

II. BENJAMIN FRANKLIN

The Perfectibility of Man! Ah heaven, what a dreary theme! The perfectibility of the Ford car! The perfectibility of which man? I am many men. Which of them are you going to perfect? I am not a mechanical contrivance.

Education! Which of the various me's do you propose to educate, and which do you propose to suppress?

Anyhow I defy you. I defy you, oh society, to educate me or to suppress me, according to your dummy standards.

The ideal man! And which is he, if you please? Benjamin Franklin or Abraham Lincoln? The ideal man! Roosevelt or Porfirio Diaz?

There are other men in me, besides this patient ass who sits here in a tweed jacket. What am I doing, playing the patient ass in a tweed jacket? Who am I talking to? Who are you, at the other end of this patience?

Who are you? How many selves have you? And which of these selves do you want to be?

Is Yale College going to educate the self that is in the dark of you, or Harvard College?

The ideal self! Oh, but I have a strange and fugitive self shut out and howling like a wolf or a coyote under the ideal windows. See his red eyes in the dark? This is the self who is coming into his own.

The perfectibility of man, dear God! When every man as long as he remains alive is in himself a multitude of conflicting men. Which of these do you choose to perfect, at the expense of every other?

Old Daddy Franklin will fell you. He'll rig him up for you, the pattern American. Oh, Franklin was the first downright American. He knew what he was about, the sharp little man. He set up the first dummy American.

At the beginning of his career this cunning little Benjamin drew up for himself a creed that should "satisfy the professors of every religion, but shock none."

Now wasn't that a real American thing to do?

“That there is One God, who made all things.”

(But Benjamin made Him.)

“That He governs the world by His Providence.”

(Benjamin knowing all about Providence.)

“That He ought to be worshipped with adoration, prayer, and thanksgiving.”

(Which cost nothing.)

“But—” But me no buts, Benjamin, saith the Lord.

“But that the most acceptable service of God is doing good to men.”

(God having no choice in the matter.)

“That the soul is immortal.”

(You’ll see why, in the next clause.)

“And that God will certainly reward virtue and punish vice, either here or hereafter.”

Now if Mr. Andrew Carnegie, or any other millionaire, had wished to invent a God to suit his ends, he could not have done better. Benjamin did it for him in the eighteenth century. God is the supreme servant of men who want to get on, to *produce*. Providence. The provider. The heavenly store-keeper. The everlasting Wanamaker.

And this is all the God the grandsons of the Pilgrim Fathers had left. Aloft on a pillar of dollars.

“That the soul is immortal.”

The trite way Benjamin says it!

But man has a soul, though you can’t locate it either in his purse or his pocket-book or his heart or his stomach or his head. The wholeness of a man is his soul. Not merely that nice little comfortable bit which Benjamin marks out.

It’s a queer thing, is a man’s soul. It is the whole of him. Which means it is the unknown him, as well as the known. It seems to me just funny, professors and Benjamins fixing the functions of the soul. Why the soul of

man is a vast forest, and all Benjamin intended was a neat back garden. And we've all got to fit in to his kitchen garden scheme of things. Hail Columbia!

The soul of man is a dark forest. The Hercynian Wood that scared the Romans so, and out of which came the white-skinned hordes of the next civilization.

Who knows what will come out of the soul of man? The soul of man is a dark vast forest, with wild life in it. Think of Benjamin fencing it off!

Oh, but Benjamin fenced a little tract that he called the soul of man, and proceeded to get it into cultivation. Providence, forsooth! And they think that bit of barbed wire is going to keep us in pound forever? More fools them.

This is Benjamin's barbed wire fence. He made himself a list of virtues, which he trotted inside like a grey nag in a paddock.

1

TEMPERANCE

Eat not to fulness; drink not to elevation.

2

SILENCE

Speak not but what may benefit others or yourself; avoid trifling conversation.

3

ORDER

Let all your things have their places; let each part of your business have its time.

4

RESOLUTION

Resolve to perform what you ought; perform without fail what you resolve.

5

FRUGALITY

Make no expense but to do good to others or yourself—i. e., waste nothing.

6

INDUSTRY

Lose no time, be always employed in something useful; cut off all unnecessary action.

7

SINCERITY

Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

8

JUSTICE

Wrong none by doing injuries, or omitting the benefits that are your duty.

9

MODERATION

Avoid extremes, forbear resenting injuries as much as you think they deserve.

10

CLEANLINESS

Tolerate no uncleanness in body, clothes, or habitation.

11

TRANQUILLITY

Be not disturbed at trifles, or at accidents common or unavoidable.

12

CHASTITY

Rarely use venery but for health and offspring, never to dulness, weakness, or the injury of your own or another's peace or reputation.

13

HUMILITY

Imitate Jesus and Socrates.

A Quaker friend told Franklin that he, Benjamin, was generally considered proud, so Benjamin put in the Humility touch as an afterthought. The amusing part is the sort of humility it displays. "Imitate Jesus and Socrates, and mind you don't outshine either of these two. One can just imagine Socrates and Alcibiades roaring in their cups over Philadelphian Benjamin, and Jesus looking at him a little puzzled, and murmuring; Aren't you wise in your own conceit, Ben?"

"Henceforth be masterless," retorts Ben. "Be ye each one his own master unto himself, and don't let even the Lord put his spoke in. Each man his own master" is but a puffing up of masterlessness.

Well, the first of Americans practised this enticing list with assiduity, setting a national example. He had the virtues in columns, and gave himself good and bad marks according as he thought his behaviour deserved. Pity these conduct charts are lost to us. He only remarks that Order was his stumbling block. He could not learn to be neat and tidy.

