

The Conscience of Huckleberry Finn

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In this paper, I shall present not just the conscience of Huckleberry Finn but two others as well. One of them is the conscience of Heinrich Himmler. He became a Nazi in 1923; he served drably and quietly, but well, and was rewarded with increasing responsibility and power. At the peak of his career he held many offices and commands, of which the most powerful was that of leader of the S.S.—the principal police force of the Nazi regime. In this capacity, Himmler commanded the whole concentration-camp system, and was responsible for the execution of the so-called ‘final solution of the Jewish problem’. It is important for my purposes that this piece of social engineering should be thought of not abstractly but in concrete terms of Jewish families being marched to what they think are bath-houses, to the accompaniment of loud-speaker renditions of extracts from *The Merry Widow* and *Tales of Hoffman*, there to be choked to death by poisonous gases. Altogether, Himmler succeeded in murdering about four and a half million of them, as well as several million gentiles, mainly Poles and Russians.

The other conscience to be discussed is that of the Calvinist theologian and philosopher Jonathan Edwards. He lived in the first half of the eighteenth century, and has a good claim to be considered America’s first serious and considerable philosophical thinker. He was for many years a widely-renowned preacher and Congregationalist minister in New England; in 1748 a dispute with his congregation led him to resign (he couldn’t accept their view that unbelievers should be admitted to the Lord’s Supper in the hope that it would convert them); for some years after that he worked as a missionary, preaching to Indians through an interpreter; then in 1758 he accepted the presidency of what is now Princeton University, and within two months died from a smallpox inoculation. Along the way he wrote some first-rate philosophy: his book attacking the notion of free will is still sometimes read. Why I should be interested in Edwards’ *conscience* will be explained in due course.

I shall use Heinrich Himmler, Jonathan Edwards and Huckleberry Finn to illustrate different aspects of a single theme, namely the relationship between *sympathy* on the one hand and *bad morality* on the other.

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All that I can mean by a ‘bad morality’ is a morality whose principles I deeply disapprove of. When I call a morality bad, I cannot prove that

mine is better; but when I here call any morality bad, I think you will agree with me that it is bad; and that is all I need.

There could be dispute as to whether the springs of someone's actions constitute a *morality*. I think, though, that we must admit that someone who acts in ways which conflict grossly with our morality may nevertheless have a morality of his own—a set of principles of action which he sincerely assents to, so that for him the problem of acting well or rightly or in obedience to conscience is the problem of conforming to *those* principles. The problem of conscientiousness can arise as acutely for a bad morality as for any other: rotten principles may be as difficult to keep as decent ones.

As for 'sympathy': I use this term to cover every sort of fellow-feeling, as when one feels pity over someone's loneliness, or horrified compassion over his pain, or when one feels a shrinking reluctance to act in a way which will bring misfortune to someone else. These *feelings* must not be confused with *moral judgments*. My sympathy for someone in distress may lead me to help him, or even to think that I ought to help him; but in itself it is not a judgment about what I ought to do but just a *feeling* for him in his plight. We shall get some light on the difference between feelings and moral judgments when we consider Huckleberry Finn.

Obviously, feelings can impel one to action, and so can moral judgments; and in a particular case sympathy and morality may pull in opposite directions. This can happen not just with bad moralities, but also with good ones like yours and mine. For example, a small child, sick and miserable, clings tightly to his mother and screams in terror when she tries to pass him over to the doctor to be examined. If the mother gave way to her sympathy, that is to her feeling for the child's misery and fright, she would hold it close and not let the doctor come near; but don't we agree that it might be wrong for her to act on such a feeling? Quite generally, then, anyone's moral principles may apply to a particular situation in a way which runs contrary to the particular thrusts of fellow-feeling that he has in that situation. My immediate concern is with sympathy in relation to bad morality, but not because such conflicts occur only when the morality is bad.

Now, suppose that someone who accepts a bad morality is struggling to make himself act in accordance with it in a particular situation where his sympathies pull him another way. He sees the struggle as one between doing the right, conscientious thing, and acting wrongly and weakly, like the mother who won't let the doctor come near her sick, frightened baby. Since we don't accept this person's morality, we may see the situation very differently, thoroughly disapproving of the action he regards as the right one, and endorsing the action which from his point of view constitutes weakness and backsliding.

