

The tragicomic dilemma of the doctor confronted by a case like Dubedat's thus has a remedy, as Shaw sees it: a social structure that would free both its artists and its scientists from competitive struggle and so alleviate the personal tragedy by solving the social problem.

Like the tragicomic Ibsen, Shaw followed exposition and situation in this play with discussion. In *The Doctor's Dilemma*, discussion forms the resolution (though it is unusually curtailed by Shawian standards, which in the end contributes to the play's tragic quality): the ideals on which the characters base their lives are shown to be false (as they often are in Ibsen's plays), because the culture in which they live is based on false ideals; the tragic figure lives on; and the dramas' ultimate aim is didactic. Once an Ibsenian hero of comedy, Ridgeon has become—in Shaw's own words—through his very existence and downfall, not a soul-purifying convulsion of pity and horror, but instead a reproach, a challenge, a criticism addressed to society and the spectator at large. The genius of *The Doctor's Dilemma* is that after the dust clears upon the collapse of the play's metatheatrical structure, and Ridgeon is left alone with Jennifer among Dubedat's paintings, the play really does function as a tragedy—of the most open, abbreviated, unstimulated kind.

Emir University of Economics

NOTES

(1) Colin Wilson, *Bernard Shaw: A Reassessment* (New York: Atheneum, 1969), 198.

(2) The other plays by Shaw that have the word tragedy, or a variation thereof, in their generic descriptions are the essentially comic one-acts "Passion, Poison, and Petrification, An Indigestible Tragic Romantic Comedy" (1905), and "The Glimpse of Reality, A Tragedietta" (1909); and the fourth play in the Back to Methuselah cycle (1921), entitled *The Tragedy of an Elderly Gentleman*, is really a comic spectacle touched with pathos in which the central character is a satirical substitute for self-pity. (See the discussion of the subject of Shaw and tragedy in my book *An Idea of the Drama* [New York: Peter Lang, 2011], 83 and passim.) Shaw was well informed on the subject of classical tragedy, having lectured at Oxford on the subject and having discussed classical drama with the scholar Gilbert Murray. His play preceding *The Doctor's Dilemma*, *Major Barbara* (1905), references Murray himself, and is partly indebted to *The Bacchae*. See Sidney P. Albert, "In More Ways than One: *Major Barbara's* Debt to Gilbert Murray," *Educational Theatre Journal* 20 (1968): 123-40; and Sidney P. Albert, "From Murray's Mother-in-Law to *Major Barbara*: The Outside Story," *SHAW: The Annual of Bernard Shaw Studies* 22 (2002): 19-65. So Shaw's taking up the subject of tragedy in *The Doctor's Dilemma* should not be surprising. Moreover, he originally christened Jennifer Dubedat as *Andromeda Dubedat* (emphasis mine), in what is apparently a reference to the titular heroine of lost plays by Sophocles and Euripides. See Lillah McCarthy, *Myself and My Friends* (London: Thornton Butterworth, 1933), 79-80, and Margery Morgan's introduction to *The Doctor's Dilemma*, in *Bernard Shaw, Early Texts: Play Manuscripts in Facsimile*, ed. Dan H. Laurence, 12 vols. (New York: Garland, 1981), 2:232-35.

(3) The reason the idea of a Shawian tragedy has caused so much critical confusion is that Shaw was ideologically committed to comedy, where his focus was less on the psychology of the individual and the empathy of the audience with his protagonists than on the sociology of existence—people molding and being molded by the society of other human beings—and on the audience's objective or critical consideration of that existence. Indeed, so much was he ideologically committed to comedy that, as Nicole Coonradt proposes, Shaw even conceived of satire as a kind of antitragedy. See Coonradt, "Shavian Romance in *Saint Joan*: Satire as Antitragedy," *SHAW: The Annual of Bernard Shaw Studies* 29 (2009): 92-108.

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