

21, 22, 25, 26

460

Theologia Germanica (London 1374)

R. M. Jones: Mystical Religion

292 Will. Inn. Above "So long as a man taketh account of anything which is this or that, whether it be himself or any other creature; or doeth anything; or frameth a purpose for the sake of his own likings, or desires, or opinions, or ends; he cometh not unto the life of Christ." (P. 61) "So long as a man seeketh his own will & his own highest good, because it is his & for his own sake, he will never find it. For so long as he doeth this, he is seeking himself & frameth that he is himself the highest Good."

But whosoever seeketh, loveth, & pursueth Goodness
(i.e. the Good per se), & for the sake of Goodness, &
maketh that his end, for nothing but the love
of Goodness: not for the love of I, me, mine,
self, & the like, he will find the highest Good,
for he seeketh it aright." (P. 168)

293 "No thing burneth in hell but self-will
[the aim at some particular thing for self], &
therefore it has been said, put off thine own will
& there will be no hell!" (P. 115.) "When there no
self-will there would be no ownership, & in heaven
there is no ownership. [If any one in heaven look

XVIII 460² Theologia Germanica

293 upon himself to call anything his own, he would straightway be thrust out into hell. If there were any person in hell who should get quit of his self-will, & call nothing his own, he would come out of hell into heaven." (Pp 192-93)

"It is the property of God to be without this & that, without self & me." (~~Pp 77-78~~ 90)

295 "I would fain be to the Eternal Goodness what his own hand is to a man."

(Guns ① God indeed that till today I did not realize how Socialism is in line with our Growth

Pallian!

The growth whereby we pass from "my space," "my time," "my prejudices" etc. to a more universal outlook, the growth whereby we pass from "my welfare" to my family's, my nation's, my species' — this same growth it is which we find in the great movement towards common ownership. This is the growth from "my land, my coal-mine, my factory, my capital" to humanity's, or at least to "my nation's."

(3)

Will from Above We have to make in Economics the move we have already made in the forms of our understanding: space & ~~form~~ line forms.

Already most men look upon land, factories, etc., as "ours", national assets, & only a remnant (the 'owners') look upon these things as 'theirs'.

Also a man works, not as before, for a master, but for the community. This feeling is growing. Socialism is a politico-economic organisation which gives social form to the slow natural growth of man from his narrow self to his social self.

Private property is like private space - outmoded.

② The condition of growth is crystal-clear. Do the will of that whole you would become.

Education is nothing but assisting a child to grow from animal to social level, to put on Society's space, time, will, notions, & to put off his private space, time, will, notions, possessions. This is the New Birth, or its beginning anywhere.

Gustave Thibon: Philosopher and Poet

By VERNON MALLINSON

OVER the past ten years the reputation of Gustave Thibon has grown steadily. Students and religious circles on the Continent vie with one another to get him to lecture. Each new book he publishes commands a ready sale. America has recently discovered him, and a definite translation of his works has been launched there. In England, however, little is known either of him or his writings, which are sufficiently striking to have earned for him this growing reputation.

Who then is Thibon? He comes from a family of winegrowers living in the valley of the Ardèche, in the south-east of France—and was, in fact, born a French peasant. He is a self-taught, and in the best sense of the word a self-made man. At the age of eleven he had already left school and joined his father in the vineyards. He found his appetite whetted for reading and study when a young friend gave him the run of a vast library he had just inherited. Thibon was fascinated by the writings of the philosophers he found in this library, but dismayed that he could not hope to understand without pushing his education much further. And so, resolutely, and in his spare time, he set himself the task of teaching himself mathematics, Greek, Latin, theology—and German also, for he has been much influenced by Nietzsche. A happy marriage, a wife who encouraged him to put his reflections on paper, led to articles in the local press and to the publication of his first collected poems in 1940—for Thibon is an outstanding poet as well as a philosopher.

