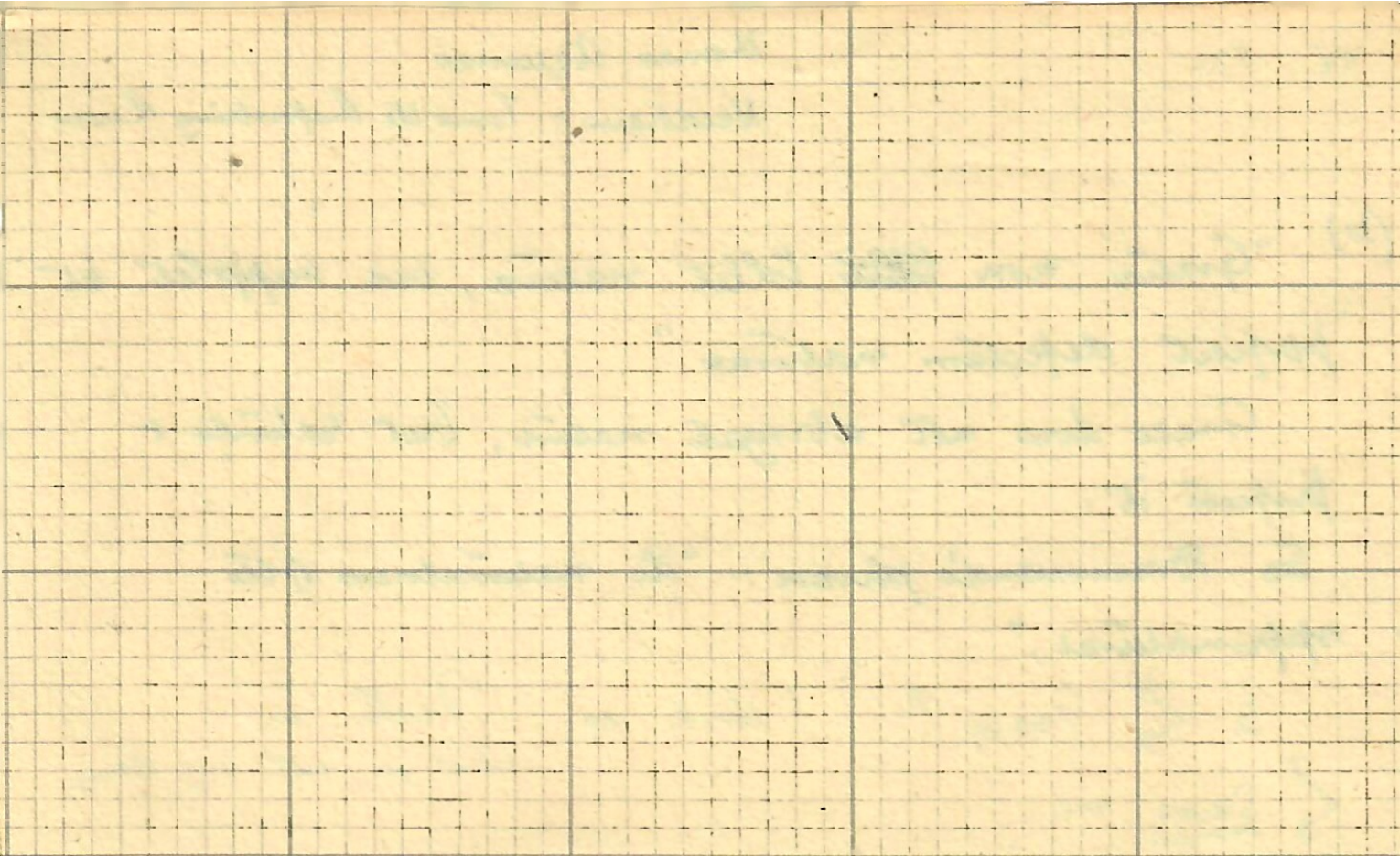


(31) "Gratia non ~~tollit~~ tollit naturam, sed supplet et perficit defectum naturae"

Grace does not abrogate nature, but extends & perfects it.

