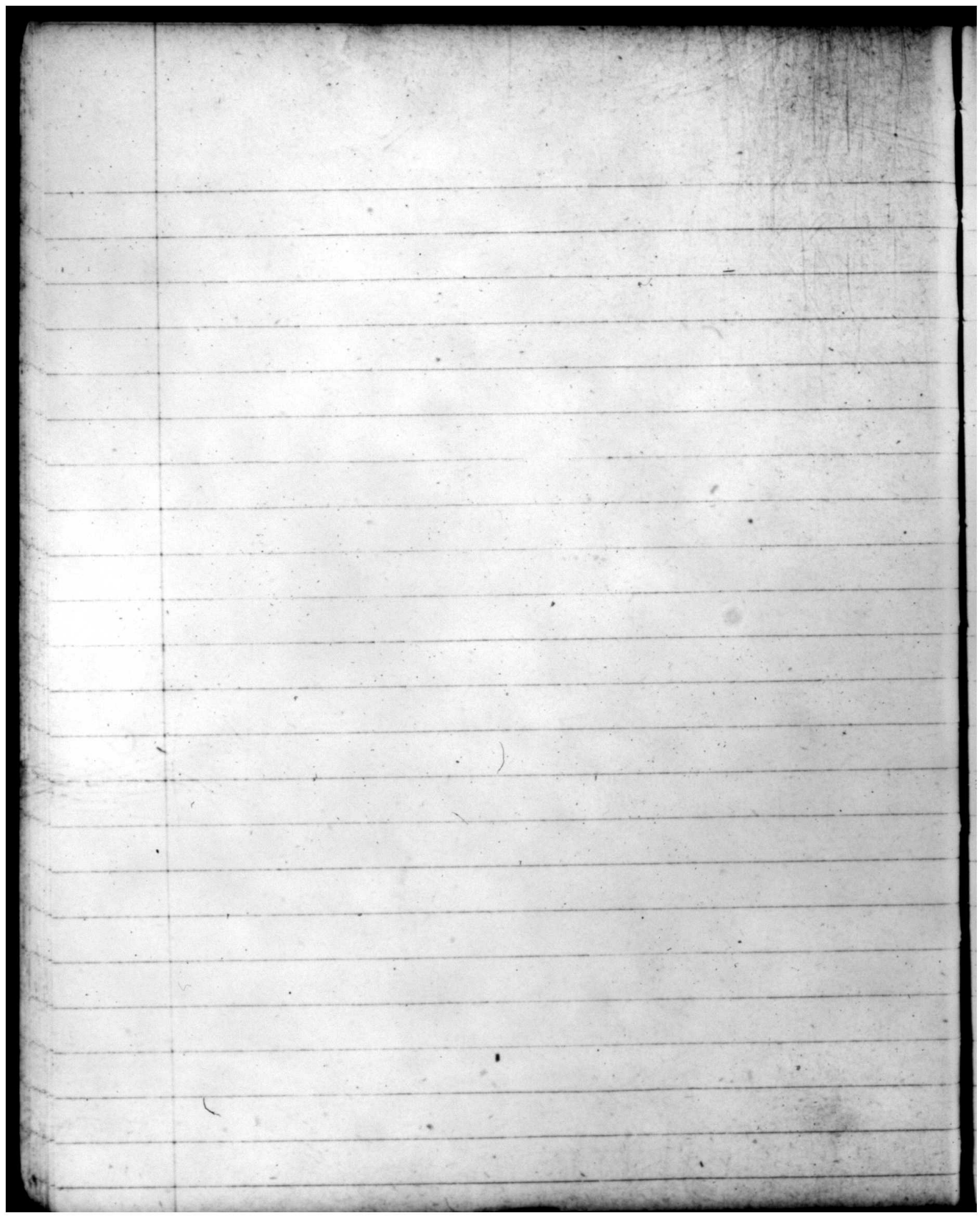
These people are on the track of



persecution-mania; it is only one
short step to thinking that Mr
Edison is pursuing you with
electricity, or that your next-door
neighbour is poisoning you with
'mental arsenic'.

This last class is really less
dangerous to society than the
other, since the sufferer is at
least recognized as insane.

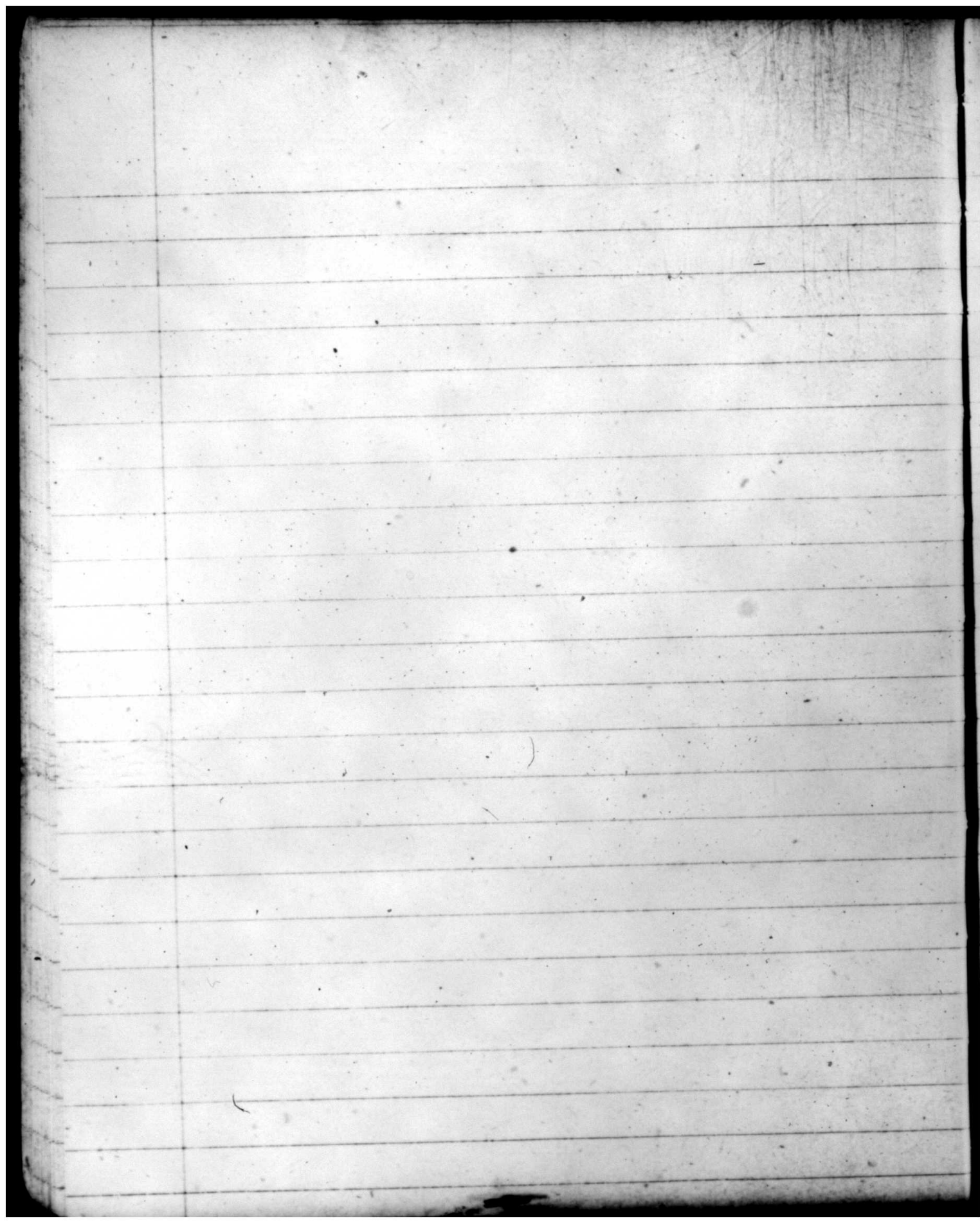
But there is so much truth
and plausibility in the
contentions of the 'political maniac'
as we may call him that his



disease is contagious.

