

Appendix H: Degeneration and Crime

I. From Charles Darwin, *The Expression of the Emotions in Man and Animals* (London: John Murray, 1872), chapter 10, "Anger"

[Charles Darwin's *The Expression of the Emotions in Man and Animals* was first published in 1872, and a second edition appeared in 1889, seven years after Darwin's death. The selection given here is taken from the first edition. The extract shows Darwin's belief that there existed a one-to-one correspondence of emotions in humans and animals, and that the expression of emotions such as anger represented the human inheritance from a violent progenitor. Similarities between Darwin's descriptions and Mr Hyde's behaviour are striking.]

Shakespeare sums up the chief characteristics of rage as follows:—

"In peace there's nothing so becomes a man
As modest stillness and humility;
But when the blast of war blows in our ears
Then imitate the action of the tiger:
Stiffen the sinews, summon up the blood,
Then lend the eye a terrible aspect;
Now set the teeth, and stretch the nostril wide,
Hold hard the breath, and bend up every spirit
To his full height! On, on, you noblest English."

Henry V., act iii. sc. 1.

The lips are sometimes protruded during rage in a manner, the meaning of which I do not understand, unless it depends on our descent from some ape-like animal. Instances have been observed, not only with Europeans, but with the Australians and Hindoos. The lips, however, are much more commonly retracted, the grinning or clenched teeth being thus exposed. This has been noticed by almost every one who has written on expression. The appearance is as if the teeth were uncovered, ready for seizing or tearing an enemy, though there may be no intention of acting in this manner. Mr. Dyson Lacy has seen this grinning expression with the Australians, when quarrelling, and so has Gaika with the Kafirs of South America. Dickens, in speaking of an atrocious murderer who had just been caught, and was surrounded by

(Kneels at chair and bursts into tears) Fool, to waste time like a woman in tears. My papers, now, make the minutes last. (Sits and takes papers from drawer) This is my full confession. (Looking over it) I have not spared myself. (Writing) For Gabriel Utterson, let him deal with it as he pleases, and this my last will revoking the other which he holds. (Laughing bitterly) He will like this better. It cancels my bequest to Hyde. Hyde! What could Hyde do with money? Poor, hunted wretch. The wealth of London would not save him now. (Writing) This too, for Gabriel Utterson. (Raises shuddering) The devil's hand is at my throat. No, it is past. Agnes, where is Agnes? He promised that I should see her. (Up to window which he opens) She must come quickly—or I shall be gone. Night is closing in. The stars are coming out. How often together, Agnes and I, have wondered at them. And now, for me, no dawn, no twilight—Only the outer blackness of the grave. Will they never come? (Looks out and draws back hastily) The Inspector of police. Well, and why not? Dr. Jekyll surely may take a breath of air, unchallenged. I am like a child and start at nothing. He is gone again. All is still, only the roar of London. Hark, voices. Lanyon has kept his promise. She is there. They pass—she knows nothing. I will not have it thus. I must speak with her, if only one word. Agnes, Agnes, look, it is I Henry Jekyll. She has seen me. She will come. Thank Heaven, she will come. (Falls into chair) She only once before—I shall see her face—I shall hear her voice. (He has slowly turned into Hyde, and now sees himself in the glass, and rises with a shriek) (Murmur of voices, swelling louder, until all on stage) (Jekyll crouches trembling) (Loud knocking at the door)

Utterson: Jekyll. Jekyll.

Hyde: (Aside, in terror) Utterson, the police. (Knock repeated)

Utterson: Jekyll. I demand to see you. If not of your consent, then brute force.

Hyde: (On floor) Utterson, for God's sake, have mercy.

Utterson: That's not his voice. Down with the door. (Heavy blows on door)

Hyde: (Aside) Poison, here. (Up to table, takes up phial)

(Doors broken down and Utterson enters, followed by Poole, Lanyon)

Hyde: (Drinks and throws away phial, coughs and falls)

Utterson: (To front of table. All others in doorway) Murderer, what have you done with Jekyll?

