Good Nazis Obey Blindly

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There, substantially you have my friend's objection to schools of Medical Research, but it is not the whole of his Man Who was opposed in every possible objection.

The Second Argument

"All the great discoveries in medicine," he said, "were made not by specialists in schools, but by ordinary doctors in general practice. A man in a research school may never see a sick person from one year's end to another. He sees tonsils very poor man whose wife, a saint if and sputum and is very familiar with microbes on glass slides, but he does not see patients. Even a consultant only sees people who are suffering from the complaint in which he specialises, and he sees them briefly. An oculist deals all day and every day with diseased eyes and he begins to think of the world as a place inhabited by persons suffering from cataract or glaucoma or detached retina. He seldom or never sees a person who is suffering from catarrh or kidney disease or boils. But the general practitioner sees every sort of sick person and sees them frequently and familiarly. He knows the whole body and not merely a part of it. There are times, of course, when the G.P. has to consult a specialist but, broadly speaking, he can treat any illness with a fair chance of curing it.' That is the second argument used by my friend. General experience, he said, was better than particular experience.

Now the theory of totalitarian Government is that people in power are always right because they are in power, and that any person who differs from their opinions or resists their decrees is actively wicked. The Dictator surrounds himself with a staff which is sycophantic. They assure him that everything he says and does is not only right but perfect. They would lose their jobs if they didn't. He rules his subjects as if they were thoughtless slaves from whom he demands blind obedience. Theirs not to reason why-theirs but to do what he tells them, or die, and he has power over them that no other man possesses. The power of life and death. It is clear, isn't it, that in such a community there can never be fresh springs of thought? Nothing can be taught or practised there that is not permitted by the Dictator. To ask a question which can be construed as an expression of doubt is to bring oneself dangerously near the concentration camp. A good Nazi does not ask questions. He just obeys.

Great Christian Movements

I shall not argue now about whether State action is good in itself or better than individual action. Some things can be done better by the community and other things can be better done by private persons. It is neither economical nor is it nowadays possible for every man to keep his own fire brigade or to keep his own system of sewage. But there are some services which the State cannot render, which can only be rendered by individuals. There are services indeed, which can be rendered only by particular persons. No one but Shakespeare could have written Ham-

Three great movements among Christians were each born in the mind of a single person who suffered persecution and in the supreme case a most

say more than this, that the whole of Christianity came out of the mind of one way by arbitrary authorities. Inside the Christian Society two remarkable movements were begun by men of no power or position-William Booth and St. Francis of Assisi. The World is familiar with the story of St. Francis, but it is less well informed about Booth. In his middle-age this delicate uneducated and ever there was one, and six children were more delicate than he was, walked on to Mile End Waste in East London one wet and windy night with nothing but an umbrella and a Bible in his hands, and there, disregarded or derided, began one of the greatest religious organisations in the world—the society which subsequently became known as the Salvation Army.

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