We find people who attribute all that is wrong with the world to a single cause; it may be "irreligion", or "Wronged Womanhood", or the Exchange System, or anything else.

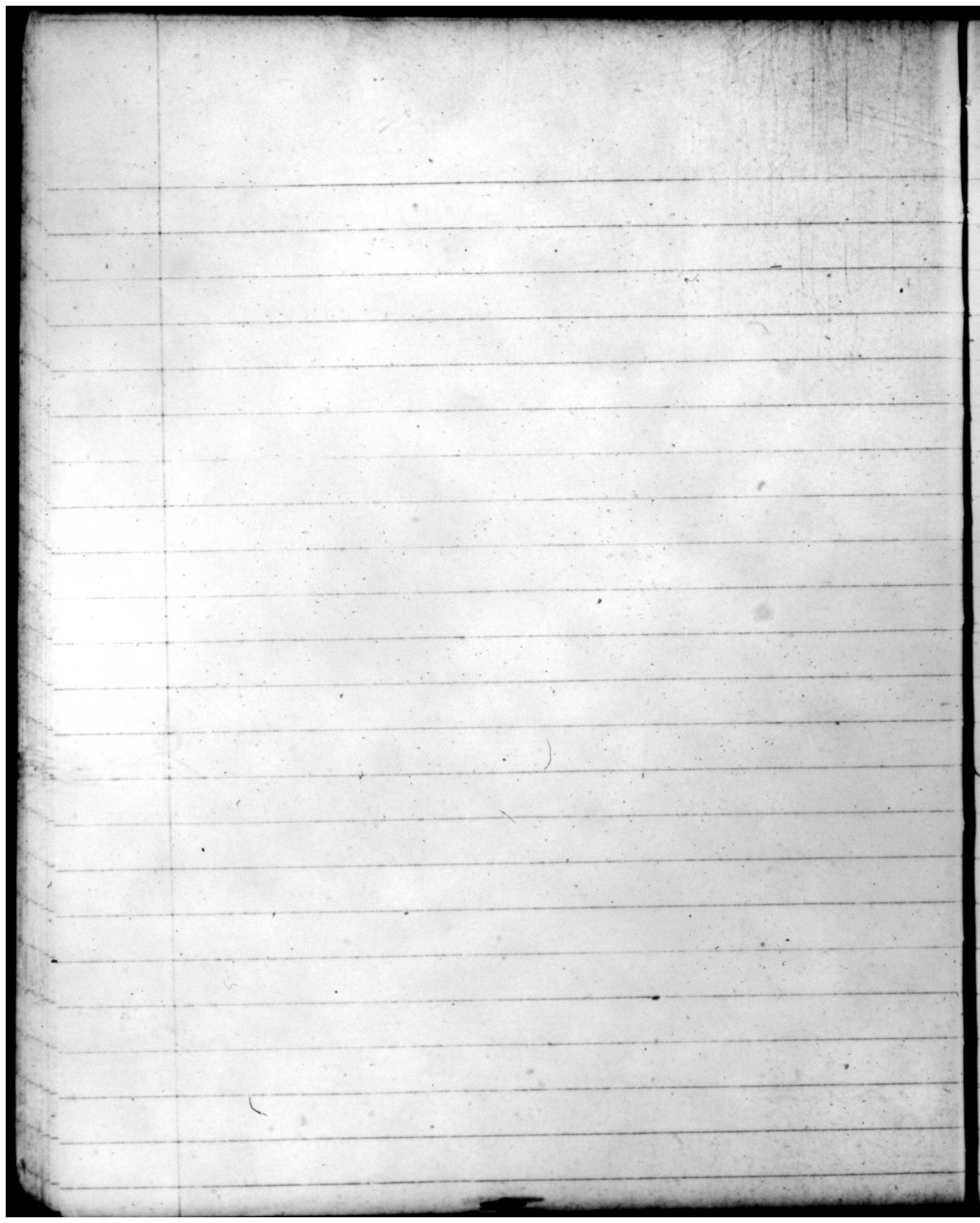
These folks can make out a ~~quite~~ case which it is impossible to rebut. If they would only say "Much evil" instead of "all evil" we could agree with them, or when if we disagreed, we could respect and value their opinion.



But no sane man can accept
the monstrous hypothesis that
one thing, and one alone, is responsible
for every ill. Nor do the advocates
of such hypothesis advance their
cause by the violence of their
language, their intolerance of
all other opinions, their impatience
of contradiction, and their readiness
to conceive of themselves as martyrs.

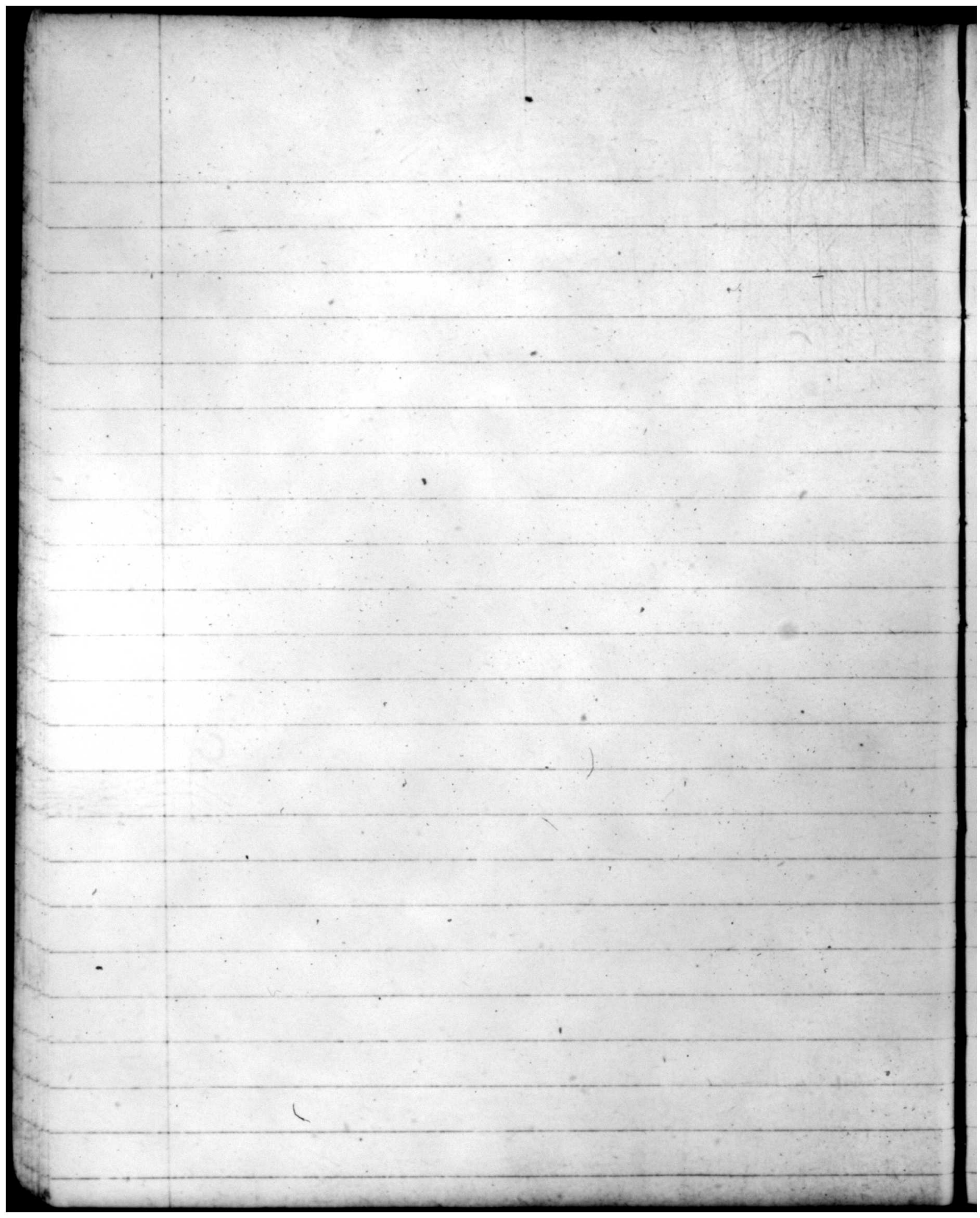
This again is a symptom of the
most dangerous type of mania.

