

Queer Language Is, and What One Has to Do with the Other (1975), from which "The Loss of the Creature" is taken), and *Lost in the Cosmos: The Last Self-Help Book* (1983). Walker Percy died at his home in Covington, Louisiana, on May 10, 1990, leaving a considerable amount of unpublished work, some of which has been gathered into a posthumous collection, *Signposts in a Strange Land* (1991). *The Correspondence of Shelby Foote and Walker Percy* was published in 1996.

The Loss of the Creature

I

Every explorer names his island Formosa, beautiful. To him it is beautiful because, being first, he has access to it and can see it for what it is. But to no one else is it ever as beautiful — except the rare man who manages to recover it, who knows that it has to be recovered.

García López de Cárdenas discovered the Grand Canyon and was amazed at the sight. It can be imagined: One crosses miles of desert, breaks through the mesquite, and there it is at one's feet. Later the government set the place aside as a national park, hoping to pass along to millions the experience of Cárdenas. Does not one see the same sight from the Bright Angel Lodge that Cárdenas saw?

The assumption is that the Grand Canyon is a remarkably interesting and beautiful place and that if it had a certain value *P* for Cárdenas, the same value *P* may be transmitted to any number of sightseers — just as Banting's discovery of insulin can be transmitted to any number of diabetics. A counterinfluence is at work, however, and it would be nearer the truth to say that if the place is seen by a million sightseers, a single sightseer does not receive value *P* but a millionth part of value *P*.

It is assumed that since the Grand Canyon has the fixed interest value *P*, tours can be organized for any number of people. A man in Boston decides to spend his vacation at the Grand Canyon. He visits his travel bu-

reau, looks at the folder, signs up for a two-week tour. He and his family take the tour, see the Grand Canyon, and return to Boston. May we say that this man has seen the Grand Canyon? Possibly he has. But it is more likely that what he has done is the one sure way not to see the canyon.

Why is it almost impossible to gaze directly at the Grand Canyon under these circumstances and see it for what it is — as one picks up a strange object from one's back yard and gazes directly at it? It is almost impossible because the Grand Canyon, the thing as it is, has been appropriated by the symbolic complex which has already been formed in the sightseer's mind. Seeing the canyon under approved circumstances is seeing the symbolic complex head on. The thing is no longer the thing as it confronted the Spaniard; it is rather that which has already been formulated — by picture postcard, geography book, tourist folders, and the

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words *Grand Canyon*. As a result of this preformulation, the source of the sightseer's pleasure undergoes a shift. Where the wonder and delight of the Spaniard arose from his penetration of the thing itself, from a progressive discovery of depths, patterns, colors, shadows, etc., now the sightseer measures his satisfaction *by the degree to which the canyon conforms to the preformed complex*. If it does so, if it looks just like the postcard, he is pleased; he might even say, "Why it is every bit as beautiful as a picture postcard!" He feels he has not been cheated. But if it does not conform, if the colors are somber, he will not be able to see it directly; he will only be conscious of the disparity between what it is and what it is supposed to be. He will say later that he was unlucky in not being there at the right time. The highest point, the term of the sightseer's satisfaction, is not the sovereign discovery of the thing before him; it is rather the measuring up of the thing to the criterion of the preformed symbolic complex.

Seeing the canyon is made even more difficult by what the sightseer does when the moment arrives, when sovereign knower confronts the thing to be known. Instead of looking at it, he photographs it. There is no confrontation at all. At the end of forty years of preformulation and with the Grand Canyon yawning at his feet, what does he do? He waives his right of seeing and knowing and records symbols for the next forty years. For him there is no present; there is only the past of what has been formulated and seen and the future of what has been formulated and not seen. The present is surrendered to the past and the future.

The sightseer may be aware that something is wrong. He may simply be bored; or he may be conscious of the difficulty: that the great thing yawning at his feet somehow eludes him. The harder he looks at it, the less he can see. It eludes everybody. The tourist cannot see it; the bellboy at the Bright Angel Lodge cannot see it; for him it is only one side of the space he lives in, like one wall of a room; to the ranger it is a tissue of everyday signs relevant to his own prospects — the blue haze down there means that he will probably get rained on during the donkey ride.

How can the sightseer recover the Grand Canyon? He can recover it in any number of ways, all sharing in common the stratagem of avoiding the approved confrontation of the tour and the Park Service.

