

Thus Man by his own strength to Heaven would soar:
And would not be oblig'd to God for more.
Vain, wretched Creation.... Dryden: 'Religio Laici', l. 62.

Magnfully defy the Time-prince or Devil.

Santos Resantos,

What wrath of Gods, or wicked influence
Of Stars conspiring wretched men to afflict,
Hath pour'd on earth this noxious pestilence,
That mortall mindes doth inwardly infect
With love of blindnesse & of ignorance,
To dwell in darkness without penance?

Spenser: 'The Teares of the Muses' 481

How art thou fallen from heaven, O Lucifer (O day star), son of the morning! how art
thou cut down to the ground, which didst weaken the nations! For thou hast said in
thine heart, I will ascend into heaven, I will exalt my throne above the stars of God.
.... I will ascend above the heights of the clouds; I will be like the most High.

Isaiah XIV, 12.

Pride is 'the beginning of all sin'. And what is pride but a perverse desire of height, in
forsaking Him to whom the soul ought solely to cleave, as the beginning thereof, to make
itself seem its own beginning?

St Augustine, City of God Bk XIV, Ch. XIII.

And then appeared another wonder in heaven, & behold a great red dragon.....
And his tail drew as the third part of the stars of heaven, & did cast them down
to earth..... And there was war in heaven, Michael & his Angels
fought against the dragon, & the dragon fought & his angels, and prevailed not,
neither was their place found any more in heaven. And the great dragon
was cast out. that old serpent, called the devil & Satan, which deceiveth the
whole world: he was cast out into the earth, & his angels were cast out with him.

Revelation XII.

Beloved, believe not every spirit, but prove the spirits, whether they are of God.

1 John IV, 1

Pride, like an eagle, builds among the stars

Young Night Thoughts, V.

NDQ 212

He rais'd a mortal to the skies;

He drew an angel down.

Dryden, Alexander's Feast VII

NDQ 98

If angels fight

Weak men must fall; for Heaven still guards the right

Richard II, III. 2.

NDQ 120.

using the
each of
and your
posed of
individuals
it is do
moral

For our wrestling is not against flesh & blood,
but against the principalities, against the powers,
against the world-rulers of this darkness,
against the spiritual hosts of wickedness
in the heavenly places

Eph. VI, 12 (R.V.)

ii, 43

NDQ 98
NDQ 212
NDQ 98
NDQ 120

The Nature of Evil

1. The extrapolation of evil into the supernatural.

Common sense has one last major objection to put, & it is perhaps the most important of all. So far the implication has been that the superhuman is good. Is it not just as likely to be evil? ●

For consider the grounds of belief in the suprahuman. First, there is tradition (which is also a layer of our human nature that cannot be discounted) & tradition insists as strongly upon bad as angels as upon good ones.* Second, there is the fact of intuition & introspection: we seem to find in ourselves divine influences at work, ~~convictions or~~ memories or anticipations of happier & more splendid regions, assurances that the ^{living} universe is no mausoleum but a community of angelic beings. Yes, but do we not also discover hints of more-than-human wickedness at work in us, of evil regions, & satanic influence? Third, there is the theoretical evidence. We note an ascending scale of units, the complexity of whose behaviour, & the scope & subtlety of whose regulations of the world, increase from the electron up to man; we find also many reasons for supposing that the series is continued above man. That is to say, we extrapolate the curve of the infrahuman into the suprahuman. But when we take this curve as it really is (instead of picking out only those points on it which appeal to us) we find along with increasing power for good increasing power for evil. The educated man is in general more competent, more knowledgeable, more effective, than the uneducated, & the uneducated man than the savage & the ~~young~~ child, & more than the animal, & the animal than the cell. Nevertheless competence may be competence for cruelty & ruthless self-seeking, knowledge may be often knowledge of how to harm, & effectiveness is as likely to be effectiveness for many species of evil as for good.* Highly civilized men are notoriously prone to volubilities of wickedness of which children & primitives are incapable, just as the latter, in turn, ^{are prone to conduct} commit ~~wild~~ cruelties which (because they are deliberate) ^{it is} impossible ~~at all~~ amongst animals. Again, it may be said that the emergence of the living from the inanimate nature was the ill-starred birth of pain & struggle, & sufferings, & hyper-sensitization, & every kind of misery, out of the deep peace of the inanimate. To say the least of it, then, evolution as far as man has not been all gain - even when we discount all its obvious failures & retrogressions. Even when evolution seems to succeed it is apparently the unfolding of tendencies which we can only describe as ^{evil} ~~as less than~~ ^{no less than} of good. ~~We have~~ There are ~~not~~ grounds for the belief that every positive attainment has its negative side, every gain ^{is} loss, & every advance a retrogression. And there is nothing to show that this tendency does not extend to the suprahuman. That too is over when we could ^{confidently} exclaim: "Not in vain the distance between Oceans. Forward, forward let us range."

The existence of a debit side to the cosmic balance sheet scarcely needs

-the nervous system is very wonderful, but it is a knife that cuts me off from my environment. ~~But~~ the more elaborate it is, the more effectively it compensates. Man is more lonely than the animals, EARTH than man, Sea the Earth.

We appreciate kindnesses that we find



④ The Freudians are not mistaken in characterizing the Super-Ego as a misleading guide, often producer of the worst, ~~lowest~~ & most 'evil' inner-voices, ill-adapted to reality. The higher levels of the Super-Ego may well rivie to the community & the individual. See, e.g., Freud's *Myth, Morals & Society*. Philosophy 46.
 & See 2 Cor. IV. 4; Eph. II. 2 & II. 12; Col. II, 20;
 Later class Gal. IV. 3. q. (Glover Pt.)

Saler day
of Political religion, however, has for the most part
insisted ^{surely} upon its dark exaltation of
angels. The exception is Bishop Gore (The
Religion of the Church, Stott, 2^d Ed., p. 35) But
~~nothing~~ in religion leaves the position as
commonly viewed. For example, amongst
the early Semites relief in angels was quite
overlooked to relief in demons.
(Cf. religion: immortality & the immortalists, p. 47)

o "And if," writes Aldous Huxley cautiously,
"in the psychic universe, there should be other
& more than human consciousnesses
obsessed by thoughts of evil & egoism
& rebellion, this would account, perhaps,
for some of the quite extravagant & un-
probable wickedness of human behaviour."
(Perennial Philosophy, p. 37)

(whose prophets include Rousseau & D. H. Lawrence)

(also ~~in~~ ^{see, 49} ~~Plato's Phaedo, 97~~ ^{Plato's Phaedo, 97}) p183
Romans VII, 23. | 1 Cor. ix, 25. 16-

x There are broadly speaking, two theories of a ^{good} evil: (1) the romantic theory holds that ^{evil} is an inhuman nature in good, & evil belongs to the higher levels,

② the idealistic doctrine that assumes
mind with matter & the body, & goes

③ the doctrine (advocated here) ^{with} combining these contraries, ^{with} ~~contradictions~~ ^{contradictions}

Both the superhuman & inferhuman
are evil in so far as they are

divorced, & grow in as far as they are united as 'Symmetrical Pairs'.

Cf. Reinhold Niebuhr: Nature & Destiny
of Man, i, pp. 13, ^{FF}25, 30. Niebuhr.

takes a one-sided view, however, instead of uniting (1) + (2), forms in 15.

de romances, ^{but} against all
idealism.

• Kenneyson: "Locksley Hall" 1883

We me is, like things, etc.,

the world about ~~man~~ ^{the} ~~all~~ as good.

edge
was turned on
all

... + 1000 = 1000 whole

mitte

in relation to the one on the left (2)
is as of - before the one on the right
to the one on the left, often of the
same "kind" but of a different
kind, often of a different
kind of the same kind, often of the same
kind of the same kind, often of the same

Gal. IV. 3. 4. Eph. II. 1. 2. VI. 1. 2. Gal. II. 20.

1. The first part of the paper is devoted to a discussion of the general principles of the theory of the structure of the atom. The author shows that the structure of the atom is determined by the laws of quantum mechanics, and that the laws of quantum mechanics are determined by the laws of the theory of the structure of the atom.

[Faint, illegible handwriting]

(continued) H. B. ...

There are, broadly speaking, two kinds of writing. The one is the writing of the man who is writing for himself, and the other is the writing of the man who is writing for others. The first kind of writing is the writing of the man who is writing for himself, and the second kind of writing is the writing of the man who is writing for others.

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[illegible]

1. The first part of the book is a history of the
 2. of the country from the first settlement to the
 3. of the country from the first settlement to the
 4. of the country from the first settlement to the
 5. of the country from the first settlement to the
 6. of the country from the first settlement to the
 7. of the country from the first settlement to the
 8. of the country from the first settlement to the
 9. of the country from the first settlement to the
 10. of the country from the first settlement to the

1. The representation of will in the representation.
Lawrence seems to have made another objection to part, & it is perhaps the most serious. He says that the representation has been that the representation is a good
is it not just as likely to be will? (2)

case of individual & interpretation: we seem to find an immediate obvious influence
exists in thought upon the act and so upon good or evil. Second, there is the first
(which is also a sign of our human nature that cannot be disinterested) & therefore
for ourselves the goodness of belief in the supernatural. First, there is intuition.

[illegible]

* Drop of an inch or two more, and it is sufficient for many purposes of use as for food.

The philosopher describes God as 'the inevitable inference'. Would mystics (ask William James) have seen in the James for a mere inference? *
*IRE, p. 502.

FOETALIZATION

demonstrating. What I am concerned to show is ~~that~~ the necessity, if the suprahuman is to be admitted at all, of extending both the good & the bad sides of the world below man into the world above him. Practically every argument I have used to ~~support~~ ^{support} the notion of the ~~suprahuman~~ ^{suprahuman} ~~does not~~ ^{does not} ~~justify~~ ^{justify} ~~suprahuman~~ ^{suprahuman} ~~good angels~~ ^{good angels} ~~suprahuman~~ ^{suprahuman} ~~not~~ ^{not} ~~once~~ ^{once}. The ~~truth~~ ^{fact} is that we cannot have heaven without hell, angels of light without angels of darkness, God without Satan. Either we must extrapolate honestly or not at all. * We ~~cannot have~~ ^{must take} the unpleasant half of the truth with the pleasant, or we shall get nothing at all. *

2. The failure of extrapolation: the law of diminishing returns

The powers above us are both good & evil. Mankind has always known as much, & that it should come to us as news is a measure of our departure from the perennial wisdom of our race. But ~~there is~~ worse news to come. Apparently there is a contradiction working at the heart of things, which prevents any kind of optimism, - in all ordinary senses of that term. If it were simply a case of the parallel advance of good & evil, of the brighter light casting the darker shadows, then, on balance, there ^{would be} no loss. The fact is, however, that the light itself grows dim, & the balance tilts in favour of the darkeners. Let me make my meaning clear by examples. "A Terrible softening spreads microscopically & latero-

"a dreadful sophistry spreads microscopically & letisographically into lives" & all it does is to "cheat men out of the simple, profound & passionately wonderful which gives impulse to the ethical."

