

Ought We to be Hermaphrodite?

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Male + female created he them, while he ^{reserved} gave to the worm + the snail the inexpressible advantage of being hermaphrodite, capable of conceiving a complete + harmonious ideal of itself ^{and not ~~unlike~~ ~~the~~ ~~monkeys~~ ^{marked up to} bound to wander forever in doubtful duality, ~~an antithesis~~ with no synthesis.}

With Trichotomy Hegel has made us at all ~~so~~ events suddenly content - but dichotomy - ~~at~~ why all but the nearest plants seem to branch dichotomously - and to the human mind that with its ^{And} constant desire for unity it is scarcely to be borne, even in thought, ~~but~~ that man himself ~~who lives by ideals~~ should be ~~be~~ in his very nature ^{irretrievably} split ^{into} two is in itself a sufficient punishment for all his sins original + otherwise. Poor man, living, ~~if at all~~ solely by ideals + yet condemned never to be able to conceive of a complete human being to which he can give all worship, + honour. ~~The~~ + From our Protestant ideal at all events women ~~can never~~ must always be in some sort excluded, ~~but~~ Roman Catholicism more gracious ^{ly} + human + less of a frigid doctrinaire has seen the fallacy + put the Virgin on the same throne with Christ. But ^{what then is} what a poor makeshift - what ^{see} a confession for a religion which ^{should} ~~is to~~ unify the universe.

Plato says According to Alcibiades in the Symposium we are only corresponding halves of the pristine human being who walked like a cast wheel, and when we consider how awkward ~~that~~ such a mode of progression would be perhaps we are less inclined to lament the punishment which was inflicted on us when we were cut in half. None the less we are cut in half and it ~~seems~~ is a very terrible thing though we have got so much used to our reduced condition that we hardly notice it. But whenever we wake up + say why am I only half a human being we lament bitterly those ancestral crimes that

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deprived us of our birthright.

Plato is ~~and~~ not the only authority I have for thinking that we are but a ^{poor} remnant. & It is very evident ~~from a study that this Science Biology~~ brings ^{us} to the same conclusion. and if we no longer we no longer ^{inquire} ~~think~~ of a complete human ~~it~~ (to use the phraseology of Mr. Pearson) ^{to have existed long ago & then been cut in half and transmitted} but ^{the moment it was produced & halved off} one of our ~~best~~ ^{the present state is that} gelatinous and slimiest ancestors hit upon the idea of getting rid of a part of himself, while his future wife got rid of a complementary piece of jelly and so sex was invented & a complete individual became for ever after impossible.

I often feel inclined to address those who survive of such ancestors of mine down a microscope tube

and remonstrate with them for their extreme rashness ^{in the following manner}
 "Granted" I say "that we men could never have come into existence if you had gone on reproducing in the old way by budding off ~~a~~ saughter (I have to ~~use~~ ^{lose} the portmanteau word because your children at any ^{point} without any fuss, was it after all worth while to give rise to our species, of which we are so ~~very~~ proud, if we were to have all this infernal bother about reproduction? The protozoa at the bottom of the microscope tube very rarely take any notice but go on with their sexual processes as though

I was of no consequence and did not do any harm if ~~one~~ ^{only} ~~take~~ look at no notice. Such unattentive ~~animals~~ ^{organisms} I usually squash ^{between the microscope glasses}.

Sometimes however they are more considerate & make a reply ~~with~~ the substance of which I shall endeavour to give later on.

~~Mr~~ But first I must explain my quarrel with Nature more fully. It is summed up in this terrific thought ^{namely}

that no woman has ever ~~list~~ ~~not~~ existed nor while the traditions of our founder Tomlinson & the universe ~~for~~ (excuse the tautology) last can they exist. The whole

~~female of woman kind~~. And yet when we descend ^{to} the phenomenal do we not find among them those that strive after existence with all the

eager longing of an embryo and yet ~~hopeless~~ ^{unlike} him without hope of ever gaining the bliss of true life.

They are for ever beaten back by a stern fate from that ^{boundary wh. they wld. pass & toward} goal for ever doomed to float

wander among phantasmal ^{the} bond women of time ^{doom} of the whole space. When I contemplate this awful spectacle

^{race of women} my heart yearns toward ^{to} them like that of an angel with ^{which} the pity of an angel, for the damned.

and at the best to become ~~but~~ the wife of an angel or the sister of a brother

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Now on this point I feel that the symbolical Bishop of Gibraltar ~~was~~ was in a peculiar ^{sense} ~~way~~ right, if one ^{can} ~~may~~ choose between things all absolutely right. For perhaps there may be some who ~~disturb~~ ^{disturb} by the words of circumstance will declare that the human soul is an ~~thing~~ ^{essence} independent of the body & therefore of the sex of that body ^{women as well as men} & that ^{it is only to exist on men}

But to this I would reply ~~that we know of no such thing as a so bodyless soul & that at all events the~~ emotions which are functions of the soul are profoundly affected by physiological processes. So that the soul of a man so far as we know of it is ipso facto to some extent different from that of a woman. Swinburne says ~~it is true~~ that all ^{well} ~~the~~ parts are bisexual, capable of conceiving & expressing the feelings of the other sex, but this is an intellectual process & more or less independent of the ~~con~~ a feeling may be imagined & expressed by an intellectual process and without a ~~it was~~ coming directly from the soul of the poet & having formed an integral part of it. You may speak a poem in a language ^{which} you do not fully understand.