Isn't it nice to have nothing worse to confess?

He was a little model, was Benjamin. Doctor Franklin. Snuff-coloured little man! Immortal soul and all!

The immortal soul part was a sort of cheap insurance policy.

Benjamin had no concern, really, with the immortal soul. He was too busy with social man.

1. He swept and lighted the streets of young Philadelphia.
2. He invented electrical appliances.

3. He was the centre of a moralizing club in Philadelphia, and he wrote the moral humorisms of Poor Richard.

4. He was a member of all the important councils of Philadelphia, and then of the American colonies.

5. He won the cause of American Independence at the French Court, and was the economic father of the United States.

Now what more can you want of a man? And yet he is *infra dig*, even in Philadelphia.

I admire him. I admire his sturdy courage first of all, then his sagacity, then his glimpsing into the thunders of electricity, then his common-sense humour. All the qualities of a great man, and never more than a great citizen. Middle-sized, sturdy, snuff-coloured Doctor Franklin, one of the soundest citizens that ever trod or “used venery.”

I do not like him.

And, by the way, I always thought books of Venery were about hunting deer.

There is a certain earnest naïveté about him. Like a child. And like a little old man. He has again become as a little child, always as wise as his grandfather, or wiser.

Perhaps, as I say, the most complete citizen that ever “used venery.”

Printer, philosopher, scientist, author and patriot, impeccable husband and citizen, why isn't he an archetype?

Pioneer, Oh Pioneers! Benjamin was one of the greatest pioneers of the United States. Yet we just can't do with him.

What's wrong with him then? Or what's wrong with us?

I can remember, when I was a little boy, my father used to buy a scrubby yearly almanack with the sun and moon and stars on the cover. And it used to prophesy bloodshed and famine. But also crammed in corners it had little anecdotes and humorisms, with a moral tag. And I used to have my little priggish laugh at the woman who counted her chickens before they were hatched, and so forth, and I was convinced that honesty was the

best policy, also a little priggishly. The author of these bits was Poor Richard, and Poor Richard was Benjamin Franklin, writing in Philadelphia well over a hundred years before.

And probably I haven't got over those Poor Richard tags yet. I rankle still with them. They are thorns in young flesh.

Because although I still believe that honesty is the best policy, I dislike policy altogether; though it is just as well not to count your chickens before they are hatched, it's still more hateful to count them with gloating when they *are* hatched. It has taken me many years and countless smarts to get out of that barbed wire moral enclosure that Poor Richard rigged up. Here am I now in tatters and scratched to ribbons, sitting in the middle of Benjamin's America looking at the barbed wire, and the fat sheep crawling under the fence to get fat outside and the watchdogs yelling at the gate lest by chance anyone should get out by the proper exit. Oh America! Oh Benjamin! And I just utter a long loud curse against Benjamin and the American corral.

Moral America! Most moral Benjamin. Sound, satisfied Ben!

He had to go to the frontiers of his State to settle some disturbance among the Indians. On this occasion he writes:

"We found that they had made a great bonfire in the middle of the square; they were all drunk, men and women quarrelling and fighting. Their dark-coloured bodies, half naked, seen only by the gloomy light of the bonfire, running after and beating one another with fire-brands, accompanied by their horrid yellings, formed a scene the most resembling our ideas of hell that could well be imagined. There was no appeasing the tumult, and we retired to our lodging. At midnight a number of them came thundering at our door, demanding more rum, of which we took no notice.

"The next day, sensible they had misbehaved in giving us that disturbance, they sent three of their counsellors to make their apology. The orator acknowledged the fault, but laid it upon the rum, and then endeavoured to excuse the rum by saying: "The Great Spirit, who made all things, made everything for some use; and whatever he designed anything for, that use

it should always be put to. Now, when he had made rum, he said: ‘Let this be for the Indians to get drunk with.’ And it must be so.”

“And, indeed, if it be the design of Providence to extirpate these savages in order to make room for the cultivators of the earth, it seems not improbable that rum may be the appointed means. It has already annihilated all the tribes who formerly inhabited all the seacoast...”

This, from the good doctor, with such suave complacency is a little disenchanting. Almost too good to be true.

But there you are! The barbed wire fence. “Extirpate these savages in order to make room for the cultivators of the earth.” Oh, Benjamin Franklin! He even “used vinery” as a cultivator of seed.

Cultivate the earth, ye gods! The Indians did that, as much as they needed. And they left off there. Who built Chicago? Who cultivated the earth until it spawned Pittsburgh, Pa.?

The moral issue! Just look at it! Cultivation included. If it’s a mere choice of Kultur or cultivation, I give it up.

Which brings us right back to our question, what’s wrong with Benjamin, that we can’t stand him? Or else, what’s wrong with us, that we find fault with such a paragon?

Man is a moral animal. All right. I am a moral animal. And I’m going to remain such. I’m not going to be turned into a virtuous little automaton as Benjamin would have me. “This is good, that is bad. Turn the little handle and let the good tap flow,” saith Benjamin and all America with him. “But first of all extirpate those savages who are always turning on the bad tap.”

I am a moral animal. But I am not a moral machine. I don’t work with a little set of handles or levers. The Temperance-silence-order-resolution-frugality-industry-sincerity-justice-moderation-cleanliness-tranquillity-chastity-humility keyboard is not going to get me going. I’m really not just an automatic piano with a moral Benjamin getting tunes out of me.

Here’s my creed, against Benjamin’s. This is what I believe:

“That I am I.”