It may be recovered by leaving the beaten track. The tourist leaves the tour, camps in the back country. He arises before dawn and approaches the South Rim through a wild terrain where there are no trails and no railed-in lookout points. In other words, he sees the canyon by avoiding all the facilities for seeing the canyon. If the benevolent Park Service hears about this fellow and thinks he has a good idea and places the following notice in the Bright Angel Lodge: *Consult ranger for information on getting off the beaten track* — the end result will only be the closing of another access to the canyon.

It may be recovered by a dialectical movement which brings one back to the beaten track but at a level above it. For example, after a lifetime of avoiding the beaten track and guided tours, a man may deliberately seek out the most beaten track of all, the most commonplace tour imaginable:

he may visit the canyon by a Greyhound tour in the company of a party from Terre Haute — just as a man who has lived in New York all his life may visit the Statue of Liberty. (Such dialectical savorings of the familiar as the familiar are, of course, a favorite stratagem of *The New Yorker* magazine.) The thing is recovered from familiarity by means of an exercise in familiarity. Our complex friend stands behind his fellow tourists at the Bright Angel Lodge and sees the canyon through them and their predicament, their picture taking and busy disregard. In a sense, he exploits his fellow tourists; he stands on their shoulders to see the canyon.

Such a man is far more advanced in the dialectic than the sightseer who is trying to get off the beaten track — getting up at dawn and approaching the canyon through the mesquite. This stratagem is, in fact, for our complex man the weariest, most beaten track of all.

It may be recovered as a consequence of a breakdown of the symbolic machinery by which the experts present the experience to the consumer. A family visits the canyon in the usual way. But shortly after their arrival, the park is closed by an outbreak of typhus in the south. They have the canyon to themselves. What do they mean when they tell the home folks of their good luck: "We had the whole place to ourselves"? How does one see the thing better when the others are absent? Is looking like sucking: the more lookers, the less there is to see? They could hardly answer, but by saying this they testify to a state of affairs which is considerably more complex than the simple statement of the schoolbook about the Spaniard and the millions who followed him. It is a state in which there is a complex distribution of sovereignty, of zoning.

It may be recovered in a time of national disaster. The Bright Angel Lodge is converted into a rest home, a function that has nothing to do with the canyon a few yards away. A wounded man is brought in. He regains consciousness; there outside his window is the canyon.

The most extreme case of access by privilege conferred by disaster is the Huxleyan novel of the adventures of the surviving remnant after the great wars of the twentieth century. An expedition from Australia lands in Southern California and heads east. They stumble across the Bright Angel Lodge, now fallen into ruins. The trails are grown over, the guard rails fallen away, the dime telescope at Battleship Point rusted. But there is the canyon, exposed at last. Exposed by what? By the decay of those facilities which were designed to help the sightseer.

This dialectic of sightseeing cannot be taken into account by planners, for the object of the dialectic is nothing other than the subversion of the efforts of the planners.

The dialectic is not known to objective theorists, psychologists, and the like. Yet it is quite well known in the fantasy-consciousness of the popular arts. The devices by which the museum exhibit, the Grand Canyon, the ordinary thing, is recovered have long since been stumbled upon. A movie shows a man visiting the Grand Canyon. But the movie maker knows something the planner does not know. He knows that one cannot take the sight frontally. The canyon must be approached by the stratagems

we have mentioned: the Inside Track, the Familiar Revisited, the Accidental Encounter. Who is the stranger at the Bright Angel Lodge? Is he the ordinary tourist from Terre Haute that he makes himself out to be? He is not. He has another objective in mind, to revenge his wronged brother, counterespionage, etc. By virtue of the fact that he has other fish to fry, he may take a stroll along the rim after supper and then we can see the canyon through him. The movie accomplishes its purpose by concealing it. Overtly the characters (the American family marooned by typhus) and we the onlookers experience pity for the sufferers, and the family experience anxiety for themselves; covertly and in truth they are the happiest of people and we are happy through them, for we have the canyon to ourselves. The movie cashes in on the recovery of sovereignty through disaster. Not only is the canyon now accessible to the remnant: the members of the remnant are now accessible to each other, a whole new ensemble of relations becomes possible — friendship, love, hatred, clandestine sexual adventures. In a movie when a man sits next to a woman on a bus, it is necessary either that the bus break down or that the woman lose her memory. (The question occurs to one: Do you imagine there are sightseers who see sights just as they are supposed to? a family who live in Terre Haute, who decide to take the canyon tour, who go there, see it, enjoy it immensely, and go home content? a family who are entirely innocent of all the barriers, zones, losses of sovereignty I have been talking about? Wouldn't most people be sorry if Battleship Point fell into the canyon, carrying all one's fellow passengers to their death, leaving one alone on the South Rim? I cannot answer this. Perhaps there are such people. Certainly a great many American families would swear they had no such problems, that they came, saw, and went away happy. Yet it is just these families who would be happiest if they had gotten the Inside Track and been among the surviving remnant.)

