

Without black velvet breeches what is man?

Brampton, The Man of Taste

NAQ 349

..... Nature is made better by no mean,
But nature makes that mean; so, o'er that art
Which you say adds to nature, is an art
That nature makes.....

The Winter's Tale, Act IV, Scene III

Weapon shapely, naked, wan,
Head from the mother's bowels drawn,
Wooded flesh & metal bone, limb only one & lip only one....

Walt Whitman: 'Song of the Broad Axe'

And cities might be as once they were, Powers grown out from the busy
bodies of people.

D. H. Lawrence.

When to my car
my money yokes six spankers, are
their limits not my limits? Is't not I
on the pained racehorse that dash by?
Mine all the force I combine,
the four-and-twenty legs are mine!

Goethe, Faust, (Anstett's translation)

Then temples grow as grows the grass.

Emerson: 'The Problem'.

He who has the healthy vigour of humanity in him has the strong instinctive sense
that ideally he is limitless.

Tagore: The Religion of Man, p. 120.

Man is a Tool-using animal without Tools he is nothing, with Tools he is all.

Carlyle: Sartor Resartus II, v.

Art is the perfection of Nature In brief, all things are artificial; for Nature is the Art of God.

Browne: Religio Medici, Pt I, § XLV.

The artificial city had become to him nature, & he felt the cobstones & gas-lamps as things ancient
as the sky.

G. K. Chesterton: The Napoleon of Notting Hill, Ch. I.

And not a man, for being simply man.

Hath any honour; but honour for those honours
That are without him, as place, riches, & favour...

Tristram & Crossin, III, 3

Civilisation is not even skin-deep; it does not go deeper than the clothes

F. C. S. Schiller: Tantalus, p. 39.

Nevertheless if... ~~then lookst~~ ~~from for moment~~, through the Clothes-Screen, as through a magical
Pierre-Pertuis, then lookest, even for moment, into the region of the Wonderful, & next & felicitous
that thy daily life is girt with Wonder, & based on Wonder, & thy very blankets & breeches are
Miracles, — then art thou fortified beyond money's worth... Carlyle: Sartor Resartus III, IX.

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CELL

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CHINE

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EXT.

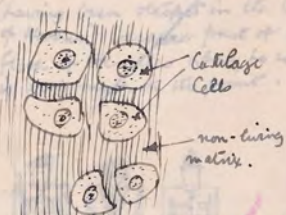
© So, if you prefer, take another sort of responsiveness to the environment. The raison d'être of the many ^{artificial} ~~artificial~~ organs is nothing else than the super-sensitiveness they make possible. Consider, for example, how objects are measured. The primitive way was to use 'natural' organs, & reckon accordingly in paces (), forearm-lengths or ells, & hand-spans. The new organ - the measuring-rod - is a very great advance on the old ones: true it lacks nerves & ^{the ordinary} ~~touch~~ organs of touch, but that is all to the good. For a new & enhanced ^{more} sensitivity, visual instead of less tactile, is now at work, & man now knows precisely which parts of his standard & graduated measuring-organ match up to the which parts of the measured object. The human being has, in a few thousand years, grown into an inconceivably more discriminating organism than he used to be.

A. Are my involuntary muscles then outside my body? Which is more under my control - the beating of my heart or the ticking of my watch? If only that which I can move is my real body, I am a hollow sphere, in which ^{and} my jacket & my pen & my chair belong. ~~(my liver & my heart & my kidneys do not belong)~~ And these ^{my organs} organs are not ~~usually~~ ^{inhabited} accommodated in me. They are thoroughly domesticated, inasmuch as all I am - my whole behaviour-pattern - shapes itself upon them. They are organs of my life because I live with and through & by them, and, so living, am more alive.



C.S. But these 'organs' - my jacket, my pen, my chair - are dead.

A. So are the cartilage & bone material created by my cells, the fluid of my blood, my saliva, the hydrochloric acid of my stomach, the bile of my liver. Yet without them I am dead. What is life but the social observances of dead members? My jacket is one of the dead members. It lives when I wear it. Like the tea I have just drunk, it participates in my life.



C.S. Nevertheless it is discontinuous with the rest. The real distinction between my jacket & my limbs is that I must amputate the first ~~sturdy~~ ^{cannot amputate the rest}.

A. Decayed teeth have been extracted, repaired, & replanted in the gum, after the socket has been treated with penicillin. The bone reforms round the roots of the tooth, which is good for years after. Perhaps, by the time I am ready to die, I shall be able to leave my ~~body~~ ^{body} to my friends who need it. Hospitals may one day carry stocks of ~~inner parts~~ ^{inner parts} of my body. Just as tailors and furnishes & engineers carry ~~outer parts~~ ^{outer parts}. Discontinuity is no more death than continuity is life. In fact, continuity is an illusion which vanishes on the close view: I am practically all space. - All the same, there is much in what we say: the tool is ~~permanently~~ ^{not permanently} attached to the user. But it is this very detachment which enables him to use it so much more effectively. ^{than the material body}

* Often if an accident happens to a gentleman's legs, they can be mended; but if a similar accident happens to the legs of his paralytic, there is no help for it... We know that few men, a great many coats & breeches. Dress a scarecrow, you last shift, you standing thither by, who would not earnest salute the scarecrows? Passing a cornfield the other day, cloaking a hat & coat on a stake, I recognized the owner of the farm. He was only a little more weather-beaten than at St Mary's Hospital, Princes Street.

London. See Daily Telegraph, June 27, 1945.

when I saw him last. "Thou art: Walden, Economy."

Exchange. + The fact that tools can be made, lost & found, taken up again after a long period of disuse, is in itself a ~~detached~~ ^{detached} aid to a detached attitude to them. I still do not see the hand that holds this pen in the same fashion as I see the pen. The fact that man has control of matter by detachment from matter has been well brought out by H. Wildon Carr in Changing Backgrounds in Religion & Ethics, pp 182 ff.

© The blood is sterilized by ultra-violet light in effect. The bloodstream is extended by passing through an apparatus which exposes it to ultra-violet light: cases of peritonitis & postperitoneal septicaemia have been successfully treated in this way.

* Erythroblastosis foetalis - a disease recently discovered to be due to a discrepancy between the parents' blood.

C.S. To leave all subtleties aside, the simple truth is that what my skin encloses is my bodily self.

A. Then the ^{divine germs} parasites & gall-stones, the false teeth, the ^{the} stitches & ^{the} metal plates, & all the other orthopaedic devices I contain, are truly me; on the other hand, the patient's ~~blood~~ ^{blood} whose blood is passed through an irradiation apparatus no longer owns his blood. ^{I should have said that} ~~add the point that~~

C.S. ~~Certain parts~~ ^{Certain parts} which did not grow up along with the rest of me, are accepted.

A. Then ^{foetal} is a ^{disaster} ^{disaster} in which only a complete change of blood will save the baby's ^{patient's} life. Is his blood ten years after the transfusion less himself than

So New
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pg 1

the use of ~~my~~ the possessive pronouns in such
sentences: 'my master', 'my county', 'my God', 'myself'.
The fact is (he says) that we do not arrive
over our words. They contain it, that ~~nothing~~
we own nothing, ~~and nothing~~ of anything, is entirely
dependent on the ~~fact~~ metabolism under discussion.

A hand-drawn diagram of a cell cycle. It features a central circle with a vertical line passing through its center. The top half of the circle is labeled 'Metabolism'. The bottom half is divided into two sections: the left side is labeled 'Anabolism' and the right side is labeled 'Katabolism'. Arrows indicate a clockwise cycle: from the top (Metabolism) down to the right (Katabolism), then up to the left (Anabolism), and finally back down to the top (Metabolism).

* The strength of the garment which (having been steeped in the blood of Jesus) became part of the flesh of Hercules when he wore it, is very much to the point.

A hand-drawn diagram of the human digestive system. It shows the large intestine at the top, with an arrow pointing to it labeled "Large Intestine". Below it is the small intestine, with an arrow pointing to it labeled "Small Intestine". To the left of the small intestine is the caecum, labeled "Caecum". To the right of the caecum is the appendix, labeled "Appendix".

(discussing the identification of a man with his clothing)
 * William James goes so far as to say that
 few of us would prefer a beautiful
 body in perpetually shabby clothes
 to an ugly body in clean ones.
 Textbook of Psychology, p178.
 Elsewhere, James finds "the substantial
 thing which we are" to be the effort
 we put forth; that which we carry
 is less truly ourselves. In that case.
 (I add) ~~we have~~ our ~~own~~ ^{active} organs ~~expressing~~
 rather than our inner ones.

