Director's Notes:
From The Genius of Shaw, Michael Holroyd, ed.

Man and Superman is Shaw's twelfth play and the first in which he attempted to break with the conventions of nineteenth century literature and theatre. Up till then he had borrowed and parodied these conventions, pouring new wines into old bottles, to try to get his plays produced. Widow's Housés had derived from a cup-and-saucer comedy by Emile Augier called Cenitome Dore; in The Philanderer he had taken a "step nearer to something" then stepped back into "mechanical farce"; for Mrs. Warren's Pro-fess/on he had used the plot of Pinero's The Second Mrs. Tanqueray, the mechanics of Arnes and the Mon were Gilbertian, The Man of Destiny he described as "an old fashioned play, as completely pre-ibsen as Sardou or Scribe", while You Never Can Tell became "a frightful example of the result of trying to write for the théâtre de nos jours."

But by 1901, at the age of forty-five, he had at last grown financially independent, partly through the success in America of what he called his "three really popular melodrama" The Devil's Disciple, and subsequently through marriage in 1898 to his "green-eyed Irish millionairess" Charlotte Payne-Townshend.

Though everyone seems to have taken this marriage for granted, Shaw advertised it as an event rather different to Ann Whitefield's conquest of Tanner in Man and Superman. Like the Carlyles, Charlotte and he shared an aversion to marriage—it was one of those areas of agreement that seemed to make them so compatible. Shaw's bewilderment is comically reflected in an announcement he drafted on 2 June 1898 for The Star: "As a lady and gentlemen were out driving in Henrietta Street, Covent Garden, yesterday a heavy shower drove them in to take shelter in the office of the Superintendent Registrar there, and in the confusion of the moment he married them... Starting as was the liberty undertaken by the Henrietta Street official, it turns out well..."

Shaw had calculated that marriage was a fate only slightly better than death and since he had been seriously ill—"a wretch on crutches" fully determined to die—his proposal had taken the form of offering Char-lotte widowhood. She seems to have offered a counter-proposal that the marriage should be un consummated. There was no dis-agreement here and each accepted the oth-er's invitation.

In Man and Superman marriage is seen very much as a matter of sex, the business of which is the production of a new generation. But the Shaws' marriage seemed more a matter of fixing up practical working condi-tions for the production of new plays and political writings.

Shaw's reaction against sentimentality had grown during years as a theatre critic of Victorian melodramas during the 1890s—an experience, he felt, that gave him a good working knowledge of Hell. Hung out on the gallows of a plot, equipped with "French windows" and misdirected bottles of poison, these melodramas were assiduous, whenever the heroine appeared, by the moaning of violins from an orchestra writhing "like a heap of trodden worms" in its pit; and by hisses that filled the theatre whenever the villain presented himself prior to his arrest in a ball-room before the final curtain. Under such circumstances, Shaw paraded himself as a violent enemy of romance. Yet there was much sentiment and concealed emotion, as much as wit, to be discovered in Ann Whitefield's sexual pursuit of Tanner.

To Shaw the Superman was not a figure of power but a symbol for unifying opposites: a synthesis between the ideal and the actual, thought and deed, flesh and spirit. But Shaw saw the danger of sacrificing eternally the present for the hypothetical future. He warns "Beware of the pursuit of the Super-human: it leads to an indecisive contem-plation of the Human."

In the end it is Jack Tanner who emerges from the argument into action, and Ann Whitefield with her simple belief in the life on earth to come. For if Tanner represents progress by intellect, Ann Whitefield serves the Life Force through the sexual instinct. In the fourth Act, it is her call for a father for the Superman that will triumph.

The question Shaw poses is not so different from that cried out at the end by Saint Joan: "Oh God, that madest this beautiful earth, when will it be ready to receive Thy saints? How long, O Lord, how long?" In Man and Superman Shaw concludes that the world is not ready to listen and act on the word of its thinkers whose intellect is soon made rusty by such disuse. Like Shaw in his Fabian role, Tanner had converted nobody, his words stimulate no changes, his victories are simply theoretical and he carries in him all Shaw's good-natured political dismay. Hope for the future must depend upon a new gen-eration of human beings who can combine intellectual achievement with political progress.

MAXIMS FOR REVOLUTIONISTS
from THE REVOLUTIONIST'S HANDBOOK
AND POCKET COMPANION
BY JOHN TANNER, MIRC
(Member of the Idle Rich Class)

This is a facsimile of part of the afterword to Man and Superman (first published 1901). It is from Penguin Books' text of the play (*George Bernard Shaw 1950) and is here by their kind permission:

EDUCATION

When a man teaches something he does not know to somebody else who has no aptitude for it, and gives him a certificate of proficiency, the latter has completed the education of a gentleman.