It is now apparent that as between the many measures which may be taken to overcome the opacity, the boredom, of the direct confrontation of the thing or creature in its citadel of symbolic investiture, some are less authentic than others. That is to say, some stratagems obviously serve other purposes than that of providing access to being — for example, various unconscious motivations which it is not necessary to go into here.

Let us take an example in which the recovery of being is ambiguous, where it may under the same circumstances contain both authentic and unauthentic components. An American couple, we will say, drives down into Mexico. They see the usual sights and have a fair time of it. Yet they are never without the sense of missing something. Although Taxco and Cuernavaca are interesting and picturesque as advertised, they fall short of "it." What do the couple have in mind by "it"? What do they really hope for? What sort of experience could they have in Mexico so that upon their return, they would feel that "it" had happened? We have a clue: Their hope has something to do with their own role as tourists in a foreign country and the way in which they conceive this role. It has something to do with other American tourists. Certainly they feel that they are very far from "it"

when, after traveling five thousand miles, they arrive at the plaza in Guanajuato only to find themselves surrounded by a dozen other couples from the Midwest.

Already we may distinguish authentic and unauthentic elements. First, we see the problem the couple faces and we understand their efforts to surmount it. The problem is to find an "unspoiled" place. "Unspoiled" does not mean only that a place is left physically intact; it means also that it is not encrusted by renown and by the familiar (as in Taxco), that it has not been discovered by others. We understand that the couple really want to get at the place and enjoy it. Yet at the same time we wonder if there is not something wrong in their dislike of their compatriots. Does access to the place require the exclusion of others?

Let us see what happens.

The couple decide to drive from Guanajuato to Mexico City. On the way they get lost. After hours on a rocky mountain road, they find themselves in a tiny valley not even marked on the map. There they discover an Indian village. Some sort of religious festival is going on. It is apparently a corn dance in supplication of the rain god.

The couple know at once that this is "it." They are entranced. They spend several days in the village, observing the Indians and being themselves observed with friendly curiosity.

Now may we not say that the sightseers have at last come face to face with an authentic sight, a sight which is charming, quaint, picturesque, unspoiled, and that they see the sight and come away rewarded? Possibly this may occur. Yet it is more likely that what happens is a far cry indeed from an immediate encounter with being, that the experience, while masquerading as such, is in truth a rather desperate impersonation. I use the word *desperate* advisedly to signify an actual loss of hope.

The clue to the spuriousness of their enjoyment of the village and the festival is a certain restiveness in the sightseers themselves. It is given expression by their repeated exclamations that "this is too good to be true," and by their anxiety that it may not prove to be so perfect, and finally by their downright relief at leaving the valley and having the experience in the bag, so to speak — that is, safely embalmed in memory and movie film.

What is the source of their anxiety during the visit? Does it not mean that the couple are looking at the place with a certain standard of performance in mind? Are they like Fabre, who gazed at the world about him with wonder, letting it be what it is; or are they not like the overanxious mother who sees her child as one performing, now doing badly, now doing well? The village is their child and their love for it is an anxious love because they are afraid that at any moment it might fail them.

We have another clue in their subsequent remark to an ethnologist friend. "How we wished you had been there with us! What a perfect goldmine of folkways! Every minute we would say to each other, if only you were here! You must return with us." This surely testifies to a generosity of spirit, a willingness to share their experience with others, not at all like their feelings toward their fellow Iowans on the plaza at Guanajuato!

I am afraid this is not the case at all. It is true that they longed for their ethnologist friend, but it was for an entirely different reason. They wanted him, not to share their experience, but to certify their experience as genuine.

"This is it" and "Now we are really living" do not necessarily refer to the sovereign encounter of the person with the sight that enlivens the mind and gladdens the heart. It means that now at last we are having the acceptable experience. The present experience is always measured by a prototype, the "it" of their dreams. "Now I am really living" means that now I am filling the role of sightseer and the sight is living up to the prototype of sights. This quaint and picturesque village is measured by a Platonic ideal of the Quaint and the Picturesque.

Hence their anxiety during the encounter. For at any minute something could go wrong. A fellow Iowan might emerge from a 'dobe hut; the chief might show them his Sears catalog. (If the failures are "wrong" enough, as these are, they might still be turned to account as rueful conversation pieces. "There we were expecting the chief to bring us a churinga and he shows up with a Sears catalog!") They have snatched victory from disaster, but their experience always runs the danger of failure.