Principles of Psychology, ii, p577.

On the dress as an explanation
of the bodily self, see Lotze:
Microcosm I, pp. 586 ff. (Eng. trans.).
For the relationship between the
the. and the. (Trans. = Philosophy of
the. and the.) See also, pp. 144, 145.

Alexander
STD 7105

(Anthropologists have shown how peoples all over the world look upon dress as part of the wearer's personality. Thus the Laws of Manu^o require bathing in clothes; in many countries a man's dress represents him when he is absent; there is an Irish belief that the clothes of a dead man wear out with unusual speed; in Fiji wearing the clothes of a ~~dead~~ chief causes a particular disease. To remove the clothes is to reduce the personality, hence the European's hat-lifting, & the Asiatic's removal of his shoes; the wearing of plain or poor ~~clothes~~ ^{garments} as mourning has a similar significance. ^{on the other hand,} like most peoples, we do not question the appropriateness of wearing a man in his best clothes. A quarrel between a couple of British Columbian Indians may be settled by destroying blankets, each party destroying an equal number: the wounds are certainly felt, seeing that blankets are currency as well as integument. These few instances ~~drawn at random~~ ^{drawn from the immense literature of the subject} are enough to suggest how general & unquestioned is the belief that a man is continuous with his clothes. That belief is well-founded.)

^o Laws of Manu. xi, 175.

⁺ Frazer: Golden Bough (3rd Ed) iii, p131.

^o Earnest Crawley: The Social Psychology of Dress.

~~It is not~~

* Crawley: Ibid.

* ~~See also~~ J. C. Flügel: The Psychology of Clothes is perhaps the most ~~recent~~ ^{important} recent work devoted entirely to the subject.

C. S. Well, perhaps ~~after all~~ it is best to say that I know my body & its boundaries because, after all, I am in residence; ^{I am} in a position to know, & others are not. My information is direct, first-hand.

A. I look at my hand as it now rests on this book, but I can discover nothing to mark it off from other things. ^{no perceptible evidence of privilege, no sign of ownership.} If this thing is mine, why not that? ^{or that?} Often it comes to me as a shock to discover that what seems so immediately & obviously given — the shape & boundaries, the constitution & even the existence, of my body — is nothing of the kind. Lying on bed in the dark, & attending to what is actually presented, I find to my astonishment that, for all I can feel to the contrary, I might well be just a point, or a body-less head or a centipede, or a whole collection of creatures, or I know not what million-limbed monstrosities, or the whole planet floating in space, or the world itself. There is nothing to tell me when I stop & other things begin; I cannot count my fingers (supposing I have any); I have no notion, & every kind of notion, of what I am. ^{What, in fact,} what am I, what have I become? In what sense ^{is this thing} ~~still~~ ⁱⁿ the darkness, the man it was? Have I not merged in fact with the unform, & allowed the practical but temporary demarcations of active waking

life quietly to obliterate themselves? I have overcome the illusion of my shape. No longer a shellfish, I rejoin the sea. I have regained that infant innocence of boundaries which I had before my ^{came to the} isolation grew defined, & I ~~make the~~ ^{draw the} fateful decision: the conclusion:

.... 'I am not what I see.

And other than the things I touch.'

I have overcome the illusion of my shape. No longer a shellfish, I rejoin the sea.

^o Henryson: In Memoriam, XLV.

^o "People are never tired of saying that man is but a minute speck," says Bergson. "Yet, even physically, man is far from merely occupying the tiny space allotted to him.... For if our body is matter for our consciousness, it comprises everything we perceive, it reaches as far as the stars." But for various reasons "the habit has grown of limiting consciousness to the small body & ignoring the vast me." (Moralities & Religion, pp 221ff)

3 Growth and amputation



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1

do not pencil or write

Carlyle: Santo Rosario, ~~and~~.

[illegible]

1870

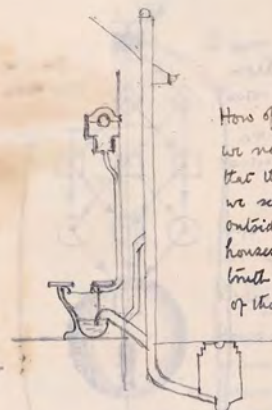
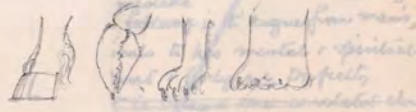
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their legs are to me when I am working. When I am boring a hole through a piece of wood there is no ^{very great} difference between me & a belt-grub - we are both animal-like grinders. The real distinction is seen when, to amputating the grinder & growing a saw, I undergo a metamorphosis that is denied the grub, who has been rash enough to make ~~the~~ ^{his} grinder a fixture. Having committed himself ~~in~~ ^{into} for ~~its~~ ^{his} whole grub-life to boring, it is incapable of chiselling or sawing or planing, whereas I have been sensible enough to grow an organ that I can amputate at a moment's notice, painlessly & without loss of energy, & grow again as a thousand other limb-endings.

For the sake of ~~his~~ ^{his} health, and for aesthetic reasons as well, ^{a man} ~~we~~ must get rid of his waste matter at the town's sewage works. There are three conceivable ways of doing this. He may go there daily. He may grow a 'natural' bowel between his house & the sewage works, burying it beneath the pavement. - Nature has done more extraordinary things than this before now.* Or he may grow an artificial bowel known as a drain, of the same length, which he can graft on to himself and remove as often as he wishes. The superiority of the third method is ^{needs no emphasizing} ~~as plain as the~~ ^{the astonishing thing is that} ~~it is~~ ^{it is} nature manages so long without it.

4 The Greater Body

Provided I can afford it, ~~then~~ I can go on growing & un-growing indefinitely. I am a ~~creature~~ ^{creature} that can develop, at ~~a moment's notice~~ ^{each occasion}, ~~into~~ ^{into} a body to fit ~~the~~ ^{each} occasion. When I want to address a large number of people, I grow a set of vocal cords in a million times. When I want to fly, I grow a pair of wings incomparably more powerful than a bird's. Under-water, I turn into ~~a very large fish~~ ^{one sort of} - a metamorphosis that is as ~~perfect~~ ^{complete} & as ~~reversible~~ ^{reversible} as ~~it is~~ ^{they are} completely revocable. In land, the guise under which I appear depends upon the ~~needs~~ ^{necessities} of the moment: whether I am built for speed or am rooted like a plant, whether I am a puny biped or a million-horse-power colossus, whether I am a creature whose ~~whole~~ ^{whole} organs cover a few square feet of skin or the whole civilized earth - ~~that~~ ^{all depends upon the work I have to do}. My body falls into line with my need. I am more than a man, more than a bird & a fish & a mammal rolled into one: I am a chimera ~~before~~ ^{before} that no myth or fairy-tale has ~~the~~ ^{the} imagination to foresee. Oldest of all, I go about under the impression that I am 'only as man', not very different in bodily constitution from a savage or an ape; whereas ~~there is~~ ^{there is} really far more difference between my body and a



How often do we notice that the pipes we see on the outside of houses are in truth the bowels of those within?

* In my own body many of my neurones extend ~~themselves~~ ^{themselves} in a fashion not less fantastic, growing appendages (axons) millions of times their own length.

"Although to be possessed in the form of a man is something to be more or less pleased about, the source of joy beyond all reckoning lies in the fact that a thing like man's body has a myriad transformations, & then never has been any limit to them."

Chuang Tzu Book, VI



What the mechanical ~~figure~~ ^{figure} does is to How, in fact, does La Mettrie arrive at his L'homme Machine? By equating the limb & cell equating it to the body. For every machine is the appendage of one or more human bodies, whose life it shares. Every machine 'has a mind' - it is part of a living, minded, individual. This is a ~~fact~~ ^{fact} that materialists & mechanists overlook. A mindless machine is an absurdity.

As Strachey justly says: "If then you explain Nature - which is also 'a going concern' - in terms of mechanism while expressly excluding from the correlation of that word all inference to intelligence & purpose, you are explaining it in terms of something that never has existed & never would." (Reality, p. 12.)

My body incorporates time. ^{the superior} over the animal body does not appear at any single moment, but over a period. ^{from being three-dimensional, I become four-dimensional: I develop a temporal anatomy,} so that of two organs of mine it must be specified how they are related in time, no less than in space. Thus my soup-spoon-hand, though coincident in space with my dessert-spoon-hand, is removed from it by fifteen or twenty minutes, and my bed-legs are eight hours as well as eight inches long. The many ^{limited} gods of the East are a true picture of time-developed man, except that nowadays he is becoming all arms & no body.