Challenge to Apathy during the Occupation

His first philosophical works, *Diagnostics* and *Man's Destiny*, were published in 1941, *Jacob's Ladder* in 1942, *Return to Reality* in 1943. The appearance of these books, during the years of the German occupation, was an important event, because implicit in them was a challenge to the defeatism and apathy felt by many of his contemporaries in France. The death of his wife silenced him for two years, but in 1945 came his book on marriage and morality, *Whom God Hath Joined*, and a new series of poems. A final collection of aphorisms—*Our Daily Bread*—followed in 1946 before he was to settle down to two major works of re-interpretation of the writings of Nietzsche and of Victor Hugo. The Nietzsche volume appeared last year; the book on Hugo is promised shortly.

You can see from this list of dates and publications that Thibon's philosophy matured in the late 'thirties and early 'forties, and, whilst the criticism of contemporary society which he has expressed in his writings owes its force to the atmosphere of the period in which they were written, nevertheless his vineyard in the remote valley of the Ardèche isolated him, and enabled him to look at the state of his own country and that of the world beyond with the detachment of a true philosopher. His vineyard was the equivalent of Montaigne's tower. But his diagnosis of the contemporary situation has in no way embittered him. In fact, my first reaction on first meeting Gustave Thibon was that I was in the presence of a disconcertingly happy man. I choose the word 'disconcertingly' with deliberation, for as you get more and more to know him the sheer radiance of his happiness envelops you and persuades you to his sound common-sense point of view. 'The secret of being cheerful and pleased with life', he would say with Pascal (for Pascal is, with Nietzsche, the formative influence in his own philosophical outlook) 'is to be at war with neither God nor Nature, not deliberately to seek happiness' (therein, Thibon would say, lies the error of modern man) 'but to let yourself be invaded by it and thus embrace the only reality that is capable of curing the evils of this present age'.

Again and again he warns us that modern society is in a kind of process of erosion, and that what was once a strong bond of common fellow-feeling has become a rope of sand. In an as yet unpublished work, *Our Common Destiny*, he has an image of men as grains of sand, piled up in orderly inhuman heaps in city after city. In this atomic age we have atomised ourselves. And these sand-heaps are at the mercy of all the winds that blow, of all the winds of propaganda for rival ideologies. There must be diversity, yes, but the natural law

of man's being requires unity in diversity, and this, Thibon argues, only be obtained through a unifying activity: communion with God.

Instead of unifying we centralise, and we do not pause to reflect on man's nature and his primary needs. Thibon's definition of needs betrays. I feel, his peasant origin, for man he says is made not for solitude nor for multitude. He is made to live in small communities, his roots in the family and his sense of fellowship arising from the undertaking of some craft in common. It is the sociological outlook of a peasant—a peasant, if you like, who has become articulate. Thibon would say with Edward Glover that 'it was within the family that love scored its first real triumph by holding in suspense the passions and rivalries that would otherwise have broken the family asunder and so reduced its chances of surviving. It is within the family that, generation after generation, civilisation is reborn. The more widely the individual is divorced from family influences, the more it is capable of behaving in an uncivilised way'.

Treatise on the Christian View of Marriage

It was in the family that love scored its first real triumph. So to the family that Thibon looks most urgently for a re-awakening of man to his communal responsibilities. The theme of his book *Whom God Hath Joined* is, quite simply, the seriousness of marriage and its obligations. It is essentially the traditional Christian view of marriage. Love and Death are rightly two of the subjects that should preoccupy men's minds, provided that the pre-occupation is real. Death for Thibon is the consummation of the perfect Love, for it is only one Love, reaching through different degrees to the love of God. If my love attaches me too intensely to another person to the exclusion of all things—including God—then it is a selfish passion. Such marriages are of the head as well as of the heart, though the cinema screen will teach us the contrary. Hence divorces and broken homes. Today, Thibon argues, we tend to believe and act on the Roman assurance that we have only to gratify our senses and give way to our instincts, and all will be well. We have forgotten that true love is never alone: they are whom God hath joined.

Perhaps too, Thibon argues, in this sense all who preach the brotherhood of man on earth, fall into the category of the romantic. The brotherhood of man on earth has proved itself throughout history a myth—and again a myth—for salvation can never come from below. Their Romantic cry, 'Let the instincts rule', such people have destroyed the very foundations of family life. They have prepared the ground for contemporary systems of government, where you tend to get either unbridled emotional freedom, resulting in anarchy, or a strictly ordered and planned society based on tyranny.

