

But it has other sides which are more desirable. The pursuit of knowledge; is, I think, mainly actuated by love of power. And so are all advances in scientific technique. In politics, also, a reformer may have just as strong a love of power as a despot. It would be a complete mistake to decry love of power altogether as a motive. Whether you will be led by this motive to actions which are useful, or to actions which are pernicious, depends upon the social system, and upon your capacities. If your capacities are theoretical or technical, you will contribute to knowledge or technique, and, as a rule, your activity will be useful. If you are a politician you may be actuated by love of power, but as a rule this motive will join itself on to the desire to see some state of affairs realized which, for some reason, you prefer to the status quo. A great general may, like Alcibiades, be quite indifferent as to which side he fights on, but most generals have preferred to fight for their own country, and have, therefore, had other motives besides love of power. The politician may change sides so frequently as to find himself always in the majority, but most politicians have a preference for one party to the other, and subordinate their love of power to this preference. Love of power as nearly pure as possible is to be seen in various different types of men. One type is the soldier of fortune, of whom Napoleon is the supreme example. Napoleon had, I think, no ideological preference for France over Corsica, but if he had become Emperor of Corsica he would not have been so great a man as he became by pretending to be a Frenchman. Such men, however, are not quite pure examples, since they also derive immense satisfaction from vanity. The purest type is that of the Eminence Grise?the power behind the throne that never appears in public, and merely hugs itself with the secret thought: "How little these puppets know who is pulling the strings." Baron Holstein, who controlled the foreign policy of the German Empire from 1890 to 1906, illustrates this type to perfection. He lived in a slum; he never appeared in society; he avoided meeting the Emperor, except on one single occasion when the Emperor's importunity could not be resisted; he refused all invitations to Court functions, on the ground that he possessed no court dress. He had acquired secrets which enabled him to blackmail the Chancellor and many

of the Kaiser's intimates. He used the power of blackmail, not to acquire wealth, or fame, or any other obvious advantage, but merely to compel the adoption of the foreign policy he preferred. In the East, similar characters were not very uncommon among eunuchs.