Conflicts between sympathy and bad morality won't always be like this, for we won't disagree with every single dictate of a bad morality. Still,

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it can happen in the way I have described, with the agent's right action being our wrong one, and vice versa. That is just what happens in a certain episode in chapter 16 of *The Adventures of Huckleberry Finn*, an episode which brilliantly illustrates how fiction can be instructive about real life.

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Huck Finn has been helping his slave friend Jim to run away from Miss Watson, who is Jim's owner. In their raft-journey down the Mississippi river, they are near to the place at which Jim will become legally free. Now let Huck take over the story:

Jim said it made him all over trembly and feverish to be so close to freedom. Well, I can tell you it made me all over trembly and feverish, too, to hear him, because I begun to get it through my head that he *was* most free—and who was to blame for it? Why, *me*. I couldn't get that out of my conscience, no how nor no way. . . . It hadn't ever come home to me, before, what this thing was that I was doing. But now it did; and it stayed with me, and scorched me more and more. I tried to make out to myself that *I* warn't to blame, because *I* didn't run Jim off from his rightful owner; but it warn't no use, conscience up and say, every time: 'But you knowed he was running for his freedom, and you could a paddled ashore and told somebody.' That was so—I couldn't get around that, no way. That was where it pinched. Conscience says to me: 'What had poor Miss Watson done to you, that you could see her nigger go off right under your eyes and never say one single word? What did that poor old woman do to you, that you could treat her so mean? . . .' I got to feeling so mean and so miserable I most wished I was dead.

Jim speaks of his plan to save up to buy his wife, and then his children, out of slavery; and he adds that if the children cannot be bought he will arrange to steal them. Huck is horrified:

Thinks I, this is what comes of my not thinking. Here was this nigger which I had as good as helped to run away, coming right out flat-footed and saying he would steal his children—children that belonged to a man I didn't even know; a man that hadn't ever done me no harm.

I was sorry to hear Jim say that, it was such a lowering of him. My conscience got to stirring me up hotter than ever, until at last I says to it: 'Let up on me—it ain't too late, yet—I'll paddle ashore at first light, and tell.' I felt easy, and happy, and light as a feather, right off. All my troubles was gone.

This is bad morality all right. In his earliest years Huck wasn't taught any principles, and the only ones he has encountered since then are those of rural Missouri, in which slave-owning is just one kind of ownership and is not subject to critical pressure. It hasn't occurred to Huck to question those principles. So the action, to us abhorrent, of turning Jim in to the authorities presents itself *clearly* to Huck as the right thing to do.

For us, morality and sympathy would both dictate helping Jim to escape. If we felt any conflict, it would have both these on one side and something else on the other—greed for a reward, or fear of punishment. But Huck's morality conflicts with his sympathy, that is, with his unargued, natural feeling for his friend. The conflict starts when Huck sets off in the canoe towards the shore, pretending that he is going to reconnoitre, but really planning to turn Jim in:

As I shoved off, [Jim] says: 'Pooty soon I'll be a-shout'n for joy, en I'll say, it's all on accounts o' Huck I's a free man . . . Jim won't ever forgit you, Huck; you's de bes' fren' Jim's ever had; en you's de *only* fren' old Jim's got now.'

I was paddling off, all in a sweat to tell on him; but when he says this, it seemed to kind of take the tuck all out of me. I went along slow then, and I warn't right down certain whether I was glad I started or whether I warn't. When I was fifty yards off, Jim says:

'Dah you goes, de ole true Huck; de on'y white genlman dat ever kep' his promise to ole Jim.' Well, I just felt sick. But I says, I *got* to do it—I can't get *out* of it.

In the upshot, sympathy wins over morality. Huck hasn't the strength of will to do what he sincerely thinks he ought to do. Two men hunting for runaway slaves ask him whether the man on his raft is black or white:

I didn't answer up prompt. I tried to, but the words wouldn't come. I tried, for a second or two, to brace up and out with it, but I warn't man enough—hadn't the spunk of a rabbit. I see I was weakening; so I just give up trying, and up and says: 'He's white.'

So Huck enables Jim to escape, thus acting weakly and wickedly—he thinks. In this conflict between sympathy and morality, sympathy wins.

