Through courts & cities the smooth savage roams
Feeling himself, his own low self the whole.

Coleridge: Religious Musings.

Knowest thou not, that, as the foot, alone, is not a foot, so thou, alone, art not a man?

Epictetus: Dissertations II.5

In the sight of God all man is one man, and one man is all man.

Julian of Norwich: Revelations of Divine Love, (Ancient Catholic Prin

And at last the knew that there was not any man but mankind, not any human being, but only humanity.

James Stephens: The Crock of Gold.

Man is to God a whole, a colossal individual, a unity which has at once an ethical and a physical character.

Fairbairn: Philosophy of the Christian Religion, p.165.

Every man is from infancy introduced into that divine Man whose soul & life is the Lord, & in that divine Man & not apart therefrom, he is led & taught from His divine Love according to His divine Wisdom.

Swedenborg: Divine Providence, 164, V, 6

Mutual in one another's love & wrath all renewing,
We live as One Man; for, contracting our Infinite senses,
We behold multitude; or expanding, we behold as One,
As One Man all the Universal Family....

Blake: Jerusalem II.38.

March, then, men in Man!
But is it men who attain? Or Man? Or not even He, but God?

G. Rowes Dickinson: A Modern Symposium

The abstract individual is not truly a man, but only a fragment of humanity, a being as devoid of the moral & spiritual elements which are the essence of a man's life, as the amputated limb of participation in the vital existence of the organism.

Principal Caird: Philosophy of Religion, p.229.

Man, oh, not men! a chain of linked thought,
Of love & might to be divided not...

Shelley: Prometheus Unbound. Act IV.

That therefore which is chief in every man's constitution is that he intends the common good.

Marcus Aurelius: Meditations, vii XXX.

Cato, after the downfall of the Roman republic, could live no longer: his inner reality was neither wider nor higher than it. Hegel. Encyclopaedia §406

CHAPTER VI

THE DISTANT VIEW: MAN

1. The 'Creeper'.

What am I? The common-sense verdict on the answers, which the last chapter gave to this question, is that I have been made far too central. The world ~~is made~~ to appear there as a sort of service flat, with all ~~the latest~~ manner labour-saving devices installed for my special benefit. But it is nothing of the kind, as (says common sense) I would soon discover if I were to look at myself from a sufficient distance, impartially. If I were to stand back ~~(says common sense)~~ I would see this little life for what it is, namely, one of 2,000,000,000 separate little human lives — ~~mostly ignorant~~ ephemeral, ravaged by war, famine-stricken, disease-infected, — that are wresting a living out of an unfriendly world as best they can. I ought to take an unbiassed view of myself, such as an outsider might obtain if he were inspecting an Earth he had never previously visited.

The Whole is either our cupboard of food
or cabinet of pleasure.
Herbert: The Church Porch

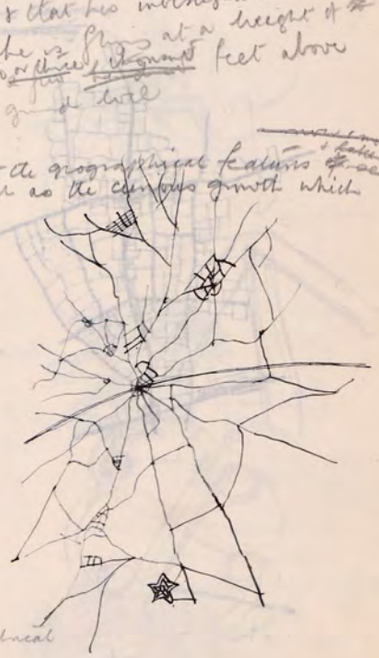
Bergson writes of the animal: "it obviously behaves as though everything in nature were combined solely with a view to its well-being & in the interest of its species. Such is the conviction, not intellectualised, but lived, a conviction which sustains the animal & is indistinguishable from its effort to live. You bring reflexion into play, however, & this conviction will vanish . . . ."
The Two Sources of Morality & Religion pp 149, 150.

This common-sense advice is worth taking. Let me inquire from a more ~~distant observer~~, a stranger to this ~~planet~~ earth, what he makes of me. I ~~will~~ shall suppose him to live on ~~the Moon, where he is~~ Mars, & to be equipped with a telescope ~~which~~ that, though superior to those found in ~~Earth~~ our own observatories, ~~but still~~ not quite powerful enough for him to be able to distinguish separate buildings, ~~or~~ cities, or ~~or~~ animals, or men. He can only go by what he sees, & he has no preconceived notions about what is ~~going on~~ happening here on Earth. His observations have ~~been going~~ covered some billions of years. What does he see?

That he is visited us by aeroplane ~~flying at a height~~ & that his investigations start when he is flying at a height of ~~two or three~~ feet above ground level

What holds his attention is not the geographical features of the earth's surface ~~& the sea~~ so much as the curious growth which spreads over them.

~~He sees, the broad features of the Earth, the ancient slowly-changing shapes of continents and oceans, shining brightly, between areas of fleecy cloud. He has had time to become familiar with such a view. What does astonish him is a new recent phenomenon.~~ He does not know whether to call it a giant Creeper or a species of fungus — neither name seems fitting. It consists of a vast network of extremely fine stalks or suckers which twist & turn over the Earth's surface, pushing their way round — & sometimes through — mountains, across wide rivers, & even under the sea. At varying intervals they intersect and ramify into reticulated clusters, or nuclei, of ~~all~~ various shapes and sizes. For the most part there is no regularity of form, but here & there suckers run quite straight, or follow regular curves, or blossom out into recognizable geometrical patterns.



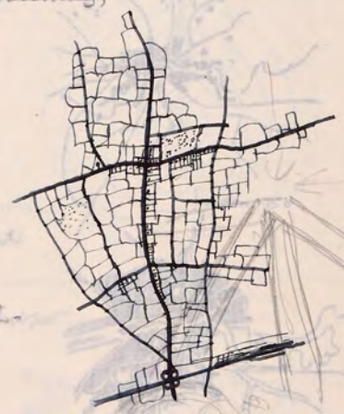
The observer is intrigued by the phenomenon he has discovered, & decides to devote some time to its study. ~~& begins to take notes about its behaviour~~. He feels that such an extraordinary Plant (~~if it is~~ is a plant) deserves a Botany. For example, he finds that the Creeper ~~grows~~ tends to flourish most ~~fruitful~~ midway between the Earth's poles & its equator. Though it has spread over the greater part of the land surface of the ~~Earth~~ planet, it evidently has a preference for a temperate climate. Rivers also seem to attract it. The white polar caps, & to a lesser extent ~~the~~ certain brownish patches, it avoids: they seem to be bad for it, while ~~the~~ greenish patches are good for it.

~~If the Observer's control had only the creature he has discovered, the studies have been extended for a definite period~~

Suppose the observer's studies ~~he saw~~ have been extended over a long period of time. During the interval he has kept his distance from the object. His report ~~with~~ is that

For many thousands of years the Creeper grew slowly & sporadically, & there was much local withering. ~~Every so often~~ Periodically, from time to time a kind of winter set in, which sapped its vitality & caused large branches of it to die. ~~On the whole, however~~, however, the Creeper survived, & even showed, on balance, some progress — till about a hundred years ago. That was the time when ~~it~~ suddenly it started to grow as it had never grown before. New, stout, healthy stalks — millions & millions of them — thrust their way over hitherto untouched areas, burrowed further into the Earth, spanned ever wider rivers, grew thousands of ~~new~~ fresh nuclei at unprecedented speed, and enlarged nearly all the ~~old~~ ones. At night the nuclei glowed far more brightly than before, & by day breathed out a dark vapour. For some reason the Creeper had gained tremendous vitality.

Of late, the observer reports, there has been a falling-off in vitality. Periodically, the Creeper seems to suffer from a serious disease. Or, another winter, perhaps, is about to ~~set in~~. With a view to discovering ~~the cause of the periodicity~~ underlying causes, ~~trouble~~, he ~~constructs a somewhat more powerful telescope~~ he draws a little nearer the object. Further discoveries follow:



He ~~notes two ways in which~~ discovers how the Creeper ~~feeds~~ ~~takes drink~~. Vast stretches of the land surface between the Creeper's stalks or suckers are patterned in mosaic fashion: ~~It~~ it is as if the stalks had grown rectangular green leaves that fitted edge to edge, ~~drawing~~ deriving from sunlight & air above, & from water & earth below, the nutriment which the Creeper needs to live on. ~~In the second place it~~ It also feeds by driving roots into the earth — roots which extract solid & liquid earth-substances that give it immense energy. Other roots are sent down for water, but ~~a good deal~~ much of the Creeper's water is sucked up from lakes & rivers. ~~And~~ Then there are the Creeper's special excreting organs, of a great variety of sizes. And on careful inspection ~~he~~ the observer can see what looks like sap flowing in the stalks, flowing most profusely during the daytime & where the stalks cluster thickest. But at this range he cannot discover the nature of the sap ~~— his telescope fails him~~.....

2. The Creeper's life

~~At this stage~~ Let it be supposed, now, that the observer (P) is visited by a common-sense inhabitant of this Earth (C). The following ~~argument is a part of~~ are more or less what was said in the conversation.

~~Observer~~ P: Look at this extraordinary Creeper I have found — I call it a Creeper for want of a better term, but I suspect it is ~~more~~ neither animal nor vegetable. More probably it is neither, but a third sort of living creature.....

(Then ~~follows~~ comes a conversation, in which ~~practical affairs are separated~~ there are explanations on both sides, including with the following:)

~~Common Sense~~ C: That is no living creature. What you take for stalks or suckers are railway lines, canals and roads with the buildings that fringe them. What you call stalk-clusters or nuclei are nothing but towns & villages as they are seen from ~~high-flying aircraft~~ the air. The things you describe as roots are simply coal mines & iron mines and oil wells & water wells. The 'reclangular leaves' that fringe the stalks are fields & meadows. The moving stuff you mistake for sap is only a stream of railway trains, lorries, cars, trams, & ~~pedestrians~~ other vehicles. In short, everything you can see from here is quite dead.

~~Observer~~ P: Dead? How can something that grows organs ~~...~~ (~~I don't care~~ it makes no difference whether you call them roads & mines & fields, instead of stalks & roots & leaves: the point is they are as much organs as ~~that grows~~), ~~...~~ and that eats & drinks & breathes & excretes, & suffers from diseases & ~~gets better~~ recovers from them, whose activity is increased by sunlight & diminished by darkness, whose body builds & repairs itself — how can ~~not~~ that does all this a creature be dead?

C.S. Railway lines & trains, roads & lorries & tramcars, coal mines & wells & drains & cables & buildings, are ~~just bits of earth~~ disconnected simply substances of various sorts moulded into useful shapes by external influence. How can they be alive? Up here you are too far away to know what is really happening on Earth. Life there is, certainly, but what we see is ~~the the~~ its product, not its embodiment.

P: I take your word for the railway lines & so on. But they are not the subject of this conversation, what we are talking about. They do not exist for me here. Nor have I seen any. What does exist ~~I do see~~ is this extraordinary creature, which is at least as alive as you are. But more extraordinary than the creature itself ~~are~~ is the fact that you its ~~fragment~~ reproductive organ, ~~who~~ deny its life. The Creeper's vitality ought to be the most obvious thing about the Planet. ~~..... However, be good enough to explain how you kill a live thing be dead~~ ~~from a dead one~~? If the Creeper is dead, what do you expect of living things?

C.S. A living thing is a delicate balance of anabolic & katabolic change. ~~grows, & breathes, & eats, & eliminates, & suffers from diseases, & decays.~~ The germs affect it. It strives to get a livelihood, &

~~To such a being~~

Samuel Butler, imagines

"... a being as much in need of a microscope for our time & affairs as we are for those of our own component cells" ..... "the whole human race (works) appears to him as a sort of spreading & lichen-like growth over the Earth, not differentiated into individuals ...."

Samuel Butler: Life & Habit, pp 128-129

London 1660

London 1750

London 1862

London 1946

C. I admit your argument ~~has a certain strong~~ does not seem effectively unanswerable. But it is dangerous & misleading. It suggests that there is, ~~above~~ beyond individual men, ~~some higher being~~ social relationships, some higher being in which they are superseded. ~~The State~~ But ~~is just as~~ Neither the State nor Man is a living creature as a man is a living creature.

sometimes in its striving it shows intelligence.

O. You have described ~~what we are looking at~~ the object we are studying.

C.S. Now I come to think of it, there are deluded people who hold the theory that society ~~Society~~ or the State is a sort of god, or super-organism — a bad & mischevious doctrine, of the greatest value to ~~theory~~ inventors to bolster up tyrants.* I believe in the responsibility of the ordinary man. He is the end: the State ~~is~~ is only means. ~~and~~ The State is like a Corporation, and 'did you ever expect a Corporation to have a conscience, when it has no soul to be damned, & no body to be kicked?'

O. I have no political theories, ~~&~~ I do not know what a super-organism is. I have never observed a soul or a conscience. What I cannot help seeing is this ~~I am conscious that I observe~~ creature that is behaving before my eyes. ~~It~~ It is a mischevious ~~theory~~ so are guns, & so is strength, etc. No doubt much of it is useless: but look at the regularity & beauty of some of its features. No doubt its parts are dead: so are forces. No doubt some of its dead parts are big, whereas yours are small: that is to be expected — the texture of so large a ~~creature~~ body might well be coarser than yours. No doubt between its parts there are gaps: but are they ~~not~~ gaps ~~that~~ busy with ~~complex~~ ~~varied~~ essential & manifold that interchange which is life; ~~are they not~~ ~~or species of flesh~~ ~~refined~~ & unquickly versatile, elastic, organized? ~~But~~ The life of the creature does not lie in the men, or in the machinery, or the ~~the~~ busy space ~~they~~ which is their matrix, but in all three in function, united. The life is the life of the whole.

