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Do not knock. – Technology is making gestures precise and brutal, and with them men. It expels from movements all hesitation, deliberation, civility. It subjects them to the implacable, as it were ahistorical demands of objects. Thus the ability is lost, for example, to close a door quietly and discreetly, yet firmly. Those of cars and refrigerators have to be slammed, others have the tendency to snap shut by themselves, imposing on those entering the bad manners of not looking behind them, not shielding the interior of the house which receives them. The new human type cannot be properly understood without awareness of what he is continuously exposed to from the world of things about him, even in his most secret innervations. What does it mean for the subject that there are no more casement windows to open, but only sliding frames to shove, no gentle latches but turnable handles, no forecourt, no doorstep before the street, no wall around the garden? And which driver is not tempted, merely by the power of his engine, to wipe out the vermin of the street, pedestrians, children and cyclists? The movements machines demand of their users already have the violent, hard-hitting, unresting jerkiness of Fascist maltreatment. Not least to blame for the withering of experience is the fact that things, under the law of pure functionality, assume a form that limits contact with them to mere operation, and tolerates no surplus, either in freedom of conduct or in autonomy of things, which would survive as the core of experience, because it is not consumed by the moment of action.

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Struwwelpeter. – When Hume, confronting his worldly compatriots, sought to defend epistemological contemplation, the 'pure philosophy' forever in disrepute among gentlemen, he used the argument: 'Accuracy is, in every case, advantageous to beauty, and just reasoning to delicate sentiment.'[1] That was itself pragmatic, and yet it contains implicitly and negatively the whole truth about the spirit of practicality. The practical orders of life, while pur-

1. David Hume, *An Enquiry Concerning Human Understanding*, Chicago 1963, pp. 6–7.