* On the connexion between ^{man's} the use of tools & ^{his appreciation of time,} ~~the faculty of imagination~~
see Leon Filinowski: 'The Psychology of "mine"', in Philosophy, Nov. 1947.

In my own opinion, the most important of these is the fact that in a fashion not yet fully understood, giving the appearance of a continuous flow of time, the mind is able to integrate the various elements of its experience into a single, coherent whole.

"Although it is possible in the form of a system is something to be done in the present world, the source of the world's all-arounding is in the fact that a thing like man's body has a unique form, formative, & then there is the only limit to them."

Change The Book II

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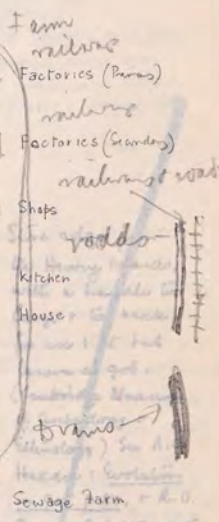
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For 16 is a $\frac{1}{2}$ with
For the difference

bodily
man's

Suppose ~~that~~ he is ~~going~~
nine ~~like~~ ~~Frankenstein~~!



sump^o mion water from the well

the same object. says William James, is "sometimes treated as a part of me, at other times as simply mine, & then again as if I had nothing to do with it. In the widest possible sense, however, a man's Me is the sum ~~of~~ totality of all that he CAN call his, not only his body & his psychic powers, but his clothes & his house, his wife & children, his ancestors & friends, his reputation, reworks, his lands & horses, & yacht & bank account."

Textbook of Psychology, p. 177.

Evergreen
Shrub
at
mountain

* See Prof. James M. Mackintosh's ~~essay~~ Essay: Primitive Medicine, in Reshaping Man's Heritage, for a recent statement of this view.

the entire ~~body~~ body
see no longer

The anatomy of physiology of this total human body

For the human body, like *precious*,

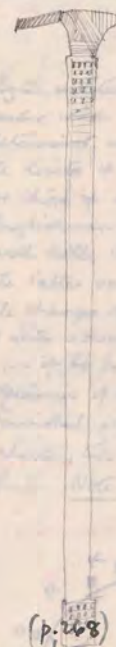
To be *more precise*, it is a core of protoplasm, enveloped in two layers. The core is myself in a peculiar sense: upon it everything else depends, I cannot ^{usually} change it for another, & I cannot share it with anyone. The first layer that surrounds this core is the personal section of my outer body - my clothes, spectacles, dentures, fountain-pen, tooth-brush - all the articles which are for my sole use. This part of my body, though capable of being grafted on to another, is rarely removed from me & factories. The second layer is a world-wide organization of machines, books, roads, railways, ships, buildings, aeroplanes, with the men & women who make & run them. These ^{also} are my body; I am dependent on them; they make my life what it is. But I share them with other men: in that sense they are more remote, less exclusively me & mine, than my hair-brush & my hat-lives. It is odd that we in the West, who have made in practice have made a god of machinery, should ~~be so~~ ^{be so} ~~in the West~~ ^{in the East} ~~to~~ ^{to} ~~underrate its life~~.



They are not therefore external. The many distinctions that can be drawn between the ^{common} organs and organs of my little body, must not hide the fact that this body is one, a living, natural whole. My lack of self-consciousness is by now a too-familiar story. But here, in the world of gadgets, where the schoolboy is probably more expert than the professor - here at least I should be wide-awake. Indeed, my stupor is more profound. Men talk rather freely of atoms & twins & brains & nerves, & rather less freely of molecules & cells, but who so much as mentions the real human body? In Bengal every year a *Bijay* is held in ~~some~~ ^{in some instances} Hindu workshops & offices, where pins, chisels, hammers, & machines of every description, are decked with flowers & venerated. There is a ^{deep} ^{& a time} ~~in some instances~~ ^{behind} that ancient custom. ^{Tools are} ^{human} ^{keys at} ~~It is~~ ^{the} human body prolonged & exaggerated, perfected for a peculiar task. And, if the human form is divine, its divinity is not confined to the center: it ^{spreads to} ~~diffuses~~ the furthest rivet & cog. Perhaps the purpose of the ^{small boys workshop of first class} ~~the~~ ^{with his first motor} ~~the~~ ^{after all, a} ~~mystical~~ ^{transferring} ~~into this minor domain~~ ^{into this minor domain} ~~that his more intellectual~~ ^{that his more intellectual} ~~ideas are too close to see~~ ^{discern}.

And all this is confined by ^{retains} ~~My~~ ^{however} ~~adds his~~ ^{adds his} ~~conception~~ ^{conception} ~~of the~~ ^{of the} ~~value & versatility of~~ ^{value & versatility of} ~~his body~~ ^{his body} ~~is for him a~~ ^{is for him a} ~~matter of simple inspection~~ ^{matter of simple inspection} ~~He understands~~ ^{He understands} ~~advantages: he has only to look to see~~ ^{advantages: he has only to look to see} ~~how he becomes a house, or, if I am~~ ^{how he becomes a house, or, if I am} ~~travelling, a brain, or a ship, or an aeroplane.~~ ^{travelling, a brain, or a ship, or an aeroplane.} For him I ~~am~~ ^{am} ~~as truly~~ ^{as truly} ~~these~~ ^{these} ~~things~~ ^{things} ~~as, when he approaches me, I~~ ^{as, when he approaches me, I} ~~become~~ ^{become} ~~cells & molecules & atoms.~~ ^{cells & molecules & atoms.} He is in the region where I am this greater body. How rarely do I accompany him to that region!

And it is the every machine has a ~~mind~~ ^{life & purpose}. A mindless instrument is an abundance, a contradiction in terms. For ~~every~~ ^{every} machine is an ~~extension~~ ^{extension} of the human body, whose total life it shares. This is a fact which ^{mechanical} ~~philosophical~~ ^{mechanical} ~~mechanists~~ ^{mechanists} ~~fail to see~~ ^{fail to see}: when they ~~take~~ ^{take} ~~man & the universe~~ ^{man & the universe} ~~as a machine~~ ^{as a machine} ~~they do not take the~~ ^{they do not take the} ~~living machine~~ ^{living machine} ~~but its~~ ^{but its} ~~similarity with man as their~~ ^{similarity with man as their} ~~model.~~ ^{model.} But a dead abstraction. So Mettrie arrives at his *L'Homme Machine* by amputating & killing the limit, & then ^{gradually} ~~equating~~ ^{equating} it to the body. ~~a mystical~~ ^{a mystical} ~~machine~~ ^{machine} ~~object that~~ ^{object that}



Stone adze from the Henry Islands, with a handle too large & too weak for use: it has become a god. (Cambridge Museum of Archaeology & Ethnology) See A.C. Haddon: *Evolution in Art* p. 80, & R.U. Sayer: *Primitive Arts & Crafts*, p. 120.

*In *The Two Sources of Morality and Religion*, Bergson has pointed out that the mystical & the mechanical are not unconnected. ~~He is more than a touch of mysticism~~ ^{He is more than a touch of mysticism} ~~in Samuel Butler's philosophy of machines~~ ^{in Samuel Butler's philosophy of machines} ~~in Erasmus~~ ^{in Erasmus} ~~in Carlyle's~~ ^{in Carlyle's} ~~Sartre~~ ^{Sartre} ~~Resistances~~ ^{Resistances} ~~philosophy of clothes in Sartre~~ ^{philosophy of clothes in Sartre} ~~Resistances~~ ^{Resistances} ~~There is a peculiar thrill~~ ^{There is a peculiar thrill} ~~attached to the discovery that it is~~ ^{attached to the discovery that it is} ~~the artificial which~~ ^{the artificial which} ~~heals the wound~~ ^{heals the wound} ~~between the self & the not-self~~ ^{between the self & the not-self} ~~even if the discovery is not a fully~~ ^{even if the discovery is not a fully} ~~conscious one.~~ ^{conscious one.}

Mysticism requires mechanization, & mechanization should mean mysticism. "The origins of the process of mechanization are indeed more mystical than we might imagine," but machinery will find its true vocation ~~again, it will not~~ ^{again, it will not} ~~propagate its power, only if mankind~~ ^{propagate its power, only if mankind} ~~then it enables men to stand erect~~ ^{then it enables men to stand erect} ~~& look heavenward.~~ ^{& look heavenward.}

As Canon Gaster just says:

To illustrate the daily rhythm of life with its three evolutionary levels of work (the most up-to-date), leisure, & sleep (the least up-to-date).