“That my soul is a dark forest.”

“That my known self will never be more than a little clearing in the forest.”

“That gods, strange gods, come forth from the forest into the clearing of my known self, and then go back.”

“That I must have the courage to let them come and go.”

“That I will never let mankind put anything over me, but that I will try always to recognize and submit to the gods in me and the gods in other men and women.”

There is my creed. He who runs may read. He who prefers to crawl, or to go by gasoline, can call it rot.

Then for a “list.” It is rather fun to play at Benjamin.

1

TEMPERANCE

Eat and carouse with Bacchus, or munch dry bread with Jesus, but don't sit down without one of the gods.

2

SILENCE

Be still when you have nothing to say; when genuine passion moves you, say what you've got to say, and say it hot.

3

ORDER

Know that you are responsible to the gods inside you and to the men in whom the gods are manifest. Recognize your superiors and your inferiors, according to the gods. This is the root of all order.

4

RESOLUTION

Resolve to abide by your own deepest promptings, and to sacrifice the smaller thing to the greater. Kill when you must, and be killed the same:

the must coming from the gods inside you, or from the men in whom
you recognize the Holy Ghost.

5

FRUGALITY

Demand nothing; accept what you see fit. Don't waste your pride or
squander your emotion.

6

INDUSTRY

Lose no time with ideals; serve the Holy Ghost; never serve mankind.

7

SINCERITY

To be sincere is to remember that I am I, and that the other man is not
me.

8

JUSTICE

The only justice is to follow the sincere intuition of the soul, angry or
gentle. Anger is just, and pity is just, but judgment is never just.

9

MODERATION

Beware of absolutes. There are many gods.

10

CLEANLINESS

Don't be too clean. It impoverishes the blood.

11

TRANQUILLITY

The soul has many motions, many gods come and go. Try and find your
deepest issue, in every confusion, and abide by that. Obey the man in

whom you recognize the Holy Ghost; command when your honour comes to command.

12

CHASTITY

Never “use” venery at all. Follow your passional impulse, if it be answered in the other being; but never have any motive in mind, neither off-spring nor health nor even pleasure, nor even service. Only know that “venery” is of the great gods. An offering-up of yourself to the very great gods, the dark ones, and nothing else.

13

HUMILITY

See all men and women according to the Holy Ghost that is within them. Never yield before the barren.

There’s my list. I have been trying dimly to realize it for a long time, and only America and old Benjamin have at last goaded me into trying to formulate it.

And now I, at least, know why I can’t stand Benjamin. He tries to take away my wholeness and my dark forest, my freedom. For how can any man be free, without an illimitable background? And Benjamin tries to shove me into a barbed-wire paddock and make me grow potatoes or Chicagos.

And how can I be free, without gods that come and go? But Benjamin won’t let anything exist except my useful fellow-men, and I’m sick of them; as for his Godhead, his Providence, He is Head of nothing except a vast heavenly store that keeps every imaginable line of goods, from victrolas to cat-o-nine tails.

And how can any man be free without a soul of his own, that he believes in and won’t sell at any price? But Benjamin doesn’t let me have a soul of my own. He says I am nothing but a servant of mankind—galley-slave I call it—and if I don’t get my wages here below—that is, if Mr. Pierpont Morgan or Mr. Nosey Hebrew or the grand United States Government,

the great US, US or SOMEOFUS, manages to scoop in my bit along with their lump—why, never mind, I shall get my wages HEREAFTER.

Oh Benjamin! Oh Benjamin! You do NOT suck me in any longer.

And why oh why should the snuff-coloured little trap have wanted to take us all in? Why did he do it?

Out of sheer human cussedness, in the first place. We do all like to get things inside a barbed-wire corral. Especially our fellow-men. We love to round them up inside the barbed-wire enclosure of FREEDOM, and make ‘em work. “*Work, you free jewel, WORK!*” shouts the liberator, cracking his whip. Benjamin, I will not work. I do not choose to be a free democrat. I am absolutely a servant of my own Holy Ghost.

Sheer cussedness! But there was as well the salt of a subtler purpose. Benjamin was just in his eyeholes—to use an English vulgarism meaning he was just delighted—when he was at Paris judiciously milking money out of the French monarchy for the overthrow of all monarchy. If you want to ride your horse to somewhere you must put a bit in his mouth. And Benjamin wanted to ride his horse so that it would upset the whole apple-cart of the old masters. He wanted the whole European apple-cart upset. So he had to put a strong bit in the mouth of his ass.

“Henceforth be masterless.”

That is, he had to break-in the human ass completely, so that much more might be broken, in the long run. For the moment it was the British Government that had to have a hole knocked in it. The first real hole it ever had: the breach of the American rebellion.

Benjamin, in his sagacity, knew that the breaking of the old world was a long process. In the depths of his own under-consciousness he hated England, he hated Europe, he hated the whole corpus of the European being. He wanted to be American. But you can’t change your nature and mode of consciousness like changing your shoes. It is a gradual shedding. Years must go by, and centuries must elapse before you have finished. Like a son escaping from the domination of his parents. The escape is not just one rupture. It is a long and half-secret process.

So with the American. He was a European when he first went over the Atlantic. He is in the main a recreant European still. From Benjamin Franklin to Woodrow Wilson may be a long stride, but it is a stride along the same road. There is no new road. The same old road, become dreary and futile. Theoretic and materialistic.