Pelican History of the Laws, 186

OQ 40

• Wilberforce: Life of Thornton.

Many have believed as Thornton said,

Part of the title page of Hobbes' Leviathan, 1651. "For by Art," he writes, "is created that great Leviathan called a Common-wealth, or State, (in latine Civitas) which is but an Artificiall Man; though of greater stature & strength than the Naturall, for whose protection & defence it was intended." The figure of the King on the title page is built up out of tiny figures of men. Hobbes' ~~was interested in the~~ political theory favoured absolutism in government.

Cooper 101 Matthews

3. MAN

There is a region where my observer sees me as a man — a creature having ~~with~~ a pair of legs, a pair of arms, & a head. Further away from the centre there is a region where he sees me as a creature that is legless, armless, headless, ~~that is none the~~ but still a perfectly ~~definite~~ recognizable living organism. What shall I call this living ~~organism~~ thing? ~~which is myself~~

I confess I am in difficulties here: there is really no suitable name which is not liable to mislead. I cannot remain anonymous, however, in this region of myself, & I am forced

⊙ C.S. Bertrand Russell ~~has shown~~ points out that the sentence "Mankind is fond of apples" is nonsense: there is no such thing as a creature called Mankind which munches apples.* The mistake ~~you are making~~ is to assume that the class ~~man~~ (Mankind) has the same ~~the~~ sort of reality as the particular ~~individual~~ (a man). ~~You are trying to resurrect~~ It is useless to move by the ultra-realism that Abelard ~~forced~~ killed & the ultra-realism ~~that~~ which held that there is in the members of a species one numerically identical substance — in this instance the substance "humanity," of whom individuals are accidental modes.⊗

O. Perhaps in after-life both Mr Russell & Abelard will be enabled to take up a standpoint from which they will actually see what we can now see — this creature munching apples or other food by the train-load. Though whether they would call the eater Mankind is doubtful. In fact the eater is not man-as-a-class, but an ~~entirely~~ utterly quite a different order of ~~living~~ being thing. I have only to compare it with you to be quite sure of that. ~~And~~ It is an individual & thing, not an abstraction class whose content decreases as its scope increases.

(call it by what name you will)

Here is a visible & audible phenomenon ~~subject~~, ~~has~~ fit in many ways as the subject-matter of a department of Science.

* Our Knowledge of the External World p. 206

⊗ M.H. Carré, in Realists & Nominalists, has much to say on this subject.

The parallel between society & the body is taken for granted in our language (the heart of the city, arterial roads, the head of the Government he) & appears in human thought of all ages. There are hints of the idea in Plato's Republic; the parable of the Vine & the Branches, St. Paul's mystical Body of the Church, Menenius' parable of the Belly & the rebellious organs in Coriolanus, Swedenborg's divine Man (Divine Providence 164, V, 6), & Comte's Humanity or Great Being are all instances, from different points of view, of the same general notion. For further examples see Gierke: Political Theories of the Middle Ages.

Either ~~to pick~~ a misleading current title or to coin a new one. For this creature is neither a Creeper, nor an Animal with sedentary habits, nor an overgrown Man, nor an Earth-bound god. It is not Society or Community as these terms are usually understood, for (as to ~~body~~ structure) it has definite physical shape, & includes roads & machines & telephones & bureaux & domesticated animals & plants, and (as to function) it includes many types of relation that are not ordinarily called social. It is certainly not the State ⊕, for it takes little notice of frontiers. To call it ~~Man~~ Humanity or Superman ~~would~~ imply that it resembles the individual man, ~~two-legged one~~, & would be like calling the latter Nerve, or Cell. The term Social Organism probably comes nearest to the mark, but it has had an unfortunate history at the hands of writers* whose main concern has been to draw ~~- or force~~ - analogies ~~with~~ between the animal body & the social body; ~~more or less far-fetched~~; I wish ~~emphatically~~ to dissociate myself from this school of thought — the Social ~~Organism is~~ Body is ~~only~~ a new kind of organization, it needs ~~new laws & new terms for its description~~ treating as such. ~~For new laws; & tools must be~~ After much hesitation ~~indecision~~ I have settled on the term MAN (with capital letters to distinguish it from the two-legged man, as well as from Men or Man as a class.) That this term, though open to objections, is not so inappropriate as it may seem, will, I think, gradually become evident. ~~Throughout the rest of this book, then~~,

Precisely what kind of living creature, then, is ~~this MAN & that~~ this "wondrous Individual Mankind" this "living ~~one~~ indivisible whole" ⊕, or MAN? Humanity ⊕ Carlyle: Sartor Resartus III, VII.

* Confusions, p109.

4 The body of MAN "A creature," says Bochme, "is but a piece & not a total consummation." *

In the last chapter I found that my body extends, by means of exterior organs, till it covers the Earth. I described these organs as mine, ~~but in fact~~ and only noted in passing that by far the greater part of them I share with other men. In fact, we have one outer body. Two people ~~to~~ living in ~~one~~ house have a single external bowel, a single set of preliminary stomachs, a single shell, & a single system of extended ears & vocal chords, between the two of them: they are, ~~so to speak~~, Siamese twins. And of course there are no discernable limits to this sharing. ~~I am as~~ The organs nearest the centre I share with my family & my fellow townspeople; those more remote I share with my fellow countrymen; those still more remote with the greater part of mankind, for ~~the nations are well on the way to becoming an economic unit~~. In other words, my body ~~grows & grows~~ spreads till it is MAN'S body. It is continuous with ~~MAN~~; its actions spread out to ~~the range of MAN'S~~ his limits; it is always becoming ~~MAN~~. That is what ~~the educating~~ observer ~~experiences~~ : man changes to MAN.

In the other hand, H is always narrowing down to the man that I am.

~~It is unnecessary to describe the parts of this great body. In detail,~~

⊕ ~~Jean Monnoyer~~ See F. W. Coker: Organismic Theories of the State. (1910)

See OMK & Needham T & R 144 614. Paulsen's spelling McD puts Sociale (G.M.)

* For instance, Schäffle's [Bau und Leben des sozialen Körpers] & Spencer [Social ~~a very dense Spencer's measure~~ Principles, which ~~examples~~ Principles of Sociology]. A more recent ~~example~~ is Morley Roberts [Bio-Politics (London, 1938)]

W. B. Cannon's The Body as a Guide to Politics (London 1942) is not open to the same objections.

T. D. Weldon, in States & Morals distinguishes between the 'organic', totalitarian State & the 'democratic' State based on consent. This is a peculiar use of the word 'organic'.

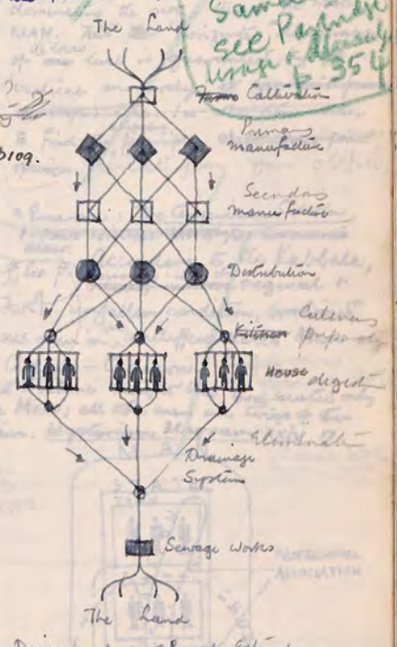
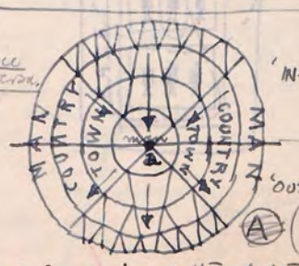
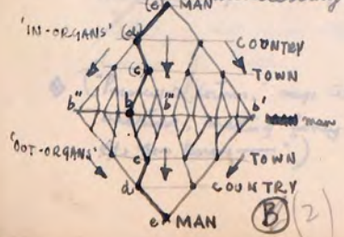


Diagram of a shared external alimentary canal.



(A) (1)



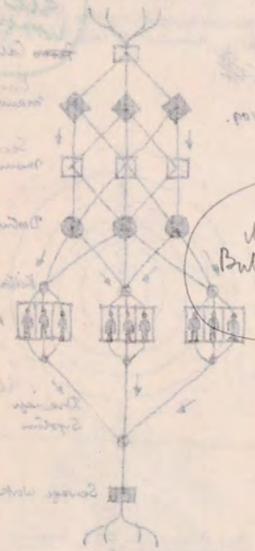
(B) (2)

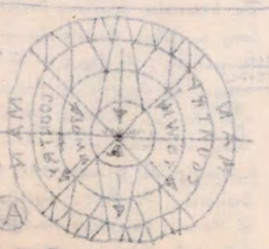
Diagram (A) represents the point of view of ~~Chapter VI~~ the previous chapter; (B) represents the point of view of this chapter so far. In (A) I am at a, the centre of the system of in-organs & out-organs which fan out from me: I am what unifies them. In (B) I am at b, & one of 2000 million others, which are progressively unified till they are one in MAN. ~~To realize my unity with b'''~~ Note that my unity with b' is based on our common MAN-hood, with b'' on this plus our common citizenship, with b''' on this plus our community in the Town. Neither (A) nor (B) is true of me by itself: I am (A)(B) = (C)

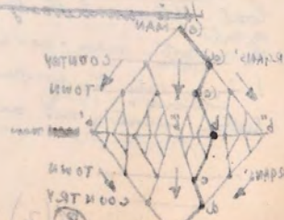
4 CELL

5 CHURCH

6 EXT.







At the ~~first~~ level there is not, as I suppose, a "state of man", but a other and level, ~~of~~ man individual organism. The immiscibility of ~~levels~~ integral levels is the guarantee of our individual man, ~~a evolving man~~, ~~not a mere~~ ~~But I am wrong here.~~ Humanity is not ~~a~~ the more-primitive reality to man ~~Humanity is a state of~~ Humanity. Man is an individual of one integral level; Humanity a different kind of individual of the next integral level. And both are ~~[illegible]~~ levels of myself.

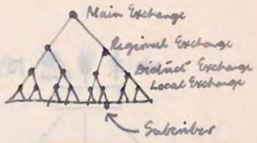
It will not do!

But I leave the matter there.

Note that extending the man time out to be means transcending the man, not superseding the man. The ramification of my own external organs will not save me: A telephone system in which every subscriber had his own line to every other would not work: it would not be genuine growth. For the essence of effective corporeal extension is that the prolonged body shall be a common, or supra-individual, body. That is to say, though I advance towards MAN, it is not I, as man, who arrive at the new level. My development takes me beyond my original selfhood. My regions are by definition insulated with regard to their content (though they are united with regard to their process) & it is as mistaken to imagine I can carry my individuality over into the region of MAN as it is to look upon MAN as a mere aggregation of men. Levels will not mix. There are natural limits to what a man, qua man, can be & can do. This is evident to any observer, who, ~~having a limited field of vision, must make his choice of regions: he cannot take in the man & the MAN at once.~~ Thus those who (in some sense or other) deny the existence of MAN, as a living, organic whole, are quite right — provided the discussion remains at man-level. The two levels are inseparable poles of one vertical reality, but they are mutually exclusive & not to be confused. * ~~On the one hand~~ there is One MAN, ~~(MAN)~~ — present to all particular men only partially, or through one faculty; & ... you must take the whole society to find the whole MAN." On the other hand, the state of society is one in which the members have suffered amputation from the trunk, & think about as many walking monsters — a good finger, a neck, a stomach, an elbow ..... " & words follow, however, that there is no amputation & no monstrosity: there are only two levels, & both are nine.

In the outer region, then, I have put off my manhood with my cell-hood & my molecule-hood, and am MAN, a new creature, having a new body. It is unnecessary to describe the parts of this great body in any detail: the MAN's anatomy & physiology are familiar enough. What is anything but familiar is the fact of his existence as a unique, concrete individual, at least as alive and as actual as man. To appreciate this gigantic individual (not that he is gigantic in reality, ~~since~~ to appreciate him is to get him into a restricted field of view*) to be vividly conscious of him, requires an imagination & a capacity for self-transcendence which I ~~achieve all too rarely.~~

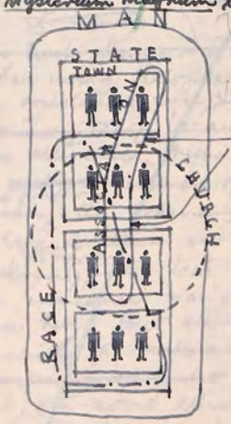
But whether my awareness is real, or remains theoretical, I have no difficulty in seeing that MAN is nothing like a man, or an animal, or a plant, or a machine, built on a larger scale. This creature has his own organs and systems of organs. For example, there are the Town, the County, the State, the Federation of States, ~~with many local variations & equivalents~~. Then, ignoring the boundaries of these pseudo-individuals, there are innumerable associations — religious, ~~cultural~~, scientific, professional, political. Again, cutting across all other units, there are economic units, composed of mutually dependent areas; there are racial groups, & so on, indefinitely. In all this, MAN is unique: the scope for internal organisation is much greater than at lower levels, ~~for this reason~~ & the kind of organisation itself is a novel, unique characteristic. The anomaly is that I can at once owe allegiance to (& derive support from) ~~my country~~, my party, my Church, my ~~country~~, my several professional associations, & ~~a half-dozen associations~~ various schools of thought, none of whose boundaries ~~seem~~ coincide. In other words, I ~~am~~



* In other words, control proceeds always from the next level. There is no super-cell dominating the not: there is the whole man; there is no super-man dominating the not: there is the whole MAN. This 'horizontal' democracy of the lower level is guaranteed by the vertical monarchy. ~~If exercised from the higher level.~~ In other words, to find the principle, ~~shift your point of view.~~ Not that you object.