(a) The Expropriation of Knowledge. The knower ranks with the known. It takes a man to know a man — to the child he ~~must remain~~ ^{is still} a mystery. And that leads me to the root of the matter: knowing more is wondering less, & wondering less is knowing less. Knowledge itself is born in two by a fatal contradiction.* I am amazed at the stars & filled with awe, ~~therefore~~ ^{as a result} studying them. And the more familiar ^{they} become with them the less wonderful they become. My increasing knowledge is increasingly theoretical, abstract, ^{discrete} particularist. For information about ~~an individual~~ ^{colours} without love, or respect, or reverence, or sympathy, ~~is~~ ^{becomes} misinformation — ^{"the mischief of being wrong"} ~~the mischief of being wrong~~. Really it is a lie. ^{self-dominant} How can this tendency be avoided: it is a defect inherent in knowledge itself. ^{Knowledge} when ~~it~~ ^{it} kills mystery ^{— it can do no less — it} ~~knowledge prepares for~~ ^{commits} suicide. The only remedy is ~~a constant~~ ^{repeated} return to the lower levels & their ignorance.®

[illegible]

x It was ^{a genuine blindness in} the fatal defect of Fichner & that he
message that it ^{was} made the supra-
human ^{or} only good. The 20th Century
is less prone to this mistake than the
19th, which imagined that if the
divine could survive in a world
purged of its evil & diabolic. Plaf Staple
^{however} in Star Maker ~~under~~ (pp 248 ff)
makes his regards fellow life as the
blissful pursuit of beauty, obeying religious
& aesthetic canons; the stars enjoy one
another's beauty, with the good will, love
one another, & are sinkers. But the
evidence, I believe, shows that this is
much too optimistic, & that the estimate
of Billard the Shubert - 'the stars are not
pure in his (God's) sight' - is right.
(Jot., xiv, 5)

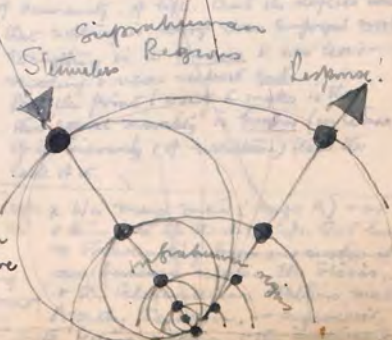
- Kierkegaard: Journal

Un. Postsc
p xv

* F. H. Bradley in Appearance & Reality
describes this contradiction: in intro-
ducing order into ^{our} confused impressions,
thought destroys the tang & thrill of
immediate experience & discloses the idea
from existence, but from that, "refers
away from the present to past & future
thought is self-destructive. The only
remedy is the union of thought with
the immediacy of feeling, in the
Absolute. Hecoxell 1 October 1900

③ Spence's clearly, ^{all} recognition that advance in scientific knowledge involves advance in ignorance, leading "as much towards the establishment of a positively unknown as towards the establishment of a positively known." as the periphery of national facts ~~becomes more~~ becomes better known, the core becomes more mysterious. First Principles: §30.

X See Fontana of the Uncensored.



The fact is that every gain in knowledge is also a loss, unless it is lightly held, & easily got rid of. The correct way to treat Mental Extensions should be treated like bodily ones, & amputated as often as they are grown, otherwise their owner grows into a monster - the victim of his own hypertrophy. Information you cannot get out of your mind is like a claw or a wing you cannot shed from your body, in that it spoils you for other & alternative extensions, suitable to new occasions. Knowledge that is not detachable, ~~it~~ is not worth having. Plenty of examples of this law have ^{arisen} occurred in these pages. It was knowledge of seeds which hid from us the fact that EARTH grows, knowledge of astronomy, astronomy, & their apparatus, which blinds us to the fact that the SUN sees, & so on. The ~~more~~ more we know the more we have to un-know. The neoplatonism that only ~~knows~~ knows, & refuses to sink to un-knowledge, ignorance, knows falsity. The perfection of habit, of ingrained knowledge, of that ~~perfect~~ unconscious achievement which Samuel Butler celebrates, unless it can be undone, is slavery. * Life & Habit, pp 21 ft.

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o AE (George Russell) 'The Outcast'
 Dr. H. Mann. Letter 557

Kierkegaard's great & growing influence in western thought shows at least we are beginning to see that intellect without a deeper awareness gets farther & farther from reality. "Everywhere it is decisively included that thought in the highest stage of human development, ~~the~~ philosophy moves farther & farther away from contact with primitive & vital impressions & that is nothing left to influence, with a few exceptions." *Unsc. P. 307.*

* The unhappy consciousness, the
sum of the division between mind &
the universe, & hence between mind &
itself, is prima facie rather insignificant
than set at rest by the vast material
& intellectual advance of mankind."
Value & Dignity of the Individual p. 316.



"The satisfaction of a wish ends it, yet for
 one wish that is satisfied there remain at least
 ten that are denied. Further, the desire lasts
 long, & demands an infinity; the satisfaction
 is short & scantily measures out. It is like
 the alms given to a beggar, that keeps him
 alive today, that his misery may be pro-
 longed till the morrow." Schopenhauer
 (Holtman & Kemp: § 1, p. 253) N. W. I., I.

* Whitehead makes consciousness the result of a fact & a apprehension about a fact, or its quality in the contrast between actuality & ideality. As this contrast grows, so does awareness grow. ~~the~~ Adventures of Ideas, Chap VIII, §v. (p 252) At the conceptual level various possibilities are entertained; At lower levels there is the employment of emotion which ~~then~~ also proceeds from the past & is decided upon the future. (Nature & Life, pp 92, 93) See also Process & Reality (Macmillan, N.Y., pp 136, 396) Schelling, pp 447, 720. & Science & the Modern World, p. 189.

~~"The stars that have most
glory, have no history."
Daniel A. Curtis~~ NDQ
271
VIII. 104.

the higher angelic members of the hierarchy are still more time-obsessed, still less content with the universe, still more anxious. They pay a very high price indeed for their advanced mental morality. Can we not, in fact, discern here once more that fatal contradiction at work, whereby too much of a good thing becomes a bad one, whereby the pursuit makes the pursued so much the less worth pursuing? My merely animal desires are capable of a satisfaction which, though transient, is fairly genuine while it lasts; my ambitions after wealth or fame or power are capable much less easily of being satisfied; my craving for knowledge & perfection is infected with defeat from the very start.

Spontaneous emotional life, the free play of the affections, the heart's knowledge as distinct from the head's — to sacrifice them for lower goods? But to collect "higher things" of the intellect is a tragic mistake, but by no means mere blunder. The God which such an intellect approaches is Aristotle's: "He thinks himself, & his thought is thinking about thinking." — a ~~finite~~ metaphysician's deity, a new abstraction of the less than man, because a mere extrapolation of one of his tendencies.^x
The advent of Alexandria advances towards contemplation of the divine by stripping away every earthly form, every property found in the lower world.

Tollgate
23 / 164
Emotions, not liable to P

@ The falseness of 'social morality' has
 been exposed by John Marmenoy in
Modernism in the Modern World, x. This
 morality is always concerned with the future,
 the community's progress, & social purpose:
 we must devote ourselves to the ^{progress} evolution
 of humanity, of life. And its defects are ^{not} so
 that nothing is ~~any~~ ever enforced now:
 'Everything is a means to an end -
 needing a never-ending end.
 But the point I want to make is that
 this 'social morality' is higher (in terms
 of the hierarchy of evolution) than the
 lack of it.

x We may enter (says A) now
+ then into the Kingdom of life God desires
x Transcending human existence to
our human selves. The Jews,
+ the Alexandrians Father makes
Apollonius their aim, + superior
to feeling + desire, + the instinctive
life generally. God is God only, without

map
P10M
106.

(c) The extrapolation of the values. The higher individuals are sensitive to a greater range of stimuli than the lower - stimuli which may be felt as pleasurable, or painful or neutral. Pain, ^{in general} then, increases as evolution proceeds. * No doubt it is better to be a hungry man than a gorged dog, and many would ^{rather} prefer Beethoven to the ^{more} primitive, ^{on the whole} seems to be very much less subject to pain than civilized men. ^{happier than} despairing than his servant happy. Beyond the merely human, the price of increased sensitivity to the beautiful, the good, & the true mounts sharply. If it were only a question of setting new agonies against new joys, new depths of despair against new heights of ecstasy, so that gain & loss were comparable, if it were only a matter of extrapolating the bad & the good on equal terms, then something like a ~~much~~ qualified optimism would be possible. Actually, however, it appears that the increase of pain is quite incommensurate with the increase of pleasure, & that ^{in advancing} ~~increasing~~ sensitivity is very largely sensitivity to all manner of disturbing stimuli. It is not our miseries that we grow out of as we grow older, but our delight in the world. The superhuman, seemingly, is very sad. Moreover if "truth & goodness are each the correspondence, or rather the identity, of idea & existence" & if evolution involves ^{on the surface} the progressive separation of these, then evolution is ~~the enemy of~~ ^{the enemy of} essentially the enemy of the values. The gap ~~that should be closed~~ between the "real" & the "ideal" widens instead of closing.

Bull's felt or Providence

② Gerald Heard (Pain, Six or Times, p. 211)
allegorizes the automation of the modern
State to its "specious present" of 5 to 10 years.
(Surely this figure is much too great; politicians
as such do not enjoy a longer specious
present than private citizens, during which they
behave automatically, but no so very much
longer.) Within this "instant" we cannot
swing these huge ships out of their —
course, & prevent collision. To counteract
this danger it is necessary to release
a new order of living that is correspondingly
agile. (As I would say, the individual ^{unbound}
~~free~~ superhuman spirit must
be linked with the ~~superhuman~~ ^{individual} &
diminished ~~inhuman~~.)

* The apparent insensitivity to pain in
of such lower animal groups as
the Arthropods is well known. The
wasp does not allow the loss of its
abdomen to interrupt a meal, &
a crab has been observed eating
another crab without (as it seems)
noticing that it is itself being devoured
by a third. *Rapana planorbis* (2)
Nevertheless according to Sherrington
(Integration Action of the Nervous System
p. 255) pain centres seems to be more
primitive than pleasure centres.

† Bradley A.R. p. 402. Bradley goes
on to show that ^{as we know them} nevertheless goodness
& truth ^{are} ^{not} ⁱⁿ ^{the} ^{process} ⁱⁿ ^{time}, &
therefore are ~~not~~ appearances.

~~Nietzsche~~

"There are only two kinds of men:
the righteous who believe themselves
sinners; the rest, sinners, who
believe themselves righteous." X

X Pascal, *Pensées* 533.

o "Is not Shame the wife of all Virtue, & all good manners & good morals? Like these plants, Virtue will not grow unless its root be hidden. Buried from the eye of the sun. Let the sun shine on it, may do but look at it privately thyself. The root withers, & no flowers will glad thee."

Carlyle: S. R. III III

* The paradox ^{was} ~~has been~~ well put by F. H. Bradley: "It is a moral duty not to be moral." Proposed morality is worse than mere badness because it adds hypocrisy to the tale. Nevertheless, the 'good' man ~~cannot~~ ^{is} to revert to his previous 'bad' condition & then be driven forward to morality again, is no solution. (Appearance & Reality, p. 436)

* "Every poet & musician & artist, but for Grace, is drawn away from the love of the thing he likes, to love of the telling ~~best~~ tells, down in Deep Hell, they cannot be interested in God at all but only in what they say about Him. ~~For it doesn't~~ They sink lower — become interested in their own personal —ities & then in nothing but their own reputations." C. S. Lewis: *The Great Divorce* 74

• Kenyon: "Locksley Hall" p 83 m.c.

o Keato: 'Lamia' II, 229.

x. Philocalist writes: "When a region appears as red in sense-perception, the question arises whether red is qualifying in any dominant manner the affective tones of the actualities which in fact make up that region." (*Advancements of Ideas*, p. 235.) The probability is that it is not. If, however, the 'region' happens to be a woman in a red dress, who, seeing that I am looking at the dress, looks with me at it, then red does qualify the region. In other words, when my object is self-conscious my appreciation of it is both regional & centric, & so broad than my appreciation of unself-conscious object.

