

was that "no dog, cat or other obscene creature" should appear in the paintings. I don't know whether that is a hint to me to keep them

APRIL 4 out of this Calendar or support for my argument that they should be kept out of houses and cars. To keep them out of these notes I should have to get them out of my life and thoughts, and that would leave me with very few thoughts.

But whatever Philip thought, animals are never obscene. They can be dirty, loathsome, offensive, disgusting; can carry and spread disease; can nauseate us by their evil smells and evil habits. They can be corrupted, but can't themselves corrupt; can't leer or snigger; can't poison or shock or pervert our minds. They are without what men call morals, but just as far from immorality. An animal can no more wallow in mental dirt than a fish can or a flower.

I can't, of course, be sure, without the context, what Philip meant, but I suspect that he drew a line between cats and dogs and some other domestic animals (perhaps goats and pigs) and animals of cleaner habits; perhaps between the eaters of flesh and the eaters of grass. He certainly did not object to horses in paintings, or to sheep and lambs, though the only difference between the mind of a lamb and the mind of a pup is that the pup's is more active and alert.

* * *

I WISH I knew who first called an animal by a human name; if he did it for love and not for convenience; and how long it was before the habit spread. I can't see him as a prehistoric creature with hair in his eyes and blood on his lips, but only as someone very near, geologically, to the men and women we know now. Although we have

APRIL 5 names for our enemies as well as for our friends, I think the naming of animals marks a definite and comparatively recent advance in human development. We named them because we liked them, had come to be interested in them, and felt some kind of fellowship with them.

It has always surprised me that there are no named animals in the Bible; though when I said something like that to Jno. one day he reminded me at once of the shepherd in the New Testament: "He calleth his own sheep by name and leadeth them out." That certainly suggests that each sheep had its own name and answered to it. I remember, too, that Adam at their creation "gave names to all cattle," but I don't think we are asked to believe that he gave them individual names. He just distinguished the cattle from the sheep, the sheep from the goats, and so on. In any case, no one passed on the names. Cattle and sheep walk freely through both Testaments but only as cattle and sheep: never as Daisy or Strawberry or Whiteface or Crumpled Horn. They were wealth, property, chattels, but not companions. The patriarchs were all dead before that change came.

(To be continued)

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