Hyde: Gone. Gone. (Dies) (Lanyon advances, Poole to back of table)

Agnes: (Outside) Henry, where is he? (Enters) What is there?

CURTAIN (Lights up quickly as soon as curtain falls)

a furious mob, describes "the people as jumping up one behind another, snarling with their teeth, and making at him like wild beasts" (*Oliver Twist*, vol iii, p. 245).¹

Every one who has had much to do with young children must have seen how naturally they take to biting, when in a passion. It seems as instinctive in them as in young crocodiles, who snap their little jaws as soon as they emerge from the egg.

A grinning expression and the protrusion of the lips appear sometimes to go together. A close observer says that he has seen many instances of intense hatred (which can hardly be distinguished from rage, more or less suppressed) in Orientals, and once in an elderly English woman. In all these cases there "was a grin, not a scowl—the lips lengthening, the cheeks settling downwards, the eyes half-closed, whilst the brow remained perfectly calm...."

Dr. Maudsley, after detailing various strange animal-like traits in idiots, asks whether these are not due to the reappearance of primitive instincts—"a faint echo from a far-distant past, testifying to a kinship which man has almost outgrown." He adds, that as every human brain passes, in the course of its development, through the same stages as those occurring in the lower vertebrate animals, and as the brain of an idiot is in an arrested condition, we may presume that it "will manifest its most primitive functions, and no higher functions." Dr. Maudsley thinks that the same view may be extended to the brain in its degenerated condition in some insane patients; and asks, whence come "the savage snarl, the destructive disposition, the obscene language, the wild howl, the offensive habits, displayed by some of the insane? Why should a human being, deprived of his reason, ever become so brutal in character, as some do, unless he has the brute nature within him?" This question must, as it would appear, be answered in the affirmative....

Sneering, Defiance: Uncovering the canine tooth on one side.—The expression which I wish here to consider differs but little from that already described, when the lips are retracted and the grinning teeth exposed. The difference consists solely in the upper lip being retracted in such a manner that the canine tooth on one side of the face alone is shown; the face itself being generally a little upturned and half averted from the person causing offense. The other signs of rage are not necessarily present. This expression may occasionally be observed in a person who sneers at or defies another, though there may be no real anger; as

when any one is playfully accused of some fault, and answers, "I scorn the imputation." The expression is not a common one, but I have seen it exhibited with perfect distinctness by a lady who was being quizzed by another person. It was described by Parsons as long ago as 1746, with an engraving, showing the uncovered canine on one side. Mr. Rejlander, without my having made any allusion to the subject, asked me whether I had ever noticed this expression, as he had been much struck by it. He has photographed for me a lady, who sometimes unintentionally displays the canine on one side, and who can do so voluntarily with unusual distinctness.

The expression of a half-playful sneer graduates into one of great ferocity when, together with a heavily frowning brow and fierce eye, the canine tooth is exposed. A Bengalee boy was accused before Mr. Scott of some misdeed. The delinquent did not dare to give vent to his wrath in words, but it was plainly shown on his countenance, sometimes by a defiant frown, and sometimes "by a thoroughly canine snarl." When this was exhibited, "the corner of the lip over the eye-tooth, which happened in this case to be large and projecting, was raised on the side of his accuser, a strong frown being still retained on the brow." Sir C. Bell states that the actor Cooke could express the most determined hate "when with the oblique cast of his eyes he drew up the outer part of the upper lip, and discovered a sharp angular tooth...."

The expression here considered, whether that of a playful sneer or ferocious snarl, is one of the most curious which occurs in man. It reveals his animal descent; for no one, even if rolling on the ground in a deadly grapple with an enemy, and attempting to bite him, would try to use his canine teeth more than his other teeth.

