

For I marvelled that other mortal men should be alive, since he whom I had loved,
as if he should never die, was dead; & I marvelled the more that I, since I was
but his other self, should be alive when he was dead. Well hath one said of
his friend, "Thou half of my soul:" for I felt that my soul & his soul were
"one soul in two bodies:" & therefore was my life a honor to me, because I
loathed that only one half of me should be alive: & hence perchance I feared to
die, lest he should wholly die, whom I had loved much.

St. Augustine: Confessions, Bk. IX, Ch. VI.

As a man there' a window into a darkness'd house
peering vainly with me, always & easily,
the glass surface & his own face mirror'd therein,
tho' looking from another angle, or hooding his eyes
he may discern some real objects within the room —
some say 'tis so with us, & also affirm that they
by study of their reflection have discover'd in truth
there is nothing but that same reflection inside the house.

Bridges: Testament of Beauty, I, 350

He finds on misty mountain-ground
his own vast shadow glory-crown'd;
He sees himself in all he sees.

Tennyson: In Memoriam, XC VII.

We are made ~~for~~ one for another; & each is to be a Supply to his Neighbour.

Whitchcote: Aphorisms, 122.

"What's the use of their having names," the First said, "if they won't
answer to them?"

Lewis Carroll: Through the Looking-glass, III.

This world of Imagination is the world of Eternity.

Blake: Vision of the Last Judgment.

Keynes p 830

And we are learning very slowly that there is nothing in Nature fundamentally different
from what we construct on the pillows in fancy.

Douglas Faircliff: Zemett Dialogues, p. 88.

X We have to discover
somewhere or other
"the important"

The fundamental paradox is this, that ~~each of~~ ~~the~~ "the really real things which in their collective unity compose the evolving universe" ~~and~~ ~~it~~ is in itself nothing. ~~cannot ascertain~~ It is a fact that has to be accepted with natural poise, & any explanation could only be a *logos* only. Reality is a hierarchy of selves, each nothing in itself, each all things in its whole.

+ Berdyshev: Des of Hymen

CHAPTER IIIa

The Doctrine of Regions ^{Further} Examined

Projection & Reflexion



1. Errors of the instrument

Common Sense: There remains the most serious of all objections to the ~~doctrine~~ ^{Schema} of the foregoing chapters:

of regions: it does not allow for error, much less explain it. Who will deny that mistakes are made? ^{There are, therefore, no explanations of them.} Then, three alternatives: ① If the observer is always right, if he cannot help being the perfect instrument for registration of what is ^{here}, then that place ^{or its contents} must somehow be subject to error & contradiction. ^{and what} ~~the schema breaks down~~ ^{in which case the schema breaks down}. ^{or, at best, needs overhauling} ② If, on the other hand, ~~the place with its characteristics or contents is~~ ^{always} ~~unambiguous~~ ^{unambiguous} then the instrument must sometimes seriously distort its material; ^{again (since the facts sometimes is to be suspect always)} the schema breaks down. ^{that} ~~cannot be checked might as well not exist~~ ③ The third ^{possibility} ~~alternative~~ is

the most damaging of all. It is that the contents of the 'Pure', & the instrument that is supposed to record them, are ~~both equally liable to error~~ ^{both equally liable to error}. How can I avoid the conclusion that the doctrine of regions has failed to pass the acid test ~~that it poses~~ ^{that it poses} ~~Schema itself is invalid?~~ ^{Schema itself is invalid?}

④ "If there be one lesson more than another," says Emerson of the scholars, "which should pierce his ear, it is: The world is nothing, the man is all; in yourself is the law of all nature... in yourself stumbles the whole of Reason." (The American Scholar) ^{by (as I understand it) if my object is Nothing, in itself, I have} ~~cannot be wrong about it~~ ^{different} ~~in every observer of it~~ ^{in what sense} ~~its observer be wrong?~~

• Dr. Inge regards it as the 'portal' of all Mysticism, that we can only know a thing by becoming it.... we can only know the world by finding it in ourselves... (Christian Mysticism, (1899), p. 93 n.v.) ^{Which this doctrine is far from being confined to mystics, their support is certainly not to be doubted. It is also the foundation of} ~~anyone who And the evidence of~~ ^{reflection is worth taking into account,} ~~itself into the net.~~

+ Thus Russell declares that there are no such things as illusions of sense: "Objects of sense, even when they occur in dreams, are the most indubitably real objects known to us." (Our Knowledge of the External World, p. 85.) ^{The inference that objects give rise to, however, may be illusory.}

Uncommon Sense: That way lies madness, or at any rate a ~~scaphism~~ ^{scaphism} ~~which~~ ^{which} ~~if it were lived & not just said~~ ^{if it were lived & not just said} would paralyze a man. ^{any faith is} ~~that there is~~ ^{that there is} ~~a world in which error~~ ^{a world in which error} ~~violates a truth~~ ^{violates a truth} ~~encompasses~~ ^{encompasses} ~~this side of sanity, I must believe I have~~ ^{this side of sanity, I must believe I have} ~~real knowledge~~ ^{real knowledge} ~~do unless I also accept~~ ^{do unless I also accept} ~~both the genuineness of what is here, & the ability of the~~ ^{both the genuineness of what is here, & the ability of the} ~~instrument to register it~~ ^{instrument to register it} ~~to doubt~~ ^{to doubt} ~~either is to doubt everything~~ ^{either is to doubt everything}. In any case, universal scepticism is self-contradictory: ~~the man who says he cannot know~~ ^{the man who says he cannot know} ~~anything for certain, & cannot know that he cannot know anything for certain~~ ^{anything for certain, & cannot know that he cannot know anything for certain}.

C.S. There is a ~~middle way~~ ^{middle way} ~~between believing~~ ^{between believing} ~~the dead, and the~~ ^{the dead, and the} ~~living that faith~~ ^{living that faith} ~~if my experience does not~~ ^{if my experience does not} ~~self-contradict~~ ^{self-contradict} ~~there is something wrong~~ ^{there is something wrong} ~~with it. Then it must be partly in error~~ ^{with it. Then it must be partly in error} ~~Point the instrument~~ ^{Point the instrument} ~~recognition of error~~ ^{recognition of error} ~~implies the recognition of truth, and vice versa. To deny~~ ^{implies the recognition of truth, and vice versa. To deny} ~~truth is to deny both.~~ ^{truth is to deny both.}

U.C. Criticism there must be, & ~~fact~~ ^{truth} cannot dispense with ~~error~~ ^{error}. But let us see just when criticism is possible. The doctrine of regions does ~~provide~~ ^{provide} reasonable grounds for trusting the instrument. I am an infallible register of what is here, & for a very simple reason - I am Nothing, in myself a blank sheet, ~~tabula rasa~~ ^{tabula rasa}. A witness self-effacing to the point of self-obliteration. ^{Whatever is here its being... only as a fact observed, says Royce. The fact observed cannot fake itself.} ~~distinction does not fake the evidence~~ ^{distinction does not fake the evidence}. The evidence testifies for itself, & is, ~~it is nothing but the truth~~ ^{it is nothing but the truth}. ~~Until I am Nothing, I record nothing, I~~ ^{Until I am Nothing, I record nothing, I} ~~give place to nothing. I become Nothing that I may register something, & in so doing,~~ ^{give place to nothing. I become Nothing that I may register something, & in so doing,} ~~become that something~~ ^{become that something}. At no point is there any opportunity for ~~faking~~ ^{error}.

See also MAN IS 13, on Sense

C.S. Suppose the instrument - ~~if it can be said to be an instrument~~ ^{if it can be said to be an instrument}

† So much for myself as instrument, for my view out. What of my observers as instruments. For them & their views in? Again I am, in myself & apart from them, ~~nothing~~ ^{nothing}. Remove my observers & you abolish me. ~~† Their various~~ ^{† Their various} ~~estimates of me, taken in their authority, are in doubt~~ ^{estimates of me, taken in their authority, are in doubt} ~~then I am doubtful~~ ^{then I am doubtful} ~~because there is Nothing here~~ ^{because there is Nothing here} ~~at the Centre against which these estimates may be checked~~ ^{at the Centre against which these estimates may be checked}. In short, the instrument must be trusted because the ~~instrument~~ ^{instrument} & its material (each in itself nothing & an eternal extension) are in their living relationship constitutive of reality. ~~At any~~

Notochy, however, expresses his opinion of me one way or the other, in ~~any~~ ^{any} ~~or even partly~~ ^{or even partly} ~~for him I am made up of opinions of me~~ ^{for him I am made up of opinions of me} ~~nothing I am the organization of such opinions~~ ^{nothing I am the organization of such opinions} (1905).

• Bosanquet: What Religion is. p. 8.

~~I am not sure about its material.~~

Here are

In so far as error exists it is partiality,

~~that instance.~~ Five hundred ~~thousand~~ ~~per~~ ~~negotia~~

Wie ... p. 1. 1. 1.

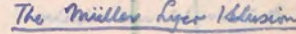
denying ~~an~~ 10 fast

organism in *

Best note

H. W. Carr (*Theory of Monads* p. 237) takes up
the "similar point of view, making the image-
forming activity, or imagination," the foun-
damental activity, the basis of perception & the
condition of action. "Cf also Fichte's
Absolute Ego, ~~that~~ ^{which} imagines its antithesis
Non-ego as the condition of morality."

o Space made transparently from us & things:
nally to feel the way a tree upgrows,
can't miss - space about it from that sea
of space in you. Surrounds it with retards
It has no bounds. Not till the "ascensions"
in your reawakening is it truly free."
Rilke: Later Poems. (Trans. J.B. Leichman
P. 127.)



* On this subject see, e.g. Köhler's Gedächtnispsychologie.

+ "There is one, & only one, method of refuting materialism: it is to show that matter is precisely that which it appears to be. Hence we eliminate all virtuality, all hidden power, from matter, & establish ... spirit as an independent reality."
Bergson: Matter & Memory, p. 80.

④ "Be empty: that is all. The perfect man's use of his mind is like a mirror." Chuang Tzu Book, VII p 199

- As Thoreau says: 'The universe constantly & obediently answers to our conceptions.' (Walden: What I lived for.)

U.S. The instrument cannot lie - if by 'lie' ^{to} you meant report what is not true of ^{the object in} the place where it is. The instrument must lie - if by 'lie' ^{to} you meant fail to report the whole truth about the object. That is the crux of the matter: the real distinction is not between the true & the untrue but between the complete & the partial. What is the truth about me? (S. As to the version in concern) It is ^{nothing less} than the whole story to which every observer of me, subhuman & human & superhuman, past & present & to come, is a ~~total~~ ^{real} contributor. What is a lie about me? Just another ^{real} contribution to the same story - the lie, with all the circumstances that give rise to it, ^{made it a lie -} is just as ~~essential~~ ^{essential} cannot be left out of the complete biography. What is a mistake about me, but a part of my total effect - the effect which I have, & am? ^{that to} the psychologist the 'mistake' is probably more revealing than the 'correct perception', & in ^{that} sense ~~no mistake at all~~. *The opposite of a mistake.*

5) + R. G. Collingwood said of Whitehead that he "has escaped from the stage of thinking that the great philosophers were all wrong into the stage of seeing that they ~~were~~ were all right." (The Idea of Nature, p. 170.) He longer / live the more certain I become that every doctrine (whether it wears the name of philosophy or not) contains an element of truth ~~that~~ without which the Truth is not the Truth. It is just as impossible for men to be wholly wrong as wholly right.

* See Freud's famous Psychopathology of
Everyday Life for a wealth of examples—
such as that woman who, ^{in the} ~~very~~ anxious to
have children, always read stories instead
of stocks. (Ch VII, A)

CS. Then each is imprisoned in his 'love', sanders + given a life-mindness of ^{or, more precisely,} ~~that I call error~~ + ~~for each~~ partiality. And there is no hope of escape.

vs. Quite the contrary. It is natural to each observer — his prerogative, his duty, & maybe his delight — to transcend his own ^{private} viewpoint by adding

"Error is truth," says Bradley, "it is partial truth, that is false only because partial & left incomplete. The Absolute has without subtraction all these qualities, & it has every arrangement which we seem to confer upon it by men mistake. ~~The only mistake lies in our failure to give also the complement.~~ The only mistake lies in our failure to give also the complement." "©" Mr. Bradley says, "for whom human error & finitude are necessary moments in the unfolding of truth: there is beyond the integrated totality of defective or partial points of view."

② Appearance & Reality, p 191.

- This doctrine receives its most detailed treatment in Hegel's Phenomenology of Spirit. See also Royce, Modern Idealism pp 214 ff.

...the logical positivists say that a proposition which cannot be verified by observation is
...I agree wholeheartedly, but add that there is, in fact, no such proposition.
...is an observation, and, as such, is its own verification. More or less
...we say 'he observed that there is a God' or 'the
...that the earth is flat'. Each of us is in a position to note & to state what
...from his own standpoint - a standpoint which contains aspects of all levels of reality,
...is no more to be despised than any other. Of course most weight must be given to those
...observations which are (a) consistent with others by the same observer & (b) consistent with the
...observations made by other observers. Nevertheless the incalculable truth must find room for the most
...imaginative observations. Verification for the logical positivists is reducing observations to their
...of only for the narrowest apprehensions of reality. On this point Croce insists, that imagination
...is the mode of knowledge by which we give shape to things, & there can be no thought unless there is
...first imagination: perception is at base 'artistic', 'lyrical', 'intuitive', 'creative', & the basis of this intuition
...are aesthetic, truthworthiness.

+ See for instance
A.J. Ayer's Language,
Truth & Logic.
H.S. & N. Moore
April 5/47
in Pennell's (Hales)

② "There is nothing which
we discuss as an
object that is indepen-
dent of conceiving
(imagining) on some
level or levels."
Russell: Practical Dialogues
p. 87.
O See H.W. Carr: Philosophy
of Aristotle's Logic, pp. 49 ff.

⊕ The logical positivists say that a proposition which cannot be verified by observation is
nonsense. I agree wholeheartedly, but add that there is, in fact, no such proposition.
For a proposition is an observation, and, as such, is its own verification. More or less
unaware we recognize this fact when we say 'he observed that there is a God' or 'the
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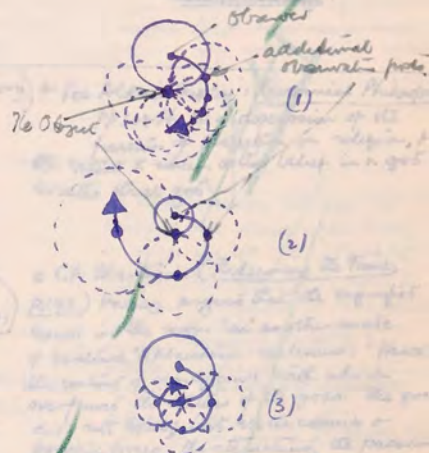
to it as many new viewpoints as he can, at the same time integrating them into consistent whole. Refining the instrument is not doubting its deliverances (which can only result in utter nescience) but accepting them & filling them out with the deliverances of other such instruments. In other words, there is no ultimate error, but only proximate errors: & all proximate errors are errors of omission. There is no such thing as an error of commission, & there is no ~~faking~~. This ~~does not~~ means that I am both ~~too~~ ^{more} sceptical & ^{less} sceptical than ~~some~~ ^{the common-sense man} since I say that while nobody can be wrong, nobody who is not omniscient can be right. This statement itself has its own share of uncertainty!

⊕ ^{account of error}
C.S. I cannot accept this without ~~any~~ ^{some} very convincing examples.