They need the ethnologist to certify their experience as genuine. This is borne out by their behavior when the three of them return for the next corn dance. During the dance, the couple do not watch the goings-on; instead they watch the ethnologist! Their highest hope is that their friend should find the dance interesting. And if he should show signs of true absorption, an interest in the goings-on so powerful that he becomes oblivious of his friends — then their cup is full. "Didn't we tell you?" they say at last. What they want from him is not ethnological explanations; all they want is his approval.

What has taken place is a radical loss of sovereignty over that which is as much theirs as it is the ethnologist's. The fault does not lie with the ethnologist. He has no wish to stake a claim to the village; in fact, he desires the opposite: he will bore his friends to death by telling them about the village and the meaning of the folkways. A degree of sovereignty has been surrendered by the couple. It is the nature of the loss, moreover, that they are not aware of the loss, beyond a certain uneasiness. (Even if they read this and admitted it, it would be very difficult for them to bridge the gap in their confrontation of the world. Their consciousness of the corn dance cannot escape their consciousness of their consciousness, so that with the onset of the first direct enjoyment, their higher consciousness pounces and certifies: "Now you are doing it! Now you are really living!" and, in certifying the experience, sets it at naught.)

Their basic placement in the world is such that they recognize a priority of title of the expert over his particular department of being. The whole horizon of being is staked out by "them," the experts. The highest satisfaction of the sightseer (not merely the tourist but any layman seer of sights) is that his sight should be certified as genuine. The worst of this impoverishment is that there is no sense of impoverishment. The surrender of title

is so complete that it never even occurs to one to reassert title. A poor man may envy the rich man, but the sightseer does not envy the expert. When a caste system becomes absolute, envy disappears. Yet the caste of layman-expert is not the fault of the expert. It is due altogether to the eager surrender of sovereignty by the layman so that he may take up the role not of the person but of the consumer.

I do not refer only to the special relation of layman to theorist. I refer to the general situation in which sovereignty is surrendered to a class of privileged knowers, whether these be theorists or artists. A reader may surrender sovereignty over that which has been written about, just as a consumer may surrender sovereignty over a thing which has been theorized about. The consumer is content to receive an experience just as it has been presented to him by theorists and planners. The reader may also be content to judge life by whether it has or has not been formulated by those who know and write about life. A young man goes to France. He too has a fair time of it, sees the sights, enjoys the food. On his last day, in fact as he sits in a restaurant in Le Havre waiting for his boat, something happens. A group of French students in the restaurant get into an impassioned argument over a recent play. A riot takes place. Madame la concierge joins in, swinging her mop at the rioters. Our young American is transported. This is "it." And he had almost left France without seeing "it"!

But the young man's delight is ambiguous. On the one hand, it is a pleasure for him to encounter the same Gallic temperament he had heard about from Puccini and Rolland. But on the other hand, the source of his pleasure testifies to a certain alienation. For the young man is actually barred from a direct encounter with anything French excepting only that which has been set forth, authenticated by Puccini and Rolland — those who know. If he had encountered the restaurant scene without reading Hemingway, without knowing that the performance was so typically, charmingly French, he would not have been delighted. He would only have been anxious at seeing things get so out of hand. The source of his delight is the sanction of those who know.

This loss of sovereignty is not a marginal process, as might appear from my example of estranged sightseers. It is a generalized surrender of the horizon to those experts within whose competence a particular segment of the horizon is thought to lie. Kwakiutls are surrendered to Franz Boas; decaying Southern mansions are surrendered to Faulkner and Tennessee Williams. So that, although it is by no means the intention of the expert to expropriate sovereignty — in fact he would not even know what sovereignty meant in this context — the danger of theory and consumption is a seduction and deprivation of the consumer.

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The sonnet and the dogfish are obscured by two different processes. The sonnet is obscured by the symbolic package which is formulated not by the sonnet itself but by the *media* through which the sonnet is transmitted, the media which the educators believe for some reason to be transparent. The new textbook, the type, the smell of the page, the classroom, the aluminum windows and the winter sky, the personality of Miss Hawkins — these media which are supposed to transmit the sonnet may well succeed in transmitting themselves. It is only the hardest and cleverest of students who can salvage the sonnet from this many-tissued package. It is only the rarest student who knows that the sonnet must be salvaged from the package. (The educator is well aware that something is wrong, that there is a fatal gap between the student's learning and the student's life: the student reads the poem, appears to understand it, and gives all the answers. But what does he recall if he should happen to read a Shakespeare sonnet twenty years later? Does he recall the poem or does he recall the smell of the page and the smell of Miss Hawkins?)

