

garus "e tures

I Common Sense world- and its metaphysics-

present events and scene-- prospective- anticipation, preparatory
, recollection, observation, N S April 13
repetition, recurrence, kinds, classes, sorts,
things, events, what happens to things
things independent, separate, space, ~~xxxxxxx~~ bounds, events, time
limits, conjunction, aggregation and division, external change
internal changes - self-moving, eternal, to its opposite-
~~xx~~ varieties of spatial provinces, of temporal endurance, always, mostly
rarely, prodigiously, marvellously once.

II The logic of discourse--

framed to meet the material of common sense of course--
nouns, common and personal, this, adjectives, adverbs &c-
subject-predicate, continuous, discourse, arguing-- thought-

Soc
the analysis by Plato and Aristotle-

identity of meaning--- the noun, or thing of common sense- what
happens to it when subjected to the laws of discourse as its
meaning dominates, form Idea, a surprising addition to common sense
norms of being-- universal- essence, classes, kinds-
and yet implicit in common sense discourse, conversation, social intercom
intelligibility its meaning- substance and subjects-
it is meanings that are communicated not things, forms without
matter- we understand not things but their meanings- things
are like terms-- their nature like a judgment or proposition- their
connections like consecutive discourse, when well organized
identity, contradiction "c--

bread .
III The spiritual tradition, mean don't live by commonsense alone-
imagination provoked desire and wonder--- goods, animism, the
fates, rule of life, connected with social control and functions
religion, art, poetry, drama--- absorption of Jewish, Christian-
roman administration--- in Xnty) the net world view-

IV -the irony of situation- medievial world wholly intelligible-
but wholly misunderstood in detail and in principle--- modern,
world anathetical to intelligibility, but constant science--
knowledge growing and fruitfully applying, but its possibility a
problem- (or else start First lecture with this)

when men had no knowledge, they were sure of it and had no
problem of knowledge, the more knowledge they got the more they
wondered how they could have any)

the limitations of the common sense know-- ~~xxx~~ novelties,
not coped with- or forced under-- short curve of expectation
inexact, precarious, N S April 13th.

science as answer

resulting epistemology
the fundamental mistake carrying over the old conception that
the world and knowledge equate one another- or that the world is
what it is for knowledge- confused the standpoint of immediate
enjoyment and use for knowledge--- esthetic and practical- teleol-
ogy- taken as knowledge of reality--- hence inheritance-
world must be what ~~xxxxxx~~ science reports it as--- in reality,
function of control, prediction,

problems, sense-perceptual kn, common sense and science

problem of perception and sensation is epistemological
everyday experience--
conception vs perception---

preserving the spiritual tradition, objective idealism, idealism via
analysis of knowledge---

mind, consciousness and body -
interaction, parallelism, subjective idealism- James psy too readily-
the self-individual- and mind and the world- Santayana accepted ;

general solution-- exp as esthetic and practical, that is enjoyment
appreciation direct- and utility, things made for us to our hand--

contrast of things as present and as changing, moving, future
consequences and future presences--- the place of knowledge---
the conservation of the ideal tradition, the continuity of
cultu. the cumulative of meanings---

problem of knowledge-

measurement and value---

value measured, defined in exchange---comparison-

science as a system of comparisons

coordinates--

the loss of the things, values, in the process of measurement
exchange--

the medium of exchange---

but have to retain some intrinsic values-

some direct perceptions- which never lose themselves wholly in
the measurement-system even tho all covered up- obstrude-

then a Berkeleian reaction- return to the simple direct life-
exchange a confusion and a corruption, lose ourselves in
getting something else to exchange for something else, and the only
increase is in the medium of exchange which only repeats the exchange-
consumption--- creative-- so science- must enrich perception and im-
mediate use and enjoyment---

I Provinces and Boundaries.

Things & Relations - rather than
Continuous and discrete-
things and meanings-

II ~~Things & Relations~~ Wireless telephone, language, communication, intercourse
individuality and association-

III- Expansion and intensification- extensity-intensity- resistance, elas-
homogeneous and heterogenous env- habit and attention- custom
ticity - ~~habits and customs~~

IV Workshop-- teleology and mechanism--

VI Value and its measurement--- appreciation and science---

III- Security and Admixture

*at home and abroad- heimweh and yearning for the beyond- famil-
iar and strange- the loved and contempted- the feared and hoped for-
possession, property, and the prodigal son, prudence and heroism-
savings and expenditure- peace and war-
memory and experiment-- evolution,*

Senses & Knowledge

*custom & initiation
merit & change*

rus lectures-

of

attempt to abolish the locomotive by establishing an infinite no stations

heimweh- and the yearning for the beyond-

the locale and ~~the~~ exploration, expansion-

extension, expansion and its reaction to diversify, ~~intensify~~

intensity though restriction, the held in spring-

extension resisted gives intension-

nationalism otherwise run like molasses--

society and solitude, entering into the closet to pray- consuming your own smoke--

Hudson on the unity of mind, homogeneity in a village--

the neighbor and the stranger---

habit and its breach-- function of war, commerce, travel,

reading---

the pigeon hole and the attic, lumber- "aust-

the wind and the scattering of papers-- disturbance--

separateness and conjunction---

first we distinguish, individualize, then we deny distinction and

find a law of relation that cancels-

economy and freedom- Swift

savings and excess expenditure-

thrift and new production--

acquisition and spending, creation, carting things about,

changing from one pocket to another-

anabolism and katabolism-- build up to break down- string of

energy--

Boundaries,

the relation of ~~energy~~ a system of energy to space, points lines,
limits barriers,

market place, relation of systems to one another, interaction,

commodities, realism,
Money- the past and the future- gold, ~~materialism~~, credit, idealism
advance, risk
the present confusion, epiphen, parallel,

same thing in law, law and application, judgment---

lack of adjustment, problem of security- like that of truth or
certainty- *trend factor*

living in a time world---- element of risk and endeavor to elimin-
ate, to regulate, calculation, reckoning, unit and standard of
measurement- spatial determination of time
relativity----

books and the author, capital and the capitalist, land and the land-

lord and tenant, money and the banker---- the subjective--

conventions---

language, lies, deceit, communication, messages, telling the truth--
directions to behavior- consequences, mutual adjustments, agreements,
social situation--- maps, money, ~~checks~~, genuine and counterfeit, signs,

dramatic action-
promises, origin of legal forms-- change

in meaning of words- sympathetic interpretation and defining responsibility
Genesis and validity, origins and ends, instrumental and final--

production and consumption---- matter and mind---

organization and reorganization--- the expert engineer,

structure and function--

Province-Leibniz a change anywhere is a change everywhere, a stone in the pool- but hardly the same to a frog and to Sirius, a tidal wave, disturbs the borders but hardly theremote inland, a qualitative limit, the conception of quality as agt quantity- Mechanics- no locale, nor provinces; all the same everywhere, as importance no where. Reach a certain limit meets resistance thrown back on itself-intensification change, extensive of extensive chemical change as well as physical- indifference an opposition which is specific- like reaching the border- the importance of border surfaces, as are overlapping, may be of special tension or or relatively neutral homogeneity- organs of body-surface and interior- significance-

misunderstandings animosities traffics and wars, yet also meaning of home, ~~my~~ health, native land, tradition, literature etc,

problem of adjustment solved only by internal organization- as true for atoms as for human body and for countries-

may be capable of statement in terms of aggregates and densities but it is something other.