Why then did Benjamin set up this dummy of a perfect citizen as a pattern to America? Of course he did it in perfect good faith, as far as he knew. He thought it simply was the true ideal. But what we *think* we do is not very important. We never really know what we are doing. Either we are materialistic instruments, like Benjamin or we move in the gesture of creation, from our deepest self, usually unconscious. We are only the actors, we are never wholly the authors of our own deeds or works. IT is the author, the unknown inside us or outside us. The best we can do is to try to hold ourselves in unison with the deeps which are inside us. And the worst we can do is to try to have things our own way, when we run counter to IT, and in the long run get our knuckles rapped for our presumption.

So Benjamin contriving money out of the Court of France. He was contriving the first steps of the overthrow of all Europe, France included. You can never have a new thing without breaking an old. Europe happens to be the old thing. America, unless the people in America assert themselves too much in opposition to the inner gods, should be the new thing. The new thing is the death of the old. But you can't cut the throat of an epoch. You've got to steal the life from it through several centuries.

And Benjamin worked for this both directly and indirectly. Directly, at the Court of France, making a small but very dangerous hole in the side of England, through which hole Europe has by now almost bled to death. And indirectly in Philadelphia, setting up this unlovely, snuff-coloured little ideal, or automaton, of a pattern American. The pattern American, this dry, moral, utilitarian little democrat, has done more to ruin the old Europe than any Russian nihilist. He has done it by slow attrition, like a son who has stayed at home and obeyed his parents, all the while silently hating their authority, and silently, in his soul, destroying not only their authority but their whole existence. For the American spiritually stayed at

home in Europe. The spiritual home of America was and still is Europe. This is the galling bondage, in spite of several billions of heaped-up gold. Your heaps of gold are only so many muck-heaps, America, and will remain so till you become a reality to yourselves.

All this Americanizing and mechanizing has been for the purpose of overthrowing the past. And now look at America, tangled in her own barbed wire, and mastered by her own machines. Absolutely got down by her own barbed wire of shalt-nots, and shut up fast in her own "productive" machines like millions of squirrels running in millions of cages. It is just a farce.

Now is your chance, Europe. Now let Hell loose and get your own back, and paddle your own canoe on a new sea, while clever America lies on her muck-heaps of gold, strangled in her own barbed-wire of shalt-not ideals and shalt-not moralisms. While she goes out to work like millions of squirrels in millions of cages. Production!

Let Hell loose, and get your own back, Europe!

XII. WHITMAN

Post mortem effects?

But what of Walt Whitman?

The “good grey poet.”

Was he a ghost, with all his physicality?

The good grey poet.

Post mortem effects. Ghosts.

A certain ghoulish insistency. A certain horrible pottage of human parts.
A certain stridency and portentousness. A luridness about his beatitudes.

DEMOCRACY! THESE STATES! EIDOLONS! LOVERS, ENDLESS
LOVERS!

ONE IDENTITY!

ONE IDENTITY!

I AM HE THAT ACHES WITH AMOROUS LOVE.

Do you believe me, when I say post mortem effects?

When the *Pequod* went down, she left many a rank and dirty steamboat
still fussing in the seas. The *Pequod* sinks with all her souls, but their bodies
rise again to man innumerable tramp steamers, and ocean-crossing liners.
Corpses.

What we mean is that people may go on, keep on, and rush on, without
souls. They have their ego and their will, that is enough to keep them
going.

So that you see, the sinking of the *Pequod* was only a metaphysical tragedy
after all. The world goes on just the same. The ship of the *soul* is sunk. But
the machine-manipulating body works just the same: digests, chews gum,
admires Botticelli and aches with amorous love.

I AM HE THAT ACHES WITH AMOROUS LOVE.

What do you make of that? I AM HE THAT ACHES. First generalization.
First uncomfortable universalization. WITH AMOROUS LOVE! Oh,

God! Better a bellyache. A bellyache is at least specific. But the ACHE OF AMOROUS LOVE!

Think of having that under your skin. All that!

I AM HE THAT ACHES WITH AMOROUS LOVE.

Walter, leave off. You are not HE. You are just a limited Walter. And your ache doesn't include all Amorous Love, by any means. If you ache you only ache with a small bit of amorous love, and there's so much more stays outside the cover of your ache, that you might be a bit milder about it.

I AM HE THAT ACHES WITH AMOROUS LOVE.

CHUFF! CHUFF! CHUFF!

CHU-CHU-CHU-CHU-CHUFF!

Reminds one of a steam-engine. A locomotive. They're the only things that seem to me to ache with amorous love. All that steam inside them. Forty million foot-pounds pressure. The ache of AMOROUS LOVE. Steam-pressure. CHUFF!

An ordinary man aches with love for Belinda, or his Native Land, or the Ocean, or the Stars, or the Oversoul: if he feels that an ache is in the fashion.

It takes a steam-engine to ache with AMOROUS LOVE. All of it.

Walt was really too superhuman. The danger of the superman is that he is mechanical.

They talk of his "splendid animality." Well, he'd got it on the brain, if that's the place for animality.

"I am he that aches with amorous love:

Does the earth gravitate, does not all matter, aching,
attract all matter?

So the body of me to all I meet or know."

What can be more mechanical? The difference between life and matter is that life, living things, living creatures, have the instinct of turning right away from *some* matter, and of blissfully ignoring the bulk of most matter, and of turning towards only some certain bits of specially selected matter.

As for living creatures all helplessly hurtling together into one great snowball, why, most very living creatures spend the greater part of their time getting out of the sight, smell or sound of the rest of living creatures. Even bees only cluster on their own queen. And that is sickening enough. Fancy all white humanity clustering on one another like a lump of bees.