We may readily believe from our affinity to the anthropomorphous apes that our male semi-human progenitors possessed great canine teeth, and men are now occasionally born having them of unusually large size, with interspaces in the opposite jaw for their receptions. We may further suspect, notwithstanding that we have no support from analogy, that our semi-human progenitors uncovered their canine teeth when prepared for battle, as we still do when feeling ferocious, or when merely sneering at or defying some one, without any intention of making a real attack with our teeth.

¹ Charles Dickens (1812-70) published *Oliver Twist* in 1837-39.

2. From Gina Lombroso Ferrero, *Criminal Man According to the Classification of Cesare Lombroso* (New York: G.P. Putnam's Sons, 1911)

[Cesare Lombroso was an Italian doctor who while on the faculty of the University of Turin grew interested in what he viewed as the physiological basis of crime. Lombroso became convinced that the brains of criminals were different from those of other people and first published his theories in *Criminal Man (L'Uomo Delinquente)* in 1876. The study was widely distributed and republished, and went through five editions, becoming longer and more comprehensive each time. Lombroso's daughters, Paola and Gina, worked closely with their father and promoted his ideas themselves after his death. Lombroso was a founding figure in what came to be called "criminal anthropology" in England, and in its modern form is now known as criminology. In *Criminal Man* Lombroso defines criminality as innate and biologically determined. Criminals, he says, are "atavisms," throwbacks to an earlier form of humanity, and are instinctively violent. Lombroso and his followers discount all environmental factors, and rely heavily on stereotypes of behaviour to define "criminals." *Criminal Man* was an extremely influential book, and at least indirectly shaped the portrayal of Mr Hyde as an atavistic criminal. The selection given here is taken from a summary of his theories by his daughter Gina.]

CHAPTER I ORIGIN AND CAUSES OF CRIME

In order to determine the origin of actions which we call criminal, we shall be forced to hark back to a very remote period in the history of the human race. In all the epochs of which records exist, we find traces of criminal actions. In fact, if we study minutely the customs of savage peoples, past and present, we find that many acts that are now considered criminal by civilised nations were legitimate in former times, and are today reputed such among primitive races.

CRIMINALITY OF CHILDREN

The criminal instincts common to primitive savages would be found proportionally in nearly all children, if they were not influenced by moral training and example. This does not mean that without educative

restraints, all children would develop into criminals. According to the observations made by Prof. Mario Carrara at Cagliari, the bands of neglected children who run wild in the streets of the Sardinian capital are addicted to thievish practices and more serious vices, spontaneously correct themselves of these habits as soon as they have arrived at puberty.

This fact, that the germs of moral insanity and criminality are found normally in mankind in the first stages of his existence, in the same way as forms considered monstrous when exhibited by adults frequently exist in the foetus, is such a simple and common phenomenon that it eluded notice until it was demonstrated clearly by observers like Moreau, Perez, and Bain. The child, like certain adults, whose abnormality consists in a lack of moral sense, represents what is known to alienists as a morally insane being and to criminologists as a born criminal, and it certainly resembles these types in its impetuous violence.

Perez (*Psychologie de l'enfant*, 2d ed., 1882) remarks on the frequency and precocity of anger in children:

During the first two months, it manifests by movements of the eyebrows and hands undoubted fits of temper when undergoing any distasteful process, such as washing or when deprived of any object it takes a fancy to. At the age of one, it goes to the length of striking those who incur its displeasure, of breaking plates or throwing them at persons it dislikes, exactly like savages.

Moreau (*De l'Homicide chez les enfants*, 1882) cites numerous cases of children who fly into a passion if their wishes are not complied with immediately. In one instance observed by him a very intelligent child of eight, when reproved, even in the mildest manner by his parents or strangers, would give way to violent anger, snatching up the nearest weapon, or if he found himself unable to take revenge, would break anything he could lay his hands on.

A baby girl showed an extremely violent temper, but became of gentle disposition after she had reached the age of two (Perez). Another, observed by the same author, when only eleven months old, flew into a towering rage, because she was unable to pull off her grandfather's nose. Yet another, at the age of two, tried to bite another child who had a doll like her own, and she was so much affected by her anger that she was ill for three days afterwards.