movement within an area indifferent as long as we reach the point- travelling on a train, may look out window, or read or absorb in lunch basket we get there is the train does- cross the border, a change in quality ^{skies} language, food manners, change our seas but not our minds not true- except for a physical being- and he may get indigestion or into a fight. math a universalized theory of boundaries, in which of course there are no boundaries because nothing to bound, ~~nothing~~ provinces just homogeneity- but infinity, zero, vectors remain to remind the wise, also one - free movement no movement at all- merely change of position which makes no difference since each position is equally a centre or circumference or anything else.

metaphysically, a mechanical universal is one without provinces or boundaries
a fixed teleological universe is one of unchangeable provinces- Cornford
ethos, haunts, spatializing of the world with fixity of up and down back
forth, irretrievably centred and bounded, finite. classes, ranks-
g rades,

Carus - Lectures.

Not the daughter of Ham.

A truly King Lear ingratitude

Bacon - why his Puritanism not
failed to be realized - the ec. & natural
situation - his condemnation of Atalanta,
& Atalanta's reversal.

The market-place =

middle man =

Physiological science.

to absorption of prod & consumption
being on matter & mind.

Car. Lectures Introduction -

One of the diff. of philosophy
is the results of previous phil. experience
between as and the direct vision rather
good result -

need of recovering a more innate
spontaneous vision

Experience - also - the current
life - social relations etc.

the focus - the axis, even when
sc. supplies the context.

I

Nature - our home.
If we remake it.
our walls when we make it.

② ancestry & posterity
cause effect.
role of the ancients
God & matter -
the cycle - purpose - ends:
publicity & privacy -
families & the state
③

II

Conversations and Understanding Communication: The Forum & The Temple

2 Boundaries and ~~States~~ Provinces - ^{to Boundaries of} ^{the Forum} ^{Space, Periphery the Leaf.}

~~By~~ Exchange & Substitutes ~~The Market Place~~
^{extended} ^{equivalences} ^{Behaving}
^{reckoning, reasoning} ^{the behaving}

Descent: Parentage ^{and} Ancient Offspring
Worship - rule:

Cause reflect.
The Past -

Skeletons in the Closet. 1. ~~The~~ Household.
2. ~~The~~ Province.
3. ~~The~~ Market Place

Skeleton & Flesh & Blood 4. Roads.
5. ~~The~~ ^{and} Work Place:

The Letter & the Spirit. 6. ~~Forum~~ ^{Temple}
7. ~~Forum~~ ^{Temple} ^{Comp. Meanings} ^{Messages}

~~3~~ Stations and The Locomotive ^{the station}
Motion & Time.

Working Spork -
The Shop,
The Bicycle.

The Temple

Car L I

Two modes of approach, starting points and direction-

beginning with the humanly familiar and getting clues--- fruits
the top and working down--- B Shaw, on learning bicycle and evolution-
so silly in his assumption that it creates a new tissue- phil significant
in that a new level accomplishment, rearranges and thereby releases energy
for new ends.

other the most definitely established kn- which will always be
technical and remote- and working up - Descartes- for example in his
Rules--- colors as geometrical forms-(may be union of two and if they do
not come together, we get dualism---)

no basic preferability--- both legitimate and necessary--
each has its characteristic danger-- that of starting with the complex
familiar illustrated in B Shaws life force, will to live, vital force--
a function which is complex and eventual hypostatized and then shoved
back- lack of analysis- Schp -same with intelligence, reason-- then
becomes abstract though a concretion.

Other hand, lack of synthesis, making too specific and narrow a
conception carry a burden too large- and as some other specific natural
process comes to ~~the~~ focus of science, is ignored and past over- the
fortunes of Arist phil of nature as compared with his metaphysics, or
Descartes- extension and vortices as compared with his human end---

~~beginning with~~ Take our stand in these lectures with the
eventual end--- experience, weakness of historic empiricism, started
with some so -alleged analytic result- not with a gross empirical
concern-- also danger of conventionalism instead of genuine fresh experience

684999722zbswepittrdeswagz23456789-
bbbbbnnnnnnmmmmllkkoooppittrdeswagz23456789

constitution of the earth, or heavens
nmjkiolnygttrdesw

Parus L 2

narrowed down too much, exp as exclusively psychical or individual

To day, begin with familiar fact of boundaries which play such a mighty and perplexing part in contemporary life--- the outcome of the war--- look at the map--- our political and economic life determined or affected by boundaries--- pol determined, econ affected- a distinction to be borne in mind---

"imaginary"

What is a boundary line--- ? Journey from one side to other- find you elf under a different jurisdiction--- within a differently organized system of action----

1 The line is a name for the limit of a jurisdiction which is dynamically determined--- a region, of energy-

2 continuity- no interregnum, or no man's land- where one ~~region~~ leaves off the other begins-- you cant define a boundary in terms of one, you must have two regions of energy, two areas of activity that reciprocally limit each other... The ~~end~~ of one is the beginning of the other- and which we take as the one or the other depends upon the one we identify ourselves with-- the other one is that which limits us, which exacts a change of our wonted ~~things~~ doings--- the selection is in a way arbitrary, but ~~it~~ the identification which requires the selection isnt arbitrary but

unavoidable- Every man belongs somewhere, no man without a country--- and dist irregularly, spotted

4 The system of energy is centred and energy is distributed-- there is of Adullam a capital, a seat, and minor seats scattered about--- there are caves

and cities of refuge, outlaws in a wilderness, outlying regions where the centred

organization is weak~~ness~~ in operation--

5. These mutual push isn't ~~felt~~ ^{located} merely at the boundary. It reacts into the whole system - protective tariff - sovereignty - holding its own, for war - incipient antagonisms. Exclusion of ~~the~~ ^{the} ~~fact~~ ^{fact}

Summing up

1 A Number of differently centered and arranged systems of energy checking one another externally and modifying one another internally degree of organization due to external pressure, otherwise loose

2 Taking any one,

organization ~~implies~~, arrangement, implies

a, a centre of orders--arrangements- laws but centred and distributed

b, minor centres, whose activities are partly furthered and partly left unused, iii

left alone and partly checked by that of the organization or system

in which they fall- internal pressure toward disruption and modification-

expansion, and revolt, correlative---no limit, Individuals

the obvious social limit but each individual is constructed on similar

system- Leibniz "organic" without limit---

Geography and history---

structure and process---

Application to

Explanation of some phil . problems and perplexities, becoming puzzle

paradoxes---

1 the spatial construing of the world--- Zeno, points and extension-

belongs - belongs where - to place states -
universal indifference - organization explained in terms of its

state, process - self-contained - terms, profound
own terms, termini, ~~measures~~ - a philosophy instead of a method -
measures, systems of coordinates---

2 the physical dualism- where are ideas, errors, where are relations

functions on other hand--- *a thing is where it operates - the tip is -*
wherever his will runs
orders, classes.