• Emerson: The American Scholar.
~~I have written MAN for Emerson's Man.~~

According to the Kabbala, ~~Humanity in its original & unfallen condition~~ combined all men in one undifferentiated Man — Adam-Kadmon. Rufus Jones Spiritual Reformers 135
And Boehme taught that God created only one Man; all other men are twigs of this Stem. Mysterium Magnum XXIV, 17. Jones SPR 197



* See p.

* Through the Looking Glass, III.

("Principal towns," says Alice, making her grand survey of the country, "— why what are those creatures, making honey down there? They can't be bees — nobody ever saw bees a mile off, you know —")

extends towards ~~MAN~~ H by many different routes.

~~(Humanity)~~

~~# This creature~~

~~MAN~~ has ~~his~~ own diseases, which are unlike the diseases of men + of animals, + require ~~totally~~ different treatment — yet his diseases, ~~are mine, in so far as I am MAN.~~ I suffer from

He has his own manner of growth, which is unlike that ~~growth~~ of an animal or a machine — yet his growth is ~~mine also~~ my growth. He has his own diet, including coal, ores, clay, grass, timber, sand, cotton, oil, along with the food men eat — yet his food is my food. One half of him — + so of me — is always asleep at night, while the other half is always awake in the daytime. His organs of digestion are of a totally different pattern from those of men.* In short, ~~MAN~~ H ~~is~~ — that is, myself at this level, — has neither nerves, nor heart, nor brain, nor blood, nor hands, nor any other "human" organ, but an anatomy + a physiology that is all his own.

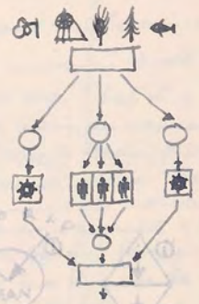
~~# The creature~~

But perhaps ~~the~~ most important ~~difference~~ of all is MAN's longevity compared with man's, and all that this longevity has made possible. Only an individual of great age + incalculable experience, able to ~~accumulate~~ develop bodily + mental organization over millenniums, could grow such organs as ~~bones, systems of communication,~~ cities, + industries, + industries, libraries, or could develop language, religion, art, science, and all the rest that I call truly human. Such growth is slow ~~takes much time~~, + a man as man has time to do no more than link himself to a less ~~ephemeral~~ transient creature than himself, + so ~~avail himself~~ borrow what he is too young to own — or rather, ~~to~~ to link his ephemeral self to a higher + more permanent self that is ~~more~~ more truly himself, ~~or, in return, to make his tiny contribution to the higher level.~~ while man's

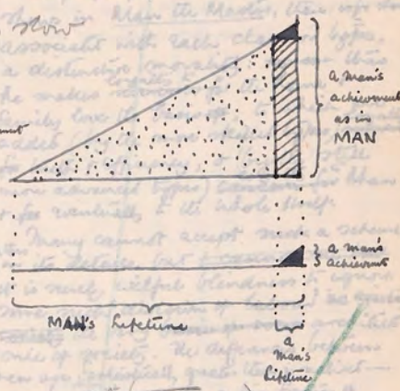
5. The practical man's ~~task~~ task

The most obvious part of my contribution is my daily work, in which I help to maintain ~~MAN's~~ H's life. I am not called upon to supply him with physical energy (this he derives from his principal foods*, coal + oil) so much as to see that this energy is properly used in self maintenance + growth. I am a part of the means by which ~~MAN~~ H is able to regulate his vital processes, recover from his diseases, + grow new organs when they are needed.

~~* Intercommunication~~ Intercommunication within his body is unique: instead of relatively slow nerve-impulses, radio + telephone + telegraph keep the parts in touch, with a time-lag that is, ideally, not more than a twenty-fourth of a second (the time a signal takes to encircle the Earth.)



*It may one day grow something like a brain. H. G. Wells considered a World Brain (i.e. a world encyclopaedia kept up to date, + coordinating human knowledge, + using it for political + economic planning) to be necessary for human survival. Unesco (United Nations Educational, Scientific + Cultural Organization) ~~has considered the creation of a~~ ~~proposed a~~ brain of this sort, including calculating machines. ~~See also~~ Cf. Lionel Britton's play Brain.



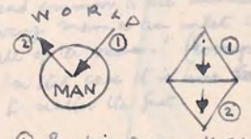
~~(Humanity)~~

~~* To use such terms as biology~~ I am here using biological terms at the sociological level, ~~to be understood that~~ because there are no alternative terms which do justice to the ~~unity of~~ wholeness of the organism + its functions: the ordinary ~~technical~~ technological terms are much too hackneyed, too narrow, too tied to the level of individual man, to be of real use here. But always it is essential to ~~make allowances for discrepancies of level~~ allow for differences of level, + to avoid attributing to Humanity what is only true of man. ~~Humanity~~ In so far as words usable are another, common phrases + double ones functions are unusable; in so far as they differ, common phrases are ~~all~~ misleading.

Lionel Britton

~~5. The practical man's job.~~

Let me take an example. When ~~MAN~~ Humanity is about to grow a new town ~~to needs~~ is about to be grown body-building nutriment — trees, coal, iron ore, brick-earth, sand, clay, limestone, — in great quantities. This ~~he devours where he finds it~~ is devoured, using saws & pneumatic drills & mechanical shovels for teeth. The raw food is then passed, in bulk, into such digestive organs as furnaces & mills & kilns, which treat it & break it down into separate bits of wood, plaster-board, steel, brick, & so on. Other organs (or organizations) proceed to build up these basic units into doors & windows, stoves & chairs, fittings & building units of all descriptions; ~~which are in turn assembled into houses, & the~~ These, integrated, become the houses; & houses, integrated, become the towns.



① Breaking down - Katabolism

② Building up - Anabolism

Now every stage in this katabolic & anabolic process is man's concern. Lumber-jacks, miners, steelworkers, architects, government officials, carpenters, plumbers, furniture designers, & hosts of other experts, have directed the physiological processes of ~~MAN~~ H's body, shaping, choosing, planning, calculating, testing, organizing. That is to say: exercising practical intelligence of various grades +. This practical intelligence is man's strong point. He understands to perfection how to invent & work machines, to plan & put up buildings, to manipulate matter in countless ways. Common sense is ~~too~~ in its own element, ~~with~~ and the results are impressive. Here common sense belongs in the main-stream of the two-way process. Earth's ideal naturalists are engineers & architects, mechanics & inventors, for they cannot help but know thoroughly those parts of nature for which they are responsible. ~~So~~ They have ~~picked a larger~~ chosen for study a sub-region which is man's own business, where man makes the nature he studies & studies the nature he makes. And their technical efficiency is in no way impaired by the fact that they are not necessarily any more aware of ~~MAN~~ H as such, than liver cells are aware of them.

+ One way of distinguishing such grades is in terms of time-grasp. ~~The unskilled labourers concern is the day's work;~~ the craftsman's interest extends to the complete job in hand; the technician sees the ~~whole~~ which project things; the administrator or planner's business is the whole social ~~picture~~ body with its long-term development; finally, there are those without whose bodily eyes vision — in time & perhaps ~~to the timeless~~ — the people perish. As Gerald Heard shows in Man the Master, there is a distinctive morality associated with each class or type, (e.g.) ~~to an~~ thus he makes ~~sacrifices~~ loyalty for the home & family love the basis ~~of~~, to which are added (by the more skilled types) ~~interests~~ loyalty to ~~for~~ truth & efficiency, & (by the still more advanced types) ~~concern for~~ loyalty to Man & ~~for~~ eventually to the whole Brief.

Many cannot accept ~~such~~ a scheme like this in its details, but ~~I cannot see that~~ it is merely wilful blindness to ignore some such division of labour ~~as exists in society~~ the very ~~basis of every~~ architecture of society. The differences between men are fundamental, greater than is realised — because so few realise more than a tiny fraction of their potentialities. Yet this is no accident. The body social has need of all its members.

At A MAN no longer exists; at B the man no longer exists. The arrow is death-dealing.

In fact, common sense kills ~~MAN~~ H. Common sense must do this, in order that ~~he~~ H may live more abundantly. A surgeon operates, not on me the man, but on this organ & that. Temporarily I vanish, I die. If ~~he~~ the doctor were still to look upon me as a living whole he would never get beneath the skin. So it is with the Surgeon of ~~the~~ my greater body: he does not murder to dissect, but murders because he dissects — & all dissection is murder. Regarded separately, the greater part of ~~MAN~~ H's organs are dead, & it is the technician's business to regard them separately. His practical intelligence amputates them from the body whose life they share, so ~~as to~~ that he can repair & ~~improve~~ maintain & redesign them, & eventually ~~to~~ restore them to ~~an invigorated~~ the whole. Thus it turns out that

those who are least concerned with ~~MAN~~ H, whose attitude must be literally the death of ~~MAN~~ him ~~are likely to be~~ may at certain periods be his most efficient rejuvenators. And, after all, the ~~intelligence~~ technique that dismembers ~~MAN~~ H, the ~~knowledge, the~~ input experience, ~~the technique, the~~ are not the technician's own, but ~~MAN's~~ H's, whose instrument he is.°

° The present need, however, is that the human commonwealth should discover, as Heard says, "that it is a living thing, a unity, an organism". (Man the Master, p. 206)

Emerson asserts: ~~that, in Emerson's phrase~~ "There is one mind common to all individual men. Every man is an inlet to the same & all of the same." (Essays: "History") In that case it is time ~~to~~ he began to realise the fact.

6 Testing MAN's intelligence.

How common sense has urgent questions to put. This fungus-like creature — what does it really amount to as a mind? Is it conscious as a whole, or ~~only piecemeal, in the minds of individual men & women?~~ ~~Is it self-conscious?~~ Is it intelligent? Is it self-conscious? Even if a man does owe all that is human about him to his participation in ~~MAN~~ H, does this fact necessarily imply that there is a consciousness above & beyond the individual's ~~this~~ — a group-mind? * or a group-consciousness? Have not many ~~critics~~ thinkers of reputation rejected such a notion, & held that society exists solely in its members? In any event, supposing there were a group-mind, could the individual appreciate its nature?

* A ~~large~~ number of French Sociologists have, in varying degrees, tended to take this view. They include Espinas, Durkheim, Le Bon, Sighele, Marie, & Fouillée. A ~~recent~~ more recent ~~work~~ writer is Trigant Burrow: The Social Basis of Consciousness. Espinas postulates une fusion de conscience multiples en une seule, & Durkheim 'collective representations' which are to some degree independent of 'individual representations'.

These are fundamental questions, & ~~I cannot attempt anything~~ nothing like a full answer can be attempted in this chapter. Here in Part II, the subject-matter is, in the main, not the inside story of what I am (that is, my 'mind') but the outside & the observer's — story (that is, my body & its behaviour). All the same, my observer may draw conclusions from the behaviour he notes, * attributing an ~~inside~~ the inner aspect that seems to fit the outer one. + He may inquire from me as to whether my view agrees with his. He must start as a behaviourist: he is not obliged to finish as one. This being so, what does he make of MAN's behaviour, & does this behaviour suggest that MAN is conscious as a unit? ~~For~~ To begin with, let me seek impartially in this inquiry by consulting once more the visitor to this planet.

The observer has already concluded that ~~MAN~~ H is a living ~~organism (though of a new order)~~ creature ~~since he shows practically all the characters that other living organisms~~ creatures do. But ~~the~~ the behaviour ~~of organisms~~ of living creatures is of many grades, from tropisms (or simple, more or less 'mechanical', ~~responses~~ reactions) to the higher manifestations of 'instinct' (or more or less elaborate, unlearned responses) on the one hand, and of 'intelligence' (or learned responses) on the other.* Of course there is a school of thought which lumps all these together & refuses to recognise any inside story, & there is another school which finds mind in everything — the first is not likely to admit MAN's intelligence, nor the second to deny it — but, without ~~attempting to decide between~~ getting involved in such issues, it ought to be possible to ~~grade~~ compare MAN's behaviour with that of other organisms. Which of these grades of function characterises ~~MAN~~ H?

Espinas ~~[illegible]~~ ~~man's~~ ~~sees the animal~~ ~~[illegible]~~ ~~grade to~~ consciousness as the fusion of his cells' consciousness, & the group-consciousness as the fusion of ~~animal~~ men's consciousness.

* The capacity to learn by experience is possessed, according to Jennings, (The Behaviour of the Lower Organisms) by some of the Protozoa, & may be a characteristic of all living things. On the other hand there is no such thing as 'pure' intelligence.

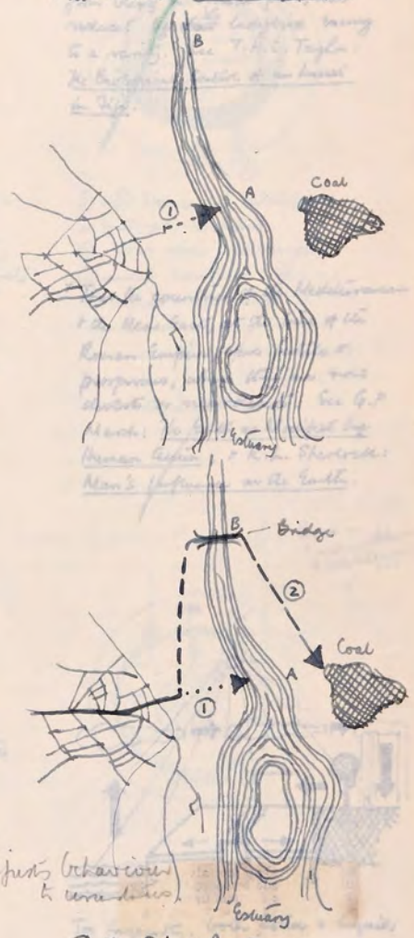
Now, the answers given to these questions are so discrepant, ~~so~~ so heated, ~~so~~ ~~the~~ ~~the~~ & often motivated temperamental & political bias, ~~that~~ so subjective, that a new approach to them is needed — the behaviourist approach. Introspection is an untrustworthy guide here at the level of H as it is at the level of the individual man, & extends equally in need of the external observer whose ~~one~~ concern is ~~not~~ what the organism does. Let us then relate to the point of view of the visitor observer who is a stranger to this planet.