One critic has cited this episode in support of the statement that Huck suffers 'excruciating moments of wavering between honesty and respectability'. That is hopelessly wrong, and I agree with the perceptive comment on it by another critic, who says:

The conflict waged in Huck is much more serious: he scarcely cares for respectability and never hesitates to relinquish it, but he does care for honesty and gratitude—and both honesty and gratitude require that he should give Jim up. It is not, in Huck, honesty at war with respectability but love and compassion for Jim struggling against his conscience. His decision is for Jim and hell: a right decision made in the mental chains that Huck never breaks. His concern for Jim is and remains *irrational*. Huck finds many reasons for giving Jim up and none for stealing him. To the end Huck sees his compassion for Jim as a weak, ignorant, and wicked felony.¹

¹ M. J. Sidnell, 'Huck Finn and Jim', *The Cambridge Quarterly*, vol. 2, pp. 205–206.

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That is precisely correct—and it can have that virtue only because Mark Twain wrote the episode with such unerring precision. The crucial point concerns *reasons*, which all occur on one side of the conflict. On the side of conscience we have principles, arguments, considerations, ways of looking at things:

'It hadn't ever come home to me before what I was doing'
'I tried to make out that I warn't to blame'
'Conscience said "But you knowed . . ."—I couldn't get around that'
'What had poor Miss Watson done to you?'
'This is what comes of my not thinking'
' . . . children that belonged to a man I didn't even know'.

On the other side, the side of feeling, we get nothing like that. When Jim rejoices in Huck, as his only friend, Huck doesn't consider the claims of friendship or have the situation 'come home' to him in a different light. All that happens is: 'When he says this, it seemed to kind of take the tuck all out of me. I went along slow then, and I warn't right down certain whether I was glad I started or whether I warn't.' Again, Jim's words about Huck's 'promise' to him don't give Huck any *reason* for changing his plan: in his morality promises to slaves probably don't count. Their effect on him is of a different kind: 'Well, I just felt sick.' And when the moment for final decision comes, Huck doesn't weigh up pros and cons: he simply *fails* to do what he believes to be right—he isn't strong enough, hasn't 'the spunk of a rabbit'. This passage in the novel is notable not just for its finely wrought irony, with Huck's weakness of will leading him to do the right thing, but also for its masterly handling of the difference between general moral principles and particular unreasoned emotional pulls.

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Consider now another case of bad morality in conflict with human sympathy the case of the odious Himmler. Here, from a speech he made to some S.S. generals, is an indication of the content of his morality:

What happens to a Russian, to a Czech, does not interest me in the slightest. What the nations can offer in the way of good blood of our type, we will take, if necessary by kidnapping their children and raising them here with us. Whether nations live in prosperity or starve to death like cattle interests me only in so far as we need them as slaves to our *Kultur*; otherwise it is of no interest to me. Whether 10,000 Russian females fall down from exhaustion while digging an antitank ditch interests me only in so far as the antitank ditch for Germany is finished.²

² Quoted in William L. Shirer, *The Rise and Fall of the Third Reich* (New York, 1960), pp. 937–938. Next quotation: *Ibid.*, p. 966. All further quotations relating to Himmler are from Roger Manwell and Heinrich Fraenkel, *Heinrich Himmler* (London, 1965), pp. 132, 197, 184 (twice), 187.

But has this a moral basis at all? And if it has, was there in Himmler's own mind any conflict between morality and sympathy? Yes there was. Here is more from the same speech:

... I also want to talk to you quite frankly on a very grave matter ... I mean ... the extermination of the Jewish race. ... Most of you must know what it means when 100 corpses are lying side by side, or 500, or 1,000. To have stuck it out and at the same time—apart from exceptions caused by human weakness—to have remained decent fellows, that is what has made us hard. This is a page of glory in our history which has never been written and is never to be written.

Himmler saw his policies as being hard to implement while still retaining one's human sympathies—while still remaining a 'decent fellow'. He is saying that only the weak take the easy way out and just squelch their sympathies, and is praising the stronger and more glorious course of retaining one's sympathies while acting in violation of them. In the same spirit, he ordered that when executions were carried out in concentration camps, those responsible 'are to be influenced in such a way as to suffer no ill effect in their character and mental attitude'. A year later he boasted that the S.S. had wiped out the Jews

without our leaders and their men suffering any damage in their minds and souls. The danger was considerable, for there was only a narrow path between the Scylla of their becoming heartless ruffians unable any longer to treasure life, and the Charybdis of their becoming soft and suffering nervous breakdowns.