Dr. Harry Maudsley gives to people



~~rather~~
so afflicted the name of
'persecutor - persecuted' - a rather
chummy term, but descriptive
enough. Such a person conceives that
the whole world is in league to
torment him. God alone is on his
side, according to him. Then
surely it will please God if he,
becoming His prophet, smite His
enemies, that is, all the world.
He then proceeds to murder an
absolutely inoffensive stranger.

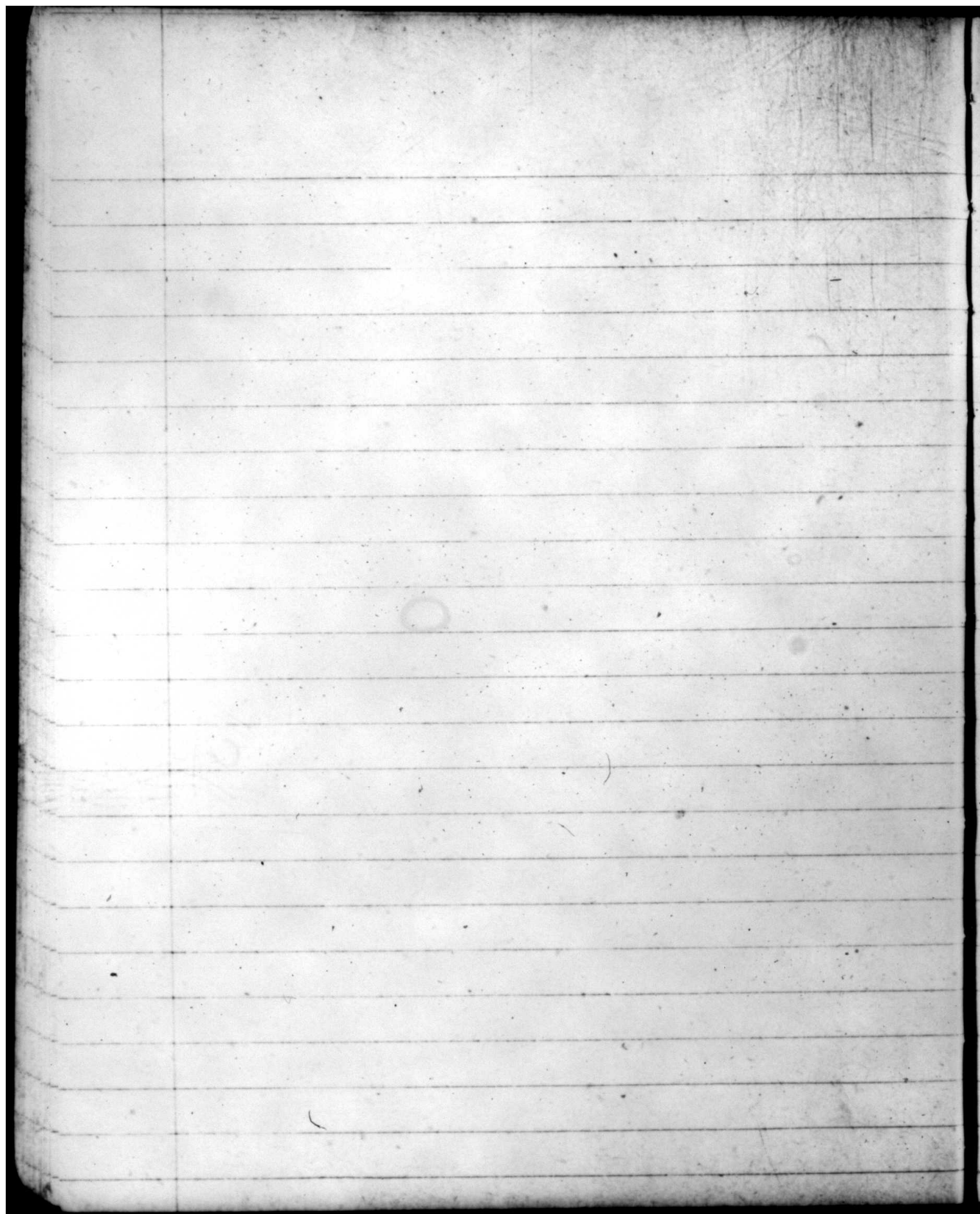
All this may be considered



a development of the typical
sense of inferiority.

When a good man is beaten in fair
fight, he doesn't complain. He knows
he is good; well than if his opponent
is better still, he is glad to have
met him. It is a stimulus, an
incentive; he will work harder
than ever and reverse the
verdict on the next opportunity.
He bears no ill-will.