No, Walt, you give yourself away. Matter *does* gravitate, helplessly. But men are tricky-tricksy, and they shy all sorts of ways.

Matter gravitates because it is helpless and mechanical.

And if you gravitate the same, if the body of you gravitates to all you meet or know, why, something must have gone seriously wrong with you. You must have broken your main-spring.

You must have fallen also into mechanization.

Your Moby Dick must be really dead. That lonely phallic monster of the individual you. Dead mentalized.

I only know that my body doesn't by any means gravitate to all I meet or know. I find I can shake hands with a few people. But most I wouldn't touch with a long prop.

Your mainspring is broken, Walt Whitman. The mainspring of your own individuality. And so you run down with a great whirr, merging with everything.

You have killed your isolate Moby Dick. You have mentalized your deep sensual body, and that's the death of it.

I am everything and everything is me and so we're all One in One Identity, like the Mundane Egg, which has been addled quite a while.

"Whoever you are, to endless announcements——"
 "And of these one and all I weave the song of myself."

Do you? Well, then, it just shows you haven't *got* any self. It's a mush, not a woven thing. A hotch-potch, not a tissue. Your self.

Oh, Walter, Walter, what have you done with it? What have you done with yourself? With your own individual self? For it sounds as if it had all leaked out of you, leaked into the universe.

Post mortem effects. The individuality had leaked out of him.

No, no, don't lay this down to poetry. These are post mortem effects. And Walt's great poems are really huge fat tomb-plants, great rank graveyard growths.

All that false exuberance. All those lists of things boiled in one pudding-cloth! No, no!

I don't want all those things inside me, thank you.

"I reject nothing," says Walt.

If that is so, one must be a pipe open at both ends, so everything runs through.

Post mortem effects.

"I embrace ALL," says Whitman. "I weave all things into myself."

Do you really! There can't be much left of you when you've done. When you've cooked the awful pudding of One Identity.

"And whoever walks a furlong without sympathy walks to his own funeral dressed in his own shroud."

Take off your hat then, my funeral procession of one is passing.

This awful Whitman. This post mortem poet. This poet with the private soul leaking out of him all the time. All his privacy leaking out in a sort of dribble, oozing into the universe.

Walt becomes in his own person the whole world, the whole universe, the whole eternity of time. As far as his rather sketchy knowledge of history will carry him, that is. Because to *be* a thing he had to know it. In order to assume the identity of a thing, he had to know that thing. He was not able to assume one identity with Charlie Chaplin, for example, because Walt didn't know Charlie. What a pity! He'd have done poems, pæans and what not. Chants, Songs of Cinematernity.

"Oh, Charlie, my Charlie, another film is done——"

As soon as Walt *knew* a thing, he assumed a One Identity with it. If he knew that an Esquimo sat in a kayak, immediately there was Walt being little and yellow and greasy, sitting in a kayak.

Now will you tell me exactly what a kayak is?

Who is he that demands petty definition? Let him behold me *sitting in a kayak*.

I behold no such thing. I behold a rather fat old man full of a rather senile, self-conscious sensuosity.

DEMOCRACY. EN MASSE. ONE IDENTITY.

The universe, in short, adds up to ONE.

ONE.

1.

Which is Walt.

His poems. Democracy, En Masse, One Identity, they are long sums in addition and multiplication, of which the answer is invariably MYSELF.

He reaches the state of ALLNESS.

And what then? It's all empty. Just an empty Allness. An addled egg.

Walt wasn't an Esquimo. A little, yellow, sly, cunning, greasy little Esquimo. And when Walt blandly assumed Allness, including Esquimeness, unto himself, he was just sucking the wind out of a blown egg-shell, no more. Esquimos are not minor little Walts. They are something that I am not, I know that. Outside the egg of my Allness chuckles the greasy little Esquimo. Outside the egg of Whitman's Allness too.

But Walt wouldn't have it. He was everything and everything was in him. He drove an automobile with a very fierce headlight, along the track of a fixed idea, through the darkness of this world. And he saw Everything that way. Just as a motorist does in the night.

I, who happen to be asleep under the bushes in the dark, hoping a snake won't crawl into my neck; I, seeing Walt go by in his great fierce poetic machine, think to myself: What a funny world that fellow sees!

ONE DIRECTION! toots Walt in the car, whizzing along it.

Whereas there are myriads of ways in the dark, not to mention trackless wildernesses. As anyone will know who cares to come off the road, even the Open Road.

ONE DIRECTION! whoops America, and sets off also in an automobile.

ALLNESS! shrieks Walt at a cross-road, going whizz over an unwary Red Indian.

ONE IDENTITY! chants democratic En Masse, pelting behind in motorcars, oblivious of the corpses under the wheels.

God save me, I feel like creeping down a rabbit-hole, to get away from all these automobiles rushing down the ONE IDENTITY track to the goal of ALLNESS.

“A woman waits for me——”

He might as well have said: “The femaleness waits for my maleness.” Oh, beautiful generalization and abstraction! Oh, biological function.

“Athletic mothers of these States——” Muscles and wombs. They needn't have had faces at all.

“As I see myself reflected in Nature,
As I see through a mist. One with inexpressible completeness,
sanity, beauty.
See the bent head, and arms folded over the breast, the
Female I see.”

Everything was female to him: even himself. Nature just one great function.

“This is the nucleus—after the child is born of woman,
man is born of woman.

This is the bath of birth, the merge of small and large,
and the outlet again——”

“The Female I see——”

If I'd been one of his women, I'd have given him Female. With a flea in his ear.