And there really can't be any doubt that the basis of Himmler's policies was a set of principles which constituted his morality—a sick, bad, wicked *morality*. He described himself as caught in 'the old tragic conflict between will and obligation'. And when his physician Kersten protested at the intention to destroy the Jews, saying that the suffering involved was 'not to be contemplated', Kersten reports that Himmler replied:

He knew that it would mean much suffering for the Jews. ... 'It is the curse of greatness that it must step over dead bodies to create new life. Yet we must ... cleanse the soil or it will never bear fruit. It will be a great burden for me to bear.'

This, I submit, is the language of morality.

So in this case, tragically, bad morality won out over sympathy. I am sure that many of Himmler's killers did extinguish their sympathies, becoming 'heartless ruffians' rather than 'decent fellows'; but not Himmler himself. Although his policies ran against the human grain to a horrible degree, he did not sandpaper down his emotional surfaces so that there was no grain there, allowing his actions to slide along smoothly and easily.

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He did, after all, bear his hideous burden, and even paid a price for it. He suffered a variety of nervous and physical disabilities, including nausea and stomach-convulsions, and Kersten was doubtless right in saying that these were 'the expression of a psychic division which extended over his whole life'.

This same division must have been present in some of those officials of the Church who ordered heretics to be tortured so as to change their theological opinions. Along with the brutes and the cold careerists, there must have been some who cared, and who suffered from the conflict between their sympathies and their bad morality.

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In the conflict between sympathy and bad morality, then, the victory may go to sympathy as in the case of Huck Finn, or to morality as in the case of Himmler.

Another possibility is that the conflict may be avoided by giving up, or not ever having, those sympathies which might interfere with one's principles. That seems to have been the case with Jonathan Edwards. I am afraid that I shall be doing an injustice to Edwards' many virtues, and to his great intellectual energy and inventiveness; for my concern is only with the worst thing about him—namely his morality, which was worse than Himmler's.

According to Edwards, God condemns some men to an eternity of unimaginably awful pain, though he arbitrarily spares others—'arbitrarily' because none deserve to be spared:

Natural men are held in the hand of God over the pit of hell; they have deserved the fiery pit, and are already sentenced to it; and God is dreadfully provoked, his anger is as great towards them as to those that are actually suffering the executions of the fierceness of his wrath in hell . . . ; the devil is waiting for them, hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them . . . ; and . . . there are no means within reach that can be any security to them. . . . All that preserves them is the mere arbitrary will, and uncovenanted unobliterated forebearance of an incensed God.³

Notice that he says 'they have deserved the fiery pit.' Edwards insists that men *ought* to be condemned to eternal pain; and his position isn't that this is right because God wants it, but rather that God wants it because it is right. For him, moral standards exist independently of God, and God can be assessed in the light of them (and of course found to be perfect). For example, he says:

They deserve to be cast into hell; so that . . . justice never stands in the way, it makes no objection against God's using his power at any moment

³ Vergilius Ferm (ed.), *Puritan Sage: Collected Writings of Jonathan Edwards* (New York, 1953), p. 370. Next three quotations: *Ibid.*, p. 366, p. 294 ('no more than infinite'), p. 372.

to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins.

Elsewhere, he gives elaborate arguments to show that God is acting justly in damning sinners. For example, he argues that a punishment should be exactly as bad as the crime being punished; God is infinitely excellent; so any crime against him is infinitely bad; and so eternal damnation is exactly right as a punishment—it is infinite, but, as Edwards is careful also to say, it is ‘no more than infinite.’

Of course, Edwards himself didn’t torment the damned; but the question still arises of whether his sympathies didn’t conflict with his *approval* of eternal torment. Didn’t he find it painful to contemplate any fellow-human’s being tortured for ever? Apparently not:

The God that holds you over the pit of hell, much as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; . . . he is of purer eyes than to bear to have you in his sight; you are ten thousand times so abominable in his eyes as the most hateful venomous serpent is in ours.