But the inferior man, when
beaten, seeks refuge from



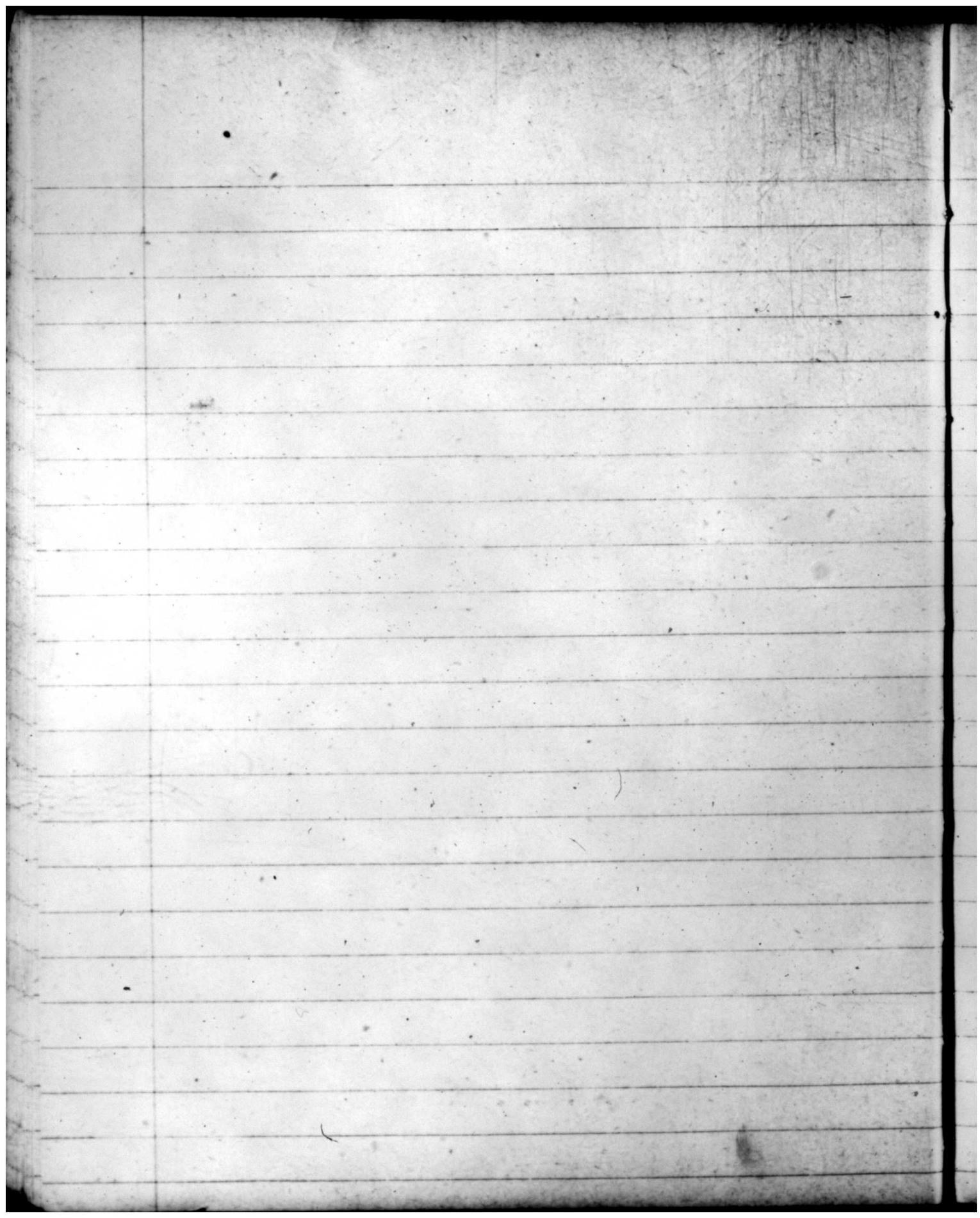
reality. He begins to tell himself
lies. The other man cheated. If
he cannot quite dope himself to
that point, he begins to argue
about 'luck.' Or he proves how
he ought to have won, if —

That idea 'ought' is terribly
popular among people who are
scuttling away from reality. Often
it determines the issue; the victim
decides to claim a 'moral victory.'

"Morality! heavenly luck!

To thee I'll eternally drink!

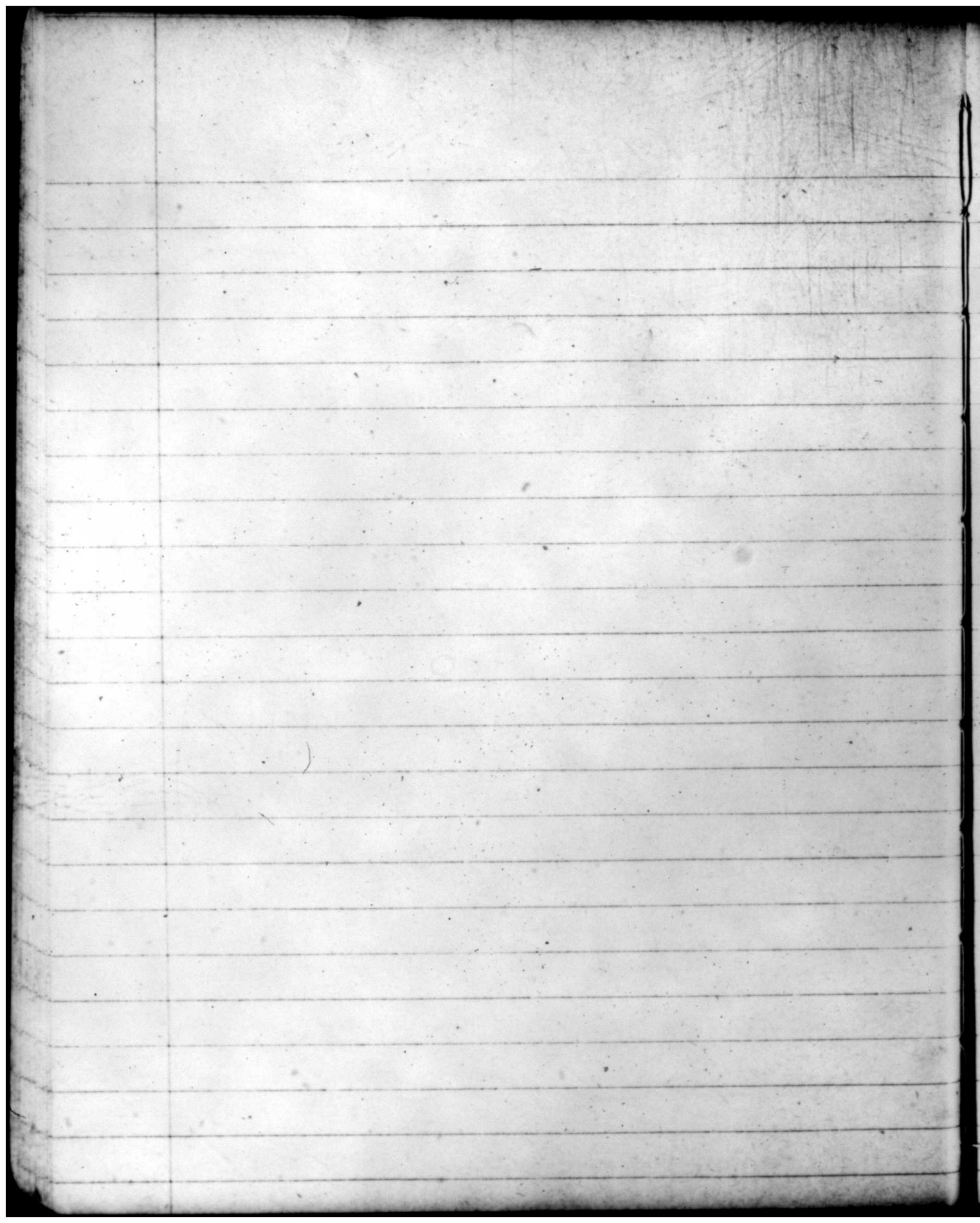
I'm awfully fond of that heavenly brand,



Morality, heavenly luck!

Perhaps the other man did win;
but he had no business to do so.
So the man who has failed to
learn Latin talks contemptuously
of 'dead languages'; the man who
has lost a bet denounces gambling;
the poor man calls all decent living
luxury and waste, though if he
came into a fortune, he would
hoard it or squander it madly.