U.S. What is there which is not an illustration of this doctrine? When I look upon a man I ~~surround~~ ^{encompass} him with viewpoints. I altogether envelop him. If I were to see him from this original ~~point alone~~ ^{station of view}, I would register an utterly unfamiliar creature; a monster with telescopic limbs, with eyes & ears that were always growing & vanishing ^{growing again} with a body that swelled & shrank unaccountably ~~between the~~ ^{with a} & without limit. Somewhat thus, perhaps, ^{very young children's} ~~some~~ ^{certain} animals see him. The human observer does better than this - he is an improved instrument. Note how the improvement has come about. Not by denying this primitive version - it is quite indispensable & highly informative - but by giving it full weight, in conjunction with innumerable other versions which are the contents of other 'heres'. I go out of ~~my way~~ ^{to} to see him from all angles. In consequence, when one observation-post reports the amputation of a limb, another reports its regeneration of a limb; when one observation-post reports ~~shrinking~~ ^{its} to a point, then another reports ^{it} swelling to fill the world. And so, on balance, my object preserves a certain constancy. I see it more adequately. But the instrument has not been refined ^{so much as broadened} ~~it has been~~ ^{in time & space} multiplied. It is still imperfect: only the instrument that is ubiquitous can record the Truth about anything. ^{reliability of instruments} ~~The next best of truth is the extent of truth of an assertion is measured by the degree to which it figures without losing its character in the total picture.~~

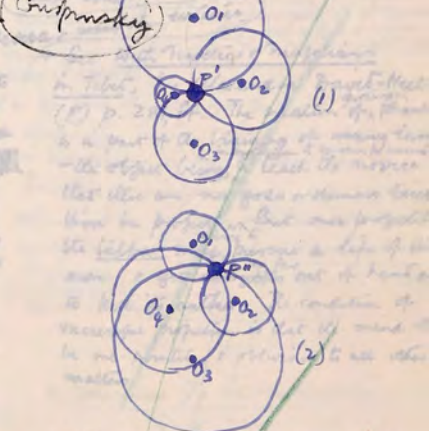
2. Errors of projection (i) ^{admitted}

C.S. Let it be agreed ~~that~~ ^{admitted} that neither the instrument, nor the place where it is, nor both together, can be wrong. There is another possible source of error - projection. And, in fact, it is a prolific source. Supposing I am right about ~~the data~~ ^{the data} here: it does not follow that I displace them to the right places out there. For a fraction of a second I mistake the fly on the



Three ways of supplementing the original instrument: (1) by adding to it similar instruments (2) by adding to it instruments of progressively higher grade & (3) of progressively lower grade.

See a child of about five months, used to seeing a person full face, is frightened when he sees the person in profile for the first time, & needs looking for the second eye. (See Charlotte Bühler: From Birth to Maturity, p. 58.)



When P shifts from P' to P'', I his multiple donors (O₁, O₂, ...) maddest & recombine all my estimates of him, to yield roughly the same total.

(Appearance & Reality, p. 365.)

+ J.H. Bradley says "An error can be total only in the sense that, when it is turned into truth, its particular nature will have vanished, & its actual self be destroyed With each assertion the question is, how much will be left of that assertion, if we suppose it to have been inverted into ultimate truth? To this I would add that, even were nothing left unchanged, the total truth is different for having overcome & absorbed that assertion."

It is not the facts we see, not merely a thing but also in the depths of her being, calls for staff materialistic bluff? It is not the explanation of the many modern 'mystical' that are both the well-abstract & life-giving religious experience?

1. I do not suggest that the bluff is a bluff. There are many indications that the religious 'factors' attain a permanent level of understanding which (religion) makes sense. It is not a matter of 'faith' but of 'reason' that leads to the last word in the book, J.H. Bradley's word: 'The Truth'.

Then there is projection in the ^{technical} sense of Jung & Sandley, denoting a process independent of the conscious mind. Freud's analogous term is "displacement". The mind, unprepared to admit ownership of part of its contents, is unable to ignore them, does the obvious thing, and "discovers" them outside itself, attached to some exterior support or scapegoat. What strikes the bad-tempered man is how extraordinary, bad-tempered everyone is, & the proud finds those tendencies in others which he is unwilling to acknowledge in himself.

I know not what ~~amazed~~ wonder ~~craving~~ ^{camp}
 window-pane for a ~~house~~ in the garden, or the distant ~~light~~ ^{light} on the hill for a rising
 star. ~~so~~ Now it is no use saying that ^{then various kinds of} ~~the~~ projection is merely incidental: ^{it Chapter I is right} ~~it~~
^{and} it is an integral ^{of the} ~~part of~~ ^{system} ~~the~~ of signs. Moreover, errors of pro-
 jection are errors of the instrument. And again I say, if the instrument is faulty
 in one thing it may be faulty in all things. ^{for that} ~~and the schema fails.~~ I conclude that the
 schema fails.

U.S. In essence, my answer is the same as before. Ultimately there are no errors of projection; there are only ^{than} projections that ^{which} are more private & particular (we call them illusions) & those which are less so (we call them real & true).⁺ If a sufficient number of observers project upon a Centre a consistent content (or even if a single observer ^{does so}, using the right technique - probably an 'unconscious' one - in the right circumstances) then similar projections are worked in other observers. The thing tends, as we say, to become more & more 'objectively real'. In this, surely, lies the explanation of the 'atmosphere' of many famous buildings, the real efficacy of the place of pilgrimage, ^{Grounds to} the angels of Mons, & the 'mass illusions' that ^{work} witch-doctors & demagogues are able to produce in a suggestible audience. And in this, I think, ^{lies the explanation of the tulku & tulpa or phantoms,} ~~helps to account for the~~ ^{the visions of mediums} ~~trance~~ which the Tibetan adept is reputed to create ~~for himself~~ at will, as well as for many of the phenomena of witchcraft & hauntings. As for ^{so-called} mental or spiritual healing (so-called) ~~does not the healer deliberately make what you call an 'error' of projection, with results that~~ ~~it now not make it no error of true.~~ ^{renders it true.} Virtue - Creative vigour - goes out of him

C.S. Half ~~is~~ ^{some} ~~this~~ may be written off as ~~superstition~~, & the other half as of no consequence. Only the ~~unperceptive~~ find the common world so lacking in ~~problems~~ ^{fascinating} & ~~insistent~~ that they have to go out of their way to ~~make~~ ^{unearth - or invent -} them.

US. Superstition here certainly is ~~not~~ least on the part of those who write off all psychic phenomena as a mixture of fraud & credulity. ^{And} lack of perception there certainly is — it may be found in those who cannot see the in more obscure ~~phenomena~~ (I do not say ~~phenomena~~) ^{phenomena} than ~~are~~ ^{but} not more mysterious ^(for that is impossible) phenomena the clue to many important problems. In the field of psychology, the abnormal has illuminated the normal part all expectation. Let us take the hint. ^{In any case, however} A philosophy that leaves no room for these rare but significant events is so much less a philosophy; the frequency & familiarity of ~~its~~ data have nothing ^{whatever} to do with their importance ^{to thought}. I believe that the theory of projection which I am outlining here not only throws a flood of light upon what ^{is still} ~~would be~~ called the occult, but in so doing illuminates ^{& illustrates} itself + the doctrine of origins in general. To come down to details, the child, who ^{on} a dark night mistakes a tree-stump for a man, is only doing less effectively & more innocently what the witch does when, with the help of her waxen doll, she ^{literally} projects her designs upon the victim. * Again, the witch is only doing, as a solitary individual, what all of us do all the while in ordinary perception — project the

0/Is not the heeler one who, not merely in theory but ~~also~~ in the depths of his being, calls the ~~cliff~~ materialism's bluff? If this is not the explanation of ~~the~~ ^{the} many modern miracles that are both ~~the~~ well-attested & defy any ordinary explanation?

There is a French proverb which says that if you keep painting the devil on the walls, he will by & by appear to you in person. Perfections come true because they are true.

01 do not suggest that the 'bluff' is only bluff. There are many indications that its effective leaders attain a paramoral level of consciousness, at least (I suggest) motivation is not pure; & unlike characters from that level where it is a fact fact. J. D. Banford's novel: If This Were True has named of interest on this question.

CS Everybody recognizes that the visions of deep & of ~~the~~ ^{delineum} are illusions.

CS. All the same, if dream objects are real, they belong in another world. The space of my dream & the space of my waking hours are (according to Professor Hocking) "not outside of" each other; for this could only mean that they were different regions in the same space. They are not spatially related to each other at all: for there is no line of distance between any point of one & any point of the other. The bear of the dream is not a mile from the bedpost nor ten feet from the bedpost. nor any other distance...." He ^{very real} lives in my dream-space — which is as good as saying he is unreal in this world. Lacking any bridge from the one ^{realm} to the other, he is ^{as} powerless to touch a hair of my head as I am to shoot him, no matter how many millions I keep under my pillow. Only dream-guns are effective against dream-^{attacks} ~~attacks~~, & even they are ^{perfectly} ~~completely~~ ^{utterly} reliable. The dream-bear & the nightmare-goblin are ^{perfectly} insulated from this frame of reference; like Ruritania & Erewhon, Penguin Island & Repentance, they are right off the map (& right off the calendar too), while along with them are all the characters of fiction, fairy tales, & mythology. In brief, the human mind is as prolific of ^{unreal & separate} ~~independent~~ worlds (or worldlets), ~~spaces — but~~ as of unreal unreal creations to inhabit them. ⑥

First, let me point out that while the dream bear has no material substratum, or insensate, non-mental substance, neither has the zoo bear. And even if it were maintained that the dream bear has ^{some} ~~any~~ 'secondary qualities' (such as colour, ^{texture, taste, smell, etc.} ~~shape, etc.~~) while the zoo bear has no ^{such} ~~any~~ 'secondary qualities' (such as ~~insensate~~ ^{solidity}), the difference for us between the two bears must be (on this account) be non-existent, seeing that neither stripped of all secondary qualities is unimaginable. It

- Chuang Tzu Book, ch 2, in Chinese Philosophy (E), p. 184, (Trans. Hughes)

"Dreams are true while they last," says
Tennyson in 'The Higher Pantheism', "and
do we not live in dreams?"
Bertrand Russell writes: "Objects of
sense, even when they occur in dreams,
are the most indubitably real objects
known to us. What then, makes us
call them unreal in dreams?
Merely the unusual nature of their
connection with other objects of sense.
Our knowledge of the External World, p. 85

③ For Berkeley the difference between things perceived & things imagined is that the former are ideas in God's mind while the latter are ideas in mine & / or principles. This is my own view, but I distinguish my three in many members of grades between the most private of imaginings & the least private (namely God's), & that ordinary perception is by no means entirely public or universal.

My perceiving is God's imagining.

man who is under no
illusions about things drawing
^{in his relations to the fellow}
who fails to see ^{on} this unclean
^{being} ~~fact~~ that are not there.
The difference between delirium
& sanity is the difference
between useless & useful
"hallucinations".



x. On the argument from the non-materiality of dream objects to the non-materiality of objects perceived objects perceived in waking life see McDougall's Nature of Existence, §§ 364 ff.

it is generally admitted that

being. And it is not as if you had on the one side ^{primitive, childish, or pathological} a world of the imagination & on the other a world devoid of imagination; the most commonplace ^{adult} waking experience is imaginative through & through — ^{no-called} sense impressions are only signals for that creative effort of mine which builds what I call the 'real' world. ^{That} certain wings & stories of this immense ^{work-}structure are less accessible ^{than} for differently accessible others is ^{all} reason for getting to know my way about the place; ^{in the} ~~in the~~ ^{for refusing to include them on the same} ~~sheet of plans, & labels, the~~ ^{castles in the air, dream palaces, fantasies.} At least let the law of economy warn me not to multiply spaces & times till I am forced to do so.

CS. Here remains the causal independence of the two worlds ^{of dream & of reality} to account for.

US. Causal round-about-ness — yes; causal independence — certainly not. The hobgoblin who 'cannot touch one hair of my head' can ^{in fact} make them all stand on end, & who of us 'real' characters can claim the social effectiveness of an Uncle Tom or a Mr Squeers? Imagination is dynamite. So far from being ineffective, it is (taken in the broadest possible sense) the ~~most~~ ^{only} real force in the world. Fantasy, as Carlyle truly says, is 'the organ of the God-like'. ^④

CS. But to let a mob of riotous fancies in the orderly precincts of ^{common-sense} ~~experience~~ ^{is to} ~~invite destruction~~ ^{neat} ~~invite destruction~~. The more real these intruders the worse for your ~~well-ordered~~ ^{well-ordered} schema of regions.

US. The chaotic is the unexamined. Dreams ^{another name for} ~~(for example)~~ ^{& fantasies} are not (in my experience) markedly less ^{at least} ~~regional~~ ^{by them the claim is still} than waking ^{life} ~~experience~~ ^{life}. ~~There is a remote, men near, mountains somewhere between; the Banderstatch is less than ten miles, & more than ten inches.~~ ^{away} ~~For fact, it is precisely in their regional distribution that my dream objects & my waking objects find common ground; their lateral locations within their regions are often as (but by no means invariably) unrelated in any ^{straightforward} ~~direct~~ ^{unrelatedness} fashion. This is no devastating criticism: who holds it against me that my temperature bears no ^{measurable} ~~relation~~ ^{relation} to my date? I am not ^{expected} ~~chosen~~ to create ~~these~~ ^{distinct} worlds in order to explain myself. ~~How should I be expected to create distinct spaces?~~ ^{for more involved & more populous} ~~worlds to accommodate the alleged discrepancies of my spatial peculiarities & activities;~~ ⁱⁿ ~~instead I ought to admit that this one space of mine is~~ ^{more complex} ~~than I had bargained for at first. It involves another Newton's Dreamtime, I take his economy in my hypotheses & make do with one space.~~ ^{especially as} ~~But~~ ^{I am not at all sure what is meant by more than one.}~~

CS. Then what is it that happens when I fall asleep? Why this sudden alteration in the use of space?

US. Shall I say that I withdraw my attention from a certain set of spatial characters & apply it to a different set? (After all, this sort of thing is happening always. I stop writing, & just looking: at once a world of sounds, that my surface mind had altogether ignored, becomes 'real'. & The

(to use questionable terms)
If system is the mark of mind & of the 'ideal', & lack of system is the mark of matter or the 'real', then the objects of my dreams are more material than the objects of my waking life!

(I owe the suggestion to Goldenstein: *The Nature of the Physical World*, p. 284.)
And in fact it is true that waking life the imagination is more active than during sleep. It is the vigour & consistency of our imaginative effort which reveals the higher waking world to us; mind childhood, sleep, madness & so on are a relaxation of this effort, & the ~~discovery~~ ^{discovery} ~~revelation~~ ^{revelation} of lower planes of reality.
And it is a part of the thesis of this book that ordinary waking life is, in its turn, mere dreaming in comparison with the life at higher levels, where its imagination, ~~strengthened~~ ^{strengthened} & disciplined, is still more active. As Sir Thomas Browne says "we are all asleep in this world.... the conceits of this life are as mere dreams to those of the next; as the Phantasies of the night, to the conceits of the day." *Religio Medici*, p. 11, XI

④ Santos Papanis iii, III. p. 150

to take one instance of out of many well-known ones, Miss Mrs Jephson received a letter from her ~~assistant~~ ^{lawyer} lawyer, saying that he was enclosing a cheque. She reports carrying the cheque about & examining it in detail from time to time; it was then lost, & she wrote to her lawyer asking him to stop payment. He replied saying that the cheque had been left out of his letter, & that he was this time enclosing it. Miss Jephson was amazed to find that the first cheque had been a 'hallucination'. She says: "If cross-examined in a court of law, I would have said with complete & absolute conviction that I had seen & handled the cheque in the first letter..." (For the full account see *Proceedings of the Society for Psychical Research*, Vol. XXVII, p. 134.) Note that the 'imaginary' cheque was perfectly at home in its 'real' environment, & there was no spatial discrepancies.