3 mathematical philosophy *a whole world -*

(Russell)
Conclusion, quote Whitehead- get our deliverance from physical

for the first time, a prospect of a convergence of two methods of approach.

an world of asymmetric, ^{non}transitive relations, which ^{changes in} are however regulated
trans-in trans

by a system of symmetric, . . . , science deals with this

latter system- but ~~ast~~ does not give the whole, but only the regulative

phase of the whole--- ? or should be a logic of subject and pred into a
logic of relations-probably the latter.

Varus I, 4

or should it be a statement of natural existence in terms of logic, first
of Aristotteleian subjects and predicates, arranged by genera and species
then of logic of relations, in which the non-hierarchical, the conflicts,
stresses and strains, are stated as a kind of logical relation, asymmetric
and non-transitive--- probably this----

garus, II, 1 Not simply a scene of interactions but of

~~xxxxxxxxxx~~ communications, which are interrupted and opaque, with
resulting troubles, error, mistake, evils--- *at best they have been taught*
and a native down. - translation of opacity & also delusion
the fact of discussion, communication, persuasion, understanding, *misapprehension*
argument, controversy, diplomatic exchanges,

analyze-language--- terms, context, plurality, mutual exclusions
i.e. repeats the prior analysis
and interactions in its own structure, but also
reduced to means of effecting agreement through mutual and reciprocal
enlightenment, enrichment---

the world a world of messages-- Pupin

things
the status of meanings-idealism reduces to mere vehicle of
communication--- a tenderminded reading of the world-----
an idealized humanizing of the world- "Acons complaint of Aristotle-
read dialectically -in trms of ~~xxxxxx~~ understanding, comprehension-
theistica- a world of revelation, communication, or other way around of
appropriation of a message, an idea Green--- the higher understand t he
wholly
lower from the start, the lower either fails or else only a toilsome,
partial process-- ancient, lower capable only of being understood, modern
an probational and gradual, partial, frustrated process---

what the other schools calls
other hand, language only a subjective convenience- the media of communica-
substantively
tion alone ~~xxxxxxxxxx~~ real. A reading of matter must find in it
the conditions of intercommunication as well as of obstructed com-
not merely as extrinsic conditions, but as intrinsic--- tendency toward
- evolution? that is, an interaction in which each in own internal
structure comes to embody, thru interaction, the characteristics of
the othersof which which it has carried on transactions--- habit, memory,
tia
internal modification preserving the new outcome of its previous negotiations
universal trait of what we call matter--- also the king becomes more and
more symbolic, or govt more and more the organization of means of communica-
tion, exchange---

Bring in here ? problem of error, misrepresentation, misconception,
world promises but doesn't fulfil-

contracts which are one-sided-- we are so implicated we can't escape, nature slips out and laughs at us- we may learn, but we can't learn enough to avoid similar mishaps- can't anticipate all future messages that require understanding, because we can understand only in terms of what is recorded, modifications already undergone- the pathos of expectation-- the tragedy of defeat- how escaped-only by recalling the tentative character of the reading and keeping it open--
the active process-
tating learning rather than knowledge as our ideal-

much that can't be expressed in the current language in the individual- not even to himself can it become formal, articulate, the pathetic appeal for sympathy, for aid in understanding one self- Spinoza's social phil-

other gets used to suppression thru wont, choked- but when freed is slangy-
wild, romantic--- ejaculatory not grammatical-

communication
I - no ? II - market place III ?

~~negotiations~~
meeting ~~place~~, not for discussion but for exchange
market place-

trading, exchange of products- meeting place, neutral,
ful contact
the anthropological theory of origin of peace between severed clans-
overcoming strangeness, thru want's pressure.
direct, barter, man a truckling, higgling ^{swapping} animal
indirect, commerce, money--

accounting- reduction to units, quantity,
reckoning, calculating---

excess result, giving and taking, assim and excretions
saving and function modify environment
past products, future uses- growth of risk or future with indirect
uses or further exchange---

the growth of materialism- importance of material not used save for
exchange lording it over materials of use---

accounting for the universe-- elements and exchange---

calculation, supremacy of quantity---
Spencer,
Hobbes, a ding and substraction,
system of substitutions- just as good, and for me better.

system of specializations- divisions, reaction into structure- habit-

tools, machines, organs wh are extraorganic- become ends-- dominate-

The analogy of physical science with system of exchanges---

Roam Roland
means and ends- the dualism, means as ends- quote author of Jean Christophe
"ation sometime Jan, 1922 - the ends, termini as means- a moving world, no
fixed ends- -the external and internal relations, external as mechanical-

real in nature but never the whole reality-- giving off and taking in
a phase of transformation- the world is qualitative from start-

Carus L No.? 1 exhibiting relations and proportions-
Workshop - whole and parts,

human beings engaged in transforming, reshaping materials,
with the help of tools, and using certain processes---

also prior products set the models, patterns, standards-
plan- in the abstract, the formal arrangement-- blue-print or diagram
the shoe as the end or purpose of the shoemaker, the house of

the architect and builder, different from the ~~plan~~ ~~xxxxx~~
aim, intention-
purpose or end or design as related only to human desire--

or in the mind- only in the mind because in the world--- design as
mental- image or idea- merely a transfer of the real into the
mind--- definite

made to order, a shoe for a man, a house for for a definite order
concepts - form limiting term at each end--

transformation-- of materials which are initial-
but which are fit, apt,
end, completion, perfection- equals being without qualification.

movement- change, coming from without the particular material

worked upon--- also apt, fit, proper
technique, order of procedure- rule of steps, or operations---
above is
making as art or craft---

cycle, closed--- recurrent--- at most improvement of details---
ends- satisfy, static equilibrium- may not be well done, but ends
are worthy, good, perfections, desire within the process of making-
may be sold, but acts are adapted to ends nonetheless as
nor for something of a kind as yet unmade---- conception for which
renders us dissatisfied with all existing ends---

Plato's and Aristotle's analysis
Modern factory or makery

and of both from end
divorce of end-product from making- the end is wages or
profit- some body else's end--- unknown, uncertain, precarious,
may prefer some one else's or style may change or he may not have
money- statistical any one of, or so many of an unspecified no
may buy- just so wages may be spent here or there, for this or that-
also invention of tools, processes-- some new use, outcome-