The only satisfactory way to settle the question is to ~~see~~ note how ~~MAN~~ the creature conducts ~~himself~~ itself when faced with a problem. Suppose that the observer ~~applies~~ uses an intelligence-test, of the sort that is applied to apes. An ape's intelligence may be judged by putting a stick in his cage & a banana outside the cage, just beyond his reach: if, instead of vainly reaching for the banana & ignoring the stick, he picks up the stick of his own accord & uses it to get the banana, his behaviour ~~is to that extent intelligent~~ shows signs of intelligence.* Similarly, in ~~this~~ testing ~~a~~ ~~MAN~~ a shelter, suppose the observer places 'food', in the shape of a rich coal-deposit, well out of ~~MAN's~~ reach, on the far side of an estuary that is too wide to bridge. How does the subject react to such a stimulus?

The first thing the observer ~~notices~~ reports is a quickening in the stalks & limbs near the river. Their sap flows plentifully, they thicken, they form new networks. ~~At a guess,~~ It is as if the ord. MAN has noticed what he wanted & ~~can~~ mustering strength to go & get it. Now a stupid creature would waste time & energy trying to put a limb over the river directly opposite the coal deposit, & failing every time because the river washed it away. But as the intelligent chimpanzee turns his back on the banana he cannot reach, & goes to fetch the stick that will extend his arm ~~enable him to do so~~, so an intelligent ~~MAN~~ H would do much the same thing. Without making a false move, he would proceed up the near bank of the river, leaving his objective far behind, till he came to the spot where the river was just narrow enough to be safely bridged ~~crossed~~; then he would return down the further bank till he got to his goal. And that is precisely what the observer sees the ~~MAN~~ H doing. Instead of rushing straight at ~~every his~~ its objective regardless of consequences, he takes steps to attain ~~his~~ its goal economically, with a minimum of effort. He adopts the indirect method, adjusts behaviour to circumstances. ~~He~~ It behaves intelligently.

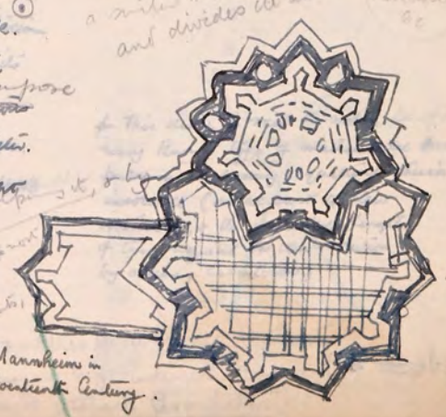
Sometimes, however, economy of effort demands the direct approach, & MAN's intelligence appears in the way he makes straight for his objective, undeterred by the most formidable obstacles. He extends one perfectly straight limb, instead of a number of hesitating & devious feelers. For the first time among the amorphous patterns & wavy lines of the Earth's surface, large-scale geometrical figures appear — the presumption is that a mind is here at work.⑥ Even more strikingly suggestive of ability to look ahead are the seemingly unrelated ~~processes~~ outgrowths (e.g. in town-planning) which ~~MAN~~ he puts forth, whose ~~function~~ purpose only becomes evident when the links are put in, perhaps years later. But everywhere the outside observer finds evidence of ingenuity & foresight

* See W. Köhler: The Mentality of Apes.



① The Direct Route
② The Indirect Route
At A the Estuary is too wide to bridge

⑥ M. Le Corbusier has pointed this out, ~~in his~~ in his Mars, ~~Three~~ and divides the ~~at~~ the disturbed Fr. architect

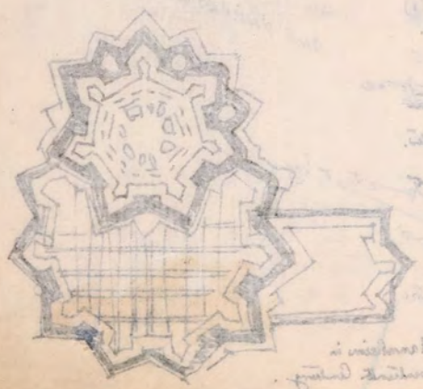


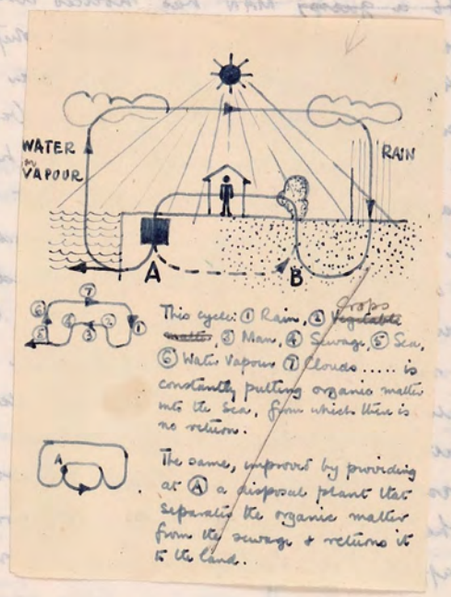
Mannheim in the Seventeenth Century.

would make sense of ~~Pottingville~~ the first impression an intelligent organism ~~would~~ the means.

For more elaborate, the ~~ape~~ apes, & with how do the apes blunders & random movements, it

4 CELL
5 CHURE
6 EXT.





— the breeding of useful species & the suppression of others, the setting of one species against another for his own ends,* the exploitation of natural features to form reservoirs & for all manner of purposes, the preparations for floods & earthquakes & sea-erosion that have yet to come, ~~and on all things~~ everywhere an economy of means that often reaches mathematical precision.

In all this MAN shows a grade of behaviour that is ~~certainly~~ not inferior to that of the individual man, while it is much more versatile. But there is ~~the~~ other side to the picture. MAN does not always show intelligent anticipation. He goes on expanding into the sea where he finds it at all convenient to do so. The consequence ~~result~~ is a slow impoverishment of the soil on which he lives. He has practically wiped out the whales of the Northern hemisphere; the antarctic whales may well follow. The felling of forests has ~~led to the~~ resulted in the scouring of the upland soil & the flooding of the lowlands: the desert grows & the area of Helots and MAN dwindles.* Crops taken in too-quick succession exhaust the land. Grassland over-worked is ruined. Mineral resources are squandered at a fabulous rate. An intelligent creature would quickly learn to restrain his appetite, eating less today in order to have something to eat next year, or in five years to come. In many ways & in many places MAN has, it seems, taken the short, unintelligent view, & is now suffering ~~reaping~~ the consequences. Even ~~the~~ individual men often have the sense not to kill the goose that lays the golden egg.

In some directions, however, there are signs of improvement. ~~however~~ Though MAN is still squandering ~~his fuel stocks of~~ resources of timber & coal & oil, & creating dust-bowls, & killing off valuable species, he is also ~~showing increasing ingenuity in~~ devising ingenious methods of dealing with certain aspects of his environment. It appears as though his defects were defects of ~~character~~ rather than of intelligence. The knowledge seems to be there, but all too frequently the will seems to be lacking. ~~But~~, on the other hand, ~~the explanation might be~~ it must be borne in mind that the tempo of ~~MAN'S~~ his life is slower than man's. Perhaps it is unfair to judge the speed with which he learns a lesson by comparison with the speed of man's learning. A man has a great deal to learn in a very short while: MAN can afford to take ~~his~~ time.

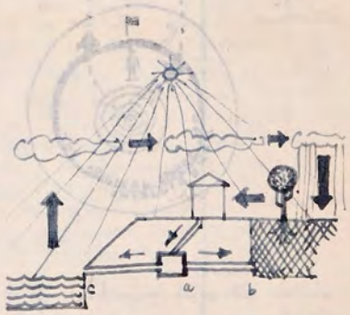
~~It is~~ to expect it to learn lessons at the same speed as individual men is to confuse levels of [illegible].

7 The ~~behaviour~~ relation of the part ~~of~~ to the whole

So my observer speculates. What has common sense to say? The criticism is that this account does not do MAN justice. His practical intelligence is seen at its best (says common sense) in his inventions, from the 35-ton automatic sequence controlled calculator, or mechanical brain,† to radar & automatic telephone exchanges. The observer has concentrated upon minor achievements, & ~~left~~ has left out altogether MAN'S H's

* ~~For instance~~ A notable instance is the control in Fiji of the coconut scale insect by means of ladybird beetles specially imported from Trinidad. In eighteen months, the scale insect, from being a serious pest, was reduced by ~~their~~ the ladybird enemy to a rarity. See T.H.C. Taylor: The Biological Control of an Insect in Fiji.

* Thus the countries of the Mediterranean & the Near East, at the time of the Roman Empire, were fertile & prosperous, where they are now deserts or near-deserts. See G.P. Marsh: The Earth as Modified by Human Action, & R.L. Sherlock: Man's Influence on the Earth.



Too frequently, both solids & liquids matter in the sewage pass out to the sea. The correct method is to separate organic matter at the Sewage Works & pass it back to the land.

† This device is said to solve perform every known type of mathematical operation ~~problem~~, including equations otherwise insoluble (on account of their intricacy, & the impossible length of time required for their solution by ordinary calculators.)

discover that the organism breeds useful varieties of animals & plants, ~~[illegible]~~ fights its enemies by indirect means (as by ~~[illegible]~~ ~~fences or weapons~~ ~~to~~ draining marshes to reduce Anopheles)

work in the fields of pure science & arts. On the other hand, the observer has let ~~MAN~~ off far too lightly in certain respects: consider, for instance, his incredible ~~stupidity of mind~~ ~~as regards war~~, failure to contrive war, his economic life, & the quantity & quality of men. See large scale follies, wickednesses of war not.

Common sense is in a muddle. My intelligence cannot be gauged from the way I grow my eyes or use my stomach — an idiot is as ~~good~~ clever as a physiologist at such tasks. Neither can MAN's intelligence be gauged from the way he grows radar sets & telephone exchanges, which are organs of his body. Intelligence is manifested in the way an organism, acting as a whole, deals with the outside world. That is why, in the intelligence-test, such things as bananas (or coal deposits), ~~which are used~~ which are external to the subject of the test, are used. Again, ~~my~~ just as a man's intelligence cannot be measured by his health — otherwise many an idiot would rank as a genius, & many a genius as an idiot — ~~Neither~~ so cannot MAN's diseases, of which war & the threat of war are chief, be held for certain against his intelligence. The rules for observers are: look at the behaviour of the whole; do not mix levels; do not ~~anticipate~~ concern yourself with a region till you get there.

① + ③ Spheres where intelligence is (not yet) exercised.
② Sphere where intelligence is (already) exercised: this is the region which links the more or less unknown body to the more or less unknown world. The links, being "artificial" are fully known.

At least, these are good rules up to the level of man. The question is: do they apply equally well to ~~the higher~~ other levels? Perhaps MAN is unique. There is something in common sense's argument.....

Intelligent behaviour (as I have already said) is primarily in evidence when a man is coping with his immediate environment: it belongs to that one restricted region. But man's evolution has meant the working inwards & outwards, to regions both nearer to & more remote from the centre, of his ability to apply intelligent methods. Thus I am able — or should be able — to regard a good deal of my body objectively, with a view to bringing it under conscious control; and I am able — or should be able — to regard my family, my town, my country, & my race with similar impartiality & cleanness. In ~~the~~ both cases my success is very limited, but I have at least made ~~some~~ progress, & there are men whose intelligence, both theoretical & practical, has penetrated regions very remote from the original home of that function. Now if this is true of ~~a man~~ some men, ~~it is likely to be even truer~~ may it not be at least as true of MAN, whose intelligence (according to the observer's tests) is in ~~many~~ a number of respects superior to ~~man's~~ theirs? In other words, it is not unreasonable to suppose that MAN achieves some ~~measure~~ knowledge of his own constitution & makes attempts to ~~put~~ control it. Judging by the evidence, however, his success is slight; ~~apparently~~ possibly his intelligence is still, like man's, directed in the main on to his immediate surroundings.

The Social Structure of a City as aimed at by the Modern Town-Planner.

= Residential unit of 300 families

= neighbourhood unit, with social & shopping centre, of 1000 families.

= Borough Unit. Civic & commercial centre

= District Unit.

a case of MAN beginning to take over control of his own constitution.

The question remains: what is the connection between man's intelligent behaviour & MAN's; ~~& between them 'consciousness is there'~~ has MAN a unitary consciousness, &,

The question remains: ~~where~~ at what level does I function? The observer sees man as H, & H turn into man, but whether this corresponds to any inward ~~make-up~~ change he is unable to determine. I must supplement this study.

of ~~this~~ he has, do men somehow participate in it? Perhaps my observer can supply a hint as to the answer. Retiring from me, he sees a man become MAN; approaching, he sees MAN become a man. He sees my acts flow outward, gather reinforcement, & issue in MAN's; he sees MAN's stimulus flow inwards, & by a process of division, issue in my stimulus. Or if, instead of viewing me under the form of ~~a~~ changing space, he views me under the form of ~~a~~ changing time, he sees an input, who is subhuman, grow humanity by taking on language & innumerable skills, which are really the achievements of MAN. My adult behaviour-pattern does not make sense by itself; literally as well as figuratively it trails out the lines of MAN himself. But in this there are degrees: some of my acts are man-like, others are MAN-like, & there ~~is~~ exists, in fact, a recognizable rhythm between these poles. Finally, there is the evidence of my body's existence: amputated from MAN, ~~man is~~ I am a meaningless fragment — MAN is the rest of ~~nature~~ me him; ~~but of~~ as the rest of the body of MAN is ~~an simply abstraction~~, just as meaningless ~~MAN is literally meaningless~~, apart from its concrete filling ~~— the bodies of men~~ & their actions.

