

D0128

The. 143, announcements re: exam (Feb. 23)

1- Pick up after class

2- Some low grades, some very good papers

- lack of precision to answers

- science of human consciousness

demanding as much of precision in thinking
as any other science

(relativizing the thinking etc

doesn't mean abandoning it!)

3- low grades

can be cancelled out by work in remainder of course

- in general, this test = $\frac{1}{4}$ of grade.

However, this is negotiable for those

who show notable improvement
in remainder of assignments.

But - - this grade

will be on mid-term report card.

60% = A or B

no curve

143. Feb. 22, 1931

The fourth factor contributing to the early dev. of culture or humanity is distinct from animality is related to the I.Q.

d. Related to this is our capacity to dream

↳ to transform the spontaneous images of the psyche into actual projects.

To take dreams up into a conscious project

is distinctly human
↳ as such, is a factor in the creation of culture or of the human world.

Not mere restoration of physiological balance of energies as with an animal.

The Last Western

The World is trying the experiment of attempting to form a civilized but non-Christian mentality. The experiment will fail; but we must be very patient in awaiting its collapse; meanwhile redeeming the time; so that the Faith may be preserved alive through the dark ages before us; to renew and rebuild civilization, and save the World from suicide.

T.S. Eliot, "Thoughts after Lambeth,"
Selected Essays

Books One and Two:

1. The Apocalypse of Modern Culture
 - a. From the desert winds to Nagasaki Zero
 1. The irrelevance of religion to modern culture
 2. The Crucified as the challenge of the millions murdered in our "enlightened" age
 3. Racial and class prejudice: persons cannot be persons but must conform to roles
 4. The perversion of intelligence: "There was, Americans were finding no light at the end of the tunnel, only greater darkness." The concluding words of D. Halberstan's The Best and the Brightest.
 - b. Cool Dawn's Story
 1. The union of opposites: strength and love
 2. Salvation is in self-sacrificing love
2. The Vanity and Falseness of Advertising
 - a. The Devil is the best salesman.
 1. All this I will give you, if . . .
 2. Persons into objects
 - b. Sports as distraction
 1. The contagion of the crowd
 2. Was Jesus a Superstar?
 3. Life outside the arena

N.B. For the reading of the Last Western, students should keep a journal of comments on what has struck them as significant. The journal should record the questions that come to mind in reading the book, the insights, the feelings and impressions. Each Wednesday the journal should be handed in. It will be returned by the following Monday, when it will be used as the basis for the class. The readings are to be divided as follows:

- by Wednesday, Oct. 8: books 1 and 2
- by Wednesday, Oct. 22: books 3 and 4
- by Wednesday, Oct. 29: books 5 and 6

The same process will be followed for the next two books. The readings will be read during the first 3 weeks of November.

Theo 143, Feb. 23, 2

2. M. points to these two factors
as ~~additional features of what undated religion~~
~~in human experience.~~

The constructive use of dreams, moreover,
is connected with the sense of mystery,
in that,

"in the depths of the human personality,"

the unconscious and the supernatural
are united in the form of dynamic images
transcending any actual human experience:

Jung: spirit
matter
united by
images

(13) demons, monsters, dragons, angels, gods
take possession of the dreamer & become more
obsessively real than the actual world of here & now,
to wh. he confusedly returns."

These images of the psychic undercurrent, taken up into es
further detached man from the animal,
and led him to project the super-human & the divine.
("supernaturalism")

He sensed himself
as favoured by ^{the} super-human powers of his dreams,
and projected these powers
on to the divine.

This sense of the sacred,
~~which~~ widened the environment in which he lived,
& provides a further key
to the detachment from biological immediacy
that constitutes the truly human.

Fantasy untouched by the here & now
stretches the world in which man lives far beyond
that of any other animal.

The Last Western

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T.S. Eliot, "Thoughts after Lenin's,"
Selected Essays

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N.B. For the reading of the Last Western, students should keep a journal of comments on what has struck them as significant. The journal should record the questions that come to mind in reading the book, the implications, the feelings and impressions. Each Wednesday the journal should be turned in, and will be returned by the following Monday, when it will be used as the basis for the class. The readings are to be divided as follows:

- by Wednesday, Oct. 8: . . .
- by Wednesday, Oct. 22: . . .
- by Wednesday, Oct. 29: . . .

The same process will be followed for . . . will be read during the first 3 weeks of . . .

Q3
Theo 143, Feb. 23, 83

The dream is, says M.,
the great instrument of man's inventiveness,
anticipation, and creativity
~~in the dream,~~

whose symbols awake him in his sleep
to a sense of his potentialities.