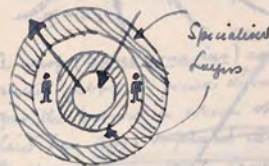
It is not as if there were no danger of our forgetting
the temporary specialisation for the present. We are all
liable to the kind of ~~error~~ ^{error} to the ~~idea~~ ^{idea} of the organ
fixed & the organs fixed.

§ In a man who lacks ~~aptitude~~ ^{aptitude} either the will or the skill to move in some
expert capacity, the evolutionary or upward movement is defective. In another,
the downward movement is ^{may be} equally incomplete & feeble. Thus there is the
functionary who identifies himself with his office, with its instruments, uniform, &
ritual, which he dare not (& in the end, cannot) shed. And then is the
narrow specialist who is ~~too~~ ^{too} attached to his test tubes ^{test} or his books as the lobster
is to its claws & the snail to its shell. Such inhuman humans are literally
ghallows: they want verticality, depth, ^{in time} ~~absolute~~ ^{absolute} to put their clock back.
They are disastrously up-to-date. They are creatures that cannot distinguish
between themselves & their tools. Like the honey-pot ant that, lacking a
barrel ~~receptacle~~, is obliged to become an animalised barrel itself, ^{approver}
~~kind to most is the old~~



Replete honey-ant (after Wheeler).
Then ants use the crops of some of their
workers or soldiers for storing the honey-
dew collected during the summer. Such
'repletes' cannot walk, & support them-
selves from the ceiling of the nest, where
they regurgitate the honey-dew as it
is needed. See social life among the
insects, p 99, 100.

If I am to avoid a similar fate, it will not be by ~~avoiding~~ ^{avoiding} specialisation,
but by ~~wholly accepting~~ ^{accepting} it, & confining it to the regions where it
belongs. My human ~~region~~ ^{region} — the region ~~where~~ ^{from which} I am seen to be a 'man'
— is an unspecialised layer sandwiched between layers that are
extremely specialised: my cells below & my machinery above. In the
lowest of the three regions I am twenty billion workers which, instead of
equipping themselves with tiny implements & machines, have performed the much
more amazing task of becoming ~~these~~ ^{themselves} ~~as it were~~ ^{chemical} ~~implements & machines~~ ^{what not}: retorts,
vacuum cleaners, telegraph wires, panes of glass, & in the ~~uppermost~~ ^{uppermost}
regions ~~have~~ ^{have} repeated the achievement. The machine is the man — myself
— ~~coarsened~~ ^{refined}, ~~refined~~ ^{coarsened}, dwarfed & overgrown, rendered a million times more sensitive
& a million times more crudely energetic, exaggerated & distorted into every sort of
monstrosity. Now it is not in spite of, but because of, ~~this inhumanity~~ ^{this inhumanity} these 'deformities' of mine
— ~~a narrow humanity~~ ^{a narrow humanity} — above & below that my human region is saved ~~as a whole~~ ^{as a whole}.
But it is more than saved: it is ~~not dead~~ ^{constituted} ~~without the others it is not that~~ ^{without the others it is not that}. The three layers
must be distinguished, ~~but~~ ^{not} divided. I am all three regions: my life
is their constant commerce, ^{with its} ~~in~~ a daily rhythm. The important thing is
not that I should ~~be~~ ^{be} the three regions in the physical sense — I cannot
help being them — but that I should become fully conscious of my condition.
To be in awareness what I am in fact — that is ~~the~~ ^{the} task, & it ~~means~~ ^{means}
~~constant journeying~~ ^{constant journeying} for me now to the next. ~~Survival is death.~~



A Hottentot
woman, whose
enormous buttocks
are a fat reserve
for lean times.
Scatopogon (as it
is called) is novel
amongst Hottentot
women. An apt
illustration of the
astuteness of the
'natural' component
with the 'artificial'.
The only name that
I can think of for
this is 'artificial specialisation'.
That I can afford to be
so 'artificial' is my
strength.

6 The living organ & the dead

Common sense is not entirely persuaded. No doubt my body is extended,
& most effectively, but ~~is~~ ^{is} this extension or prolongation properly called growth?
For, firstly, (common sense argues) tools, machines, & external instruments
in general, are artificial; secondly, they are dead; thirdly, they ~~come about~~ ^{are generated}

The only name that
I can think of for
this is 'artificial specialisation'.
That I can afford to be
so 'artificial' is my
strength.

The diagram consists of two hand-drawn sketches. The left sketch is labeled 'Plan' and shows a circular structure with a central circle and a small rectangular feature on the right side. The right sketch is labeled 'Section' and shows a cross-section of the same structure, revealing a central cavity and a small rectangular feature on the right side. Labels include 'Honey-pot' at the top, 'Plan' at the bottom left, 'Section' at the bottom right, and 'Pollen & eggs' at the bottom center.

A detailed black and white line drawing of a wasp, viewed from a side profile. The wasp has a segmented body, with a distinct head, thorax, and abdomen. Its wings are spread out, showing the venation. The legs are long and jointed. The drawing is done in a sketchy, hand-drawn style.

Two examples from W. M. Wheeler's Social Life among the Insects, to ~~show~~^{illustrate} that the use of the detached instrument or tool is not peculiar to man.

© Code of Christ, p.68.

o as Darwin remarked, "new organs
appearing as if created for some special
purpose, rarely or never appearing in any
being." (Origin of Species [6th Edn.], p. 156.)
→ Illust. of Lewis. H. H. B. 1874, p. 24

Heard
Code 4C
67

It is the free & unfettered invention of ^{influenced by the past,} organs to fit their role, instead of the ^{old way} ~~the~~ ^{the} ~~makership~~ ^{makership} adaptation of existing organs to some new function. ^{These nature makes the one}

These nations makes the one
protodactylus have do for wings,
hooves, latens, paddles & paws -
wells do it ~~mean~~ all ships were
adapted cats, & all paws adapted these
ships.



A - Bird with spread wings, showing the wing structure. B - Bird with wings folded, showing the wing structure. The drawings are labeled A and B.

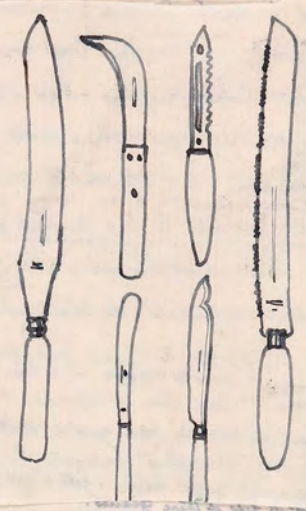
Handwritten notes in the left margin, including the word "Hand" and some illegible text.

Handwritten notes in the left margin, including the word "Hand" and some illegible text.

Handwritten notes at the top of the page, including the word "Hand" and some illegible text.

Handwritten notes in the upper middle section of the page.

Handwritten notes in the middle section of the page.



Handwritten notes to the left of the knife drawings.

Handwritten notes to the right of the knife drawings.

Handwritten notes in the lower middle section of the page.

Handwritten notes at the bottom of the page.

7 Natural and artificial evolution

Let it be agreed, says common sense, that the artificial organ is recruited from outside into the service of the natural organ, & life rises to new levels thereby. But in origin & in development (common sense goes on) there is no comparison between the two. If it could be shown that one set of laws ^{described} governed the evolution of this hand & of the pen at the end of it, there would be less reason to doubt their continuity.

I imply that it is the differences, & not the similarities, between the various
the outer organs, which make them union so fruitful. The second does not
just prolong the first, ^{harder without} like the extrapolation of a curve; there is continuity, but it is a
creative continuity, ~~in which the old is never destroyed, the new is more~~
~~predictable.~~ For this reason, ^{there is identity of method} a close parallel between artificial & natural evolution
exists between the latter & the former. They are ~~is~~ ^{is} difficulties, parts of a whole, not duplicates of each other.
is not to be expected: all the same, since the two are ^{connected phases} ~~connected phases~~ ^{because they are phases of a single}
~~of one~~ movement, there is a common broad pattern of development. All I need
do here is sketch this pattern very roughly, under the heads of Adaptation, Differentiation,
Integration, Variation, Selection, ^{Extrusion} Degeneration. The detailed evidence, & all the caveats
that ought to be added, would fill a book, & would anyhow be inappropriate here.