So far as ~~my~~ the outside observer can judge, ~~therefore~~ then, ~~both~~ a man & MAN are the extremes or poles of a movement that ~~includes~~ both, & is more real than either separately. They are ~~stations~~ stages of a two-way process, & without the process the stages are nothing. To argue from this outer continuity to inner continuity is not justified, however, ~~will not do~~, & my observer can do no more than ~~appeal to~~ call upon me, at this stage of the inquiry, to complete the story by supplying the inside version of it.

The question is: What am I?

~~What am I to myself?~~ Does my own experience confirm my observer's impression of me — that I am neither man nor ~~MAN~~ H, but man → ~~MAN~~ and ~~MAN~~ H → man? ~~It does.~~ At one moment I find myself thinking in terms of some personal satisfaction (in terms, say, of food I want or am now enjoying, or of how I can get my feet warm); then, a moment later, perhaps I am thinking of what can be done to ~~improve the soil of~~ reclaim the Earth's deserts, or I am planning the control of one of ~~MAN's~~ Humanity's insect enemies — I am, in fact, thinking in terms of his satisfaction. + This ~~It~~ is not entirely a question of choice: in some spheres my ignorance keeps me ~~at~~ near to man level; where I am a ~~specialist I may come~~ real expert I cannot help but come near to MAN level. But ~~always~~ the transition is the easiest & the most natural thing in the world, & it is always ~~going on~~ happening. I am for ever shrinking & swelling in a fashion which the casual observer would never suspect. By this 'breathing', by these 'heart-beats' of my greater body, I live. There is no such creature as a mere man (who considers only individual satisfactions) — to compress even these he

For the time being I am (in Emerson's phrase)
Man Thinking.[x]

(A) The Observer recedes; (B), he approaches

"There is no such thing in nature as a man."
Henry Drummond: The Ascent of Man, P. 312.

Even "a chimpanzee kept in solitude is not a real chimpanzee at all." He is real only as a member of his group.
Sir Köhler: The Mentality of Apes.

First, let me suggest ~~they~~ that the ~~most only preparation for~~ way to meet a threat is not to repress it, but to become fully more of its nature. Second, ~~surely~~ the question of whether the existence of this supra-individual be really a threat surely turns on the question of what man is. What am I? Now the theme of this book is that, to man I am more & less than man. In particular, I am H. ~~To obs.~~ The travellers obs. notes that | become this greater creature, ~~& therefore~~ ~~he becomes man~~ And my own experience | bears out his observation.

+ On the interplay of these two natures in us Tagore has much to say in his Religion of Man (pp. 144 f.f.). What he calls the 'Supreme Man' in us is more real than the 'individual man', & our good is to put ourselves into conscious harmony with His purpose. Tagore's humanistic religion (which is not, I think, altogether consistent with the ~~basis of his teaching~~ not of his thought) has ~~many similar~~ a good deal in common with H. G. Wells's in God the Invisible King, & First & Last Things (II, §11), & Comte's in the Positivist Catechism. Comte ~~speaks~~ says of Humanity ~~when~~: "This undeniable providence, the supreme dispenser of our destinies, becomes in the natural course the common centre of our affections, our thoughts, & our actions. Although this Great Being evidently exceeds the utmost strength of any, even of any collective, human force, its necessary constitution & its peculiar function endow it with the truest sympathy towards all its servants."

Eng. Trans. Comte VII p. 237

x ~~Hakim [1936]~~ The American Sch... p 54

4 CELL

5 CHURCH

6 EXT.

(A) The Church receives (B), its sacrifices

"There is no more living in unison as one in union."

Henry Drummond: The Ideal of a Man

Fiske.

Given "a Christian-like heart in relation is not a mere characteristic of man." He is such only as a member of his group. Kirkpatrick: The Psychology of Religion

+ In the individuality of Christ the reaction is so strong that it comes to say in his Religion of Man, p. 19 (cf. 1 Cor. 15 [illegible]) that he calls the "individual man", + our good Man the "universal man", + our good is to put ourselves into unanimous harmony with the universal Humanity. Jesus's humanistic religion (= not of the Church) has every member a good deal in common with H. G. Wells's "for the Imperishable Thing, + Point + for Things (II. 311), + lands it in the Positivist Conclusion. Great [illegible] of humanity [illegible]: "This universalistic Positivism, the supreme [illegible] power of our direction, becomes in the [illegible] [illegible] the common creed of our [illegible] [illegible], our Religion, + our [illegible]. [illegible] [illegible] living [illegible] [illegible] [illegible] of any, [illegible] [illegible] [illegible] + the [illegible] [illegible] [illegible]

~~And so~~ On the other hand, Humanity alone & apart from men, ~~[illegible]~~ is a mere abstract ~~[illegible]~~ which is ~~[illegible]~~ the ~~[illegible]~~ a mere monstrous ~~[illegible]~~ is a ~~[illegible]~~ superstition which ~~[illegible]~~ the ~~[illegible]~~ will deserve the contempt with which C.S. ~~[illegible]~~ holds it.

he must adopt a wider point of view, if only as a means.* And there is no such creature as mere ~~MAN~~ H, who never descends from the point of view of the whole: he exists by descent, & by descending becomes plural — men.

The all-important point is that there is no duplication. When ~~MAN~~ H thinks man-wise, about man's ~~not-facts~~ objects, he is man & no longer ~~MAN~~ H.† ~~Literally~~ Conversely, to the degree that I think as ~~MAN~~ H, that is who I am. When I know ~~MAN'S~~ H's thought I do not copy it or reproduce it, I think it: ~~there is only one of it, & that one I directly enjoy.~~ ~~I cannot prove this is so,~~ ~~but economy and simplicity are on my side, & if it is not true very little also in this book can be true.~~ ~~If it is true, then without doubt MAN enjoys a unitary fiat~~ (even if all other evidence were lacking) the mere existence of ~~this~~ my ability to take up ~~MAN'S~~ H's point of view is a guarantee that ~~MAN~~ H has a point of view. A man cannot look out on ~~MAN'S~~ H's world, & think his sort of thoughts about it, & ~~turn~~ fight into his bodily enemies, & entertain his fears & hopes, about its general condition, and still be just man. It takes ~~MAN~~ H to do this, & to the extent that I think this I am ~~MAN~~ H.

My answer to common sense, then, is that man & ~~MAN~~ H are continuous not only physically but mentally, & that ~~MAN~~ H is a self-conscious ~~individual~~ being whose mind is the super-individual aspect of mens' minds. On no other basis is society possible. "He raises sedition in the city", says Marcus Aurelius, "who by irrational actions withdraws his own soul from that one & common soul of all rational creatures."+ He is not so much wicked as unaware of what he really is.*

~~Common-sense objections to the foregoing.~~ answered

C.S. Let it be agreed that this creature does exist, & lives, & behaves intelligently, & that somehow individual human lives flow into & out of ~~the~~ his life: still it would be dangerous for men to recognise ~~its~~ his existence. What is ~~the (or~~ his) life to men? At best he is only a means, of which men are the end.• His good might be their evil. Then ~~are two~~ is a cogent reason for ignoring him and concentrating on ~~human~~ the welfare of individual men; ~~the first is~~ it is that men, & particularly rulers, may ~~start acting~~ act (or pretending to act) in his interests. Even if these interests were automatically ~~the~~ men's also ~~the~~ to think in terms of them is to put the cart before the horse, & ~~in the second place it is~~ leads ~~approach is utterly wrong in the first place, & opens~~ to dreadful abuses. ~~in the second place.~~

A. It is wiser to provide safeguards than to call the sea a ~~pretty fiction~~ dangerous notion. If I am in danger from ~~MAN~~ H, let me face up to the fact. (I am ~~not~~ speaking of its state)* But ~~MAN~~ H is not other than myself, & the danger — it may well be a real one — is that of giving one aspect of myself undue prominence. The risk, then, is of internal lack of balance, rather than of external domination. I may, (as Schiller maintained) be ~~the~~ subservient ~~victim of~~ to a 'power' or 'intelligence' ~~that~~ whose ends I serve unconsciously: my remedy is to bring to light in myself ~~the~~ its functioning. When I make the unconscious conscious, I remove the last trace of its externality.

C.S. ~~Morality~~ Self-sacrifice to higher wholes is all very well, but impossibly idealistic.

Phil & H

* "Social solidarity exists only in so far as a social ego is superadded, in each of us, to the individual self..... Its presence is more or less marked in different men; but no one could cut himself off from it completely."
Bergson: Morality & Religion p.6.

† The view I am combatting is that expressed by Samuel Butler: "We may be ourselves atoms, unknowingly combining to form some vaster being, though we are utterly incapable of perceiving that any such being exists, or of realising the scheme or scope of our own contribution. ..... Any speculations of ours concerning the nature of such a being, must be as futile & little valuable as those of a blood corpuscle might be expected to be concerning the nature of man." (Life & Habit, pp 110, 111.) This passage is a perfect example of the dangers of 'biologism': ~~it~~ It utterly fails to do justice to the difference between ~~[illegible]~~ a society of cells, & a society of self-conscious humans

• One of Edward Carpenter's principal themes in Pagan & Christian Creeds & other works is that the 'Race' or 'Mass-man' is a spiritual whole present in the individual, or unit-man, as his higher nature. (Leaves on Life p 278)

+ Meditations IV, XXIV. p 35 (Penguin edition)

• The universe, being dead, is a means to livelier life; ~~Society, being~~ Society is a mere means to the individual man; ~~the body in general is a means of maintaining the nervous system, which in turn serves the brain —~~ and so on downwards indefinitely. Such is the tendency of our thinking. ~~[illegible]~~ For us the Centre is the End; for the Middle Ages, God was the End. What we must learn to do is to combine these antithetical views. movements.

* Freedom is freedom to be oneself, & in MAN a man realises what he is. "Man is free; this is no doubt the substantive nature of man; & in the State it is not only not abandoned, but in fact it is therein first established. The freedom of nature, the capacity of freedom, is not the actual freedom; for nothing short of the State is the achievement of freedom." Is it strange, the passage from Hegel's History of Philosophy (III., 401) expressing the views I am opposing: substitute MAN for State & it expresses a profound truth.

(A) The objections ~~urged by many~~ commonly urged against ~~the~~ 'organismic theories' of society are incredibly naive. Such theories, it is said, fail to do justice to the mental aspect of ~~relations in~~ society. Does physiology then do justice to the individual's mind, & if it does not, is it therefore to be banned? Our behaviourists, who practically deny the existence of 'mind', are more than tolerated: everyone recognises some value in their method. Yet to apply the same method to society (without dreaming of denying the ~~practic~~ importance of the psychic aspect) ~~it~~ is reckoned absurd! X Surely the duty of the scientist is to observe all or any physical phenomena & record their 'laws' (no matter how sacred ~~they are~~ ~~the phenomena~~, or what other aspects they may have, or whose susceptibilities are offended, or how often he is told that it is silly or dangerous or wicked to use his eyes. We have nothing but contempt for the ~~Scholastics~~ bigots who told Galileo to look for truth in ~~books~~ ~~Aristotle~~ books not in nature — & we proceed to copy them. We do worse than the Pisans: at least they ~~respected above~~ respected nature for Aristotle, & not for Professor McIver.

X The ~~pattern of~~ twin developments of which ~~science~~ we stands in need are (a) the extension of the methods of physical science from the smaller to the larger organisms (of which MAN is one) & (b) the extension downwards of the methods of psychological science from the larger to the smaller organisms (e.g. to plants ~~molecules~~). ~~It is~~ Our denial of the 'mind' to the ~~one~~ ~~of~~ 'body' to the other ~~in the complementary aspect~~ is as irrational as our denial of the 'body' of the ~~other~~ former. On (a) see Joseph Needham's appendix to C.E. Raven's Creative Spirit (p. 299)

Of course they do.

How comes they do so? Is it any condemnation of physics that it ignores biological facts?

~~It is only the~~ ~~They miss the wood for trees, is that a~~ fine thing to be

never denying the overwhelming presence of ~~that other~~ the psychic aspect)

C.S. I am not particularly flattered to learn that I am a kind of glorified fungus: not my ~~Race~~ family, my Church, or my Country, which I know, which have meaning for me & claims upon me, which I can love & with which I can identify myself, but a species of animal. Man. I have ~~the~~ these objections. me, I do not feel like a ~~two~~ fungus, I see no sufficient objective ~~[illegible]~~ plane of my mind with (for instance this statement)

OF THE UNITED KINGDOM.

FUND.

YEAR ENDED 31ST DECEMBER, 1946.

1945 £		£ s. d.	£ s. d.
			Cr.
129	By Registration Fees	198 0 0	
14,275	,, Retention Fees	14,579 0 0	
151	,, Penalties and Retention Fees payable on re-admission to the Register	581 0 0	
14,355		15,358 0 0	
7,278	,, *Less:* One-half transferred to Scholarship Fund	7,679 0 0	
7,277			7,679 0 0
8	,, Interest receivable on Deposit Account	14 5 4	
	,, *Less:* Income Tax paid	5 17 0	
			8 8 4
£7,285			£7,687 8 4

The total expenditure chargeable to the General Fund for the year 1946—£5,899—is comparable to a total of £5,631 for the year 1945, made up as follows:—

	£3,578
	£2,053
	£5,631

FUND.