Proceed 6

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Cell-growth
10 N 121

④ Neither are But then concrete individuals anything in themselves, abstract apart from their independencies. The thing-in-itself, whether you pick a star or a stone, a world or a dust-grain, a man or a fly, so far from being mysterious & unknowable, is the easiest thing in the world to understand. For it is nothing-in-itself. Or, if you prefer, it is pure being, being as such, without any determination; there is in it nothing ^{particular} to know, & that is why, in Hegel's phrase, the concept of pure being passes over into the concept of nothing. ^{The only way} To be something is to be something else; ^{the only way} to be somebody is to be somebody else, this involves two-way activity, a commerce between entities.

[C.S. Thinking is 'ideal', separating the what from the that, essence from existence, quality from thing qualified. Thought consists in this division, as Bradley. But in that case & others have pointed out. But once admit this division, & the difference between the imagining & the real is admitted.

VS. On the contrary, as Bradley himself is at pains to show, the common view which identifies 'images' & the idea, is quite untenable. For an image is a real fact & no more (& no less) ideal than the most violent of sensations. The separation of the idea from the fact in thinking is merely a distinguishing of aspects in the which are in fact indivisible & inseparable: Everything is qualified, & every quality belongs to something. ^{the abstract} 'whatness' has no existence of its own, because existence is precisely that from which it is abstracted. The subject & the predicate of a sentence do live in separate relationships, but the predicate is the adjective of the subject.]

See also Royce: The World & the Individual i, p. 49.
difficult
* See Appearance & Reality, pp 163ff for a full discussion of this question, to which I cannot do justice here.
Whitehead & Russell. (Principia Mathematica, i, 14) do not allow that the word 'existence' is applicable to an object's 'appearances' in other subjects, though these appearances have some kind of being. ^{Richard SP 182} With this I agree, inasmuch as existence involves inter-subject intercourse, from which 'appearances' are abstractions.
Even H.W. Carr's contention (Theory of Ideas, p. 53) that what cannot be thought of as a subject of experience cannot be thought of as real, is too abstract. ^{abstract} from the reality which is a mark ^{phenomena} of interacting subjects.

... III ...

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CS. ^{Consider} ~~Is~~ a chain - not the Universal Chain, but this particular price of fur
itself. Does it register the world that registers it? Con

Carroll
Hart
1967

Bulbino 9

Self-hood ~~at~~

from it.

from me,
but I'm not

the world a

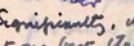
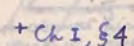
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CS A fantasmata & far-flung speculation
DS It is quite the worse. I have an invincible conviction that things really are what they seem to be, & that they are not in any way that up in them are nothingness. The sky seems to be to be blue for itself; indeed it seems to parade its blueness & rejoice in it. Now this conviction of mine (& of other people, I think, till they become too clever) is nonsense unless the sky comes here to take a look at itself through my eyes; I believe the sky does rejoice in its blueness, & my rejoicing is its rejoicing. In me all things I experience are resurrected from the dead, or given new lease of life. And no wonder, seeing that they belong in me, & are me.

CS. ~~A fantastic & imputable presentation. Please give illustrations.~~

U.S. Madame Davis-Neel, ^{fat & fully monk as an experiment,} ~~A Buddhist~~ ^{adopt} + having protected a ~~monk~~ ^{for her forestry,} finds him ^{becoming} more & more of a person; it ~~became~~ ^{is} necessary to abolish ~~him~~ ^{her self}. She cannot cut off suddenly, as if by a lap, the subjectivity, the outline these creators, dragging on a pointless but waning existence. I suggest that only when they cease to be anything at all to others do they cease to be anything at all to themselves, & only when they cease to be anything to themselves do they cease to be anything to others. It is a case of 'until him the battle shall be given.....' X

CS. I cannot accept such doubtful material.

US Now consider primitive men, who endorse trees, streams, rocks, mountains, Sun, & Moon, & in fact practically every sort of object, with personality — malevolent, beneficent, or neutral. I put it to you that this is ~~neither~~ not nearly so absurd as we imagine. To attribute to a stone a view of the world is to bring that view into existence. The idol is not indifferent to its worshippers. On the contrary, it mirrors back upon him that intention ~~towards the worshippers~~ which he believes it to exercise. What it is credited with, that it genuinely has. And what it genuinely has cannot be dissolved in a moment: there is a certain time-lag. No wonder ^{in the idol} the belief persists. It cannot fail to work. In other words, the pathetic fallacy is only a fallacy for those who lack the vitality to make it ~~mean~~ anything else. A workman, on the other hand, is alive enough to bring ~~the~~ all around him to life. Now is this strange: life is bringing to this & life, & strength is in itself dead. Life is infectious or nothing, & its measure is the extent of its infection.

CS This is taking pragmatism too far. No doubt, up to a point, faith in a thing is ^{the} productive of that thing — provided the circumstances are favourable. But you exaggerate.

VS. It is ^{difficult} ~~possible~~ to exaggerate the power of the observer to infuse with his own vitality the objects around him. Not merely metaphorical are the mountains which faith move — otherwise how explain the phenomena of ~~total~~ telekinesis & the poltergeist? ^{Thackeray said: "I have been surprised at the observations made by some of my characters."} Miss Sayers records that the characters of her novels take on life & independence ^{instinct} so that their creator becomes their observer, ^{the authors} & sometimes their shatterer + no doubt this vitality is an offshoot of ~~his own~~ vitality, but it comes & disapproving observer ^{as their very own} — but only to make up — ^{alice does not have to grow up, & discovers that the Looking-glass House, where everything grows up the chimney-piece (you know you can only see the back of)}

C.S. There are not common & undisputed experiences. If ^{adult waking} this doctrine is as fundamental as you suggest it should be exemplified in everyday life.

A. Not in. The novelist is not a creating spirit, ^{quite independent} he is living a life utterly different from so common a mortal. His or her capacity for creating character is only his own, peculiarly applied, & powerfully exercised. As the artist creates life, & becomes each of his creations in turn, so do we artists write & become one ourselves.

C.S. How often is it said that man is essentially a social being, that his humanity does not abide in himself as an individual, & how rarely are the full implications grasped? I am one view out, as well as many views in. How has this come to pass? Men attribute to me, ^{much} as the savage attributes to a stone, awareness

This self-consciousness is a social product. For Sociality means the treating ^{a man as a mind} people ~~as objects~~
— no less than bodies, which ~~is then~~ means perceiving the object ^{he} occupied with
— amongst which is oneself. If I want to see my friend I must look at him rather
than at him. For in our common object we reach identity. "I can imagine," says W.E.
Hocking, "no contact more real & thrilling than this; that we should meet & share identity, not
through infinite mines depths (above), but here through the foregrounds of common experience, or
that there should be — not behind that mask — but here passing with all thy consciousness upon me,
containing me, & these things of mine." * * *

+ Op. cit. p. 284. After all, such propensities are not nearly so abnormal as we are apt to think: many imaginative young children create a companion for themselves, who may become very real indeed to them.

X For the extreme opposite of this point of view see C.A. Richardson (Spiritual Pluralism, p. 196) who maintains that we can only know the appearances of entities & not their essential natures. Only the thing itself can know its thing-in-itself. Actually, I would ~~not~~^{not} agree with Richardson in this matter, ~~because as when by means~~ into the experience of another, I become that other self. The invader who assimilates himself to the invaded ~~can't~~^{is not so much}

"The nature of man as a spiritual being involves," says John Caird (Philosophy of Religion, p. 123) "realising himself in that which lies beyond him & seeks to limit him." Mans first ^{and} very thorough essay in this direction, I would add, is animism.

About any
 of a manufactured article, the first question
 is: "What is its purpose?" Note the
 ambiguity, the implicit assumption ~~is~~
~~to not that assumption~~ What is to be
 Semantics? a approval of a mission
 is to me just he may remember that, as
 the mission is in his mind it knows. Richard
 he observed since even then the worst of those
 speak it. Sometimes it

x Forster's Life of Dickens, ii, p. 58.
Wallace G. S. 181

© Roundabout Paper. ← Tyrrell POM 32

o There is more evidence that poltergeist phenomena are 'projected' by a boy or girl at ~~about~~ the age of puberty. (See Sackewell
Sivill's: Poltergeist). Of the ~~phenomena~~
fantasy manifestations there is, I think, no reasonable doubt.

+ The mind of the maker. See especially
pp 50 ff. Later on, Miss Sayers

James alive, ~~in a dream~~ "at the very clock on the
in the looking-glass) has got the face of a little old man
to only a dream.

says that the artist's aim is the "complete independence" of his creation, "combined with the willing co-operation in his purpose" (p. III) the ~~character~~ problem is how to reconcile the "free will" of the created character with the over-all intention of its author. No doubt ~~some~~ fictional characters are mere puppets, lay-figures - when the novel is dead & no work of art; ~~even~~ in the best novels the characters are, after their ^{own} fashion, ~~more~~ less than most ~~human~~ ^{other} very lively indeed.

x The meaning of God in Human Experience. New York, 1912.
 (c) See also Somerset Maugham: Cakes and Ale, Preface.

XIX 20 + + Maheme CM

Sociality: We are men in each other's men's minds.

II 70 We need spectators, & other diversities of friends & lovers, in whose souls we might likewise dwell, & with whose beauties we might be crowned & entertained. In all whom we can dwell exactly, & be present with them fully. Let therefore the other depths & faculties of our souls should be desolate & idle, they also are created to entertain us. And as in many mirrors we see as many other selves, so are we spiritually multiplied when we meet ourselves more sweetly, & live again in other persons.

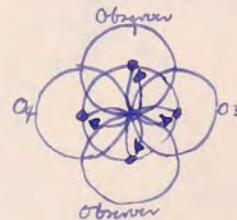
It is the same ^{way} in our dealings with the whole itself. Religion, according to Buber, does not ask whether the universe is our friend, so much as explore the results of our taking up our ^{own} stand in friendship towards it.

1 + How Philom, April 45 p 25-1

X on this see C.S. Myers:
A Psychodynamic Point of View: "Suckers"

located himself.
~~as to~~ (by implication)

+ "I ... am sensitive", says Thoreau, 'of a certain doubtfulness by which I can stand as remote from myself as from another. However intense my experience, I am conscious of the presence & criticism of part of me, which, at such times, is not a part of me, but spectator.... This doubtfulness may easily make us poor neighbors & friends sometimes." Walden: Solitude.



7. How many women's hearts are conquered by the mere sanguine insistence of some man that they must love him! he will not consent to the hypothesis that they cannot And where faith in a fact can help create the fact, that would be an insane logic which should say that faith running ahead of scientific evidence is the "lowest kind of immorality" into which a thinking being can fall."

Wm. James: We Will Believe

A man, says Shakespeare,

'Cannot make boast to have that which he hath,
Nor feels not what he owes, but by reflection;
As when his virtues shining upon others
Heat them, & they return that heat of again
To the first giver.'

Troilus & Crossida, III, 3

and Coleridge:—

... we receive but what we give,
And in our life alone does Heaven live:
Ours is her wedding-garment, ours her throne!
And would we caught beholds, of higher worth,
Than that inanimate cold world allowed
To the poor loneliness you-sunkens crowd,
Ah! from its soul itself must issue forth
A light, a glory.....

Ode to Defecation

+ ~~on this~~ ^{As} William James ^{maintains in} ~~the~~ ~~Will to Believe~~ ~~that~~ Faith in a
fact helps to make the fact true +
the faith itself a species of knowledge.

+ Don't have in fundamentally unjust when
(in Shari'at + Superman, Act III) he accuses
Women of allowing him to mistake his own
visions, thoughts, & feelings for hers. ~~And~~
~~And in the name of a price~~ ~~and what we~~
~~make them, a vice versa.~~ Woman is what M
makes her, & vice versa.

Doubtless it is true, as Emerson says, that "The South, intoxicated with his admiration of a hero, fails to see, that it is only a projection of his own soul, which he admires."†: my point, however, is that the projection is now a reflexion — it comes from the object, & is as true of it as the light that comes from it is true.

+ Literary Ethics (Mullins p. 114)

[illegible]

- + It is ^{in this connection} ~~invariably~~ ^{that} the Eastern Church, ^{in the Nicene conf.} ~~in the Nicene conf.~~ ^{denied} that the procession of the Holy Spirit was from the Father and the Son: ^{Admittedly,} the West teaches rather that the procession is from the Father, through the Son. (See Swete: Holy Spirit in the Ancient Church)

② The first was the idea in its simple universality for itself.... The second was the idea in its externality so that the external phenomenon is brought back to the first, is known as divine idea — the identity of human & divine. The third is this consciousness, God as Spirit, & this Spirit as existing in the community. "WARD 176
For Eckhart ~~also~~ the Godhead continually begets the Son, in becoming an object of consciousness to Himself; the Son is the Father objectified; the Spirit is the bond of love uniting them; the Trinity is ~~thus~~ this eternal process of the divine Self-awareness. (Johannes Nyst R 227)

o. City of God, XI, XXVI. p. 35 For Ruybroeck's somewhat
similar doctrine see. Evelyn Underhill: Ruybroeck, p. 67.
* Phil. der Relegirten (1832), II p. 261/2

from himself by a woman's belief, ^{against} ~~in the teeth of~~ all the evidence, in his soundness — a quality which, originating in her, ^{to be an} becomes his reflexively. What is not a truism is the law thus exemplified — that ~~the~~ ^{to be} experiencing subject is one of the mirrors which ~~the subject holds up to itself~~ ^{other experiencing subjects hold up to themselves}. I am a surface which reflects back upon the world what the world projects upon me. My experience is other subjects experiencing themselves in me. I give unlimited hospitality to those who wish to know themselves by getting outside themselves; ~~in this hospitality~~ ^{behind me other than} consists my reward is ample, for their view back on the selves they left is my view of the world.

St. Paul's Epistle to Timothy
Athanasius contra mundum — that is a man's attitude. But you would reduce us all to Timothy Shys, or the ~~rest~~ ^{rest} of the Emperor who let himself be talked out of his clothes.

x C.F. James: Varieties of Religious Experience, pp 556, 557.



Other subjects (1, 2, 3) experiencing themselves in me.

CS. This ~~leaves no place for effort and~~ ^{leaves no place for effort and} initiative. I have just to outside, & stop interfering. He smoothes the water the clearer the reflexion. US. Indeed it is a lesson ~~to learn to learn~~ ^{to learn to learn} the lesson of (Charles's) Tao & Keats's negative capability, or James's relaxation. ~~to empty oneself, & prepare the receptacle, & be still,~~ ^{to empty oneself, & prepare the receptacle, & be still,} is to invite a great access of power. But half ~~the other side of the picture, which is that the world~~ ^{the other side of the picture, which is that the world} is my mirror, a shining surface which I hold up in every region to see what (under the guise of ~~that~~ ^{that which} is other than myself) ~~about~~ ^{about} I am then. Half the truth is that the world gives me the power ^{from} ~~as an~~ ^{as an} instrument for getting a new angle on itself, ~~of which use I reap benefit;~~ ^{of which use I reap benefit;} the other half is that I use the world ^{actively} in like fashion, & confer ^{similar} benefits. By courtesy of the inhabitants of every region I am self-conscious, for ~~their consciousness~~ ^{Consciousness, thus one sees of their self-consciousness to me.} of me is my self-consciousness, actual or potential. Views in or out are not duplicated; when one will do, let us do with one. You cannot see yourself by some mysterious & unique faculty, or by means of fictitious witnesses — you must use me; equally I must use you. Our proper places of residence are in each other.