So Drummond's phrase: "the naturalness of the supernatural."

Is $\hookrightarrow$ Grace? I think so. Faith in
 $\hookrightarrow$ Saves me. what is not my doing



Francis Thompson: Health + Holiness

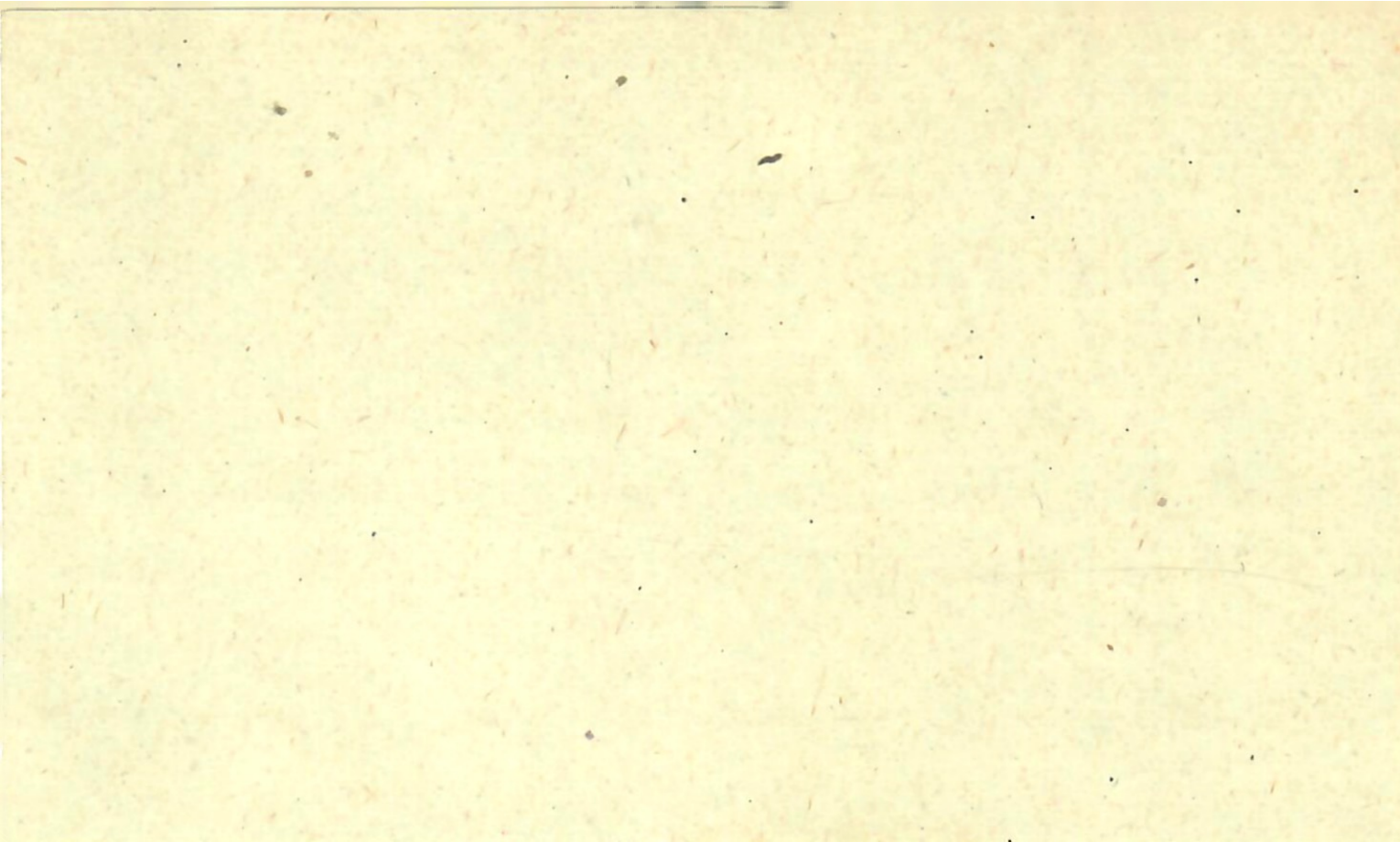
De la Mare: Love (543)

Holiness

Holiness energizes....

a translation of
Bergmann.

No remedy for modern lassitude of body, for modern weakness of will, is Holiness. None alone is the energizing principle from which the modern world persists in divorcing itself....



O gain that lurk'st ungain'd in all gain!
 O love we just fall that d- in all love!
 O height that in all heights art still above!
 O beauty that dost leave all beauty pain!
 Thou unpossessed that mak'st possession vain,
 See these strained arms that fight the riple air,
 And say what ultimate fairness holds thee fair!
 They girdle heaven & girdle heaven in vain;
 They shut, & lo! but shut in their unres.
 Thereat a voice in milder voices was:

Whom seek'st thou through the unmarg'd arc
 And not discern'st to thine own bosom past?
 I looked. My clasped arms about my breast
 Framed the august embraces of the cross.

James Thompson

We grow mentally by

(a) Absorbing material. Hunger.

(b) Consequent disharmony. Indigestion.

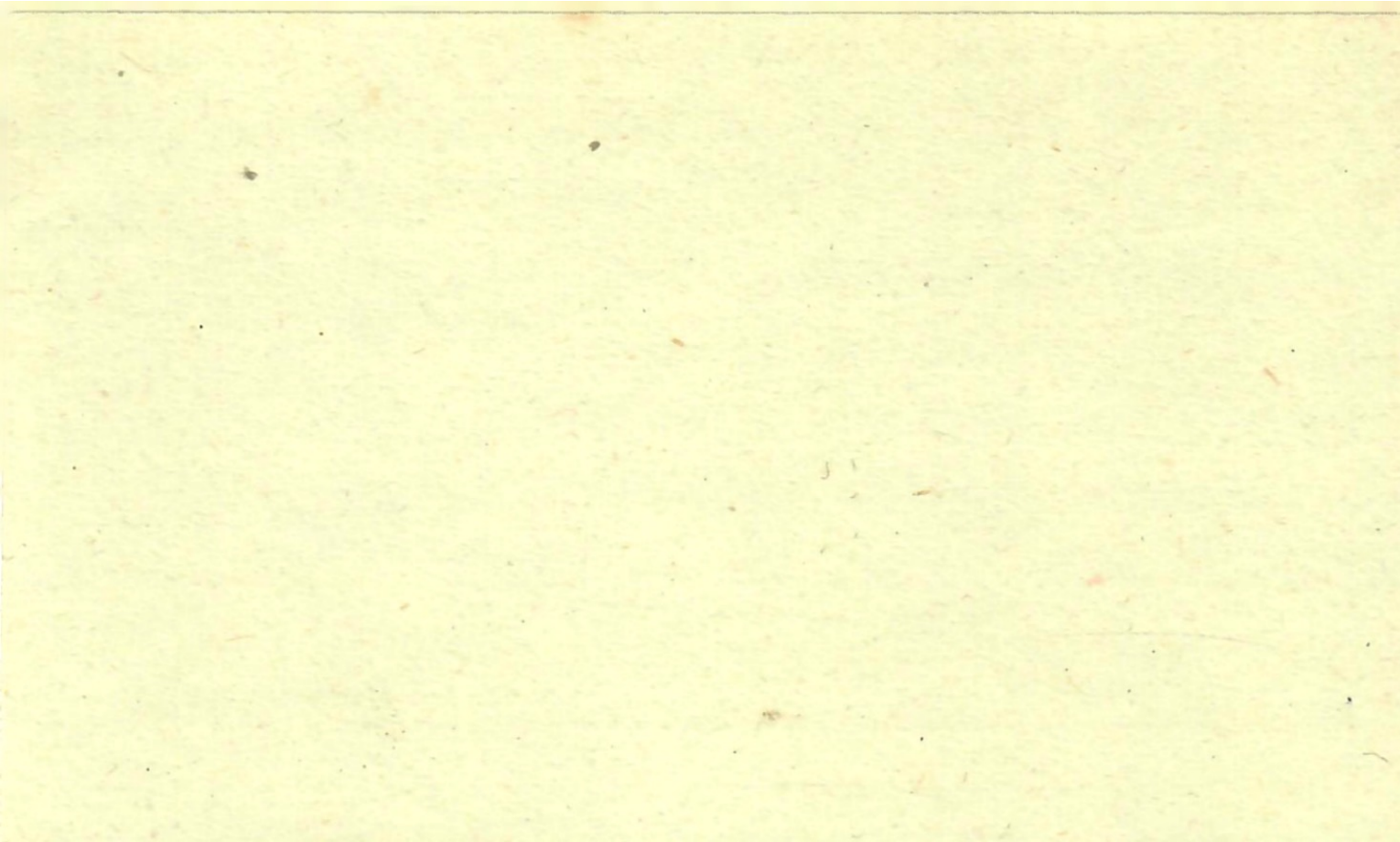
(c) Incorporation: growth, whereby its contradictions are resolved. Increase in scope, reference to larger wholes.

XXI

21 22 23 26 27

Francis Thompson Epilogue to "A
Judgement in Heaven"

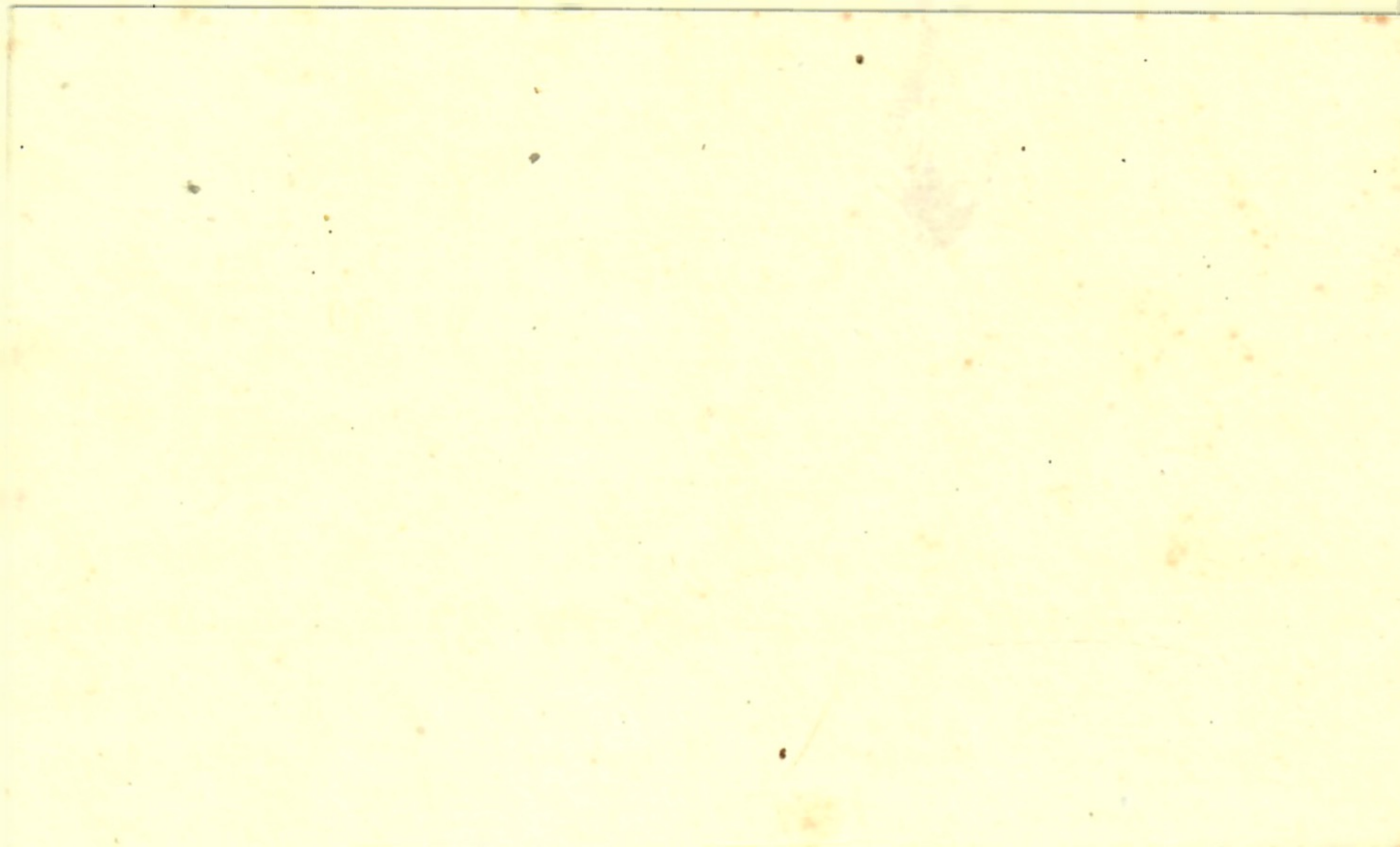
Is it, if Heaven its future shows,
Is it its all-sufficient mode
To see ourselves with the eyes of God?
God rather grant, at His assize,
He see us not with our own eyes!



XII
XIX
Thomson: Biology

(Outline of Modern Knowledge)

241 In regard to the central problem of Biology, the origin of the new, it is difficult to think of a germ-cell (of a higher animal at least, as being without its psychic aspect. Unless we think of 'the mind' as entering in at a later stage in development, the germ-cell must have a dim primordium of the subjective, the promise & potentiality of mentality. If so, it is easier to credit the germ-cell, rich in indications as it is, with making experiments of some sort in self-expression; & that is what mutations are.



Extreme positivists maintain no knowledge except that reached by scientific methods. This is a modern superstition. Science quite right to stick to its methods which do yield results, & quite wrong to condemn other methods, e.g. art.

4. Science does not explain things; it offers descriptive formulae. It is concerned with (a) analysis (b) genetic or causal description (c) "why?" does crop up in the 'less-scientific' sciences - biology, psychology etc. But Science explains only by saying:

This is a case of a general law. 'This strange phenomenon may be brought into line with others we are more familiar with.' Or: 'this is result of a long series of changes.' Neither of these is an Explanation.

- 10 Science works with descriptive 'counters' that are not self-explanatory. E.g: biologists' 'life', 'organism', 'cell', 'protoplasm', or physicists' 'Electricity', 'space-time'. How big these are with mystery.

XIII
Oct 27 9

Thomson: Science + Religion 18

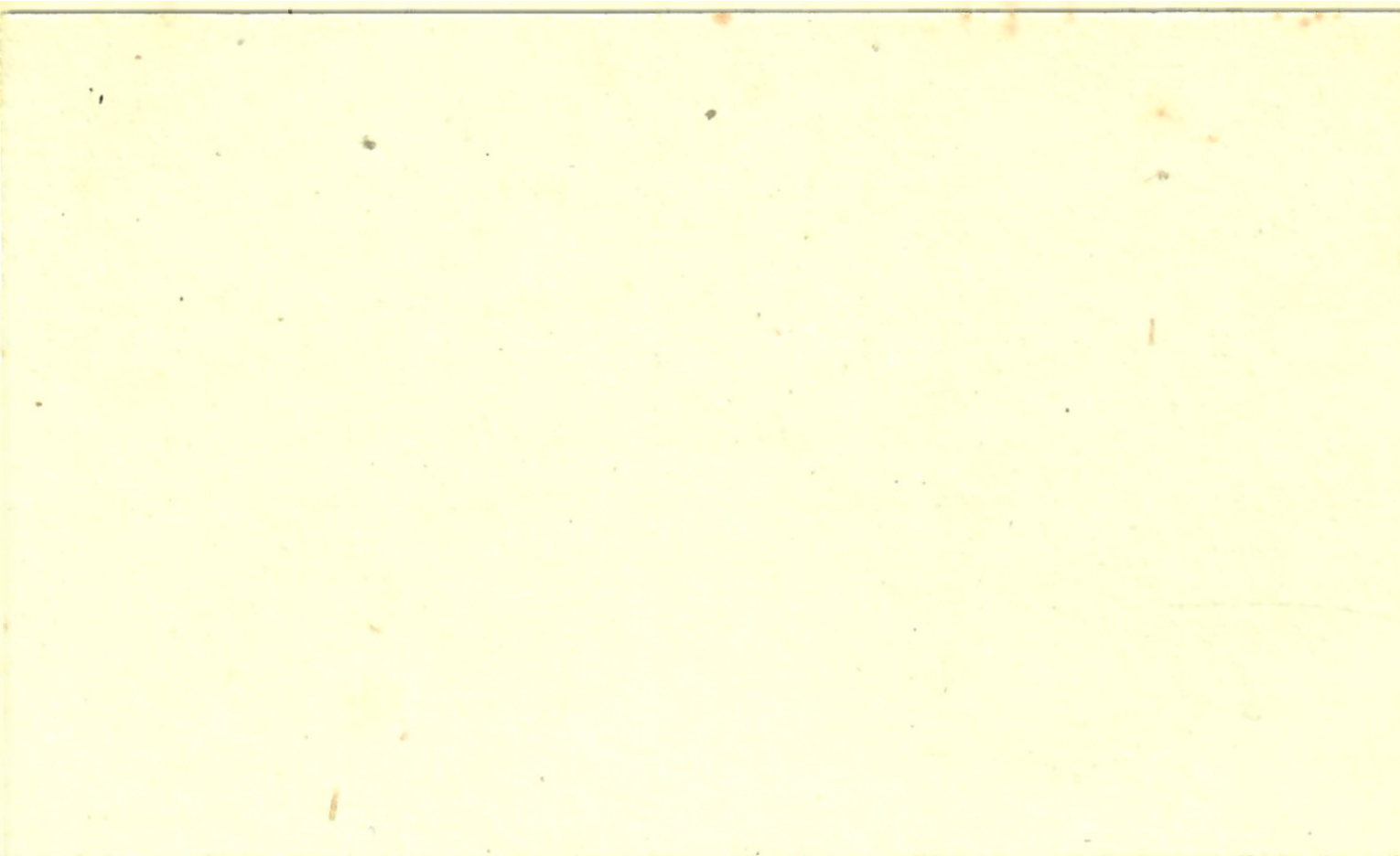
Unawareness

To the simple savage mind birth and death were utterly perplexing. (Ours ??) Our commonplaceness of view is worse than his clouded vision.



46 We adhere tenaciously to the Aristotelian doctrine that there can be nothing in the end that is not also in kind at the beginning.

(Ouro: Perhaps there is not much difference between saying that time is unreal, & saying that all developments are immanent in the whole from the beginning.



Thomson: Biology & Human Progress
(Outline of Modern Knowledge)

242 While great majority of cells of developing body undergo division of labour & differentiation, other cells do not share in body-making but remain in unspecialised intactness the original qualities; and these cells form other cells like themselves, i.e. more germ cells.

^V 2c 5 6 10 ^{XX} 14 24 186 · Thomson: Science & Religion
~~VI~~ ~~VIII~~ ~~IX~~ VIII

32 Eye reveals 2000 to 4000 dars, telescope several hundreds of
 1000s. Photoplate as many millions. Without instruments we
 have only a peep-hole view of the world. Ant sensitive to VI
 ultra-violet rays to which we are blind. 2 Some insects can
 detect differences in air-pressure we are unaware of. We can
 make an instrument that will register the heat of a candle
 1½ miles away; we are sensitive to only a tiny temperature
 range, & not to fine differences in that range. For electric
 waves we have no sense.

(Gms. ① The world to MAN is vastly different from the world as it is to man. His sense organs reveal something quite different (14) (6) (24a)

② Even if our senses tell us the 'truth' about the world it can only be a very partial truth for we are sensitive to only a limited range of influences. (2)

③ Object of this book includes the aim of 'humanising' you. Mentally you are not human till you achieve MAN's outlook. (25)