One might object, pointing out that Huxley's citizen reading his sonnet in the ruins and the Falkland Islander looking at his dogfish on the beach also receive them in a certain package. Yes, but the difference lies in the fundamental placement of the student in the world, a placement which makes it possible to extract the thing from the package. The pupil at Scarsdale High sees himself placed as a consumer receiving an experience-package; but the Falkland Islander exploring his dogfish is a person exercising the sovereign right of a person in his lordship and mastery of creation. He too could use an instructor and a book and a technique, but he would use them as his subordinates, just as he uses his jackknife. The biology student does not use his scalpel as an instrument, he uses it as a magic wand! Since it is a "scientific instrument," it should do "scientific things."

The dogfish is concealed in the same symbolic package as the sonnet. But the dogfish suffers an additional loss. As a consequence of this double deprivation, the Sarah Lawrence student who scores A in zoology is apt to know very little about a dogfish. She is twice removed from the dogfish, once by the symbolic complex by which the dogfish is concealed, once again by the spoliation of the dogfish by theory which renders it invisible. Through no fault of zoology instructors, it is nevertheless a fact that the zoology laboratory at Sarah Lawrence College is one of the few places in the world where it is all but impossible to see a dogfish.

The dogfish, the tree, the seashell, the American Negro, the dream, are rendered invisible by a shift of reality from concrete thing to theory which Whitehead has called the fallacy of misplaced concreteness. It is the mistaking of an idea, a principle, an abstraction, for the real. As a consequence of the shift, the "specimen" is seen as less real than the theory of the specimen. As Kierkegaard said, once a person is seen as a specimen

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In the New Mexico desert, natives occasionally come across strange-looking artifacts which have fallen from the skies and which are stenciled: *Return to U.S. Experimental Project, Alamogordo. Reward.* The finder returns the object and is rewarded. He knows nothing of the nature of the object he has found and does not care to know. The sole role of the native, the highest role he can play, is that of finder and returner of the mysterious equipment.

The same is true of the laymen's relation to *natural* objects in a modern technical society. No matter what the object or event is, whether it is a star, a swallow, a Kwakiutl, a "psychological phenomenon," the layman who confronts it does not confront it as a sovereign person, as Crusoe confronts a seashell he finds on the beach. The highest role he can conceive himself as playing is to be able to recognize the title of the object to return it to the appropriate expert and have it certified as a genuine find. He does not even permit himself to see the thing — as Gerard Hopkins could see a rock or a cloud or a field. If anyone asks him why he doesn't look, he may reply that he didn't take that subject in college (or he hasn't read Faulkner).

This loss of sovereignty extends even to oneself. There is the neurotic who asks nothing more of his doctor than that his symptoms should prove interesting. When all else fails, the poor fellow has nothing to offer but his own neurosis. But even this is sufficient if only the doctor will show interest when he says, "Last night I had a curious sort of dream; perhaps it will be significant to one who knows about such things. It seems I was standing in a sort of alley —" (I have nothing else to offer you but my own unhappiness. Please say that it, at least, measures up, that it is a *proper* sort of unhappiness.)

II

A young Falkland Islander walking along a beach and spying a dead dogfish and going to work on it with his jackknife has, in a fashion wholly unprovided in modern educational theory, a great advantage over the Scarsdale high-school pupil who finds the dogfish on his laboratory desk. Similarly the citizen of Huxley's *Brave New World* who stumbles across a volume of Shakespeare in some vine-grown ruins and squats on a potsherd to read it is in a fairer way of getting at a sonnet than the Harvard sophomore taking English Poetry II.

The educator whose business it is to teach students biology or poetry is unaware of a whole ensemble of relations which exist between the student and the dogfish and between the student and the Shakespeare sonnet. To put it bluntly: A student who has the desire to get at a dogfish or a Shakespeare sonnet may have the greatest difficulty in salvaging the creature itself from the educational package in which it is presented. The great difficulty is that he is not aware that there is a difficulty; surely, he thinks, in such a fine classroom, with such a fine textbook, the sonnet must come across! What's wrong with me?

of a race or a species, at that very moment he ceases to be an individual. Then there are no more individuals but only specimens.