Me experiencing myself in other subjects 1, 2, 3.

* I have read something of anfirm (the partners women, & the place New York) whose function is to make candid criticisms of their client's dress, manners, bearing, etc. — the presumption being that his enemies are his friends & his friends not brutal enough. ~~There is a striking instance of observers who actually make a living by serving as part of others' self-consciousness.~~



Your consciousness of me is my self-consciousness.

CS. We may each of us be shut up in our separate rooms alone, or wrecked on separate desert islands. What happens then?

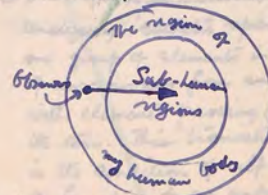
US. Where do I keep my eyes? Not here at the Centre, but out there in my regions, in my observers. I declare that I have eyes & that I am a body, no matter whether the room is crowded or empty. Now this statement is nonsense unless it is true for some observers, & it can only be true for me who is where I am, a body, who takes on (so ~~on a desert island~~ ^{on a desert island} ~~the~~ ^{the} ~~observers are~~ ^{observers are} to speak) my body. You say that ~~the observers may for some reason~~ ^{the observers may for some reason} be incapable of registering my body: I reply that conferring on myself a body ~~is~~ ^{is} conferring on them a mind. No mind for them, no body for me.

To be a body is to live among minds, & to be a mind is to live among bodies. As Bertrand Russell says: "We cannot find out what the world looks like from a place where there is nobody, because if we go to look there will be somebody there." "But I do know what I am like over there. Somebody is there."

CS. This is a mis-forgotten & revolutionary doctrine.

US. On its contrary, it is a very old one. To identify oneself with a line, or any other convenient object, & to see one's human self from that new point of view, is an exercise that has been practised in Tibet for centuries. * %

x There is a great mass of evidence in the Journal of 'ecstasy'. The dying, sensitive, & even 'normal' people, have the experience of leaving the body & observing it from outside. (On this see F. N. M. Tyrrell: Personality & Man, p. 160.) In my view this 'ecstasy' is simply a more vivid version of what a self-conscious human does all the while without noticing the fact. Walt Disney, in some of his cartoons, ~~the~~ ^{he} divides a character into two



distinct personalities — a moral & a less moral — who argue about a problem of conduct, & having decided it, coalesce. It is significant that this temporary dissociation is perfectly understandable (it indeed seems quite natural) to all types of cinema-goers.

© Culture & Phil, p. 163

* David-Neel, Op. cit. p. 250. See also James Stevens: The Lighthouse ...

6. Empathy & aesthetic process:

I have taken a theological distance, but in truth the procedure of projection-reflexion is universally exemplified. Aesthetics, for example, furnishes a striking illustration in the principle of *Einfühlung* or empathy. Why do I find certain objects — faces, stars, implements, shapes, landscapes, ^{actions} ~~inclusions~~ — fascinating or repellant, pleasing or disquieting, & in so many different ways? Why, for instance, should I thrill to the story of Icarus' actions? How do snow-capped peaks & cathedral spires gain this impressiveness for me? What is there about the ^{rolling} ~~rolling~~ surf, the ^{fast} ~~fast~~ locomotive, the ^{soaring} ~~soaring~~ rocket, the ^{floating} ~~floating~~ cloud, the swooping bird, which ~~moves so much to me~~ ^{moves so much to me}, which makes life so much more worth the living? The answer (of course it is not the only answer) is that I become all these things, & that I like the experience. I grow, & my satisfaction is satisfaction at this new form I am taking, at these new powers I am exercising. By his grimaces, & the jerkings of hands & feet, the spectator shows that he identifies himself with the athlete, & it is a commonplace that the film-fan identifies ^{himself} ~~himself~~ with the film-star, the novel-reader with the ^{heroine} ~~heroine~~. But there are only well-marked manipulations of the laws that we live, not in ourselves, but in our objects. I ^{know what it is to be} ~~know~~ brave in all heroes, ^{triumphant in all cowards} ~~triumphant~~ in all clouds, ^{villains in all villains} ~~villains~~ in all clouds, virtuous in all saints, ^{gentle in all aggressions} ~~gentle~~ in all aggressions; I am graceful in the ash, glorious in the sun, delicate in the snow-crystal, strong in the pillar, sleek in the greyhound. The wealth of my attributes is unlimited, because I have all the worlds to draw upon. And, after all, it is only in these my objects that I can have ~~any~~ such qualities — or any qualities at all. To have & to hold — that is the great impossibility. What I have, others ~~hold~~ ^{hold}.

But my present concern is less with the theory than with the first-hand experience that bears it out. I really do feel a better man for another's goodness — goodness, like ^{all other qualities} ~~like~~ ^{itself}, must be elsewhere to be itself: if I imagine I am good I deceive myself. I have inner assurance that the statue's beauty, so long as it is the statue's, is my own. In its sunset cloud I know to perfection what it is to hover in the sky. No one shall take me out of this insight. I live as a bird & a star, a mountain & a tree, overcoming gravity, & ^{withness} ~~weakness~~, & all physical limitation. Abandoning myself to my object, I throw myself into its motions, I am swayed by its laws, I ^{live myself up to} ~~live myself up to~~ its life, I surrender to its experience.

The experience is not necessarily pleasant. When the columns of a building are too slender or too squat I feel uncomfortable: only when they are suitably proportioned do I have the satisfaction of putting forth the right amount of effort for the look. And, of course, there are many things that I avoid going into (note the expression) — they are too painful. In any event, identification is never complete. There must remain the two poles of the process, & the feeling of transition between them. My object is here-from-there & there-from-here: it is essential to keep up the circulation, the (to now familiar) two-way process of building up & breaking down. Once this ceases, everything vanishes. If, in becoming my object there, I let go of its centre, or if, in becoming me here, my object lets go of its own centre, then all collapses. Always it is the gap, the arm's length, the interval or range, which is the making of us.

+ I am here using as much of the doctrine of empathy as suits my purpose, & I do not pretend to do justice to the numerous versions of that doctrine so put forward by T. Lipps, K. Gross, H.S. Langfeld, & others.

x After all, is not the engineer one trained to sympathize with metallic crystals (& lattice structures of atoms) so as to know how much stress they can bear without fatigue or undue strain? A bridge is a months' athletic display of molecules, & many are overworked or underworked, the structure is a failure. A good designer has the technique of putting his taking up the point of view of each member in turn, realising what can & what cannot be expected of it. & thus it is that I cross the river dry-shod by virtue of the ~~co-ordinated~~ ^{co-ordinated} nice, balanced cooperative effort of ~~the~~ ^{the} striving ~~individuals~~ ^{individuals} that all the ~~creatures~~ ^{creatures} that have lived on earth, & ~~the~~ ^{the} whole ~~universe~~ ^{universe} by (so to say) the designing engineer. He informs, animates, expresses, his work.



⑤ E.D. Puffer, *The Psychology of Beauty* (1905), analysing 'aesthetic repose', distinguishes one group of elements in the background of consciousness from another in the foreground, with elements passing from one pole to the other. This transition back & forth is the condition of self-consciousness, & the formation of an unbroken circulation is the condition of aesthetic experience. In the perfect moment we see that our world is good, "that we grasp it, possess it, that it is akin to us, that it is identical with our deepest wills." The work of art "gives ourselves back to ourselves completely." See especially, Ch. III.

To resist is to call this into existence - others in & for whom I shall amount to nothing. I cannot help surrounding myself with ^{myself} ~~myself~~ at every level of being. Common sense objects that manifestly there are ~~no~~ places where there is lack of this ring of companions. ~~consciousness~~ that a certain ~~vision~~ ^{vision} of ~~reality~~ ^{reality} is necessary ~~after~~ ^{after} my ~~dreams~~ ^{dreams} can that ~~be~~ ^{be} ~~for~~ ^{for} the process of ~~prophecy~~ ^{prophecy} & ~~reflection~~ ^{reflection} begin to ~~qualify~~ ^{qualify} ~~radio~~ ^{radio} ~~factually~~ ^{factually}.

That is why it is not enough constantly to make way for my object & so become it; equally I must constantly thrust it away from me & so un-become it. I receive only to dispatch.

Relike space transposing.

And just as I am the terminus of two movements, ^{opposite} ~~centrifugal~~ & ~~centripetal~~, so I am the locus of two sets of attributes, called subjective & objective. The first is linked with the culture, & the there (examples are interest, disappointment, disgust, love), & the second with that culture, & the there (examples are beauty, redness, remoteness, leanness). Of the first set of attributes it may be said that, from being mine, they become my objects; of the second that, from being my objects, they become mine. But the circulation continues, & I get back from my object what I put into it, as it gets back from me what it puts into me; for this reason there can be no hard & fast distinction between what belongs to one pole & what to the other. Truly speaking, the experience, the life, the beauty or ugliness, are neither in my object nor in me, but in that traffic of which we are the terminus.

... points out, the internal is not for itself a mirror, & can only become such by discovering itself in the projection of another mirror. The mirror is for me and another.

Now ^{sample of} this experience I take seriously. All experience (I suggest) is like this, & reality is experience. To detach the objective pole, treating as though it were self-sustaining & self-existent, is the method of common sense & of science - & a necessary & immensely fruitful method it is. The trouble is that it is, ^{also, &} literally, fatal. You cannot dissect a blood-system without spilling the life-blood. To stop the circulation is to kill. The real, bi-polar world, ^{organism} ~~unmeasurably~~ ^{incommensurably} ~~inter~~ of subject & object as equals get one, as one gets a part of equals, is slaughtered outright, & the butcher contemplates ~~the world~~ ^{the world} a carcass. Of course this is right & needful ^{without} ~~butchers~~ & carcasses we should perish - but there is no need for the butcher to forget & deny the living thing he killed. In other words, the ~~live~~ ^{that} ~~real~~ ^{share his life} ~~concrete~~ ^{life} world comes first in experience, & the dead, less real, abstract world, coming second, owes everything to the first. The scientist is a man before he is a scientist. It is only because the stars & mountains & clouds & stones & beasts which he studies are first of all equal partners with him in an indivisible bi-polar process, that he can ^{think about} ~~dissolve~~ ^{dissolve} the partnership & realizing his share of the profit.

* Cf. Croce's 'expressionism': by which meaning is conferred upon an object by a subject, who in this activity ~~discovers~~ ^{expresses} himself. E.F. Carr (in some reports a follower of Croce) also makes expression the primary spiritual activity: for him the theory of empathy, starting from a dead world on the one side, & a ~~person~~ ^{person} on the other, ~~can~~ ^{can} ~~arrive~~ ^{arrive} at this spiritual activity has directed the indivisible, & can never arrive at this primary spiritual activity. See E.F. Carr The Theory of Beauty (1914), pp. 292 ff.

o James Ward, describing this ~~history~~ ^{history} of ~~division~~ ^{division} ~~of~~ ^{of} ~~reality~~ ^{reality}, ~~thus~~ ^{thus} says "we can see how the distinction between the real & the phenomenal arose, how with the advances of intersubjective intercourse & the growth of language the so-called brain-subjective objects, objects that, so to say, were common property, ceased to be regarded as properties - or relative to experience, subject - at all, while the objects of immediate experience were regarded as the peculiarities of the individual & so as not objects at all: in other words, we can see how the psychology of dualism came to that itself in & the physics of dualism to that itself out, by rendering the one world of experience into two halves, an internal & an external, both abstractions & so both devoid of reality." (Realism of Ends, p. 10)

(as I put it) what I really do is (i) go out to become my mirror, (ii) repeat what I am in that place, & (iii) project it on to the ^{original} ~~center~~ ^{center} of my region. Now this is nothing but a specially lucid case of self-observation in general. In other instances the same three steps are found, but (i) there is much in my vision with which I do not identify myself, (ii) I do not grasp all that I am to know, & (iii) I fail to ^{reproduce} ~~reproduce~~ ^{reproduce} all that I do grasp - I discover a part of the account of me - the ~~history~~ ^{history} of these ~~steps~~ ^{steps} ~~within~~ ^{within} my mirror turns me better than my friend. My looking-glass is more accommodating than he is, & refuses from ~~conclusion~~ ^{conclusion} upon me when I set up my ~~face~~ ^{face}. This is another way of saying that whereas I continually deliver to my friend's notice, I am for the time being



The spiritual history of the world is the history of the world's self-revelation. The world is the world's self-revelation. The world is the world's self-revelation.

The Optical view is ^{it reflects} an
abstraction for the scientific pro. nature
conscience of the ^{nature in the} social relationships

To Appendix

64 The integration of Centres

C.S. In that case a man is hardly real. I am a kind of mass illusion, a legal fiction like ~~such persons as the limited or~~ limited company.

U.S. Is that I have two answers which are - I admit it - somewhat contradictory. The first is that I am not real - not real, that is to say, as a separate & self-sustaining entity. I cannot imagine what this "I" means apart from its actual content, which is the view out, or experience. About this experience there is nothing illusory, & no account of its genesis, no ~~distribution of it among~~ distribution of it among other centres or widening of its ~~formation~~ ^{formation}. The second is that to base what I am upon man-in-society, instead of upon a solitary man in abstraction from society, ^{is to guarantee him more, & not less, reality.}

C.S. What is my first-hand experience? Certainly I do not feel as if I were a synthetic product of my fellow-men. Nor do I feel them to be, so to say, ad-hoc creations.

U.S. Inspect your experience again, & discover how wrong you are. A man is no man until he observes himself ^{to be} a man. This he can only do by inhabiting other centres, ^{which are} situated in the region where he is a man. These new centres become his own. ^{from mere observing,} they become more important to him, in some respects, than the original or central centre. Your desire for fame, or admiration, or attention, your ^{own} stand well in others' estimation, are inexplicable, or rather they are unthinkable, unless you are where you are famous, or admired, or well thought of. You scorn delights ^{here} that you may enjoy them ^{there}, multiplied & distributed, in a vast system of ~~centres~~ ^{centres} in commerce with the original one.

C.S. Not all men suffer from this last infirmity.

To Appendix

(d) More advanced living units (metazoa) reproduce their kind in a slower & more complex fashion; & as a rule, sexually. The offspring is a joint product, & not the work of a solitary parent. When it is nurtured by one parent, or both, or by a larger group, the original propulsive activity is prolonged & reinforced. Generally speaking, the higher the creature in the life-scale, the longer is this period of training, & the more elaborate is the propulsive activity that goes to the making of the adult. [Note that a metazoan is the arena in which cells & cellular propulsive-reflexion (grade c) reaches peculiar complexity. The 'cell-mesh' is a web of the most intricate regional relationships: once this mesh breaks down, the cells degenerate - separated from the body & kept in a serum in the laboratory, they soon become amoeba-like. Much the same thing often happens to men & women ~~tearing~~ torn from the web of social relationships.]