Nino Bixio, when a boy of seven (*Vita*, Guerzoni, 1880) on seeing his teacher laugh because he had written his exercise on office letter-paper,

threw the inkstand at the man's face. This boy was literally the terror of the school, on account of the violence he displayed at the slightest offense. Infants of seven or eight months have been known to scratch at any attempt to withdraw the breast from them, and to retaliate when slapped.

A backward and slightly hydrocephalous boy whom my father had under observation, began at the age of six to show violent irritation at the slightest reproof or correction. If he was able to strike the person who had annoyed him, his rage cooled immediately; if not, he would scream incessantly and bite his hands with gestures similar to those often witnessed in caged bears who have been teased and cannot retaliate.

The above cases show that the desire for revenge is extremely common and precocious in children. Anger is an elementary instinct innate in human beings. It should be guided and restrained, but can never be extirpated....

The criminal is an atavistic being, a relic of a vanished race. This is by no means an uncommon occurrence in nature. Atavism, the reversion to a former state, is the first feeble indication of the reaction opposed by nature to the perturbing causes which seek to alter her delicate mechanism. Under certain unfavourable conditions, cold or poor soil, the common oak will develop characteristics of the oak of the Quaternary period. The dog left to run wild in the forest will in a few generations revert to the type of his original wolf-like progenitor, and the cultivated garden roses when neglected show a tendency to resume the form of the original dog-rose. Under special conditions produced by alcohol, chloroform, heat, or injuries, ants, dogs and pigeons become irritable and savage like their wild ancestors.

This tendency to alter under special conditions is common to human beings, in whom hunger, syphilis, trauma, and, still more frequently, morbid conditions inherited from insane, criminal or diseased progenitors, or the abuse of nerve poisons, such as alcohol, tobacco, or morphine, cause various alterations, of which criminality—that is, a return to the characteristics peculiar to primitive savages—is in reality the least serious, because it represents a less advanced stage than other forms of cerebral alteration....

The atavistic origin of crime is certainly one of the most important discoveries of criminal anthropology, but it is important only theoretically, since it merely explains the phenomenon. Anthropologists soon realised how necessary it was to supplement this discovery by that of the origin, or causes which call forth in certain individuals these atavistic or criminal instincts, for it is the immediate causes that constitute

the practical nucleus of the problem and it is their removal that renders possible the cure of the disease.

These causes are divided into organic and external factors of crime: the former remote and deeply rooted, the latter momentary but frequently determining the criminal act, and both closely related and fused together.

Heredity is the principal organic cause of criminal tendencies. It may be divided into two classes: indirect heredity from a generically degenerate family with frequent cases of insanity, deafness, syphilis, epilepsy, and alcoholism among its members; direct heredity from criminal parentage.

Indirect Heredity. Almost all forms of chronic, constitutional diseases, especially those of a nervous character: chorea, sciatica, hysteria, insanity, and above all, epilepsy, may give rise to criminality in the descendants....

Direct Heredity. The effects of direct heredity are still more serious, for they are aggravated by environment and education. Official statistics show that 20% of juvenile offenders belong to families of doubtful reputation and 26% to those whose reputation is thoroughly bad. The criminal Galletto, a native of Marseilles, was the nephew of the equally ferocious anthropophagous violator of women, Orsolano. Dumollard was the son of a murderer; Patetot's grandfather and great-grandfather were in prison, as were the grandfathers and fathers of Papa, Crocco, Serravalle and Cavallante, Comptois and Lempave; the parents of the celebrated female thief Bans Refus, were both thieves.