To illustrate: A student enters a laboratory which, in the pragmatic view, offers the student the optimum conditions under which an educational experience may be had. In the existential view, however — that view of the student in which he is regarded not as a receptacle of experience but as a knowing being whose peculiar property it is to see himself as being in a certain situation — the modern laboratory could not have been more effectively designed to conceal the dogfish forever.

The student comes to his desk. On it, neatly arranged by his instructor, he finds his laboratory manual, a dissecting board, instruments, and a mimeographed list:

Exercise 22: Materials

- 1 dissecting board
- 1 scalpel
- 1 forceps
- 1 probe
- 1 bottle india ink and syringe
- 1 specimen of *Squalus acanthias*

The clue of the situation in which the student finds himself is to be found in the last item: 1 specimen of *Squalus acanthias*.

The phrase *specimen of* expresses in the most succinct way imaginable the radical character of the loss of being which has occurred under his very nose. To refer to the dogfish, the unique concrete existent before him, as a "specimen of *Squalus acanthias*" reveals by its grammar the spoliation of the dogfish by the theoretical method. This phrase, *specimen of*, example of, instance of, indicates the ontological status of the individual creature in the eyes of the theorist. The dogfish itself is seen as a rather shabby expression of an ideal reality, the species *Squalus acanthias*. The result is the radical devaluation of the individual dogfish. ("The *reductio ad absurdum* of Whitehead's shift is Toynbee's employment of it in his historical method. If a gram of NaCl is referred to by the chemist as a "sample of" NaCl, one may think of it as such and not much is missed by the oversight of the act of being of this particular pinch of salt, but when the Jews and the Jewish religion are understood as — in Toynbee's favorite phrase — a "classical example of" such and such a kind of *Voelkerwanderung*, we begin to suspect that something is being left out.)

If we look into the ways in which the student can recover the dogfish (or the sonnet), we will see that they have in common the stratagem of avoiding the educator's direct presentation of the object as a lesson to be learned and restoring access to sonnet and dogfish as beings to be known, reasserting the sovereignty of knower over known.

In truth, the biography of scientists and poets is usually the story of the discovery of the indirect approach, the circumvention of the educator's presentation — the young man who was sent to the *Technikum* and on his way fell into the habit of loitering in book stores and reading poetry;

or the young man dutifully attending law school who on the way became curious about the comings and goings of ants. One remembers the scene in *The Heart Is a Lonely Hunter* where the girl hides in the bushes to hear the Capehart in the big house play Beethoven. Perhaps she was the lucky one after all. Think of the unhappy souls inside, who see the record, worry about scratches, and most of all worry about whether they are *getting it*, whether they are bona fide music lovers. What is the best way to hear Beethoven: sitting in a proper silence around the Capehart or eavesdropping from an azalea bush?

However it may come about, we notice two traits of the second situation: (1) an openness of the thing before one — instead of being an exercise to be learned according to an approved mode, it is a garden of delights which beckons to one; (2) a sovereignty of the knower — instead of being a consumer of a prepared experience, I am a sovereign wayfarer, a wanderer in the neighborhood of being who stumbles into the garden.

One can think of two sorts of circumstances through which the thing may be restored to the person. (There is always, of course, the direct recovery: A student may simply be strong enough, brave enough, clever enough to take the dogfish and the sonnet by storm, to wrest control of it from the educators and the educational package.) First by ordeal: The Bomb falls; when the young man recovers consciousness in the shambles of the biology laboratory, there not ten inches from his nose lies the dogfish. Now all at once he can see it directly and without let, just as the exile or the prisoner or the sick man sees the sparrow at his window in all its inexhaustibility; just as the commuter who has had a heart attack sees his own hand for the first time. In these cases, the simulacrum of everydayness and of consumption has been destroyed by disaster; in the case of the bomb, literally destroyed. Secondly, by apprenticeship to a great man: one day a great biologist walks into the laboratory; he stops in front of our student's desk; he leans over, picks up the dogfish, and, ignoring instruments and procedure, probes with a broken fingernail into the little carcass. "Now here is a curious business," he says, ignoring also the proper jargon of the specialty. "Look here how this little duct reverses its direction and drops into the pelvis. Now if you would look into a coelacanth, you would see that it — "And all at once the student can see. The technician and the sophomore who loves his textbooks are always offended by the genuine research man because the latter is usually a little vague and always humble before the thing; he doesn't have much use for the equipment or the jargon. Whereas the technician is never vague and never humble before the thing; he holds the thing disposed of by the principle, the formula, the textbook outline; and he thinks a great deal of equipment and jargon.