Adaptation. An organ develops by becoming more adjusted to its environment on one side, & to its user's needs & constitution on the other. My legs, for instance, are the original fins (or fin-like structures) of my marine ancestor, adapted by an age-long series of changes to terrestrial travel. But a limit ~~was~~ to their development was reached. Further adaptation was possible only through externalised evolution, which extended my legs into the carriage. Starting ^{perhaps} as a ~~platform~~ ^a ~~wheel~~, the cart or carriage proposed by ^{paying} ~~taking~~ increasing ^{respect} ~~account~~ of its surroundings — hence the iron-tired wheel & the friction-brake — & of its passengers — hence the springs & the hood. This dual adjustment went on to produce, in the end, my car, with its countless adaptations to ^{new} ~~other~~ circumstances (its tyres ^{taking account of} ~~paying respect to~~ the road, its indicators ^{of the} ~~to~~ ^{to} traffic, its streamlining ^{of} ~~to~~ the air, & so on) & to the body which it prolongs (as in the design of its doors, & steering wheel, & windscreen, & upholstery). In all this ~~progressive~~ ^{evolution of} ~~adaptation~~ the ^{old} ~~original~~ organ is not so much repeating the ^{old} ~~procedure~~ as developing it, & ~~improving~~ ^{refining} it. ^{Artificial} ~~The~~ ^{not in all} adaptation is in ~~many~~ ^{as precise} ~~as~~ ^{as} subtle as the natural; & it is incomparably swifter & more elastic.

hand 386

Differentiation. Whether 'naturally' or 'artificially', the result of adaptation is variety. The fin becomes the bat's wing & the bird's wing, as well as all the variations on the

*Alone amongst his
contemporaries*

Fed the grounds for

• Samuel Butler insisted that the explanation of natural & artificial evolution, "including what I can believe ~~this~~ in this," ~~to say~~ ^{the} life refers to the view that a mouse-trap or a steam-engine is the result of accumulation of kind minute variations in nature — and not till then — can I believe in an origin of species which does not resolve itself mainly into a sense of need, faith, intelligence, & memory." "Life & Habit", p. 72.

"The evolutionist can often gain valuable light on his subject, on what ~~one~~ may call the economics of the process, by turning to study the development of human inventions & machines. Then, although the ways in which variations arise, & the ways they are transmitted, are different from those of organic evolution, yet the types of 'pressure', the perpetual struggle, & the advantages of certain kinds of variation therein — these are in essence really similar."

Julian Huxley: Essays of a Biologist
p. 20

Variation: four stages in the evolution of the water pap. note the increasing adaptation to the house-wife's ^{labour-saving} requirements, resulting in the selection of no. 4.



Some of the many varieties of
Rivers to be found in ~~any~~ ^{our} home,
to illustrate their adaptation
to special 'environments', and
the differentiation which this
involves.

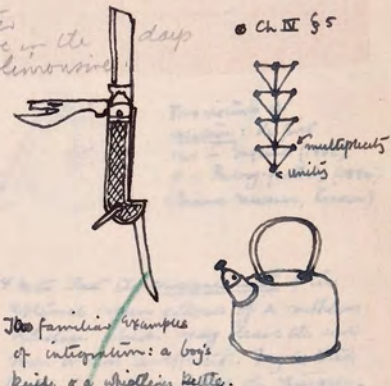
In reflecting Paleygrove, the 19th
century lost almost as much
as it gained. For Paley (it is in a
different way Samuel Butler) did
at least realize the ~~fact~~ ^{fact}
identity of the ~~two~~ ^{two} signs
& the ~~fact~~ ^{fact} of the ~~fact~~ ^{fact}

V.O.
Scaling Ships
Art. Ships
Enc. Everyman

v. 9
Sailing Ships
Art: Ships
Enc. Everyone

theme of the leg. So it is with the leg's extensions. The primordial vehicle has developed, ~~through~~ ^{from} carts & wagons & ~~trambles~~ ^{trams}, ~~of all sorts~~, & stage coaches, coaches of state, hansom, gondolas & cabriolets, ~~the list is endless~~ ^{as it goes} to touring cars, taxis, sports cars, lorries, omnibuses, low-loaders, armoured cars, & so forth - but the list is endless. And, just as ~~primitive~~ ^{early} fires & clams survive amongst the latest adaptations, so do carts & wagons, ~~the little~~ ^{the} ~~for the~~ ^{the} ~~very~~ ^{very} ~~early~~ ^{early} forms, survive in the

Integration. Progress does not only mean increasing multiplicity & distinctions. As my observer has noted, the many & the one alternate in me, & this is as true of the temporal ~~as it is of the spatial~~. Both in my flesh & blood & in my outer body, I evolve by integration following upon differentiation. There was a limit to what I could achieve as one cell, & I became many cells which, by cooperation, are one animal. ~~There was a limit to what I could achieve as one animal, & I cooperated with other animals. My legs are specialists unified, & so are my legs' extensions. My car incorporates scores of separate mechanisms - the pump, the internal combustion engine, the clock, the dynamo, are instances - which ~~are no longer separate~~ ^{begin apart, but are here}. Thus the scattering & mutually repelling tendency is balanced by the merging tendency.~~



Two familiar examples of integration: a boy's knife, & a whistling kettle.

* Dr H.S. Harrison's name for this would be cross-mutation. I think the term integration is less confusing here.

Variation and Mutation. How is it that my organs, natural & artificial, have evolved in this fashion? The question belongs to a later chapter: here

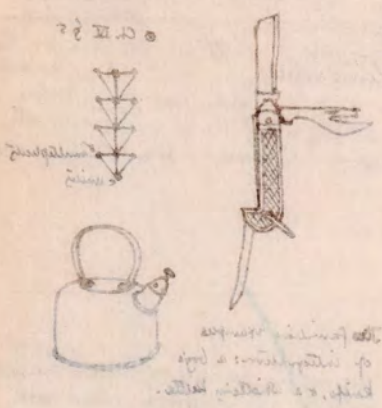
I will only distinguish some of the factors. ~~The first is the tendency for~~ ^{Charles, there is a tendency} ~~organs to vary.~~ ^{organs to vary.} Every new organism has unique features, of which ~~at least~~ ^{at least} ~~two~~ ^{two} ~~are~~ ^{are} ~~distinct~~ ^{distinct} ~~from~~ ^{from} ~~its~~ ^{its} ~~parents~~ ^{parents}. ~~These are~~ ^{These are} ~~variations~~ ^{variations}, or ~~mutations~~ ^{mutations}, or ~~major~~ ^{major} ~~changes~~ ^{changes} involving something novel. Of these, mutations are more likely to be ~~passed on~~ ^{passed on} ~~to the offspring~~ ^{to the offspring}, & in the life's ~~unfolding~~ ^{unfolding} ~~process~~ ^{process} ~~of~~ ^{of} ~~adaptation~~ ^{adaptation} ~~to~~ ^{to} ~~the~~ ^{the} ~~environment~~ ^{environment} ~~of~~ ^{of} ~~the~~ ^{the} ~~organism~~ ^{organism} ~~itself~~ ^{itself} ~~the~~ ^{the} ~~gradual~~ ^{gradual} ~~accumulation~~ ^{accumulation} ~~of~~ ^{of} ~~small~~ ^{small} ~~variations~~ ^{variations}. The

Evolution of the outer organ continues along the same lines. ~~Whether by~~ ^{Whether by} ~~chance~~ ^{chance} ~~or~~ ^{or} ~~by~~ ^{by} ~~accident~~ ^{accident}, ~~look~~ ^{look} ~~at~~ ^{at} ~~the~~ ^{the} ~~evolution~~ ^{evolution} ~~of~~ ^{of} ~~the~~ ^{the} ~~outer~~ ^{outer} ~~organ~~ ^{organ} ~~continues~~ ^{continues} ~~along~~ ^{along} ~~the~~ ^{the} ~~same~~ ^{same} ~~lines~~ ^{lines}. ~~Whether by~~ ^{Whether by} ~~chance~~ ^{chance} ~~or~~ ^{or} ~~by~~ ^{by} ~~accident~~ ^{accident}, ~~look~~ ^{look} ~~at~~ ^{at} ~~the~~ ^{the} ~~evolution~~ ^{evolution} ~~of~~ ^{of} ~~the~~ ^{the} ~~outer~~ ^{outer} ~~organ~~ ^{organ} ~~continues~~ ^{continues} ~~along~~ ^{along} ~~the~~ ^{the} ~~same~~ ^{same} ~~lines~~ ^{lines}. ~~Whether by~~ ^{Whether by} ~~chance~~ ^{chance} ~~or~~ ^{or} ~~by~~ ^{by} ~~accident~~ ^{accident}, ~~look~~ ^{look} ~~at~~ ^{at} ~~the~~ ^{the} ~~evolution~~ ^{evolution} ~~of~~ ^{of} ~~the~~ ^{the} ~~outer~~ ^{outer} ~~organ~~ ^{organ} ~~continues~~ 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4
CELL