Always wanting to merge himself into the womb of something or other.

“The Female I see——”

Anything, so long as he could merge himself.

Just a horror. A sort of white flux.

Post mortem effects.

He found, like all men find, that you can't really merge in a woman, though you may go a long way. You can't manage the last bit. So you have to give it up, and try elsewhere. If you *insiston* merging.

In *Calamus* he changes his tune. He doesn't shout and thump and exult any more. He begins to hesitate, reluctant, wistful.

The strange calamus has its pink-tinged root by the pond, and it sends up its leaves of comradeship, comrades from one root, without the intervention of woman, the female.

So he sings of the mystery of manly love, the love of comrades. Over and over he says the same thing: the new world will be built on the love of comrades, the new great dynamic of life will be manly love. Out of this manly love will come the inspiration for the future.

Will it though? Will it?

Comradeship! Comrades! This is to be the new Democracy: of Comrades. This is the new cohering principle in the world: Comradeship.

Is it? Are you sure?

It is the cohering principle of true soldiery, we are told in *Drum Taps*. It is the cohering principle in the new unison for creative activity. And it is extreme and alone, touching the confines of death. Something terrible to bear, terrible to be responsible for. Even Walt Whitman felt it. The soul's last and most poignant responsibility, the responsibility of comradeship, of manly love.

“Yet you are beautiful to me, you faint-tinged roots, you
make me think of death.

Death is beautiful from you (what indeed is finally
beautiful except death and love?)

I think it is not for life I am chanting here my chant of
lovers, I think it must be for death,

For how calm, how solemn it grows to ascend to the
atmosphere of lovers,

Death or life, I am then indifferent, my soul declines to
prefer

(I am not sure but the high soul of lovers welcomes death
most)

Indeed, O death, I think now these leaves mean precisely
the same as you mean——”

This is strange, from the exultant Walt.

Death!

Death is now his chant! Death!

Merging! And Death! Which is the final merge.

The great merge into the womb. Woman.

And after that, the merge of comrades: man-for-man love.

And almost immediately with this, death, the final merge of death.

There you have the progression of merging. For the great mergers, woman
at last becomes inadequate. For those who love to extremes. Woman is
inadequate for the last merging. So the next step is the merging of man-
for-man love. And this is on the brink of death. It slides over into death.

David and Jonathan. And the death of Jonathan.

It always slides into death.

The love of comrades.

Merging.

So that if the new Democracy is to be based on the love of comrades, it
will be based on death too. It will slip so soon into death.

The last merging. The last Democracy. The last love. The love of comrades.
Fatality. And fatality.

Whitman would not have been the great poet he is if he had not taken the last steps and looked over into death. Death, the last merging, that was the goal of his manhood.

To the mergers, there remains the brief love of comrades, and then Death.

“Whereto answering, the sea
Delaying not, hurrying not
Whispered me through the night, very plainly before
daybreak,
Lisp’d to me the low and delicious word death.
And again death, death, death, death.
Hissing melodions, neither like the bird nor like my
arous’d child’s heart,
But edging near as privately for me rustling at my feet,
Creeping thence steadily up to my ears and laving me
softly all over,
Death, death, death, death, death——”

Whitman is a very great poet, of the end of life. A very great post mortem poet, of the transitions of the soul as it loses its integrity. The poet of the soul’s last shout and shriek, on the confines of death. *Après moi le déluge.*

But we have all got to die, and disintegrate.

We have got to die in life, too, and disintegrate while we live.

But even then the goal is not death.

Something else will come.

“Out of the cradle endlessly rocking.”

We’ve got to die first, anyhow. And disintegrate while we still live.

Only we know this much. Death is not the *goal*. And Love, and merging, are now only part of the death-process. Comradship—part of the death-process. Democracy—part of the death-process. The new Democracy—the brink of death. One Identity—death itself.

We have died, and we are still disintegrating.

But IT IS FINISHED.

Consummation est.

Whitman, the great poet, has meant so much to me. Whitman, the one man breaking a way ahead. Whitman, the one pioneer. And only Whitman. No English pioneers, no French. No European pioneer-poets. In Europe the would-be pioneers are mere innovators. The same in America. Ahead of Whitman, nothing. Ahead of all poets, pioneering into the wilderness of unopened life, Whitman. Beyond him, none. His wide, strange camp at the end of the great high-road. And lots of new little poets camping on Whitman's camping ground now. But none going really beyond. Because Whitman's camp is at the end of the road, and on the edge of a great precipice. Over the precipice, blue distances, and the blue hollow of the future. But there is no way down. It is a dead end.

Pisgah. Pisgah sights. And Death. Whitman like a strange, modern, American Moses. Fearfully mistaken. And yet the great leader.

The essential function of art is moral. Not æsthetic, not decorative, not pastime and recreation. But moral. The essential function of art is moral.

But a passionate, implicit morality, not didactic. A morality which changes the blood, rather than the mind. Changes the blood first. The mind follows later, in the wake.

Now Whitman was a great moralist. He was a great leader. He was a great changer of the blood in the veins of men.

Surely it is especially true of American art, that it is all essentially moral. Hawthorne, Poe, Longfellow, Emerson, Melville: it is the moral issue which engages them. They all feel uneasy about the old morality. Sensuously, passionately, they all attack the old morality. But they know nothing better, mentally. Therefore they give tight mental allegiance to a morality which all their passion goes to destroy. Hence the duplicity which is the fatal flaw in them: most fatal in the most perfect American work of art, *The Scarlet Letter*. Tight mental allegiance given to a morality which the passionate self repudiates.