Workshop 2

products- dualism of ends from materials and processes-

ends are personal aims and, when attained, personal satisfaction-
the objective end relegated to place of materials, something to be
used still in some undetermined way....

objective becomes a mechanical, lifeless, soulless--

ends and goods become , teleological become-- subjective,
mental, psychical---

qualities are part of extrinsic effects, called impressions,
sensations---

form become spatial, arrangement in space of ingredients, elements
position, ~~xxxxxxx~~, mass-

motion a matter of space, quantity and velocity--
locomotion which is least important become all important when we get the
locomotive engine

The mechanical point of view, impersonal, depersonalized, because de-
individualized - quantity production, standardization of units and processes-
the machine instead of craftsmanship---

the social problem---

instrumental and final brought together again, but with marked change-
fluid, prospect of variation, uncertainty, risk, novelty,
dislocation, translocation, locomotion, -the inventive subject--- and
his varying goods and efforts. expansion a constant factor---

Individuality and expansion---

- 1 Experience and Philosophical Method
- 2 Experience and the Rational - and Universals
- 3 Experiences and Selves- the me in experience
- 4 Experience and the Psychical- or "experience and the Qualitative, the immediate..
- 5 Experience and Values
- 6 Experience and Metaphysics.

Experience as evidence of existence- the first as written
in the summer-

Experience as criterion and method-

I Difficulties , seal word,
meaning given, life, ~~xxxx~~ history, culture-in its anthropological sense-

illustrated by ~~xxx~~ literature, law and politics,
as much as or rather more than
linguistic, etc rather than by psychology , such books as
Goldenwieser, Well's Outlines, rather than
diplomatic
the great war, the political, economic and scientific, antecedents
and consequences rather than by meetings of the
Association, by Das Kapital as well as by Hume's
Dictionary usage and its extension

The question here is not verbal however . Are we to start
philosophical inquiry from the material of ~~history~~ physics
on one hand
and of psychology on the other, or from that matrix of
life history in which the distinctions have grown up with a
view to discovering etc...

An ~~analysis~~ of ~~psychology~~ world and man, in man of body and
mind, in mind of unconscious and conscious- the mediate and
the immediate or ⁿpsychical, thinning experience down to
immediate states, Miller, etc. Now raising the question
here of the correctness of the result of the latter nor of
verbal usage-~~xxx~~ ^{am denying} that exp in this sense is not a primary datum
nor a criterion and that there is something else, that human
career in which living men have wrought and suffered and been
something more than psychologists before they could even write
psychology.

as problem later on , but here can
The subjective and objective- history not subjective
except as subjects, persons, a peculiar kind of being are themselves in the larger sense objects-- law, crimes, torts, rights
involves knives and guns, and houses and fire (arson)
and commodities, railways, bonds stocks-- an additive factor not
an elimination or subtraction---

I exp as method

II- real and apparent--

precarious and assured- risky, doubtful and certain
the ontological problem

III - objective and subjective-physical and psychical
the epistemological problem

tertiary qualities, emotions-- perceptions, &c-

the self as mind---

the distinction as a reference, in the interests of control

IX

IV-- ideal and real- values and existences

meaning, intercourse, communication, language--

Mind, Reason in the eulogistic sense- ~~unimportant~~

necessity and the variable.

V

Mechanical and teleological- knowledge as teleology-- purpose

meaning as regulative--- ancient, Kantian-- source of order-

VI General metaphysical conclusions--

a critical radical empiricism as philosophy-nature of its hypotheses, a
and confirmations, tests-- synthesis how far possible,

genesis,

eventual-

the course, process-

-problematic elements- change of standards- e.g. education, science

and philosophy- speculative element- same with every great shift of
of interest, point of view, evaluation, totality, comprehensiveness
as associated with philosophy as against science-

the possibility of experience evolving its own guidance-- democracy-

permeation of insight, more blessed to give than to receive- but more

blessed both to give and take-

2 comparison with experience-- the world, nature but with instead of without, persons, efforts, etc etc.,

some word to express this continuity, this added complication willing to surrender exp is a better word can be found...

II. Science, Art, Control, Religion, a course, qualitatively diversified, yet having common factors differently treated, perspective phases in physics, no phase rule as yet for exp, but philosophy emphasizes-- the idea of phases, a general theory of experiencing as struggling for
--- conflict of interests- in their objective sense--

two objections, ¹Woodbridge-- answer, ~~xxxxxxx~~ knowledge-- cat and dog, first, and then knowledge, and element of thinking in anything called human experience-- this is a significant fact--
but no reason for reducing all the others to the thought dimension--
an all inclusive office
or no assurance that thought has a supreme function-- may be relative and require attention to other phases to be understood--
objective that experience as criterion commits us to

2 the absolute idealists- experience, telescoping, instead of the course, the rhythm and conflicts--

Braldley Royce,

II. Experience and the rational-- empirical--
reduction of experience to sensations, ~~not~~ the particular, not as the Greeks, Hobbes contrast with science--
psychical

dialectic itself empirical in the sense here used--
essences, natures, existences--

the peculiar function of reason in experience-- social communication---

III-- Experience and ~~the~~ My experience--
cosmic, social, ^{the psychological} ~~my~~ as a social dimension of experience --

IV Experience and Immediacy ---- consciousness, qualitative transiency and etc, mind and matter, idealism, realistic
aversion, reduction to mere vehicle--

V. Experience and value value as a hybrid ~~xxxxx~~ realm
tertiary utilities--
Can experience probe the realm of values, aesthetics, ethics, etc.

VI-- The metaphysical --

Experience as criterion and method--

some difficulties-
develop-
absolute experience, Bradley and Royce- does getting away
from sensational empiricism- necessitate getting over to
absolutistic- dilemma-

again, experience as observation, test--- place of emotion and
appreciation, science-- assertions of matters of fact-
mediate and immediate,
~~the~~ philosophy as science- tertiary qualities- leads us into
metaphysics,

realistic, the prima facie situation-

a subject, a self, a mind, person, experience as subjective
experience and consciousness, mental, psychological irrespective
of mind-

James, radical and pure experiencepanpsychic---

Carus lectures--

subjectivity, originality, deviation from custom, projection of new point of view, unpredictable, and at time unprovable, proof is ex post facto- but has a determining ~~xxxxxx~~ effect- implies indeterminism in the situation, uncertainty, risky projection, identification with a problem-inventors, in science- deviators--- a period when there is no definite art, no experienced contents or subject-matters from which generalizations can be derived, rules of action--

moral-in its own quality, rather than epistemological or 'mentalistic' save as this is used to define mental instead of having but has a metaphysical aspect- implicates indeterminateness in situation

has a cosmic or objective effect- enters into the specific content of later situations- history of science-- , Justice Holmes, branchings of the road, slight angular deviations, ending at very different places in future-

bearing on interactionism-

First face the situation more fully-
degrees of constancy and uniformity,
prediction and novelty, unpredictable, assured and doubtful-
things arouse expectations only to frustrate,
empty meanings only to disappear, leaving the memory a hope, a
regretful memory,

error, mistake, the range of problem, doubtful if we have any
adequate kn, save in meth and there we are not dealing with exist
ence but with what older writers called relations of ideas and mode
ern ones subsistences, rational but hypothetical objects, possible
not actuals.

a terribly mixed world, love and hate, joy and sorrow, success
vice and virtue
and failure, like gain and loss they grow so interdependent that
to uproot one disturbs the other,, not neatly marked off, but every
one has the defects of his excellencies- his error is the obverse
of some truth, touch up reality with imagination but even the
wildest fantasy has some grain of definitive fact in it.