1945 £		£ s. d.	£ s. d.
			Cr.
	By Allocation from General Fund:—		
64	Registration Fees	99 0 0	
7,137	Retention Fees	7,289 10 0	
75	Penalties and Retention Fees payable on re-admission to the Register	290 10 0	
			7,697 0 0
33	.. Interest receivable on Deposit Account	48 2 0	
211	.. Interest on Investments	248 14 6	
			296 16 6
	.. Profit on Sale of £3,363 13s. 4d. 3½% War Stock		112 14 4
£7,520			£8,088 10 10

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for Eskimos & Zoroastrians; in
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objective

MAN as a sort of Creature or
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that level, are correlates.
~~& vice versa~~, & ~~mean~~ MAN'S
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idiot, or an idiot than a stone;
~~[illegible]~~ positive product apart from the body which ~~[illegible]~~ believes
only a mistaken vanity that reveals
this eleven stone of learned, not
like 20 billion cells, but what the observer says it is. The rule is, to pronounce
upon such a question, put yourself in a position to do so. Get into my MAN region.

C.S But is it not agreed that the Social level is unique? Doubtless there is an outer & physical aspect that affects & is affected by the inner or psychical aspect, but to liken this outer aspect to the body of an animal or a man is a mis-leading 'biologism'.*

H only just become physically self-conscious like a baby – & mirror

* ~~For instance~~. When I say that the temperature of this room is 70°F, I mean this to be an objective or fact which all men must acknowledge. When I say I feel hot, I am making a judgement which is subjective. Yet even here I expect all men to acknowledge the fact of ~~my sensation of feeling~~ my inaccurately hot, while I do not expect them to feel hot themselves. that I feel hot, no matter how they would feel in the same circumstances.

* Actually, just as, in looking out upon my world, I catch glimpses of my limbs, so MAN, sees his own body in part. This is a fact of great importance that will be pursued in a later chapter.

* Spencer, in his *Principles of Sociology*, for instance, draws elaborate analogies between various kinds ~~classes~~ of cells & the classes of society. Peasants are the endoderm cells, soldiers ectoderm cells, & so forth.

C.S. I am not particularly flattered to learn that I am a kind of glorified Fungus: not my ~~race~~ family, my Church or my Country, which I know, which I can identify myself, with whom I write, have meaning for me & claims upon me, which I can love, but a species of animalcule Map. I have ~~two~~ three objections: one, I do not feel like a network; two, I ~~do not~~ cannot love a network; three, I see no sufficient reason for identifying the more universal or objective ~~aspect~~ plane of my mind with this network.

(as ~~that I may~~ for instance this statement)

A. When I make ~~a~~ worthless statement, ~~intend it to be~~ imply that it is true for all men, whatever their age, race, country, or religion, whatever profession.* I pass universal judgements: I speak, not only for Englishmen & Christians, but for Eskimos & Zoroastrians; in short, for ~~MAN~~. Science, art, morality, religion – all that is really human (though they have national & sub-national aspects) always refers to the wider sphere of MAN .....

C.S. To the sphere of MAN as Humanity, yes; to MAN as a sort of Crayfish or Fungus, no. To look upon Humanity thus does not do justice to the mental character of social relations. The unity of Society is primarily psychological.

A. I agree entirely. I am, to myself, not a head or a brain, but my world, & the observer who looks upon me ~~for~~ as primarily this body is making an absurd mistake. What is true of my flesh-&-blood body is equally true of the same body grown to MAN-size. The inside reality, or MAN as he is to himself (which is myself as I am to myself at MAN-level) is not this network.* The observer who supposes that the ~~outer aspect is the most important~~ external aspect of the observer is all-in-all is ~~utterly~~ wrong – as wrong as the observer who denies that there is ~~an outer~~ such an aspect. At every level of myself there is the outside or the story & the inside or story, & the two are complementary & interdependent. The state of ~~MAN's~~ my mind, ~~depends on~~ at any one of its nervous levels is the state of ~~his~~ body, ~~& vice versa~~ at that level, are correlates. ~~& MAN's body is exactly what it appears to be.~~ To discount either ~~body or mind~~ is equally mistaken, ~~logicos~~. ~~Mozart~~ Goethe is not less corporal than an idiot, or an idiot than a stone; neither is ~~MAN~~ Humanity less corporal than man. It is only a mistaken vanity that resents the fact that the only truly human body is not this eleven stone of bones, nor these 20 billion cells, but what the observer says it is. The rule is, to pronounce upon such a question, put yourself in a position to do so. Get into my MAN-region.

C.S. But is it not agreed that the Social level is unique? Doubtless there is an outer or physical aspect that affects & is affected by the inner or psychical aspect, but to liken this outer aspect to the body of an animal or a man is a mis-leading 'biologism'.*

It only just became myself self-aware like a body-&-mind

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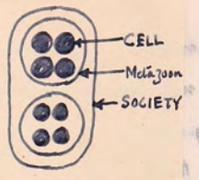
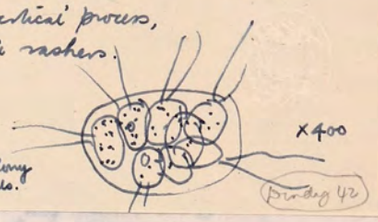
* Spencer, in his Principles of Sociology, for instance, draws elaborate analogies between various kinds ~~classes~~ of cells & the classes of society. Peasants are the endoderm cells, soldiers ectoderm cells, & so forth.

A. There is, ~~I detect~~ in certain writers, a provincialism, a ~~determination~~ refusal to break down through the layers that insulate level from level, a determination to preserve their own sphere of learning from invasion, that is a real enemy to Science. 'Biologism' is not necessarily an intellectual crime. Haldane & Huxley, describing evolution in terms of aggregation & individuation, find that the former "may be physical, as in colonial hydroids, or effected through sense-organs & behaviour, as in gregarious mammals or insects."* Thus there are cells, colonies of cells (culminating in the Metazoa) & colonies of colonies of cells (culminating in Society). Bergson writes: "When we see the bees of a hive forming a system so strictly organized that no individual can live apart from the others beyond a certain time, even though furnished with food & shelter, how can we help recognizing that the hive is really, & not metaphorically, a single organism, of which each bee is a cell united to the others by invisible bonds."* Such thinkers bear witness to the fact that ~~the~~ Nature is no respecter of academic distinctions, that there is a 'vertical' process, that (so to say) the pig is at least as real as the rashers.



* Animal Biology, pp. 236, 237

* Creative Evolution p. 175



Pandorina Colony consisting of from 16 & 24 cells.

Pindag 42

A. One of the basic doctrines of this book is that an organism, whatever its level, is a society. To say that MAN, or Society, is an organism, is therefore to state the truism: Society is a society. What I seek to do is to understand organisation at remoter levels (where direct inspection is difficult or impossible) in terms of Social organisation at the man → MAN level (where I know it by participation) — making what seem appropriate allowances for a less complex order of things.* This is the well-known interpretation of the lower by the higher. Such procedure may be objected to; but at least I cannot be accused of debasing MAN to the vegetative level. Rather, I should be accused of unduly elevating vegetables towards MAN.

C.S: If MAN is a unitary mind, or single organism, how can its internal strife & disharmony in both aspects be explained? A modern Great Power rubbles with organs whose aim is the annihilation of other Great Powers. And there are the fear & the hate which go with such organs. Made blind by lust, disinherited of soul, No common centre Man, no common sire Kinsmen! Toy-babbled. Becomes divided into two or more parts, & probably to dissociate.

A. MAN is sick, as a man is sick when he suffers from incurable & when his members fall out of harmony. But in man, in all Social organisation, there is always strife & disharmony: disease is an exacerbation of the normal & necessary conflict, not its disorder. + Maybe MAN is as it were the embryo of the MAN that shall be; maybe he is still in the earlier & more precarious stages of his integration, yet as the early Metazoa passed through. In some respects his individuality is not of a very high order. This is not to reduce MAN to man level, or below. As I have already said, individuality is not simply proportional to level: there are units of a high level whose individuality is, in certain respects, of a relatively low order. MAN is doubtless such a unit. But when all this is admitted & given due weight, MAN's remarkable unity in many fundamental ways should not escape notice.* Even war does not seriously disturb many of the basic elements of MAN's mind.

C.S. If MAN, in spite of all, is a unitary mind, are not Nations, Churches, & all groups & associations of men, also unitary minds? And, if they are, do their minds 'overlap' as their bodies do?

A.: Such is the organisation of MAN, in mind & body.

C.S. No doubt these groups are organisations of mind. The error is to attribute to a group of men united for a certain purpose, a group-

* Macivor's 'refutation' of the view that a community is an organism ("A community does not act in unity like an organism, or maintain itself like an organism, or grow like an organism, or reproduce like an organism, or die like an organism. Society & the animal body are treated as two (very different) instances of community. See Maciver: Community, p 73.

* In this I am in the best company. Royce, Ward & Whitehead are among the philosophers who find in social relations a key to much in other spheres. Thus Royce: "In the form of finite social intercourse, amongst human beings, we find exemplified a type of unity in variety, & of variety recalling us always to a recognition of unity, — a type, I say, which permits us, as I believe, to go further in our hypotheses for the interpretation of the vast realm called nature, than we can go by the use of any other types of conception." The World and the Individual, Vol. I, p 416

• Coleridge: Religious Musings. OBMV 126

* For a remarkable account of a dissociated personality, in which one of the patient's selves wrote letters to another, see Morton Prince's The Dissociation of a Personality.

+ The Third Citizen in Coriolanus, discussing the many-headed multitude, has to admit that "if all our wits were to issue out of one skull, they would fly east, west, north, south; & then consent of one direct way should be at once to all the points o' the compass." (II, 3)

• The classical statement for in favour of collective minds is McDougall's Group Mind, & against the doctrine R. M. Maciver's Community. The view I take is much nearer to the first than the second. McDougall writes: "The structure & organisation of the spirit of the community is in every respect as purely mental or psychic as is the structure & organisation of the individual mind;" (p.15) but goes on to repudiate, practically, the hypothesis of "a collective or super-individual consciousness." (p.19)

* The science underlying a nation's armaments is not national, nor is the technique that organises for national ends a national technique.

Who is right? Nietzsche is right in that the State ~~is the Enemy~~ is apt to become the enemy of MAN & so of man; Bosanquet is right in that man as mere man is not himself. But to find himself he must go further than the State (there is no 'perhaps' here), beyond even MAN. The good State knows its place as the organ of MAN; the bad one pretends to be the whole body.

Athens, 'the lovely city of Cecrops', has the allegiance of part of our nature, but the words, 'the lovely city of God' has our total allegiance.

consciousness ~~that is~~ or collective mind that is super-individual. This is worse than an error; it leads straight to the Hegelian doctrine that the citizen is the accident of the Society of States* (instead of he for whom States exist) & that the State is stands above the morality & beyond the criticism of its subjects. But, as a matter of fact, the morality of the group is often ~~as a rule~~ inferior to the morality of the individual,° as many recent writers have shown.* Of course, in some respects, the semi-deification of MAN might not prove as disastrous as the semi-deification of the State (or of the Race, the Party, ~~the Church~~, & so on), but in other respects it might prove more so: from a universal tyranny there would be no refuge. Moreover there is no guarantee that MAN's attitude to his environment would be of a higher moral order than the State's attitude to its environment.

— 'one harmonious soul of many a soul'.°

A: MAN is ~~one~~ mind.+ (When I say he is one mind, I do not imply a high ~~mean his no~~ degree of mental unity: absolute ~~unity is~~ oneness is an unattainable ideal, & in some ways ~~MAN~~ is notably divided, as I have said above.) But he is not therefore other than mens' minds, remote, mysterious, unknown, dominating them from beyond.* He the unifying element in their separate minds. He is their very selves; he is myself.* And, in so far as I realise what I am at this level, I am in a position to report on the nature of MAN. My report is, first, that he is self-conscious (this discussion is a fragment of his self-consciousness), second, that he is fallible & ignorant & limited & unworthy of semi-deification (all philosophy & science are ~~again, this discussion is~~ evidence), third, that he is ~~in important ways not so much~~ at a higher moral level than myself as individual man, or as citizen of the State, (or rather, he is not at such a level, he is that level in me which is wider & more inclusive in its loyalties, sympathies, & obligations).° The truth is that the common-sense objections levelled at MAN are misdirected: they should be aimed at the separatist, Sovereign State,* the State that is (in the trenchant words of W.R. Sorley) "in instinct a wild beast, in intelligence a philosopher, in design a fiend."° ✝ Diogenes was glad to be apolis — Stateless, & Marcus Aurelius, pulling the matter more finely, ~~said, I am a citizen of the universe, but as man, the world.~~ spoke of man as "a citizen of the supreme city, of which all other cities in the world are just as much houses" Bacon merely.

C.S The difference between MAN & the State is one of ~~degree, rather than of kind~~.

A: On the contrary, it is a difference ~~one~~ of kind or level. Consider again the hierarchy of my organisation. At one region or level I am cells, at the next man, at the next MAN; but between these well-marked levels there are intermediate stages — thus between cells & man there are such pseudo-individuals as tissues & organs, between man & MAN there are such pseudo-individuals as states, groups, & associations of all kinds. Now clearly I may suffer from ill-health, disharmony, lack of balance, at more than one ~~many~~ level of my organisation. What is such disharmony but the exaltation of

✝ Even Nietzsche called the State "the coldest of all ~~cold~~ cold monsters. Coldly it utterth its lies; & this is the lie that creepeth out of its mouth: 'I, the State, am the people.'" ✝ Bosanquet, on the other hand, ~~says~~ announces that in the State "we find at once discipline & expansion, the transfiguration of partial impulses, & something to do & care for, such as the nature of a human self demands. If, that is to say, you start with a human being as he is in fact & try to devise what will furnish him with an outlet & a stable purpose capable of doing justice to his capacities, — a satisfying object of life — you will be driven, as by the necessity of the facts so far as the state, & perhaps further."

Nebuchad NoDoM. 84

* More accurately, the accident of the 'Objective Spirit' (Hegel: Philosophy of Right)

° This is only because the individual is the member of a higher group: as mere individual he is not moral, or even existent.

