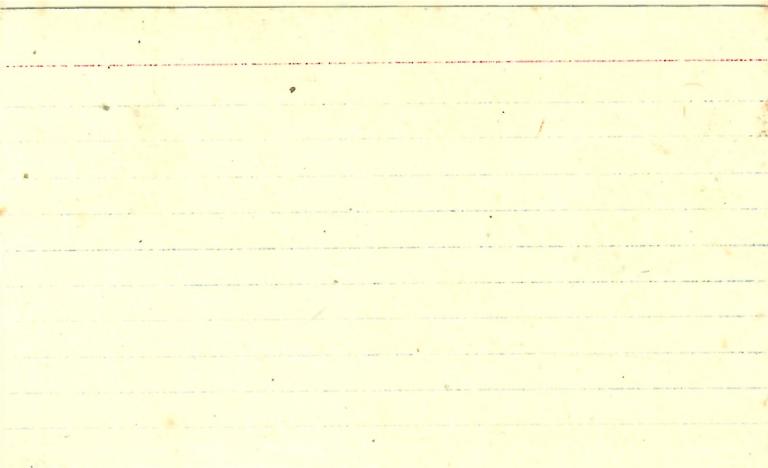
Xx XXI XXIII

alpres. Lord Vennymen O.B. of mystical Veroc

163

O lung will that shalt andwere When all that nemo shall suffer shock, Rise in the spiritual well, Flow thro' our deeds and make them pare.



Oh get we trust that muchan good Will be the final good of ill, To pungo of nature, mis of well, Defects of doubt, + taints of blood; That nothing walks will aimles feet; Tal not me life shall be destroy'd, Or cast as nebbish to the void, When God bath made the prile complete; That not a worm is clover in vain; Nut not a moth will wien desir 15 thivell'd in a frutles fire, & or but nibrenes another's gain. Behold, we know not anything; I can but hist that good thall fell Al last - far off - at last, to all, And wry winter change to spring. Do mus my dram: - But what am!? an infant enging in ite night: Z an infunt coying for the light: and with no language but a cy.

Capital:	Installed kW:
Motive Power :	Maximum Demand :
Details of Sets:	Connected Load:
	Number of Consumers:
Generated Voltage:	Profit or Loss:
Dist. Volts & Cycles:	Dividends:
Working Cost/Unit:	Financial Year Ends:
शु Domestic :	Chief Engineer:
	Assistants:
Small Industries : Large Industries :	Total No. Employees:

Hrw. Temple: "Some Implications of Theirm" in Contemp. Brit. Phil (15t Sing) N XVI XX + --Similar of a Philosopy - Cinclusions modify Date () + 20 an (416) In all malinelest ryplines synthese is exactly calculable fim (mechanical) data. But in most acturlies of nasen Each conclusion modepies the primises from which it is nached In cunnot ... "build on the facts" breause until the bruilding is complete you do not know what they are. ... So no ocientific process is menty inductive or menty disductive or ments a combruation of the airs. It is a gathern of data from Expeniera; a provisioned organization of these date in a

system by some principle or their while they suggest; a re- Examenation of the (417) data, now myanded as constituents (particulais) of a ryplim (a concult universal); a remolimeten of the system in the higher of fuller knowledge of the constituents; t so forthe, until a computely whent, computenous, or articularis opphin is mached. This orgain is accepted as live because of do own making as comportunises. coherent o minuly articularly." (206) T pleado lles nline to ward in light of the world.

It is only bounded the and "continuous montpealin of the (but are one him of makel. proceed @ as a constint spiral.) you arrue leader of Ends, then that

Temple: Conting But Phil (14 Eniso) IIXX IXX. Purpose: Will o acquiescence in monasic Scale Streetment sontis (419) Perceptible scale of being, to personality at lip." Here summe of duty, r with it the sum of nights, is central; & prismality show ilily most of all in the capacity to form (or accepts) a Tupos o deliberation organize life or conduct for to fulfilment. Crew as accepting Perfore, as performing Delig in unquestioned Ordrice, one is at (a). as conceiving Purpose, as forming 96 plano one is at (6). The progress is therefore la progress in Obeclence & + in Frederic & + the