In fact we are cut in half in soul as well as in body.

And this ^{is} what I complain of. That we have very firmly rooted in us the idea of a perfect & complete individual who shall be

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entirely free from the trammels of time circumstance
who shall be ἀταραχῆς. having every human quality
developed to its utmost, and moreover that we strive to
attain ^{as far as possible} ~~near or less~~ to this condition ourselves, And
but are forever frustrated ~~not only~~ by this insuperable
obstacle that we are not Hermaphrodite.

~~I think~~ By this time the polite protozoan of whom
I have spoken had finished the sexual process in
which he was concerned + had time to reply to
me. His exact words I can't give - he did not express
himself with sufficient clearness. However he began by
referring me to the works of our brother Thompson. "do you
not remember" he said "the passage "so careless of the
type she seems so careless of the single life." Precisely
so I replied but that is just what I am complaining
of that while we want to be complete & perfect
individually she goes on with her types and never makes
it even possible for us to become ~~the~~ self-sufficient.
What we demand is that every human being should have
a reasonable hope of becoming thus perfect and in consequence
nothing horrifies us so much as when she ~~produces~~ Nature
~~produces a madman or an abortion (and every unisexual~~
~~being is an abortion)~~. produces ^{an abortion or} a madman. ~~that~~ We
then see palpably that he has not much chance of
perfection ~~seeing~~ ^{for} that he is wanting in some of the qualities
that we consider essentially human. Though indeed
as I have said before we need not express such horror

at these particular forms of abortions seeing that every
unisexal being is so an abortion if so facts.

And so the ^{indimentary} ~~aborted~~ mammary glands on ~~the~~ ~~Male~~
a man's breast cause me the acute pain
because I see in them the stamp of our own
~~is~~ inevitable imperfection.

The protozoon then continued: - you ~~see~~ see what wisdom
this setting up of your own aims in opposition ^{to} nature's
causes you and the wisest thing is to give up your
~~own~~ ^{them up} aims since you have not much chance of altering
Nature. In fact you must ^{get rid} ~~give up~~ altogether ^{of} this idea
of the individual - ~~the individual is false~~. What you
have been in the habit of regarding as a complete
& self-contained whole is only a part of another
whole & is ^{in turn} ~~itself~~ made up of parts each of which
is in itself an individual just as much as you are.

¶ You have no doubt hit upon a convenient method
of classification when you regard the ~~each~~ individual as a
unit but you will find if you try to define it
that it is just as false to regard ~~it~~ it as completely
differentiated from its surroundings as you have at last
discovered it to be to ~~call~~ think of every species
as separate from every other species. And just as the
species was ~~for~~ & is a convenient method of
grouping so is the individual ^{only you should not} ~~but you have~~ deluded
yourselves into thinking that it is a separate whole
whereas it is really related to ~~the~~ other individuals.

as a branch is $\frac{7}{8}$ a tree or a single cell of your body to every other cell of your body.

He then referred me to the Journal for Psychological Research & then asked me triumphantly which of the many consciousnesses ~~that~~ into which Mr. Myers can analyze ~~one~~ ^{the} ~~total~~ self I regarded as the true & typical consciousness of the individual. I ~~confessed~~ I was unable to reply.

You confess, he said, that within you there go on a number of independent & parallel states of consciousness each unconscious or ~~only~~ ^{at best} dimly reminiscent of the others ^{self-conscious} & yet you ~~do~~ ^{can} assert that you are a disconnected ~~whole~~.

I admitted it was not a satisfactory theory. His next remarks were to the following effect. The ~~continued~~ ^{universal} craving of the human race for a continuation of ~~its~~ the individual and personal life is one of the most ^{disappointing} features about the human species, & continues ^{unfortunately} in spite of the ^{teaching} ~~teaching~~ computation by Buddha.

Only in our highest moments do we become conscious of our connection with the whole & then the distinction between the ~~individual~~ ^{individual + particular} individual & the universal ~~whole~~ ^{sink into insignificance}. And our self-consciousness tends to become coextensive with the universe. We acknowledge that it is ^{the} nearest to our true self when this distinction between our self & an external universe is least striking or obtrusive.

But in our more usual condition we are ~~rather~~ ^{fettered} proud of our ~~limitations~~ ^{limitations} & are unwilling to get rid of ~~it~~ ^{them}. So long as we ~~do~~ ^{remain thus} we shall ~~not~~ ^{feel thus}.

remain limited & personal; but every advance of our nature tends to make us more & more identify ~~ourselves~~ ourselves with the underlying spirit of the universe. We shall now see that our desire for a perfect human individual is a mistake ~~as~~ indeed to draw any sharp line between man & his ~~rela~~ & ~~oth~~ other related beings is a mistake. rather he must be regarded as a step in ^{which will} the gradual extension of self-consciousness. ~~not a~~ ^{in time become universal} a ~~fit~~ and therefore in no sense a final & complete consciousness. being. With a fine rhetorical wave of a gelatinous arm which he had ^{trud} ~~produced~~ for the purpose he then quoted the following passage "We live in succession, in division, in parts, in particles. Meantime within man is the soul of the whole; the wide silence; the universal beauty, to which every part and particle is equally related; the eternal One." When he had said this he gave me a magnificent ~~to~~ example of the annihilation of individuality which he had ~~to~~ been recommending for he burst into innumerable spores and I suspect lost his individual consciousness.