

## TENSES, TIMES AND TRINITY

## or The Abuse of Education

For about a hundred years now, antisemitism is the fashionable form for Jew-baiting. Just as the Southern gentry covers up their fathers' fecundity in producing innumerable babies from their black mistresses by asking: ~~do~~ you want your daughter to marry a nigger? So the spiritual semitism of all and sundry Christians who pray ~~psalms~~ the Psalms of David is covered up by the term, "Antisemitism" against the faithful remnant of David's people.

The process in both cases is not dissimilar; in fact, one substitutes for the other. A geneticist of rank - his name is available - spends much time in the South lecturing on his speciality: of 'race', and refuting the pagan, or "scientific" invention of separate or isolated races. After all, not incest but intermarriage is the law of life.

Perhaps antisemitism is the secular garb of our religious hatred.

Perhaps religious hatred is normal and cannot help being deep seated and universal. This would become clear immediately if people still

knew their Bible. For does not the Bible <sup>(Luke 14, 26)</sup> require from us self-hatred? Perhaps antisemitism ~~forshortens~~ the religious duty of hating our worldliness in

The big lie of our humanists consists in assuming that the love of one's ~~our~~ own "nature" be the ruling law of man. Christ, however, has preached the hatred of our father and mother and of ourselves. Without

the process and the fact of self hatred no religion and no sacrifice

is understandable. For religion has to do with our obligation to ~~th~~ others as well as in ourselves.

throw off our nature, and the ingredient by which we are enabled to change our damned selves, is self-hatred. All irreligious people, all freethinkers dread self-hatred as they abhor sacrifice. And it is indeed inexplicable, <sup>aye,</sup> unthinkable, in the realm of nature that a thing should say to itself: "O that I was not!", or "O that I was the opposite from what I now am". The natural man lives by gravity and self~~cont~~redness. He keeps going. "What makes Samy <sup>run</sup>?" Well, that he believes in the ~~farther~~ <sup>farther</sup> dogma of "selfinterest first", and, may be, "enlightened selfinterest" second. This would mean that marriage, child-bearing, army service, inventions, poetry become impossible. For no bride can bear a baby to the loved one without <sup>risking her</sup> ~~losing her virginity~~ life. no inventor can invent without the despair of failures, no soldier can go to war unless he risks being killed. The crown of thorns is our condition for any praiseworthy achievement and this crown pro~~claim~~ claims that man at its best and highest must hate himself sufficiently to <sup>rise above</sup> ~~forget~~ all selfinterest. Every Congressional <sup>me</sup> ~~medal~~ testifies to our equipment ~~with~~ enough self-hatred so that something hitherto unheard ~~may~~ come to pass. *and For for such thing Congressional*  
~~Now Gentiles may join the lions or the crocodiles or the swines, and medals are bestowed.~~  
~~stress their damned nature.~~ A Jew, however, who ~~in~~ in the last century became a great chemist, or a great physicist like ~~Warburg and~~ Einstein, was tempted to immerse himself into science and research so deeply that his Jewish origins paled in comparison. ~~For~~ <sup>Did</sup> not all philosophy of the sciences hail from the Greeks? Was the very

word 'academy' not hallowed by Plato and Aristotle and their followers?

~~The~~ <sup>Perham</sup> influx of Jews <sup>to</sup> progressive scholarship and science explains the fact that some of the greatest Israelites became Jew-baiters. Or, as we hear it said today instead, they became "antisemites." Karl Marx and Sigmund Freud were antisemites. ~~This is~~ <sup>a</sup> hard fact, and it is a memorable fact. It might lead their <sup>gentile</sup> colleagues to a parallel critique of their own ~~gentility~~ <sup>gentile</sup> origins. They also may have to ask for that portion of self-hatred without which we cannot continue to be created, and without which we cannot live in peace with others. Today's fashion wastes and dissipates the term "creative". Lanolin or any facial cream may be advertised as "creative". The naughtiest baby is expected to "Creative" is a useful swindle on Madison Avenue. unleash its "creative impulses". But you and I probably would do wiser to harken to the creature <sup>in</sup> which our creator is willing to create from our clay if only we would allow him to proceed with us as God might re-create us. his material. Any scientist is made over into a new mind after he enters the mental discipline of his science. The term, "disciple" may be popoohed among us, but it simply is the application of any discipline to its trainees. Discipline continues creation, if it is the right discipline. And this explains the antisemitic attitude of Marx as well as of Freud. Both men fell in love with their new disciplines at the expense of their origins. New discipleship or disciplines always require earthquakes or at least quakes of human nature; they destroy or remake our first natures. A large number of the modern unorthodox Jews have endeavored to become disciplined by the sciences.

They have become humanists.

Humanism is the modern term for the domination of the Greek in us.

Humanism<sup>m</sup> ranks in a world of universal schooling as our third religion. Here are then, among us, three religions today: Judaism into which we seem to be born. Christianity into which we are received. Humanism into which we are disciplined or schooled.