A fool's brain digests philosophy into folly, science into superstition, and art into pedantry. Hence University education.

The best brought-up children are those who have seen their parents as they are. Hypocrisy is not the parent's first duty.

The vilest abortionist is he who attempts to mould a child's character.

At the University every great treatise is postponed until its author attains impartial judgment and perfect knowledge. If a horse could wait as long for its shoes and would pay for them in advance, our blacksmiths would all be college dons.

He who can, does. He who cannot, teaches.

A learned man is an idler who kills time with study. Beware of his false knowl-edge: it is more dangerous than ignorance.

Activity is the only road to knowledge.

Every fool believes what his teachers tell him, and calls his credulity science or "morality as confidently as his father called it divine revelation.

No man fully capable of his own language ever masters another.

No man can be a pure specialist without being in the strict sense an idiot.

Do not give your children moral and religious instruction unless you are quite sure they will not take it too seriously.

Better be the mother of Henri Quatre and Nell Gwynne than of Robespierre and Queen Mary Tudor.

THE GOLDEN RULE

Do not do unto others as you would that they should do unto you. Their tastes may not be the same.

Never resist temptation; prove all things: hold fast that which is good.

Do not love your neighbour as yourself. If you are on good terms with yourself it is an imperittance: if on bad, an injury.

The golden rule is that there are no golden rules.

DEMOCRACY

If the lesser mind could measure the greater as a footrule can measure a pyramid, there would be finality in universal suffrage. As it is, the political problem remains unsolved.

Democracy substitutes election by the incompetent many for appointment by the corrupt few.

Democratic republics can no more dispense with national idols than monarchies with public functionaries.

Government presents only one problem: the discovery of a trustworthy anthropometric method.
LIBERTY AND EQUALITY

He who confuses political liberty with freedom and political equality with similarity has never thought for five minutes about either.
Nothing can be unconditional: consequently, nothing can be free.
Liberty means responsibility. That is why most men dread it.
The duke inquires contemptuously whether his gamekeeper is the equal of the Astronomer Royal; but he insists that they shall both be hanged equally if they murder him.
The notion that the colonel need be a better man than the private is as confused as the notion that the keystone need be stronger than the coping stone.
Where equality is undisputed, so also is subordination.
Equality is fundamental in every department of social organization.
The relation of superior to inferior excludes good manners.

CRIME AND PUNISHMENT

Criminals do not die by the hands of the law. They die by the hands of other men.
The assassin Czolgosz made President McKinley a hero by assassinating him.
The United States of America made Czolgosz a hero by the same process.
Assassination on the scaffold is the worst form of assassination, because there it is invested with the approval of society.
It is the deed that teaches, not the name we give it. Murder and capital punishment are not opposites that cancel one another, but similars that breed their kind.
Crime is only the retail department of what, in wholesale, we call penal law.
When a man wants to murder a tiger he calls it sport: when the tiger wants to murder him he calls it ferocity. The distinction between Crime and Justice is no greater.
Whilst we have prisons it matters little which of us occupy the cells.
The most anxious man in a prison is the governor.
It is not necessary to replace a guillotined criminal: it is necessary to replace a guillotined social system.

HONOR

There are no perfectly honorable men; but every true man has one main point of honor and a few minor ones.
You cannot believe in honor until you have achieved it. Better keep yourself clean and bright: you are the window through which you must see the world.
Your word can never be as good as your bond, because your memory can never be as trustworthy as your honor.

IDOLATRY

The art of government is the organization of idolatry.
The bureaucracy consists of functionaries; the aristocracy, of idols; the democracy, of idolaters.
The populace cannot understand the bureaucracy: it can only worship the national idols.

GREATNESS

Greatness is only one of the sensations of littleness.
In heaven an angel is nobody in particular.
Greatness is the secular name for Divinity: both mean simply what lies beyond us.
If a great man could make us understand him, we should hang him.
We admit that when the divinity we worshipped made itself visible and comprehensible we crucified it.

WOMEN IN THE HOME

Home is the girl's prison and the woman's workhouse.