Race. This is of great importance in view of the atavistic origin of crime. There exist whole tribes and races more or less given to crime, such as the tribe Zakká Khel in India. In all regions of Italy, whole villages constitute hot-beds of crime, owing, no doubt, to ethnical causes: Ardena in the province of Rome, Carde and San Giorgio Canavese in Piedmont, Pergola in Tuscany, San Severo in Apulia, San Mauro and Nicosia in Sicily. The frequency of homicide in Calabria, Sicily, and Sardinia is fundamentally due to African and Oriental elements.

In the gipsies we have an entire race of criminals with all the passions and vices common to delinquent types: idleness, ignorance, impetuous fury, vanity, love of orgies, and ferocity. Murder is often committed for some trifling gain. The women are skilled thieves and train their children in dishonest practices. On the contrary, the percentage of crimes among Jews is always lower than that of the surrounding population; although there is a prevalence of certain specific forms of offenses, often hereditary, such as fraud, forgery, libel, and chief of all, traffic in prostitution; murder is extremely rare....

There is one disease that without other causes—either inherited degeneracy or vices resulting from a bad education and environment—is capable of transforming a healthy individual into a vicious, hopelessly evil being. That disease is alcoholism, which has been discussed in a previous chapter, but to which I must refer briefly again, because it is such an important factor of criminality.

Temporary drunkenness alone will give rise to crime, since it inflames the passions, obscures the mental and moral faculties, and destroys all sense of decency, causing men to commit offenses in a state of automatism or a species of somnambulism. Sometimes drunkenness produces kleptomania. A slight excess in drinking will cause men of absolute honesty to appropriate any objects they can lay their hands upon. When the effects of drink have worn off they feel shame and remorse and hasten to restore the stolen goods. Alcohol, however, more often causes violence. An officer known to my father, when drunk, twice attempted to run his sword through his friends and his own attendant.

But besides the crimes of violence committed during a drunken fit, the prolonged abuse of alcohol, opium, morphia, coca, and other nervines may give rise to chronic perturbation of the mind, and without other causes, congenital or educative, will transform an honest, well-bred, and industrious man into an idle, violent, and apathetic fellow,—into an ignoble being, capable of any depraved action, even when he is not directly under the influence of the drug....

Meteoric Causes are frequently the determining factor of the ultimate impulsive act, which converts the latent criminal into an effective one. Excessively high temperature and rapid barometric changes, while predisposing epileptics to convulsive seizures and the insane to uneasiness, restlessness, and noisy outbreaks, encourage quarrels, brawls, and stabbing affrays. To the same reason may be ascribed the prevalence during the hot months, of rape, homicide, insurrections, and revolts. In comparing statistics of criminality in France with those of the variations in temperature, Ferri noted an increase in crimes of violence during the warmer years. An examination of European and American statistics shows that the number of homicides decreases as we pass from hot to cooler climates. Holzendorf calculates that the number of murders committed in the Southern States of North America is fifteen times greater than those committed in the Northern States. A low temperature, on the contrary, has the effect of increasing the number of crimes against property, due to increased need, and both in Italy and America the proportion of thefts increases the farther north we go.

Density of Population. The agglomeration of persons in a large town is a certain incentive to crimes against property. Robbery, frauds, and criminal associations increase, while there is a decrease in crimes against the person, due to the restraints imposed by mutual supervision.

He who has studied mankind, or, better still, himself [writes my father], must have remarked how often an individual, who is respectable and self-controlled in the bosom of his family, becomes indecent and even immoral when he finds himself in the company of a number of his fellows, to whatever class they may belong. The primitive instincts of theft, homicide, and lust, the germs of which lie dormant in each individual as long as he is alone, particularly if kept in check by sound moral training, awaken and develop suddenly into gigantic proportions when he comes into contact with others, the increase being greater in those who already possess such criminal tendencies in a marked degree.

In all large cities, low lodging-houses form the favourite haunts of crime.

Imitation. The detailed accounts of crimes circulated in large towns by newspapers, have an extremely pernicious influence, because example is a powerful agent for evil as well as for good.