If I seem to say anything unheard before, the reason may be found in my use of the term 'discipline'. The catch word of the century is the "education" word which better is dismissed as it is full of abuse and hypocrisy.

It is used so that the public may be cheated as in advertising, so that the power of the man who disciplines you, remains untold. If I say "discipline," you know that you follow set examples who can claim ~~xxx~~ and do claim authority. The Freudian analysts form a rigid guild, and guarantee every disciple of their creed a tremendous annual revenue.

The Marxian guarantees the power of the Communist party and the dictatorship of the proletariat. The medical profession has a rigid discipline. The austerity of the Hippocratic oath rightly is famous. No Greek art without sweat, toil and tears for its disciples. The Greek genius with all its demands on your discipline demands the whole man.

And Freud or Marx or Copernikus or Galilei were devotees of a profound, lifechanging discipline of their mind. The official priesthood of this austere discipline, however, does everything in <sup>their</sup> ~~its~~ power to conceal the religious <sup>discipline</sup> ~~antipuritanism~~ of the Greek mind. Humanism and its disciples in the arts and sciences contend that humanism is not

a religion, that the arts and sciences do not require any cult. ~~The~~  
The Freemasons of the academic mind claims that it leaves us "free".  
Every move or gesture of our artists or our scientists, their sacri-  
fices, their toil, their agony, their pangs of creation are made to  
sound like <sup>free</sup> pleasures, like shouts of delight, ~~of Durckys~~ as though the  
goal of genius was the pursuit of happiness. This blatant nonsense is  
and their 'educators'.  
the opium of the modern masses. William James stated the very oppo-  
site. He illuminated our age in which the Greek mind is made <sup>to</sup> triumph  
by the one stringet sentence: "Our literary men are sacrifices", he said  
The political propaganda of the Humanists tries to conseal this sacri-  
fidal discipline of <sup>our</sup> artists and scientists behind the screen behind  
which my readers, I have to assume, may never have looked. The Huma-  
nists, the Greeks of today, lump <sup>together</sup> our whole traffic on Greek territory,  
as a pleasure trip. The discipline of the Nine Muses they like to  
term our one ~~holiday~~ in Greece or on Delos, as mere education. Educa-  
tion is the idol of the passed century. The word is cleverly chosen,  
and the imagemakers may congratulate themselves on this glorious  
obfuscation. In U.S. on this weaselword education focuses all the  
attention: on its products, its victims, the recipients of "an educa-  
tion" are treated as the winners of life's battle. Allegedly, an edu-  
cated man thereby becomes an individual. But how can this be preten-  
ded? Somebody educates you, an educator, or a book, or the <sup>h</sup>ard blows  
of experience. This means, then, they constitute your authorities. They  
gain increasing power by the allegiance of one educated candidate af-  
ter another. Textbooks make millions in USA. The trick of the educa-

terms is sly indeed. Their increase in power or money or both is left out of the picture. It is this unfair competition of the alleged innocuous "education" which has emptied the churches and the synagogues. As I myself hold five academic degrees I rightly may be reproached with being a disciple of the liberal arts college. Without hesitation I take this stigma upon myself and only plead ~~that~~ at least I do not accuse the academic <sup>I admit its sovereign power over me,</sup> process of frustration. My mind rejoices in the Greek mind's disciplines. My nickname as a student of seventeen given me by my classmates was "Plato". However among the undying treasures of this Platonic heritage, there also is the famous sentence: "Amicus Plato magis amica veritas". Plato shall be my friend but the truth is to be the greater friend. Of the greater truth we cannot know in Plato's mental prison. Slavery, woman's inferiority, eternal war, contempt of foreigners, homosexuality, cosmic superstitions are part and parcel of Plato's realm. It took the lionstrength of Paul of Tarsus and of St. Augustine to vanquish Plato's pagan mind. Any of my readers who, after the relapse into paganism of the last hundred years, thinks that he may feel free to worship at Plato's altar perhaps will remember the hymn which prays that we may be clothed in <sup>our</sup> ~~his~~ righteous mind. Our mind as clothing us is unknown to the Greeks. The disciplines by which the arts and sciences of Greece are conveyed, may corrupt and pervert as much as they instruct and teach, for the simple reason that they are many, and in the confusion of their conflicting

aims they tear our soul to pieces, from one desire to the other, one passion to its opposite. 258 Greek cities there were, 258 beautiful slave girls and 258 beautiful boys for any mind in the Greek Archipelago. No Greek mind has protested prostitution or enslavement, or child labor, or conquest, or perpetual warfare. Why should a Greek protest? He is curious. Intellectual curiosity he considers a virtue, and self-love a necessity. )

(Into the arena of our intoxicated pragmatists and educators I ~~know~~ throw the demand: stop enslaving man; instead discipline your own mind first. You are obsessed by the power which from the worship of the arts and sciences is acquired by you, their high priests. The modern form of "simony", of the corruption of the spirit, is the research grant, <sup>service privileges for the "Intelligentia".</sup> I shall believe you in so far as your righteous mind gives you immunity from mere curiosity, from avarice, greed, vanity, and mendacity. It is your righteous mind ~~which deserves to be helped along by the community.~~ <sup>which deserves to be helped along by the community.</sup> Paul, not Plato, <sup>the</sup> must be ~~one~~ <sup>you</sup> sponsor of our arts and sciences, otherwise ~~they~~ <sup>you</sup> will end in <sup>practising</sup> euthanasia, vivisection, and similar orgies of mere curiosity.