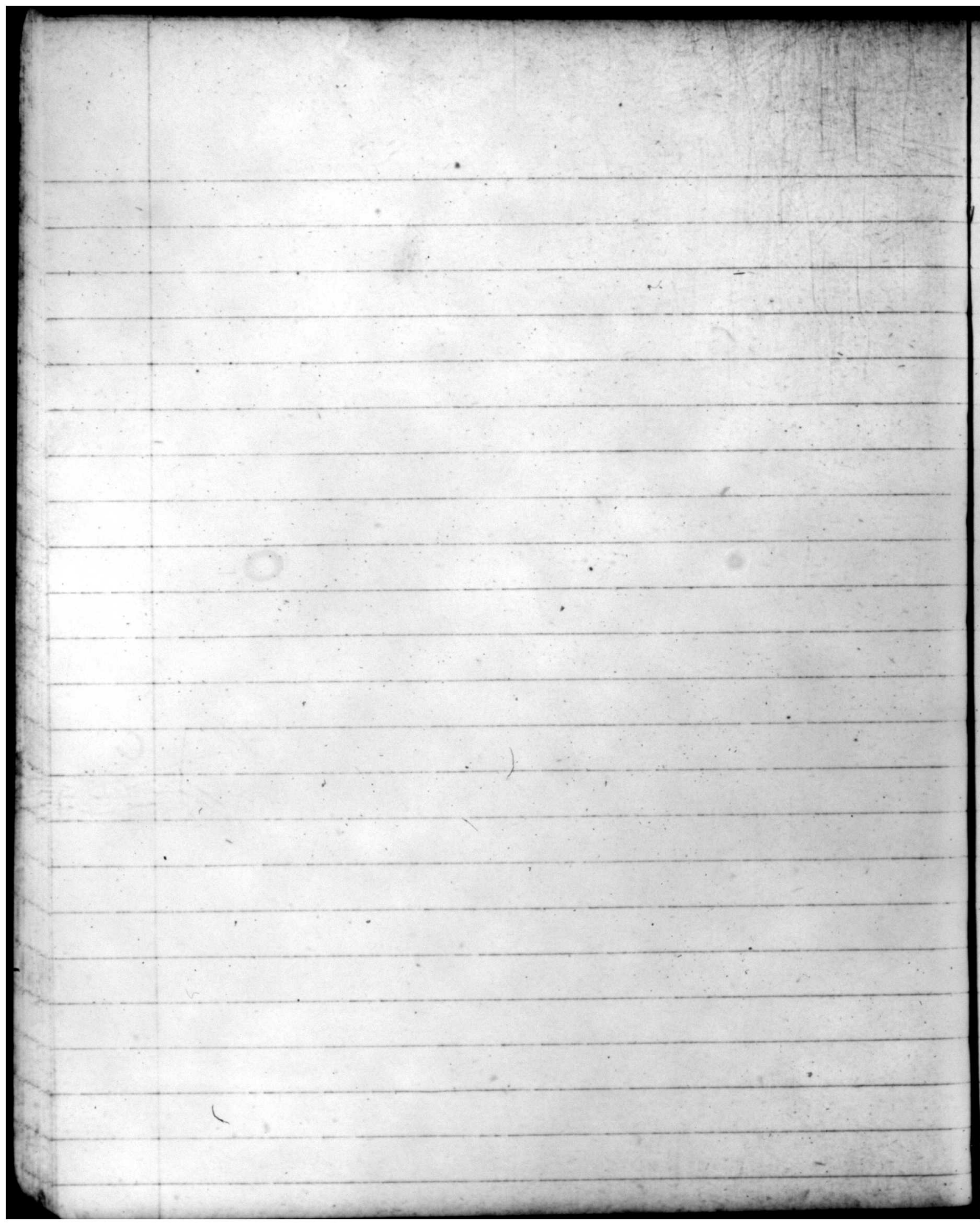
There's much hypocrisy inherent
in this business of complaining of the
immorality of the people. It is



a little more than compounding
"the sins that were inclined to"
By denning those we have no mind to"
for this is no question of exculpating
nearly at the bar of public opinion,
but of plain envy, hatred, malice,
and all uncharitableness, excited
by inability to function.

It is perfectly true that Might is
makes Right; what is our own 'Right'
but that which we or our forebears
imposed by force upon those who
disagreed?

The Declaration of Independence



didn't convince England, any
more than Magna Charta convinced
King John. What is democracy
itself, but an appeal to the majority,
an agreement to acquiesce in a
court of fists? It's all very
well to be right, but we need
men to defend the right, or the
right will suffer.

Consequently, we may assume
that people who are always
talking about Right, instead of
enforcing it, are weaklings.

If an anarchist challenges
my right to my property, I reply

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That the Law is on my side, and
that the police and the army and
navy are ready to defend me
with their lives. If he makes a
successful revolution, it is
through the failure of the physical
forces on my side; and he in
his turn will be compelled to
establish similar forces to defend
his opinions. In other words, he
will make a new Law. But no
amount of fine talk will enable
him to contract out of the Law
of Physical Force.

If all men were converted

42
121
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81

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If all men were converted



suddenly to 'humanitarian'
principles, how long would it be
before the race was swept from
the planet by some no longer
checked species of wild animal
such as the wolf, or even the
rat, with his beautiful weapon,
the Plague?

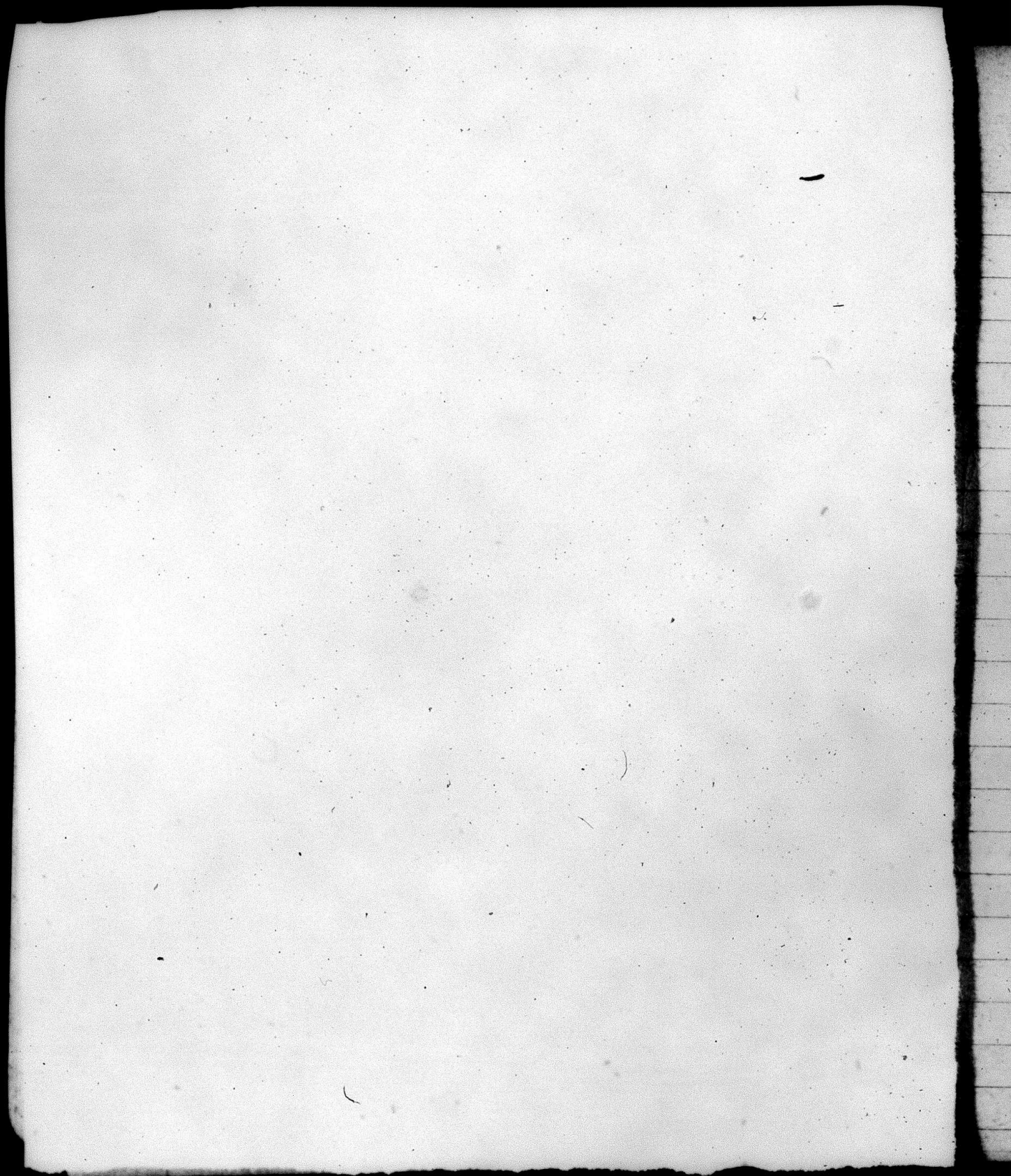
Now the first condition of Liberty,
(as we are told)
is eternal vigilance, ~~for~~
~~told~~) but we must add: a
readiness to fight for the
rights that we have won.