McN Dugan: H.S. p14.

In order to survive, I take on new friends, only to find they bring still more formidable enemies.

(d) The extrapolation of society. At every level (though at the highest & lowest levels the statement requires qualification) there is society, that network of protection & reflection ~~without~~ which is constitutive of individuals. Now human society is manifestly a much higher type than an animal society, or a society of cells or of molecules. But all is not clear gain. Though lower societies are the scene of struggle, this is seldom suicidal, & often it as a rule it has beneficial aspects: the individual's loss is commonly the group's gain: at the higher level he is no loser. At the human level, however, interminable warfare tends to become increasingly demoralizing as civilization advances in time, & as more comprehensive units are involved.

Once men & women really get to know one another as individuals, distinctions of race, party & race begin to lose meaning. It is in the group that the individual is lost.

Again, wars between the smaller & relatively uncivilized States or tribes (whether now or in the past) may go on without ruining either party, but wars between highly civilized nations is much more ~~destructive~~ ^{disastrous}. When all MAN is involved war is at its worst: the smaller units, merging into larger ones for purposes of defence & aggression, make war when it does come all the more lethal, & it is an open question whether such organization into rival blocs does not bring on conflict all the sooner. If long-term benefits (all too well hidden from our inspection) ~~the~~ ^{proceed} from these struggles, they will need to be very great indeed to ~~compensate~~ ^{offset} the cost in hatred, pain, & every kind of evil. But in fact heaven on earth needs as we run after it, & all our efforts seem to land us in worse hell. Is there not perhaps some fatal error in our aims, some misapprehension of the superhuman?

As we ascend the scale, the tendency seems to be towards growing disharmony in social relationships. Certainly it would be rash to assume that life at the higher levels is harmonious, a delightful symphony of love & understanding. Tom O'Bedlam's song:

I see the stars
At mortal wars
In the wounded welkin weeping,
is possibly not so mad after all. ^{as neutralists in} ~~For~~ according to St Paul, ^{suprahuman} ~~and then comic~~ wars: the fight is on & we are involved in it. The battles are now being fought in us. "For our wrestling is not against flesh & blood, but against ~~flesh~~ ^{the} principalities, against powers, against the rulers of this darkness, ~~of this~~ ^{world-} against the spiritual wickedness in high places" the heavenly places." (Eph. VI, 12. Revised Version)

Of Hugo's stars some are wicked, others are idiot. It was Lucifer the son of the morning, the day star, who led the war in heaven & who said "I will ascend into heaven, I will exalt my throne above the stars of God." For Zoroastrianism & Manichaeism, the forces of good & evil are drawn up in battle on a cosmic scale, & Christianity itself is provisionally dualistic. And many modern cults witness to the reality for man of the suprahuman Enemy.

Nov 10 ^{the} Victorian minor poet describes the sky as a ~~pro~~ ^{has} a vivid description of celestial bodies that "stream'd like wandering hell down the sky" "hystriical nonsense":
".... the awful stars, through the red light,
Glinted at one another wickedly,
Throbbing & chilling with intensest hate..."
There are matters of more than academic interest if, as St Paul believed, we are not.

N.S.N. May 29/48 (back 10P)

o In Essays on Contemporary Events Kegan Paul (1947) says that his belief that when democratic institutions do not give full scope to the domestic quarrels called 'political life' the inevitable aggressive tendencies develop upon the State, which becomes aggressive internationally, as a compensation for the enforced unity within.

The Invest of despair under that.

* Macaulay says truly: "We are here in life, man against man, soul against soul, & day & night are spent under arms. We never see each other, we never touch each other. We see nothing but buckles & helmets, we touch nothing but iron & brass." (Tales of the Hamlets) "You, but have much love of groups than of individual men & women, & of large groups than small."



Will Waller, * "Could we forbear dispute, & practise love, we should agree as angels do above, of Divine Love, III"

o In his poem 'The Volley Company', Rupert Brooke begins by describing the stars as "Friends radiant & unspangled!" but concludes with the ~~refers~~ ^{thought} that they are distressed & disconsolate. He hears their pitiful "then great-voices."

Eph. VI, 12. (Revised Version)

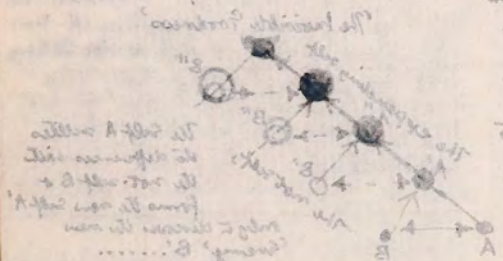
* Is. XIV, 12. See also Is. XXIV, 21 (where it is foretold that "the Lord shall punish the host of the high ones" & the sun shall be ashamed) & Is. XXXIV, 4, 5.

o The Passes still regard the plants as evil spirits. (Notes 186)

o J. Stanyan Bigg: 'Night & the Soul'

The composition for the subject matter
 which becomes apparent in the text
 and contains evidence of the state
 of the student's mind, the student's
 own full effort for the purpose of
 the examination is the student's
 paper. The student's paper is the
 student's own composition for the
 subject matter.

1. Group 1 (1000) - 1000
 2. Group 2 (1000) - 1000
 3. Group 3 (1000) - 1000
 4. Group 4 (1000) - 1000
 5. Group 5 (1000) - 1000
 6. Group 6 (1000) - 1000
 7. Group 7 (1000) - 1000
 8. Group 8 (1000) - 1000
 9. Group 9 (1000) - 1000
 10. Group 10 (1000) - 1000



1. The first company, "The
 2. The second company, "The
 3. The third company, "The
 4. The fourth company, "The
 5. The fifth company, "The
 6. The sixth company, "The
 7. The seventh company, "The
 8. The eighth company, "The
 9. The ninth company, "The
 10. The tenth company, "The

$\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

④ 1. Stenogram Biff: Hefter & the Game.

first a much higher type than our animal world, as a sort of cells or protoplasmic mass which is constituted of molecules. For human society is made of molecules of protoplasm, that is society, the molecule of protoplasm is a

2. In my family, ~~my public~~ ^{my} I am not allowed to hide behind any official screen or to play some chosen & dignified role. On the contrary I am known for what I am, & ^{ready} every side of my person-ality is ^{exposed}. But in my club, my ^{partly} ~~circle~~, my nation, I become ^{a new shell} ~~an~~ ^{an} ~~excerpt~~ ^{excerpt} of the total man. The higher the group the more ~~elucidated~~ ^{elucidated} the member — he leaves so much of himself at home. Social relations in the larger units become increasingly hollow. And very often ~~the~~ it is the worst side of ~~me~~ that survives.

^x Cf. Hooking: H.N. p. 282. D.H. Lawrence regarded anyone who built for social duties himself to social causes as only half alive.

Our human capacity for self-deception is boundless & matched only by our capacity for concealing our motives from our own inspection: Niebuhr will say that "the interests of the self cannot be followed if the self cannot obscure these interests behind a facade of general interest & universal values".

for discovering the dishonesty of man's ⁱⁿ pretence that
the animal life is not ~~the~~ ^{the} ~~instituted~~ governed by
self-seeking.

to be around the scene, the latter seems to be a more growing dis-
tance in social relationships. Indeed, it would be worth to examine
that life at the higher levels in American, a religious responsibility of love
and devotion. Tom O'Connell's son.

The first of these is the fact that the
 the second is the fact that the
 the third is the fact that the
 the fourth is the fact that the
 the fifth is the fact that the
 the sixth is the fact that the
 the seventh is the fact that the
 the eighth is the fact that the
 the ninth is the fact that the
 the tenth is the fact that the

[illegible][illegible]

...that ...
 (X) ...
 ...

we, would not do so, if Justice requires with view to allow our work
to be done

② As a very miscellaneous selection
from many mentions to works
of recent writers in favour of de-
centralization & smaller social units:
include Lewis Mumford (The Culture of Cities),
Adams Huxley (Life, Many a Summer,
etc. See also McDougall: Group
Mind, 1920, pp 83, 84. According to
Aristotle a great city is not to be
confounded with a populous one, & the
latter is rarely well-governed.
(Politics VII, 4) 12-13-30 appropriate

(Potolius VII, 4) p. 26
X Gray Emergency, p. 247.

+ McDougall (*Group Mind*, p 165)
describes patriotism as the ~~other group~~ ^{individual's}
~~ment~~ as the extension of the self.
regarding sentiment of the individuals
the ^{name} ~~group~~, by way of the family.

Stein

• Niebuhr has pointed this out: "If the Egoistic impulse is defeated on lower levels it expresses itself at more exalted ones, so that a man's devotion to his community always means the expression of a transferred egoism as well as of altruism." Moral Man & Immoral Society, pp 40, 41. Sources: Niebuhr

See also Aldous Huxley's novel After Many a Summer, pp 117 ff. & Grey Eminence, pp 134 ff. Father Joseph was without ambition for his human self, but with a boundless ambition for France which enabled him to indulge his ^{own} Egoism without a sense of guilt, on a more than individual scale. magnified scale.

the family, for example, is the source of an
the alien-eggotism, which is a more
potent ~~source~~ of importance than the
~~the~~ individual's Egotism.

The Doctrine of Fascism in Enciclopedia Italiana 1932, quoted by M. Bakshiott
Doctrines of Contemporary Europe, C.U.P.,
1939 P.164.

* Contemporary man, according to Bergsma, "can neither submit himself to the highest divine principles of life & thus strengthen his personality, or he can become the slave & subject of non-divine, evil & ^{etc} superhuman principles."

Meaning of History, p 182.
 • This is quite literally true: —

* The highest organizational level, the further I am from its headquarters ~~meeting~~ ^{meeting} is ~~to come~~ ^{to come}. Its townsmen ~~have~~ ^{have} their center in the local town hall, as a citizen of the State the Capital, as a ~~human~~ ^{human} ~~individual~~ ^{individual} Geneva or the Hague or their successors, as territorial ⁱⁿ the Sem, or rather the galactic center.

The most effective
corner of the

Who is worse: the ^{new} newspapers ensure that we shall all hate & fear on the largest possible scale every morning.

to enjoy present good, that all our righteousness is indeed liable to turn into filthy rags, that in a thousand ways ^{our} growing is growing worse, ^{as we become} egotistical on a grander scale, with all our faults magnified & propelled on to the seven of the universe. Evolution has been our god. ^{It is time we found him out.} We all know that man was half failure, but ^{at least succeeded sufficiently} he held enough to suggest that the superman which evolution ^{might} one day achieve, out of our species or another, on our planet or another, would approach the divine. That hope is, as I believe, entirely misplaced. ^{Angels are bright, but "the brightest fall." (Machit. VI, 3) 90v} If man is a failure, the superman is a worse failure. It seems that we cannot, after all, climb to God. He ladders looks all right from below, but it becomes increasingly unsafe. ^{as we mount it.} Something has gone wrong. I cannot, by refining & improving my good tendencies, & overcoming my bad ones, ^{reach} approach the divinity. ^{as we mount it.} I am more likely to ^{approach} the first myself in hell.