That we may not discover your <sup>th</sup> earthly passion you remain silent over your power which you <sup>may</sup> expect to gain from your arts, your inventions and your advertising, <sup>your</sup> ~~their~~ sexappeals and <sup>your</sup> ~~their~~ drives produce in favour of the doctors, the best sellers, the stunt makers. I roundly denounce the prevailing use of the <sup>one way street</sup> term 'education' for the double-edged relation between teacher and student, this use which blinds the listener to the fact that in the long run nobody can give more than he does receive. When Augustine "educated" his illegitimate son Adeo-

he stepped into a <sup>the</sup> teacher Augustine was as much caught  
datus ~~that was~~ <sup>religious</sup> a situation as when he preached in church

In his case  
or prayed as bishop of Hippo. It was an open question, how far a child  
born out of wedlock could or should be "educated" by his illegitimate  
father. Whatever our <sup>was</sup> answer to this doubt, it is clear that ~~in the~~  
not only in this

at in <sup>many</sup> teacher-student relation, <sup>his</sup> the teacher is as much on the carpet as the  
student. Why should any person risk his soul by giving in to this  
heartrending, uncertain, little-understood, and less honored making of  
man; the word "Education" omits the risk for those who do the educa-  
ting. You pretend that they can be bought.  
But do not masters mould their discipline in their image? Does  
not Madison Avenue even undertake to mould us into the image of total  
irrealities, of mythical "Presidents", and of mythical "General Elect-  
rics"?

In a way we may be very grateful to the image-makers of Madison Avenue.  
They commercialize our daily ratio of heroworship. But in so doing,  
and in vulgarizing our desire for worship, they at least pay attention  
to our need to reverence. After education has concentrated on analy-  
sis so called, after it has invented such nonsense as "creative criti-  
cism" <sup>and iconoclasm</sup> and the independence of the mind, Madison Avenue  
has stepped in and satisfied our thirst for authority. From their suc-  
cess we may learn that obedience to parents, respect for teachers, <sup>aye</sup>  
even the imitation of Christ may be the most normal human attitudes.

may  
Educators ~~xx~~ deny it; but education cannot help corresponding to  
stamping. Any educated person is stamped. Good educators tell you of  
their stamps: they speak of Augustinianism, existentialism, liberalism



idealism as the images into which they try to mould you, But 90% of the living educators in U.S. are given to the big lie-. They claim that you are to be educated into your ~~damned~~<sup>damned</sup> self that their own image does not enter the picture of the world which ~~they~~ film upon your mind while you are schooled by them. Hence, our educated mob thinks of themselves as an allegedly free humanity, as an independant self, free individual, a person, alas in love with itself, even a personality. But they simply are Emersonians, Freethinkers, Freemasons, Rotarians and thirteen of the dozen of ~~any~~ such well known brand and type whom they have bought from their "educators" so called. Have we not better admit at the outset that education by my parents, my ancestors, my teachers, by the authors of ~~my~~<sup>the</sup> books I am made to read, is fabricating genealogies and pedigrees? They make us choose our heroes. And the pedigree thus acquired brooks no ~~divorce~~<sup>apostasy</sup> in 90 out of 100 cases. In U.S. innocent college students are fed on the dregs of Paris or Bloomsbury. The girls of Wellesley and the boys of Harvard are meant to read Proust or Joyce or Simone de Beauvoir. The least sophisticated people of the universe are made to perfume themselves with the odor of the extreme perverts and whores of both sexes. And this is sanctioned as the most reverend educational process. Education is the Moloch of America. Anybody propagated in its fiery furnaces have the privilege of posing as paragons and models, as saints or heroes. This then is the dogmatic truth hidden behind the veneer of education. It is heroworship with a vengeance which any successful education cannot help to produce. Whether it is Mozart or Beethoven, Emerson or Benja-

min Franklin, Thomas Alva Edison, or Lord Rutherford - the disciples of education are made to worship. <sup>ah</sup> This reverence spread by education aims at the ~~heroes~~ <sup>heroes</sup> of the innumerable disciplines into which we can be "educated". From ~~Tennis~~ <sup>tennis</sup> star to chess champion, from inventor to composer, but mostly from boxer to baseball hero the giants of all the fields of human endeavor claim their adepts, emulators, fans, in one word: their disciples.