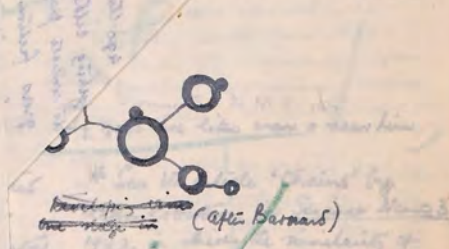
"Thus no individual subject can have independent reality, since it is a prehension of limited aspects of subject other than itself." Whitehead: Science & the Modern World p 158.

* On the Buddhist theory of No-Soul (so reminiscent of Hume) see Mrs Rhys Davids' Buddhism, p 8 ft. As regards though Lamaism is in various ways from the original Buddhist teaching, many of the exercises enjoined on the novice Lama are in effect practical demonstrations of the propulsive-reflexion theory which I indicate in this chapter. See David-Neel, Op. cit., pp 214, 248, 260.

Many recent thinkers, particularly in America, have stressed the social aspect of reality & knowledge: e.g. Hocking, Coe & Rufus Jones.

as such, with our consciousness as something inward & contrasted with the outer objects which it knows. But I must confess..... I cannot feel sure of this conclusion." (Textbook of Psychology, p. 467) ^{to the second place,} ~~such activity as this is that there is activity~~ can scarcely be doubted, but I

of a typical animal Weismann's Evolution



* Many protozoa multiply at such a rate that (were it not for their wholesale destruction) they would in a few weeks have ~~been~~ ^{exceeded} the Earth's bulk. Fish, on the average, produce hundreds of thousands of eggs a year, amphibians hundreds, reptiles tens, mammals fewer still.

Growth 000 209

To appendix

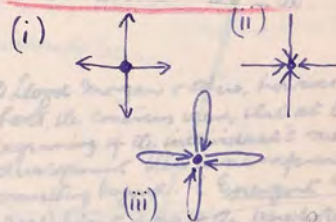
US Not to live in this is not to live. To be is to be spread over more than one Centre, & grade of being is in part a question of how many Centres are included. A single Centre is Nothing; the complete System of Centres is the whole of things. I am half-way along the road from ^{that} absolute exclusiveness which is Nothing, to ^{that} absolute inclusiveness which is the whole. And my further advance is dependent upon three linked factors:—
 (i) I must make more of the world — my view out must grow (a) richer & (b) better organised; (2) the world must make more of me — the views in must grow (a) more numerous (b) of richer content, & (c) better organised; (3) these views in shall be my own. These factors are interdependent, advancing or retreating as one: Logical sequence is ^{here} not sequence in time.

CS Doubtless there is much in what you say, but I refuse to believe it is the whole story. Something original, something proper to me here, something active & independent of others' action, attaches to this "I". ^{Basically} At the start there must be a nucleus which 'attracts' ~~to itself~~ these views in, & around it there must be nuclei which 'attract' the views out. I mean that the mesh of give-&-take which you describe demands a substratum. The pattern needs a frame^{work} in which to be woven; the game needs a marked field.

US Basic to my doctrine is a system of bare 'heres' or Centres, each of which is in itself Nothing. How this system ^{which is many yet one} gives in organisation, how the Centres amalgamate while still remaining apart, so realising more & more of their potential content, is a story that belongs later on in the book. ^{shall} Then we touch the ultimate mystery, & the field of pure speculation. ^{For the present let them agree} ~~Having argued~~ the necessity for some kind of original framework, ~~but not return to~~ ^{less speculative} ground. Of course I also agree that there is something active & original to me here. I go further, & say that there is nothing about me which is not in some sense unique, & that my existence itself is activity. What I ~~do not~~ ^{first} deny is, ^{first} that this unique activity is separable from the warp & woof of the general activity:— We are actively & mutually immanent, & in this ^{increasing} immanence consists our ascent ^{as equals} from nothingness, & second, that we are ~~some mysterious quality over & above the views out & the views in~~. The Kantian thing-in-itself is for me a ^{monstrous & an absolutely} ~~fundamental~~ ^{observers & observed} ~~thing~~.

From prospect, so I would say you are this of form

(d) More advanced living units (metazoa) reproduce their kind in a slower & more complex fashion; & as a rule, sexually. The offspring is a joint production, & not the work of a single parent. When it is reared by one parent, or both, or by a larger group, the original prospective activity is prolonged & reinforced. Generally speaking, the higher the creature in the life-scale, the longer is this period of training, & the more elaborate is the prospective activity that goes to the making of the adult. [Note that a metazoan is the arena in which cells & cellular prospective-reflection (grade c) reaches peculiar complexity. The 'cell-mesh' is a web of the most intricate regional relationships: Once this mesh breaks down, the cells degenerate — separated from the body & kept in a screen in the laboratory. They soon become amoeba-like. Much the same thing often happens to men & women ~~turning~~ ^{looming} from the web of social relationships.]



+ Some philosophers distinguish between the object & the activity (perceiving, sensing, thinking, etc.) which apprehends it. In the first place this activity as such may be doubted. "Everyone assumes", says James, "that we have direct introspective acquaintance with our thinking activity as such, with our consciousness as something inward & contrasted with the outer objects which it knows. Yet I must confess..... I cannot feel sure of this conclusion." (Textbook of Psychology, p. 467) ^{to the second place} ~~such activity as this~~ is that there is activity, can scarcely be doubted, but I see no reason at all for attributing it to the subject in itself ~~to the~~ ^{then to the object in itself}. The activity is my object's activity in me here from ~~this~~ ^{there}. All activity is either regional — from a centre: ~~at the centre~~ ^{nothing happens} or central — from a region; at a Centre nothing happens.

+ "He who pretends to be anything either before or beyond the concrete psychological feeling is a gross fiction & a mere monstrosity, & for no purpose admissible".
 F.H. Bradley: Ethical Studies, p. 52

+ Many protozoa multiply at such a rate that I won't rest for their wholesale destruction. They ^{proceed} ~~proceed~~ in a few weeks ~~have~~ ^{have} ~~gone~~ ^{gone} beyond the Earth's bulk. Fish, on the average, produce hundreds of thousands of eggs a year, amphibians hundreds, reptiles tens, mammals fewer still.

Growth
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The mirror is the reflection of what it reflects, it exists & exists along with the object in the scale of being. Its status is proportional to the depth of the image; which is the image of its object.

6a The levels of projection-reflexion.

CS. One vital point has been overlooked all along: if error is illusory, what is the point of this argument? We are both right.

Ans. ^{all} We are both right, & still the argument is a necessary one about a real issue. Let me show how this is so. ^{the} ~~stands~~ ^{stands} at different levels, & ^{very} ~~very~~ ^{naturally}, enjoys different views. The higher the viewpoint the wider — the more projective — the outlook. There are many grades of projection-reflexion, & the status of an individual in the scale of being is, in general, proportional to his success in this activity. Details belong in later chapters; here I shall only mention the main stages:—

(a) At the lowest stage ^{there is} no outlook or projection; consequently nothing exists. A unit which altogether ^{seems} to concern itself with its fellow annihilates itself.

(b) Primitive 'inanimate' units (e.g. electrons & protons) do not reproduce their kind, nevertheless they maintain one another by mutual projection & reflexion. ^{At this level the} ~~active~~ ^{active} ~~production~~ ^{production} of the status quo, which is, however, relatively poor in attributes. The view is as lacking in quality as in scope.

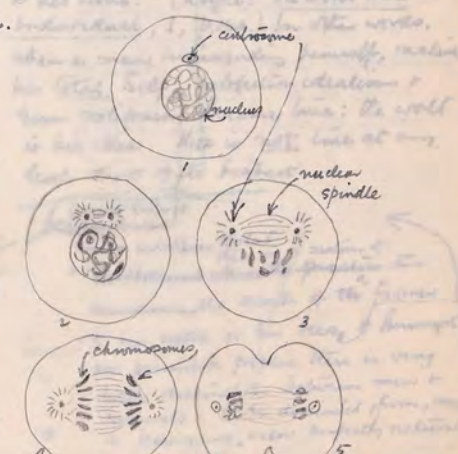
(c) Primitive living units reproduce their kind (usually at relatively short intervals) by simple division. This is a new order of projection & reflexion superimposed upon (b).

[At this stage the process of projection-reflexion becomes visible to a third party. If I may describe mitosis or cell-division in the language of this chapter, what happens is that the cell, as represented in its organ the centrosome, divides or 'stands away from itself', becoming a mediating pair of units each projecting & reflecting the other. The nuclear spindle indicates the lines of this two-way activity, & some of the diagrams of this book ^{reveal the whole as} ~~become~~ ^{are} more than diagrams. The range of the centrosomes unifies, & each attributes ^{all-hood} to the other, in the shape of a full set of chromosomes. Presently there are two complete cells where one existed. Projection activity having subsided, both sets of chromosomes disappear: they lasted only so long as they were projected from an outside centre. Like all else, they are in themselves nothing. In other words, the cell, obedient to the universal law, only becomes itself by projecting another like itself. In the resting state, when ~~it~~ ^{it} projection-reflexion tends to sink to grade (b), the cell ^{suffers some} ~~degeneration~~ ^{degeneration}.

Among viruses, the method of reproduction is different, but the projective activity is still well marked. Barnard found, for example, that the virus associated with cattle-pneumonia ^{consists} ~~consists~~ ^{consists} of a tiny ball on whose surface protuberances appear. Then presently wanders off ~~from~~ ^{from} ~~projected~~ ^{projected}, as I would say, at the end of fine threads, when they grow to full size.]

② Lloyd Morgan & others, however, took the contrary view, that at the beginning of the individual's mental development there is no reference to something beyond. (Emergent Evolution, p. 101) Stout is one of the psychologists who maintain that, on the contrary, the given in sense experience is from the start referred to a source, & this reference is 'projective'. (Manual of Psychology, Pt. III, Ch. II, Ch. V.)

* See Ch. II, § 10. 2nd Ed.



These stages in the division of a typical animal cell. (Adapted from Weismann's Evolutionary Theory.)



(after Barnard)

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Growth 000 209

(F) At this stage highly self-conscious individuals ^{is a great mirror to technology in both, man makes himself} ~~with~~ ^{highly} ~~self-consciousness, in others, but they become~~ ^{High-grade} individuals become interested, not solely in themselves as they appear in & to the spectator, not solely in the spectator as he appears in & to themselves, but (over & above this) in the spectator as he is to himself ++. ~~They gradually helping him to this~~ Mutual immanence ~~is~~ ^{is} more & more realized fact.

At this level Clough's head-headed realism is appropriate:-
 Play no tricks upon thy soul, O man!
 Let fact be fact, & life the thing it can.

vertical process (if any) does ~~not~~ ^{not} chain an epidemic of fags amongst ~~nations~~ ^{individuals through groups} ~~at least~~ ^{individuals} ~~at the intermediate levels~~ ^{at the intermediate levels}, to an 'epidemic' amongst 1235 nuclei, & the explosion of an atom bomb?

* This is the level accepted to which the mystic may attain, as when he says: It is no longer a world independent of knowledge. One never really has observed it as an external world at all. It has no independent Being. It is a world identical with the known. It is a vision of his soul. His life is his life. It is in so far as he creates it. Whatever he is as knower, that is his world." (Royce: The World & the Individual, i, p. 160.) In these words, when a man transcending himself, realizes his Total Self, subjective idealism & even solipsism become true: the world is his idea. This is not true at any level short of the highest.

Gamo valise
Komo Gulo

When on continents, Holland
there is a custom of
• In Holland it is the practice to
announcing the death of the farmer
to his cattle or his bees, & amongst
primitive peoples there is very
little distinction between men &
animals: to be descended from, say,
a kangaroo, seems perfectly natural.

Bouquet
34
+

* Kierkegaard, who is undoubtedly
 a genius, is apparently the
 nearest man who has
 grasped the religious aspect
 of the problem.

Emmet: NMT 155

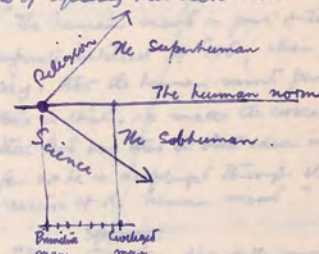
x *Early gods are like men & near him

* See the article 'Chains' by Alan Robinson in Science News 3, 1947, in which the similarity of chain ~~reactions~~ or branching reactions in physics, chemistry, & biology is brought out.

+ It would be an ^{instructive} ~~interesting~~ & perhaps important task to study the correlation of chain diseases at ^{the} various levels. Such questions would arise as: ~~what~~ ^{by what way}

higher above the human norm. The evolution of the idea of God is a tale that begins with Hamba Jumbo the all-too-human nature of Hamba Jumbo, ~~and ends with~~ goes on to the jealous & wrathful & compassionate Jahweh, mightier than man but still manlike, & ends with the ineffable ^{super-essential} Godheit of Eckhart, ~~who~~ ^{who} transcends man that nothing can be said of ~~him~~. ^{It. Progression has utterly ceased; the doctrine of equality of the doctrine of equality has been torn away.} Here, then, is an upward movement away from man, ^{or Canon Stricker's} perfectly counterbalancing the downward movement away from him. 'Science' - this saying is often quoted - 'makes ~~an~~ ^{impossible way} religion but the highest impossible.'* In other words, the two man-transcending movements are linked, correlative, & inseparable.

* See The Divine Names, particularly ch. III, in which God is described as beyond perfection, & beyond being.



* Reading, p. 272.

• Levin, 55, 8.

W.E. Hocking (The Meaning of God in Human Experience, Yale 1928, p. 327) says truly that though early gods are like men, & men like gods, they are "as unlike & as remote as he could imagine them.... When man can think beyond the sun, & beyond the sky, - there God goes, & probably first goes." Emmet N.H.T. 115

US "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, & my thoughts than your thoughts." To which the scientist might respond: 'as deep as the abyss below human thoughts & ways, are the thoughts & ways of the electron.' And the philosopher might add: 'the higher the heaven of the superhuman, the lower the abyss of the subhuman; & the one is ^{linked} to the other as the two ends of a spring, or ^{a many to his} ~~as the two ends of a spring~~ to its image in a mirror, ~~and linked~~.' But I interrupt.

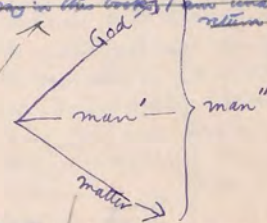
§B The equality of observer & observed: the superhuman.

CS. I have said all I have to say, which is sufficient to destroy your doctrine at its roots. But I am preaching to the converted: you have joined me in the destruction.

US Your conclusion is premature. You have broken off half way through the story, just at the point where it is fated to stop short. The démouement alters everything, as a démouement should, while leaving it unaltered. In it all earlier episodes come into their real meaning; outside of it they are not themselves. To this story you have begun with there is, not a trike-landing, but a surprise-landing. Let me take up where you left off. Civilization is a set of variations on the theme that man is not the measure of all things. In so far as ~~man~~ ^{he} fails to realize the disparity between himself & the world, ^{in so far as he neglects} the otherness of things, ^{so far does} he falls short of true manhood. Not once & for all, but continually he must know his place: he is the half-way house of reality, ~~with~~ dividing the less real below from the more real above. To forget his limitations is to forget himself.* Nothing that I have to say in this book can take from the truth of this statement. ~~I more than agree with your insistence on this point~~

CS. But there is something queer, all the same, about what I have been saying. The gap widens between man's idea of man & his idea of God on the one hand, & his ^{human} idea of matter on the other. man & his idea of matter on the other.