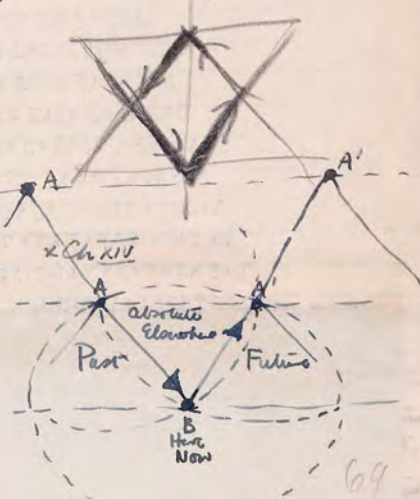
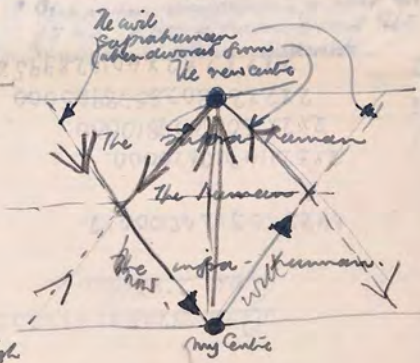
3. The Failure of Extrapolation, & the Establishment of a new Centre.

What is the answer? It is extremely simple, & can be stated in a few words. Extrapolation will not do: the curve abruptly changes direction at the human level. Extending the lines that radiate from this Centre is not enough: a new Centre must be found, with new radii of its own. ^{into the past & future} The evil supra-human is the prolongation of the ^{present} supra-human & human self; the good supra-human is the ^{present} discovery of the supra-human not-self, descending into the human & infra-human regions of the self. This principle, though already brought out in the foregoing chapters ^(under the title of the principle of the ubi-ness & elsewhere-ness) is of such ^{overriding} importance that I must devote some space here to its further clarification.

At all levels I am a social being: what I am I am in the other members of the community. Our mutual status is established & maintained by what, in a previous chapter, I call 'correspondence', the quality of which varies with ^{the distance} ^{range} of the correspondents & the time message takes to pass between them. My correspondent at A builds up from nothing to his full status here in me at B; reading, I build up to full status over there in him at A (A'). Now the further apart we lie, the higher our mutual status, but the more suspect it is ^{our correspondence} to all those defects noted above. We get progressively 'out of touch'. At the time of my receiving & replying to A's ^{own} communication (i.e., what he is in me) my correspondent's Centre is elsewhere, an unknown quantity, entirely irrelevant. What he is in himself at A, what it is like now to be that person, does not occur to me: my business is simply to deal with the current radial manifestation of his at B. As the physicist says, A is 'absolutely elsewhere'. Entirely beyond my reach, utterly independent of me (since no signals can pass between us) he is for me non-existent, a fiction. Only this B ring of his is real. He is hollow, empty, dead. The real, many-

The good supra-human makes an entirely new start, overcoming at a bound the growing alienation of this self from the other self. Evolution can now safely proceed. Because it has been contradicted. Where evolution is the evolution of evil. "The Cross means the death & rebirth of consciousness, not its expansion, evolution, emergence, transgression or fulfilment." * * * Nietzsche *Reverence*, p. 133.

* In Ch. VI we found that the result of the artificial instrument as an ^{organ} extension of the body lay as much in the ease with which it is assimilated as in the ease with which it is grown. A tool or extension that becomes permanent is more loss than gain. This is only a particular instance of the general rule that the supra-human (the fully equipped man is supra-human) by itself, & unbalanced by the infra-human, is not a real improvement upon the human. Many of our present troubles are due to the fact that ~~we cannot get out of~~ ^{our} prolongations have grown on to our bodies & cannot be shed.



Kulpi 10 P. 155
+ the freedom of the self is based ~~on~~ ^{on its} present uncer-
-tainty of the Centre, which is the
Kantian thing-in-itself. The will as
phenomenon is free; as (original)
phenomenon it is bound up with
the network of cause & effect. ~~two~~
other words, since the Centre is (to put
the matter differently) the Centre as Nothing
has no content to coerce, ^{while} the Centre
as potentially containing All ~~has~~ ^{has} nothing
beyond to coerce. The ultimate Signifi-
cance is the ground of our freedom.
God makes us free - it is His
freedom which makes us free of Him.

...the most altruistic & enlightened plans for social reform, degenerating into the most unfeeling tyranny, just so soon as they sacrifice to some future goal the present well-being of men & women. Heaven is now & hell is future, but the Utopian planner ~~sees this truth~~. Love, & the ~~unmediated~~ practical measures to alleviate suffering which love inspires, cannot & will not wait: consequently they achieve real & lasting results. But Utopians, treating persons as expendable means instead of as ends in themselves, get further & further from its own original aims, & leads to every sort of un-Utopian violence & misery. These truths, becoming every day more evident in our world, have been urged with admirable force & clarity by Dr. K. R. Popper. His advice is: "Work for the elimination of concrete evils rather than for the realisation of abstract goods.... But do not try to realise these aims by indirectly by designing & working for a distant ideal of a society which is wholly good. However deeply you may feel indebted to its inspiring vision, do not think that you are obliged to work for its realisation, or that it is your mission to open the eyes of others to its beauty. Do not allow your dreams of a beautiful world to turn you away from the claims of men who suffer here & now. Our fellow men have a claim to our help; no generation must be sacrificed for the sake of future generations, for

the sake of an ideal of happiness that may never be realised." * The only practical, the only sane, the only rational thing to do is love & save our fellow beings & not now. To make for future good at the cost of present good is to make for evil.

* Hobart Journal Art: 'Utopia & Violence' in Hobart Journal, Jan. 1948, p. 114. & for the full report of Dr. Popper's views see The Open Society & Its Enemies Routledge, London, 1945. (Philosophy Nov 46 p. 271) ~~many more~~ Cf. also John Macmurray's 'censure of social morality' (as distinct from personal morality) in Freedom in the Modern World, x & xi.

It is the same problem ^{and} the same solution is forthcoming. when it is a question of understanding men. "Get at the expanding centre of a human character.... by living sympathy, & at a stroke you see how it makes those who see it from without interpret it in ~~so many different ways~~ such diverse ways.... Place yourself similarly at the centre of a man's philosophic vision & you understand at once all the different things it makes him write or say. But keep outside, use your post-modern method, ~~and you will find~~ try to build up the philosophy up out of ^{the} single phrases.... & of course you fail. You crawl over the thing like a magpie ant over a building, tumbling into every microscopic crack or fissure, finding nothing but inconsistencies, & never suspecting that a centre exists." * James P.V. pp 262, 263.

But just because love is ~~present~~ ^{present} grasps the ~~present~~ ^{present} level one,
 Love belongs to faith, not sight; the words "whom having not seen, ye love" are true of every
 loved one, for love ~~belongs to faith~~ ^{belongs to faith} ~~has its own mode of timeless vision~~, has no need of
 the eye, of the body or the light of the sun. ~~Love is itself unpassing,~~
 Only the cause & end of movement.
 Timeless.....

says Mr T.S. Eliot, in the poem "Burnt Norton"

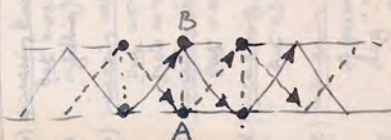
levelled person is reduced to a mere shell. It is not that I am ignorant or neglect-
 ful, but simply that I cannot register what is not here. The intimate side of
 my correspondent's nation, the ~~living person~~ ^{living person}, is lost in the absolute elsewhere.
 The living person to be loved & held in awe becomes the instrument to be used
 or broken. He becomes it, persuasion becomes coercion, Centre becomes periphery.

There is one remedy for this defect of all correspondence - a defect which increases
 as the correspondents move further apart - & that is for the ~~two~~ ^{two} letters to cross. Then
 I can remind myself, when I am reading my friend's letter, that he is at that
 very moment reading mine. In other words, I consider what it is like to be at
 point B now. No longer is he absolutely elsewhere, non-existent, a hollow point.
 He is a real person contemporaneous with me, into whose present experience I am
 able to project myself. By means of sympathetic imagination, I overcome the
 exigencies of space & time. Travelly faster than the speed of light, with the infinite
 pace of light intellectual, ~~am able~~ ^{am able} and restore all my correspondents
 of every grade to wholeness. And what is this action of mine but ceasing
 only to extend myself, ceasing to extrapolate only the curves ~~which~~ ^{which} springing from
 this Centre, & discovering new curves which lead me to a new Centre? Based now
 on two contemporary Centres, each of which enfolds the other, I have checked those
 time-ridden, war-promoting, faith-debasing tendencies which were wrecking
 my relations with my fellow-beings. Achieving simultaneity & achieving sym-
 pathy, understanding, & even identity, amount in the end to the same thing, for
 it was time that stood between us. Time is the mother of all strife. In overcoming
 time we adopt that ultimate mode of recapitulation which, in the whole's; that is why all
 recognition of the person as such, hovers on the edge of which it occurs, & has something of
 the divine. "For love is of God."

The difference between the two kinds of correspondence (the single kind in which
 letters do not cross, & the double kind in which they do) or, to change the metaphor, the
 difference between the straight-forward extension of my own lines of communication
 into the ~~two~~ ^{two} ~~separate~~ ^{separate} past & future on the one hand, & the bending round of those
 lines to converge upon another Centre now, has been forcibly put by Martin
 Buber in his books *I and Thou*, & *Between Man & Man*. The great sin, he insists,
 is to treat persons as things, to remain outside them, & indifferent to their real being,
 to add them as appendages to myself. Even subhuman objects that seem to be
 mere things, & so legitimately used as extensions of ~~my~~ ^{my} personality, should under
 some circumstances stand to me in *anti-Thou* relation, Buber distinguishes three
 categories of beings - the lower creatures, men, & the world of 'intelligible forms' -
 & to each I must learn to say 'Thou'. The child & the savage find blood-stirring
~~Thou~~ ^{Thou} everywhere over against them. Knowing better (as he thinks) the cruel adult
~~knows~~ ^{knows} that most of them are only things, & even those which have a psychological aspect
 like his own, & are something for themselves, are interesting only as they are something

not to love anybody - that is, ~~altruism~~ ^{altruism} "He that loveth not his brother abideth in death" ^(which may take the form of high morality, but lacks the essence of religion)
 the failure of the bad ~~imprudent~~ ^{imprudent} is that instead of discovering the tremendous fact
 of the Other, it projects itself, making the Other its own appendage. While it is true,
 as Miguel de Unamuno says, that "to be the whole of myself is to be everybody
 else," all depends on how I attempt to realise this truth. Do I ~~add~~ ^{add} these other selves at
 & my periphery, or do I ~~find~~ ^{find} myself at their Centre? The only way to be my whole self
 is to do both.

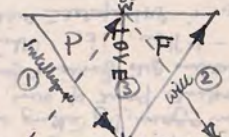
• 1 Pet. 1.8. Kierkegaard insists
 passionately upon the element of uncertainty
 in the apprehension of the object, without
 which the apprehension lacks inwardness
 & intensity. "I must constantly be intent
 upon holding fast the object with uncertainty,
 (he says) so as to remain out upon the
 deep, over recently thousands fathoms &
 water, still pursuing my faith." ^{Unscientific Postscript, p 182.} The deep
 is the 'absolute elsewhere', which only
 love can plumb.



• Once a man stops thinking of what God
 is to him, & begins thinking of what God
 thinks himself to be, ~~the result~~ ^{the result}
 is a ~~disaster~~ ^{disaster}. The most important
 shift of all is from a man, ceasing to think
 of what God is to him, thinking of what God
 is for himself. (Cf. C.S. Lewis *S. Letters*,
 p. 27.)



* In his *Scoutings*,
 Lewis (pp 76 ff.) C.S.
 Lewis makes the point
 that nearly all vices
 are rooted in the future,
 whereas love looks to
 the present moment.
 The Devil wants us to give the future
 our hearts, & to dwell on visions
 of heaven or hell on earth.
 For the Greeks God was divine knowledge,
 for the Hebrews divine Will, for the Christians
 divine Love. The first looks to the past,
 the second to the future, the third to the
 present: & the greatest of these is the third.