Judaism and Christianity ~~has~~ <sup>have</sup> been replaced - in hundreds of millions by the Greek religion of heroworship. It would be highbrow to call this ~~xxx~~ religion of our urbanized world with the good old term "polytheism". It is a watered down polytheism. They call it some kind of pluralism, neutralism, openmindedness. ~~But~~ <sup>✓</sup> this sieve of education may avoid the term "polytheism". This does not alter the fact that it has as many heroes, as many crazes, as many ideas, and as many disciplines as there are days in the calendar and gods in the Greek pantheon. The Bahais <sup>a</sup> constitute a wonderful example of this polytheism in an oriental garb ~~pulled over its worshippings simply everything that lends~~ <sup>itself to the treatment.</sup> The Bahais divulge, so to speak, the religious <sup>u</sup> secret behind the power politics of the educators. They naively admit what education treats as its secret, its craving for power, its insistence on worship, its attempt to mould people into the image of heroes.

Jews and Christians are under the attack of this ~~renaissance~~ <sup>✓</sup> of polytheism, of heroworship by the disciples of all the Arts and Sciences.

The most eloquent prophet of this new pantheon of Herculean divinity is the German Martin Heidegger. And this is, I suggest, the deep reason why Judaism within Christendom ~~has~~ <sup>may have</sup> a task to fulfill. Most Christians never realize their relapse into polytheism. The ~~third~~ religion offers itself in the innocent garb of "education." Education for education's sake rarely is suspected as a sectarian religion. And it is true that it is not sectarian in the sense of a simple sect like the Mormons or Christian Scientists, or Jehovah Witnesses. The sectarian character of our era of "education per se" puts all crazes, all mental vogues, all analyses, all involvements, all existentialisms on the same basis: it is an immense merger of all and everything; nothing is excluded. All the Nothings are included. For it is the collection of all the possible crazes. Every one of them is given its day in court. None may stay for more than one day, one season. The fashions of the mind are in perpetual circumvolution. But on the one day on which one fashion rules all the others are forgotten and the Gods of the day feel insulted if you mention that they are passing deities of the moment, "Augenblicksgötter", the great rediscoverer of pagan religion, <sup>Hermann</sup> Usener, christened them with profound insight. Our artists, our stock brokers, our image makers all fall under Usener's category of the adoration and the cult of "Augenblicksgötter".<sup>1)</sup> The War patriots are the most eminent representatives of this hectic type of a religion by spurts. ~~Before the war was surrendered to this religion of education, for 1800 years years this religion was called paganism~~ had been

1) "Gods of the moment",

the pale  
and was left outside. In the last century it was invited in, either as  
humanism, or as liberalism or as education. Its wheel of fire will  
turn more and more violently, unless we debunk it by giving it its well deserved  
name of "our Greek revival." ~~It is~~ <sup>#</sup> <sup>○</sup> an indispensable "third" religious  
element in Man's future. The reader must read this <sup>chapter</sup> as an attempt to  
delineate the lasting triangle in which he and myself and our children  
and grandchildren undoubtedly move already: The Greek element of genius,  
of invention, of discovery, of music and dance, of poetry and painting  
is with us for ever. Lastingly the Jewish psalms and the Christian  
cross will remain confronted with the sufferings, the lightening, the  
genius of Promethean Man, with the songs of tragic man, or the sculp-  
tures of the Acropolis. The Prophets and the Apostles, although they  
are Jews and Christians, also were geniusses! Hence we must tolerate  
the Greek curiosity hunters. As geniusses, Isaiah and Aischylos are  
brothers. Our religion is ~~threefold~~, for this reason. It is true that no stroke  
of genius is of more than of the moment. Nobody is a hero for a life-  
time. But at the end of the first two thousand years of the Church and  
the end of the first six thousand years of God's creation of humanity, the  
three times, or tenses of every man and every woman <sup>do stand</sup> ~~have become~~ re-  
vealed. In a trinitarian order of our divine mortality, eternity moves  
through mankind's Day. Why is Greek, Jew, Christian, every one of them,  
eternally true? If we understand this, coexistence should become possi-  
ble among the three eternal partisans of God's creation, God's reve-  
lation, God's redemption.

The Three men  
Naively overrunning us, it ~~will~~ destroy us. Dosed wisely, <sup>They will give us</sup> ~~it may become~~ eternal life.

God's spark kindles the mind of any inventor and he shouts: Eureka. We all can partake in the joys of a first idea, a new light. God speaks in the soul of any victim who is killed by the obsolescence of a law, and reveals God as greater than ~~in~~ any law hitherto enacted. It is a never ending revelation that the victims of any human order are as much God's children and are <sup>as</sup> true <sup>a</sup> seed of God's future than the Ceasars or the ~~vested interests~~ <sup>College Presidents</sup> who represent God's past history. Before God the <sup>we</sup> victim testifies to our future. This is the Christian revelation or endowment in every human soul.