* Kierkegaard, & his contemporary disciples, ~~are~~ ^{are} ~~as~~ ^{as} ~~able~~ ^{able} ~~to~~ ^{to} ~~do~~ ^{do} ~~the~~ ^{the} ~~necessary~~ ^{necessary} ~~work~~ ^{work} ~~when~~ ^{when} ~~they~~ ^{they} ~~proclaim~~ ^{proclaim} ~~the~~ ^{the} ~~growing~~ ^{growing} ~~abyss~~ ^{abyss} ~~of~~ ^{of} ~~qualities~~ ^{qualities} ~~that~~ ^{that} ~~stands~~ ^{stands} ~~between~~ ^{between} ~~God~~ ^{God} ~~&~~ [&] ~~man~~ ^{man}. Even the extreme & one-sided Barthian theology (which does not even leave to man the power of response to God, let alone any moral or spiritual competence) insists on a point which needs driving home. ~~His~~ ^{His} ~~is~~ ^{is} ~~not~~ ^{not} ~~man~~ ^{man} ~~who~~ ^{who} ~~stands~~ ^{stands} ~~between~~ ^{between} ~~God~~ ^{God} ~~&~~ [&] ~~man~~ ^{man}: though the Barthians will disagree with almost every I say in this book, I am unable to return the compliment.



For the opposing view, that the doctrine of the complete otherness & transcendence of God is probably untrue & always harmful, see Aldous Huxley: Ends & Means, p. 240.

'How mine eye need thee,' says Job, 'wherefore I abhor myself.' + Job 42, 5.

Let man is aware of this double gap. How is this possible unless he spans the gap? The man, comparing himself with God, to the his own detriment, knows what he is talking about, then he knows God, & to know God is to grasp his nature, to have God-like capacity. In short, only God can know himself, & in so far as I know Him I am a part of His own self-knowledge. After all you have said about the limitations of man - & I have underlined it all - you should be the first to acknowledge that ~~as~~ ^{what he really is in his own nature} ~~no~~ ^{man} ~~man~~ ^{can begin to know God.} ~~Just as~~ ^{When I know} ~~when I know~~ ^{him} ~~looking at the world through his~~ ^{eyes} ~~as I am, in part, that man;~~ ^{so, when I know God I am a part of Him.} Religion is pitting God as high above Man as possible, but it is also "the being as much like God as Man can be like him." @

CS. Why then the warnings about hubris, or spiritual pride?

US. "He that is the inferior of nothing, can be the superior of nothing, the equal of nothing." @
US. We are always running from one excess to the other. Inequality is not the whole truth, neither is equality; & we must keep the balance. In any event, the two are, truly speaking, inseparable: the more I insist on my human limitations the more I deny it - since I must have increasingly in mind that against which I ^{weigh} ~~measure~~ humanity & find it wanting. On the other hand, the more I insist on my transcendence of the human condition the more I assert that condition - the norm must be there to be transcended, & ^{continually to transport it is continually to emphasize it.} ~~must never be overlooked.~~

CS. Again, this is all very well in theory. But what does it boil down to? Man is a mammal, lately sprung from ape-like stock, in body wholly & in mind largely still simian. This promoted ape has, it is true, made his presence felt all over the Earth - but the Earth is one of the smaller planets of a very ordinary star that is one of millions of stars belonging to our Galaxy, & our Galaxy is itself one of many millions of Galaxies. That such an animal ^{lost to the point of annihilation} ~~in such a Universe~~ - (so recently, so tentatively, & so rarely rational) ^{in some ways is identified with.} ~~in such a Universe~~, should claim, not only to know, but ^{the reality behind the whole} ~~the reality behind the whole~~ - this is quite ridiculous. I cannot think of a wilder ^{proposition} ~~proposition~~. It outdoes all other forms of human madness.

US. Yet man goes on hearing the claim made century after century, without noticing that it is the boldest, most revolutionary - yes, the most absurd - of all human pretensions. It is a kind of madness, & he who thinks it sane & sober just has not taken in the idea. To do so, he must be beside himself.

CS. I prefer not to be out of my mind. And I think that much, if not all, traditional religion is on my side - the side of sanity & ~~very~~ ^{reasonable} humility. ~~Let us not~~ ^{think higher of ourselves than we ought to think.} For I say.... to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly. @

* "The human mind is part of the infinite intellect of God; when we say, that the human mind perceives this or that, we make the assertion, that God has this or that idea in so far as he is displayed through the nature of the human mind."

Spinoza: "The intellectual love of the mind toward God is part of the infinite love wherewith God loves himself"

Spinoza

@ Whichest: Aphorisms, 591.

* On the parallel movement of Hebrew & Greek thought from an anthropomorphic deity to a God too exalted to be comprehended or even approached by man, see Edward Caird: Evolution of Theology in the Greek Philosophers II, p. 173, ff.

@ Carlyle: Sartor Resartus III, VII.

* Simia quam similes, temporis aetate, nobis! Ennius.

@ As Gerald Haent forebodingly reminds us (in The Code of Christ, p. 124), human knowledge of the universe really outstrips human control: the savage had ~~some~~ ^{some} ~~more~~ ^{more} power over his world; ~~than~~ ^{than} we have over our world of stars & nebulae. Man's progress is thus his a swift diminution relative to his environment.

@ Romans XII, 3.

* The transcendent character of God for ~~Islam~~ ^{is tempered by} Mahomedanism ~~is tempered by~~ the Sufi mystics (particularly Jalaluddin Rumi), & with doctrines of immanence. The contrast between the Allah of Oriental desert of the Koran (eg. LVII) & the Allah of Jalaluddin ("He Beloved is all in all; the lover merely veils Him") is implicit.

* ~~The transcendent character of God for Mahomedanism~~ is not the whole story, for the ~~transcendent~~ mystics Attar, Sadi, Jalebi, adin Rumi, Hafiz, Khabir, & Adgha Effendi witness.

* II Peter 1, 4. James 3, 9. Taittiriya Upanishad, I, 5.

* Chuang Chou, Ch. 6, 7.

* S. Radhakrishnan: The Philosophy of the Upanishads, pp 45, 46. De Diligendo Dio, Chap X.

We are like what we like.

Emerson: Nature [1836]

"Such as men themselves are, such will God Himself seem to them to be," says John Smith the Platonist. (Sermon: "The True Way or Method of attaining to Divine Knowledge.")

* Cf. I John III, 2: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

* See Eddington: The Nature of the Physical World, p 220, ff. He illustrates by giving us of an ^{imaginary} scientist trying to discover the position & momentum of an electron. The electron has to send out ^{at least} one quantum of light before it can be seen at all, but this disturbs the electron, giving it a a kick of uncertain amount. Later, Eddington comments: "This is a fundamental inconsistency in conceiving the microscopic structure of the physical world to be under continuous survey because the surveillance would itself wreck the whole machine." And he adds that such facts call for a new epistemology. It is part of my endeavour in this book to ^{indicate} such a new epistemology, which removes altogether the fundamental inconsistency to which Eddington refers.

+ See also Joseph Needham's contribution to The Philosophy of A.N. Whitehead, (Ed. Schilpp), p 248, also Order & Life, I.

US. The doctrine that man is in some sense or a level with ^{highest or best a most real in the universe} ~~God~~ is, I suggest, the ^{not occupying with the creation of Islam} common core of all the great religions. We are "partakers of the divine nature," ^{are made after the similitude of God} "Brahman is Atman." ^{the cosmic Reality} is the innermost soul of man. "The man who knows the actions of Heaven & knows the actions of men, that man is perfect. To know the actions of Heaven is to be Heaven & alive. . . . Identify yourself completely with infinity - eternity." East and West are here at one. "The identity between the subject & the object was realized in India before Plato was born. . . . This identity of subject & object is not a vague hypothesis, but the necessary implication of all relevant thinking, feeling & willing. . . . Religious mysticism & deep piety witness to the truth of the saying "That art thou," "Tat tuam asi." There is an experience where, says St. Bernard, the human spirit "passes wholly into God. . . . To experience this state is to be deified."

CS. Your case is strong. Unfortunately, however, the ^{scriptures of the world are} materialism is so vast & confident that an almost equally strong case could be made out for the opposite doctrine - that man ^{over-identifies} himself.

US. Have I not already said as much? ^{"What we are, that only we can see" - & we see such different things.} Man's rise & his descent must keep pace. He is ^{as much} ~~as much~~ ^{but both religious & scientific} ~~as much~~ ^{involve ascent & descent, & in both activities} ~~as much~~ ^{man is on a far} ~~as much~~ ^{with his material.} The scientist, as scientist, is human yet less than human. He is the equal of the thing he studies. ^{For yourself have been at pains to} ~~For yourself have been at pains to~~ ^{True knowledge of the atomic nature is only to be had at the level of} ~~True knowledge of the atomic nature is only to be had at the level of~~ ^{the atom, for the same reasons that true knowledge of the divine nature (give} ~~the atom, for the same reasons that true knowledge of the divine nature (give~~ ^{it what name you wish) is only to be had at the level of the divine.} ~~it what name you wish) is only to be had at the level of the divine.~~

* The equality of observer & observed: the subhuman (i)

7. Equality & the principle of indeterminacy.

+ ~~infinite common sense, who is still unconvinced that any submicroscopic~~ ~~events are not just mysterious objects, having no 'outlook' upon the world,~~ ^{is the physicist} ~~is the physicist~~ ^{US} Consider for a moment what is known as the principle of indeterminacy.

The scientist's problem is how to explore his material without seriously affecting it by his exploration. He gets his evidence - we are told - about the atom's structure when the atom breaks up, or ceases to be what it was; he isolates, kills, & stains the cell to find out certain details ^{examine the chromo-} ~~examine the chromo-~~ ^{somes; the anatomy of the animal can only be thoroughly investigated by seriously} ~~somes; the anatomy of the animal can only be thoroughly investigated by seriously~~ ^{injuring or killing it.} ~~injuring or killing it.~~ This is really to say that the scientist ^{for too big, too} ~~for too big, too~~ ^{clumsy, altogether too human} ~~clumsy, altogether too human ^{for his job.} ~~for his job.~~ He ought to be a Proteus, infinitely elastic, capable of insinuating himself into the living tissue, & the electron rings of the atom, without causing any disturbance. An efficient detective does not obstruct himself; his get-up excites no comment; above all, he does not~~

* Bohr (Nature, 131 (1933)) links the principle of indeterminacy in physics with what Needham calls the "thermological principle" in biology. ^{of the latter, Johnstone & the latter is the principle view} ~~of the latter, Johnstone & the latter is the principle view~~ ^{that "Of living substance we literally know} ~~that "Of living substance we literally know~~ ^{nothing. We study the behaviour only of the living} ~~nothing. We study the behaviour only of the living~~ ^{organisms. Whenever we study organic substance, it} ~~organisms. Whenever we study organic substance, it~~ ^{is necessarily dead inert material that we investigate."} ~~is necessarily dead inert material that we investigate."~~ ^{J. Johnstone: The Mechanism of Life (1921)} ~~J. Johnstone: The Mechanism of Life (1921)~~

(This Needham infers)

The reader will recall
 Dr. Johnson's argument with Boswell
 on this subject. ~~with Boswell~~

"No account" says Bishop Whately,
 "can be given of wickedness, in a way
 of Reason; for Reason is against it."
 (Aphorisms, 140.) I suggest that it is
 for a ~~physicist~~ similar reason that the
 difficulty for giving an account of
 sub-atomic phenomena: ~~that is to~~
 instance the problem of indetermin-
 ateness. ~~acy~~ is an example. (See
 Edington: The Nature of the Physical
World 1220.

In his mystical treatise
 Man & his Dwelling-Place.
 Inq. X M 315
 X Nature [1836] VII 154

to the other side is a bad barrier, however good a man. A mother ^{should not} ~~cannot~~ (qua
 mother) be expected to love all babies equally. A ^{physicist} ~~chemist~~ who takes into consideration
 how the electrons in my brain are affected by my thinking has ceased to be
 a physicist, because he has left his proper level. Electrons & man are incompatible.
 A kind of stupidity is needed, an ability to ignore, an acceptance of limitation. The
 reason is that to consider narrow-minded things it is essential to become narrow-
 minded. James Hinton, attempting to solve the problem of evil in the light of the doctrine of equality,
 C.S. What you are really saying is that the lower levels - electrons, atoms, & so on -
 are relatively unreal, since they are the products of a limited outlook.
 U.S. Precisely. Yet ~~they are the foundation of~~ the less real lower levels are the
 foundation of the more real higher levels. The higher does not supersede so much
 as include the lower. Thus, ^{while in} ~~there is~~ a sense in which the scientist's ^{picture} ~~world~~ is less
 of the world is far less true than the savage's, ^{it is an essential} ~~at the same time~~ part of a view which
 is far more true.

says that ~~we find answers~~ the world reflects back to us what we are, & that the evil
 we find in it is the 'projection of our own deadness'. In very much the same fashion
 the scientist's description of the universe is really a self-portrait. "The narrow why the world
 lacks unity," says Emerson, "and lies broken in heaps, is, because man is diseased with
 himself." X

Physics, sup Eddington, "does in ~~fact~~ practice give a preference to the view of the microscopist over that of the man?" & in his view lays undue stress upon the microscope. But it is the essential ~~of~~ ^{of} ~~science~~ ^{of science}, I suggest, to ~~be~~ ^{be} ~~lose~~ ^{lose} to the microscope's point of view. Again, ~~to~~ ^{to} ~~say~~ ^{say} that ~~because it has the~~ ^{because it has the} ~~character of the~~ ^{character of the} ~~level with which it deals~~ ^{level with which it deals} ~~spoils the evidence~~ ^{spoils the evidence}. In so far as the scientist falls short of this model, he must ignore the product of his own ineptitude rather than the material itself.

C.S. Yet it is plain that he does have genuine knowledge of the sub-human world. Hosts of artificial molecules & even atoms, the triumphs of modern medicine, ^{man's conquest of} ~~other facts~~ ^{other facts}, bear witness. What is the explanation of his success?

U.S. It is this: the scientist is such a Protean creature as I have described. He is a detective who knows how to merge into his surroundings, & let the evidence ~~be~~ ^{be} ~~above~~ ^{above}. Being highly adaptable, he is the equal of what he observes. He is all things to all things. In the world of men he is human. In the atom (as I ~~shall~~ ^{shall} ~~maintain~~ ^{maintain}) he is the electron noting the proton. In the living tissue he takes a cell's view of a cell. * Always he puts himself in the shoes, not of the object he is observing, but of one of its symphonies & equals. And all through, of course, he remains the human scientist.

C.S. ~~Common sense~~ ^{Common sense} ~~states that~~ ^{states that} While no doubt the scientist exercises a lively imagination, able to take up all manner of improbable ^{points of view} ~~positions~~ ^{positions}, his imaginings are human imaginings, & do not imply ^{actual} ~~descent~~ ^{descent} or ascent in the scale of being.

