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THE COW WITH THE SUBLTILE NOSE

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Since for me the notion of intention is senseless or as senseful as such kindred concepts as spirit and ghost I cannot say what the essay following these few words is intended to say. What is said there is perhaps plain enough. I have however elected to underline as it were certain of its aspects.

Being an entity this essay has of course diverse aspects. One such is its obvious division into three parts chapters so called. This division is from a philosophic point of view gratuitous. A cautious concession to anyone's flagging attention failing eyes nagging thirst and familiar conceptual scheme. I would not suggest that any cut is philosophically arbitrary. The space the gap dividing 'the' from 'cow' in the phrase 'the cow' has its raison d'etre in the sense of what is being said which would not be what it is if that gap were not where it is and what it is resolutely planted arms akimbo between. But the difference between speaking of "the cow with a subtile nose" and "thecow with a subtile nose" need not detain us. I for one freely admit that I have no idea what a thecow is and certainly I have never seen one if it is something to be seen which of course is far from clear and need not be granted by anyone.

That some organization is wanted is not to be denied but what kind and how much is another matter distinctly a horse of another color. One man's organization may well be another man's meat. For example one way to pack a large box with small boxes is carefully to place the small boxes one by one flat alongside one
another and so forth in the large box. Another way is to throw the small ones higgledy piggedly or higgeldy piggedly or higgeldy piggedly or higgledy piggedly or even higgledy piggedledy or higgledy piggedledy or higgledy piggedledy or higgledy piggedledy or higgledy piggedledy and so forth into the large box. The results will not be the same. Anyone can see that. But in each case the small ones will be in the large one though not necessarily the same number of small ones or even the same small ones. Anyway an essay in aesthetics or even in antiaesthetics is not a large box packed with small goodies or a small box packed with large goodies or any kind of box at all packed with anything at all. (There’s really no need to worry about boxes here. We’ll get to them soon enough. Meanwhile we can persist as cheerful introspective organic automata aesthetically oriented God bless us everyone!) There is a clear cut effective procedure for forcefeeding a goose. All one needs is a consenting goose and a funnel and feed and a ramming device. What is the algorithm for understanding art? Besides being a civilized being not given to gluttony you may not covet a goose with a disastrously enlarged liver enlarged beyond all understanding and perhaps before entropy grabs us one and all you and me and that goose you may prefer to consort with that goose to consider its ways and for that there are as yet no procedures available.