Need for Small Vital Groups

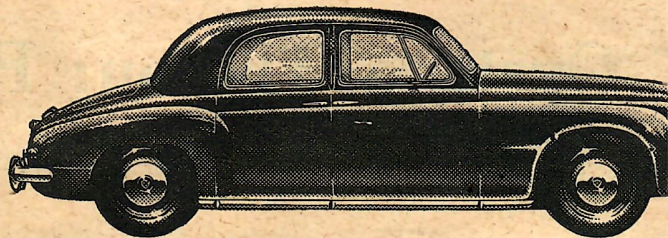
So Thibon concludes that what we now need most urgently is organic decentralised society, in which men shall live in small groups, the stress being on the individual's responsibility to the group and to his locality, and the family forming the original basis for this—a patriarchal family, for some kind of aristocracy is indispensable. The absolute law of majorities—as he puts it—and the wayward passions of the emotionally excited masses must be abolished. The state must be made subservient to the expressed wishes of these small groups and must have its function clearly defined: it must work for a society that draws people together, secure in their small social groups, instead of continuing its present policy of idolising a kind of multiplicity that disintegrates. It is far more important that each man, woman and child should be in his right place than that each should have the impersonal state machine considers to be his right place. We must, if we are to save mankind, subordinate having, and therefore grasping, to being, to living.

And it is self-discipline alone, Thibon says, that can work this. Discipline within the family, where there has been a purification of selfish, Narcissus-like sexual love, where the sanctity of the marriage

I heard it from a Shepherdess
 Whose nose was short and shiny,
 Who heard it from a Genius,
 Who heard it from a Genie,
 Who heard it from a Maiden
 With a mind to matrimony,
 Who said it was in

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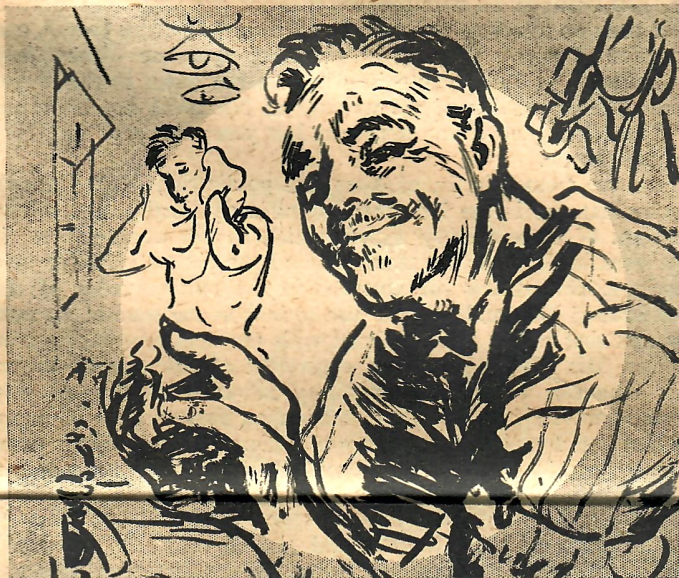
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*But the motorist
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XIX XX

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F

XXII

570

① St Thomas Summa Contra Gentiles
BK II latter part

(Webb N.T. 273, 4, 5)

+ contrasts

T. compares human soul with 'separate substances' such as angels & star-moving intelligences. T argues against belief that stars are animals w. souls & bodies. Notes that Augustine (Enchiridion, c. 58.) leaves point doubtful whether sun, moon & stars are angels. T thinks to believe they have souls not inconsistent with orthodoxy. He refers it himself. Star-moving intelligences are incorporeal spirits; stars & spheres merely corporeal. Also many other intelligences besides the star-movers. W: "St Thomas is... thoroughly alive to the dangers involved to the religious principles of Christianity in the acknowledgment of the divinity of the heavens,

bodies." The separation of the movers from the bodies right
way of pursuing Aristotle's framework