But if we fight only for those



rights that we ourselves value,
we shall be split up into a
thousand sects. We must therefore
fight for other people's rights as
for our own. The strong man can
do this; the weak man, selfish
and short-sighted, can never
put the general welfare before
his own, or even ^{weigh} the consensus
of mankind, the testimony of
history, the opinion and practice
of the best men, with his
sod.

We all recognize untrictively



That the man who plays personal profit, in business or in politics, while his country is fighting for its life, is as much a traitor as the vilest spy.

What then are the rights for which we must fight? Life, liberty, and the pursuit of happiness. We are then to see to it that no man deprives us of these things; if we are citizens of the American Republic, we accept this duty as a prime condition of our citizenship.

This will involve ~~us~~ us in the most altruistic risks. If



a cannibal chief should eat a
missionary of a sect abhorrent to
me, I must nevertheless go and
knock the stuffing out of that
chief.

It does not matter what my
personal inclinations may be. I
may hate football; I may, indeed
I must, be ready to resist to the
death any tyrant who may try
to make me play it; but I must
also resist the tyrant who
wants to prevent my fellow-
citizens from playing it if he
chooses.

The only right of restriction



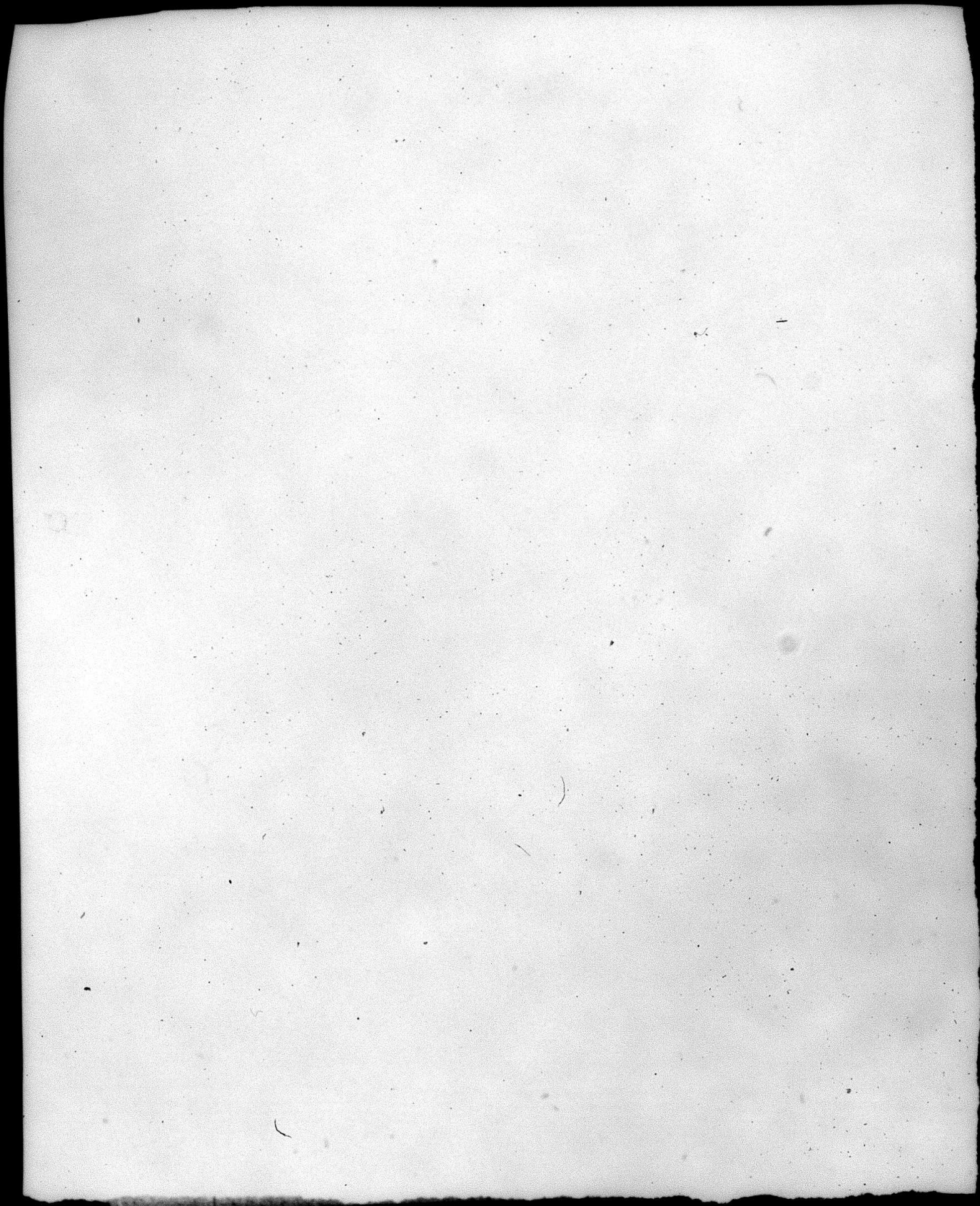
against any man arises when he
wishes to do something to invade
my equal right to life, liberty,
and the P. of H. Thus I may and
must prevent murder, ^{unjust} ~~unjust~~
without due form of law, and all
actions calculated to interfere
with my well-being or pleasure.
I must prevent a man from pursuing
happiness by spreading disease,
for one obvious example.

All this is trite; but at present
there is such terrible danger
of its being forgotten that it



may as well be repeated.