But since neither of these methods of recovering the dogfish is pedagogically feasible — perhaps the great man even less so than the Bomb — I wish to propose the following educational technique which should prove equally effective for Harvard and Shreveport High School. I propose that English poetry and biology should be taught as usual, but that at irregular

intervals, poetry students should find dogfishes on their desks and biology students should find Shakespeare sonnets on their dissection boards. I am serious in declaring that a Sarah Lawrence English major who began poking about in a dogfish with a bobby pin would learn more in thirty minutes than a biology major in a whole semester; and that the latter upon reading on her dissecting board

That time of year Thou may'st in me behold
When yellow leaves, or none, or few, do hang
Upon those boughs which shake against the cold —
Bare ruin'd choirs where late the sweet birds sang
might catch fire at the beauty of it.

The situation of the tourist at the Grand Canyon and the biology student are special cases of a predicament in which everyone finds himself in a modern technical society — a society, that is, in which there is a division between expert and layman, planner and consumer, in which experts and planners take special measures to teach and edify the consumer. The measures taken are measures appropriate to the consumer: the expert and the planner *know* and *plan*, but the consumer *needs* and *experiences*.

There is a double deprivation. First, the thing is lost through its packaging. The very means by which the thing is presented for consumption, the very techniques by which the thing is made available as an item of need-satisfaction, these very means operate to remove the thing from the sovereignty of the knower. A loss of title occurs. The measures which the museum curator takes to present the thing to the public are self-liquidating. The upshot of the curator's efforts are not that everyone can see the exhibit but that no one can see it. The curator protests: Why are they so indifferent? Why do they even deface the exhibit? Don't they know it is theirs? But it is not theirs. It is his, the curator's. By the most exclusive sort of zoning, the museum exhibit, the park oak tree, is part of an ensemble, a package, which is almost impenetrable to them. The archaeologist who puts his find in a museum so that everyone can see it accomplishes the reverse of his expectations. The result of his action is that no one can see it now but the archaeologist. He would have done better to keep it in his pocket and show it now and then to strangers.

The tourist who carves his initials in a public place, which is theoretically "his" in the first place, has good reasons for doing so, reasons which the exhibitor and planner know nothing about. He does so because in his role of consumer of an experience (a "recreational experience" to satisfy a "recreational need") he knows that he is disinherited. He is deprived of his title over being. He knows very well that he is in a very special sort of zone in which his only rights are the rights of a consumer. He moves like a ghost through schoolroom, city streets, trains, parks, movies. He carves his initials as a last desperate measure to escape his ghostly role of consumer. He is saying in effect: I am not a ghost after all; I am a

sovereign person. And he establishes title the only way remaining to him, by staking his claim over one square inch of wood or stone.

Does this mean that we should get rid of museums? No, but it means that the sightseer should be prepared to enter into a struggle to recover a sight from a museum.

The second loss is the spoliation of the thing, the tree, the rock, the swallow, by the layman's misunderstanding of scientific theory. He believes that the thing is *disposed of* by theory, that it stands in the Platonic relation of being a *specimen* of such and such an underlying principle. In the transmission of scientific theory from theorist to layman, the expectation of the theorist is reversed. Instead of the marvels of the universe being made available to the public, the universe is disposed of by theory. The loss of sovereignty takes this form: as a result of the science of botany, trees are not made available to every man. On the contrary. The tree loses its proper density and mystery as a concrete existent and, as merely another *specimen* of a species, becomes itself nugatory.

Does this mean that there is no use taking biology at Harvard and Shreveport High? No, but it means that the student should know what a fight he has on his hands to rescue the specimen from the educational package. The educator is only partly to blame. For there is nothing the educator can do to provide for this need of the student. Everything the educator does only succeeds in becoming, for the student, part of the educational package. The highest role of the educator is the maieutic role of Socrates: to help the student come to himself not as a consumer of experience but as a sovereign individual.

The thing is twice lost to the consumer. First, sovereignty is lost: it is theirs, not his. Second, it is radically devalued by theory. This is a loss which has been brought about by science but through no fault of the scientist and through no fault of scientific theory. The loss has come about as a consequence of the seduction of the layman by science. The layman will be seduced as long as he regards beings as consumer items to be experienced rather than prizes to be won, and as long as he waives his sovereign rights as a person and accepts his role of consumer as the highest estate to which the layman can aspire.

As Mounier said, the person is not something one can study and provide for; he is something one struggles for. But unless he also struggles for himself, unless he knows that there is a struggle, he is going to be just what the planners think he is.