Summa c. 9. Bk III

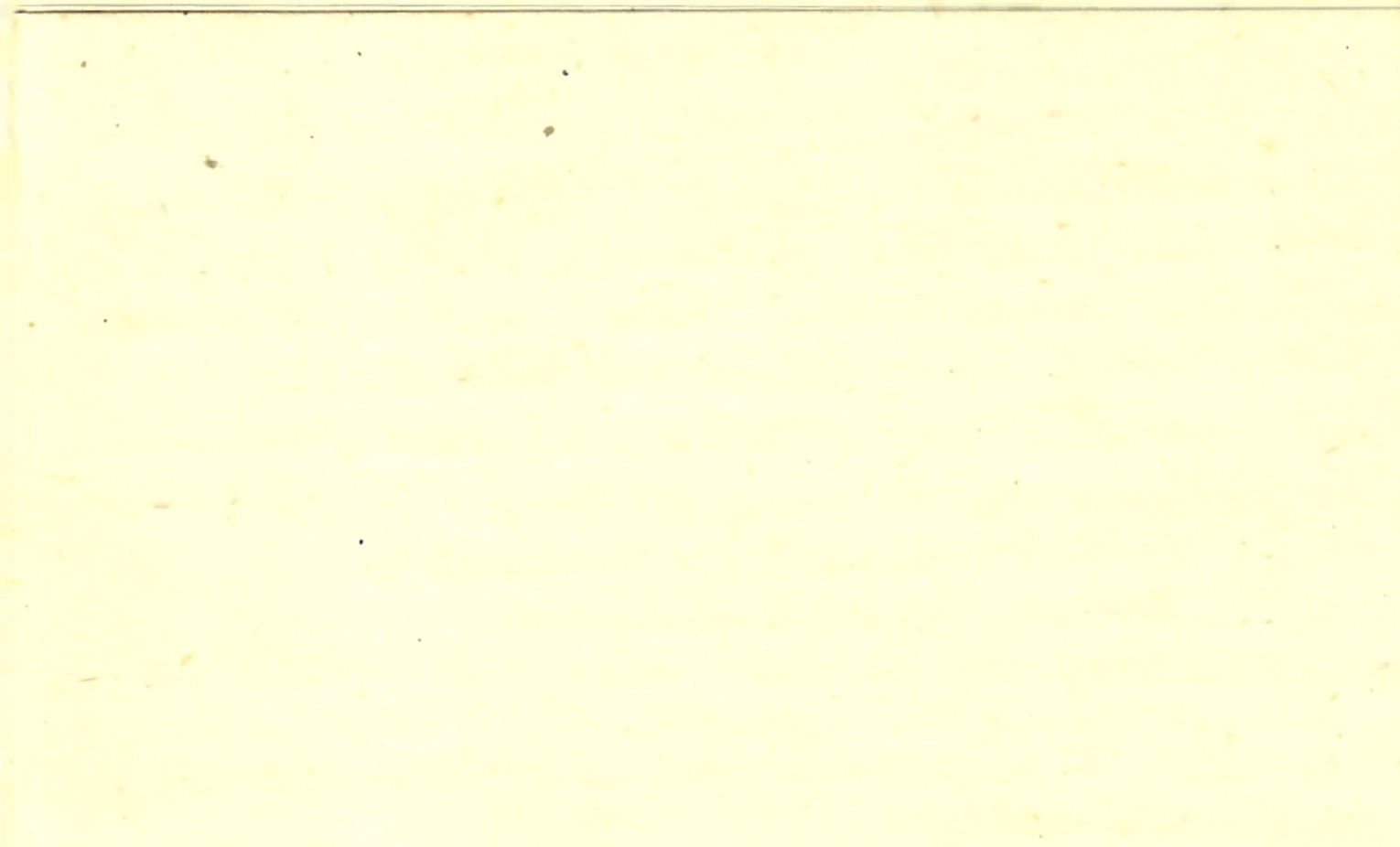
276. Subject of Bk III divine nature as final cause of all
thp. Heavenly bodies means to man as end:

the motions cause of 'generation' (processes of evolution
& dissolution) in sublunary world, & of these processes
human mind is the highest product & final cause

277 Knowledge of God by 'separate substances' (unembodied
Intelligences) who know God in knowing their own substance)
not available (as some think) to us. Some say we
have direct kn. of existence of such I.