* Now more forcibly than Reinhold Niebuhr, in Moral Man & Immoral Society. He writes: "In every human group there is less reason to guide & to check impulse, less capacity for self-transcendence, less ability to comprehend the need of others & therefore more unrestrained egoism than the individuals, who compose the groups, reveal in their personal relationships." (pp xi, xii)

See also The Nature & Destiny of Man, p. 84.

And, from the opposite camp: "For one State to sacrifice itself in the interests of another would be not only immoral, it would be contrary to that principle of self-preservation which is the highest duty of a State." Treitschke: Politik, Vol. i, p. 100.

+ ~~Man, one harmonious soul of many a soul, when we~~

° Prometheus Unbound, Act IV.

⊙ For ~~the concept of MAN in favour of the State~~ as particularly flagrant instance of the State as the usurper of MAN's see Treitschke: Lectures on Politics: 'Relation of the State to Moral Law'. "The individual," he says, "must sacrifice himself for a higher community, of which he is a member, but the State is itself the highest in the external community of men..... there is nothing beyond it in world-history; consequently it cannot sacrifice itself for anything higher."

Hilbert Get p6, 17.

* I have nothing to say against the State or the nation as an organ of MAN. Mazzini says truly: "Without the nation there can be no humanity..... Nations are the citizens of humanity, as individuals are the citizens of the nation..... To forget humanity is to suppress the aim of our labours; to cancel the nation is to suppress the instrument by which to achieve the aim." (Works, Vol IV., p. 280)

° Article The State & Morality in The Theory of the State (Oxford, 1916)

■ Meditations iii, xi. iv, xix.

+ Thus Spake Zarathustra: "Of the New Idol."

• The Philosophical Theory of the State; p. 140.

LTH MOTS.

"If ever thou sawest either a hand, or a foot, or a head lying by itself, in some place or other, as cut off from the rest of the body, such must thou conceive him to make himself that ..... commits any act of uncharitableness. Whosoever thou art thou art such, thou art cast forth I know not whither out of the general unity, which is according to nature. Thou wast born indeed a part, but now thou has cut thyself off. However, herein is matter of joy & exultation, that thou mayst be united again. God hath not granted to any other part, that once separated & cut off, it might be reunited, & come together again. But, behold, that goodness how great & immense it is,* which hath so much esteemed MAN!" °

All very fine (says common sense) but no more practical & convincing than the schoolmaster's "it hurts me as much as it hurts you." ~~to feel~~. He is a hypocrite. But I say that real sympathy is a fact — a fact as common, as natural, & as necessary as lack of sympathy. X

X The exaggerated & abnormal may here ~~again~~ throw light upon the normal: patients under hypnosis are sometimes sensitive to ~~strong~~ the sensations experienced by the hypnotist, feeling every prick he feels, as in the case of Dr Pagenstecher & Señora Z. (Proceedings of the American Society for Psychical Research Vol. XV, pp. 189 ff & Vol. XVI. Quoted by Tyrell: Personality of Man, pp 180 ff.)

° Marcus Aurelius: Meditations, vii XXXII. p9

‡ "All our judgments", says Kant, "are at first mere perception-judgments: they hold good simply for us, i.e. for our subjectivity. It is only subsequently that we give them a new reference, namely to an object, & intend that they shall hold good for us not only at the moment but at all other times, and in like manner for all other persons." •

Ward R.E 126

• Prolegomena, § 18.

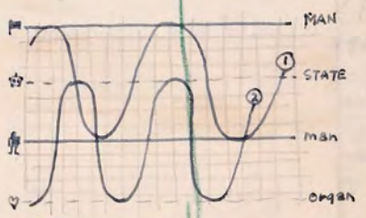
This, I suggest, is simply a particularly vivid instance of what is happening all the while.

"Thou shalt love thy neighbour as thyself" is the assertion of MAN-hood over manhood.

When we think & act as rational self-conscious persons we do so by virtue of that 'objective mind' of MAN which is immanent in yet trans individual mind; WARD RE 130 so that we experience a real world in which railway lines are parallel, & pennies circular, horses have backs & fronts at the same time, while the 'app world' (in which these things are not so) is discounted.

of the intermediate pseudo-individual at the expense of the real individual? ~~The two-way process is arrested between levels, like a lift that is stuck between two floors.~~ ~~the lower level~~ I am apt to give one set of organs undue prominence (becoming gluttonous or sexually intemperate or over-intellectual)* at the lower level, & State-ridden, Party-ridden, ~~or~~ Race-ridden, or Class-ridden, at the higher levels), ~~instead of~~ to the detriment of the whole man & the whole MAN. He who makes ~~one~~ god of his belly & ~~he who makes a god~~ another of his State ~~is~~ is sick of the same sort of disease at ~~different~~ two levels of himself. He falls short both of his manhood & his MAN-hood. In him the two-way process is arrested in the wrong places, ~~between levels~~, like a lift that is stuck between floors. The realisation of MAN is more than an intellectual necessity; it is ~~a~~ practically and morally imperative. Failure means disaster. We must learn that ~~what~~ the Comte called 'Humanity' & H.G. Wells called 'God, the Captain of Mankind,'⊗ is no mythical personage: ~~to~~ though to worship him is ~~to~~ absurd, to ignore him is hardly less absurd. ☒

* Nietzsche speaks of "men that are naught but one great eye, or one great mouth, or one great belly" or an ear "borne on a small, thin stalk — and the stalk was a man!" (Thus Spoke Zarathustra (Of Redemption))



⊗ God the Invisible King, p.17. See also First & Last Things, ~~pages (I)~~ II, §11. ~~which "makes it impossible to~~ ~~the opposition~~ 'the Spirit of Man, beginning to perceive his larger self, his collective synthetic purpose' & 'the human spirit that God of Man, of which I am servant & part.'

9. Some examples of the working ~~in me~~ of the two levels.

Can MAN's development entail my suppression as a man? Are ~~my~~ interests as MAN ~~what they~~ never at variance with my interests ~~as man~~? In one sense they are never at variance — what is good for the whole is good for all its parts. In another sense they are always at variance — hence the moral struggle which I am the battlefield of. Sometimes false decisions is your strong.

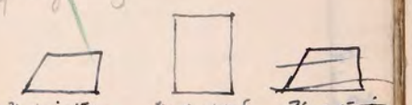
Certainly they ~~are~~. If I commit murder, MAN raises me. But his opposition & his punishment, ~~are really inferior~~, otherwise ~~they have~~ it has no meaning for me.* If I do not stand on both sides of the dock, I am no fit subject for trial, but only for the insane asylum. It is really mine, & I join in inflicting it on myself.

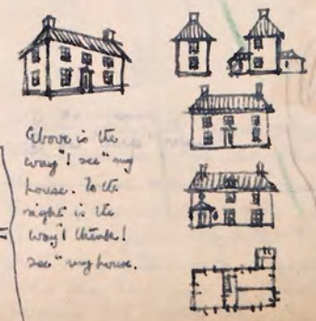
* My treatment here (by way of illustration) of this paradoxical problem of the liberty of the individual in the community, is necessarily inadequate. The literature (which includes Plato, Kant, Rousseau, Hegel, Nietzsche, Green & Bosanquet) is practically endless.

X Meditations V, III. p.43 If the court is not internal as well as external.

The judgment upon that I have done appeals over the head of the man in me, to the MAN in me, that is, to my "own rational over-ruling part," in the phrase of Marcus Aurelius & but I do not need to commit murder to discover this division: it is with me all the time. My lower & higher self are in constant debate. I am a dyarchy, with Government & Opposition, whose function it is to ~~be at variance~~ differ. And there is no uprooting my lower self — made over, socialised, it is my higher self. As an individual man I cannot get beyond a certain standard of self-regarding behaviour. Further development is development to & at MAN level. Not that I grow out of anything: my lower levels — man, cells, molecules, ~~and~~ and atoms all these ~~half-way houses~~ — intermediate stages — are always with me. Every story & every course of the pyramid is necessary to the apex.

The issues debated & decided within me are not only moral issues, or questions of will: ~~for~~ they are also cognitive questions. ⁂ Take this sheet of paper: it may be said that as man, I observe it to have four unequal sides & four unequal angles; & as MAN I observe it to be a ~~so~~ rectangle. As man I observe this finger to be the size of my whole foot; as MAN I observe that it is much smaller than my foot. As man I observe a cube to have ~~only~~ two or three diamond-shaped sides; as MAN I observe it to have eight ~~square~~ sides, each a square. As man I observe men swelling & shrinking; as MAN I observe them to be of roughly constant size. In all this ~~I shut off with my~~ then may be distinguished my own private personal view of a thing, & ~~immediately go on~~





Plato discerned "in the man himself, that is, in his soul, a better & a worse, & when the better has by nature control of the worse, then, as we say, the man is master of himself ..... When, on the other hand, ... the better is weaker than the worse ..... the man who is in this condition is called slave to himself, & intemperate" • ~~that~~ In other words, MAN is my liberator, not my tyrant. When I am disloyal to him, I forget myself.

• Republic IV, 431

4 CELL

5 CENTRE

6 EXT.

⊕ I have forgotten the time when, as a baby of a few months, I lived in such a world — the time when, if I had become used to the sight of a person full-face, & then suddenly ~~saw~~ had seen him in profile, I would have been terrified, & would have started to look for the missing eye.⊕ It was not long after that, looking upon the same person, I came in effect to see him

+ Charlotte Bühler: From Birth to Maturity, p. 58. (Kegan Paul

⊙ In all this an essential part is played by the written & the spoken word. Language is not just an instrument by which men interact, a signalling system*; it is the primary organ of MAN's 'metabolism', whereby men's experiences are integrated into his, & his experience is differentiated into theirs. In words, multifarious experience gathered from the ends of the earth, in all ages, by all manner of men, is, not simply summated & collated, but organised into one unique time-transcending & space-transcending experience which is MAN's. To use language +++ (and what human intercourse, what thinking, what ~~really~~ more-than-animal activity does not?) is to participate in MAN. Communication between men is in MAN, by virtue of MAN, as MAN, and it is much more than communication. It is a vital, natural, aspect of the synthetic upward process whereby MAN comes into being, & of the analytic downward process whereby man comes into being. Language is vertical.

* As I. A. Richards emphasises at length in his Philosophy of Rhetoric: He writes: "Words are the meeting points at which regions of experience which can never combine in sensation or intuition come together." (pp 130, 131)

"In books cherubim expand their wings, that the soul of the student may ascend & look around from pole to pole, from the rising & the setting sun, from the north & from the sea."

Richard de Bury: Philobiblion

⊙ ~~Good~~ But, when all ~~the necessary~~ possible distinctions have been drawn between the individual & the whole, it is necessary to restore the unity — a unity that is the richer for including the distinctions. Man & MAN are really two aspects of one reality: apart, they are meaningless abstractions. I am neither man nor MAN, but MAN-man — the concrete & dynamic reality.

⊠ No duplication — that is the rule to work by. And here it means that there is not an attitude in me which corresponds to a similar attitude in MAN: there is only one attitude. All that I think & feel & do that is MAN-like is at MAN-level, is his thinking, feeling, & doing. There are not as many 'objective' estimates of the size of St Paul's dome as there are men ~~who~~ to perceive the dome: there is MAN's estimate in which they all participate.° At the MAN-pole of our being we all converge to unity; at the man-pole we diverge to multiplicity. MAN is not other than me, but that level of myself at which I am identical with men. (I do not adopt MAN's viewpoint, but identify myself with it.)

° Cf. the Kantian doctrine that there is virtually one human experience (of which mine ~~are~~ is a fragments) & that I always assume this one experience as covering all those aspects of the facts to which I am not now attending. The unity of the physical world is conceived as real for some such ideal observer, whose experience I am always seeking to attain. (See, e.g. Royce: Lectures on Modern Idealism, pp 21 ff.)

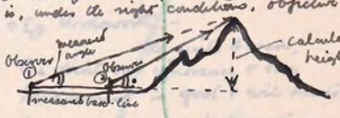
It is for this reason that Fouillée's words are profoundly true: "Tout ce que je vous dois, je me le dois; ce que je fais pour vous, je le fait pour moi; ce que je fais contre vous, je le fais contre moi." *

* Les Eléments Sociologiques de la Morale, p. 282.

As William James points out, so completely do we overlook retinal magnitude (i.e. the indwelling man's estimation of size) that we have no notion how the sizes of the moon compare with the size of, say, a halfpenny.* We only way to find out is to superimpose them.

* Textbook of Psychology, #343 ff.

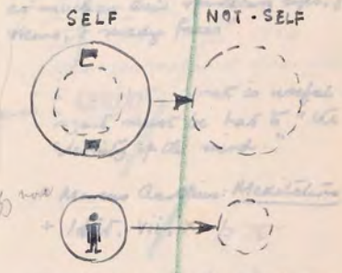
• For example, a solitary man's estimate of the height of a mountain is its subjective; the estimate of a pair of men (or its equivalent - of one man in two places) is, under the right conditions, objective.



+ This doctrine has a long history. Averroes maintained that Aristotle believed in one intellect shared by all men; ~~St Thomas Aquinas disagreed. Certainly~~ In any event, Aristotle taught that we have to break away from the things that are "first for us" (the immediate appearances) to reach those that are "first by nature." Kant's 'Copernican Revolution' involved getting out of ourselves to take up a universal point of view. Above all it was Hegel & his followers who made clear that the growth of mind is itself (i.e. the partial, subjective element) in its object, in order to renouncing the partial or subjective element in it.

RE 126

+ Koffka & Köhler hold that the total primary brain response to a situation gives the 'real' size of the object directly.



The Self & the not-self progress together.

I feel that this goes too far, & that though now (under normal conditions) I cannot help seeing the 'real' size of objects, I am only profiting by my infant experience.