MARRIAGE

Marriage is popular because it combines the maximum of temptation with the maximum of opportunity.
Marriage is the only legal contract which abrogates as between the parties all the laws that safeguard the particular relation to which it refers.
The essential function of marriage is the continuance of the race, as stated in the Book of Common Prayer.
The accidental function of marriage is the gratification of the amorous sentiment of mankind.
The artificial sterilization of marriage makes it possible for marriage to fulfill its accidental function whilst neglecting its essential one.
The most revolutionary invention of the XIX century was the artificial sterilization of marriage.
Any marriage system which condemns a majority of the population to celibacy will be violently wrecked on the pretext that it outrages morality.
Polygamy, when tried under modern democratic conditions, as by the Mormons, is wrecked by the revolt of the mass of inferior men who are condemned to celibacy by it; for the maternal instinct leads a woman to prefer a tenth share in a first rate man to the exclusive possession of a third rate one. Polyandry has not been tried under these conditions.
The minimum of national celibacy (ascertained by dividing the number of males in the community by the number of females, and taking the quotient as the number of wives or husbands permitted to each person) is secured in England (where the quotient is 1) by the institution of monogamy.
The modern sentimental term for the national minimum of celibacy is Purity.
Marriage, or any other form of promiscuous amorous monogamy, is fatal to large States because it puts its ban on the deliberate breeding of man as a political animal.

SELF-SACRIFICE

Self-sacrifice enables us to sacrifice other people without blushing.
If you begin by sacrificing yourself to those you love, you will end by hating those to whom you have sacrificed yourself.

THE SOCIAL QUESTION

Do not waste your time on Social Questions. What is the matter with the poor is Poverty: what is the matter with the rich is Uselessness.

CHARITY

Charity is the most mischievous sort of prudence.
Those who minister to poverty and disease are accomplices in the two worst of all the crimes.
He who gives money he has not earned is generous with other people's labor.
Every genuinely benevolent person loathes almsgiving and mendicity.

FAME

Life levels all men: death reveals the eminent.

DISCIPLINE

Mutiny Acts are needed only by officers who command without authority. Divine right needs no whip.
Costumes Designed by JAMES W. SWAIN

CAST
Roebuck Ramsden  Terence Zeeman
Octavius Robinson  Burton Curtis
Jack Tanner  Brent Blair
Parlormaid  Monty Hicks
Ann Whitefield  Renee Cox
Mrs. Whitefield  Lori Greenlee
Miss Ramsden  Kathy Keyes
Violet Robinson  Cari Powell
Henry Straker  David Merbeth
Hector Malone  Tim Decker
Hector Malone, Sr.  Greg Tippit

Lighting Designed by TIMOTHY M. LOGAN

PRODUCTION STAFF
Stage Manager  Laura Wortham
Set Master  Rich Waugh
Light Master  Lonnie Johnson
Sound Master  Jay Blakemore
Costume Mistress  Janye Peek
Makeup Mistress  Jennifer Mosher
Properties Master  John Beard
House Manager  Nancy Lutz

CREWS
Set — Suzanne Dunlap, Suzette McCandies, Eddie Mitchell, Amy Ross, John Scott, Jeff Stockberger
Lights — Isabel Abukhader, Neale Jones
Costume — John Akers, Janette Lowell, Amy Stuart, Debbie Wilson
Makeup — Heidi Ewing
Properties — Jill Ehrisman, Molly Haslam, Chad Henry, Anne Higginbotham, Ben Mattox, Julie Nowotny, Del Pentecost, Val Reichert
House — Lisa Simmons, Jean Williams

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Our next production will be: TROJAN WOMEN, directed by A. Bryan Humphrey, a Thesis production, February 26, 27, 28, March 1, 2, 1985 at 7:30 p.m.; also 1:30 p.m. March 2, 1985
MODERATION

Moderation is never applauded for its own sake.
A moderately honest man with a moderately faithful wife, moderate drinkers both,
in a moderately healthy house: that is the true middle class unit.

THE UNCONSCIOUS SELF

The unconscious self is the real genius. Your breathing goes wrong the moment
your conscious self meddles with it.
Except during the nine months before he draws his first breath, no man manages
his affairs as well as a tree does.

VIRTUES AND VICES

No specific virtue or vice in a man implies the existence of any other specific
virtue or vice in him, however closely the imagination may associate them.
Virtue consists, not in abstaining from vice, but in not desiring it.
Self-denial is not a virtue: it is only the effect of prudence on rascality.
Obedience simulates subordination as fear of the police simulates honesty.
Disobedience, the rarest and most courageous of the virtues, is seldom distin-
guished from neglect, the laziest and commonest of the vices.
Vice is waste of life. Poverty, obedience, and celibacy are the canonical vices.
Economy is the art of making the most of life.
The love of economy is the root of all virtue.