Think of these things as they occur, apart from interpreta-
tion in terms of a distinction between the real and the apparent,
the infinite and finite, objective subjective, reality and the
experiencing of reality--

then is it not likely that the interpretation was made to order
so as to get rid of the perplexities, an asylum refuge?

What can persons do in such a situation?

- 1 Aesthetic recourse---
- 2 Control--

Follow these courses and forget why and how, and what is the result
The ideal objects of contemplative art -
the elements and relations of knowledge
erected into the reality-

world and the knowing mind, person
that which is left over, which won't fit in, a world of secondary
or imperfect reality- contrasting-- may be taken cosmically or
within the world or distributed between the

Lectures

II- The personal and Me as swallowing, engrossing, their exclusion-exp and my experience-

the experiencing process as an additive- an experienced- the exaggeration of ~~the~~ modern idealism- the so-called realistic reaction- place of personal and subjective- bias, emotion, error, and so on in metaphysics-- - avoidance of dualisms, parallelism, and miraculous interactionisms-

III--- Experiencing as simplest method of realization the going-on character of the experienced, and the abstraction involved in the cutting off of objects as past and merely present, and of the nontemporal- out of a continuing process of change-

Universals, particulars,

the precarious, incomplete, alternative or ambiguous character of the world of existence-- apparently denied by knowledge-- rules, principles, essences, laws- the modern hyper-platonism-- also facts, ~~about~~ particulars, fixities, given complete, elements and relations, same thing--

experiencing- reference to shows the intrinsically precarious, ambiguous phase of the world- ---- the necessity of moderation

conflicts- Spencer on all law as having source in evil- adaptation, harmony-- fundamental problem of phil - the possibility of ~~the~~ the world as its functions in human experience or history evolving its own adequate of scheme of direction, guidance-- difficulty of problem- now are endlessly hampered in ~~the~~ dealing with because of distrust of the experiencing side- here lies the real value of the method concept of experience-- since our deepest human problems are those of experience- war, taxes, laws, death and sickness- nationalism, railways, improvement of scientific methods of education, etc, a phil which passes grandly with a sweep over experience as irrelevant for its noble purposes is futile and wrong-- nothing it says can possibly be true as it was said - has to be interpreted, and blindly with out the key-

Experiencing--

--- weasel word, etc-
but means history, life, with its contents and achievements-- the war- cer-
tainly not merely in consciousness, or if it was, ~~if~~ that conclusion can
if used objectively, not be derived from the fact that the war m
may be called experience- prima facie experience is of whomever, to,
for and by them, we don't experience just experience, ~~xx~~ much less experience
just consciousness- all this follows from theories about experience
not from the facts of reference to experience-

but if it covers the what, the objective usage- why not cut ~~off~~
the word entirely, and stick to the whats--

Because in so doing we ~~ignore the important distinctions in~~ lose
the clue to the important distinctions in whats--in the objective
material- we tend to give one type of objects a value which doesn't belong
and then
to it-- to take it as a norm of the worth or even reality of others
to read others in its terms, reduce others to it-
----- two fallacies--
quote from S in L T

objects of appreciation, of affection-- of knowledge---

then also, the experiencing becomes an anomaly, a leftover, a superfluous
or a miracle --- the personal and subjective-

In these lectures shall attempt to illustrate three aspects-- treating
separately tho as will appear later they run inextricably into one another

1 Definition of experience as knowledge- omission of other phases-

a - Greek, identification of knowledge with contemplation,
aesthetic categories- hence fundamental mistake about objects of knowledge
the diversion and arrest of natural knowledge

b-
materialistic mechanism or naturalism- externalism--

failure to see the peculiarities of objects of knowledge

because of failure to ~~show the~~ place the peculiar function of knowledge in
relation to- appreciation, instrumental- practical character of know-
ledge- and at same time to call knowledge in its reflective, intellectual or logical
phase instrumental is to make practical instrumental-- but not mere
means- or external tool--

The problem of position, location, where- are illusions
the importance of the field, grav, electricity, magnetism-
heat, motion, the discrete, mechanical-

illusion are a maladjustment in the field, bounded by organism and
consequences anticipated and experienced- Locus, -Powell,

We are always within an area and concerned, interested in that, while
it is interacting with others... the citizen, patriot,

problem of adjustment of perception, a perception-field and imagina-
tion, conception, reasoning is to what is beyond-

What is beyond in space means behind or before in time- it was
or will be- the element of dislocation- error-

physically speaking- the disruption of an area by something beyond its
boundaries- breaking down without accomplished building up-

lag on one side--- preparatory or outreaching on other-

unhooked up movement- the tentacles moving about for
something seeking- organism lags behind tentacle- if they kept time
no mistake-

surface and central activities out of time-

where is it? Where shall activity centre- focus it- object and arm
reaching, hand clasping- a thing is where it is best handled---
things that can't be handled a molecule of gas- can handle the contain-
the volume-
er- where is a moving arrow? can only locate within limits, so with
an illusion, it is within a certain boundary---

mind- an adjusting system for the central and the distant-
life
physically or existentially speaking mind is process of making
a core and a periphery keep time- unstability and recovery-

Use and enjoyment are prior to anything save the most elementary and urgent prudence, just as prudence precedes the constructive arts, and arts the science. In all temperate~~x~~ zones, the body is ornamented before it is clothed and habits of clothing beget the sense of modesty. The embellishment of temples and palaces occur while homes are still hovels; Luxuries come before necessities except when necessities can be celebrated with ~~xxxxxxx~~ feasts and festivals. Men enjoy a life of fishing and hunting and turn to the work of agriculture when sport languishes ~~and~~ or slaves are at hand. Work is a temporary enforvment in a stretch of leasure and leisure means fancy and story-telling long before it signifies inquiry. Effects primarily touch and concern us, and only hard discipline after misfortune of missing them leads us to think of them as effects or ~~xxxxxxxxxxxx~~ ~~xxxxxxx~~ look for ~~xxxxxxxxxx~~ conditions. As long as fruits exist they are given; they are ~~xxxx~~ gratuities not results of a process of growth. Qualities and uses are close to us, and only when they fail us do we seek ~~effects~~ causes, which are always distant. And since seeking is troublesome we take the nearest thing that will serve as cause.