Immigration. The agglomeration of population produced by immigration is a strong incentive to crime, especially that of an associated nature, due to increased want, lessened supervision and the consequent ease with which offenders avoid detection. In New York the largest contingent of criminality is furnished by the immigrant population....

Education. Contrary to general belief, the influence of education on crime is very slight.

Professions. The trades and professions which encourage inebriety in those who follow them (cooks, confectioners, and inn-keepers), those which bring the poor (servants of all kinds, especially footmen, coachmen, and chauffeurs) into contact with wealth, or which provide means for committing crimes (bricklayers, blacksmiths, etc.) furnish a remarkable share of criminality. Still more so is this the case with the professions of notary, usher of the courts, attorneys, and military men.

It should be observed, however; that the characteristic idleness of criminals makes them disinclined to adopt any profession, and when they do, their extreme fickleness prompts them to change continually.

Economic Conditions. Poverty is often a direct incentive to theft, when the miserable victims of economic conditions find themselves and their families face to face with starvation, and it acts further indirectly through certain diseases: pellagra, alcoholism, scrofula and scurvy, which

are the outcome of misery and produce criminal degeneration; its influence has nonetheless been exaggerated. If thieves are generally penniless, it is because of their extreme idleness and astonishing extravagance, which makes them run through huge sums with greatest of ease, not because poverty has driven them to theft....

3. From Max Nordau, *Degeneration* (New York: D. Appleton & Co., 1895)

[While Max Von Nordau pays homage to Lombroso in this extract, he can be seen to be stretching Lombroso's ideas to include any behaviour of which he disapproves. Nordau applies the concept of "degeneration" to artists and writers, accusing those of whom he disapproves of exhibiting signs of devolution or degeneration, and thus of incipient insanity and criminality (which are synonymous terms for him). Stevenson in his Bohemian phase would have been classified by Nordau as a "degenerate," and Nordau's book is a clear attempt to use the concept of degeneration to further a conservative political agenda. While Stevenson also draws upon the concept of "degeneration" in *Dr Jekyll and Mr Hyde*, his politics are substantially different from those of Nordau.]

To

PROFESSOR CAESAR LOMBROSO,

TURIN

DEAR AND HONOURED MASTER,

I dedicate this book to you, in open and joyful recognition of the fact that without your labours it could never have been written.

The notion of degeneracy, first introduced into science by Moral, and developed with so much genius by yourself, has in your hands already shown itself extremely fertile in the most diverse directions. On numerous obscure points of psychiatry, criminal law, politics, and sociology, you have poured a veritable flood of light, which those alone have not perceived who obdurately close their eyes, or who are too short-sighted to derive benefit from any enlightenment whatsoever.

But there is a vast and important domain into which neither you nor your disciples have hitherto borne the torch of your method—the domain of art and literature.

Degenerates are not always criminals, prostitutes, anarchists, and

pronounced lunatics, they are often authors and artists. These, however, manifest the same mental characteristics, and for the most part the same somatic features, as the members of the above-mentioned anthropological family, who satisfy their unhealthy impulses with the knife of the assassin or the bomb of the dynamiter, instead of with pen and pencil.

Some among these degenerates in literature, music, and painting have in recent years come into extraordinary prominence, and are revered by numerous admirers as creators of a new art, and heralds of the coming centuries.

This phenomenon is not to be disregarded. Books and works of art exercise a powerful suggestion to the masses. It is from these productions that an age derives its ideals of morality and beauty. If they are absurd and anti-social, they exert a disturbing and corrupting influence on the views of a whole generation. Hence the latter, especially the impressionable youth, easily excited to enthusiasm for all that is strange and seemingly new, must be warned and enlightened as to the real nature of the creations so blindly admired. This warning the ordinary critic does not give. Exclusively literary and aesthetic culture is, moreover, the worst preparation conceivable for a true knowledge of the pathological character of the works of degenerates. The verbose rhetorician exposes with more or less grace, or cleverness, the subjective impressions received from the works he criticises, but is incapable of judging if these works are the productions of a shattered brain, and also the nature of the mental disturbance expressing itself by them.