When God is presented as being as misanthropic as that, one suspects misanthropy in the theologian. This suspicion is increased when Edwards claims that ‘the saints in glory will . . . understand how terrible the sufferings of the damned are; yet . . . will not be sorry for [them].’⁴ He bases this partly on a view of human nature whose ugliness he seems not to notice:

The seeing of the calamities of others tends to heighten the sense of our own enjoyments. When the saints in glory, therefore, shall see the doleful state of the damned, how will this heighten their sense of the blessedness of their own state. . . . When they shall see how miserable others of their fellow-creatures are . . . ; when they shall see the smoke of their torment, . . . and hear their dolorous shrieks and cries, and consider that they in the mean time are in the most blissful state, and shall surely be in it to all eternity; how they will rejoice!

I hope this is less than the whole truth! His other main point about why the saints will rejoice to see the torments of the damned is that it is *right* that they should do so:

The heavenly inhabitants . . . will have no love nor pity to the damned. . . . [This will not show] a want of a spirit of love in them . . . ;

⁴ This and the next two quotations are from ‘The End of the Wicked Contemplated by the Righteous: or, The Torments of the Wicked in Hell, no Occasion of Grief to the Saints in Heaven’, from *The Works of President Edwards* (London, 1817), vol. IV, pp. 507–508, 511–512, and 509 respectively.

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for the heavenly inhabitants will know that it is not fit that they should love [the damned] because they will know then, that God has no love to them, nor pity for them.

The implication that *of course* one can adjust one's feelings of pity so that they conform to the dictates of some authority—doesn't this suggest that ordinary human sympathies played only a small part in Edwards' life?

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Huck Finn, whose sympathies are wide and deep, could never avoid the conflict in that way; but he is determined to avoid it, and so he opts for the only other alternative he can see—to give up morality altogether. After he has tricked the slave-hunters, he returns to the raft and undergoes a peculiar crisis:

I got aboard the raft, feeling bad and low, because I knowed very well I had done wrong, and I see it warn't no use for me to try to learn to do right; a body that don't get *started* right when he's little, ain't got no show—when the pinch comes there ain't nothing to back him up and keep him to his work, and so he gets beat. Then I thought a minute, and says to myself, hold on—s'pose you'd a done right and give Jim up; would you feel better than what you do now? No, says I, I'd feel bad—I'd feel just the same way I do now. Well, then, says I, what's the use you learning to do right, when it's troublesome to do right and ain't no trouble to do wrong, and the wages is just the same? I was stuck. I couldn't answer that. So I reckoned I wouldn't bother no more about it, but after this always do whichever come handiest at the time.

Huck clearly cannot conceive of having any morality except the one he has learned—too late, he thinks—from his society. He is not entirely a prisoner of that morality, because he does after all reject it; but for him that is a decision to relinquish morality as such; he cannot envisage revising his morality, altering its content in face of the various pressures to which it is subject, including pressures from his sympathies. For example, he does not begin to approach the thought that slavery should be rejected on moral grounds, or the thought that what he is doing is not theft because a person cannot be owned and therefore cannot be stolen.

The basic trouble is that he cannot or will not engage in abstract intellectual operations of any sort. In chapter 33 he finds himself 'feeling to blame, somehow' for something he knows he had no hand in; he assumes that this feeling is a deliverance of conscience; and this confirms him in his belief that conscience shouldn't be listened to:

It don't make no difference whether you do right or wrong, a person's conscience ain't got no sense, and just goes for him *anyway*. If I had a yaller dog that didn't know no more than a person's conscience does, I would pison him. It takes up more room than all the rest of a person's insides, and yet ain't no good, nohow.

That brisk, incurious dismissiveness fits well with the comprehensive rejection of morality back on the raft. But this is a digression.

On the raft, Huck decides not to live by principles, but just to do whatever 'comes handiest at the time'—always acting according to the mood of the moment. Since the morality he is rejecting is narrow and cruel, and his sympathies are broad and kind, the results will be good. But moral principles are good to have, because they help to protect one from acting badly at moments when one's sympathies happen to be in abeyance. On the highest possible estimate of the role one's sympathies should have, one can still allow for principles as embodiments of one's best feelings, one's broadest and keenest sympathies. On that view, principles can help one across intervals when one's feelings are at less than their best, i.e. through periods of misanthropy or meanness or self-centredness or depression or anger.