• • • • • QUESTIONS FOR A SECOND READING

1. Percy's essay proceeds by adding example to example, one after another. If all the examples were meant to illustrate the same thing, the same general point or idea, then one would most likely have been enough. The rest would have been redundant. It makes sense, then, to assume that

each example gives a different view of what Percy is saying, that each modifies the others, or qualifies them, or adds a piece that was otherwise lacking. It's as though Percy needed one more to get it right or to figure out what was missing along the way. As you read back through the essay, pay particular attention to the *differences* between the examples (between the various tourists going to the Grand Canyon, or between the tourists at the Grand Canyon and the tourists in Mexico). Also note the logic or system that leads from one to the next. What progress of thought is represented by the movement from one example to another, or from tourists to students?

2. The essay is filled with talk about “loss” — the loss of sovereignty, the loss of the creature — but it is resolutely ambiguous about what it is that we have lost. As you work your way back through, note the passages that describe what we are missing and why we should care. Are we to believe, for example, that Cárdenas actually had it (whatever “it” is) — that he had no preconceived notions when he saw the Grand Canyon? Mightn’t he have said, “I claim this for my queen” or “There I see the glory of God” or “This wilderness is not fit for man”? To whom, or in the name of what, is this loss that Percy chronicles such a matter of concern? If this is not just Percy’s peculiar prejudice, if we are asked to share his concerns, whose interests or what interests are represented here?
3. The essay is made up of stories or anecdotes, all of them fanciful. Percy did not, in other words, turn to first-person accounts of visitors to the Grand Canyon or to statements by actual students or teachers. Why not, do you suppose? What does this choice say about his “method” — about what it can and can’t do? As you reread the essay, look for sections you could use to talk about the power and limits of Percy’s method.

• • • • • ASSIGNMENTS FOR WRITING

1. Percy tells several stories — some of them quite good stories — but it is often hard to know just what he is getting at, just what point he is trying to make. If he’s making an argument, it’s not the sort of argument that is easy to summarize. And if the stories (or anecdotes) are meant to serve as examples, they are not the sort of examples that lead directly to a single, general conclusion or that serve to clarify a point or support an obvious thesis. In fact, at the very moment when you expect Percy to come forward and pull things together, he offers yet another story, as though another example, rather than any general statement, would get you closer to what he is saying.
There are, at the same time, terms and phrases to suggest that this is an essay with a point to make. Percy talks, for example, about “the loss of

sovereignty,” “symbolic packages,” “consumers of experience,” and “dialectic,” and it seems that these terms and phrases are meant to name or comment on key scenes, situations, or characters in the examples.

For this assignment, tell a story of your own, one that is suggested by the stories Percy tells — perhaps a story about a time you went looking for something or at something, or about a time when you did or did not find a dogfish in your Shakespeare class. You should imagine that you are carrying out a project that Walker Percy has begun, a project that has you looking back at your own experience through the lens of “The Loss of the Creature,” noticing what Percy would notice and following the paths that he would find interesting. Try to bring the terms that Percy uses — like “sovereign,” “consumer,” “expert,” and “dialectic” — to bear on the story you have to tell. Feel free to imitate Percy’s style and method in your essay.

2. Percy charts several routes to the Grand Canyon: you can take the packaged tour, you can get off the beaten track, you can wait for a disaster, you can follow the “dialectical movement which brings one back to the beaten track but at a level above it.” This last path (or stratagem), he says, is for the complex traveler.

Our complex friend stands behind his fellow tourists at the Bright Angel Lodge and sees the canyon through them and their predicament, their picture taking and busy disregard. In a sense, he exploits his fellow tourists; he stands on their shoulders to see the canyon. (p. 461)

The complex traveler sees the Grand Canyon through the example of the common tourists with “their predicament, their picture taking and busy disregard.” He “stands on their shoulders” to see the canyon. This distinction between complex and common approaches is an important one in the essay. It is interesting to imagine how the distinction could be put to work to define ways of reading.

Suppose that you read “The Loss of the Creature” as a common reader. What would you see? What would you identify as key sections of the text? What would you miss? What would you say about what you see?

If you think of yourself, now, as a complex reader, modeled after any of Percy’s more complex tourists or students, what would you see? What would you identify as key sections of the text? What would you miss? What would you say about what you see?

For this assignment, write an essay with three sections. You may number them, if you choose. The first section should represent the work of a common reader with “The Loss of the Creature,” and the second should represent the work of a complex reader. The third section should look back and comment on the previous two. In particular, you might address these questions: Why might a person prefer one reading over the other? What is to be gained or lost with both?