Whitman was the first to break the mental allegiance. He was the first to smash the old moral conception, that the soul of man is something “superior” and “above” the flesh. Even Emerson still maintained this tiresome “superiority” of the soul. Even Melville could not get over it. Whitman was the first heroic seer to seize the soul by the scruff of her neck and plant her down among the potsherds.

“There!” he said to the soul. “Stay there!”

Stay there. Stay in the flesh. Stay in the limb’s and lips and in the belly. Stay in the breast and womb. Stay there. Oh Soul, where you belong.

Stay in the dark limbs of negroes. Stay in the body of the prostitute. Stay in the sick flesh of the syphilitic. Stay in the marsh where the calamus grows. Stay there, Soul, where you belong.

The Open Road. The great home of the Soul is the open road. Not heaven, not paradise. Not “above.” Not even “within.” The soul is neither “above” nor “within.” It is a wayfarer down the open road.

Not by meditating. Not by fasting. Not by exploring heaven after heaven, inwardly, in the manner of the great mystics. Not by exaltation. Not by ecstasy. Not by any of these ways does the soul come into her own.

Only by taking the open road.

Not through charity. Not through sacrifice. Not even through love. Not through good works. Not through these does the soul accomplish herself.

Only through the journey down the open road.

The journey itself, down the open road. Exposed to full contact. On two slow feet. Meeting whatever comes down the open road. In company with those that drift in the same measure along the same way. Towards no goal
Always the open road.

Having no known direction, even. Only the soul remaining true to herself in her going.

Meeting all the other wayfarers along the road. And how? How meet them, and how pass? With sympathy, says Whitman. Sympathy. He does not say

love. He says sympathy. Feeling with. Feel with them as they feel with themselves. Catching the vibration of their soul and flesh as we pass.

It is a new great doctrine. A doctrine of life. A new great morality. A morality of actual living, not of salvation. Europe has never got beyond the morality of salvation. America to this day is deathly sick with saviourism. But Whitman, the greatest and the first and the only American teacher, was no Saviour. His morality was no morality of salvation. His was a morality of the soul living her life, not saving herself. Accepting the contact with other souls along the open way, as they lived their lives. Never trying to save them. As leave try to arrest them and throw them in gaol. The soul living her life along the incarnate mystery of the open road.

This was Whitman. And the true rhythm of the American continent speaking out in him. He is the first white aboriginal.

“In my Father’s house are many mansions.”

“No,” said Whitman. “Keep out of mansions. A mansion may be heaven on earth, but you might as well be dead. Strictly avoid mansions. The soul is herself when she is going on foot down the open road.”

It is the American heroic message. The soul is not to pile up defences round herself. She is not to withdraw and seek her heavens inwardly, in mystical ecstasies. She is not to cry to some God beyond, for salvation. She is to go down the open road, as the road opens, into the unknown, keeping company with those whose soul draws them near to her, accomplishing nothing save the journey, and the works incident to the journey, in the long life-travel into the unknown, the soul in her subtle sympathies accomplishing herself by the way.

This is Whitman’s essential message. The heroic message of the American future. It is the inspiration of thousands of Americans today, the best souls of today, men and women. And it is a message that only in America can be fully understood, finally accepted.

Then Whitman’s mistake. The mistake of his interpretation of his watchword: Sympathy. The mystery of SYMPATHY. He still confounded it with Jesus’ LOVE, and with Paul’s CHARITY. Whitman, like all the rest of us, was at the end of the great emotional highway of Love. And because

he couldn't help himself, he carried on his Open Road as a prolongation of the emotional highway of Love, beyond Calvary. The highway of Love ends at the foot of the Cross. There is no beyond. It was a hopeless attempt, to prolong the highway of love.

He didn't follow his Sympathy. Try as he might, he kept on automatically interpreting it as Love, as Charity. Merging!

This merging, en masse. One Identity, Myself monomania was a carry-over from the old Love idea. It was carrying the idea of Love to its logical physical conclusion. Like Flaubert and the leper. The decree of unqualified Charity, as the soul's one means of salvation, still in force.

Now Whitman wanted his soul to save itself, *he* didn't want to save it. Therefore he did not need the great Christian receipt for saving the soul. He needed to supersede the Christian Charity, the Christian Love, within himself, in order to give his Soul her last freedom. The highroad of Love is no Open Road. It is a narrow, tight way, where the soul walks hemmed in between compulsions.

Whitman wanted to take his Soul down the open road. And he failed in so far as he failed to get out of the old rut of Salvation. He forced his Soul to the edge of a cliff, and he looked down into death. And there he camped, powerless. He had carried out his Sympathy as an extension of Love and Charity. And it had brought him almost to madness and soul-death. It gave him his forced, unhealthy, post-mortem quality.

His message was really the opposite of Henley's rant:

"I am the master of my fate.
I am the captain of my soul."

Whitman's essential message was the Open Road. The leaving of the soul free unto herself, the leaving of his fate to her and to the loom of the open road. Which is the bravest doctrine man has ever proposed to himself.

Alas, he didn't quite carry it out. He couldn't quite break the old maddening bond of the love-compulsion, he couldn't quite get out of the rut of the charity habit. For Love and Charity have degenerated now into habit: a bad habit.

Whitman said Sympathy. If only he had stuck to it! Because Sympathy means feeling with, not feeling for. He kept on having a passionate feeling for the negro slave, or the prostitute, or the syphilitic. Which is merging. A sinking of Walt Whitman's soul in the souls of these others.