(2) St. Thomas.

279. Material nature is ordered by Intelligence, & ~~the~~ lower Intelligence by higher, & God orders sublimary movements through those of heavenly bodies. But only of bodies — Minds through senses (using the senses) only. Not directly. 280 God wills not ~~to~~ determine.
- 287 T says that the Active Intellect is only part of human soul. Roger Bacon says this a very gr. error & A.I. is to be ident'fied with 'God or angels that illuminate us'
- R.B.: (Op. Text. C. 23, ed Brewer, p. 74)
- 316 Alexander of Aphrodisias makes Active Intellect same in all men: Averroes makes both A.I. & Passive I. same in all men. T. makes the I a genuine possession of the individual soul.



22 23 26 28

XIX XX XXI

① St Thomas Aquinas

Charles Williams: He Came Down from Heaven

Dorothy Sayers: The Mind of the Master

Good involves knowledge of evil + determination of Possibilities

"It was.... declared by Aquinas that it was of the nature of God to know all possibilities, & to determine which possibility should become fact. "God would not know good things perfectly, unless He also knew evil things.... for, since evil is not of itself knowable, inasmuch as 'evil is the privation of good' as Augustine says, therefore evil can neither be defined nor known except by good." Things which are not & never will be He knows "not by vision", as He does all things that are, or will be, "but by simple intelligence." It is

things part of that knowledge that He should understand good in its deprivation, the identity of heaven in its opposite identity of hell, but without "approbation", without calling it into being at all.

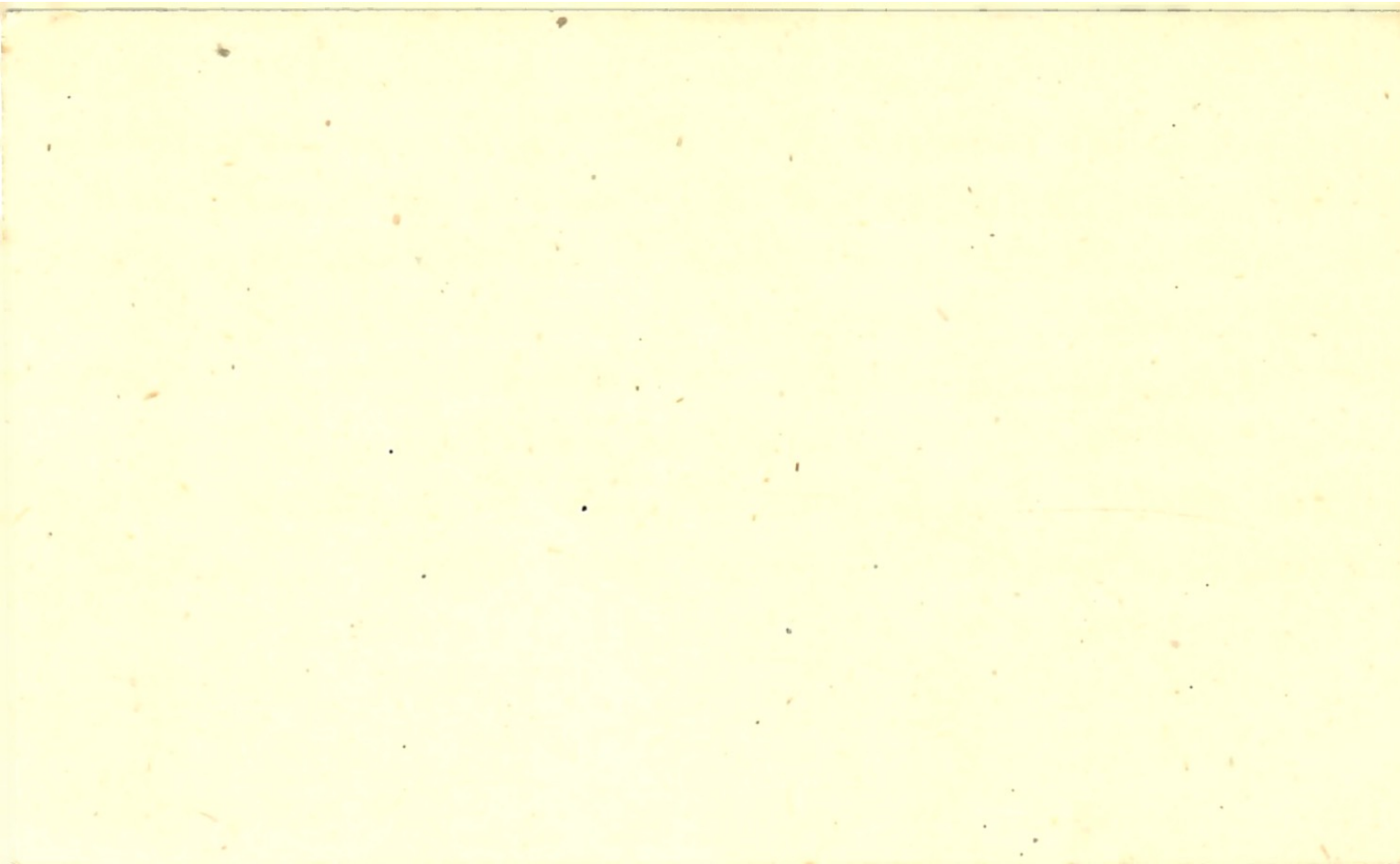
"It was not so possible for man.... To be as gods meant, for the Adam, to die, for to know evil, for them, was to know it not by pure intelligence but by experience."