As we all ~~can~~ <sup>must</sup> die, nations, cities, constitutions, even Harvard and Yale and Oxford and Heidelberg, the transience of all eagerly expected future, of all fervently cultivated past must be held in view. The adorer of the <sup>living</sup> God kneels when his pet project has failed, his Dixieland has been vanquished, his desires been turned into ashes. The true Israel worships God despite its own bereavements. The Lord has given it, the Lord has taken it, the name of the Lord be praised. These three attitudes are like the ~~three~~ <sup>three</sup> times of day: morning, noon and evening. Discovery is of the morning. Prayer is of the evening. Martyrdom is of the noon hour. Therefore man is tripartite like these three times of day. ~~Any man who is not examined by cleverness or mental arrogance, must and may and is privileged to pass through all three attitudes of Greek, Christian and Jewish discipline. We all wake up to the first joys of a first dawn, a morning of new light, we all lie down to the 'Islam', the surrender to God's inscrutable ways far be-~~

Therefore, man is tripartite like these three times of day. Prometheus, Jesus, the Benedictine monks may be named to represent these three times of man's eternal Day on earth. As the year counts 365 days, your rationalism may decline to follow my thesis that an eternal order of the Day exists for all men. You may call it at best a parable. Let me, even at the risk of your rational scorn enlarge on this simile.

The genius, the martyr, the worshipper not only represent a unique element in a day's cycle. Also at their point in time they influence the rest of the day in a peculiar manner. The noon hour of the crucifixion has called up all the not yet created hours and days of mankind. Hence ~~its~~ its effects all are laid out in the future. On the other hand the invention of fire, as any invention by genius ~~xxxx~~ makes use of a moment of leisure, a moment of freedom within the existing toil and schedule of preplanned work and the <sup>e</sup> definitely organised mechanized ~~working~~ day. Without some such element of surplus freedom, no spark of genius can be set free. Without the element of voluntary suffering, on the other hand, no new glow of sympathy can warm the frozen hearts of men. Hence the noon hour sufferings may transform all the not yet lived ~~generations~~ <sup>of</sup> generations of mankind. On the other hand, the mornings sparks capitalize on all the leisures already acquired and enjoyed by mankind. In this sense, the liberal arts college indeed capitalizes on all our Promethean conquests. But suffering humanity rises from the tomb of the Easter Hero.

And our ~~third~~ watchman, the psalmist, in his nightly prayers reviews the peaceful order of creation; our trinitarian creed reinstates ~~us~~ in our righteous mind from jubilation to desperation to contemplation.

These ~~three~~ times of the Eternal Day as much as the grammatical tenses reconcile the fragments of our existence into one luminous whole.

Any human heart ~~which is~~ not tyrannized by cleverness or mental arrogance, must be and is privileged to pass through all three attitudes of <sup>e</sup> Greek, Christian and Jewish discipline. We all wake up to the joys of first dawn, a morning of new light, we all lie down to the "Islam", the surrender to God's inscrutable ways far be-

yond our light; and to all of us "once to every man and nation comes the hour to decide" whether we are privileged to suffer for God's tomorrow, or have become the apes of yesterday's shape of things and man.

Morning, evening and noon are spiritual realities. In the morning we wake up, and our mind jumps forward, electrified by the inspiration of a new day: "Marchons à la clarté du jour!" In the evening we go to rest, tired bodies after a ~~day's~~ toil. But at noon neither the mind nor the body ~~stays~~ in the lead, <sup>here</sup> the soul ~~wins~~ wins out over the body's ~~tortures~~ and the mind's ruses. The soul, at noon, on Calvary, is divine as it instills its power ~~xy~~ to suffer into a trembling body and a fearful mind. In her sacrifices, the soul incarnates.

Mankind cannot reach the seventh millenium, the sabbath of the week in which we were created, the third millenium of the years after Christ, unless Jews, Greeks and Christians all three impart their law, their genius and their revelation to all the children of man.

Hence the theme of this essay is not an arbitrary topic.

Any Jewish doctor, any Christian bishop, any humanist artist must miss his free humanity unless he is <sup>re-</sup> "educated" for the third millenium. In this future, Judaism within Christendom also means Prometheism within Judaism and within Christendom. The State of Israel - as any secular power - will need the achievements of esprit, of genius; on the other hand, all the worldly nations, as any part of speaking hu-



manity will need the eternal law of selfhatred i.e. of prayer; and both, the peoples and the states, the Gentiles and the Jews need martyrs, and sacrifices, ~~and~~ because <sup>we</sup> they constantly make victims through our ~~their~~ own passions and worldly crazes, and these our victims must rise up as ~~our~~ <sup>OUR</sup> saints.)

(Morning, evening and noon, are three dates, three moments of eternity; they are the three dates at which the spirit of God deigns to descend in fearful Man in three mutually exclusive incarnations.