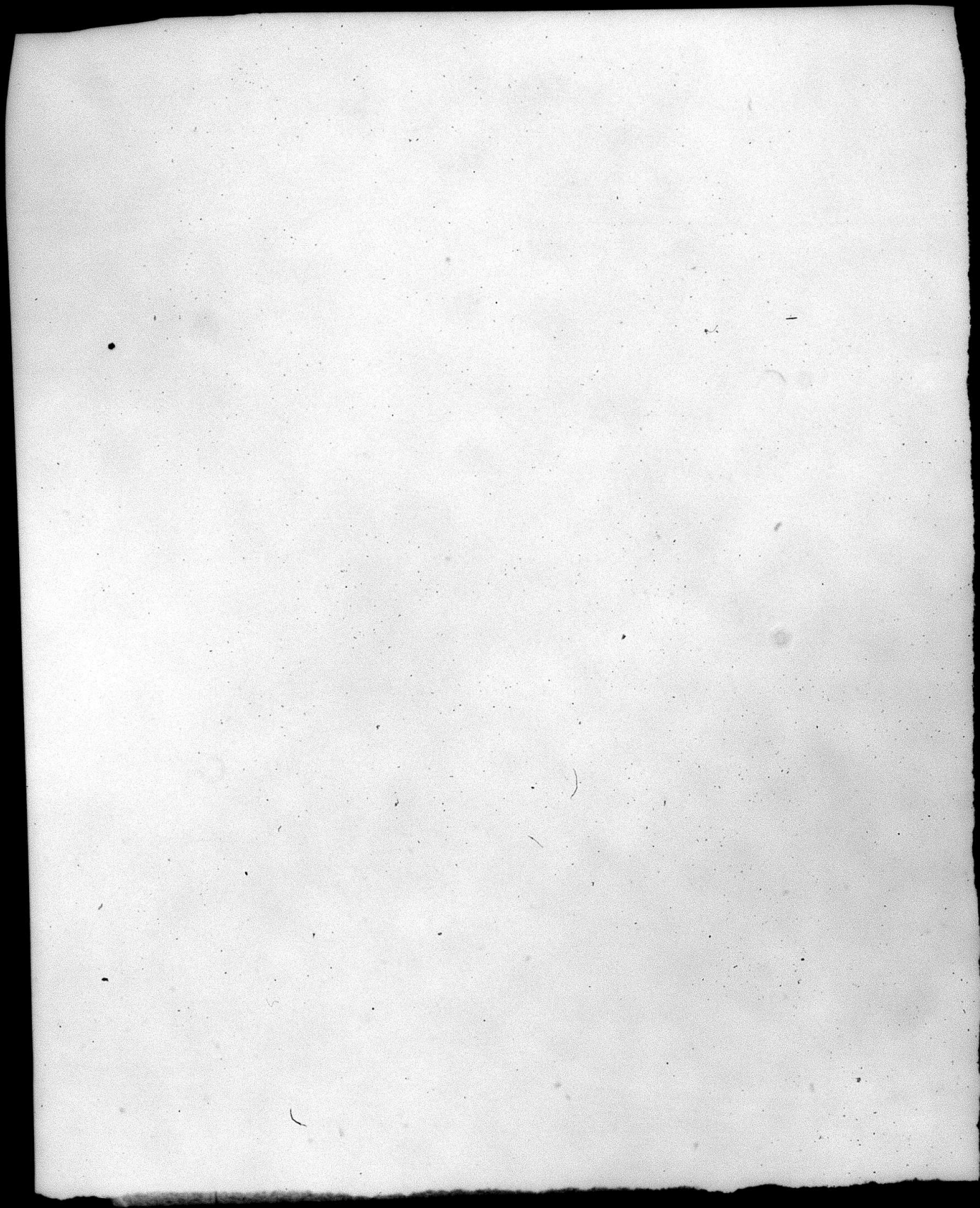
One of the worst defects of civilization is that the excretory system of nature ceases to function. Society today is clogged with special matter, because the weakling does not die. He is not cast out, but remains to infect us. There was a time when a man had to be able to catch a wild horse and ride him, to sleep out in every weather, to feed in what



he could kill. If he didn't ^{succeed} he
died, and left no heirs to his
inferiority.

We have made mere living
progressively easier, and the
result is that most people would
be better dead: They live, but
without being equal to life, joyous
conquerors of Nature; and all
they can do is to complain.

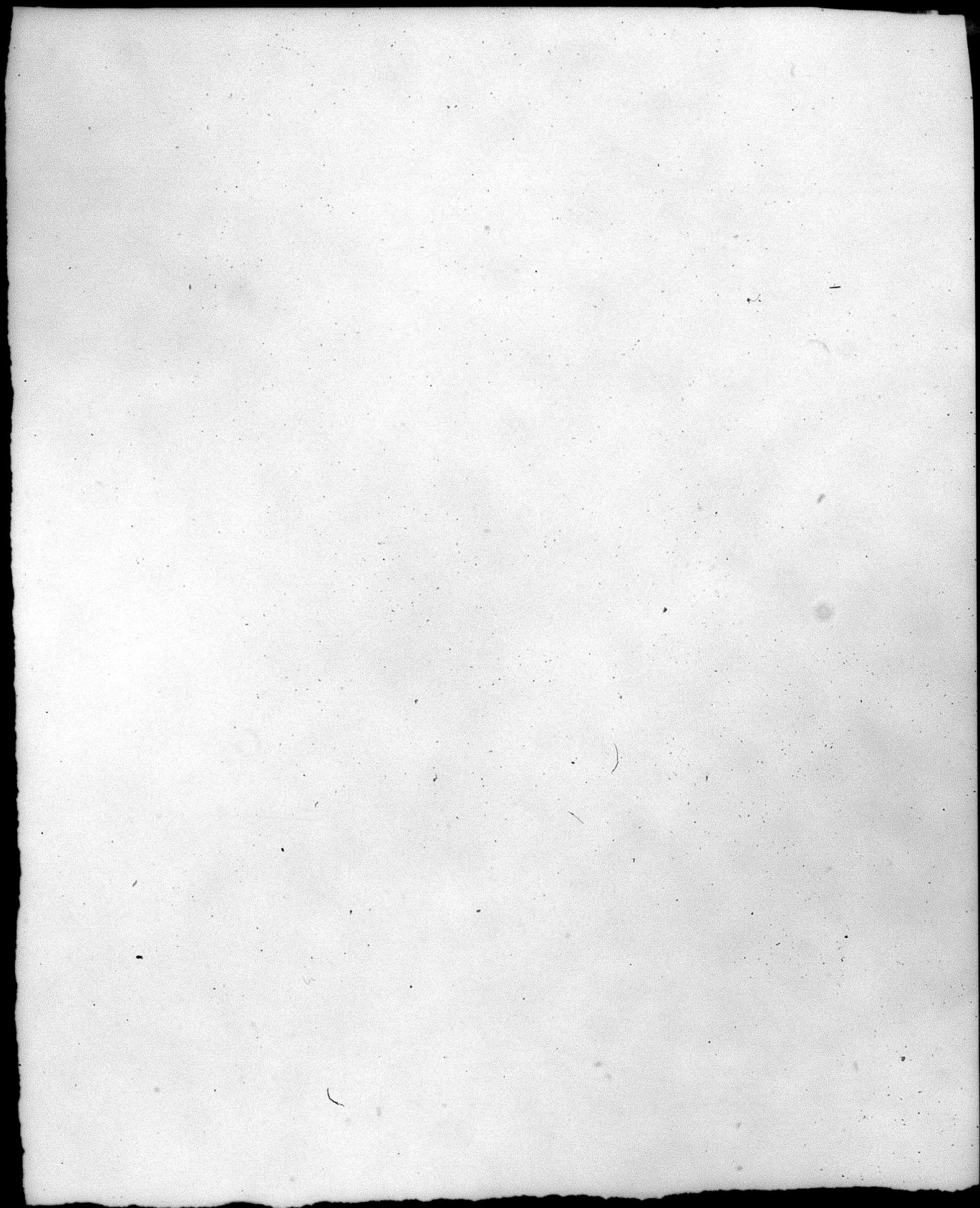
They do not even believe in
strength and beauty any more;
they have persuaded themselves
that all men are as weak



and ugly as they are themselves.