In short, reflection does not occur till enjoyment is threatened. And when it occurs it has to begin with what is in reality an effect, a temporary focus of a ~~long~~ series of conditions reaching out to distant places and remote times. Starting as it does from what is given, at hand, it sets out from what is most precarious and transient, and works slowly back to what is fundamental and secure. Things of sense and use are notable and if ~~they~~ only stayed, or if only we could pass with certain ease from one satisfaction to another we should never ~~xxxxxxx~~ conceive of something else as more sufficient and noteworthy. This predicament explains ~~the~~ the problem of knowledge, that is, why knowledge, truth and the real object ~~xxxx~~ ^{is} problem^s ~~to be sought~~ whose solution is sought, portions of the problem of evil.

It was early the habit to call by the name of experience all the ~~enjoy~~ qualities which ~~are~~ being close and intimate are used and enjoyment, and since all knowing and strenuous effort is a search for something beyond to conceive of truth and morality as somewhere over the edge of experience. Hence the philosophers habit of thinking of experience as an effect or appearance of something beyond experience, and, once reflection is awakened, of attaching themselves unreservedly to this beyond. Greek philosophy began in wonder and ~~and~~ ended in admiration, and so could easily think of experience as a transparent veil through which the realities beautifully shone through. But modern philosophy began ^{in order to terminate in mystery} not in wonder but in doubt, and so has either despised experience as an appearance which disguises and obstructs vision of causes, realities, or else has returned to cling desperately to ~~the~~ what is given, to ~~experience~~ impressions and appearances as the only ~~possessions~~ sure possessions.

But after all the area of experience in the sense of what is quite immediately at hand is wider and richer than either ancient or modern philosophers have been willing to admit in the strain of their search for principles, reasons, causes, explanations. It includes something more than consolidated customs as the Greeks thought, or sensations as ~~the~~ moderns have supposed. We have even developed a technique for enjoying and using, for making as if present, the absent the remote, the beyond, and so experience daily includes things once outside it. And after all experience is but a name, limit experience as we will, for what is closest and most immediately noted and notable, and is that from which we must, whether we will or not, set out in any ~~quest~~ quest for causes, for the underlying, for understanding. And if there be anything in the enterprise of modern science, it is that to which we must bring back the spoils of our search is we are to discriminate imagination from insight, fancy from grasp.

in human life, more homely considerations than those associated with such traditional philosophic names as meaning, purpose, thought, ^{we call metaphysics} may take us more unerringly to that hypothesis about the larger constitution of the unknown beyond. And the familiar fact of human history to which I would call attention today is that of the existence of areas and boundaries? For there is no phase of experience more persistent and unescapable than just this ~~of~~ one of bounded fields of action, enjoyment and suffering. Modern science has made us familiar with the notion that the consequences of every event are boundless. The pebble thrown in the water not only ripples the water to the banks but its disturbances extend in decreasing intensity to the uttermost bounds of the solar system, yes, and beyond. Yet for experience, for history, it is more significant that up to a certain point ~~the intensity~~ the change is important and beyond that point it is negligible, "intensity and ~~range~~ limited range are, in short, practically more important than ~~xxx~~ indefinite extensity. To the frog whom is hit by the stone it gives ~~xxxxxx~~ no assistance nor life to know that the vibrations go ~~on forever~~. ^{outward in space.} To ~~the~~ things on the shore the wave about them ~~is~~ has a significance that continuing slight tremors on the earth cannot have, just as a tidal wave ~~has~~ that engulfs ^{volcanic eruption} a town or an ~~extension~~ that covers a Pompeii has a vital significance for the inhabitants, ~~which~~ while to those far inland the events merely cause a momentary shudder through the medium of the ~~xxxxx~~ morning's newspaper.

My suggestion is that for our general conception of the world, for our metaphysics ^{also} specific fields ^{then} and ~~its~~ boundaries are ~~more~~ more significant than the bare fact of unbounded extension. The limits of the field of observation is a commonplace. The horizon and a vault bound it; within that field diversified things present themselves, each one sharply or loosely marked off from others, and within it characteristic events occur each having for observation its own peculiar identity, even when shading into other events. The tenden-

delimitations

to dispose of these ~~limitations~~ by reference to the limitations of sense-organs and locomotion may not unfairly be called a mere trick. We do not get rid of specifically bounded areas by referring to another kind of ~~limited~~ restricted province as ~~their~~ cause. A seemingly more profound method of disposal is to refer piously to the ~~finite~~ finitude of the human mind, thereby implying that apart from our finitude the actual scene is one of undifferentiated continuity. Such a bunching of problems under the name of one ~~source~~ source may be convenient as a method of postponing the issue, but it only ~~postpones~~ postpones. Why should a single unbounded stretch of universe suddenly turn up in ~~finite~~ finite forms of centred life? And if we stick to our premiss of some kind of ~~metaphysical~~ metaphysical continuity (as distinct from spatial and thematic continuity) the finitude of the capacity of apprehension would ~~seem~~ seem to supply good reason for believing that similar finitudes spot ~~the~~ the universe no matter how infinite it be as universe; it suggests ~~that~~, indeed, that ~~infinite~~ infinitude may be only a name for the metaphysical continuity of finite provinces.

Look at a map or globe. Everywhere we find countries, peoples, with boundaries vague or exact. Select one of the countries marked off by its special color for further examination. We find the process repeats itself. Within the country are provinces, within the provinces are counties, towns, wards or parishes; within the latter individuals, We seem to be facing an indefinite series of fields, each with its own boundaries. Everywhere we look we find clusters, constellations, nuclei, spheres of influence, ranges of effectiveness, bunchings, specifications. The scientist who has formed his metaphysics on ~~the~~ what he takes to be the model of mechanics is likely when he becomes metaphysically vocal to assert either a homogenous world in which differences are only subjective or else a world of mere points and moments equally homogenous. But in his scientific procedure he begins "by marking out a certain region or subject as the field

field of investigations, and to which attention is confined"* If he asserts

*Clerk Maxwell, Matter and Motion, p.11

that the demarcation is a mere convenience for experiment and calculation he has to admit that the place and manner of ~~making the~~ drawing the line is what ~~xxxxxxxxxxxx~~ makes the difference in the efficiency of scientific undertakings. he has also to face the ~~xxx~~ difficult question of how results reached from an arbitrary selection can be safely predicated of the world. Were he not controlled by an artificial metaphysical preference, he would find it simpler to admit that he strives to follow the clew of systems, regions, fields marked off in nature itself.