At first sight you may conclude that in this transparent unity of morning-evening-noon the law of the Old Israel and the Greek academic mind and the Christian Church loose their absolute character all three. Therefore we might expect the millenium, i.e. a state of affairs in which nobody is distinguishable as Jew, as Christian, as pure scholar or pure artist. This for the mob would seem the obvious solution:

Alas,

away with all these absolutes. Real humankind lives, has lived, must absolutely

live ~~differently~~. For, because a woman may legislate <sup>or</sup> ~~and~~ be queen she does not cease to ~~remain~~ a potential mother <sup>who may have to</sup> ~~and~~ go through pregnancy, as no male ever will.

(On the other hand, an artist with all the pangs of giving birth to the Divine Comedy, yet will want to beget sons of his flesh as Dante, <sup>reformable. It is</sup> God's creatures are very flexible, ~~reformable~~ surprising indeed, yet <sup>we</sup> do ~~we~~ retain the first gift as definite creatures of our Father in heaven. Man is man, woman is woman. Obviously we try to open for all the elements of a complete, a perfect, a catholic faith. But the starting point is the fact of our being this definite mortal creature <sup>and that</sup> ~~also~~ remains

~~is there~~. Not one of us can encompass all. How much the Old Israel, the

world of science, the bride of Christ will see, understand, forbear each other I do not pretend to ~~foresee~~ foresee. I do foresee that they only can remain honest to God if they see each other; how far they ever may speak of each other or to each other in identical terms seems to me not so important. For, although philosophers forget this, human beings only can speak to each other as long as they differ. Mankind's end would be immediate if Jews, Christians and Gentiles all spoke of the world at the same time, in the same light, and under the same terms.

The Trinity demands that at a minimum of expense, yet it is remarkably comprehensive ~~with~~; any child of man must speak three different languages: the language of ~~the~~ my individual concrete body, the language of the universal abstract mind, the language of <sup>the</sup> catholic incarnating soul. "My" body, "the" mind, "our" soul are not reducible into each other. For this reason their proportion must remain the mutable in your and my ~~and~~ and in every human child's life. In any "our" speaks the whole body of Christ; any "mine" belongs to the creature of Adam; "the" is the object of systematic abstraction. Let us now simplify matters once more.

The reader should not think that we have discussed anything too high-brow for his practical life. For he daily practises his faith in the Trinity simply by using his tongue and his five senses and <sup>by</sup> keeping his peace with his neighbors. Of this I now will give ~~proof~~ <sup>evidence</sup>.

I. Any grammarian knows that we are able to speak in three tenses, future, past and present.

II. Any calendar maker knows that we have three times of day, morning evening and noon.

III. Yet both of them have added a fourth dimension by which these trinities are ~~absured~~. The grammarians tell us that there is an infinitive, a tenseless form. The calendar makers have invented midnight. ~~in the common sense has smelled a rat in Midnight is felt~~

~~to be the known of the dead spirits, in a time which is not to be lived through~~  
scheme from time immemorial  
In this ~~common~~ sense has smelled a rat: Midnight is felt to be the hour of the dead spirits, i.e. a time which is not to be lived through by the healthy person consciously. To the midnight you may compare the infinitives. The truth of the matter is that both the infinitive in speech and the middle of the night in life are <sup>hence</sup> ~~afterthoughts~~, they are abstract, or exceptional, and had to be defined from negation, not from a positive experience. An "infinitive" simply shows "no" ~~negation~~ tense, "midnight" does not find you awake. As exceptions they have their useful place. But when "infinitive" and "midnight" are treated as of the same rank as the three other features of temporal life they make us important to live a timely life. The nocturnal mind and the infinitive thinker are sick. They produce the insanity of idealism The infinitive and midnight-hour must remain auxiliaries to the main scaffold of our full life. The obvious incentive for making midnights and infinitives the topical equals to the three truly experienced tenses of speech and times of living seems to be our fear of death. We would like to forget, <sup>we want</sup> ~~aye~~ to vanquish our mortality. We would like to be where we can't be in our mortality as we must

sleep, and as we must leave the heavenly source of all our thoughts and actions, past, future and present, to our maker. The divine "ideas" - they are the infinitives out of which we only may realize applied tenses ~~in~~; but Plato tried to persuade himself that he could visit the Olympic head waters of all specific verbs past and present and thus, he lost all future. Plato has not dried one tear, but has <sup>paraded</sup> ~~perverted~~ all the infinitives of thought before generations of students. Similarly, the nocturnal worldview ~~see~~ sees the seamy side of every thing. But all it sees, are things. On the Midnight scene, our being objects ~~crowds~~ crowds out our living <sup>souls</sup> ~~souls~~. That is well expressed by the tradition that even the living in the hour of the ghosts are reduced to anemic spectres, shadows, bloodless things from Hades.