5
CHINE

6
EXT.



Exuberance. Finally there is the tendency - in some ways ^{a kind} the opposite of degeneration - for organs to develop beyond the peak of their efficiency. Examples are the extraordinary spines and horns of the Mesozoic reptiles, the tail-feathers of the peacock & the lyre bird, the 'helmet' of the hornbill, & the tusks of the babinusa. Sexual selection is ^{in part, at least} responsible for such monstrous features, but, in addition, it ^{seems} as if a momentum had been built up, & the brake could not be applied in time. That the human body is, ^{thus far} fairly free from overgrowth of this sort (its forebrain is excepted) is ^{due}, I suggest, to the fact that its ^{extremities} are the outer part is so full of them. Love of display, the stimulation of wealth & power, the requirements of ritual & religious symbolism, ^{changing} the preferences of the other sex, have produced in man's outer constitution a fabulous richness of design in which function has succumbed to fantasy. Particularly in clothes & in architecture, life has taken a holiday from necessity & crested for the sheer fun of creation. ~~This is a mistake~~ Again: it is because man's ^{ancient} wits, simple, unadorned, unspecialized, that he can now ^{surpass} in his finery all the species who incorporated theirs.



Head of Babinusa



Silk Dress 1875

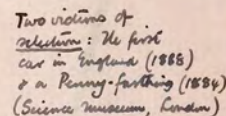
Johnson
Rusell
HW
704

Degeneration But progress is only one side of the picture: the other is degen-
-eration. Evolution's ~~other side~~ ^{But necessary counterpart} is devolution. The organism or the organ
which the world selects is well-adapted; it is not necessarily higher in
the scale of life. ~~the fact~~ ^{AD} as I have already ~~stated~~ ^{emphasized}, there is ~~a~~ ^{an essential} downward
movement in life, towards the less alive, running parallel with & counter-
balancing the upward movement towards the more alive. My evolution ~~has been~~ ^{is of a}
~~made possible~~ ^{piece with} by the devolution of other species. In my body, too, the advance
of some organs ^{has} meant the retreat of others. Thus only vestiges remain of the
long tail & thick coat of hair I once had, & my feet have lost their grip. ^{But my inner & outer layers retain fragments} The
buttons on my ~~front~~ ^{with} sleeve, & the button-holes in the lapels of my jacket, &
the dummy foot-arm that ^{with fixed metal hoofs,} ~~decorates~~ ^{are} my saloon car, are vestigial organs
which, like the ostrich's wings & the whale's legs, have hung on beyond their
term of usefulness & ^{or which} ~~have~~ ^{been} ~~now~~ ^{are} ~~or~~ ^{being} ~~discarded~~ ^{discarded} altogether.

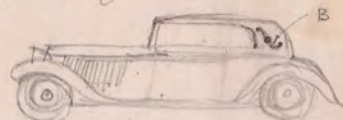
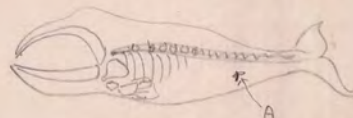
It is clear that I have not two bodies, an inner + an outer, but one body, ~~that is~~ the product of one growth, the instrument of one life. There is no break in the process that ~~could~~ ^{would} ~~retrograde~~ from the center + ~~thereby~~ ^{thereby} works back again to the center. All I ~~have done~~ ^{do} is to flood-light one ring or layer of this process + call it artificial, while the rest I call nature. This ^{alternately} again I have in some degree taken over: here nature has begun to hand the controls to me. Or, better put, in one nature's ^{that} ~~self~~ ^{self}-interest which is called ~~artificial~~ ^{artificial}.

Shakespeare is ^{here} wiser than Pope, who is somewhat scandalized that a ^{woman} ~~lady~~ should "admire the stars, because they twinkle like so many candles at a birth-night." X

"Ensign of civilization." The whole chapter
 is typical of Chesterton's championship of
 the unknown + (relatively) antiquated. ~~the~~
 Not the man + the life contained in his master's compass maps
 the author of "Signs on the Wall", but the red overlaid of
 Hammermill + the white ommission of Fulham fight, then
 for the machine!!



* Note that the discontinuity of the external organ allows of a ruthless selection which may leave the core more or less unaffected. My external body leaves the brunt of the struggle, & evolves at an unheard-of rate.



A: vestige of whale's ~~flukes~~ flukes & hind
limbs. B: under hood - arm of can
retained as ornament. C: Buttons
& imitation button-holes on sleeves, carried
over from the time when cuffs were
turned up.

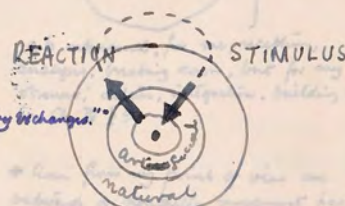


X. On the other hand it is ^{Woman} Gas Chrestien
says in Napoleon of Nothy Hill (Bk III Ch. I)
~~Woman~~ who "models her hat on a flaring
cottage garden of flowers" whereas man
models his "on a chimney pot; the
emblem of exhalation." The whole chapter
is typical of Chrestien's championship of
the woman + (naturally) antifeminist. ~~He~~
He contends in his mistress's commonplace book
on the title "but" the red omnibus of
white omnibus of Fulham, fight, then

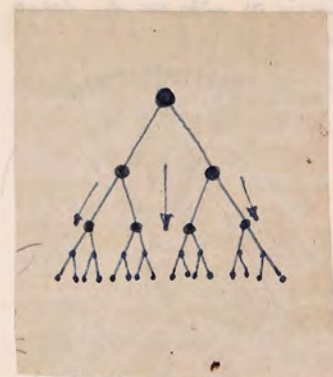
9 In-organs r out-organs

Half of me is organised for death, ^{the other} half for life. My out-organs ^{act,} build, integrate. Then the streams are confluent: all the many-sided private activities of my cells converge in my behaviour; all my many-sided private activities converge in that one public service which is my living. Any instrument which helps to carry this activity forward (whether it is a hammer, a factory, a brush, a book, or what-not) is prolonging the outward movement by which my ^{become} growth ~~of my~~ atoms ^{became} into cells, & my cells into men.

But my organs are not sharply divided into two sorts - those dealing with

Emerson: The Problem

- Heraclitean fragment quoted in Burnet: Early Greek Philosophy, p151.



Stimulus

Center

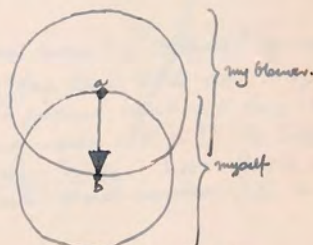
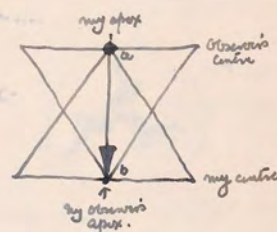
Reaction

The mind is a complex of layers of itself. The physical part is the most basic. It is the physical part that produces the reaction. The mind is made by output along the lines of the world. Though the mind is continuous with the outside, it is not continuous with the outside. It is a continuous psychological process, to make the continuous & feel a reaction.

in-coming influences, & those dealing with out-going influences. In some, the traffic comes & goes as in a ^{two-way} street. — it is the same hand which puts things together & tears them apart. Moreover an instrument is of the one sort or the other according to point of view, according to whether I am at the transmitting or receiving end of it. What is for me an out-going or building-up process is for my observer an in-coming or breaking-down process: the one movement is my action in serving him, & his reception of my service; ~~it is~~ ^{if I am} ^{the} farmer, & uses ^{his} implements, ^{his} animals, ^{his} land, to express ^{himself} & fulfil ^{his} function, to build up the thing that ~~he is~~. They are ^{his} extensions, ^{himself} spreading out to become the world. For the consumer, on the other hand, they lead inwards, they are tribulations & feeders. Sowing the corn, reaping & threshing, milling the flour & distributing it, baking the bread & delivering it, masticating & digesting it — this is ~~one~~ a single train of events that can be read in two ways. For the ^{producer} it is ^{directed} outwards, for the consumer ^{directed} inwards; for the producer it is growth, for the consumer shrinking.*