Now I have undertaken the work of investigating (as much as possible after your method) the tendencies of the fashions in art and literature; of proving that they have their source in the degeneracy of their authors, and that the enthusiasm of their admirers is for manifestations of more or less pronounced moral insanity, imbecility, and dementia. Thus, this book is an attempt at a really scientific criticism, which does not base its judgment of a book upon the purely accidental, capricious, and variable emotions it awakens—emotions depending on the temperament and mood of the individual reader—but upon the psycho-physiological elements from which it sprang. At the same time it ventures to fill a void still existing in your powerful system.

I have no doubt as to the consequences to myself of my initiative. There is at the present day no danger in attacking the Church, for it no longer has the stake at its disposal. To write against rulers and governments is likewise nothing venturesome, for at the worst nothing more than imprisonment could follow, with compensating glory

Appendix I: London in the 1880s

I. From George Augustus Sala, *Gaslight and Daylight with Some London Scenes they Shine Upon* (London: Tinsley Brothers, 1872)

[George Augustus Sala (1829-95) was a journalist and novelist who first made his mark as a regular contributor to Charles Dickens' *Household Words*. He published books of "travel writing" in which he would roam the streets of London and report on the sights and events of London, especially night-time London. In this selection he describes the area in and around Soho and characterizes the inhabitants in ways that echo Stevenson's description of Soho as seen by Mr. Utterson.]

"Perfidious Patmos"¹

The Patmos of London I may describe as an island bounded by four squares; on the north by that of Soho, on the south by that of Leicester, on the east by the quadrangle of Lincoln's Inn Fields (for the purities of Long Acre and Seven Dials are all Patmos), and on the west by Golden Square.

The trapezium of streets enclosed within this boundary are not, by any means, of an aristocratic description. A maze of sorry thoroughfares, a second-rate butcher's meat and vegetable market, two model lodging-houses, a dingy parish church, and some 'brick barns' of dissent are within its boundaries. No lords or squires of high degree live in this political Alsatia. The houses are distinguished by a plurality of bell-pulls inserted in the door-jambs, and by a plurality of little brass name-plates, bearing the names of in-dwelling artisans. Everybody (of nubile age and English extraction) seems to be married, and to have a great many children, whose education appears to be conducted chiefly on the out door principle.

As an uninterested stranger, and without a guide, you might, perambulating these shabby streets, see in them nothing which would peculiarly distinguish them from that class of London veins known inelegantly, but

¹ The island where St. John the Apostle fled to write the *Book of Revelations*. Sala is here suggesting that this area of London is an island of safety for refugees from across Europe.

of martyrdom. But grievous is the fate of him who has the audacity to characterize aesthetic fashions as forms of mental decay. The author or artist attacked never pardons a man for recognising in him a lunatic or a charlatan; the subjectively garrulous critics are furious when it is pointed out how shallow and incompetent they are, or how cowardly when swimming with the stream; and even the public is angered when forced to see that it has been running after fools, quack dentists, and mountebanks, as so many prophets. Now, the graphomaniacs and their critical body-guard dominate nearly the entire press, and in the latter possess an instrument of torture by which, in Indian fashion, they can rack the troublesome spoiler of sport, to his life's end.

The danger, however, to which he exposes himself cannot deter a man from doing that which he regards as his duty. When a scientific truth has been discovered, he owes it to humanity, and has no right to withhold it. Moreover, it is as little possible to do this as for a woman voluntarily to prevent the birth of the mature fruit of her womb.

Without aspiring to the most distant comparison of myself with you, one of the loftiest mental phenomena of the century, I may yet take for my example the smiling serenity with which you pursue your own way, indifferent to ingratitude, insult, and misunderstanding. Pray remain, dear and honoured master, ever favourably disposed towards your gratefully devoted

MAX NORDAU.