He wasn't keeping to his open road. He was forcing his soul down an old rut. He wasn't leaving her free. He was forcing her into other peoples' circumstances.

Supposing he had felt true sympathy with the negro slave? He would have felt with the negro slave. Sympathy—compassion—which is partaking of the passion which was in the soul of the negro slave.

What was the feeling in the negro's soul?

"Ah, I am a slave! Ah, it is bad to be a slave! I must free myself. My soul will die unless she frees herself. My soul says I must free myself."

Whitman came along, and saw the slave, and said to himself: "That negro slave is a man like myself. We share the same identity. And he is bleeding with wounds. Oh, oh, is it not myself who am also bleeding with wounds?"

This was not *sympathy*. It was merging and self-sacrifice. "Bear ye one another's burdens."—"Love thy neighbour as thyself."—"Whatsoever ye do unto him, ye do unto me."

If Whitman had truly *sympathised*, he would have said: "That negro slave suffers from slavery. He wants to free himself. His soul wants to free him. He has wounds, but they are the price of freedom. The soul has a long journey from slavery to freedom. If I can help him I will: I will not take over his wounds and his slavery to myself. But I will help him fight the power that enslaves him when he wants to be free, if he wants my help. Since I see in his face that he needs to be free. But even when he is free, his soul has many journeys down the open road, before it is a free soul."

And of the prostitute Whitman would have said:

"Look at that prostitute! Her nature has turned evil under her mental lust for prostitution. She has lost her soul. She knows it herself. She likes to make men lose their souls. If she tried to make me lose my soul, I would kill her. I wish she may die."

But of another prostitute he would have said:

“Look! She is fascinated by the Priapic mysteries. Look, she will soon be worn to death by the Priapic usage. It is the way of her soul. She wishes it so.”

Of the syphilitic he would say:

“Look! She wants to infect all men with syphilis. We ought to kill her.”

And of still another syphilitic:

“Look! She has a horror of her syphilis. If she looks my way I will help her to get cured.”

This is sympathy. The soul judging for herself, and preserving her own integrity.

But when, in Flaubert, the man takes the leper to his naked body; when Bubi de Montparnasse takes the girl because he knows she’s got syphilis; when Whitman embraces an evil prostitute: that is not sympathy. The evil prostitute has no desire to be embraced with love; so if you sympathise with her, you won’t try to embrace her with love. The leper loathes his leprosy, so if you sympathise with him, you’ll loathe it too. The evil woman who wishes to infect all men with her syphilis hates you if you haven’t got syphilis. If you sympathise, you’ll feel her hatred, and you’ll hate too, you’ll hate her. Her feeling is hate, and you’ll share it. Only your soul will choose the direction of its own hatred.

The soul is a very perfect judge of her own motions, if your mind doesn’t dictate to her. Because the mind says Charity! Charity! you don’t have to force your soul into kissing lepers or embracing syphilitics. Your lips are the lips of your soul, your body is the body of your soul; your own single, individual soul. That is Whitman’s message. And your soul hates syphilis and leprosy. Because it is a soul, it hates these things, which are against the soul. And therefore to force the body of your soul into contact with uncleanness is a great violation of your soul. The soul wishes to keep clean and whole. The soul’s deepest will is to preserve its own integrity, against the mind and the whole mass of disintegrating forces.

Soul sympathises with soul. And that which tries to kill my soul, my soul hates. My soul and my body are one. Soul and body wish to keep clean and whole. Only the mind is capable of great perversion. Only the mind tries to drive my soul and body into uncleanness and unwholesomeness.

What my soul loves, I love.

What my soul hates, I hate.

When my soul is stirred with compassion, I am compassionate.

What my soul turns away from, I turn away from.

That is the *true* interpretation of Whitman's creed: the true revelation of his Sympathy.

And my soul takes the open road. She meets the souls that are passing, she goes along with the souls that are going her way. And for one and all, she has sympathy. The sympathy of love, the sympathy of hate, the sympathy of simple proximity: all the subtle sympathisings of the incalculable soul, from the bitterest hate to passionate love.

It is not I who guide my soul to heaven. It is I who am guided by my own soul along the open road, where all men tread. Therefore, I must accept her deep motions of love, or hate, or compassion, or dislike, or indifference. And I must go where she takes me. For my feet and my lips and my body are my soul. It is I who must submit to her.

This is Whitman's message of American democracy.

The true democracy, where soul meets soul, in the open road. Democracy. American democracy where all journey down the open road. And where a soul is known at once in its going. Not by its clothes or appearance. Whitman did away with that. Not by its family name. Not even by its reputation. Whitman and Melville both discounted that. Not by a progression of piety, or by works of Charity. Not by works at all. Not by anything but just itself. The soul passing unenhanced, passing on foot and being no more than itself. And recognized, and passed by or greeted according to the soul's dictate. If it be a great soul, it will be worshipped in the road.

The love of man and woman: a recognition of souls, and a communion of worship. The love of comrades: a recognition of souls, and a communion of worship. Democracy: a recognition of souls, all down the open road, and a great soul seen in its greatness, as it travels on foot among the rest, down the common way of the living. A glad recognition of souls, and a gladder worship of great and greater souls, because they are the only riches.

Love, and Merging, brought Whitman to the Edge of Death! Death! Death!

But the exultance of his message still remains. Purified of MERGING, purified of MYSELF, the exultant message of American Democracy, of souls in the Open Road, full of glad recognition, full of fierce readiness, full of the joy of worship, when one soul sees a greater soul.

The only riches, the great souls.

LOBO, NEW MEXICO.

THE END