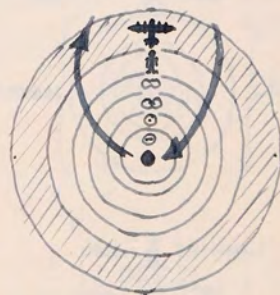
Here once more is the familiar ^{scheme} of the organisation of my space. Why does my observer report that I am a man — or a man-house, or man-ship, or man-aeroplane? Because I organise the space around my centre thus, into such regions. But how is this organisation achieved? Not automatically, but by means of my extensions, by growing instruments for the purpose. I get at a man by expanding to where he is; he gets back at me by expanding to where I am; & ~~we both~~ ^{the} ~~intention~~ ^{intention} ~~is~~ ^{is} ~~at the cost of~~ ^{is} an effort. The growth of space about my centre does not just happen: it is achieved. The light that passes between my ~~observer & myself~~ ^{myself & my} is an abstraction from the full story of our interpenetration. To be a man is ^{is more than to be seen as me: it is} to act & be acted upon as a man, & this involves a layer of extension organs. For without these I am not human.*

And, so far from being dead, this outer fringe of me is almost — or quite — frighteningly alive, full of immense energy, evolving at a speed that makes all my previous evolution seem to stand still. ^{from my point of view,} My power, my effectiveness in the world, the tempo of my development in a world, my life — ~~inward as I expand,~~ ^{from the point of view of my observer & they do so at} the expense of my observer. When, at my circumference, I am altogether alive, he at his centre is altogether dead. Likewise at his circumference, which is my centre, he is altogether alive & I am altogether dead.



a b represents, for me, reception, analysis, breaking down, but for my 'observer' action, integration, building up. See Ch. II § 2.

* Even from my point of view an outward or synthetic movement has an inward or analytic aspect, as when in exercising a craft I have to conform to my materials, my tools, & my subject, & my public. In all things the inward & outward movements are inseparable.



* The realisation of this outer layer of myself as the physical bond between my body & the world at large, is of the greatest practical importance. I ~~can~~ play my part in healing the world's wounds if I heal the wound I make by amputating myself from the world. Though these outer organs I am continuous with the universe: it is ^{being} essential psychologically, practically, to ~~make~~ that continuity to full awareness.

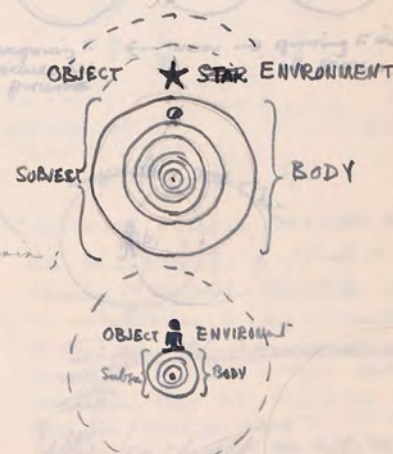
Records to the late G. Kingsley
Hobbs, of the American Museum
of Natural Science, a medical
certificate, would not be itself.

X How, asks W.E. Hocking, "Can any self lay claim to its own body, and so it is proposed sometimes to lay claims to all of nature with it?" (The Self: Its Body & Freedom, p. 122. ~~But the whole of~~ action should be read.) III is relevant.

* ~~from the antithesis of~~

• Cf. Charles Hartshorne in
Phil of ANW (Ed. Schilpp), p. 549.

outline the picture



* On the antithesis of Ego & External
world arising out of the discrimination
of our own body from other bodies in
space, see Kilgus: 1 GP, pp 205-~~4~~
206

o Gf: Ward: RE p. 463

then words are not written by a hand holding a pen but by a totality which, when analysed, reveals itself as containing both hand & pen.

✓ by means of my glaziers, my
infinite telescopic feelers.

the child's
And so is ~~that~~ return to the world,

withdrawn projects, to take back
the matter we have excluded, to
small door

which the universe is torn out of the body of man is the robust empiricism. ~~Man's~~ ^{Body} ~~is~~ ^{is} infinitely capacious, & partitioned is ~~infinitely~~ ^{absorbing} ~~capacious~~ ^{capacious}. But ability to unify the pleasurable & resistant, to bring to absolute simplicity its chaotic complexity, to ~~the~~ ^{the} soften & break down altogether its adamantine resistance, is so perfect we never suspect its existence. When the world becomes too difficult & dissonant we have at hand a remedy — we can include what offends. ~~The world & all its problems are stable.~~

At any moment I ~~comprehend~~ ^{comprehend} as much of the universe as I need to be; I have the body my tasks require. The only condition is that I shall take ~~it~~ ^{this organism} for granted, that I shall not attend to this bulk of body which vaguely I feel to be back of me.

I can never see my body from the outside.

The rule is that I the observer am unobservable: I observe limbs amputated for inspection, because to observe is to amputate. My whole life is one long ~~continuous~~ ^{regenerating} process of shedding organs, alternating with the centrifugal process of attaching them again. The observer of one stage is the observer of the next. ~~subject & object~~ ^{in this sense} ~~are~~ ^{that is to say} relative terms: the one is always turning into the other.

At one extreme, when my whole organism down to the last electron is objectified, I am altogether bodiless; at the other, when it is all taken for granted, my body coincides with the universe. Normally I take up the half-way position, & assume my body to be no more & no less than this flesh & bone. But as the zone of my interest extends out into the world, & ~~unwittingly~~ ^{purposefully} grows & unguess without observing the fact. The third stage is when I become aware of my elasticity, & I begin to know myself as at once nothing, & all things, & every intermediate thing. My double task is, including of existing content with these common-sense compromises, & to convert all my environment into body, & all my body into environment.

Until I have done this I can hardly claim to have 'moved in' to my organism: I am only a visitor camping in the middle story, instead of making all the floors & their inhabitants mine.

The total body (ii): the amalgamation of centers

So far, however, the ~~main~~ ^{fact} is that I can never know myself, finally, for the simple reason that there is nothing ~~here~~ ^{to} know. For a time, since I am always bodiless: all I am is an empty vessel waiting to be filled by another. Thus I have a hand for a head — I see my hand because I am headless; thus by becoming it is only by the destruction of this human body that I can see another human body; thus I am bodiless when I perceive another planet, & mindless when I perceive another star. A star owes its steadfastness to its ability to ~~make~~ ^{reduce so much of the world} ~~nothing of~~ ^{nothing} itself — to nothing. Yet it is not only nothing: ~~even~~ ^{in other stars} it is ~~nothing~~ ^{itself}. When I shift center, putting myself in the place of my observer, I note that my body is the equal of his. All genuine growth then, is a question of inhabiting more than one center: unless I can do this I cannot claim to have any body at all.

The condition of my embodiment is sympathy, ability to leap to new viewpoints.

The Babelite is

The higher the organism the more activity is initiated from within rather than imposed from without: my business then is to claim & make internal every stimulus. Again, the higher the organism, the more of its world's activity it contains: my business, then, is to 'own up to' what happens. But I am not only more than man, I am less than man as well as more than man, & my business is therefore to disclaim & include every incoming & outgoing process.

In this aspect, as I think I point out, our bodies lie beyond our own individual activities, & are part of the external world & its clouds or mists or mountains. Also, he adds, "I cannot define where a body begins or where external nature ends." MOI p 29

The organ of vision swells & shrinks with what it sees: ~~two~~ ^{two} a clear star means an unseeable star.

Alt. p 67 2. ~~He~~ ^{He} draws a circle that shut me out — Healer, rebel, a thing to float. But Love & I had the will to win: He draws a circle that took him in! Edwin Markham: "Outwitted"

Schopenhauer's doctrine that my body is the objectification of my will is both true & capable of indefinite extension. Not only are my legs the objectification of my desire for locomotion, but the earth is my desire for locomotion in space, & so on.

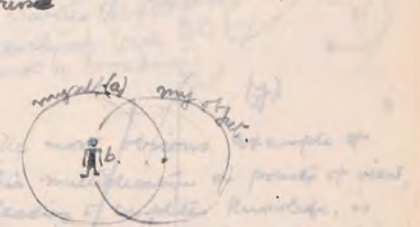


(i) The man (a) is part of the body with which I observe the sun. (ii) As I observe, he is outside my body.