Schopenhauer & von Hartmann, leaving out
 the third term, are naturally pessimists.
 For the latter, as the two arms of a will
 - draw apart, the universe degenerates into
 mistakes in coming into existence at all.

• John III. 14. "The Light," says
 the *Thologia Germanica*, "is worth
 nothing without love."

Phil. April 45

Fawcett
 OD 57

What has been the history of science, of our civilization itself (from its first or theological to its last or scientific stage) but a movement from ~~things~~ ^{processes} to things, until, at the cost of, ~~x~~ ^{unintended} ~~reactions~~, the movement is abolished altogether, & the phenomenon is supreme. Prognosing our ruthless ~~reactions~~ ^{agitation} as the search for truth, we have chased every competing ~~thing~~ out of the universe. So long as a single other "I" remains I cannot rest content. And when that "I" has gone I find myself at my goal, the end of all my endeavours, — Hell which is Hell.

For him, & can be used to further his own ends. People & animals & inanimate objects, for angels & devils, are important only as they affect himself, & minister to or oppose his own ^(suppose) bodily or mental or spiritual welfare, or stimulate his own feelings — whether these feelings be called religious, or mystical, or by any other name. I, on the other hand, does not use its object — cannot do so, because its object, being for my benefit, is always insulated from the lovers' action. He can only love, & in fact, ~~love~~ ^{as Plato says, we touch the eternal things}. But in fact, this urge to make all the world revolve about myself the Centre, is self-defeating. For it is only as I revolute about some other Centre that I can sweep out any territory of my own at all: to be completely self-absorbed is to annihilate oneself. The only way to ^{grow is to} stop trying to absorb others & to begin ^{creating} adding to them, for it is only in them that I exist. The whole matter has been summed up for all time in words which are as famous as they are neglected: "I speak with the tongue A as of men & of angels, but have not love, I am become sounding brass & tinkling or a (making B, C, clanging cymbal). And if I have the gift of prophecy, & know all mysteries & all knowledge, & if I have all faith, so as to remove mountains, but have not love, I am nothing." ^{quotes}.

4 The twofold path.

Still another way of describing the two attitudes is to say that the first removes the suprahuman more & more from the infrahuman, while the second recognises the union of the suprahuman with the infrahuman. In other words, the first ^{repels} angel ~~adheres~~ to the doctrine of Symmetrical Pairs, while the bad angel ^{adheres to} reflects it. The first would mount only; the second knows well that to mount is to descend, & that every high level has its inferior counterpart. I put forth a feeling, I extend myself in the direction of B; growing in power & importance, I make myself felt at B. But then is another version of the story. My building up from nothing here ^{at A} to full status in B is B's demotion from full status here to nothing at B. It follows that each stage of the chain of events A-B has a 'superior' & 'inferior' aspect such that, when B is the whole, these aspects are Symmetrical Pairs. What for me is suprahuman is for B infrahuman, & what for me is infrahuman is for B suprahuman: it all depends on whether A or B is taken as the centre of reference. If both Centres are taken into account, then the dual nature of every individual is evident. ^{& all growth is seen as ungrowth & all ungrowth as growth.} The more exalted the plane the humbler it is, to be All is to be Nothing, to be Nothing is to be All. Everything goes by opposites, & paradox lies at the heart of things. The bad angel fails to realise these truths: he ^{is} ~~declines~~ half-truths. But his half-truths are lies, oversimplifications. And oversimplification is the root of all evil. The bad suprahuman imagines it is only suprahuman, that expansion needs no contraction. It forgets that every individual is doubly unstable — ^{in the direction of the Centre & of the whole}, that genuine resolution of our ^{concent}.

And so we come to the doctrine of the twofold path. The law is this: to grow I must give up obtaining after me; to become good I must abandon all idea of my goodness; must diminish; to know I must become ignorant; to gain power I must surrender to hold I must let go; to become master of time I must contract ^{time} to an instant; to find myself I must go off in search of others; ^{to have I must become} I must become at once more & less attached, at once more & less active; more & less than human & more & less myself, more & less model. I must die & make room for life in me: not till I am empty shall I be filled. ^{But even the simple, straight-forward truth or duty without contradiction.} Beware the extrapolation that leads in one direction only, to one goal. For there is nothing worth doing in the world that does not require you to do the very opposite. ^{over}.

The last word that we learn is this —
That being is a circle after all
That to be more than man is to be less.

Pierre de Bérulle wrote: "An able thinker of our time has maintained that the sun is at the centre of the world, not the earth; that the former moves still, while the latter moves in relation to it. This novel opinion... should be followed in the science of salvation." "For must become the Centre worshipped for what He is, & without thought of profit to the worshippers. Only so can the really possible."

* This development is described by Renouvier in *La Nouvelle Monadologie* (1901), & *La Personnalisme* (1903).

• Men, says Edward Caird, learn to regard objects as determinants from outside & not by themselves: "regarding the universe as one in which, strictly speaking, there is no self present whatsoever, the intelligent is, as it were, estranged from itself & the world." (*Hegel*, 1909, p. 191). It is the *Philo* of religion, as Spencer noticed, that ~~is~~ ^{is not} the tendency to ~~grow~~ ^{grow} ~~the~~ ^{the} ~~universe~~ ^{universe}. *First Principles*, § 30.



A as the Centre does not grow
to put the mysticism inner to restore things & the universe their mysticism core. *First Principles*, § 30.

(Revised Version)
• I Cor. XIII, 8
Talis minor.



For to have nothing is to have all things without care or thought. *Coventry Palace: Legem team dilexi.* O.P. XV.

* Thus Stapleton, recognising this duality, makes his suprahuman distinguish even more minute deviations, while extending their 'now' or 'opinions' present to cover longer & longer periods. *Stapleton*, *Makes*, p. 179.

problems comes by loss (as when we learn to do without) as well as by gain, & that the total satisfaction of our needs means the coincidence of total loss & total gain.

• The modern temper has little use for the great mystics, who all insist upon this two-fold path. But the truth survives in other contexts; as Jung says that only when we have sunk as low in fear & defeat as possible, & have broken all our crutches, do we come to the 'archetypes of meaning' — the 'inner old man', the 'unlightener'. *I.O.P.* § 24.

* J. Stanyan Bigg: 'Night & the Soul' (See Quotations in George Gifford: *A Third Gallery & Postscript*, Hogg, London, 1854.)
• Quoted by A. H. M. G. *Grey Eminence*, p. 76.

"And what you do not know
is the only thing you know,"
says Wm T. S. Eliot
"East Coker"

■ Virtue as the union of extremes as in Pascal, & not as the mean state (Aristotle: *Elthica*).

VI is the doctrine of Pascal. Virtue, he says, is "the balancing of two opposed vices: just as we remain upright amidst two contrary gales. Remove one of the vices & we fall into the other." "We do not display greatness by going to one extreme, but in brushing both at once, & filling all the intervening space. But perhaps this is only a sudden movement of the soul from one to the other extreme, & in fact it is not at one point only, as in the case of a pendulum. Be it so, but at least this indicates agility, if not 'uprightness of soul.'" *Pensées*, 359, 363.

◦ *What is said: Meditations of Thought*, p. 7.

See also Ch XIX § 8 on the ~~function of~~
correlation of knowing & unknowing
in science, etc.

x "The high exponent of power in personality is without power [i.e. power personal to him] & this is why he has (real) power in personality." Tao Te Ching, Ch. 38.

Eckhart teaches that "He alone hath love, spiritual poverty who wills nothing, knows nothing, desires nothing." *X (lines M.R. 230) + Joanna Field finds that the negative ritual sacrifice of all he is gain ("I am nothing, I know nothing, I want nothing.") at once gives serenity + happiness. *X E. L. P. 80.

* "Self-movement, self-knowledge, self-
These three alone lead life to ^{progressive} power."
says Emerson ('Emerson'). ^{But} that
power (I add) is devilish if it is not
balanced by self-forgetfulness & self-
abandonment. Milton would have done
better to put into the mouth of a bad
Angel, instead of Raphael's, the lines:-
"oft-times nothing profits more
Than self-reteem, grounded on just & right
Well managed." Paradise Lost, Bk VIII, 57.
~~Eden~~ Like all of us in our measure,
Milton was indeed "of the Devil's party"
without knowing it."
• See T. S. Eliot's "Little Gidding".

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② The essential duality of love is wrought out by Father M.C. D'Arcy in The Mind & Heart of Love, Faber, 1946. Anima is self-regarding, possessive, dominant, masculine. Amens is passive, & gives rather than takes, is receptive & self-sacrificing. "The two serve each other & each, & bring it about that perfect love is mutual giving & taking, possessing & being possessed."

③ Wish to Believe, p. 169.

+ The Buddhaist ascription to spiritual
does involve in fact a denial of attention
on all his movements, thoughts, unselfish
so that nothing that goes on in him the
remain unrecognized & untheorized. At
the end of the day, he should recall in
more order all the ^{past} things which, & See,
e.g. Alexandra Davis. Neil: Buddha

CF. William James: The Will & Belief
 P. 89.
 Paraps:
 • Philosophy of Gradience, particular
 pp. 157, 171.
 deals with its depths. Field: Experiment in Science
 P. 162.

It is the nature of every self
To want above all things to grow, to grow, to grow. To pretend otherwise is the rankest hypocrisy.
And it is nonsense to say that this desire to include more & more is necessarily sinful.
What is sinful, to say that this desire to include more & more is necessarily sinful.
And it is nonsense to say that this desire to include more & more is necessarily sinful.
And it is nonsense to say that this desire to include more & more is necessarily sinful.

adepts to F. Matthias Alexander in our own day) to expect efficiency at the top. To
aim at superhuman goals alone, in the belief that they are attainable without
an equal & opposite descent into the infrahuman, is a reformation & a taking
over of all forces of the lower nature, is the supreme heresy & the essence of the
Salvific, to take the upward or centrifugal path & not the downward
or centripetal, is to pursue antinomianism, spiritual pride, & the wild supra-
human. To take the latter & not the former path is to pursue the unharnessed
As Intemperance & Sensuality make us Beasts; so Pride & Malice make us Devils.
We have the choice of the world, the flesh, & the
devil. The first is ours when we refuse either to rise above or sink below the
common sense human plane. The second is ours when we take the road down
into the regions below man. The third is ours when we take the road up into
the regions above man. ^{taken separately} ^{each of the} ^{three} ^{is}, in its own way, evil.
Unite them, & the evil is exorcised. And the only way to unite them
is to find another Centre, another Point of Reference, reckoning from which
my superhuman is infrahuman, my infrahuman superhuman. Without that
new Centre my activity is just its evil self; with that Centre it is also its
opposite, counter-balanced, saved from itself. Salvation is in the Other. Self-
reliance & self-wisdom, which is not securely founded on the total self-surrender, are anti-religious.
But when my vision is mine it is the opposite of vision. When Frohner says "I
alone am the end of the World: Angels & men being all mine," he is devil-possessed —
unless he adds immediately ^{to his} ^{that} ^{he} ^{is} ⁱⁿ ^{their} [&] ^{means} ^{to} ^{their} ^{end}.