Ue organism is obcolient to the Species. He Species (via life) is purposeful. But obedience. Dutis, unquestioning performence of higher Will is an abstraction — fust as Purpose, plan, fredom, self-desdim is an abdination. The law is that you are as free as you are obedient.

great fabric (medieval the Christendom) began to crumble. One department of life after another claimed autonomy, politics, commerce, art, education. So the State came to be thought of as an end in itself-a doctrine long held in Germany and nakedly proclaimed by the Nazis: the idolatry of the State. So too the accumulation of wealth became for business men an end in itself—a doctrine widely held in Great Britain and America: the idolatry of money. And as the commercial men said "Business is business" and the patriot said "My country right or wrong," so the artists said "Art for art's sake," with the result that the impulse of Art was mere self-expression without enquiry whether there was a self worthy, or even fit, to be expressed. And now Education is recognizing as never before that its job is to develop personality, but refuses to guide its activities by any general conception of what personality is. In each department the assertion of autonomy has led to great development: but in life as a whole it has led to chaos. Our task in the coming period is to lay hold on all the cultural economic wealth which the epoch departmentalism has developed integrate it once more in a coherent pattern of life with some intelligent principle. The need for this is urgent.

C

Indeed it is: the chaos of Western civilization is only too apparent. But to recreate our civilization we must make every department of activity conform to certain common principles and work towards common ends.

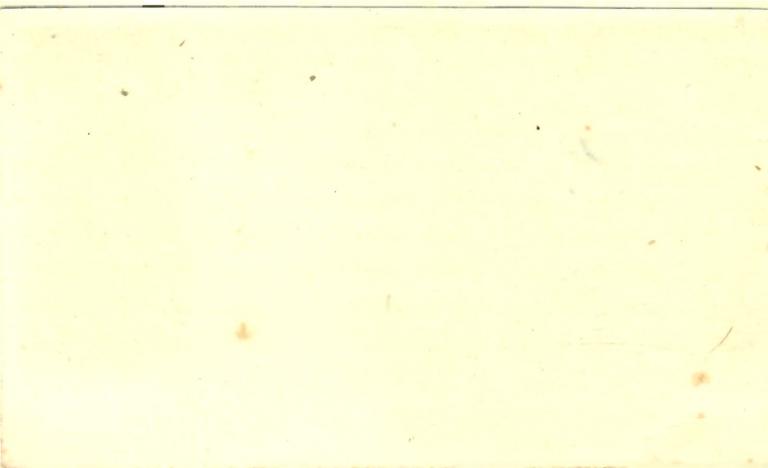
There are real ends in life, and they are all in that realm which belongs to us in virtue of our spiritual and intellectual capacities, and not of animal capacities. They all belong the realm, for example, either of knowledge, or appreciation of beauty, or friendship, or family affection loyalties, and courage, and love and joy and peace. They are all, in fact, in the wider sense of the term part of the fruit of the spirit; and those, and those only, The whole economic are real ends. sphere is concerned with means to those ends; and it must be judged, not primarily by its efficiency within itself, its effectiveness in by producing maximum output and the like; primarily in the light of the question whether it is fostering the attainment of real ends by the greatest number of people. We may take as our slogan, if you like: 'the Fulness of Personality in the widest possible Fellowship'.

This is so platitudinous as to be positively startling—such is the confusion and blindness of Western civilization today. And there can be no satisfactory reconstruction unless that, or something like it, is taken as our starting point.

Are we planning only for efficiency and maximum economic output, or are we planning for fulness of personal life in community? Of course there is need efficiency, and of course there is need for effective output; without these things we cannot have fulness of personal life and richness of community experience. But if we let the economic aim become predominant, we shall find that it disintegrates our society, that it treats every individual primarily as so much labour power to be used where he most conduces to efficiency of output, irrespective of all his social ties and traditional roots. The economic proach to life atomises society. whole economic order is of vital importance, but it is important as a means to something beyond itself, and if its activities become the end of life or its organization, the result is to sacrifice the ends to the means. And if we plan only for prosperity and comfort we may create a society which is comfortable. contented and spiritually dead. We must plan for freedom, for the exercise responsible citizenship in real com-

munity.