STRAY SAYINGS

We are told that when Jehovah created the world he saw that it was good. What
would he say now?
The conversion of a savage to Christianity is the conversion of Christianity to
savagery.
Every man over forty is a scoundrel.
Youth, which is forgiven everything, forgives itself nothing; age, which forgives
itself everything, is forgiven nothing.
When we learn to sing that Britons never will be masters we shall make an end of
slavery.
Do not mistake your objection to defeat for an objection to fighting, your objection
to being a slave for an objection to slavery, your objection to not being as rich
as your neighbor for an objection to poverty. The cowardly, the insolent, and the
envious share your objections.
Take care to get what you like or you will be forced to like what you get. Where
there is no ventilation fresh air is declared unwholesome. Where there is no religion
hypocrisy becomes good taste. Where there is no knowledge ignorance calls itself
science.
If the wicked flourish and the fittest survive, Nature must be the God of rascals.
If history repeats itself, and the unexpected always happens, how incapable must
Man be of learning from experience?
Compassion is the fellow-feeling of the unsound.
Those who understand evil pardon it; those who resent it destroy it.
Beware of the man who does not return your blow: he neither forgives you nor
allows you to forgive yourself.
If you injure your neighbor, better not do it by halves.
Sentimentality is the error of supposing that quarter can be given or taken in
moral conflicts.
Two starving men cannot be twice as hungry as one; but two rascals can be ten
times as vicious as one.
Make your cross your crutch; but when you see another man do it, beware of
him.

SERVANTS

When domestic servants are treated as human beings it is not worth while to keep
them.

PROPERTY

Property, said Proudhon, is theft. This is the only perfect truism that has been
uttered on the subject.

FAIRPLAY

The love of fairplay is a spectator's virtue, not a principal's pal.

CIVILIZATION

Civilization is a disease produced by the practice of building societies with rotten
material.
Those who admire modern civilization usually identify it with the steam engine
and the electric telegraph.
Those who understand the steam engine and the electric telegraph spend their
lives in trying to replace them with something better.
The imagination cannot conceive a viler criminal than he who should build
another London like the present one, nor a greater benefactor than he who should
destroy it.

GAMBLING

The most popular method of distributing wealth is the method of the roulette
table.
The roulette table pays nobody except him that keeps it. Nevertheless a passion
for gaming is common, though a passion for keeping roulette tables is unknown.
Gambling promises the poor what Property performs for the rich: that is why the
bishops dare not denounce it fundamentally.

REASON

The reasonable man adapts himself to the world: the unreasonable one persists in
trying to adapt the world to himself. Therefore all progress depends on the unre-
asonable man.
The man who listens to Reason is lost: Reason enslaves all whose minds are not
strong enough to master her.

DECENCY

Decency is Indecency's Conspiracy of Silence.

EXPERIENCE

Men are wise in proportion, not to their experience, but to their capacity for
experience.
If we could learn from mere experience, the stones of London would be wiser
than its wisest men.

TIME'S REVENGES

Those whom we called brutes had their revenge when Darwin showed us that
they are our cousins.
The thieves had their revenge when Marx convicted the bourgeoisie of theft.
GOOD INTENTIONS

Hell is paved with good intentions, not with bad ones.
All men mean well.

NATURAL RIGHTS

The Master of Arts, by proving that no man has any natural rights, compels himself to take his own for granted.
The right to live is abused whenever it is not constantly challenged.

BEAUTY AND HAPPINESS, ART AND RICHES

Happiness and Beauty are by-products.
Folly is the direct pursuit of Happiness and Beauty.
Riches and Art are spurious receipts for the production of Happiness and Beauty.
He who desires a lifetime of happiness with a beautiful woman desires to enjoy the taste of wine by keeping his mouth always full of it.
The most intolerable pain is produced by prolonging the keenest pleasure.

THE PERFECT GENTLEMEN

The fatal reservation of the gentleman is that he sacrifices everything to his honor except his gentility.
A gentleman of our days is one who has money enough to do what every fool would do if he could afford it: that is, consume without producing.
He who believes in education, criminal law, and sport, needs only property to make him a perfect modern gentleman.

HOW TO BEAT CHILDREN

If you strike a child, take care that you strike it in anger, even at the risk of maiming it for life. A blow in cold blood neither can nor should be forgiven.
If you beat children for pleasure, avow your object frankly, and play the game according to the rules, as a foxhunter does; and you will do comparatively little harm. No foxhunter is such a cad as to pretend that he hunts the fox to teach it not to steal chickens, or that he suffers more acutely, than the fox at the death. Remember that even in childbeating there is the sportsman’s way and the cad’s way.

RELIGION

Beware of the man whose god is in the skies.
What a man believes may be ascertained, not from his creed, but from the assumptions on which he habitually acts.

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