5 The new demonology. "If we make an angel of ourselves we are lost," says Boehme; "if we
make a devil, & an angel we are lost." "Are the evil ones then ^{our} ^{own} ^{demons}?"
What, & who, are the bad angels? Abstractions arising out of the false one-
centred attitude, & nothing in themselves? Or definite powers for evil in the
universe, objectively real enemies of the good? The answer, as I believe, is that
they are ^{all} of these. Granted that Only the ^{most} ^{completely} ^{concrete} is completely real, &
that only the most abstract is completely unreal: between these extremes, every
reality & unreality are mixed in varying proportions. It is (so to say) the ingredient
of reality (or concreteness) in the unreality (or abstractness) which lends effectiveness &
obedience to the compound: the mixture is actual enough to be poisonous, not
not all abstractness is evil (an equation is not evil): evil is a particular
kind of abstractions, arising from the one-centred divorce of the inferior & superior
worlds. Only when this species of abstractness reaches its utmost limit, & the
whole of the superhuman is asserted, & the whole of the infrahuman, without
reference to each other, does all reality vanish & evil ^{bring about} ^{its} ^{own}
total annihilation. Short of that ultimate goal, evil, by battering on the
good, is only too real, & its opponents only too actual. The evil powers are no
fiction, but a hierarchy within the hierarchy, at war always with the powers
of good. ^{Only} ^{at} ^{the} ^{ultimate} ^{level}, ^{only} ^{then}, does the evil, by becoming
completely itself, ^{become} ^{completely} ^{unreal}: ^{it} ^{works} ^{its} ^{own} ^{destruction}.
that I in the last resort, but not before, Emerson's words are true: "Godness in evil
is merely privative, not absolute: it is like cold, which is privation of heat. All
evil is so much death or non-reality. The man who seeks evil becomes less & less.
A saint, a saint, ^{unlike} ^{absolute} ^{badness} is absolute death." "Meanwhile, cold is ^{not} ^{evil}
two ^{not} ^{the} ^{Real} ^{evil}, like cold, has muchness to be counted, & the ^{naughtiness}
of the world brought to naught."

Spitzin Shaw
Journal

* The Earth goddess was for the early Greek religion
a maiden & then a mother
who becomes a mother as the
summer comes on. ^{the} ^{loss} ^{of}
Gnostics, this ^{is} ^{the} ^{loss} ^{of}
virginity ^{is} ^{the} ^{loss} ^{of}
sin & a fall. ^{the} ^{loss} ^{of}
earth is ^{the} ^{loss} ^{of} ^{the} ^{earth}
as temples or sanctuaries,
or even as a whole.
See Gil Murray 68 pages, IV
p 138

* In the fallen sign...
green in heaven, but all the mysteries
had not yet been revealed to you,
& you knew nothing of them...
* Whitecote: Phosphorus, 87.

* Cf. the doctrine of Plotinus that
shatter & form together as 'one illum-
inated reality', but when matter is
taken in abstraction from form it is
that which resists the good: in this
sense matter is evil. See Ingo
Philosophy of Plotinus, (i) pp 128 ft.

* CM I, 15.
* Walt Whitman very often diverges from
this truth. In "Song at Sunset" he
exclaims:-
"To be this incredible God I am!"
And in the poem "To think of Time":-
"You are not thrown to the winds, you
gather certainty, safety, around yourself,
yourself! yourself! yourself, for you
are real!"

But in Whitman this self-expansion
was linked to such a powerful feeling
for the Other, that expressions of this
sort are not necessarily real, when
taken with the rest of the man.

* Incarnation II, IX, 14. Does SR 186.

* In practice, it is much easier to
forget the superhuman than the infra-
human (of which reminders are always
with us), & in that lies our danger.
Berdiaev writes: "The whole strength
of man's creative forces had been
in the discovery of a deep, superhuman
& divine principle animating his
life. But once he had repudiated
this principle & severed all connection
with it, he shattered his own image
& increasingly emptied himself of
content & his will of purpose....
Thus the denial of the highest principles
makes man inevitably subservient
to the basest infrahuman principles."
Meaning of History, pp 154, 155.

* Address on Democracy, 1838. Nature p 82.
The doctrine of the ultimate non-existence
of evil has been held by a great number
of writers, from Plato to the moderns.
(See The Divine Names Ch. IV & V)
Even the devils are not naturally evil, but
only through lack of angelic virtues.
See Grigori: Contra Celsum IV, 76.
Plot. ut Ingo XI p 95.

So long as this doctrine is left in the admittedly vague & unsatisfactory terms as common sense raises few objections. It is when the doctrine is applied in detail to (say) the stars, that common sense complains that I am wandering off into fantastic speculations, occultisms, or superstitions. Actually, the reverse is true, for it is precisely at the level of the celestial units - planets, stars, galaxies - that the doctrine is most clearly exemplified with admirable clearness. For celestial individuals, taken merely as such, are remote, enormous distances apart, their relations of mutual attraction & repulsion, their mutual, are prone to one-centredness & to an egotistical star his comrades are lumps of matter to be used & not persons to be loved. Such a star as we. At stellar level, this is the sin we commit. The starry heaven is it to us, not Thou. Indeed the wish of the higher levels is not far from any of us: to find all of it we have only to look into our own hearts. With every action - omical justification, with the blessing of physics itself, we despatch all stars & galaxies to our absolute elsewhere, abolishing their centres & every region except that which we can grasp & make our own here. We allow time to initiate our social relationships at these high levels even more than at lower levels. We are even more lacking in sympathetic imagination. We recognise & reverence only this Centre. We are the juvenile delinquents, the gangsters, of the universe, oblivious to any but our own narrow interests, without any social sense. The egotist does not consider other people's feelings, & the criminal asserts by his actions that those feelings are fictitious. It is the same on the higher planes: the egotist stellar egotist & the stellar gangster deny the life that surrounds them. We have our reward. It is impossible to kill one's fellows without inflicting self. The stars are dead for us, & so we die; because we refuse to recognise the life in the universe we see our own GALAXY, & SUN, & EARTH, as so much inert matter, to which we cling precariously. Naturally this is so, because life is always elsewhere, in the other Centre, in the not-self. We cannot revive without a universal revival. That star in the egotistic stage.

There are old truths in new terms. The divine life descends, is rejected, & slain by wicked hands. At every plane, the crucifixion of the incarnate God is enacted: theophanies are stellar & galactic as well as human, & they get the same treatment. I am prepared to martyr the universe rather than shift Centre. At every level of my personality I am one of those whose choice is Barabbas; at every level I am evilly one-centred & need saving help of the other Centre - my fellow, my equal, my brother, that not-self without whom I am damned. It is unnecessary to row the heavens for bad stars. I am one of these the worst. Here in EARTH & SUN & GALAXY are the pride of Lucifer & all uncharitableness.

Browning is not free of this sin in his fundamental mistake, when he resolves:

God & the universe
Eden may
No sun & moons though e'er so bright
Aveil to stop me; splendours - proof
I keep the broods of stars aloof:
For I intend to get to God.

It is the same sin as that of the religious man who thinks he can get to heaven without his brother, which looks upon other men as obstacles along the path, & not part of the goal itself. God is the only goal; to stop short of whom is to lose all. God is to gain whom is to lose, but to attain that End is to attain it for & through & with all other selves. For the journey is such that one can only proceed to the next stage of it in the company of all those who are at this stage, & one can only travel if one has already arrived. If our companions embarrass us, that is not their fault.

* The Earth goddess was for the early Greek religion a maiden often mother who becomes a mother who summons comes on to the goddess, this is the loss of virginity is the loss of sin & a fall. The earth is the mother figure as temple of female divinity, or even as a whore. See Gil Murray 6 Steps, IV p. 138

* The angels who revolted with Satan are described as "the third part of the stars of heaven" (Rev. XII, 4). Figurative language, we say, because we no longer understand how it could literally be true.

Were a wicked star

Of planet evil supposition

* "Stars", writes W. Macneile Dixon, "do not look around, take note of themselves, or admire themselves. They are incapable of knowing, or awaking to such knowledge, & do not even guess that they are there on view." But the human mind "knows more about the stars than men who know matters of which they are wholly ignorant, & will be for all their infant proportions, till their dying day." (The Human Element, pp. 385, 57) The social sense of the stars that adopts such an attitude is as undeveloped as the social sense of the man whose whole life is a demonstration that he is the only person in a world of things.

get (as to my)

* But Science is at once part of this descent, & part of this rejection: the physicist & the astronomer of the universe & the Christ of the atoms. Modern science is unaware of this role, but the alchemists were not: they made conscious their business to be the descent into evil & the divine soul imprisoned there, & to redeem the material world. The incarnate spirit asks our help, & that help is part of our healing. (See IOP 232-4)

de la Haye Love 536

* "Thou mayest bar thy door against Divine Love & yet leave it free for Human Love; but if thou deniest it to love humans, expect no visit from Love Divine." Richard Garnett

* CM III, 60.

B. p. 98

* Pennies, 536

- But I see another law in my members, warring against the law of my mind, & bringing me into captivity to the law of sin which is in my members." Rom. VII, 23.
- + Psychoanalytic medicine is the beginning of the rededication of this principle. N.S.N. Dec 29/45.

* For example our present atom-dioxase is the counterpart of our star-dioxase. We deny life to the suprahuman aspect of the world, & to the infrahuman aspect annex to planetary ego, as if in protest. In the Middle Ages, on the other hand, men were haunted & plagued by the evil suprahuman, ~~to~~ & denied the infrahuman, & were plagued by the suprahuman - by Satan & his devils. The remedy, as I have said so often in this book, is to ignore neither what is above nor what is below him. Let him unite them, so healing the wound in his own psyche.

x Archbishop Temple makes Ego. into
 icity of the ~~child~~ infant his "original
 sin." "I am not guilty" on this account
 because I could not help it. But I am
 in a state, from birth, in which I shall
 bring disaster on myself & everyone
 affected by my conduct unless I can
 escape from it." Christianity & Social
Order, p. 36.

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- "As the beauty of a picture is enhanced by well-contrived shadows, so to the lips that has the skill to discern it the universe is beautiful even by sinners, though obscured by themselves their deformity is a sad blemish."

St Augustin: City of God XI, xxxiii
"However, then, anything in nature
seems to us indications, abroad or
evil, it is because we have but a
partial knowledge of things, & are
in the main ignorant of the order
and coherence of nature as a whole."
Epicurus: Treatise of Nature
ch. II.

Trakeme² of this frame of mind: "For all things were God's treasures in their proper places, & I was to be restored to God's Image. Whereupon you will not believe, how I was withdrawn from all endeavours of altering & mending outward things." X

XCM III, 60.

① There are three broad notions as to how the world's evil may be annulled. ① The first, or optimistic, is the doctrine of Bradley & other idealists that (since evil is essentially privation or partiality) all will be well once wholeness is attained. Quite literally, the universe grows out of its evil. "Harmony is incompatible with restriction & finitude. For that which is not all-inclusive must by virtue of its essence internally disagree." "By growth the element becomes, more & more, a consistent individual, containing in itself its own nature; & it forms, more & more, a whole inclusive of discrepancies & reducing them to system. The two aspects, of extension & harmony, are thus in principle one, though ... for our practice they in some degree fall apart." "O.A.R. pp 363, 364."

② The second, or pessimistic pessimistic doctrine, is that of some (but not all) Buddhist teachers, & of Schopenhauer & Von Hartmann: desire is the source of all evil. ^{Pain}Existence, which is the product of desire, is a mistake that must be prematurely undone. Whereas Bradley says: "go on to the End", Hartmann says "go back to the Beginning", the universe is a gigantic error.