① the 'shallow' man
② the 'deep' man

~~to take up also~~ the many points of view of other men integrated ~~conditioning items etc~~ into one point of view which is MAN's. To measure is to apply MAN's standards, + transcend mere men's. Thus I see all things from the second conditions + abolition the prospections of the first. ~~two~~ lines of myself: As a mere man it is impossible to know the world I know: my world is MAN's world.* At this stage of my development, It is only by ~~to~~ a deliberate effort, ~~that I can~~ such as the painter makes, that I can see my friend ~~man~~ as a creature that ~~sometimes has one~~ often lacks an eye, or an ~~one~~ ear, a ~~one~~ leg or an ~~arm~~ arm, who ~~may be~~ is often no bigger than a pinhead, who is for were growing a different sort of body. ~~Normally, I looking upon him~~ Come to with the million eyes of MAN, I see him from all sides at once + from all ranges ~~positions~~ at once — achievements which, quite obviously, I cannot hope to perform as a man. What I do only makes sense if I extend beyond this little body, through the bodies of all men, to MAN. In fact, ~~this action~~ as the Gestalt psychologists point out, what I call the ~~more man's pov~~ here man's view of the world is an artificial abstraction; I do not ~~learn to attempt~~ work up this view into MAN's; I am MAN. & I see things his way as if to the manner born.+

The world I experience is revealed to me by my sense organs.* ~~Thus~~ I register visible light (whose wavelength lies between 30 + 15 millionths of an inch) because my eyes are adapted to it. But I also register 'wireless' waves + infra-red waves (whose wavelengths ~~is~~ are greater than those of visible light) + ultra-violet waves, X-rays, + Gamma rays. (whose wavelengths are less). My total spectrum, then, ~~is~~ ranges from a wavelength of some 20 miles to some 22 million-millionths of an inch, instead of from 30 to 15 millionths of an inch. And it does ~~so~~ because I have organs that are sensitive to such waves. The truth is, not that I have outer organs to supplement the inner organs, but that as ~~man~~ MAN I have a body that is ~~very much~~ vastly more sensitive than the world. Therefore my MAN's world is incomparably vaster + richer + more meaningful than my man's world. This little brain ~~the~~ is only a cell in my ~~not~~ Brain. This little hand, only ~~microscopic fragment~~ cells in my Hands. I have a mind to go with such a body + a body to go with such a mind, yet proofs persist in correlating my man's body with my MAN's mind + smelly less than my man's mind with my MAN's body.

* Actually, ~~however~~, the centre of my ~~being~~ life (as it were) lies midway between man + MAN, + I find it as difficult to achieve the primitive outlook of the ~~two~~ first as the advanced outlook of the ~~other~~ second.* About this axis that is my life swings like a pendulum, with more or less symmetrical strokes. The swing back is amputation, regression, breaking down; the swing forward is growth, progress, building up. The deeper the swing the deeper the rythm of my living. Thus, on the ~~same~~ one side, I need to see + hear the world ~~& smell~~ simply + primitively, without intellectual construction, as the ~~poet~~ child + the ~~mystic~~ artist do; I need to feel genuinely, without thought of how I ought to feel; I need to probe beneath tradition, good form, all social pressure, towards the intensity of primitive man. But it is absolutely essential that this movement shall, on the other side, be balanced by increasing ability to think beyond the personal + tribal + racial interests to MAN's interests, + to identify his good with mine. The intension of the first movement must be offset by the extension of the second.

* I have been writing in this Section as if there were a clear-cut point of view which is man's, + another which is MAN's, + as if I naively thinks both. To suppose that there is ~~This~~ is an oversimplification.

10. We are body & its many members.

Common sense puts one last question: how is it that men have got along so well through the centuries without the idea of MAN?

The answer is that, as a matter of fact, they could not get along without it for a moment: the idea of MAN is implicit in all human activity, & it is because the idea is so fundamental that it is so seldom brought clearly to light. In spite of Apostles & religious teachers, ~~the~~ philosophers, who have for centuries been telling us about MAN & his oneness,° putting into words what we all dimly recognise, there remains a peculiarly stubborn unawareness.+ If, in Plato's phrase, I live the life of a shell-fish, it is because I take ~~the~~ my ocean for granted.

Page XM 32

I will confine myself to one example, out of the many that could be taken. Consider the beliefs & practices of the ordinary, kindly, good citizen. He entertains lively ideals of justice, & is indignant when he sees the innocent punished for the crimes of the guilty. Yet he is not indignant when he sees ~~some~~ children born ~~ugly & others beautiful~~ to ugliness or stupidity & another to beauty or intelligence, or when he sees a good man dying of ~~a painful disease~~ an agonizing disease while his wicked neighbour enjoys ~~a wicked man~~ the best of health. Though he may be saddened, he is not indignant (he is rather perplexed, even) at what some would call these gross miscarriages of justice, these outrageous inequalities & unfairnesses. Certainly he does not curse the Universe, or whatever gods may be; ~~for~~ nor is he made miserable by these ~~events~~ circumstances of nature which, if they had been contrived by men, would dismay him utterly. Still more surprising, he does not feel that the world is indifferent, not to say hostile, to his ideals of justice. On the contrary, he accepts as a fact the fact of suffering & joy, are unevenly distributed, does what he can to mitigate the one & spread the other, & believes in his heart ~~that as he does so~~ that (contrary to all the surface evidence) the Universe is on the side of justice, kindness, health, & the like. How on ~~his side~~. He reads the situation as a stimulus & not as an outrage.

Now I suggest it is ~~a gross error~~ wrong to dismiss this as a particularly flagrant ~~piece~~ example of human inconsistency & dull-witted-ness. There is much more wisdom in ~~this kind of~~ the 'muddled thinking' of this ordinary man than in the 'clear thinking' of the ~~his~~ *sui-disant* rationalist who ~~opponent~~ set out to strike his foe. For the former is really asserting, by implication, his belief in MAN, while the latter is denying it; the former's inconsistency is resolved once it is seen to proceed from his conviction of human solidarity, while the latter's consistency is exploded once it is seen to deny that solidarity.◇ If men were really insulated units, then life would be appalling in its unfairness, & it would be a mark of servility ~~to accept the situation~~ to put up with such conditions without protest. If, on the other hand, all men are, at the level of MAN, one, then the inequalities amongst men are, at this higher level, overcome. The kindly man is one who, by unselfish acts & sympathy, declares (though rarely in explicit terms) the fact of MAN's unity.° In truth it is he, & those like him, who, by acting on the assumption of that unity, make it ~~a fact~~ come true. No more than any other unity does MAN exist *sui generis*: he is built up & maintained by inter-level commerce. Like man, he is a fact, but not an independent, self-supporting fact. The sceptic is quite right — MAN is a 'wish-fulfilment', a 'projection', a product of the imagination. That is the

° E.g. Wordsworth:–

> The unity of man,
> One spirit over ignorance & error
> Predominant in good & evil hearts;
> One sense for moral judgements, as one eye
> For the sun's light.
>
> Prelude VIII, 668.

+ I have already ~~pointed out~~ mentioned how the possessive pronoun 'my' applies indifferently to my bodily organs & material possessions. (Ch VI, §2). It appears also in 'monsieur', 'madame', 'mademoiselle', ~~forms of address used to~~ & in letters which begin 'My dear ~~sir~~ ~~madam~~' & end 'yours.....' In such ways we recognise, I suggest, the fact of human solidarity. All men really are mine; I belong to every man. This is a fact of which Thoreau was deeply conscious: "the people were mine, their clothes & gold & silver were mine, as much as their sparkling eyes, fair skins, & ruddy faces".

Cleared & accepted what is useful to us as regards must be had to "the eternity of the mind."

° Marcus Aurelius: Meditations, VI, XLIX

+ Ibid. VII, X. p 76.

→ Butler – Philosophy

→ Immoral man & moral society!

X Fechner ~~was~~ argues from ~~this unification~~ the unity of some experience to the unification of ~~all~~ the experience of all souls in God. In some passages he speaks of souls being entirely closed to each other, except at this

Bouquet

° Mo Ti (who, according to Mencius, loved all men, & wore himself out in their service) said: "I regard all-embracingness as exactly right. In this way quick ears & clear eyes co-operate in hearing & seeing, arms & legs are immeasurably strengthened to co-operate in movement & action .... In this way those who are old & without wife & child have their bodily needs met so that they complete their tale of years, whilst the helpless young, children who are fatherless & motherless, have something they can trust so that their bodies can grow big & strong ..... The high-minded Knight in the Great Society must regard his friend's body as his own .... The result would be that when he observes his friend to be hungry & cold, he would feed & clothe him...."

Mo Tzu Books, XVI.

The hive is more alive than the bee, MAN than men. The unloving man is so far dead. "We know that we have passed from death unto life, because we love the brethren." × × 1 John iii. 14.

guarantee of his reality, — so many need & instead & mean him so consistently: he is a practical necessity, just as my cells & my brothers are practical necessities.

And how, exactly, does MAN overcome the inequality of men? In the same way that a man overcomes the inequality of his organs.° I enjoy the warmth of my hands as I hold them near the fire, & suffer their pain when they get too near. "I am hurt" I say, & the "I" takes in every other organ. Again, when my stomach aches, I do not complain that my leg is getting off scot-free, instead of taking his share. One part suffers for the excesses of another, & enjoys benefits it has never earned. 'Gross injustice' one of them might say. But to me the man such a complaint is absurd. Here, on the plane of the body as a whole, there is no question of any members living an isolated life. ~~So it is at the higher level of MAN.~~ Exercise all men's pains & pleasures. My pains & pleasures are his, & all men's through & in him; ~~theirs~~ & mine are mine. None enjoys or suffers on his own: "Of course the plane of inequality & diversity remains, & remains itself. We are men, & it is our inability to attain to MAN, with our whole beings & all the while, which leaves us this plural & divided ~~man~~, ~~makes us such.~~ And this is necessary, if only because every level ~~needs~~ depends upon all the others, & to abolish one would be to abolish them all.

And Franz Kafka: "No one can desire what is fundamentally harmful to him." × Always some part of the self is served.

"The endeavour of preserving oneself is the first & only basis of virtue," says Spinoza, "for prior to this principle nothing else can be ~~too~~ conceived, & without it no virtue can be conceived." • ↓ ~~Precisely~~. Virtue ~~consists~~ ~~not in violating this law, in ceasing to care for oneself.~~ ~~But in~~ in caring more, & not less, for oneself — in caring for that greater self which includes other selves. Virtue ~~is~~ looking after one's own real, long-term, interests. "That which is not good for the bee-hive cannot be good for the bee"° is ~~absurd~~ untrue unless the bee is the hive, & the bee is not the hive unless it knows it is. All hangs, then, on awareness — awareness which itself sets the seal of truth upon its subject-matter. Lacking this awareness of the whole, 'the joy that thou takest in the exercise of bounty, is not yet grounded upon ... a right apprehension of the nature of things. Thou dost exercise it as yet upon this ground barely, as a thing convenient & fitting; not, as doing good to thyself, when thou dost good unto others." +

My eye sees one cat, my hand strikes a second, my ear hears a third. Yet for me there is but one cat, at once seen, felt, & heard. Functioning at their own level, my sense-organs are closed to one another; at man-level they are entirely open.× Divided below, they come to ~~seamless~~ unity above. And so it is throughout the hierarchy. There are at man-level as many ~~orders of man~~ Everests as there are observers of Everest; at MAN-level only one. MAN is one, his experience unitary. In him all ~~men's~~ human experience has its great clearing-house: millions of minds, but a single Knight.

The essential insight & inspiration are lacking. They are apt to come to us in a flash: our ~~complete~~ larger self ~~floods~~ invades our little self, with unmistakable power. "At such moments we are no longer individuals, but the race; the voice of all mankind resounds in us."• We are no longer outside men. Blind to what they are for & in themselves; the more things become living selves & ~~ourself~~ the living selves become ourself; the ~~fa~~ dykes are down, & we rise on the flood to a higher level of what we are. Then at last we see clearly what dimly we have always known: the loves & joys & sorrows of others are only temporarily not ours, & until we take them on with all our heart we are strangers to ourselves. ~~George Eliot says that~~ "The only true knowledge of our fellow-man is that which enables us to feel with him."⊗ — & this, it must be added, is the only true self-knowledge. Easily said, easily written down — but the realization? The man "who ventures to bring himself to the dreadful point — to love all men" is — the words are Buber's — "all his life nailed to the cross of the world."⊙

⊗ George Eliot: Janet's Repentance, Chap. ⊙ I & Thou, p. 15.

° The whole argument has been incomparably put by St. Paul (1. Cor. XII.), on the unity of the Spirit & the diversity of the Spirits' gifts:
"But now are they many members but one body.
And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.....
That there should be no schism in the body; but that the members should have the same care for one another.
And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

⊙ Marcus Aurelius: Meditations iii, iv. p 21

× The Great Wall of China, etc p. 153.

p 157, 223

• Ethics IV, XXII See also IV, XXIV, & V, XLI. Spinoza makes it clear that to determine what is useful to us regard must be had to "the eternity of the mind."

° Marcus Aurelius: Meditations, VI, XLIX + Ibid. VII, X. p 76.

Butler – Philosophy

Immoral man + moral society!

× Fechner ~~now~~ argues from the unity of some experience to the unification of ~~all~~ the experience of all souls in God. In some passages he speaks of souls being entirely closed to each other, except at this highest level; in others he regards the planetary life as unifying the human lives. There seems to be some confusion in his thinking here.

Lowe 144

• Jung: Contributions to Analytical Psychology, p 247.

× See William James' "On a Certain Blindness in Human Beings" in Talks to Teachers on Psychology, for a brilliant statement of the need for imaginative insight into others' experience. "Only in some pictures, some dreams, some philosophies, poetry, or romances, or when the common practical man becomes a lover, does the hard rationality give way, & a gleam of insight let the objective world.... the vast worlds of inner life beyond us, so different from that of outer seeming, illuminate our mind.... New ideas, centres & a new perspective must be found."