(Over Of Horking: The Self & its Medium. The mind needs a body so that distinction can be drawn between thought & deed. It is necessary to our 'goodness' that we should think of the evil alternative - & reject it. If to think of murder was to commit it - morality would be impossible. We know evil first 'by experience', but more & more by 'intelligence'.

(2)

Good & Evil Evil is not overcome by removing it in bloc, but by reducing its expression from the long-drawn out workings of experience-at-length, to the swiftness of Recapitulation, the ultra-swiftness of the brief moral struggle before the moral decision, to the complete intellectualisation of evil into mere possibility in God's experience. Here Evil is transformed till it is hardly evil at all.

Note that P is more than G, for P contains the realm of (subtle) possibilities whereas G is confined to existents.



God - Intellect + [XIII] +
St Thomas [287.]

John Baillie O.K.G.
172 H.

Ontologism - not name as acceptance of (St
Anselm's) ontological arg! but connects
Intellect. St Bonaventure doesn't distinguish
so sharply as Aquinas between our partial
kn. of God now & seeing face to face. Francisco
Suarez. Dominican tradⁿ = orthodox = St T. Aquinas
condemns ontologism (views that in this life we
can know God directly, or non-inferentially)
& ont. arg. Pius IX in decree of Holy
Office of 18th Dec 1864, condemns ontologism.
7 ontological propositions:—

- "① The immediate knowledge of God, at least so far as it is habitual, is essential to the human intellect, so that without it nothing can be known, since it is itself the intellectual light.
- ② That being which we apprehend in all things & without which we apprehend nothing is the Divine Being.
- ③ Created things are in God as a part within a whole, not indeed in a formal whole, but in an infinite & uncompounded whole, in that He is to what are, as it were, His parts outside Himself without in any way dividing or diminishing Himself.

17 21 22 23
XV

St. Thomas Aquinas
Lond: Guide to Philosophy

308 Matter & Form, Soul & Body, Immutability Universe is a combination of matter & forms. The matēria prima is itself without form, but is united with forms of various kinds as fixed by the Creator. Matter may combine with a number of forms successively or together, but the forms can't themselves be transmuted into one another except by divine agency. Change in a piece of matter is due to withdrawal of one form & replacement of another. (Thus this ultimately means that all things are aspects of the "ultimate matter") 309 The forms can't exist without the matter to which they give shape. Thus, since soul is

the substantial form of the body, the body is necessary to the
soul, which could not survive death of body unless it
was provided with a new & glorified body. Which it is.
(Omnino And that body is Soc etc. which is our 'glorified'
body now.