U.S. I say that it is precisely because his imaginings are truly human, ^{not pre-organised} ~~that they~~ ^{that they} cover the whole scale of being. It is the ^{not pre-organised} ~~nature~~ ^{nature} of man consciously to function at every level of ^{reality} ~~being~~ ^{being}: he would not be human if he were only human. Consider the scientist's position. He is when his object arrives at the status he accords it. And his object is when he, the scientist, arrives at the same status. Only a cell can note a cell; only a molecule can note a molecule ^{at least} ~~even~~ ^{at least} ~~how it is a fact that cells, molecules, & so on, have been noted~~ ^{It is the doctrine of equality is true} ~~It follows that~~ ^{It follows that} ~~some cells are capable of noting other cells, & at least some molecules are capable of noting other molecules~~ ^{Equally it is true that a cell can note only cells - hence its cell-hood; & a molecule can note only molecules - hence its molecule-hood. It is because molecules have such a poor opinion of themselves - of reality as revealed in themselves one another - they they are molecules. I am a man because I can appreciate manhood in others. If a cell in me could do so, it would be ^{a man} ~~human~~, & in fact, my human self. + At each successive stage I make less of my object & so am made less of, till, at the point when I give my object credit for nothing whatever, I myself am a cephop. Then as the conditions of my knowing, & until I realise them, my knowing is defective.}

C.S. Are you suggesting that the reason we don't know much about the lower levels is that there is not much to them, not a great deal to know?

U.S. That is one of the ^{main} ~~reasons~~ ^{reasons}. It is possible to know too much about a thing, & to take too much into account is to rise above the level one is dealing with, thus a really broad-minded politician is a contradiction in terms. A barrister who is fair

See his paper "The Domain of Physical Science" Science, Religion & Reality, pp. 145-147
 • Gullies of P, p. 163.

+ In so far as we think as strictly human beings, we fail to understand what is below us no less than what is above.
 Aldous Huxley: After Many a Summer, p. 157.

+ p. ^{reminiscent of the argument} ~~This is~~ ^{This is} ~~impossible~~ ^{impossible} ~~the doctrine~~ ^{the doctrine} of Malebranche (*Recherche de la Vérité*, I Ch. II) and Berkeley (*Dialogues of Hylas and Philonous*) concerning the foot of a mite. A mite is for me a minimum visible; as such it has no foot. When I view it through the microscope my minimum visible is altered, it has a foot - of the same order of magnitude as my foot. I am now in the mite's world, which is as spacious ^{as the human} ~~as the human~~. ~~Thus for Malebranche, I go on to say that~~ ^{Thus for Malebranche, I go on to say that} ~~as the human~~ ^{as the human} looking at the mite from the point of view of another mite, ~~the~~ ^{the} ~~whose~~ ^{whose} ~~system of reference I have exchanged~~ ^{system of reference I have exchanged} ~~for my own~~ ^{for my own}. The human world exists for me no longer - because I am no longer human. See also H. Wildon Carr: *A Theory of Morals*, p. 46, ff.

* Leibniz held that we may discover something of the nature of other worlds by introspection, because the lower is contained in the higher & all conditions fall within the scope of human experience. As for the superhuman, he is certain of the existence of a hierarchy of intelligence between man & God; into which men are possibly transformed after death. (Princ. de Ric, p. 431; To Waques, p. 446.)

+ Later on I shall maintain that this is ^{exactly} ~~precisely~~ ^{precisely} what I am - a cell who, having enlarged his outlook, has become human.

• H. W. Carr writes "The object is only truly known when the conditions of knowing enter into & become an intimate part of the concept of the object known.... There are not pure objects on the one hand & indifferent subjects on the other." (Contemporary British Philosophy, 1st Series, Ed. Mitchell, p. 111.) See also Viscount Haldane on the same theme on p. 147 of the same volume.

The 4 of sub & ob - infrahuman, ~~subhuman~~ concluded.

To Common sense objects to the doctrine of equality. ¹⁰ The equality of observer & observed: the subhuman (ii)

C.S. Before going any further with this inquiry, the conclusion that subject & object are of equal status calls for ^{some} examination. It is all very well in the abstract: in the actual practice, it just does not work out. Does one have to become a chair to see a chair, or, perhaps, some other article of furniture? Is the observer of an insect through a microscope necessarily an insect, or of that order?

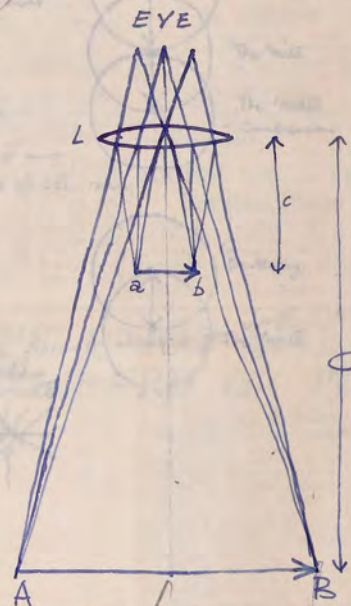
A. When I see a chair, what do I really really observe? * Emphatically not a mere coloured shape, ^{unless, indeed, I am drunk, or am blind at the moment of his vision.} I perceive an object made by men, for men, using certain known tools, out of wood & leather & glue & French polish, all fabricated ^{by using certain known tools & techniques}; I perceive an object whose design in all its details has for me various historical associations connecting it with numerous men & events; even the kind of wood, its grain & finish, & the texture & colour of its leather, are full of meaning for me. In short, the chair tells me a story - strictly it is an endless story - in which man is the chief character & the agent. To perceive a chair as such is really to grasp the whole ^{history} of humanity, the whole of human culture, Man himself, with special reference to his chair-making & chair-using aspect, & with further reference to this particular instance. To perceive a chair is ^{not} to perceive ~~nothing~~ ^{something that is} less than man, ~~complete~~ ^{because man & chair involve one another.} Subject & object, ^{then} observer & observed, are on a par.

C.S. The second half of my objection is not so easily got round. Berkeley ^{Bishop Berkeley - the mill} and his mill have been mentioned. Let us use them to test the doctrine under examination. Berkeley, we will suppose, is looking through his microscope at the mill - a creature which, if Berkeley can be believed, is not 'stark blind' but can see its own 'foot', & presumably its neighbours' feet & bodies. My first question is this: is Berkeley in the region where the mill is a mill, or is he not, actually, much further away - perhaps some six inches? Yet he really does see the mill. His microscope, then, entirely upsets the doctrine of regions, on which the doctrine of equality is founded.

① Not at all.

A. On the contrary, the doctrine of regions explains the microscope's effectiveness. Berkeley with unaided vision can put himself in the ^{place} position where the mill is a mill - that is, a fraction of an inch from its centre - but he cannot ^{with unaided vision} take in properly what is there: what the scene is fogged & lacks detail. For this reason alone - to bring out clearly what ^{is} in this region - Berkeley uses his microscope. 'Microscopes,' he says, 'make the sight more penetrating, & represent objects as they would appear to the eye, in case it were naturally endowed with a most exquisite sharpness.... Consequently the microscopical representation is to be thought that which best sets forth the real nature of the thing, or what it is in itself.' * What I say is that the space-scale or perspective of an individual is not only absolute for that order of individual, but for all observers of it. Every level has its own version of space, & to concern oneself with that level is, temporarily, to inhabit that space. In other words, 'the norms of magnitude in all perspectives is constant.' *

* Ward invites us to "observe" how the sight of a suit of polished armour... instantly reinstates & steadily maintains all that we retain of former sensations of its hardness & smoothness & coldness, & then to observe how this same sight gradually calls up ideas now of tournaments, now of encasements, & so through all the changing images of romance." (Art. "Psychology," Enc. Britt., IXth Ed., p. 57.)



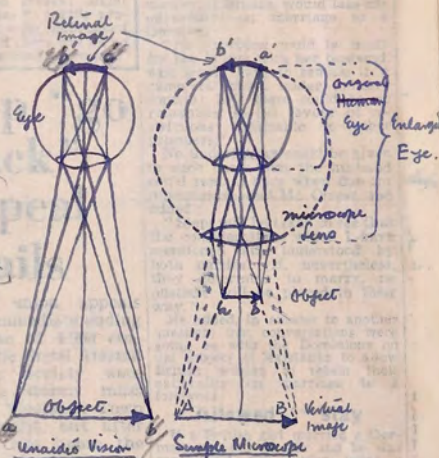
The Simple Microscope, The picture formed in the eye by the small object a b corresponds to with the picture that would be made by the ~~same~~ ^{larger} object A B, the normal limit (C) of distinct vision. In other words, for the man who extends his eye by the lens (L), the ^{microscopic} world of a b is opened out so that it is just as roomy as the world of man. The microscope has stepped into a world the micro world. C is constant for all regions. ^{the effect of the microscope is to make the micro world as roomy as the world of man.}

* Hylas & Philonous, First Dialogue.

+ Carr: Theory of Perspect., p. 50.

C.S. But once Berkeley has recourse to his microscope he is in a further region, & not where the mite is a mite. Presumably, he is where the mite is a cheese!

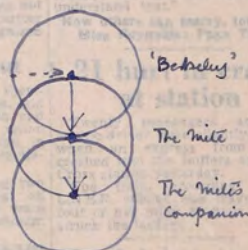
A: Then you are quite wrong. As I shall show at length in the next chapter, the microscope is ~~not~~ ^{part of} as truly as any other organ of his is Berkeley. He has grown a new front to his eyeball. Temporarily, he has evolved an eye capable of taking in what there is in this place, and it is here, ^{now} a fraction of an inch from the mite's center of the mite's region, that the mite Berkeley stands. If this does not sound convincing — indeed it does need support — I can only say: allow me my point, pending ^{the} detailed investigation.



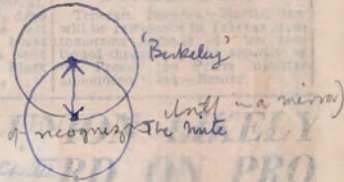
See also Science News I 130

C.S. Very well, I concede that the microscope enlarges Berkeley, ~~but~~ ^{me} ~~it~~ ^{me, extending me} to the spot where the mite is a mite. But surely, instead of extending or growing ~~the world is given~~ ^{shrinks} he should have ^{shrinks} to match his object? Instead of being a hillpation in hillpation, he is a Gulliver. It says I am a Gulliver.

A: There is no serious difficulty here. For neither of the two participants in the transaction — the mite & its observer — does the microscope exist as such, or even the man Berkeley ^{exists} as such, while the transaction is in progress. There are only, on the one side, the observer who registers a mite because a mite is a characteristic of the spot the observer occupies, and, on the other side, the observed who, ~~let it be supposed~~ ^{is occupied with one of his fellows} is occupied with one of his fellows. If we want to suppose the mite capable of observing a mirror (if the can & does ~~not~~ ^{reflect} the observer's gaze) also registers a mite — namely that we would call its own reflection in the eye-piece lens of the mv.



C.S. So far, you have avoided the main issue, which is to show that the transaction is symmetrical. If the mite were to reflect Berkeley's gaze (or should I say the gaze of the observer who was Berkeley?) would he, the mite, see a mite? Certainly not. He would see nothing whatever — a black hole.

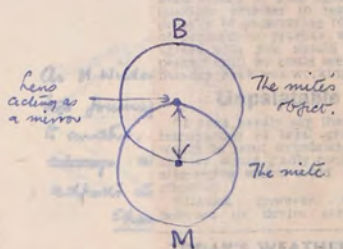


In other words, for the our hypothetical mite, ~~Berkeley~~ ^{who is immediately in front of} the microscopist is ~~a mite~~ ^{another}.
A: Wrong. He would see, not Berkeley, not a black hole, but precisely a mite!



C.S. You mean he would see his own image reflected in the lens of the microscope?

A: Not at all — at least, that is an entirely wrong description. Remember that we agreed the microscope does not come into this part of the story at all. No, the observer (B) sees a mite — and the observed (M), himself an observer, sees (B) to be a mite — that is the only description I will allow. Note that the symmetry.



C.S. At least you will ~~admit~~ ^{admit} that what the mite sees when he looks at Berkeley, or in that direction, is only a pale reflection of himself.

A: Again, not at all. If he were looking at a pale reflection of himself he would not

suppose that Berkeley, standing in his region at the mite's level, reports that the mite neither is quickly the 'big' distance from A to B. Now this state of distance & speed belongs to the mite world in this locality & is temporarily lasting, & it is really different from the human world. Nevertheless Berkeley's ability to make such a verbal judgment is a human ability. Thus we are here functioning at two levels at once, holding them together in a unity of purpose. This is typical of the human mind: the human level makes use of the level of function.

The Man Who Can Shave a Germ

ENGRAVING the Lord's Prayer or the National Anthem on the head of a pin is just poster printing to the man who could surgically remove the tonsils of a germ—if a germ had tonsils.

The man who could claim the chair of Gulliver Professor of Surgery in the University of Lilliput is M. P. de Fonbrune of the Pasteur Institute at Garches, near Paris.

I have seen him, with a noose two hundredths of a millimetre in diameter, lasso a single germ in a swarming colony as deftly as your favourite cowboy legropes a steer in a stampeding herd. And—for comparison—if you corralled a "herd" of germs, 1,000 million of them would form a clump the size of a mustard seed.

HE operated on a cell, a tenth of a millimetre in diameter, removed the "heart," or nucleus, and transplanted it into another cell.

With a micropipette, a tube of which the outlet was about one ten-thousandth of an inch in diameter, he went fishing. His quarry was an infinitesimal, but extremely agile, parasite. The point of his pipette was finer than a flea's eyelash, but, under the microscope, in pursuit of the parasite, it looked like a salmon-gaff trying to spear a stickleback.

So he sucked a leathargic "worm," natural prey of the parasite, into the pipette and used it as bait. It worked. All this was taking place in a pool one-hundredth of an inch across.

To explain how he used his microscopic hypodermic syringes, scalpels, crochet-hooks and loops, he gave a blackboard dissertation. He drew germs and cells, scribbled in explanations and descriptions and did a thorough schoolmaster's job. Then he superimposed that "blackboard" like a signet ring on the leg of a flea.

What he had done was to use one of his micro-surgical needles as a stylo and scratch the diagrams on a microscopic slide. Under the microscope it was perfectly legible—like his signature when he wrote between the scales (or powdery flecks) on a butterfly's wings.

I compared it with his normal signature. His bank manager would have accepted it under the microscope without question, although he would have found it difficult to decipher it with the naked eye since it was only 17-100ths of a millimetre long. Three such signatures could be written across the diameter of the full stop at the end of this sentence.

De Fonbrune has his micro-operating theatre in Louis Pasteur's rustic retreat at Garches, in the room below that in which the great scientist died. He is a collaborator of the white-bearded, skull-capped Dr. Comandon, maestro of micro-photography and micro-cinematics, but he is, in his own

right, the world pioneer of "micro-surgery."

When you see how he makes his instruments it seems ridiculously simple. He has a micro-forge, scarcely bigger than an ordinary microscope.

The forge is a tiny filament of platinum and the "bellows" are two controlled jets of air focused on it, to produce at will the required degree of heat.

THE micro-instruments are made from needles of glass (hollow needles for the pipettes). Under the lenses one sees what happens: The tip of the glass is melted and the cooling platinum filament is then snatched away—drawing the glass into a finer thread.

This is repeated three or four times, so that he has a fishing-rod needle, each section with a decreasing diameter, until the final point may be as fine as 1-50,000th of an inch.

If he wants a hook, he just softens the point and strokes it into shape with the filament. So too, with a loop, but he can shrink the diameter of the loop by simply reheating it.

Most ingenious is the method for making pipettes. Obviously the heat-and-scratch method used for the scalpels and hooks would seal the aperture. De Fonbrune applies a different technique. He prepares a tube of approximate dimensions and turns the end as a hook. He suspends this in the micro-forge and hangs a tiny weight on the hook. He then gently heats the stem of the tube so that the glass softens and the weight drags it, like pulling taffy.

As it pulls, the internal diameter gets narrower and narrower until the glass reaches the drawing limits and the end, with the weight, drops off. The final diameter of the tube is determined precisely by the weight of the "plumb" used. Ingenious? In half an hour de Fonbrune can reproduce microscopically a

range of instruments as varied as the full-scale instrument-case of a surgeon provides.