What Huck didn't see is that one can live by principles and yet have ultimate control over their content. And one way such control can be exercised is by checking of one's principles in the light of one's sympathies. This is sometimes a pretty straightforward matter. It can happen that a certain moral principle becomes untenable—meaning literally that one cannot hold it any longer—because it conflicts intolerably with the pity or revulsion or whatever that one feels when one sees what the principle leads to. One's experience may play a large part here: experiences evoke feelings, and feelings force one to modify principles. Something like this happened to the English poet Wilfred Owen, whose experiences in the First World War transformed him from an enthusiastic soldier into a virtual pacifist. I can't document his change of conscience in detail; but I want to present something which he wrote about the way experience can put pressure on morality.

The Latin poet Horace wrote that it is sweet and fitting (or right) to die for one's country—*dulce et decorum est pro patria mori*—and Owen wrote a fine poem about how experience could lead one to relinquish that particular moral principle.⁵ He describes a man who is too slow donning his gas mask during a gas attack—'As under a green sea I saw him drowning,' Owen says. The poem ends like this:

In all my dreams before my helpless sight
He plunges at me, guttering, choking, drowning.
If in some smothering dreams, you too could pace
Behind the wagon that we flung him in,
And watch the white eyes writhing in his face,
His hanging face, like a devil's sick of sin;

⁵ I am grateful to the Executors of the Estate of Harold Owen, and to Chatto and Windus Ltd., for permission to quote from Wilfred Owen's 'Dulce et Decorum Est' and 'Insensibility'.

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If you could hear, at every jolt, the blood
Come gargling from the froth-corrupted lungs,
Bitter as the cud
Of vile, incurable sores on innocent tongues,—
My friend, you would not tell with such high zest
To children ardent for some desperate glory,
The old Lie: Dulce et decorum est
Pro patria mori.

* * *

There is a difficulty about drawing from all this a moral for ourselves. I imagine that we agree in our rejection of slavery, eternal damnation, genocide, and uncritical patriotic self-abnegation; so we shall agree that Huck Finn, Jonathan Edwards, Heinrich Himmler, and the poet Horace would all have done well to bring certain of their principles under severe pressure from ordinary human sympathies. But then we can say this because we can say that all those are bad moralities, whereas we cannot look at our own moralities and declare them bad. This is not arrogance: it is obviously incoherent for someone to declare the system of moral principles that he *accepts* to be *bad*, just as one cannot coherently say of anything that one *believes* it but it is *false*.

Still, although I can't point to any of my beliefs and say 'That is false', I don't doubt that some of my beliefs *are* false; and so I should try to remain open to correction. Similarly, I accept every single item in my morality—that is inevitable—but I am sure that my morality could be improved, which is to say that it could undergo changes which I should be glad of once I had made them. So I must try to keep my morality open to revision, exposing it to whatever valid pressures there are—including pressures from my sympathies.

I don't give my sympathies a blank cheque in advance. In a conflict between principle and sympathy, principles ought sometimes to win. For example, I think it was right to take part in the Second World War on the allied side; there were many ghastly individual incidents which might have led someone to doubt the rightness of his participation in that war; and I think it would have been right for such a person to keep his sympathies in a subordinate place on those occasions, not allowing them to modify his principles in such a way as to make a pacifist of him.

Still, one's sympathies should be kept as sharp and sensitive and aware as possible, and not only because they can sometimes affect one's principles or one's conduct or both. Owen, at any rate, says that feelings and sympathies are vital even when they can do nothing but bring pain and distress. In another poem he speaks of the blessings of being numb in one's feelings: 'Happy are the men who yet before they are killed/Can let their veins run cold,' he says. These are the ones who do not suffer from any compassion which, as Owen puts it, 'makes their feet/Sore on the alleys cobbled with

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their brothers.' He contrasts these 'happy' ones, who 'lose all imagination', with himself and others 'who with a thought besmirch/Blood over all our soul.' Yet the poem's verdict goes against the 'happy' ones. Owen does not say that they will act worse than the others whose souls are besmirched with blood because of their keen awareness of human suffering. He merely says that they are the losers because they have cut themselves off from the human condition:

By choice they made themselves immune
To pity and whatever moans in man
Before the last sea and the hapless stars;
Whatever mourns when many leave these shores;
Whatever shares
The eternal reciprocity of tears.⁶

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⁶ This paper began life as the Potter Memorial Lecture, given at Washington State University in Pullman, Washington, in 1972.