The latter remarks are meant to anticipate question. Who, it may be asked, doubts or denies the common place facts which have been adduced? Why expatiate upon a truism? And ~~the~~ answer is that ~~xxxxxxxxxxxx~~ mechanistic metaphysics of popular science denies it. The popular doctrine of the epistemological subjectivity of colors and sounds, of pains and ~~xxxxxxxx~~ affections, denies it. Every theory which attributes ~~xxx~~ greater metaphysical ~~xxxxxxxx~~ reality elements and mathematical relations than to qualitative diversities denies it. Another reply is that systems like that of Spinoza deny it. To be sure he admits into his system individual or finite things. But the admission is purely formal. They are all then "in" another and known through another. When they ~~xxx~~ are truly known, they disappear in the whole. Or stated in a less abstract formal matter, it is not their difference from one another which is significant, but their difference from the whole as their substance. As compared with ~~their~~ ^{this} distinction their difference from one another is trivial, meaningless. A genuine doctrine of ~~xxxxxxxxxx~~ countries and boundaries finds their distinction from one another the significant thing. In Spinozistic language, each has its own essence and is "in" itself.

The similarity of mechanistic and Spinozistic metaphysics is perhaps not surprising since each derives from the same Cartesian source.

It is more instructive to find professedly idealistic systems tending in the same direction, ~~xx~~ terminating in the same absorption of diverse areas in one all comprehensive field which is not a field because ^{after all} it is ~~xxxxxx~~ infinite. Since the function of judgment and knowledge is to relate, to synthesize, to unify, it cannot end until all demarcations are swallowed in one complete whole in which interconnections rather than diversities have the last word. Or, stated in cosmological terms, we have the axiom of Lotze to which James was fond of referring- that separate things cannot interact, and since interaction exists, there are no separate things.

If I refer to these philosophies it is not simply to indicate that all monistic philosophies, whether mechanical or ideal in name, refuse to follow the clew of experience in exemplifying an infinite diversity of ~~xxxxx~~ bounded areas. It is also for the sake of suggesting why they do so. The metaphysics of knowledge will concern us later. But here we can say that any metaphysics which takes its clew from knowledge, or which holds that ~~xxxxxxx~~ reality is to be defined in the terms that knowledge supplies, is bound to end ~~xxxxxxx~~ in homogeneity, either that of logical form, or of continuous space and energy or of points and moments. For there is one form of metaphysical pluralism which is only a reversed monism. It simply ~~xxxxxx~~ asserts ⁹ instead of the one One, an infinity of ones, each as internally and externally undifferentiated as is the One of monism.

~~Rxx~~ The real issue is thus not between the Monism and Pluralism conceptually defined. It is as to the nature of the many fields with their boundaries. Let us return to our starting point in experience, taking as our empirical exemplar the existence of countries. What constitutes its area and determines its boundaries? Clearly, the ^{region} ~~xxxxx~~ in question is not one because of spatial or mathematical ~~xxxxxx~~ or logical traits. It is one distinctive region so far as it behaves as one, and its limits are the limits of its effective behavior.- It is one in virtue of dynam-

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internal

^ cohesion and resistance to external pressures. Within the area, you are under one jurisdiction, one system of administration and laws, one set of coercions. ~~XXXXXXXXXXXXXXXXXX~~ Within a boundary, you may travel freely as long as you observe a certain allegiance dynamically asserted. Pass over the boundary, and you have to show your passport, submit to customs' examination, pay a tariff, yield a different allegiance to different forces. Language and customs may change; authority, jurisdiction is certain to. ^{IP} Idealists are fond of referring to states as illustrations of their principle of an ideal unity which binds pervasively physical separateness into a whole. Well and good, but it is again a mere trick to identify 'ideal' with logical or rational unity. The if we have already d unity is ideal only as ~~we determine that~~ define the natural in spatial ^{static} ~~and static~~ terms. In reality, the ~~distinction~~ demarcative unity is that of action, of co-action and co-ercion. It is as ideal as the unitary movement of a unitary ball swirling through space at the impact of the club of a batter, and constituting his 'base-hit' or his 'out'. It is ideal if the commensality of a host and its parasites are ideal, or if the unity of an ecological territory be ~~only~~ ideal. Knowledge may note this dynamic unity or it may not. But it is there and asserts itself. Judgment may say that the unity of action is too weak to survive stress of external pressure, and as judgment ~~xxxx~~ turns out correct or mistaken, war may extinguish or solidify the state. Citizens within the state may be aware of the unity in all sorts of varying degrees or may even peacefully go their ways ignoring it. Their knowledge and ~~judgment~~ thought of it may intensify the unity, ~~and~~ adding to its dynamic force. But in any case, ~~the knowledge~~ ^{and awareness} falls ~~within the dynamic unity~~ field of action, the sphere of effective influence. ^{They} ~~modify it~~ but ^{or destroy} ~~do not create~~ ^{they} the unity; ~~they~~ may reconstruct ~~it~~ ^{it}, but ~~they~~ never constitutes ~~it~~ ^{it}.

The unity of behavior which constitutes ~~the xxxxxxxxxx~~
a field or substance or country is inclusive but it is not homogenous.
It is not composed of elements which are just like itself or like
one another. A state is composed of cities and ~~xxxxxxx~~ rural
of citizens, men, women and children.
districts; ~~xx~~ forests, mines and farming lands, No two towns duplicate
one another, nor ~~xxxx~~ any two farms, nor any two persons. We cannot
compound the state out of homogeneous units. Each of these constitu-
ents is like the whole in ^{just formal} one respect- it too is a unity of a ~~xxx~~
complex behavior-system, with each of its constituents similarly
constituted. The minor unities form the larger one not as bricks
form the wall, by aggregation, but by interaction and co-~~zation~~.
legal and administrative
Laws, ^{institutions}, express the manner of the interaction. But they
~~do~~ not originate it. They only formulate it. The formulation is it-
self dynamic. It reacts to modify the primary arrangement of activities
which it expresses; it equalizes, tempers, ^{it re} distributes ^{the} pressures
and strains. This re-directive function is important; we shall
meet it again when we come to the metaphysics of knowledge. But it is
secondary, not original. Law ^{enstates} states, but it neither ~~xxxxxxx~~ nor in
any primary sense governs. *Enduring and pervasive habits of behavior*
govern. Another main feature requires notice. A country is centred;
there is a capital or chief ~~xxxxx~~ town, a dominant seat or locus
of energy. Pure homogeneity ^{e in of power} and diffusion is unknown. Provinces have
minor centres, and counties their county seats, and villages their
headmen and bosses. When we compare different countries we find
all degrees of centralization and ~~diffusion~~ distribution of powers.
This variation is doubtless significant for metaphysics; it sug-
gests ^{that nature contains} the various degrees of cohesion and organization which na-
ture embodies. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ Even the most orderly
state has its caves of ~~hell~~, its places of refuge, its haunts of
synergetic action
bandits. There are regions where ~~xxxxxx~~ energy is lax. In

like fashion, boundaries are much broader and vaguer in some political respects than in other. Legal and jurisdiction shifts abruptly at a line; a man may be free to sell liquor at one end of a house and forbidden at another. But in language and manners even where the system as a whole is quite distinct one is likely to find intermediate zones that shade off, extending vaguely beyond the political boundary on both sides. But such considerations do not negate the general conception of a characteristic region of energies or behavior having a tightly or loosely marked distinctive boundaries and a centre. Even in mechanical descriptions of a mass-system we cannot dispense with the concepts of configuration and centre.