Archbishop of Canterbury



21 22 23 24 25 26 Temple: Christiants & Social Order Self-Centrisness, mental + moral 36 "When ar open our ryes as babies we see the world striking out around us; we are in the middle of it; all proportions o proproliers in what we me are delimined by the relation - distance beight, I so forth _ of the vanous visible offices and to ourselves. This will remain time of one bodily vision as long as we live. I am the centre of the world I see; when the honzon is depends in where I stand. how just the name thing is him at first of our mercial of spiritual vision. Some things heart us; we hope they will not happyon again; we call them good. Our standard of value is de

way thing affect ourselves. So rach of us take his Mace in the contin of his own world. But I am not the centre of the world, or the stundard of reference as between good o bas; I am not, o how is. In other words, from the beginning | put myself in Tod's place. Nat is my original sin. I was doing it before I could speak, & way one also has been dorns it from carly infancy, I am not "guilly on this account occases I could not help it. But an in a state, from broth, in which I shall bring desides on myself o wrozene affected by my conduct unless ! Can ascape from it. Education may make my Self-centres So far it is like the climbing of a biver, which widens the horizon for Musical vision while leaving me till the control

Self-Centridness and standard of reference. Education may do more than this of it necesso in winning me into distur to buth or to beauty; that dirotion may effect a predict deliverace from nelf-contridues. But complete delurance can be effected only by the wrining of my whole hearts devotion, the total allegiance of my will - + this only the Divine Fore disclosed by hinst in His life + Druth can do (T. trues to Wallest the in his Nature, man + Gos) Omo This is substituting A for B. But note that B is You - GOD You & A GOD contrasness pushed far

Enough hado i be links - which by Molly is nothing, but when with the Cercismforme is a pole of warything. In other words the "as theyelf" + loving "or o your neighour an poles which an took complementary. "his is not to my that the arbitrary bonzontal ming " to be "loved" but menty that the narch for the alman, the line self within, got in our beauts, is the other aspect of our finding got outside us. He hos rekings an one; for the deeps without an the deeps withen. He surful' man is not your enmost self, but you superfreial self. Temple doesn't hen do Justice to the unwest self. Both A + B an an line; neither is . however . Time by elself .

HXX627; Temmoon Mans \$ 297 P203 a sad advitogy, the boundless plan Nat makes you lyrants in your com skies, brownendle, pittlers, passinless ayes, Cold feno, get und pour to been + brunt. His nothingners into man.

Paclimenous Frolulian: Vicin 16 Headles Body Tues Fishers Elimity. Sland 7-/H Solepsin Cell Celis Paripsychesm + 19 Pro. Will. Act. Read. Emply Body Sulmends cel & Soe, Givergence 20 amputation Supermends 5 Eximaino (wificial) 21 Medal wouling Crepus 22 Extensino to whole Maller & Dink 23 bordey & mend Straw + Simons Life lank, SS, U, whole The Self Unlimiter Viscin & 1 Social Words Unsebust 10 Bales & Human Cay Seed Under worth 11 growth from Bruns Men your Ofthoots animals your offshoots You in Creps & A 4 You in E, 55, Vol

XXIV.

There lurs mon faith in honest doubt, Believe me. Utim in half the creds.

He Sought his cloubts of gather'd Aningth,

He would not make his fudgment blinds,

He faces the spectros of his mind.

Cind lais them: thus he came at length

To find a Arings frith his own

Capital: Installed kW: Motive Power: Maximum Demand: Details of Sets: Connected Load: Number of Consumers: Profit or Loss: Generated Voltage: Dividends: Dist. Volts & Cycles: Financial Year Ends: Working Cost/Unit: Domestic: Chief Engineer: Small Industries: Assistants: Total No. Employees: Large Industries:

Tennym: In memorium LXXXV The grat Intellizmes fais That range above our mortal state

Capital:	Installed kW:
1otive Power:	Maximum Demand:
Details of Sets:	Connected Load :
	Number of Consumers:
Generated Voltage:	Profit or Loss:
Dist. Volts & Cycles:	Dividends :
Working Cost/Unit:	Financial Year Ends:
Domestic :	Chief Engineer:
Small Industries :	Assistants :
Large Industries :	Total No. Employees: