

It is dangerous to make man see too clearly his equality with the brutes without showing him his greatness. It is also dangerous to make him see his greatness too clearly, apart from his vileness. It is still more dangerous to leave him in ignorance of both.... Man must not think that he is on a level either with the brutes or the angels, nor must he be ignorant of both sides of his nature; but he must know both.

Pascal: Pensées, 418.

.... a man that could look no way but downwards, with a muck-rake in his hand: there stood also ^{one} over his head with a celestial crown in his hand, & proffered him that crown for his muck-rake; but the man did neither look up nor regard, but raked to himself the straws, the small sticks, & the dust of the floor.

Pilgrims Progress Ch. III.

These discords & their warring tongues are gales
Of the great autumn: how shall the winter be?

O B X V

Ruth Pitter "A Solemn Meditation"

P I must have a sense of... history as something that is deeply mine, that is deeply my history, that is deeply my destiny....
All historical epochs, from the very earliest to that at the present state of modern history, represent my historical destiny; they are all mine.

Berdyaev: The Meaning of History, p. 16

P These humanisms not only affirmed man's self-confidence & exalted him, but it also debased him by ceasing to regard him as a being of a higher & divine origin. It affirmed exclusively his terrestrial birthplace & origin at the expense of the celestial. In this way humanism helped to diminish man's stature. The result of man's self-affirmation, only once he had ceased to be conscious of his tie with the higher Divine & Absolute nature & kept with the highest source of his being life, was to bring about his own perdition.

Berdyaev: The Meaning of History, pp 16, 141.

Habet mundus noctes suas et non paucas.

St. Bernard. Insc. Hibb J. Jan/48

Those who put their faith in worldly order
Not controlled by the order of God,
In confident ignorance, but aware of disorder,
Make it fast, breed fatal disease,
Degrade what they exalt....

T. S. Eliot: Murder in the Cathedral.

Give consideration to what is involved in the definition of the Godhead as a Trinity in Unity of the God, the True & the Beautiful.... Will it not follow that the third member of that Holy Triad imposes obligations on God's servants not less essential to their salvation than those imposed by the other Two?

L. T. Jacks, Hibbert Journal, Oct 1948, p. 10.

The stars are dead. The animals will not look.

We are left alone with our day, & the time is short, and

History to the defeated

may say Alas, but cannot help or pardon.

W. H. Auden, 'Spain'

N S N

Oct 30/48

Let us: No
Shakespeare
writing
was man
scientific,

The Three Phases of Civilisation

I am ~~only~~ demonic, human, and angelic. But it is a part of my nature to ignore a part of my nature. I proceed as if two thirds of myself did not exist, & the remaining third were all in all. When that over-dressed third is the infrahuman or demonic, the consequences (as I shall go on to show) are particularly damaging; it is therefore of the greatest practical importance that I should ^{try} understand the relationships between the three great phases, & how it comes about that first one & then another of them is dominant, & what are the consequences of this can be done to mitigate the consequences. This chapter ^{will be} devoted to a discussion of such questions.

My trification — the trification of man — is a time-effect, a historical phenomenon. Our modern civilization has three phases (they may be called the theological, the Humanistic, & the scientific) in which the supra-human, the human, & the infra-human are stressed in turn. The saint may be taken as representative of the first phase, the artist of the second, the scientist of the third. It is not, of course, a question of numbers: ^{genuine} real saints, ^{inspired} great artists, original scientists, are uncommon even in the era whose tone they set, & many are born out of their time. It is a question, & above all of the ability to inspire error. on the contrary, of prestige, of mania, ^{is in the ascendant:} today the scientist ~~has~~ his most fantastic pronouncements are at once seized upon & made canonical, while the cautious & carefully reasoned opinion of the theologian is, ipso facto, apocryphal. ^{— fix for kings —} As for the artist, one has only to compare the honours & adulation given by Renaissance Italy to Petrarch & Boccaccio, Raphael & Michael Angelo, with the present ^{popular} neglect ^(or worse) of our best artists, to realize that art does not really count with us. We lay & feather Epilepsy's sculptures, & reverently preserve the blackboard ^{chalkings} ~~of~~ of Einstein in ^a the glass case, ^{take a medicine or religious} a great trans-continental express in America, that has never been held up even for a President, ^{unheard of} makes one stop especially to take a physician to a lecture. * Imagine the outcry if ^{he} it had been a man ^{As for a painter or poet might count himself} Archbishop! ^{As for a poet} — how lucky if he could afford a place on the train at all.

—the third & final phase of our civilization—
Science dominates our time, while art & religion are submerged. In the first phase
theology dominated, art was theology's ^{assistant} ~~subordinate~~, & science had practically no standing
~~at all~~ whatsoever. The second or humanist period, being a time of transition between the
~~upper~~ ^{upper} ~~suprahuman~~ & ~~inferior~~ ^{world} ~~inferior~~, came near to making the best of all three worlds;
theology was still a force, yet not sufficient to stand in the way of man's individualizing
discovery of man, & science was just beginning to claim its right to existence. For a little
while, man is symmetrical. The result is superb art. A civilization is in flower. The
laboratory has not ^{yet} emptied the church, though the atelier has stolen some of its glory.
Man has not altogether forgotten that there is a realm above man, & he is beginning to respect
the realm below him: meantime there is man the measure, with his new-found mastery,
his vast new world of secular delights. Unlike his medieval predecessors, he no longer

The priest is kindly, hamless, & unassuming; the ~~scientific~~^{terrible} powers he wielded & the fear he evoked have passed to the scientist.

no signs of angilia
descent.

The three rays of the
angel's descent.

• According to Kypkin believed that the
best pictures were all portraits, & that
"Whether is truly great in either Greek or
Christian art, is also realistically human."
It is no accident that the age of humanism
is also the age of the finest artistic
achievement. Read NY 73

② Now is this a peculiarity of the West. As Sir S. Radhakrishnan points out in The Hindu View of Life for July 1946, if religion is practiced with fervor in the East it is because scientific education has not begun there. As soon as individuals become "enlightened" ~~or~~ progressive, piety is hopelessly outmoded. The progressives in China & India & Turkey are now that religion is the great crime.

* I think the physician was Sir J. J. Thomson, but I cannot be quite sure.

• For instance, the Secularist League
Manifesto (Liege, 1865) announced that
"Science has made God unnecessary."
This took some time to demoralize, but
not without good & dire results. It
key to the understanding of the union.
Here again, I am sure this attitude has
that non-religious philosophy has become
much fruit, but it is the fruit came
only to —

(X) Mr. Charles Bell, in his Civilization,
more or less identifies civilization with what
he calls the second phase of a civilization. ^{But he so}
^{for as} This hermeneutic phase is overlapped &
~~was displaced~~ by the other. ^{also} He better this
identification seems to me to be sound.
but justified. But ~~in fact~~ I would
say that only the man who realizes
in himself the full quality of all three
phases ~~and grasps their place~~ and all
three values, dividing them into a living
whole, is fully civilized. ~~that is:~~ He

Such a man is our civilization. Somewhat, I think, ~~the~~
~~the~~ ^{the} ~~perhaps~~ ^{perhaps} ~~one~~ ^{one} ~~as~~ ^{as} ~~near~~ ^{near} ~~as~~ ^{as} ~~any~~ ^{any} ~~to~~ ^{to} ~~making~~ ^{making}
 this ideal. The Victorian is the one-phase man
 man who is only scientific, only artistic, only scientific,

② Cf. John Macmurray:
Directions of Religious Experience,
pp. 87 ff. It is only religion which
can, according to M., unify
the requirements of art &
science.

* It is no accident that though there are many ^{individual} exceptions, it is probably true to say that, on the whole, materialism goes with belief in the closeness of the universe & with sexual & religious disingenuousness for ethical principles. Not all materialists are as self-indulgent as De Sade & Lamettrie, neither are all who profoundly believe in the supremacy of virtues, nevertheless the tendency is there. Communism is no exception: in its earlier phase of genuine materialism it leads to sexual license; in its later phase of State-worship it leads to puritanism. ~~the many~~

⑧ Bertrand Russell (K.E.W. pp 27 ff)
^{highly} ~~attributed~~ progress in science largely to
^{hard work} ~~its~~ ~~breaking~~ ~~loose~~ from religion & ethics.
 He chemist is no longer required to
 prove the ethical import of his
 atom. Exactly (I would add), but
 he cannot ^{for long} ~~to~~ ~~really~~ get rid of ethical
 considerations — the atom itself needs
 that. Science breaking away from all
 human & inhuman considerations soon
 creates an inhuman situation
~~which~~ (such as atomic energy &
 its uses) which demands the
 synthetic approach.
 Russell goes further, & demands that
 philosophy shall be freed from the belief
 that notions of good & evil provide a
 key to the understanding of the universe.
 Here again, I am ~~over this attitude~~ ~~has~~
 that non-ethical philosophy has borne
 much fruit, but ~~its~~ the fruit can
 only be gathered as philosophy, ~~after~~
~~the~~ ~~the~~ again asserts the unity of the
 values & the wholeness of man.

X Archbishop Temple, ^{ag.} in the Church Looks Forward (Macmillan, 1944) describes how each department of life - politics, art, education, etc - claimed autonomy & became an end in itself, leading to great development. Our task now is to bring the accumulated results together in a living synthesis.

Abstract - relay
New 197
Ant
name

2. The three phases in philosophy ~~science~~

In the previous section I have generalised freely. It is time to illustrate, by ^{historical} ~~actual~~ examples, how the three phases actually manifest in the reactions of philosophy, ^{physical} science, ~~art~~, psychology, art, & political organisation.

(i) First phase. For the mediaeval mind philosophy & theology were of a piece: it took ^{hundreds of years} before the gaps ^{noticed} between them were accepted. (Some would say that the work is not yet complete.)

Thus for St. Augustine philosophy does not start with man & the physical world & ~~the~~
works upwards to God, but begins with God as source of all, & then passes on to the soul,
& then to the body, & then to many bodies.* Truth is apprehended by divine illumination, for

which there must be moral no less than ^{intellectual} logical preparation. In a famous passage in the Soliloquies, he says that he wishes to know only God & the soul; the world does not really interest him. ~~Thus~~ St. Anselm insists that faith must precede understanding, since, of these two sources of knowledge, faith can exist without reason, but not reason without faith. Both ^{the feelings & understanding} lead him for guidance & certainty to Scripture. Gradually, however, faith & natural

OMK
18 Knowledge, theology & philosophy, pull apart.^x Albertus Magnus distinguishes between what can be known by unaided reason & what can be known only by revelation - thus that ^{fact} breach in the unity of the universe which has continued to widen down to our day.

more immediate
The effect was to prepare the ground for an independent natural science. St. Thomas, fascinated though he is by the scale of angelic 'forms' that fill the gap between the human soul & God, allows some importance to the study of mundane objects;^{empirical} though the higher mysteries, reserved for faith alone, ^{remain} man's true end. The Franciscans Duns Scotus & William of Ockham completely further widen the breach between natural & revealed knowledge: theological truth, which is supreme, is independent of ^{natural knowledge} ~~science~~ & philosophy. The good stands above the true, & both are what God arbitrarily decrees. In effect, the upper tiers of the hierarchy is handed over to the will, the moral life, & the laws of duty as interpreted by authority: divine things are above reason, whose province is the sublunary world.

Thus the middle ages, which has begun with faith & reason at one, and with
Kern divided, if not yet at loggerheads. Once reason leaves the superhuman for the human
& imphuman realms, it is inevitable that there shall gain in interest & importance
& shall eventually ^{overshadow} ~~supersede~~ the superhuman altogether, & ^{what} the doctrine of twofold truth
which Francis Bacon inherited, really comes to is the supersession of theology by
science. A second aspect of this downward movement was the final triumph
(in William of Occam) of Nominalism over Realism: stripped of all detail, this
meant that the parts take precedence over the whole. Only particular things exist,
& the way is open for science's progressive atomisation of the universe.

219 If the world above man has no rational basis, & is indeed contradicted by all that we call reason, then it becomes more & more unreal, fictional, absurd. (disproves all)

Times Tell Says May 1948

- This ~~well known~~ phrase, attributed in ~~the Middle Ages~~ to St Peter Damian, has been traced by Professor Harry Austin Wolfson (in his *Philo*, London, Cambridge, 1948) through Clement of Alexandria (*Stromata*) to *Philo* (*De Congressu Eruditionis Gratia*).

Nevertheless St Augustine believed that we can ascend by creatures to a knowledge of God, & that His existence can be demonstrated by reason, as clearly as the sun's existence is demonstrated ^{before our eyes} ~~and~~ ^{by} philosophy, I, 6.

St Augustine is free from that dualism of faith & reason which later on was to undermine faith itself.

X Victor Cousin divides medieval thought
into three periods ^{1st} ^{2nd} ^{3rd} philosophy ^{1st} ^{2nd} ^{3rd}
subordinate to theology, ~~or they become alien~~
~~to they begin to separate~~ them to ally, &
finally in large measure independent.
See S. H. Mellor: Western Christian
Thought in the Middle Ages, p. 29.

o Berdyaev says of early Christianity
 that it has "affirmed the spiritual
 primacy & priority of human nature,
 & it had denied its origin in any
 lower nature or non-human
 environment. It associated the human
 personality with directly with the
 highest divine nature & origin; & that
 explains its deep antagonism to the
 evolutionary-naturalistic conception
 of man." (Meaning of History, p. 125)
 But Science, in taking up this vulgar
 conception, becomes religious natural
 & any Christianity detached man
 from the infrastructure in which he has
 been trapped, & so made Science
 possible: But ~~it is~~ ^{therefore} possible
 to treat the infrastructure objectively. But
 Science, in turn, has no successful in-
~~terference~~ ^{fluence} that it doesn't come to
 the very infrastructure. ~~that means~~
 Again we are immersed in the infrastructure
 & need another religious awakening to
 rescue us from it. We are ^{overwhelmed} ~~enveloped~~
 by the elemental demon of the our times
 yet. E. von B. Drieschner

(ii) Second phase. In the Renaissance period there was comparatively little original philosophical thinking. Bacon died in 1349 & Descartes was born in 1596: the two or half-centuries that separated them had no comparable figures. Nor is this surprising. The theology of the first phase of our civilisation, & the science of the third phase, lend themselves to philosophical presentation, & elaboration, & justification; the art of the second phase does nothing of the kind. It was inevitable that the transition period between the theological philosophy of the Schools, & the scientific philosophy of our own age, should not itself be noted for philosophy: the ^{human} element of interest was man himself & his doings, & beauty rather than goodness & truth. That other philosopher, who is essentially interested in the vertical organisation of the universe, is little used. Common sense comes into its own. This common-sense world cannot by any stretch of the imagination be called virtuous or reasonable, but undeniably it has beauty. Popes might commit every deadly sin except the sin of philistinism; sensualism & egoism, violence & immense pride, flourish unshamed; — man had rediscovered the sensuous world, & he enjoyed it without scruple. The Church's supernatural mysteries were forgotten; the Laboratory's sub-sensuous mysteries had yet to be discovered; meanwhile there was the intelligible illuminated visible universe that was surrounded by the halo of reality. Everything contributed to this effect. For example, Copernicus & Galileo & Kepler, in distorting the mediaeval cosmology, threw the physical basis of the superhuman into confusion: the higher orders were chased out of the universe. It is not surprising that their very existence should be called in question. So often we have been told that the ancient geocentric universe flattered man, & the Copernican revolution put him in his place, the truth is that, on the contrary, the mediaeval age put man as man at the lowest half of the ladder; the Renaissance ignored the top half & we abolished it. Admittedly man he dwindles & becomes more fragmentary & more accidental, but what he loses in physical status he gains in psychological; he no longer admits that he is a little lower than the angels. No: whatever else humanism & science have done for man they have not humbled him. The history of Western man since 1453 illustrates the truth of the proposition that dwarfs make up in aggressiveness what they lack in size. Compensation for their littleness by taking up an aggressive attitude. One Adlerian 'organ inferiority' in the face of cosmic immensity has the expected consequences — over-compensation, undue self-assertiveness. In short, man's abolition of the superhuman was by no means disinterested act. It is humiliating to have boots upon boots, rank upon rank, of superiors; also it is an inconvenient check upon behaviour. To enjoy himself, Renaissance man, having come of age, had to throw off parental authority. He gave his reasons, of course, & they satisfied him, but in fact it was not reasons which were deeper than he knew. It was not the Lord God who turned him out.

(iii) Third phase. Humanism is the negation of philosophy. For serious thinking gravitates by natural necessity either towards the base of the pyramid, or ascends towards its apex (or, more rarely, does both simultaneously, & remains symmetrical).

of Paradise, placing ^{armed Cherubims} ~~an angel~~ to guard the door, but he who turned the Lord God & his ^{Cherubims} ~~angels~~ out, & placed a Censor at the door, armed with the two-edged sword Repression.

* Francis Bacon's ~~metaphor~~ balance between
the old & the new, may be taken as
typical: "The knowledge of man is as
the water, some descending from above, &
some springing from beneath; the one
informed by the light of nature, the other
inspired by divine revelation."
Advancement of Learning Bk II, V. 1.
Philosophical world-view. There is our
modern schizophrenia at its most
blatant. The one thing to avoid is
integration of ~~our~~ ^{our} sciences — &
so of the human personality!

- "I was especially delighted with the mathematics," says Diocates, "on account of the certitude & order."

* See Burckhardt's Renaissance in Italy &
for a vivid picture of this extraordinary
Priest, when cardinals took the precaution
of ~~not~~ bringing their own wine & cup-board
to a papal feast, when nearly all rulers
were little more than gangsters, practising
every kind of villainy. See
Russett HWP 5/22/3.

X ~~The proper~~ Science's progress is the
university's stagnation. For Science advances
by learning to ignore. Kepler

• According to Burckhardt, ^(Op. cit.) ~~the~~ Educated Italians between the middle of the 15th & the 16th century regarded the immutability of the world as an open question.
Civ. Bull 82.

* A striking instance is the fact that while behaviourist psychology denies existence to the ~~consciousness of mind~~ & does its best to get rid of mind in favour of matter, physisics tries to get rid of matter in favour of something like mind, & points in the direction of idealism. It then used to find opportunity in stars & planets & angels, now we find it in the ultimate constituents of matter.

o For as statement of the view that

* On this see Jung: Modern Man in
Search of a Soul, p. 201.

⑧ Sprat, writing the History of the Royal Society, in Charles II. its reign of, praises ~~the Society's intention~~ claims for the Society the widest range of enquiry, moving only God & the Soul — these were to be taken for granted, & left alone. In effect, the upper half of the hierarchy was ruled out. See Trinityman: E. S. Hoar, p. 257.

What it cannot do for long is remain quiet about the middle. From Hobbes onwards, the chief inspiration of philosophy comes from ^{the physical} natural world, from science & mathematics, just as, in the medieval period, it had come from religion. Just as the later Schoolmen had made the world safe for naturalism by dividing it sharply into higher (the realm of faith) & lower (the realm of reason), so Descartes further divides the lower half - makes the world safe for materialism by further dividing the lower half into mind & body. It is only a matter of time before the human mind, divorced from the human body, goes the way of suprahuman minds, divorced from suprahuman bodies. Divide et impera. If the history of a civilisation may be summed up in one word, that word is ~~division~~ ^{division}, & division is death. The Renaissance killed God; we have killed man. The mathematics of the 17th Century ^{Descartes & Leibniz are the outstanding figures} only continued that analytical trend seen, for example, in the Nominalism of the 14th. Often the philosopher is himself a first-rate mathematician. But Science takes over her fragmentary, suprahuman Kingdom very gradually: many relics of the old unitary order have to be broken down. The action of the res cogitans upon the extension of mind upon body, the self, compulsive causation, explanation in terms of such 'principles' as philogiston & such 'forces' as gravity, & finally materiality itself - all have to make way for the triumphal descent of Science towards the base of the pyramid. Man's ideal becomes the mathematical description of phenomena. In so far as he realises this ideal he leaves the 'unreal' human plane, for the nearer he gets to rock-bottom, scientific 'reality'. He finds of truth, he is persuaded, is buried at the base of the pyramid, & he is prepared to pull down the entire structure to get at it. Not the ^{drooping} goodness of heaven, or the human beauty of the ^{middle or} sensible world, but the ^{underlying} ultimate truth of things as they are is the modern passion. Truth, that is, in abstraction from beauty & goodness. We have the achievements of science are magnificent, & it would be silly to undervalue them. But success has its price. Our reward. The tragedy of man is that he gets what he goes in for. He has turned the world upside down, ^{deliberately} making the suprahuman to the infrahuman, & missing the infrahuman to the suprahuman.

Philosophers may be divided into two classes: those who express the prevailing mood of their time, & so stand for no more than a third of reality, & those who ^{overcome their temporal limitation} seek to smother the mood of their time with its two complements. In addition there are a few sheer anachronisms who do neither, but represent one phase - not the contemporary phase - of civilisation. Hobbes, Descartes, Locke, & Hume were true children of their time, helping to demolish the pyramid. Leibniz, on the other hand, had a vision of the entire structure. Right down to our own ^{day} there are those who assert philosophy's right & ability to investigate all levels of reality, & those who, like the Logical Positivists, would confine philosophy to the realm marked out by science. The avowed aim of the latter is to make philosophy itself a science (in the narrow sense of the word), purifying it from all aesthetic & moral considerations. It may be said that the philosopher ^{turns into himself the task of navigating} ~~is~~ ^{himself} the base of the pyramid may well discover important facts about that base. This is true, of course, but his ^{diagrams} ~~discoveries~~ will all bear the mark of his own limitations. The fact is that in so far as the lower levels of the structure are ^{regarded} treated

In a similar fashion Marxists believe they have in the ^{changing} 'powers of production' the ^{underlying} cause of historical development, & that their Materialist Conception of History is the final truth.

Russell: *Infinitesimal Analysis*
Philosophy Jan 1950
p. 29

Jan 48
Hobbes J. 17
* ^{eventually} ~~for the time~~, however, science insists on its separation from philosophy, & in effect, upon its ultimate irrationality. For instance, the 'Operational philosophy' of Professor Percy Bridgman & Philipp Frank, ^{is not to say that no scientific theory or discovery may be used to support a philosophical world-view. Here is our modern Schizophrasia at its most blatant. The one thing to avoid is integration of our science - & so of the human personality!}

"I was especially delighted with the mathematics," says Descartes, "on account of its certitude & evidence of their reasonings.... I was astonished that foundations, so strong & solid, should have had no loftier superstructure reared upon them. On the other hand, I compared the disquisitions of the ancient moralists to very lowering ~~castles~~ & magnificent palaces with no better foundations than sand and mud.... I moved over history, & aspired as much as any one to reach heaven: but being given absolutely to understand that.... the way is not less open to the most ignorant than to the most learned the moral truths which lead to heaven are above our comprehension, I did not presume to subject them to the impotency of my reason...."
Discourse on Method Part I.

* A striking instance is the fact that while Behaviourist psychology denies ascription of the existence of mind & does its best to get rid of mind in favour of matter, physics tries to get rid of matter in favour of something like mind, & points in the direction of idealism. It then goes to find spontaneity in stars & planets & angels, now we find it in the ultimate constituents of matter.

For as statement of the view that philosophy can & should, ^{any} ~~its~~ ^{its} province, ^{attain scientific certainty} ~~attain~~ ^{attain} to certain particular problems related to science, thereby attaining the ^{certainty} ~~certainty~~ ^{certainty} of science, see Bertrand Russell: *O. P. W.*, Ch. 2.

① Bergson (*The Meaning of Philosophy*, p. 12) believes that Marxists' entire repudiation of the spirit is its strength & originality. Its negative contribution is that it does ~~not~~ ^{not} allow us to rest ^{not} ~~not~~ of the depths of non-existence, but completes the downward movement & clears the way for its opposite.

(8) The following are the names of the persons who have been appointed as members of the committee to investigate the charges against the President of the United States.

(An easily forgotten but all-important point about this historical descent from the whole to the least of the parts is that it is not a movement contained within man. It is a cosmic down-going, a gift of world-consciousness. For (as so much of this book is concerned to show) the science of ^{life or} organism within the hierarchy is that organism's waking to self-awareness. The scientist as much ^{does not merely} inhabits the level he studies; ~~more~~ he is a native ~~there~~, ~~and~~ ^{thus} ~~visitors~~ Man is, an organ (though not the only one) whereby the stars become self-conscious before the planet, the planet before LIFE, & so on. Thanks to that organ, the SUN, ^{in its impact} ~~is~~ grows up before the ~~scientifically inclined~~ EARTH. In fact, ~~we may take it that~~ science is essentially ~~not~~ a cosmic rhythm of descent & re-ascend. ^{is the history of a descent in the history of the world's self-awakening} ~~which is vitalized in the history of science~~. Perhaps one of the most fantastic of our illusions is that ~~admirable~~ of all things in this admirable life is that Science is at once the ^{progressive awakening} ~~coming of~~ the ~~various~~ grades of being in their ^{diverse} ~~order~~, & the ~~progressive~~ denial of this ^{new} ~~life~~ & intelligence. Nowhere this is ^{more} ~~in~~ the great law of ^{contradiction} ~~is~~ vividly exemplified.)

x It is noteworthy that the 'holy alliance of science & religion' which lasted in England till nearly the end of the 18th Century, was a time of great scientific achievement. (See Basil Willey: 'The Eighteenth Century Background', p. 364 - quoted in Morison E.S.H., 1955.) When has not yet

altogether lost this symmetry, & with it their
sanctity, & every demandant the rule
"that to be a man, possessed of full
life & complete health, is to be religious"
(Rufus Jones: Spiritual Reformers of the
16th & 17th Centuries, Macmillan, Lond,
1928, p. xv.)

Conte (1) Rogers
(2) Danson P. R. 16
Q

In a somewhat analogous fashion, certain contemporary philosophers use their training in metaphysical training & in their effort to understand ^{in the up} metaphysics (as normally understood) ^{or results} to the ^{of} coordination of very intricate particular problems.

went so far as to identify the Sun with
God the Father, besides giving prominence
to the other celestial bodies, including
Earth. O.N.K. 23

~~Microscopic
cuts of animal
tissues - Mammals
etc. - signs of
upward trend~~

⑧ Of course this narrowing of outlook (which is a kind of intellectual asceticism complementary to the bodily asceticism of the ~~from~~ earlier phase) is the condition of Science's very existence. For example, the importance for science of Koolev's 'Structure of the Human Body' (1943) was that it ignored all connections between the macrocosm & the microcosm, amputating man from the universe & studying him as an isolated phenomenon. The method is still giving wonderful results. But, its price has to be paid, & it tends to ~~soon~~ ^{create} an unreal world - the chest & middle of a universe.

8 "Astronomy is excellent," says Emerson, "but it must come up into life to have its full value,
it not remain there in globes & spheres."

② It is as though the studio gets smaller as the picture gets bigger, so that the artist could never stand back from his work, & discover what he was doing.

This doesn't
agree with X & II
— Gods crenulations in no
stockpile — reconcile

This is also (a)
"Consumption of goods" +
(b) withdrawal of product
from "demand"
Hence (c) demand curve is
downward sloping.

Hermit, saint in retreat, ^{living} charged
 "Doubt" ^{as he} ^{is} ^{the} ^{best} ^{quits}
 accumulator - ^{but} ^{is} ^{not} ^{the} ^{best} ^{quits}
 power when he comes forth.
 Give ref to Δ process of ^{charge} ^{discharge}
 Then he has to ^{be} ⁱⁿ ^{charge} ^{discharge}. $\dagger$



Mantakia XIII

See Chapter III, §

The diagram consists of two overlapping circles. The left circle is labeled 'observed.' and the right circle is labeled 'observer'. The intersection of the two circles is labeled 'observed motion' and 'energy relevant'. Two arrows point from the intersection towards the right, with the label 'energy relevant' written above them.

° Chapter IV, §10

The diagram consists of two overlapping circles. The left circle is labeled "Observed motion" and the right circle is labeled "Environment". The overlapping region is shaded with diagonal lines. A large arrow points from the "Observed motion" circle towards the "Environment" circle, passing through the shaded region. Another arrow points from the "Environment" circle towards the "Observed motion" circle, also passing through the shaded region. The text "Energy absorbed by environment" is written above the right circle.

Energy absorbed by environment

Observed motion

Environment

* The idea of God, says Jung, represents an
~~image~~ psychic intensity: something
 has to happen to this energy when we
 lose this idea. It appears in various
 forms, mental epidemics, dissociations
 of personality. Psychology & Religion
 p. 104. and also given in Man & Soul

- Bergauer: The Meaning of
Hiding, p 118.

He comes to hold the view of a whole which holds over the dependence of unity upon the movements of mutual of observers. *notes, p. 118.*

are * "For European man to-day
is emerging from modern history
unhindered & with all his creative
forces spent. He has, on the other hand
not from the Middle Ages with
a virgin force..." "burdened"

*

* A. C. Bradley, for instance, in his Ideals of Religion, makes the minor, allegedly devoted to his miserable object, even less odious than the Luke-warm.

* 000

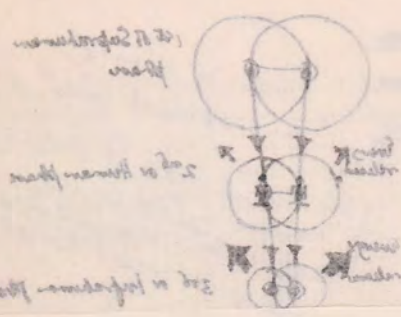
See especially his book:
* A Common Faith

Macmillan accuses orthodox Christianity of pious fraud: the Churches relegate the ideal of brotherhood to some harmless spiritual sphere, & meanwhile stand in this sphere for the continuance of the old order of privilege & inequality. Thus Christianity tends to become a conservative religion, sanctifying traditional morality, the institutions of war, & property. In all this there is much truth. But I suggest that the real reason for these tendencies (which are undeniable) is not that Christians are too occupied with the supernatural at the expense of the human, but ^{the opposite of this.} ~~the reverse~~. The supernatural is not nearly real enough, the human is all too real: therefore the first has little or no influence on the second.

* Some Problems of Ethics, p. 39.
MacN. Buzo - H.E. (28.2)

- Natural Law in the Spiritual World:
'Death'. p 157 Halls mine.

Instead of debasing the ~~supernatural~~ our estimate of the supernatural we must raise our estimate of man; we must level up, not down; we must insist on a vertical universe.



...in a sense, ...
...in a sense, ...
...in a sense, ...



◎ The Christian religion recognizes three main ages of history, so far as associated with the three Persons of the Trinity respectively: - (1) The Old Testament era when God was as yet in heaven, imperfectly revealed to men; (2) the period of Christ's life here as God present amongst men; (3) the period of the Holy Spirit's presence in believers. Now these three stages of world history are a reflection or recapitulation of the three phases of Christianization: in the first phase, God is in his heaven & all's wrong with the world; in the second He comes down to earth, & men rediscover terrestrial beauty; in the third He is missing from the outer world altogether, because he is no longer external to man. The difference is that whereas the Christianization means that the deity is three-in-one, the over-emphasis of any one at the expense of the other two leads to various heresies, modern ones seem incompatible of believing in any but the third aspect of the Trinity is so scaled that it becomes a straight line. "All theology is anthropology" said Feuerbach; equally, all anthropology is theology. The key to man is his estimate of God.

...in a sense, ...
...in a sense, ...
...in a sense, ...

...in a sense, ...
...in a sense, ...
...in a sense, ...

...in a sense, ...
...in a sense, ...
...in a sense, ...

phase of our civilization (in so far as it is only half, unmodified by remnants of the first & second phases surviving within it) is no time & has no time for religion. For religion's very essence is concern for those levels of reality which the third phase denies.* [Alternatively, if one finds the essence of religion to reside rather in a certain quality of subjective experience, instead of in the status of its object, it may be said that, all three phases of civilization must be religious & that the object steadily descends from the apex of the hierarchy to the base in the third. For example, the earlier Christian mystics, following the tradition set by the Pseudo-Dionysius, were in the main theocentric. Begeerle, in the 17th century, & many after him, made Christ & the Virgin, rather than the Godhead, the centre of contemplation. The mysticism of Humanity in the 18th century, closely followed by the mysticism of the State, & the Race, & the Machine, & Matter itself, completes the descent in our own time. Dialectical Materialism, then, is our new faith. — So if religion is religion whatever its object — it may be argued, but I think this is really a confusing use of terms. I prefer to link the word religion with the higher levels of the hierarchy, & 'religion-substitutes' with the lower levels.]

② The three phases in psychology.

Religion properly belongs to the first phase & science to the third, but then are certain activities which belong to all three. Such is psychology.

(i) First phase. Patristic psychology (notably that of St. Augustine) & Scholastic psychology (notably that of St. Thomas Aquinas) were both profound & subtle. They may be called the psychology of the upper half of the hierarchy. For it was not the human mind as such & by itself that seemed important, so much as its relationship with the higher nature & God himself. St. Augustine's interest was in the soul as the presence of God & the soul are ^{the presence of} St. Augustine's interest in thought. The body is mere instrument, acted upon by the soul but not reacting upon it. The senses engender neither sensation nor thought, but there are in the soul's, & the forms in it in it by its divine light. St. Thomas' psychology is Aristotelian where St. Augustine's is Platonic, but its setting is equally theological. The human soul is for him at once the form of the body — a substantial & spiritual principle, immortal, in its highest functions even now independent of the body, & created by God to enjoy eternal happiness in intellectual union with Him. St. Thomas compares & contrasts the human soul with the hierarchy of angels & stars, moving intelligences, who are 'separate substances' that know God by knowing their own substance; unlike some Schoolmen he did not believe that we have direct knowledge of ~~these~~ the essence of these intelligences... But these are historical details; all I want to illustrate here is the general tendency of the psychology of the first phase. Certainly it did not neglect the secular, naturalistic, (the scholastic analysis of human nature into cognitive, volitional, & emotional aspects, & the search for the connections between these are instances) nevertheless the schoolmen

R.B.
The Alexandrines, as Jellison has said, lived largely in the heavenly or intelligible sphere. Origen knew more about angels & demons than he did about human beings. Clement was more interested in the logos than in the historical Son of Man."

* A.C. Bradley, for instance, in his Ideals of Religion, makes the nerves, utterly devoted to his misceable object, more truly religious than the Luke-warm devotees of a transcendent God. The secret of life & religion is self-devotion: devotion to a finite person or ambition is better than the real atheism, which is slothful indifference. "Homo-religion" such a religion "may be a perversion, but something great is present in it."

Another aspect of this fragmentation of the religious object is the fragmentation of the church, the multiplication of sects, & the rise of religious individualism. In the end religion is regarded as a wholly private matter — which is the radical abdication of religion.

(On this see T.R. Glover's Jesus in the Experience of Man, Ch.I)
"man is cut off from the lower levels of reality & himself"

* What happened was that man changed masters — for the better. The pagan world had come under the domination of the inhuman, lesser elemental powers, demons. Christianity's merit was that it set man free from this bondage. Henceforth nature grew inhuman, more subtle & mechanical, & the way is opened for science, but science now proceeds to destroy those very inhuman powers which made science possible, & in their place the demonic powers rise again, & dominate man. Our civilization completes its cycle.

As Burdette has said (Meaning of History, p. 117,) as long as man was in full communion with nature & in fear of its life, he was powerless to transform nature.

• Alexandrine Teaching on the Universe
p. 83.

always has half an eye on the sacred, or supernatural & divine. Man is for him still organic with heaven.*

(ii) The second phase. The centre of interest shifts downwards; ^{the human mind} man begins to break free from the supernatural. Descartes, the Occasionalists, & Leibniz still have strong theological interests, but the method of universal doubt has once caught hold, it is inevitably the supra-human (as prima facie more doubtful than the human) which loses ground. The first notable essay in the new empirical-human psychology was Locke's. Only at the end of his great Essay does he find it necessary to discuss the supernatural, & then he argues that, ^{while} our knowledge of our own existence is by intuition, & of God by demonstration, our knowledge of other finite beings is by sensation. It is probable that this is the finite spirit beside myself, but my belief in them rests on faith, since spiritual beings cannot be discovered by the senses. ^{Having} the idea of an elephant, phoenix, nation, or an angel, in my mind, "but the question is the first & natural inquiry is, whether such a thing does anywhere exist. ... No existence of anything without us, but only of God, can certainly be known further than our senses inform us." We have no innate ideas or moral principles. All our knowledge is from experience of external sensible objects, perceived & reflected upon by ourselves. In short, the human mind is set free from interference by higher mind. The way is clear for the development of the psychology of man, as a separate & self-contained field of study. The actual details of this development, at the hands of Hume & Hartley, Condillac, Herbart, & many others, do not concern this inquiry.

(iii) The third phase. The psychology of the second phase may be called the psychology of the conscious mind, ^{the psychology} that of the third phase that of the unconscious mind. Conscious mind marks the second phase of our civilisation; that of the unconscious marks the third phase. I would add that the psychology of the first phase was concerned with the 'superconscious', if that word was not objectionable (for the same reasons that 'unconscious' is objectionable) but lacking the latter's — & unfamiliarity. In the first phase our ideas are born in us from on high; in the second they are horizontally ingested; in the third they well up from the mysterious depths of the personality. Our conscious, human motives are now referred, ^{instincts} not to divine persuasion or angelic influences, but to animal, or demonic urges. Instead of higher powers that shape our ends, rough-hew them as we will, lower powers shatter our ends in spite of our ^{virtuous} endeavours. Or rather, the conscious content of our minds is simply camouflage for our basic, ^{unconscious} tendencies, which are a-moral or immoral, a-logical or illogical, infantile or animal. Freud pushes psychology down towards the base of the pyramid; Watson completes his work. Freud grants man an inner or psychic aspect, even if it is reducible to libido & the like; Watson, denying the tendency to

Our stars have fallen, says Jung. Therefore we have discovered the unconscious. In earlier ages was forbidden in having symbols. For there are spirit from above; & at such a time, also, spirit is above. ... Heaven has become empty space to us, a few memory of things that once were. ... But instead, we have discovered new, & frequently guilty, secrets within. * * * 10 P. 72.

* The ~~supra~~ great contemplative, whatever his period, belongs primarily to the first phase, & secondarily to all the phases. Evelyn Underhill speaks of Rusbrooke's teaching thus: "Man's spirit, having relations with every grade of reality, has also in its 'fathomless ground' a potential relation with this supersensual sphere; & until this be actualised he is not wholly real, nor wholly deiform. ... Then only do we discern the glory of our full-grown human nature."

[Undoubtedly: Rusbrooke, p. 85]

* Essay concerning Human Understanding Bk IV, Ch. IX. § 2.

* Op. cit. Bk IV, Ch. XI, §§ 12, 13.

* Bk I, Ch. IV
* Op. cit. Bk II, Ch. I.

* See Ch. XI, § 14.

* Thus James H. Leuba, in his well-known Psychological Study of Religion (Macmillan, 1912), p. 272: "The religious lives accessible to psychological investigations, nothing requiring the admission of supernatural influence has been found." Hebt. Jan 48
What does not seem to occur to such writers is that there may be moral conditions to satisfy before the supernatural can be observed. Just as there are intellectual conditions to satisfy before the supernatural can be observed by the scientist. Nothing can be discovered without proper training, & the correct discipline.

* See Chapter V § 7.

Tungat Burrows

o The Meaning of Art

Yet there ran beneath the surface a counter-
current of popular, barbaric & coarse art,
that appears in misericords & vault-boxes

whereas also the Church's supervision of the sculptor was relaxed. Thus the mass-mind (like Jung's unconscious) sought to compensate the official (or conscious) insistence on the suprahuman. Now the roles are reversed, & the mass-mind (by means of astrology & so on) seeks to compensate the official insistence on the infrahuman. (Cf. Jung: Two Essays on Analytical Psych. ology pp. 62ff; Modern Man in Search of a Soul, p. 20, where he describes compensation as the fundamental rule of psychology.)

Jan 50 / 8/74

o And the Medieval Church was
not altogether unaware of the ^{political} dangerous
rival it was missing. St. Bernard
for instance, saw danger in ecclesiastical

MS. A. 9.2 v. 16 p. 178

can only be achieved
by the harmony in nature
to be made a fact, while there
opposites are nature's signs of life
nowadays, in our modern world.

* Few artists ~~are~~ (the late Eric Gill was
a ^{noted} exception) are interested in religion,
& few deeply religious men are interested
in art. According to the Archbishop's
Report (1919) on the Teaching Office of the
Church, "If a boy shows a marked
artistic gift, it is generally taken for
granted that he will not be much inter-
ested in religion." G.A. 12 C.A. 12

The Studio is as little noted for its own
 purity as the Church for its ~~less~~ ^{fair} artistic
 worth of its ~~plans~~ ^{plans} - gift plastic Virgins,
 & Sunday-school books for the ~~reach~~ the
 hands as the Sunday-school art
 and religion are on a par.

What I have been
told about the life of
the man who was the
protector of the
poor.

Elizabeth Barrett Browning declares that
in "Aurora Leigh": - "Natural things
And spiritual, - who separates these two
In art, in morals, or the social drift
Tears up the bond of nature's & things death.
Paints futile pictures, writes unreal verse."

~~The~~ The ~~downing of~~ ~~points~~ the
right ~~the~~ ~~and was released~~
~~the~~ ~~to the~~ ~~in the~~
will ~~be~~ ~~of the~~
will ~~the~~ ~~as the~~ ~~press~~
~~not~~ ~~of~~ ~~peace~~

+ The classic statement of the moral obligations of the artist is Plato's (*Republic* III, 401) "Absence of grace & bad rhythm & bad harmony are virtues & bad words & bad nation, while their opposite are virtues & copies of the opposite, a wise & good nation..... then we must speak to our poets & compel them to impress upon their poems only the image of the good, or not to make poetry in our city..... that our young men may dwell as in a health-giving region where all that surrounds them is beneficent, whencesoever from fair works of art their souls upon their eyes & ears an affluence like a wind bringing health from happy regions..."

[illegible]

12

Vener

Of a religion which ~~found~~ ^{put} ~~the~~ ^{in an honest faith} ~~of~~ ^{not with active disapproval.} ~~Brants~~ ^{of} ~~God's~~ ^{of} ~~goodness & truth.~~

~~Dr. Jackson says:~~ "That our present civilization would not support this religion
(H. J. But 1948. 2.9). ^{that it would not} ~~create~~ ^{our present} ~~civilization~~ ^{is} ~~enough.~~

X X

harmless
~~stone-handling~~

[illegible]

looks upon the genuine artist &
all his works with suspicion,
if not with active disapproval.

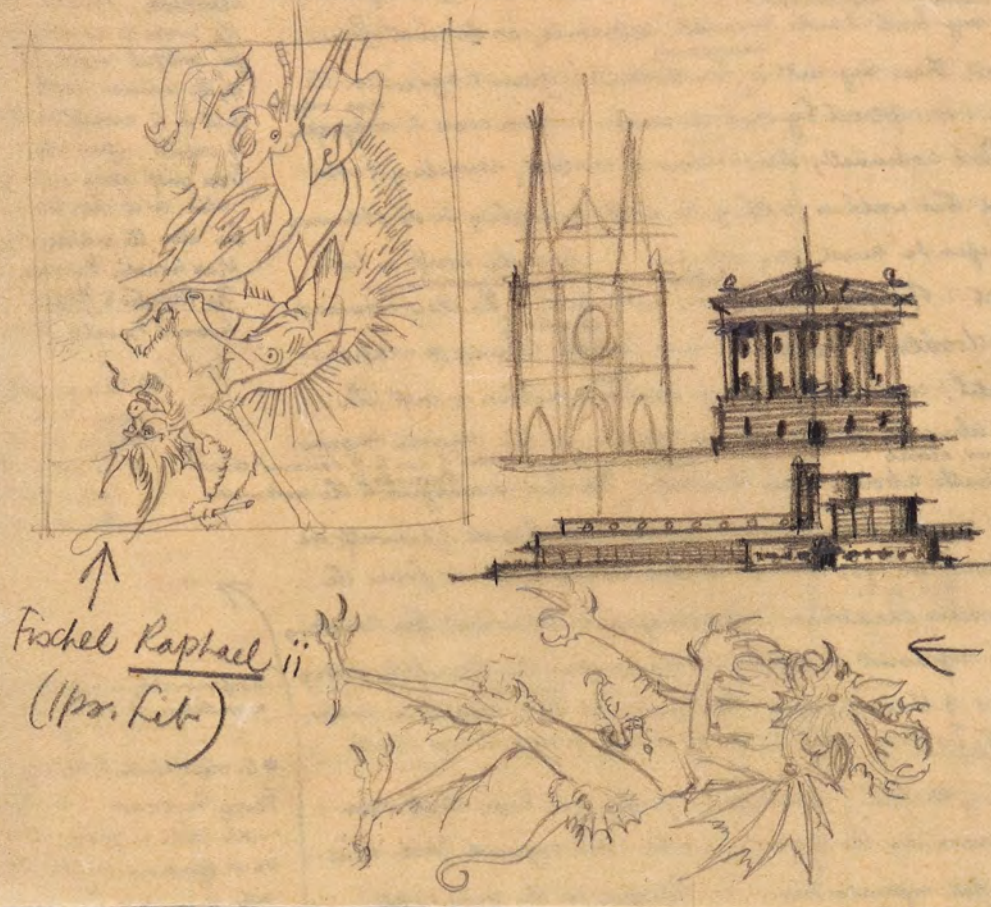
of Goodness & Truth,
would not support this religion
at its widest measure."

p. 98.

p. 98.

p. 98.

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Fischel Raphael ii
(1888. Feb.)

Holmes: Early Seminary
Ingraves (1888. Feb.)

"This is our doctrine," declared the Elizabethan Bishop Jewel (+ the clergy were with him) "that every soul, of what calling soever he be, — be he monk, be he preacher, be he prophet, be he apostle, — ought to be subject to the King & magistrats."

Marxism, insisting that the roots of ideas & ideals are to be sought in matter & the techniques of matter's transformation, is one of the factors which, in the third phase of our civilisation, helps to make Marxism true. The Dialectical materialism is a ~~new~~ doctrine in so far as it is symptomatic of our time.

Quoted by Turgenev: Eng. Soc. Hist., p. 174.

(iv) Architecture

In architecture it is no different. The gothic architect plans for heaven, the renaissance architect for man; the modern architect for the machine. The house says the famous M. Le Corbusier, is a machine for living in. 'Functionalism' is the slogan, but in fact ^{a man} all architecture - even the Baroque - ~~was~~ is functional: the question is, which ^{level of our} ~~function~~ of man's functioning is catered for, which ignored. Nowadays, the designer invites his materials, & the economist ^{practical} ~~scientific~~ sides of his problem to dominate the aesthetics. Art per se, if it comes in at all, ^{to decide what my prints which utterly has left you} comes last. On the whole, ^{the fact} the infra-human considerations count most. We can build very fine factories, & our houses are 'modern' in so far as they approximate to the industrial ideal. As for ecclesiastical architecture - the average modern church is either a soulless gothic production, or a factory with a cross planted on its gable. That we are as indifferent to beauty as to goodness is evident from the way we have treated our country-places.

Architecture philosophique.

The lines of a building are a diagram of the building's ^{own} universe. If
in a nutshell, the history of Western architecture is the change from verticality to
horizontal; the pointed gothic arch flattens by degrees to the lancet to
the low Tudor arch to the plain line; Renaissance architecture, combining ~~vertical~~
upright columns & pilasters with horizontal entablatures, still not entirely earth-
bound; the modern style at its most typical hugs the ground - even the windows &
panels lie on their sides. ^{The 18th cent. called it gravity. The 19th cent. called it the laws of physics.} ~~It is the laws of physics, the laws of the universe.~~
^{the 19th century} ~~gravel.~~ ^{heavens} The symbolism needs no underlining. *
or perspective built; the 20th century peters less down, or
possibly grows.

6. The three phases in political organisation

Finally, consider the changing structure of society. Europe emerges from the Dark Ages with the idea of universality — a Christendom organized as a vast all-inclusive system of feudal & corporate rights & duties, with politics as a department of morals, & each man from Emperor to self filling that place in the hierarchy to which God had called him. * The ideal, though operative, was never realized, & the rise of separate sovereign states, often at war, made the ideal increasingly remote.

The Church's unity ~~long~~ ^{only} survived political unity, but long before the Reformation we find William of Ockham (Franciscan monk though he was) openly taking the side of national authority in its conflicts with the Pope. * The national State became Machiavelli's Principe — not only the logical consequence of the ^{the} ~~the~~ separation of the earthly city from the heavenly, but the process of atomisation could not stop ~~here~~. † All kinds of guilds, associations, parties, trade unions, arise & curb the power of governments. The age of individuation arrives: government is defined as a necessary evil — the less there is of it the better. ‡ Laissez Faire; the Englishman's Home is his castle. § And, to end with, the world against all authority — anarchism, communism, revolution. In brief ^{our} the political organisation politics as a model of our ~~the~~ ^{the} earthly hierarchy is a mirror of the heavenly, & ^{as} the Anaxagoras taught. * The earthly hierarchy is a mirror of the heavenly, & ^{as} the Anaxagoras taught. † Social dwelling & cosmic dwelling are two aspects of one activity. A democratic State cannot tolerate an undemocratic universe, ^{under the sway of} ~~with~~ an aristocracy of angels. The celestial hierarchy follows the terrestrial to its guillotine.

Govt., science, commerce, politics, economics ^{assert} ~~establish~~ their autonomy; they do
the parts assert their autonomy. Differentiation, de-centralisation, the relaxation of
authority are the ~~good~~ tendency.

* Luther himself was the stoutest ally of the rising nationalist States, + defender

Pundarik says today: "The social age which begins with the French Revolution, is characterized by the preponderance of the economic principle over the two great former principles, race and religion etc."



Georges Pierre ^{post-impressionist,}
 o. ^{painter,} Servat, the pointillist, worked out
 a fine, elaborate theory of the symbolism
 of vertical & horizontal lines. Newson-23
 Read 125

- Iterative design.

* Besides its symbolism of general form there is the whole, there is the symbolism of the part. As significant as the ~~form~~ ^{form} of a structure ~~is~~ ^{is} its finish. The ~~building~~ ^{process} of a civilization is progress in that analytical analysis by which men take note of smaller & smaller details of their environment. Political spaces. Fire fronts, stream-lined finishes, clean lines & dirt-
covering curves - these are marks of ~~the~~ ^{the} climax of architecture. Earlier ~~days~~ ^{days} were less squeamish, less minutely nervous, more content to contemplate the whole effect.

Conservation is innovative
(prior to accident): liberation
release - speed of thought

* For example, there were elaborate codes prohibiting unweaving, & laying down precisely the conditions under which profit could be made. 8 MK 702.

only. combines his organicist theory of the State (in Ch. VIII) with an extreme individualism. The State's role is merely the negative one of preventing interference with our right to do as we please, so far as that is possible.

* Aldous Huxley, in his essay 'One or Many', points out that 'cosmogonies reflect the forms of terrestrial states'.
Gerald Heard (Man the Master, pp. 61 ff) ^{overwrites} argues that 'dyarchy mirrors the two sides of our nature: the changing conscious mind corresponds to the removable government, the ever permanent unconscious to the monarchy. The king used to be a 6 (see table in) the community's pipe-line between unconscious, & the conscious i.e. the King (so would say) is a kind of final.



Handwritten notes in cursive script, mostly illegible due to fading and bleed-through.

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It is scarcely necessary to say that I do not say that the masses are not themselves scientists. They worship science at a distance, & get no nearer to its spirit than a vague materialism will take them. Moreover, curiously combined with this materialism is that deeper mystical consciousness described in the previous chapter, which is pre-scientific, or rather perennial. Thus in the masses extremes meet, science & anti-science ~~and~~ equally come together, & the third & most long-hidden phase of our civilisation looks itself with the first & least long-hidden. The wheel is coming full circle. The final stage.....

In Hyde Park, as Professor Samuel says, the working class audience always receives favourably a biblical proof of the non-existence of the soul. "This sort of speculation constitutes a happy synthesis between the traditional belief in the Bible, which is a part of the very soul of the English people, & the brand of materialism that Socialists & Bolsheviks propagate among the lower classes."

*It is insufficiently noted how materialistic is much of the occult & 'psychic' lore of today, with its auras, & 'ethers', & astral bodies, & so on: modern science is far less matter-midden. In Samuel's *Book of the People* this popular materialism, combined with fantasy & mysticism, is well brought out. See, e.g. p. 17, 18.

The gradual spread of education from the few at the apex of the social pyramid to the lowest social levels is also the secularising of culture, & the eclipse of religion by science: Science is of the masses, in a sense in which religion is not. And

breaking-down 'recapitulation'
Now this process has two aspects which are worth noting here. First, it involves a redistribution of power, the gradual transfer of authority from the few at the apex of the hierarchy to the many at its base; from the nobility to the middle classes & the masses; & from there to the masses. Second, different values & interests become associated with different classes of society. The first phase, the phase of the dominance of the nobility, is also the phase of our civilisation; therefore the established, organised religion is linked with the obsolete, aristocratic. In the second phase, the rising middle class, the urban bourgeoisie, & the many-sided secular culture of its period, in which art predominates, religion tends to the reformed, Protestant, or Dissenting type. In the third phase it is science that respects the masses, & along with science, materialism, rationalism so-called, agnosticism or atheism, & anti-aestheticism. In some degree, then, the values are class-linked. Marx was by no means wrong to connect religion with the old governing caste & an outmoded social hierarchy. It was perfectly appropriate that the Dadaist & early Surrealist movements were politically on the extreme left: the art they were out to destroy really was the 'bourgeois' product they called it. The only of religion, art, & science, only the last remains sacred to the revolutionary proletarian. Within certain limits, the scientist has freedom, opportunity, & prestige: his discoveries alone are never 'reactionary', 'fascist', 'bourgeois'. Communism is proud to call itself scientific. All this is just what might be expected. The final phase of our civilisation is at once the age of the atomisation of society, & the age of science (which is the atomisation of the physical world), & the age of revolution, the age of atheism. The upper levels of the social hierarchy, & the upper levels of the universal hierarchy which they recapitulate, are liquidated together. The Rights of Man supersede the Rights of God, & then the Rights of the lowest in Man supersede both. The individual is a model of the class structure of his society, & the dictatorship of the proletariat of the State reflects the dictatorship of the proletariat of the soul. The final stage, once it is fully attained, is altogether unstable. Anarchy, nihilism, the denial of all hierarchical organisation, lead without delay to the opposite extreme - tyranny. And supporting the new tyranny a new religion, or rather a pseudo-religion (ignorant of itself as such) appears, into whose service science & art are pressed. Almost overnight communist art passes from the extreme of subjectivism & individualism to the extreme of rigid traditionalism; every picture tells a communist story - & it must be a communist story. The aim is a unified civilisation, in which the values are not yet bifurcated. The revolution is revolutionist. Have we then in Communism the beginnings of that new civilisation which shall replace the old? I do not know. There may be many false starts before the cycle gets going again. Which of the many seeds embedded in our dying civilisation will grow up in the new, it is impossible to say.

his free-thought boundless freedom of thought into a narrow repetition of narrow dogmas; his contempt for all authority into the blind worship of his master. All autonomy is abolished by the Church. & the road to the left leads down the slope of the pyramid. His expectation of an immediate Utopia to an indefinite postponement & even a denial of all Utopias.

Towards the end of the 19th century, says M. Maritain (in Christianity & Democracy) "the working classes sought their salvation in the denial of Christianity; the conservative Christian circles sought theirs in the denial of the temporal exigencies of justice & love." The situation has not altered greatly since. M. Maritain himself is one of the exceptions to the general rule that Catholicism is far to the right in politics, & the guardian of the psyche.

(Similarly the Brahmin caste is traditionally at once socially dominant & Aristotle says down that citizens & not mechanics should become priests (Politics VII, 1), & similarly in India the Brahmin caste traditionally combines priestly with a large measure of social dominance.)

Its spiritual is linked with the highest social levels, civilisation, as the refinement of temporal life & power with the bourgeoisie, & materialism with the masses. But the bourgeoisie leaves itself open to various influences. But the bourgeoisie goes too far when he writes: "When the greed for life spreads to the masses, then the highest spiritual culture, which is always aristocratic & based upon quality rather than quantity, ceases to be the goal." (Meaning of History pp. 210) This sounds like spiritual pride superimposed upon social snobbery. No man's spiritual attainments are his own, but the property of all: he is their organ, spokesman for his caste, but nothing without the body.

* See Truvelyan: Eng. Soc. Hist., p. 127.
* The 1945 Report of the Commission on Evangelism: Towards the Conversion of England, states that churches going to at its lowest in large industrial cities, & the belt around London. In provincial towns & comfortable suburbs the decline is less marked. In villages, a person with the right gifts may fill the church. Church-going, it seems, decreases from the towns & decreases from North to South. The highest & the fewest detailed estimates are Christian News Letter, 10th Feb. 1943, & Supplement 172 on Religion & the People by Mass Observation.
* The Report links the falling away from religion with increasing urbanisation & industrialisation, & with increasing stress on the scientific side of education.

(pp. 94) Also the Mass Observation Survey (commissioned by the Ethical Union & Puddled People, Gollancz, 1947) of religious opinion in a London suburb: the Churches are censured for supporting the political & economic privilege. The doctrine of progress, of the reality of time, are fundamentally the same. It is the mark of our own phase of history that we are prepared to sacrifice the past & the present on the altar of the future - as if the future were anything in itself, & without them, as if the future could succeed when all history is a record of failures. Only the desperate temporal whole can succeed, achieve, that which men hope from the future.

On the anthropocentric attitude of Renaissance man, leading to our present 'irrationalist liberal war' & the 'false humanism' of the extreme political right & left, see Maritain's The Twilight of Civilization (trans. Landry, Sheed & Ward, 1945). In the new humanism, M. Maritain envisages, 'the dignity of the human person is to be rediscovered in God', & the 'super-human' or 'transcendent' must be rediscovered, readmitted into our lives.

Prof. Hugel's chapters on Politics in his Many Worlds & Society warns us against looking left to split our Super-Ego, or right to place it, with no regard to the links between the elements of society & the psyche.

7. The three major some qualifications of the foregoing

The indications that we are feeling our way, more or less unsuccessfully, towards the first phase of a new civilisation, are both ^{apparent} numerous & ^{extreme} diverse. There are the political dictatorships of the ^{right} & the ^{left}, each with its own type of pseudo-religious fervour; there are several brands of theology (notably those of Barth & Niebuhr) which, reacting against the immanent Deity of the third phase in favour of the transcendent Deity of the first, assert the immensity of the gulf that parts God from man, & man's utter singleness; there is the mounting ~~disturbance~~ of the ^ascience-god whose name may turn out to be Moloch^x; — a god who is there is a dawning realisation that the pursuit of knowledge to the neglect of goodness & health is suicidal. In psychology such as Jung's, in philosophy such as Whitehead's, ^{& to a less degree in contemporary} architecture & in painting, hints of the beginning of a new cycle can be found. Nor is this surprising. As our earthly hopes fade, as our Utopias show themselves to be impossible, as life becomes more precarious, we are bound to look elsewhere for the embodiment of that ideal without which we cannot live. Man's extremity is God's opportunity. Heaven becomes real again. But not until science, art, & religion come together in a unique & living synthesis (as distinct from a mere patching up of differences or, worse, an artificial unity achieved by force or fear) can we be sure that a new civilisation is under way.* My aim in this book is to throw out some suggestions as to how the ^{new} synthesis may take. The full actuality when (perhaps after decades, perhaps after centuries) it comes, is bound to be different from anything that can now be envisaged. ~~It is present with us now in its entirety, working towards but the only the broad outline can be seen.~~ ^{Through} ^{in its}

In any case the problems are immorally ^{more valuable} than this brief ^{chapter} survey of mine.
~~can we with its interest limited to a few aspects,~~ ^{restricted limits of reference,} would indicate. I have illustrated
the three ^{plans} stages of our civilisation by taking instances from the fields of philosophy,
+ science, religion + mysticism, ~~psychology,~~ ^{the social:} art, + political organisation. In doing
this I have grossly over-simplified ^{the circle}, in the interests of conciseness + intelligibility;
for this I must now make what amends I can by adding a few qualifications.
First, there is the element of contingency. Endless factors of racial stock, climate,
geography, dynastic accidents, ^{partiality} inventions + discoveries, the emergence of dominant
personalities, & so forth, complicate + confuse the broad patterns. Each country has
its peculiar achievements + lapses. ^{I know they are complicating.}
History is a system of exceptions. (To admit
so much is not to go to the opposite extreme + say, ^{with some} history is patternless —
^{demonstrates} just one thing after another, ^{+ incapable of scientific treatment.} These are many patterns, & it is the business of each ON
generation to discover the ones nearest them.) ^{which} Second, there is much evidence
to show that the three stages which I have distinguished are intricately dovetailed.
In one department of science or art the may have arrived at the third phase while
another is still deep in the second phase: it is possible, indeed, to work out a

* Matthew Arnold's famous dictum
— "we stand between two worlds; one dead,
the other powerless to be born" — overstates
the case. ~~But~~ ^{There} is ~~some~~ ^{some} overlap, & so do
civilizations. We live (& it is no mean
privilege) in two civilizations, one very
old the other very young indeed, but both
alive.

X Puzzled People - Mass Observation's
mixing of religious belief in a London
survey (Puzzled People, Gollancz 1947)
found that people had lost much of
their old faith in science, progress, & are
looking for something to believe in: the
mood is one of scepticism, apathy, & disillusion.

- "I am sure that to-day, after so long & so exaggerated a phase of immaterialism, it is toward transcendent truths that we most need to turn our eyes." *Nicodemus: Resurgence*, p. 14.

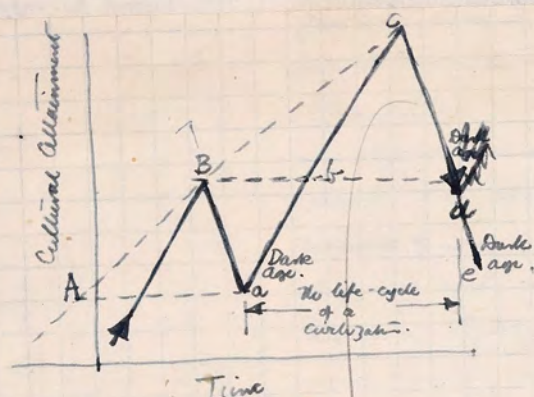
* In the York Journal of Convocation, May, 1944, p. 47. the Bishop of Carlisle said that "for a renewal of religion there is needed a great rebirth of poetry & of the highest literature." It is not often realized that the gulf between contemporary religion & art is as significant as the gulf between contemporary religion & art. Seebeck

* Whether history is a science or not
K is a question that is still hotly debated.
J. B. Bury said in 1903 that it was;
W. S. Vansant said that the very notion of
~~a science of history~~ ^{is} ~~is~~ ^{is} absurd. Now science
~~cannot~~ ^{must} generalize, look for laws,
or seek to predict. And the subject-matter
of history is, ultimately, human nature, the
inner life of man. If ~~there~~ ^{it} follows that
~~a scientific history would violate the laws of~~
human nature in certain broad respects
- nearly a possible & necessary undertaking.

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ABC represents the ideal even ascent of humanity; to a b c d e f g h i j k l m n o p q r s t u v w x y z the actual course of a civilisation, with a b c d e f g h i j k l m n o p q r s t u v w x y z recapitulating A B, & C d recapitulating C B.

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What is the connexion between the recapitulation by the individual of human & pre-human history as a whole (as discussed in Chapter XIX, §3) and this recapitulation by the individual of the history of his own civilisation? The truth is that recapitulation is multiple - a universal law. As a man / recapitulates in my own development the development of my own civilisation, which in turn recapitulates the history of human development in general - though of course only roughly. The early stages of a civilisation are dark & barbarous & given over to reproduction of all sorts: it seems as if man has reached a primitive savagery. The development of the civilisation is largely a matter of making up for lost ground, recapitulating what humanity has already achieved & lost again. Only after hundreds of years, & in the recent half of the civilisation's life-cycle is there any possibility of an absolute advance beyond man's past attainment. Thus the historical phase of a civilisation looks back to the time before any distinction had arisen between the sacred & the secular, between science & religion & politics & art.

For example, we are in a position now to appreciate the unitary culture of medieval man: to him it could not be evident. In a sense we are more medieval than he was, since we alone are sufficiently remote from him to make his full quality. That is one reason why history is so important. A civilisation only comes into its own, conserving its values & actualising its work, as it becomes ~~historically~~ conscious of its history. It realises the temporal proportion that has grown up within its own framework, & all the qualities which come with range.

Third, it is essential to realise that each of the three stages contains, as a kind of necessary characteristic, the other two; & apparent anachronisms & really functional, & not really anachronisms at all. Clearly a society with no interest at all in science, or art, or religion is unthinkable. In fact, the division of labour in society is largely based upon the presence in it of individuals who belong ~~to~~ to the past & the future: social organisation is really temporal, & the whole history of the civilisation is present in every moment of it. Fourth, in so far as the individual finds himself he transcends the temporal bifurcation, realising the achievement of the entire civilisation as a unitary experience. He ceases to express those levels of his personality which are for the time being neglected in his environment. For him the values ~~temporal~~ ^{form} are equilateral, & not a scalene or isosceles triangle. He is well-balanced. He has made the discovery that he is not only now, that to be what he is, he is compresent with his entire civilisation. Fifth, it must not be forgotten that our valuation of the phases of civilisation is largely a question of temporal range: the law of cloutierism holds.

How, in practice, does a man come to ^{realise} ~~compresent~~ all three phases of our civilisation? Normally, ^{or in the main}, he recapitulates them, relives them in their historic order. The child uncritically absorbs what is sometimes called mother's-knee religion at home & at school: the poetry, the myth, the ^{traditional} ~~unbelief~~ ^{unbelief} feed his imagination, while its precepts & rewards influence his conduct. The child really belongs to the first phase of our civilisation. The youth moves on to the second phase, throwing off parental discipline & rather dismissing his early religious belief as superstition or ceasing to think about it at all. He gives himself up to the enjoyment of this life, to sensuous experience, to love & beauty; for a time, the pride & zest for living of renaissance man are his. The man, having discovered the ^{practical} ~~emptiness~~ ^{emptiness} of pleasure-seeking, becomes serious, & settles down to work. If he is no longer interested in religion, or a worshipper of beauty, he is at least knowledgeable, objective, a master of things. But again there is (or there ~~ought~~ ^{is} to be) a ^{kind of} ~~mix of~~ failure ^{growing up is growing} ~~growing up is growing~~ down, as much retrogression as advance — unless it can be made cumulative. The ^{more} adult is a monster, just as the mere scientist is a monster. To be oneself, and not an excerpt from oneself, it is necessary to retain or rather to regain, one's childhood & youth, to ~~keep~~ rediscover in some new form the heavens of the newborn & the earth of first youth, & to fuse both with the analytical intelligence of manhood. The task of life is thus to telescope time, ~~ceasing to decay~~ the only way to grow up is partially to fail to grow up.

The question naturally arises: what of other civilisations? Do they follow a similar pattern? My belief is that they do, but with large variations. For just as the three phases of a civilisation are ^{single} ~~differentiated~~ ^{differentiated} organs — time-organs — of the whole, so

This manhood, attained at such a cost, is far from pure gain after all; expansion of outlook, ~~strengthening~~ ^{strengthening} of character, widening of loyalties — these are only half the story. There is contraction also: the prison-walls close in.

(Educationalists have often noted that a romantic stage (recapitulating the childhood of our civilisation) is followed by a stage of precision & analysis (recapitulating the historical triumph of science). But, says Whithead, the precise stage is barren without the previous romantic stage. Moreover a third stage should occur, a stage of reaction to romance, but with the advantage of a trained mind.

* "No great cultural epoch... is comfortable unless we approach it through the historical memory.... To grasp these great epochs we must inform them with our own spiritual destiny, for, considered superficially, they are all inwardly dead to us." (Berdyayev: *The Meaning of History*, p. 18) But in so (I add) they really come to life. It is now recognised by many historians & philosophers (e.g. by Croce) that history explores & explains the present, & the historian himself: all history is contemporary history.

* I take the figure from Miss Sayers' *Mind of the Maker*.

See Ch III §

o I admit to doing subjective bias here. It happens that my childhood was spent in an intensely religious atmosphere, while as young man art, & later science, held my attention. I conceive my personal problem to be the unification of these three phases. Whether I am particularly fortunate in ~~having~~ ^{having} so abnormally normal a history, or am guilty of an unjustifiable generalisation from my own particular case, is for the reader to decide. At least I can claim ~~personal~~ ^{personal} ~~experience~~ ^{experience} that I am not ~~the only~~ ^{the only} ~~one~~ ^{one} ~~who~~ ^{who} ~~has~~ ^{has} ~~not~~ ^{not} ~~been~~ ^{been} ~~affected~~ ^{affected} by the tendency of ~~it~~ ^{it} ~~to~~ ^{to} ~~be~~ ^{be} ~~not~~ ^{not} ~~merely~~ ^{merely} ~~theoretical~~ ^{theoretical}.

Jung finds ^{Conversion of E. 30} ~~Conversion of E. 30~~ ^{even & women} ~~even & women~~ that there is a tendency for people to reach a climax in their attitude to the universe around the age of 40. His problem is to find a religious outlook on life which shall ~~not~~ ^{not} be something more than a regression to their childhood's faith, & if they cannot find it they are liable to serious mental disturbances. See *Modern Man in Search of a Soul*, p. 264. But this turning of the wheel full circle is no new discovery. Bacon, for example, knew that "a little or superficial knowledge of Philosophy may incline the mind of Man to Atheism, but a further proceeding therein doth (ring) the mind back again to Religion." (*Advancement of Learning*)

* *Arts & Education* (1929) Cf. B.H. Strachey's view that agnosticism is an intellectual & moral stage through which most thinking men must pass. *Reality*, p. 127.

civilisations themselves are (I suggest) only differentiated organs of MAN. What is more, there is a tendency for a given stage of one civilisation to link up with the corresponding stage in a previous civilisation: A notable instance is the impetus which the art of 4th & 5th Centuries B.C. in Greece gave to Renaissance art, & a minor instance is the But to say more would take me beyond the scope of this book, & I can only refer the reader to such works as Toynbee's great Study of History, & Hinder Petrie's Revolutions of Civilisation.

One ^{curious feature} ~~suggests~~ ^{that} I would like to make, however, regarding our own civilisation, calling for brief comment, is the Western movement. The home of our religion, & the centre of the earliest stages of our civilisation, was the Eastern Mediterranean - Palestine, Alexandria, Asia Minor, Greece, Italy. The Renaissance began in Italy, & worked Westwards to Flanders & Spain, France & England. The third or ^{materialistic} scientific phase was associated with Western Europe & particularly with Britain; its later phases suggest that the centre has shifted to the other side of the Atlantic. They would seem, then, to be a territorial as well as a historical or temporal trifurcation within the structure of civilisation. It would be ~~an~~ ^{an} interesting to know whether such movements can be traced in any other civilisations. ~~It would be an interesting to know whether such movements can be traced in any other civilisations.~~ Moreover, while the original home of our civilisation tends to remain fixed at the first or pre-humanist, pre-scientific stage, its final home tends to over-emphasise the third or scientific-materialist-practical aspect, to the neglect of art & ^{discovered} transcendental religion. Perhaps the full quality of our civilisation can be found in such a country as France, which lies at the ^{centre's} ~~centre~~ of gravity, ~~where~~ ^{where} the three phases with their diverse values overlap, providing that depth & completeness which are the mark of civilised maturity. However this may be, it is safe to say that there exists a spatial or territorial trifurcation, as well as a ^{temporal or} ~~historical~~ one, within the structure of our civilisation. It would be ~~an~~ ^{an} interesting ~~to know~~ ^{to inquire} whether such movements can be traced in other civilisations.

8 Conclusion: the practical outcome.

My aim in this the last part of the book is practical. What then, if the situation is anything like the outline I have just drawn, is to be done?

Everything points to one answer. We must heal the wounds we have inflicted upon reality, reunite the angelic & demonic worlds, reform the muddled Pairs, in other terms, we must temper our science with religion, our religion with science, & we must ~~reunite~~ ^{reunite} the ~~position~~ ^{position} of the universe, & unite it with the ~~truth~~ ^{truth} we have found. * Both with art; we must re-synthesise the values; We must do this if a new civilisation is to be born, if we are to regain sanity & be cured of our schizophrenia.

However this historical sequence finds its present-day embodiment

Zone
The last part of the book is practical. What then, if the situation is anything like the outline I have just drawn, is to be done?

is perhaps the greatest
* Another writer, influenced by Hellenistic thought today. The similarities of attitudes have often been pointed out (as by Bergson at end of this time, p. 58), & it is tempting to look forward to a growing increasing interest in Neoplatonism after all, the significance of this book owes much to it, & is recorded in several ways, that of the Hellenistic era.

* Petrie describes in this book no fewer than eight civilisation-cycles through which the Mediterranean & European peoples have passed. He bases his conclusions mainly on a study of Egyptian sculpture, which (he says) has at first an archaic stage when reproduction is crude & unrealistic, a phase of increasing realism, & a phase of decline in realism indicating a return to barbarous social conditions, till the cycle begins again. But Petrie's views are not now so generally held. By far the most thorough & comprehensive work on the natural history of civilisations is Toynbee's, see particularly the valuable Abridgement of Volumes I-VI by D.C. Sauerbelle, Oxford University Press, 1946.

Study of History

Shingles: Jim
Toynbee M.H. 210

* Gerald Heard writes: "Unless it is possible to understand that there is a goodness as objective, as detached, as comprehensive, & as timeless as are beauty & truth... it is impossible for there to be a true sanction for civilisation." Goodness is the central term which can bring truth & beauty together. While "we were willing to pursue a restricted & detached truth, & a restricted & detached beauty, we saw, & rightly, that goodness cannot be kept from touching our whole lives." Men the Masters, p. 172.

lack of the deep religious culture, but the last phase.

but also a supra-personal consciousness

if we to save ourselves from ^{annihilation} ~~destruction~~ by an a-moral & anaesthetic science; we must do this if we are to cease drifting ~~fecklessly~~ aimlessly in a meaningless ~~expansion~~ ^{expansion} to our ~~present~~ destruction; we must do this for the most intimate personal reasons. "We require not only a present-day, personal consciousness, which is open to the sense of historical continuity. However far-fetched its may sound, experience shows that many nervous are caused by the fact that people blind themselves to their own religious promptings because of a childish passion for rational enlightenment."

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The danger, of course, is that we shall go to the opposite extreme, substituting anti-scientific religion for anti-religious science, the faggot for the incendiary bomb, some sanguinary cult of the supernatural for our present sanguinary cult of the supernatural, the Rotocauts & a later-day Huitzilopochtli for Nagasaki. Organized religion, when it chains the intellect, can be crueler than organized science, that knows no moral law. The only remedy is to hold fast to the whole, bipartite man. Our duty as individuals is to see that something of the intellectual honesty of the period that is now closing is taken forward into the new age of faith. At least let there be a leavening of men & women who stand for wholeness & sanity, for all levels of man & the universe, ^{& the contribution of all phases of history,} & who are not prepared to offer up ~~one~~ the greater part of reality as a sacrifice to a fragment of it. Let there be some who, calling Time's bluff, know that the real meaning of history lies ~~not~~ ^{neither} in some future & ever-needing goal, nor in some impossible golden age long past, but in this present moment, ~~which contains all ages in one, unitary progression.~~ ^{which contains all ages in a living, simultaneous progression.} ~~But circumscription, all human history, the history of the Cosmos itself, is hopeless, tragic, & ridiculous, in fragmentary or decomposed time.~~ Its meaning, its underlying reason, ^{all} the perfection of which it is capable, are directly proportional to the observer's ability to hold its phases & episodes together as a unit. ^{Every value is an act of value} ~~the meaning in the universe is the spoils of victory over time; all the short-comings are the consequences of someone's defeat.~~ ^{is a part of time's triumph - a triumph that is both illusion & a fact.} The future does not lead to perfection; in fact it leads to every kind of evil, in so far as it abolishes ^{from which no one, past present, or to come is excluded.} ~~the past.~~ Only a goal ~~to which all generations that attain it~~ ^{is worth attaining;} ~~attained in some far future, at the cost of centuries of suffering, by those who have themselves not suffered, is not only immoral - it is a mirage.~~ ^{the goal} ~~Intentionality, but death the purpose of life is to learn the illusoriness of death; our task in time is to understand the lawless.~~ Either we are all saved, or none. Progress which abandons the past to its fate is retrogression.

x Jung: MMS of a Soul, p 76.
As Whithead says (S, MW, p 73) a civilization incapable of trading through its current abstraction becomes sterile.
© C. James PU 315. ~~anti~~

I feel that the haste with which some recent writers are prepared to embrace the Catastrophe of the end of our civilization & want to wallow in it, is ~~one~~ ^{an} ~~unhealthy~~ ^{unhealthy}. That very interesting book Renaissance by Nicodemus is not free from this fault. We can ~~imagine~~ ^{imagine} a new & undevoted mode of being only if first we surrender about with the purgatorial fire of Catastrophe. ~~Two its ways, that attitude to accept~~ ^{all its defeat} ~~itself is certainly for~~ ^{itself is essential to personal regeneration.} But to be prepared to sacrifice ~~then~~ ^{oneself} for the sake of the future in the immovability of the time-middle. What we need is to rise above the time-scene & glimpse the whole ~~present~~ ^{present} pattern of history.

x Niebuhr (in his Gifford Lectures & other works) is one of a number of contemporary writers - Bergson is another - who maintain that the fulfilment of history lies out of time, ~~the~~ beyond the temporal process. For not only is the achievement of perfection in time impossible - man is doomed anyhow, sooner or later - but such an achievement would (if it were possible) still leave its part to its miserable fate, & ~~be~~ ^{be} ~~nearby~~ ^{nearby} ~~imperfect~~ ^{imperfect}; in short, it would be ~~nearby~~ ^{nearby} ~~imperfect~~ ^{imperfect}. Only the whole of ~~the~~ ^{the} ~~time~~ ^{time} ~~history~~ ^{history}, raised above time, can reach the goal of history.

Darius Niebuhr

the humble & forgotten

if we are, ~~the~~ ^{the} ~~nearby~~ ^{nearby} ~~the~~ ^{the} ~~goods of~~ ^{goods of} ~~our civilization~~ ^{our civilization} ~~perhaps~~ ^{perhaps} ~~also~~ ^{also} ~~our own native~~ ^{our own native} ~~status~~ ^{status}

So it is time ~~who~~ ^{who} ~~is~~ ^{is} ~~able~~ ^{able} ~~to~~ ^{to} ~~do~~ ^{do} ~~what~~ ^{what} ~~is~~ ^{is} ~~possible~~ ^{possible} ~~for~~ ^{for} ~~the~~ ^{the} ~~present~~ ^{present} ~~moment~~ ^{moment} ~~to~~ ^{to} ~~do~~ ^{do} ~~what~~ ^{what} ~~is~~ ^{is} ~~possible~~ ^{possible} ~~for~~ ^{for} ~~the~~ ^{the} ~~present~~ ^{present} ~~moment~~ ^{moment} ~~to~~ ^{to} ~~do~~ ^{do} ~~what~~ ^{what} ~~is~~ ^{is} ~~possible~~ ^{possible} ~~for~~ ^{for} ~~the~~ ^{the} ~~present~~ ^{present} ~~moment~~ ^{moment} ~~to~~ ^{to} ~~do~~ ^{do} ~~what~~ ^{what} ~~is~~ ^{is} ~~possible~~ ^{possible} ~~for~~ ^{for} ~~the~~ ^{the} ~~present~~ ^{present} ~~moment~~ ^{moment} ~~to~~ ^{to} ~~do~~ ^{do} ~~what~~ ^{what} ~~is~~ ^{is} ~~possible~~ ^{possible} ~~for~~ ^{for} ~~the~~ ^{the} ~~present~~ ^{present} ~~moment~~ ^{moment} ~~to~~ ^{to} ~~do~~ ^{do} ~~what~~ ^{what} ~~is~~ ^{is} ~~possible~~ ^{possible} ~~for~~ ^{for} ~~the~~ ^{the} ~~present~~ ^{present} ~~moment~~ ^{moment} ~~to~~ 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