They feel their inferiority so acutely that they are forced to invent a morality - the slave-morality of Nietzsche - and they gnash their teeth to see that the real men, the people who are functioning as they themselves cannot do, laugh at their pretensions.

You remember Aesop's Fable of the Fox who had lost his Tail, and tried to persuade the other Foxes that it was



a great advantage?

But nowadays that Foxe is
foxier; he tries to get a law
passed prohibiting Tails.

It is not so ridiculous as it
sounds; for there are many
such Foxes about. And
those Foxes, having nothing else
to think of but their taillessness,
may perhaps sneak something
through when the other Foxes
are out hunting.

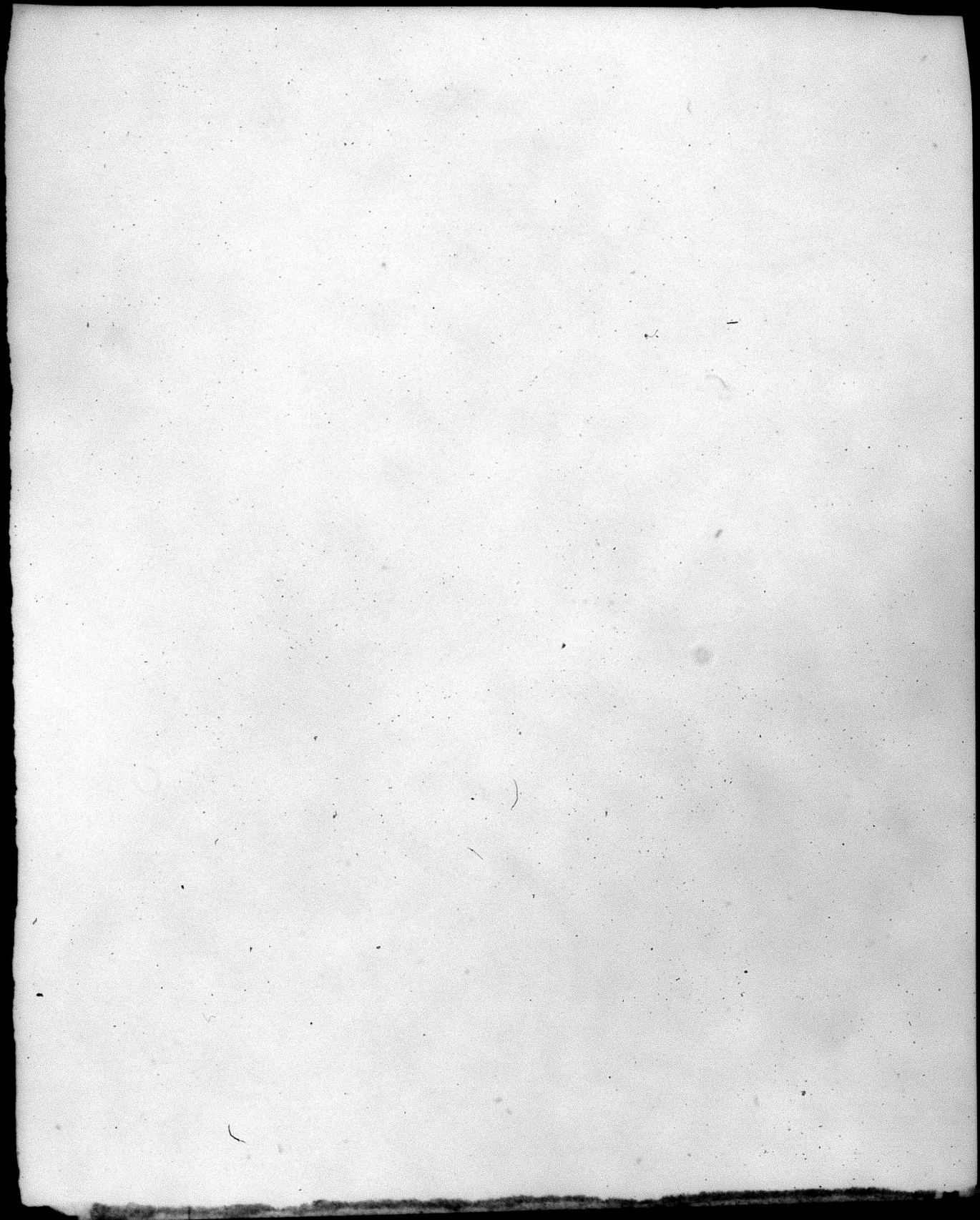
Worse, some of the biggest



Foxes get to thinking that it
wouldn't be such a bad thing to
pass that law, as tending to
keep ~~the~~ some of the other Foxes
in their place. They themselves will
always be able to find a way
to evade the new Law; for they
are the biggest Foxes; and indeed,
some of them are so big that they
honestly don't mind losing their
own tails, provided that by so
doing they can get a bigger pull
over the poor Foxes who do mind
very much indeed.



The whole structure of civilization
is being levelled to the ground by the
efforts of this ~~or~~ 'persecutor-persecuted'
type of neurotic. To put one brick
upon another is so unfair and cruel
to the lower brick; that is the theory
to which we are supposed to subscribe
in the name of Democracy. It is
unfair to the rest of men to claim
a woman's love for oneself alone.
That is modern "Altruistic Morality."
All appetites are to be condemned;
we must not ride in an automobile,
while there are still some who



cannot afford it. And we must not
walk, because it makes the poor
cripples feel bad about it.

I have dealt with this theory in
the most general terms, for it is
theory that is responsible. But there is
a particular and imminent case
of the mania of the persecutor-persecuted
which has already endangered a great
part of the liberties of this people,
and threatens worse things yet.

The man does not surrender his
ambitions and they encroach the body
in his body in a shallow grave.

*
The murderer then summoned his co-
complices and they concealed the body
in his house, hastily in a shallow grave.

and therefore, since they've got
part of the burden of this people,
which has clearly endangered a great
of the mania of the 'Lancaster-people'
a particular and eminent case
Henry that is responsible. But there is
the most-general terms, for it is
I have dealt with this Henry in
culpless deed; had about it.
well, because it makes the hour
cannot afford it. And we must not

cannot afford it. And we must not
walk, because it makes the poor
cripples feel bad about it.

I have dealt with this theory in
the most general terms, for it is
theory that is responsible. But there is
a particular and imminent case
of the mania of the 'persecutor-persecuted'
which has already endangered a great
part of the liberties of this people,
and threatens worse things yet.

* The hundreds of them summoned to
emblics and they entered the bridge
in the hospital in a shallow grave.

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