③ The third view (which is the one this book mainly combines the other two, is that evil can only be overcome by simultaneously undoing it & making it good, by reinterpreting & reconstituting together, by the destruction & the completion of the whole. Apart, Bradley & Schopenhauer are wrong: together in combination, they are right. So today, those theologians who insist on the creature's utter impotence, & the futility of all his works, his inability to total incapacity for good, and on the other hand those ^{less} fatalistic ones who say with Tennison:

"That which I have done
May He within Himself make pure!"
"Marty D. Anti"

are ~~not~~ not irreconcilable. Each school has half the truth - & half truths are dangerous. Only because ^{all things are} brought to naught at the end can ^{any work together for} ~~partial~~ ^{become} ~~total~~ good at the circumference. The man who is not so appalled at the frightful the universe that he wishes to wipe all of it out and unfeeling & complacent; the man who is not love ~~that is~~ with the richness of the ^{it is} he wants nothing - not even the evil of it lost his appetite for life, is nicky-needle.

Many have, in their own lives, felt this view. William James ~~has~~ pointed out that one may find peace by reducing pulsions as well as by increasing success. (Textbook of Psychology, p. 187)

V. Hartmann
and fault
+ix

Must we then be either too tolerant of evil or too afraid of it? There is a third way, which is - There is a third attitude, which, ~~without~~ combining acute sensibility with large-hearted acceptance of the world, pessimism with optimism, & descent with ascent, really comes to grips with evil.

all to be made much

curse fall upon them. No, the problem of evil ~~may~~ ^{can only be} a problem ^{also} to those who
has so far avoided its full impact. To the rest of us ~~it~~ ^{it is} a mighty fact.
And nothing that can be said about it can conjure away any of it, or
turn it into something else. The only ^{genuine} problem is a practical one: what can be
done to alleviate, in so far as that is possible, the appalling tale of suffering
How can the forces of good in the world turn themselves to meet the forces of wicked
ness? ~~How can we do what can be done.~~ ^{As to} About the facts there can be no doubt.
It remains only to show me what ~~we~~ ^{we} can ^{be} do about them.

All this is true, & it is a sound instinct which insists that we do not forget the actuality of evil.^x For much of the time, & with much of ourselves, we must be working dualists. If we underestimate the enemy he will disprove our theories about his unreachability, & the man who is not firmly very much engaged upon the plane where evil is as ^{factual} ~~much~~ a fact as good, will hardly attain any heights. All the same, there is a higher plane, & good-will dualism does not have the last word. Ultimately, in the whole ^{& at the Centre,} ~~not short of the whole,~~ all evil is brought round to issues in a greater good, all error in a greater truth, all ugliness in a greater beauty. It takes the whole ^{in both its aspects} — nothing less — to save the part, just as it may take an ^{entire} symphony to save one discord in it. (C)

Futile theory? Certainly it is everything but that. Futile indeed, if it is only theory. Effective indeed, as many great lives show, if it is a daily & hourly practice, ^{if the two-fold path to the whole & the Centre is well-trodden.} For until I am certain that evil is already overcome I am a frightened & half-hearted champion ^{champion} for the good. Who, in fact, are the stoutest fighters ~~than those~~ ^{who are safe,} ~~those who~~ ^{longside} that are certain of victory, who can see the other side already beaten, ~~for whom time~~ ^{for whom time}, & the stars in their courses, & the nature of the universe, are all fighting, or those who can claim no backing but their own praiseworthy but private ideals? We must be practical, and there is nothing half so practical as a sound cosmology, nothing half so impractical as the lack of ^{one.} ~~a sound cosmology.~~ It is perfectly true, of course, that a cup of cold water ^{may} in a real sense be worth more than a ~~vast~~ volume of uplifting philosophy, & that a kind action is under many circumstances as superior to a kind word

The only technique which will break down & solve the problem of evil is a way of life: no merely intellectual solutions will. The intellect alone cannot grasp the problem, much less solve it. * ~~Having done this~~

Philosophers, from the Stoics to Hegel & his Followers, have been

* ~~Absolute Idealism~~ ^{is} all too ready to drop ^{the entire} ~~the~~ ^{the} ~~role~~ ^{of} the Absolute ~~from~~ ^{on} the scene: "The costume of hostility implies an intense relation, & this relation falls within the whole & enriches its unity." "Oglenius, error, & evil, all are owned by, & all essentially contribute to the wealth of the Absolute." So says F.H. Bradley in Appearance & Reality, (pp 488, 489) Ultimateity this is doubtless true. But to assume its truth, ^{as it} ~~to~~ refuse to "contribute to the wealth of the Absolute;" it is its refusal to carry one's cross. Not that way is discovered the meaning of the saying of St Thomas a Kempis Si crucem portas, portabit te. Nicodemus!!!

x To Schopenhauer's optimism seemed not merely absurd, but a wicked way of thinking, a bitter mocking of its unpracticality and refining of mankinds. "W W ^{OK} III 559

(LXXI)
* The Tao Te Ching is clear on this point: "it is only by seeing sickness as sickness that one can cease to be sick." The sage is not a sick man; and it was because he saw sickness as sickness that he ceased to be sick." This is a truth which Mrs. Eddy & her followers find to appreciate.

Some optimism is only impression,
its effects are most dangerous
the pessimists

x. This 'safety' is not a vague expression.
The man who knows he is Nothing,
& as such ~~the~~ is capacity for the whole,
is invulnerable. ~~The~~ beyond the reach
of atom bombs, & even electric bombs.
It is of the utmost practical importance
that we should travel the twofold path.

Says St. Augustine: "My life shall wholly
live as wholly full of Thee." (Confessiones
Bk X, ch. XXVIII)
"The kingdom of God is for none but the
thoroughly dead" says T. S. Eliot. Nicomachus

* Henry More describes the technique: -
"Purge but thy soul of blind self-will,
Then straight shall see God doth will."
(Resolution: the Song of Hylobarion
concerning Divine Providence.)

I have no doubt that the
 of the case, have decided that well-
 containing people who engaged in
 action without having received the
 information the power to act well,
 acceptably little, or nothing at all
 is their fault. It is a very bad
 thing to find in any person,

all
unusually
thoughtfully
- very
- not

(2) a thought
Or, as Hegel says, ~~there~~ 'has' hands & feet'; it is
a living movement towards its negative; it is
not linked with its contrary, but contains & implies
it, & is nothing at all without it. *Course Hegel 161*

And so, in the phrase of Heraclitus, what is at variance
agrees with itself & is an attainment of opposite
tensions, like that of the bow & the lyre.

Hume
Sitt.
196

And so, in the phrase of Heraclitus, what is at variance
agrees with itself & is an attainment of opposite
tensions, like that of the bow & the lyre.

The University has one chief difficulty in its way. It is not well it is necessary to think
 of a nation beyond action. According to that no action in our hands about
 movement towards it. All action is obstructed that does not proceed from the country
 that the good has already diminished. It is the existence of professors which impedes
 us for the first thought of the good of the country. It is not grounded in the present world
 which is not originally inspired them, & in the second place, they are uneducated &
 in the first place, they cannot long collect the world.
 of the world than the other side, which is that good action does with the rest of nature
 of the world. We are then in the face. We are few in number of forgetting the world
 as a kind word is a waste one. There are times when it is philosophically to profit is an
 of the world.

[illegible]

• L. T. Hobhouse truly says: "A man's God is a crystallisation of certain elements in his own nature. It is therefore a limited being, narrower than the man himself." (Mind in Evolution p. 390.) But the whole is a very different matter — incomprehensible, utterly different from what we consider appropriate, ^{even shocking} profoundly non-human. Only so can it ~~be~~ be our highest, most real Self. A whole that was transparently good & tender & beautiful, that it is because the whole is its ~~matchless~~ Self that it. A whole easily understood & approved, requiring no lifetimes of devotion, of moral & intellectual struggles, ^{& opposing also} ~~which is a~~ a bowdlerised, cleaned-up, watered-down universe, made respectable according to our drawing-room & prayer-meeting standards — what sort of thing would that be? insignificant falsity it would be!

When we are in our right minds we are thankful that this glorious & terrible universe is ^{just} what it is, & the fact that ~~as~~ it is utterly mysterious, ^{as beyond telling} is precisely what ~~least~~ makes it adorable. A universe that adapts ^{that defines itself by its strength} itself to us, makes of vice & sin, is itself a & feels one. an apology for a universe. The real one is tremendous & not at all petty. If it is sacramental, ~~then~~ good is holy, perfect — then ~~the world~~ we are ~~in~~ used in a novel sense, as different as possible from our it is so in a novel sense.

Would Professor Royce have dared to console a bereaved mother with his own words: "The very presence of ill in the temporal order is the condition of the perfection of the eternal order?" Or McTaggart: "For as far as we do not see the perfection of the universe, we are not perfect ourselves." + as a kind word is to a wise one. There are times when to philosophize to people is an affront, like a blow in the face. We are far less in danger of forgetting this side of the truth than the other side, which is that good works done with the best of intent are not enough, ^{or may be wrong then unless} for, in the first place, they cannot long outlive the world-view which originally inspired them, & in the second place, they are unlikely to make for the final triumph of the good if they are not grounded in the present realization that the good has already triumphed. It is the evidence of perfection which inspires movement towards it. All action is ^{however moral} utilitarian which does not proceed from the contemplation of a realm beyond action. According to what we believe in our hearts about the universe and our deeds effective or futile. To act well it is necessary to think well. To be ~~effectively~~ truly moral in time it is necessary to proceed beyond morality to religion, which asserts the timeless.

This is far from meaning that the struggle is a sham fight, with stage wounds & agonies, & that the curtain will presently rise on the whole ^{smiling} company. On the planes where it is fought ^{being} ~~is~~ ^{is} fought ~~on~~ ^{on} every plane but the highest & lowest the battle is unending, & the supreme illusion is to believe the strife illusory. Moreover the whole as such, though eternally above the strife, is ~~at the~~ also very much involved in it: the whole's perfection is not a pale & abstract good, but the final working-out of the imperfection of the parts. It is not superimposed upon the lower stages, but is forcing upon them some exterior unity, but it is the ultimate realization of all their present efforts, & undeveloped meanings, & frustrated ideals. To the richness of the whole, every ^{member} makes its indispensable contribution, & the value of that contribution depends upon how seriously the ^{member} ~~part~~ ^{part} takes its part. If I were to believe only in the unreachability of evil, or were to act always on that assumption, I would in fact be doing all in my power to make evil real, for the only way to prove evil unreal is to treat it as if it were entirely actual, in time. Only God is good, & it is waste of time to expect perfection on planes which are what they are because they are imperfect.

There is no easy way out. The immense evil in the universe has to be admitted, accepted, & borne, & the higher we ascend in the scale of being the more this truth will be clear to us. To rise in the hierarchy is to rise into ~~new~~ ^{deeper} consciousness of the world-tragedy. If the worlds were insulated against one another it might be possible to evade suffering, but in fact the stratification tends to vanish as we ascend: the higher individuals have more freedom of vertical movement, & descend lower, than those of middle grade. ^{Before} God Himself all barriers fall; ^{He comes down in the person of the Son} & (to speak again in terms of the profoundest tradition) to share the suffering of men. Sinking still lower, He preaches to the spirits in prison, & descends into the lowest abyss of Hell & Death. ^{becoming at every level the equal of its inhabitants} ~~He~~ ^{He} ascending the full depth of this universe, He ascends to the highest heaven.

The law of equality holds, & He cannot have commerce with man, or love him, unless He becomes man.



W + I ii, p. 385. June P.U. 114
+ Studies in the Hegelian Dialectic
§ 155

* Many mystics, & notably St John of the Cross, have insisted that well-meaning people who engaged in action without having acquired by contemplation the power to act well, accomplish little or nothing at all, or worse harm. Aldous Huxley has stressed this point in *Grey Eminence*, pp 238 ff.