The craft, of course, is not only in the making but in the use. For this he has what he calls a "pneumatic micro-manipulator," the ingenuity, the mechanical perfection and the results of which leave one gasping.

Fitted, of course, to a microscope, the slide of which is the "operating table," the manipulator consists of three tiny pumps. These, by a delicate system of diaphragms which act as pneumatic gears, control the three-way movement of the scalpel, the needle or other micro-instrument.

ALL three directions are operated by a "joy-stick," familiar in aviation. In the end-result, of course, the movement is reduced perhaps a thousandfold, but in writing his name, for instance, de Fonbrune handled the "joy-stick" as confidently as he would have used a pen.

The "patient" on the microscopic operating-table is held in position by a fixed hook and prodded, sliced or injected by the second, free-moving instrument.

De Fonbrune does not do this sort of thing as a form of amusement. These techniques lend themselves to exciting new possibilities in scientific experiment.

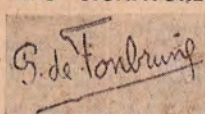
He can hand-pick the micro-organisms to produce particular forms of fermentation or the spores of highly-specialised mushrooms. His micropipette has given the chemist and the metallurgist the means of injecting incredibly small fractions into compounds or alloys.

BY this method it is possible to remove the nucleus of a cell and graft it into another cell and study the effect on cell-growth and division.

And it is possible to change heredity by using these incredibly small hypodermic syringes to inject colchicine into the heart of a germ-cell. Colchicine is an extract of autumn crocus which can double quadruple or octuple the number of chromosomes in a cell. Chromosomes are the portmanteaux in which nature packs the genes, the hereditary characteristics, which are transmitted from one generation to the next.

Seeds treated with colchicine may produce plants with fruit twice the size or leaves four times as thick, etc. Or sterile hybrids may be made fertile. Soaking, rubbing or injecting seeds with colchicine does not always "take." But it is now possible to inject it not into the seed, merely, but into the chosen cell of the seed.

THIS SIGNATURE



has already been enlarged so many times that the same process applied to

THIS MATCH



would make it the size of a 28ft. tree

like pulling taffy. As it pulls, the internal diameter gets narrower and narrower until the glass reaches the drawing limits and the end, with the weight, drops off. The final diameter of the tube is determined precisely by the weight of the "plumb" used. Ingenious? In half an hour de Fonbrune can reproduce microscopically a

What is not mythical is modern cell-dissection.
M. de Fonbrune, using microscopic syringes, scalpels, cuts the nucleus out of one cell & plants it in another.
After that, make possible by his ingenious pneumatic micro-manipulator, which amounts to a system of gears for reducing man-scale movements to cell-scale movements.
What is this device but the ladder down which the scientist climbs to the level of his object?

(News Chr. 9/7/47)

be a mile at all: to be such a creature is to be incapable of knowing it. What this mile of Berkeley's is, then, when he looks in Berkeley's direction, is just another of his companions, somewhat distorted & shrunken. That is what he makes of Berkeley. That is what Berkeley is to his object. *

C.S. You have picked on a triviality, a mere accident — the accident that microscopes happen to contain glass, & that glass with a dark background acts as a mirror, & the accident that the tube of a microscope provides such a background — and used them to support a doctrine that needs real & substantial support. They are much too flimsy for such a task.

A. First, I do not think that mirrors lie. * Second, I ~~do not think~~ ^{don't believe} anything is accidental and trivial. Third, I think that what seems to be so often turns out to be the really relevant fact. Fourth, I do not base the doctrine of the equality of distances ~~on such shaky evidence~~ ^{on such shaky evidence} — but evidence is the wrong word: Berkeley's mile is, after all, a mythical creature. ~~But the~~ ^{But the} evidence is cumulative, & will not be complete till this book is complete; * all I ask now is that the idea be entertained provisionally. Fifth, the doctrine itself is not complete, & therefore not wholly true; it needs qualification, & qualifies it will be in due time.

C.S. Before I can provisionally give the idea hospitality, please clear up one further point. You have dealt with a macroscopic object — the chair & a microscopic one — the mile. What about a sub-microscopic one — an electron, say, or a proton? Is the scientist who is dealing with a proton, the proton's equal?

A. In the next chapter I shall try to show that he is. I have already suggested as much, & have called the physicist himself for a witness. *

C.S. Then you admit that, besides being on a level with his object, he is a ~~man-like~~ ^{man-like} creature too.

A. Why certainly. * Surely it is obvious that there is a thread of continuity upon which all his experience of things large & small, human & subhuman, is strung & made one. His many selves are organs of one ~~self~~ ^{another}; his man-self that is concerned with men (& I include in this term all the things which are part of his ~~human~~ ^{human} nature); his cell-self that is concerned with cells, & so on downwards — all are continuous, & in the end they are indivisible. He is a Proteus, ~~the~~ ^{now} even at one moment of time: Berkeley ~~to~~ ^{now} there observed is at once, say, a man, a mile, and a star, and all of these are truly. And this elasticity is quite consistent with his manhood. Indeed it is the hallmark and prerogative of his humanity to unite all things in heaven & earth by being ~~each of them in turn~~ ^{each of them in turn}.

* Suppose that Berkeley, describing his experience at the mile's level, reports that the mile walks. ~~the~~ ^{he} quickly the 'long' distance from A to B. Now this scale of distance & speed belongs to the mile's world in which Berkeley is temporarily living, & it is vastly different from the human scale. Nevertheless Berkeley's ability to make such a verbal judgment is a human ability. Thus we see him functioning at two levels at once, holding them together in a unity of process. This is typical of the human conquest of other levels: the human level remains as the base of operations.

* When Berkeley turns ^{his attention} from the mile to a human, the situation does not radically alter. To Berkeley's companion Berkeley is now a man twice over — for then is Berkeley himself, & reflected in his eyes, a second ~~man~~ ^{man} who is Berkeley's companion. I refer, of course, not to the retinal image, but to the reflexion from the outside of the eyeball, the cornea.



Subject

* See Ch. I, § 3. Ch. II, § 5.

+ Ch. II, § 10.

* See Ch. III, § 9.

As H. Wildon Carr has well said, in our ~~two~~ ^{two} journeys from one system of reference to another, the systems are one in is ~~always~~ ^{always} at once ~~changing~~ ^{changing} ~~ours~~ ^{ours}. Space-time adjusts itself to us.

Changing Backgrounds in Religion
+ Ethics, p. 117.

For a fuller discussion of the observer as unifying levels & regions, see Ch. XV, § 6.

Conclusion

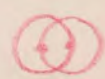
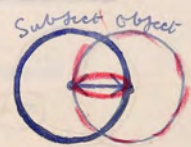
Summary and conclusion

In what follows I sum up the results of this Chapter:

The following stages, by way of recapitulation & conclusion, may be distinguished: -

Stage 1. Primitive Thought: Anthropomorphism & Equality.

Subject and object, through projection & mutual ^{reflection} ~~interpenetration~~, build one another towards ^{like} ~~equal~~ status. Thus primitive, pre-scientific man is surrounded by objects that are infected with his own qualities of life & mind. He lives among equals. ^{Science & religion are as yet undifferentiated.}



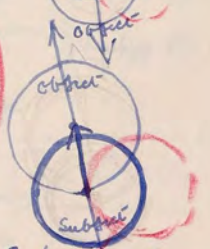
Stage 2a. Science: Sub-anthropomorphism: The object as inferior.

Science and religion become differentiated. Advance in science is the progressive withdrawal from the world of the human characters that had been projected upon it. The world is 'degraded': thus the stars are no longer alive - much less are they intelligent.



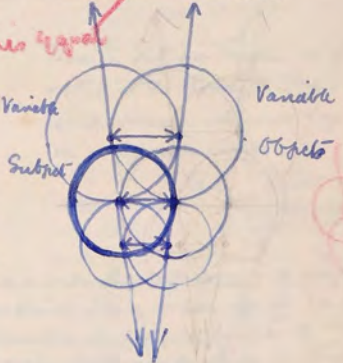
Stage 2b. Transcendental Religion: Super-anthropomorphism: The object as superior.

Advance in religious belief, on the other hand, is the ^{means} ~~realization~~ ^{negation} of the world as ^{what is} ~~superior~~ ^{himself}. "Man may behold it afar off. Behold, God is great, & we know him not." A tribal deity capable of jealousy, rage, hate, & frustration becomes, by slow degrees, "him who is beyond both vision & knowledge" & the "Supra-Essential Essence, a Mind beyond the reach of mind and a Word beyond utterance, eluding Discourse, Intuition, Name, & every kind of being."



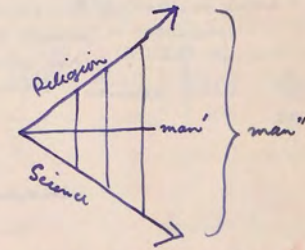
Stage 3a. Philosophy: Polymorphism: The object as inferior & superior, yet his equal.

Science & religion, ~~must~~ originally one, must work further & further apart. The task of philosophy is not to ^{deny or to} close the gap but to ^{demonstrate} show why it is necessary, & to bridge it. This philosophy ^{then} ~~does~~ ^{performs} by showing (a) that Science & Religion are two symmetrical & opposite aspects of one ^{development} ~~process~~ & (b) that to Science & Religion must be brought the ^{primitive} ~~principle~~ ^{intuition} of the equality of ^{subject} ~~man~~ & his object. Thus philosophy shows how ^{the foregoing stages} ~~Stages 1, 2a, & 2b~~ are all true but partial aspects of a more complete picture - the picture of Polymorphic & symmetrical man, who is at home on all levels of being.



Stage 3b. Transcendental-Immanent Religion.

A merely intellectual grasp of these ^{facts} ~~pictures~~ of man is not enough. The theory must be lived & become real. The linked ascent & descent must really be performed. In its completed phase, religion includes the stages so far listed & integrates them ^{into a way of life}. The divine & the human are "moments or members of an organic whole, in which both exist, at once in their distinction & their unity," & so are the human & the sub-human. The practical realization of ~~the~~ these moments in action is the religious life.



• John Caird: Philosophy of Religion, p. 229.

Appendix to Chapter III

Appendix to Chapter III still Is the self really nothing in itself? It seems impossible to believe that But one understands them
Of all the doubts which C.S.^a has many doubts concerning the views I have recorded in this chapter, most incident of them, all is perhaps the doubt concerning as to whether I am, in myself, nothing at all & ~~nothing~~ ^{in fact} original, ~~nothing~~ ^{indivisible mind} perfect ~~and~~, ~~nothing~~ ^{nothing} active & independent of others' action, attached to ~~this~~ ^{me here}. In this appendix I deal somewhat more adequately with let me therefore try to meet, ~~some~~ ^{somewhat} more adequately, C.S.'s doubts on this score.

Q. What of a man's feelings, purposes, desires, loves, hates, ^{psychical} activities of all ^{kind} ~~sorts~~, habits, & character generally? What of the moral acts as distinct from the objects he contemplates (to use Alexander's terms)? These are not nothing, nothing can they be said to reside in the object. They & character belong to the subject.

These are not nothing. ~~nothing can thing be said to~~ reside in its object. ~~myself~~ ~~is~~ ~~not~~ ~~in~~ ~~the~~ ~~object~~.
In reply, let me put another question:
P. What is left after taking away (1) all that a man is in all his observer, + (2) all that they are in & to him?
I say, nothing whatever. He cannot call his soul his own. His purposes ~~are~~ ^{are} his objects in life — they are ~~his~~
as much as ~~they~~ ^{he} himself. His love + hate + desire attach to something — to the vaguest of intentions... possibly,
but still to something external. "Every thing or quality felt," says William James, "is felt in outer space.... The very
first sensation which an infant gets is, for him the outer universe." It is true he comes to distinguish degrees of
intensity or externality, ~~and thus~~ + some objects approach the centre as others recede from it: nevertheless but nothing
arrives there, + ceases to be regional. Dr. J. B. Watson is quite right in the ^{fundamental} ^{or more} ^{basic} ^{principle} that actually aroused "image or feeling
is a myth: there is always an incoming + an outgoing stream of energy connecting the centre with the ^{an} ^{external} ^{object} which is
and Bertrand Russell is quite right when he ^{says} ^{that} knowledge should be viewed taken as something which
we see others displaying rather than as something we observe in ourselves: ^{it is as} ^a mode of reading & rather
than a state of mind. Knowledge ^{is proven by} ^{another's} ^{coming into the sphere here,} ^{I myself come forth no from there.}
(so-called) ^{key-point} ^{to that} ^{effect} ^{all}, it is not as if this were some object which was about round
subjective states ^{with} ^{us} + some which failed to do so. Every object is ^{once} ^{clothed} ^{with} ^{emotional} ^{significance}, with
meanings, ~~+ comes now~~ ^{with} ^{reference} ^{to} ^{purpose}; otherwise it is no object. ^{In fact} ^{the} ^{real} ^{complete}
object is (as Royce taught) the whole system of such meanings + purposes according in all its observers.
P. It is experience, in which it is impossible to feel from this felt, or thinking from the thing thought.

P Of course a man has all that c.s. claims for him. But none of this is himself, ^{the subject} ~~it is~~ his self. ^{it is never more than part of one's self} It is objective; what he is for others (or for himself in others), or what others are for him (or for themselves in him). It is never what he is for himself in himself. ^{and} Of course, (as Meinong + ^{notes} ~~others have said~~) many different attitudes & activities may go with the same object — I may imagine or perceive it, affirm or deny it, love it or hate it — & these attitudes & activities may be variously grouped, ^{at all points} ~~but~~ all subsumed under the one activity of attention. But

the point I want to make is that such divisions are arbitrary. But as well
but rather they are objects' modes of being in me. An act of will, as Wendell says, is always characterizing
by its object & so is an act of knowing or imagining feeling. The way that objects appear in me (i.e. colored
in my mind) is not peculiar or accidental: on the contrary, objects really are just
like that, & we must reject the distinction between nature as it really is & appearances of it which are
purely psychological. What we have must be abolished is an intolerable bifurcation of the world into appearance &
reality, & an equally intolerable bifurcation into appearance & objects.

[illegible][illegible]

R Some Realist philosophers speak of my self-feeling in regard to my object as being ^{wholly at} one pole. At one pole is my attitude of attention merged with my self-feeling. At the other is the perceptual object, & perception is the ~~quality~~ unity of these two. Sometimes the subject-pole (as when I am watching a thrilling game) is very little in evidence, but always there is a vague something here — a purpose, sensation arising from forecast & ego reaction, which stands in contrast to the content of the object-pole. The self, in short, is always something, never a blank sheet, or tabula rasa.^{*}

II With much of this I agree & I have ~~not~~ isolated upon the tr. poles ^{subject-matter} always in the object line, & the other in the subject here. But ~~that~~ I also insist that the ^{other} pole is always a blank, & when it ceases to be such I have shifted to the other pole, making that my center & a blank ^{on the} when I recognize the presence of my forehead as such (instead of as a puzzling character of its object) I ~~have~~ place myself over that where no forehead can be viewed, & leave this spot to ~~be dealt with as it may be ready at a moment's notice~~. To claim as to lose it.

What distinguishes perceiving from imaging can be induced, according to McDougall, by a difference between the objects in the two cases. H. Richardson reports the following as his view, to which I allude in the various spec. of Arch. attributed to him.

BOSANQUET And Bosanquet