Any calender for the living must decline to strip any one of his name and full person; any grammar for the living must decline to exalt the infinitive to the full power of a tense. The time process is the top-  
in this rests our divinity.  
soil in which we are rooted. Who else but man can experience first the future later the presence, finally the "have gone by" character of one and the same act? Herein lies our divinity, as we declare the "yet to come" or the "have been" quality of any process. The Greek ~~does not~~ <sup>these three events, nor does he respect</sup> look into ~~this divinity of~~ the process of creation which creates <sup>us</sup>. The Greek mind strips the "idea" of the acts. Deracination, uprooting from the time stream is its obsession. It plays with reality.

There is much provocation for this play with the fourth dimension. But it is infamous nonsense. For,  
the one element which God imparted to ~~us~~ of his divine nature is our

foreknowledge of our mortality. Man knows beforehand that he will die. He is the God of timing. And in virtue of this unique gift, he is not a part of nature. He <sup>is ready</sup> perpetually is asked which element of life he ~~may wish~~ to sacrifice, which to secure. Between securities and sacrifices we weave the unpredictable pattern of our <sup>timely</sup> ~~lives~~ lives, every one of us differently. There is not ~~one~~ among us, soldier or monk, mother or dancer, whose discipline does not weave this pattern of sacrifices and self-assertions. The midnight and the infinitives are lodged in this pass-over between our ways into death and our ways into life, as mere breathing spells. Midnights, the hour of the ghosts, and infinitive, the moments of abstract conception, are the enclaves by which our mind hopes to give the fact of our death its due. For, ~~death~~ the abstract seems to defy the flux of time. It seems to escape death. It only seems so. The life of the spirit always is rooted or immersed in the incarnating moment of the full presence of reality; "now" is the spirit's, is the soul's, is the body's vital shout. 'Always' is the mind's objective extramundane abstraction; it is our mental arrogation but it is a mere fiction. Ideas are not immortal. But Themistocles and Pericles, Jesus and the Apostles, Abraham and the prophets speak in the midst of life, leap into time's reality immersed in the tenses of speech, and that conquers their mortality. Acting <sup>out</sup> courageously, heroes, apostles, prophets decide on the three fronts of the timewave the course of events. Educators, scholars, philosophers, rationalists, teachers replace these immersions, this life and death struggle by the blackboard of their mind; the blackboard

whether in your classroom, or your lecture hall, or in your own mind, reduces real time to the dimensions of midnight. For it omits the unruly element of time. The future we cannot govern since it governs us. From the future, death<sup>th</sup> awaits us for sure. But the blackboard-gentleman<sup>every one of us and</sup> appears in our spare time and inside of ~~us~~ ~~all~~ turns away from this shocking element of the "now" into the wonderful invention of an abstract truth, a printed book, a schoolboy's assignment, a textbook argument, a midnight infinitive, as our page here also cannot help doing. Into this cold ~~storage~~ <sup>storage</sup> room of definitions, concepts and figures the scholastics of all shades take our poor children, our curious brains, our cowardly hearts. If only they said they prepared us for real life they deserved our gratitude. And I myself have ~~known~~ had excellent teachers, and their ~~pre~~ <sup>pre</sup>-paratory effort has been the best possible preparation for life. But they did not pretend to do more than to prepare. In education, in philosophy, in theory, there is no "now". It is preposterous to omit this <sup>mission</sup> from our teaching. ~~Hence~~ <sup>Since</sup> the educated people often stay in the antichambre of life, and <sup>since</sup> in this antichambre, the "now" is <sup>it there only can be prepared.</sup> excluded. The "now" alone possesses the three dimensions of time: the goal in the future, the origins in the past, the obstacles or dangers in the present. If you sit in the abstract classroom - and any public sits in an abstract room - you are dispossessed of the real time of man's life on this globe. The Greek religion, for this reason ~~that it~~ <sup>that it</sup> withdraws from the three dimensions of time and instead it hovers over the alleged three dimensions of space.

It is no accident that Zeus, Poseidon, Hades were their rulers of <sup>separate</sup> three spaces. What dead Gods! Our 19th centuries stress with a child's insistence the Greek approach. They stress the fact that space can be analysed as having three dimensions, width, length, <sup>height</sup> ~~height~~. ~~Skymann~~ Sky-Zeus Sea-Poseidon, Underground-Hades were their predecessors.] My suspicion is that these three dimensions of space were and are stressed to make ~~the~~ <sup>our</sup> mind forget how much more vital our immersion in the three dimensions of time is. Whatever connection between the tenses and the dimensions, geometrical minds are so intoxicated by space that they have made the times twodimensional. This is literally true: the gentleman Laplace, and through him the voice of 'pure' science, has had the effrontery to make the future look superfluous and automatic. For he has written - and all mechanists say - "the future is the product of the past and the present". And to this day, this Laplace's <sup>in our textbooks</sup> ~~in our textbooks~~ insanity, or insanity, is passed on as an irrefutable truth. Where you find it you move in pagan territory. For man only is man and not a lion or wolf or stone because he can change <sup>the past from his anchorage in</sup> ~~the future~~. We know that we must die. Hence, we constantly eliminate causes in our past which might <sup>other men</sup> ~~make us~~ die. <sup>Never is a</sup> ~~A human~~ man's future ~~XXXXXXXX~~ the result of his past and his present. Far from it. A good man's future effects his past so deeply that an unheard-of present <sup>for you</sup> results, from his freedom to defy past or present. The present being nothing but the collision between future and past is created by the people who <sup>teeth</sup> ~~on the face~~ of their future death undauntedly create a new present. Any soldier testifies to this. And to be a soldier of life and to live valiantly in the face of cer-