Hux. Apr & June 3
Schips-haps.

* According to Neoplatonism & Christian mysticism, will (which is entirely time-indeterminate) eventually passes into intelligence, & which in deep time-middle, & finally, intelligence passes into love (which is timeless). See, e.g. Innes: *Personal Ideation*, pp 15 ff.

* As Butler says in *1-7-11*, "Thou meetest thou in an enduring present. But the life of objects is in the past. We appropriate things in perishing moment beyond time. But meet persons in a timeless way." ^{has this richness which} "It is ⁱⁿ ^{the} ^{eternal} ^{realm} ^{containing} ^{all} ^{elements} ⁱⁿ ^{harmony}. Thought would be present as a higher intuition; will would be there where the ideal had become reality; & beauty & pleasure & feeling would live on in this total fulfillment. Every plane of passion, chaos, or carnal, would still turn on in the Absolute unquenched & unabridged...." ^{appearance & reality}, p. 172.



* Similarly the Buddhas, or Enlightened Ones, who have earned release from the Wheel of existence, elect to return to earth to help others towards Buddhahood. ^{Walter Dorn}



Above all, remember that if ~~our~~ God's
 assistance, & the triumph of Good, & the reward
 of the well-doer, were quite certain & beyond
 dispute would be replaced by mere self-
 interest & morality by prudence. Real
 goodness is disinterested, & not at all sure
 if cannot afford the full grip place to vicious.

o Thomas A. Kelly wrote: "humility is not a merely human virtue. But there is a humility that is in God Himself. Be ye humble as God is humble. For love & humility walk hand in hand, in God as well as in man."

* Birdseyeview regarding the tragic conflict
in God's life as a ^{self} sign of perfection.
Though the Absolute is self-sufficient,
within the Absolute the Trinity is realized
— a tragic conflict, the divine mystical
play of Goethe. (Ordering of Man)
pp 37 ft.

② On the difficulty, it is easy enough vaguely to say that ~~the~~ what is valuable in the universe could have been present at a lower cost in world, but it is extraordinarily difficult, as Brauquet points out in What Religion ^{actually} is (p. 60), to think of worlds that could be spared without whose non-existence would not involve the non-existence of some good. The truth, in Rugehot's words, is that we could not be what we ought to be, if we lived in the sort of universe we should expect." D.D. Hark Tenth & Co. 65

* Boehme, & his long ^{spiritual descendants} line of ~~disciples~~ ^{disciples} down to Bergsma in our own day, seeks to ^{account for} ~~understand~~ ^{uncover} the ^{invisible} ^{spiritual} ^{lines} ~~lines~~. The universe is the scene of an immense conflict between good & evil, light & darkness, love & wrath, heaven & hell. Out of this primordial struggle this temporal & visible world is born: the Child is double like its Mother. All the good derives from the original light, all the evil from the original darkness. But still ^{deeper} ~~deeper~~ than this ^{is} ~~darkness~~ ^{darkness} in the ^{darkness} ~~darkness~~ of the spiritual world is the eternal Matrix or background, the Abyss, the Great Mystery, or Eternal Stillness. To manifest itself this Matrix had to become double, for there is no manifestation except through opposition. (See Mysticism Magazine, viii, 27, xlix, Aurora, Preface 84.) This states but does not solve the insoluble problem of evil. For Bergsma's doctrine of Memory Freedom see Destiny of Man, pp 33 ff.

⑥ H.W. Carr: Philosophy of Love
pp 139 ft.

But at what a cost, we say, implying that we would have been less extravagant. Are the finest products of this Universe — self-sacrificing love, ~~that~~ the faith that not having seen acts first & sees afterwards, courage in the face of certain defeat, the ^{small} sublimity of Love & the ^{richness} of the Divine Comedy — are these conceivable in a diluted, kinder, ^{coarser} less extreme universe than this? * Could the contrasts of the world as we know it be toned down ~~yet~~ ^{without} without sacrifice of the positive values? No doubt it is difficult for us (says common sense) to imagine how the goodness, the truth & beauty might be ^{attained} ~~reached~~ ^{shown} ~~without~~ ^{without} new shadows, or ^{at least} gray shadows instead of black ones. But surely God is capable of anything. If we can think of such a world, cannot God think it into existence? The answer seems to be that there are things that even God cannot do. *

which is not to say that anything has got out of hand, or that any ~~ultimate~~ mistakes have occurred, or that there ~~is~~^{is} necessarily some defect in the ultimate conditions of existence which even God must observe. The defects are much more likely to reside in our imperfect comprehension. Here the only relevant evidence is supplied by the appearance of myself is the body of empirical observation supplied by the mystics, They find that in the last resort the whole is perfect without any qualification whatever.

Once we really consider the ^{question} we have to admit that for us "the dreadful hiatus
of a gaping lion, & all poison, & all hurtful things, are but (as the Thoren & the
mice) the necessary consequences of goodly things." * * * Maurus Aurelius : Med : VI, xxx
"Without Contraries is no progression," says Blake. "Attraction & Repulsion, Reason &
Energy, Love & Hate, are necessary to Human existence." * * * Marriner of Rheim & Hell. p 191
Nor is this a merely theoretical matter. A large part of every artist's training is
the overcoming of the ^{his natural} urge to work up & beautify the part as a part : the self-
sufficient detail is the enemy of the ^{best work} ~~whole~~. * * * Heinrich says truly that "we generally
feel the need of a diminution of beauty in the individual parts," & even the need
of ^{disproportion} ~~contrast~~ about words, outside the whole composition, be called ugliness. * * * But
the ^{disproportion} ~~unity~~ of all values ^{is} their opposite is fundamental, as Hegel, & Croce in our own
time, insist. Every distinct concept is a unity of opposites which, like the poles of a magnet
are once separate & inseparable, definable only by reference to one another, actual only in
beauty, goodness, love, truth, & so on are abstractions, incapable of existing apart in
beauty is involved in beauty, error in truth : for the distinct concept is an organism. ~~the~~

7. Love & the timeless.

One objection remains: if the overcoming of all evil in God involves the overcoming of all separateness, then the finite is only saved by the method of annihilation. The cure eradicates both patient & disease. If the individual self who needs salvation cannot survive to enjoy it, in what sense is he saved at all? To execute the criminal, instead of trying to rehabilitate him, is to admit final failure. Nirvana, or death into the Absolute, or the cessation of all particular individuality, is such a failure.

The answer is that the merging of the finite self in the infinite Self, though an indispensable part of his salvation, is far from being the whole of it. The finite self must at all costs remain inviolate, himself & no other, a Thou whose supersession would be the sin. The Absolute that only absorbs, that demands the surrender of every self to itself, is nothing else than the Devil. Mrs C.S. Lewis makes the devil say of God their Enemy: "He wants to suck him. He wants to give out. We are empty & would be filled; He is full & flows over. Our war aim is a world in which Our Father Below has drawn all other beings into himself: the Enemy wants a world full of beings united to Him but still distinct." The very wonderful truth is that God Himself, ~~is least of all~~ more than any creature, is subject to the law that it is not enough to find oneself in others: the others must be free from interference, with ^{unimpaired} selfhood existing in the absolute Absoluteness, new Centres & not ~~new ones~~ ^{new} ~~medi~~ ^{proceeding from}

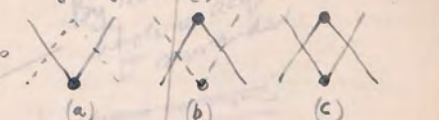
described about one's own Centre. God is the ^{guarantor} guarantor of our integrity as ^{individual} individuals, because He needs us to be such. And evil is the price of our freedom from Him. If we were His puppets He could do what He wished with us, & save us at once & for all time. But the fruits of such an easy victory would not be worth having. He has to do with ^{persons} who must be treated as such, who have to be persuaded to choose the good & not forced into it, whose will is free ^{do with} whose love is spontaneous & may be withheld, whose heart is ^{by no means} ~~tabile to turn to balance~~ ^{unstable}. God needs friends, & friends ~~who~~ ^{are} apt to become unfriendly. He divinest robots, puppet in behaviour & intelligence, ~~are~~ ^{would be} useless because ~~they~~ ^{of himself} simply ~~unconscious~~ ^{of himself}. His love of them would be self-love, which is evil, his ^{the designation} ~~imputation of them would be interference with their freedom as persons, which is evil;~~ his social relation with them would be an I-it relation, which is evil. Love, as says Royce, Josiah Royce ^{himself} individuality is its object. It lies in the nature of God that no finite self shall ever be submerged in His depths, but shall find in Him its support & presence. So far from God threatening our selfhood, He guards it, whenever in address another self as 'Thou' indicates it, we participate in His divine Thou-saying.

⊗ This 'method of annihilation' is nevertheless as potent in the overcoming of evil as it is open to our inspection. For instance this paper with its load of wickedness, equalities, & sadness, with its unlimited interminable strife, is capable of instant ~~annihilation~~ ^{unification} & absolute unification. All I have to do is to include it, & this I do every time I take for my object the whole, or one of the higher individuals. There is no evil that will not give way to this treatment. In this sense evil is an ~~illusion~~ ^{illusion} which vanishes once you get up to it. I become the EARTH & the EARTH becomes nothing but a receptacle for its object - simple, unadorned, & simple. See Ch. VI § 10 p. 100.

⊗ Schopenhauer Letters, p. 46.
Butcher & Galle - N. & R. 1866.

⊗ Schopenhauer Letters, p. 46.
Butcher & Galle - N. & R. 1866.

* Loss of selfhood, unbalanced by equal gain, is thus disloyalty to the self & the Self. Each requires that the other shall keep their integrity. To abandon this Centre for the other Centre, instead of living in both, is simply another kind of one-centredness or egotism. Thus the unduly self-conscious person who becomes concerned only with what the other person thinks of him, & not at all with what he thinks of the other person, is no nearer to real love & sympathy (which is always two-centred) than is the callous & unfeeling man (a).



Callousness Self-unconsciousness Love Sympathy
one-centredness one-centredness two-centredness
"Thou shalt love thy neighbour as thyself" - observing the law of equality.

⊗ Of the chapters 'From Force to Persuasion' in Whitehead's Adventures of Ideas.

He is home, goal, heart, out, time into, the heart, as much, with all his
the thing to seek - all line
Conquest of evil not merely
absorption into the whole
also by establishing independence
of whole.

The paradox becomes less incomprehensible once we realize that time does not have the last word. The merging of all selves in the Self is not an event destined

* The best thinkers & contemplatives, whether Eastern or Western, are agreed that within the living relationship has its all-important function. Tagore (to take one out of innumerable instances) writes: - "This joy, whose other name is love, must by its very nature have quality for its realization: ... He loves people his own other self in his beloved. It is the joy that enables this separation, in order to realise through obstacles the union. The complete, the immovable bliss, has made himself into two. His soul is the loved one, it is his other self. Sadhana, the stimulating force."

x Miss Dorothy Sayre, The Mind of the Maker shows ^{us} that the maker knows ~~the~~ ^{the} character ~~light~~ ^{light} upon how the creation may gain independence of his Creator, by likening the writer's discovery that his ~~own~~ characters live a life of their own, ~~to~~ somewhat as the character in a novel gain independence of the novelist. If they develop no life of their own, which the author is bound to observe & respect, his work will be poor. ^{See also} Douglas Faircliff (Zematt, Dialogues, p. 508) ~~indicates~~ ^{indicates} a similar point.

Ca²⁺ EOT ii 29

- *Pholius*: *Enneada*, *VI*, 5, 7.

By surrounding the whole or acquiring ourselves to surround.