As has already been intimated, the primary philosophical bearing of this clew from experience is upon the metaphysics of monism and pluralism. But it does not lead us far to say that it obviously points in the direction of pluralism, and in infinite pluralism, rather than a numbered plurality. Even more important is the kind of pluralism to which it brings us. For it carries us to a dynamic pluralism, a pluralism of behaviors, of centres and spheres of influence. It suggests that being is doing. The formulation of this suggestion is likely to take the shape of saying that ~~that~~ a thing is what it does. Such a formulation provokes an easy retort, a retort effective against the form of the statement. How can there be an "it" which does things unless there is being independent of doing? logically prior doing and to it, having a nature or essence which is expressed or manifest in it? There is no answer to this question except to give up the "it" form of and revise the statement. The centred area of activity is it; the centre and the boundaries have equally to be located and defined in terms of the character and scope of behavior.

* The reasons for our tendency to personify, to attribute activity to a thing or substance which does or manifest energy, which will concern us later.

No great value attaches to this statement taken as a conclusion.
 It has one ^{notable} ~~xxxxxx~~ ~~xxx~~ utility. It advises us that a genuinely empirical philosophy must terminate in a pluralistic metaphysics. But this con-
 ception is so inevitable that its chief worth is to supply us with a
 starting point for further inquiries. In its application ~~xx~~ lies its sig-
 nificance. The primary topic for applying the experience of regions
 and boundaries is that of space. If we follow the model of experience
 in human life and history, we are forced to the conclusion that space
 is a quality of synergetic activities. ^{territory,} The country, la patrie, the
 fatherland is not ~~simply~~ just a space occupied by certain modes of
 connected behavior which can be conceived independently of it. It dis-
 tinguishes or registers the quality and intensity of that behavior. Exten-
 sion is the voluminousness of energy. ~~Energy~~ the latter has ~~xxxxxx~~
 vastness in precisely the same manner in which has any other quality.
 Activity is roomy just as it is temperatural or magnetic or luminiferous,
 or economic or legal. Extensity is used to measure ~~the~~ intensity. But it
 can be used so safely by us for that purpose only because in itself it
 is a coincident ^{along} quality with intensity. ~~Moreover~~, extension, stretch,
 a muchness of spread, ~~xxx~~ is itself qualitatively diversified. A region,
~~xxxx~~ such as a country, is not as we have noted internally homogenous.
 It consists of a multitude of activities which co-act and have a cer-
 tain consensus of mutually reinforcing influences. ^{the quality of} Consequently vastness
 or voluminousness repeats itself in a multitude of distinctive volumi-
 nousnesses within itself, each qualitatively distinct from one another
 and from the total spread. This intrinsic qualitative diversity affords,
 of course, the basis for location and position. It constitutes what psychol-
 ogists have called the system of local signs, save that psychologists
 following the introspective tradition have too frequently regarded these
 local signs as miraculously resident in the mind or organism whence they
 are miraculously ejected into things. Such a theory requires a third mir-

able in order to work. Without some pre-ordained harmony of mind and the world the subjective system of local signs would not fit appropriately upon the scheme of things and aid in locating things, or assigning each its position in respect to others. Thus the culminating row of absurdities serves an intellectual end. It warns of what happens when we deny or ignore the fact that spatiality with intrinsic diversification is a direct quality of energies.

Popular metaphysics of space has, however, reached an opposed conclusion. It conceives of space as an independent, static homogeneous entity which is merely occupied or filled by things and which merely gives energies a chance to display themselves in. What account for this difference? Partly of course the emphasis of modern science upon measurement, and the fact that for purposes of measurement it establishes a system of coordinates—a matter which will occupy us later. But why should this system of coordinates have been taken for something more than it was? Why should Newton have erected ~~into~~ a ~~schematic~~ technique of measurement into a thing-in-itself and found so many followers? The cause lies, I imagine, in certain features of ordinary experience. When we look at things we see ~~static~~ things which are chiefly static and see a still more static emptiness between them which both separates and connects them. Then our ~~earliest~~ earliest experience of locomotion and transportation teaches us that we may move gross static things in such ways that we leave a homogeneous hole behind while filling up some other hole. Later discoveries inform us to be sure that the blanks are not so emptied as they seem, but that some at least are filled with that complex of energies known as air and all possibly possibly by ~~that~~ a form of energy called the ether. We also learn that ~~translocation~~ ^{translation} sets up different system of stresses and strains, and involves a redistribution of energies. But we accommodate our metaphysics to the historical order of our discoveries. Because the latter have occurred in a certain order, we go on thinking of a prior independent space whose sole quality is ~~in~~ its independent extension,

and which is then subsequently filled by things ~~which~~ ^{that} may be moved about in it ~~by~~ without any qualitative alteration.

The instance suggests that a bare ~~ex~~ or abstract philosophy of experience does not suffice. It makes an enormous difference from what ^{for metaphysics} experiences we set out. It has been, I venture to think, great calamity for empirical philosophy that it has so usually set out from casual and fragmentary experiences instead of from vital empirical situations. The ~~exhaustion~~ identification ~~with~~ of experience with sensory qualities, their associations and images, is of course one striking example of this unfortunate procedure. So is the whole tendency to substitute a psychological analysis of experienced based on an introspective method for actual experience. But the vice and its evil consequences are ~~xx~~ ^{Aristotle} exemplified in less extreme cases. Beginning with ~~xxxxx thought~~ experience has been associated exclusively with perception, having contact as its base and vision as its climax, and ~~xxxxxx~~ with perception viewed as a form of ~~xxxxxxx~~ cognition not as a form of energy or behavior.

^{as vital experience}
Now perception is something more than contact with ready-made things or a beholding of them with the consequences of revealing their properties. Perception as experience includes interest, purpose and consequences and also the conditions which effect it. Any clew to metaphysics which confines itself to things and properties revealed and which ignores purpose, conditions and consequences is bound to give wrong results because it sets out from a mutilated fragment of experience.