tain death is our common lot, be we women or men, educated or uneducated, old or young. ~~Why~~ Why is this obvious fact denied by Laplace? By the intrusion of a new group of people this group escapes the obvious warfare against death. This group ~~spawned~~ is spawned by the publicity makers ~~not~~ for this reason it is ~~not~~ called the public. The public sits on its fannies in front of television or other means of entertainment and its character as a diffuse extemporizing mass exempts it from the tenses of real speech, the times of real decisions, and the trinity of hero, apostle, prophet. Nobody can be prevented from blocking us by playing the public, the observer, the playboy. Before I came to the States, I was told that every American's greatest passion was to be the public or observer of every sensation. Vincent Sheehan is the prototype of this devouring passion. I also was told this story from the U.S. A young woman went with her mother, a respected matron, into a ~~hardly~~ brothel and "inspected" the abnormal actions of two whores in actu, whereupon the daughter fainted. Her corrupt <sup>le</sup> mind, her scerate of a mother, their dead souls at least could not contain the girl's body from living the real "now" of this shameful scandalous, unforgivable, impardonable, aye, criminal present moment. At least she fainted. The infamy of the story deserved to become famous. Obviously <sup>it did</sup> for its horror it crossed the ocean and reached me ten years before I ever came to the States; the story is good proof of the murderous quality of Platonism, of Greek humanism, of intellectual curiosity, of the unity between Jew and Chistian against these Greek gods of the moment and their lusts. I was reminded of this when the son of two anthropologists shot a stranger "from curiosity". Curiously enough the man whom this scion of platonism shot was really and totally killed.



A public is the opposite of a people. Yet many misled people have forgotten this. Whereas in 1800 a man would entitle his book "The People and their Government", after 1900 a Justice of the Supreme Court gave his book the title "The Public and its Government". This is one of the reasons why we are in a bad way. The public cannot govern. The public must be bribed, lured, coddled. But the people can be made to sacrifice, to suffer, aye, even to understand.

No, the trinity is not an arbitrary invention of priests or emperors. It related the real three perpetual times of man's life to each other. "Without the eternal prayer of the Psalms, without the Eureka of the ~~xxx~~ unique ~~extasy~~, without the agony of the voluntary victim, we all would be lost.

That we are not lost is the bliss, which Greek and Jew and Christian share with each other, thanks to each ~~xxxx~~ <sup>one</sup> of them manning a rampart of the times of our life.

The curious public is the enemy of all three. It is swelling, it is increasing, it is growing more impertinent every day. I have stepped beyond the boundaries of social etiquette when I told the ~~example~~ <sup>am</sup> of the young "virgin" who by looking at the poor harlots fell so much deeper than these allegedly "fallen" women. The fall by curiosity, the fall by sensationalism, the fall by boredom is the most unforgivable fall of man. It constitutes the greatest emergency. The moralists who attack the sins of the flesh do not know that ~~all~~ the sins that count are the sins of the coldness of heart, and that the devil is the uprooter of our mind,

of our soul, of our body. He uproots us out of our topsoil, that is out of the ~~the~~ sacred dance of the hours, the "Now" of our lives. Down with the public! <sup>Ecrasez l'infame!</sup> There is among us this every day mightier enemy, the mere public, who makes out of <sup>co-sufferers</sup> ~~suffering~~ mere curious onlookers and mere passers-by of crime. Thirtysix people heard a woman cry in Central Park, New York, and not one came to her rescue. Tenses and Times and ~~trinity~~ had left these thirtysix demented, desolate anybodies. They cannot be forgiven as little as that curious "virgin" in the brothel can be forgiven. Invocation of the Trinity therefore becomes a very timely return to reality, and is the same for Jews and heroworshippers and Christians.

The secular mind always will <sup>try to prove its infinite</sup> ~~think~~ that by <sup>midnight</sup> ~~its~~ fashions of ~~the day~~ our <sup>prophecied</sup> ~~prophecied~~ future, of the soul's present agonies, and of the facts or consummations from the past are made obsolete. And the secular mind promises that tomorrow <sup>it</sup> ~~it~~ will definitely prove this. <sup>The secular mind is right. For, "secular" means to be cut off (secare</sup> ~~from the tree of mankind, from the pedigree of our people, of our saints of our geniusses. The secular mind pretends that we can live without the prophets and without the apostles.~~