In the dream,

our sense of purpose and possibility
is detached from the concerns of waking life
and attached to other ends,
which may then be carried into waking life
and enacted there.

Again, a space is being opened

that carries us beyond the here and now,
beyond routine,

and opens us to "explorations of curiosity
and of feeling"

(Whitehead).

We turn upon nature with
counter-proposals of our own.

We create,

and in doing so

we don't fully understand what we are doing
until we have done it. Among what we so

The dream awakens in us

this capacity to create,

by associating our energy with ends

that our waking consciousness

would not think of,

because of its preoccupation with the routine of everyday life.

create are art and
culture.

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T.S. Eliot, "Thoughts after Lambeth,"
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The same process will be followed for the Best and the Brightest. It will be read during the first 3 weeks of October.

Theo 143, Feb. 22, 1943

in fantasy & make-believe.

Imitation, make-believe or fantasy, and the capacity to linger in memory over a ~~satisfying~~ moment and to work that moment into ~~the~~ the pattern of life -- all these capacities

M. sees as "means by which man detached himself from his organic limitations... and produced a 'second nature,' which we now call culture, transmitted by imitation & habit."

M. agrees with N. that this "detachment from the organic" is the earliest invention of ~~man~~ human consciousness, paving the way for a free dev. of intelligence.

He also emphasizes (mythicizing)

how precarious these first steps away from "sleepy animalhood" were, and mythicizes that the danger of falling back into what he could still remember must have stirred deep anxiety.

The danger is present

in a new way today, ~~the~~ the machines we have created for we have so relied on ~~the~~ mechanism and automatism that the free dev. of intelligence has made possible

that "our generation has begun to lose the secret of menturing man's humanness,

since he gives too little care to the conditions that make each member of the community

Theo 42, Secs. 1,2

THE LAST WESTERN

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T. S. Eliot, "Thoughts after Lambeth"

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Theo 143, Feb. 28, 1953

sensitive, tender, imaginative,
morally responsible, self-governing,
disposed to imitate human ideals and
to emulate ideal examples of humanity." (12)

Such standardization involves a loss of self-respect,
which conditions a return to elemental barbarism.
Early man was not intimidated

~~in the same way~~
by the all-leveling machine
and its clockwork perfection,
nor bedazzled by technology

to the point of losing his deep admiration
for himself, his meccissism, wh. was so imp. in the dev. of
He knew the difference between being human humanity
and being animal,
and he liked being human
and, however primitively,
fostered the difference

that separated him from the beast.
Losing this self-respect for what is
human → back into animality.
We see here the
vantage-point from which Mumford operates
in all his writings:
the mechanization & standardization of man
is the great danger of contemporary culture.

Tier's
dreams
of this old
man and
standardized
text.

Theo 42, Secs. 1,2

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Thes 143, Feb. 23, ^{#6} 6

~~Man, then, "became man by formalising, ritualising, symbolising, dramatising every natural act he performed."~~

~~By so doing,~~

~~he was able to change his environment into a human one,~~

~~and to take on a second self, the ego, cultural self, one he himself had created,~~

~~quite different from the animal,~~

~~one he could be proud of in its distinctness.~~

~~Only with this confident grasp of humanity,~~

~~was he comfortable also with his original animal self, ^{as the former} ^{seemed to} ^{be,}~~

~~unafraid that it will engulf and overpower his humanity.~~

~~Then he ^{was} able to return to nature from humanity,~~

~~accepting it for what it is,~~

~~and confident in what he has done to transform it.~~

→ Today, on all sides, ~~through~~, (ecology, depth psychology, we feel ^{an} ~~the~~ imperious demand ^{etc.})

to return to nature + the basis animality, in a different (coconscious) way,

and for a different reason:

for the sake of preserving our humanity.

For we have outgrown our capacity for detachment

from the animal and the natural,

and have created an environment

in which human life cannot be sustained.

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T.S. Eliot, "Thoughts after Sanboth,"
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- by Wednesday, Oct. 8: 1-100
- by Wednesday, Oct. 22: 101-200
- by Wednesday, Oct. 29: 201-300

The same process will be followed for the first 3 weeks of November.

~~127~~
Theo 143, Feb. 23. 7

If at first we had to put our animal part behind us
by severe repression,

today, without rejecting the sense of morality
and social discipline

that the movement away from the animal
has produced, & thus losing our humanity,
we need to be reminded

that we cannot leave the animal behind.

lead p. 22, beginning; "... there is no detachment —"

The entire first chapter

is summarized in the 1st ¶

of Ch. 2, p. 23 (real)

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T.S. Eliot, "Thoughts after Beethoven,"
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