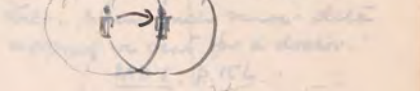
On the earliest concept of Self as that of the 'body-self' see Ward: Psychological Principles, p. 365. It is at a much later stage that a man comes to awareness of himself as distinct from his body. Red. SP 232



growing to include all process. ← man → growing to include all process.



Either by itself or even the unless, I b go of my avail to absorb the world & its problems, but I cannot do equally for my body & myself & my body.



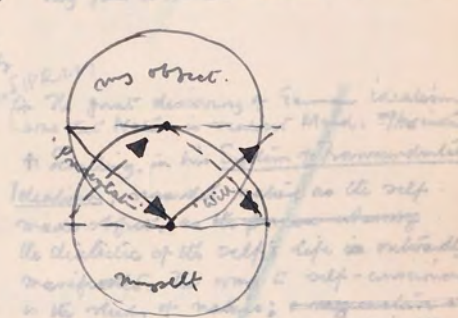
My greater body, as I know it here is, then, $\dagger$ few firms homogeneous. The zones into which it is divided differ almost as much in the mode of their presentation as in the nature of what is presented. (The distinction between them two is an artificial one, but it ^{has} a certain provisional validity.) But to correct this circumstance, to overcome

o As Whitehead ~~has~~ observed:
"The internal functioning of a healthy
body provides singularly few sense-
data, primarily associated with
itself. When such sense-data
appear, we seek for a doctor."
MOT, p. 156.



The total body (iii): taking^{it} over.

express my knowledge & ^{to some} my behaviour. All guilt is my guilt, all honour
my honour. I have committed every crime & must confess to it. No insight,
no work of genius, no prejudice, no atrocity, no perversion, is foreign to
me. I am at liberty to disclaim them all, ^{with only} on the understanding that I
disclaim myself. ^x



"Seeks not to have things happen as you choose them, but wishes above them to happen as they do." - P. 214
 Emerson, Emerson's Religion X. 111.

* Or in Royce's words: "The real world is just our whole will embodied." Realit is what I mean, but I do not know what I mean. By increasing my knowledge I discover my purpose, thus the condition of my separate existence is that I shall never be quite at home in the world.

first place

in. Cont in the second place

W + 1. pp 26 ft

are, when I attend carefully to their behaviour, ~~not~~ no more forced by me to ~~behave~~ behave as they do than the ~~sun~~ earth is forced by me to pursue ^{its} path in the heavens. At least I can detect no mysterious agent, no unique potency, whereby ~~my tongue~~ I govern my tongue when it frames syllables, or by means of which this hand is guided as it sets down this sentence. ^{the letters shape themselves;} The words 'come to me': I am critical of them when they arrive, but I have ^{no} power to determine what shall come than I have power to prevent the sun rising tomorrow morning. All I can safely say is that my total body, ^{night} up to galactic level, ^{is beyond,} is a going concern, however much or how little I attend to, & acquiesce in, what is ^{transacting} going on. And the outer part, which ordinarily I dismiss as environment & not body at all, is just as ^{effectively} beautifully organized, just as serviceable, & just as necessary, as the inner part — & just as capable of being taken over consciously. Working inwards, ^{the logic Eastern logic} I have ~~to reduce the inner & outer~~ reduced his physique from automation, making more & more of it deliberate. Working outwards, the Western scientist discovers how his outer physique functions, bringing some of it under control, & seeks to become ^{abolishes} conscious of the ~~whole~~. So does man come to know himself, ^{knows} & ~~becomes~~ vividly aware of the way his 'limbs' are behaving. And between ^{full} awareness & intention there is ~~no~~ if there is any real distinction between full awareness of what is happening & the intentionality, then ^{it is a fine one, & easily bridged.} I have ~~to~~ ^{can} ~~let~~ ^{let} ~~it~~ ^{to} ~~just~~ ^{just} as my gradual discovery of what is occurring inside my skin is the discovery of what I ^{am} doing there, so ~~the~~ I come to know a ^{good} ~~gulf~~ ^{gap} about ^{in my} studying the outer world. When I was a child my parents knew what was ^{good} for me; they knew better than I did what I really wanted, & thwarted my wayward impulses on my behalf; they were in charge of my higher will. Growing up, I take over from them my own control. And I go on to recognise in the commandments of religion, in the duties imposed upon me by ~~my~~ family & nation & humanity, my own highest intention. At the same time I accept responsibilities for the behaviour of these larger groups, sharing their guilt & taking to myself their triumphs. In my total body there are no involuntary muscles.

What is the goal of such growth? Surely it is that I should say: "Thy will be done on earth as it is in heaven." That I should accept the total behaviour of this body, making it my own, that I should ^{decline} ~~say~~ with Marcus Aurelius: "Whatever is expedient unto thee, O World, is expedient unto me; nothing can either be unreasonable unto me, or out of date, which unto thee is reasonable. whatsoever thy seasons bear, shall ever by me be esteemed as happy fruit, & increase." * Then all those rare moments when we are able to surrender our partial wills to the total Will, when we ^{make no demands upon} ~~have no respect for~~ Reality, when we are sure that what is answers to our deepest needs, when the universe is exactly what we intend (no matter how little we understand why this or that detail ^{is} necessary) — such moments ^{are necessary as} ~~are~~ our best, & have their own hallmarks of supreme quality. At such times we seem to come to

Why do I see the stars so plainly as my hand? Because I use them. ^{can} Until I feel responsible for the sun, until I own its behaviour, I suffer from St. Vitus dance. ~~in a twist~~

William James was a telling description of the inner world of thought as an ordered and unifying, and the way of self-enclosed order. * All kinds of men, from psychoanalysts to religious contemplatives, have observed this. E.g. Freud (Moses & Monotheism (1939) p. 165) says that a man's work grows as it will & sometimes conforms to its author as an independent, even an alien, creation. And Jacob Boehme: "I can write nothing of myself but as a child which neither knows nor understands anything." Confessions, p. 2.

* Mrs C.S. Lewis (Scientific Beliefs p. 108) comments on the mistaken belief that ^{man} ~~we~~ own ^{our} ~~our~~ bodies — "their vast & pitiless egotism, pulsating with the energy that made the worlds, in which they find themselves without their consent."

* The great discovery of German idealism was that Nature is realised Mind. The witness is Schelling, in his System of Transcendental Idealism, regarded nature as the self-made object, as the process whereby the idealities of the self's life are outwardly manifested. The way to self-consciousness is the study of nature; ~~regeneration~~ what I am as known is revealed in the world I know. (See Royce M.I. pp 101 ff) The danger of this attitude is formation absorption of the not-self into the self. ^{Philosophy} ~~Philosophy~~ half an eye on itself & Nature ^{defeats} ~~defeats~~ his own object.

"Seek not to have things happen as you choose them, but rather choose them to happen as they do." pp 81/222 Epictetus: Enchiridion XLII.

* Med. IV, XIX "The free man is he who wills without arbitrating self-will," says Butler. "He declines.... to the course of being in the world; not in order to be supported by it, but in order to bring it to reality as it desires, in its needs of him, to be brought..." I & Thore, pp 59, 60.

* Bergson, however, suggested that the ^{consciousness} ~~visibility~~ of the stars was a kind of accident, or a work of supervening action on nature's part. M.R. p 144

will describe how bodies as

William James ~~was~~ has a telling distinction of the two modes of 'accepting the universe' — the grudging way, when we are thrust into submission, and the way of 'enthusiastic assent.' "It makes a tremendous emotional & practical difference to one whether one accept the universe in the drab discoloured way of stoic resignation to necessity, or with the passionate happiness of Christian saints" VRE pp. 41 ff. See also pp. 109, 201 ff, 275 ff.

*VRE, p 285.

Selections from the Providence, 162, V. 2, 3

Mutual in one another's lives. ^{don't}
 We live as One Man, ^{as the reflection}
 We hold the ^{domination of the school}
 One Man ^{artificial barrier} between the
 and the ^{little} ^{now}
 One Man ^{chapter}
 and the ^{at least}

~~I suggested~~ at the time all Blackman's responses #3
March, 1908, were made! But is it not self-evident? The book makes no self-assertions. It is not intended as a polemic against anyone who attacks Christianity, but as a statement of fact & the Christian's responsibility.

[illegible]

Shelley: Prædilectus curator, Act. IV

2406