

introduction of the robed Reticularity in the 1920s produced its own challenges and potential solutions. The masks and robes detach the Reticulite from their life, their appetites, and their birth names. This necessitated the creation of a volunteer corps to act as designated voices (for messaging, translation, all manner of extension), and another corps remediate the effects of the masks and robes, which took on buzz potentials of the parasite.

Over time, the informal volunteer positions became a single, formal, and codified position. Runners adopted uniform elements for themselves that further stabilized the position through identification. Over the decades, Runners incorporated technology: the running shoes, roller skates, rollerblades, and other means of transportation came to serve purposes of practical service and ritual. Facilitating speed in movement was essential to improving the Runners' employment status, since Reticulites frequently demanded simultaneous yet opposing tasks. The wheels, the shoes, even movement itself gradually became a meditation, a method, and a philosophy of service.

The position of Reticulite, of course, remains largely inscrutable and yet extremely visible. The mask itself conveys a screen of complete otherness that most suspect runs even deeper. The adoption of the rollerblades (and then the bicycle, the scooter, the skateboard) have made the Runners' work visible.

Their labor became aerobic and physical rather than exclusively emotional. Theirs has been a highly visible activity, with no small amount of risk, and the continual exposure to the public has created their less-than-sociable attitude. Indeed, the attachment of Runners to what Sianne Ngai calls "ugly feelings" arguably marks a resistance to the narrow affective range expected of workers within service and affective labor positions.

Initiates sometimes perceive Runners as people in service to Reticulites, even as this view is reductive. Consequently, gossip circulates in the Pit, Lab, or Studio in which Initiates speculate about whether a particular Runner or might someday "work their way up" to Reticularity. Those who resist all forms of hierarchy within P.S. might instead see the transition from Runner to Reticulite as a "lateral move." Many Runners, like other members of P.S., leave service suddenly and with little explanation, only to reappear in a year or three. It would be deeply inadvisable to speculate about their particular trajectory in the organization. Nonetheless, it is appropriate to note that a Runner, who develops a perhaps unparalleled understanding of P.S., would theoretically comprehend the call to service as a Reticulite more fully than even the most involved Initiate.

The list of notable members who served as former