The tribes of the Spirit

Four lectures on The Ethical Problem of Modern Europe,
delivered in Manchester College, Oxford.

I. Why Europe does not matter.
II. The new temporal world.
III. Adult education — a contradiction in terms.
IV. The economist's answer to religion.

If a foreigner from the continent comes to this country to deliver
some lectures on a general subject he finds himself in a position some­
what similar to Adam before the Fall. He finds that he has outworn the
most clubbable clothes of oratory he uses to wear at home. All his ways
of thinking and talking and putting things seem unwearable, because he
has left his group and comes to an other wearing other clothes altogether.

Certainly any scholar who is devoted to scientific or historical re­
search, is able to find his group in the foreign country he visits. But
the sociologist, the man who feels himself to be responsible for the
health of the group life and the group speech, can't find his group as
others can. The specialists own their definite subject and you can
find the professionalism of this subject in any directory. The "genera­
list" has no subject at all. He is but himself a subject, a rather inde­
finite and meaningless subject, a man like men, and therefore frightful­
ly naked outside his own group.

Now an ordinary man in the street begins for good reason with a talk
about the time of the day. "What a day! 'a nasty day', is a good start
for men belonging to different communities. It conceals one's shyness be­
hind this little curtain of turning to the next thing you feel to be com­
mon to both of you, to the day's face. If the two men agree about the time,
the interview can be carried on things that are not quite so on the map.
The first agreement helps them to others.

Now belonging to an other group, a continental person feels not
authorised to begin with any special English face of the day like the
coal crisis or the decay of parliament, I mean of the buildings of the
house of parliament. So if he wants to apply the lesson the man in the
street teaches him, and will begin with a little talk about the day, he
has no other turn but this only to begin with the definite lack of under­
standing between the groups. But just because this is the aim of any for­
eigner honored like myself to deliver lectures in this country, all his
words would be idle and his eyes would remain blind if he concealed to
himself and to his hearers the lack of understanding that exists at the
beginning. The only serious basis of his task to link groups is the
statement that they are not linked now. This statement is but a cir-
cumlocution for the fact that they can't understand one another.

Indeed let us face this terrible gap between any lecturer of today
and his audience, again between many of the members of his audience;
and this gap can be found in the single person too. How often is an
orator the slave of his phraseology, and his inner faith and his utter
actions represent two other departments of his being, separated like
water tight compartments from his attitude at the meeting and therefore
belonging to the realms of thoroughly different spirits. Then the same
man can't understand himself - and as a rule we can't, being no unity
but an amazing mixture of opposite group instincts and group minds.

So there is not only the obvious obstacle of the difference of our na­
tional tongues, but there are the different tongues of schools of thinking
in order that there are two German professors there will be three
opinions. There are the hostile and dull spirits of the classes of work
and the quarrelling spirits of the denominations of creed, which cut
right through the units of our national bodies. They prevent a deeper
understanding. A man who lives and dies for one rule at home and a
Liberal Imperialist, a Physicist who abolishes interests or destroys
poverty by a skilful scheme of formulas derived from the multiplication
table and a Social Worker who feels himself only a symptom and organ
beneath the majestic power of Society - they speak as different languages
as a German professor and a Blue of Oxford do.

But a more remarkable still, separates today the mind of any official
personality and his 'personal view', the written paper of any scholar and
his private spontaneous talk. There is not a unique tongue in a man today.
(The modern man does not command integrity of speech.) And all his tongue
and voice again remain paralysed very often, because we ask things in
speeches which we avoid in practice. The hearer is very often not the
doer. Everybody in England could inform himself on Coal one year ago
as I did, listening to the most convincing arguments of Richard H. Tawney.
But hearer and doer are without close connection today. And the hate of
the doer against the hearer of truth caused to this country as everybody
knows a loss which equals the costs of the Boer War. We find this para-
lystion (paralysis) which tears and shreds (which tears into shreds) the
relations of head and heart, brains and arms, language and actions all
over Europe.

And that again cautions us, that a real and lasting and efficient
understanding between two individuals or groups or between a lecturer
and his audience is a rare façon de parler, as unreal as other social
conventions too.

Now I perfectly know that there seem to be at least some general
notions which appeal to every soul and to every mind, as the financial restoration of Europe, or the League of Nations. But it's just about these economical and political questions that every nation and every party answers in a different way. No material or practical business by itself is able to produce unity today. Might I suggest, that the same thing seems to have happened yesterday and every day since the Tower of Babel was built as well?

If people want to meet and to be thrown in one melting pot of re- birth and transfiguration, and want to understand each other, they must turn to the only thing that matters and that is the mainspring of all unity of speech and language amongst men. The only thing that matters and therefore the only fountain from which a new torrent of common understanding can be hoped for, is God. A general lecture on that what matters would therefore, in older times, always have turned to God and it would have done that successfully.

Much of the trouble of modern Europe seems to be involved by the fact, that we can't turn to God so successfully as our ancestors could. Utterly we can do it. No danger prevents us. No prison threatens us. God is not persecuted and his fellows are not persecuted. But it is the success and the efficiency of our relying on him that fail. Church itself knows and deplores that all its rites and all books and words and services have so little influence on men. It would be useless for a layman today to try it once more. It is astonishing but quite true that we are hampered today from doing the only thing that matters.

The material questions don't matter. God who alone matters is not touched by a direct appeal in a public audience, we all feel. There are too many misunderstandings even there. Doubts about everything else.

The malady of Europe is, that God himself has been made a thing amongst other things. We have put Religion and God on one shelf of our library and the other "things" as Art and Genius, as Science and Business, as Family and Sex have been put on the other shelves. In this distribution of 'things' nothing has been left apart. All these things are visible things, things for Sunday, for the morning, for to-night, for the weekend and so on. And we know them, we look at them, we discuss them and quarrel about them as about any visible and material thing.

God and Religion are so familiar and material to us that we can't face them in a direct way.

We have got two negatives for any European discussion which will avoid mere oratory and talk and shall conquer our paralysis. We must let alone the material and political things, because they can't help us to link groups which want to understand another and we must let alone the theological and religious way towards God, because theology
and religion and God have been lowered to be things amongst other things in our little human world.

There seems to be little hope to escape the Buddhist solution that is to say to become silent and to disappear soul by soul in the loneliness of the wood or the unfathomable depth of the sea.

And yet there is the fact that you have invited me to come here, there is the fact that you are willing to give me some time to listen to me. There is the fact that I shall have to live a fortnight in England. And these very temporal and secular accidents as little as they are, are not without significance.

There is not only a lack of common understanding and of total unanimity, there is longing for it too. And the desire and want express themelves by the first sacrifice man brings if he thinks something might matter, they express themselves by the sacrifice of time, human time.

And wherever you find that mankind gives way to a sacrifice of time, you can be sure, that can try to behave as the image of God, whose love reveals itself by devotion of time by bestowing to any being of life and time, God gives his time to everybody, because he takes the sun to shine above the righteous and the unrighteous.

Man is the mirror of God and he has been created in God's image; try out to time, to the questions of human time recommends itself as an indirect way to God. If we look seriously at the time, the temporal order of our fellow creatures, if we can discover a disease in the European timetable we can be sure to attach a problem, which depends not upon any questions of local or material character, but which matters because it is like an earthly reflector of the secret of God himself.

Let us review the situation of Europe by starting quite new (fresh), by thinking and recollecting our common conditions not in terms of local organisation, borders between territories, balances between debts and loans but in facing our life as generations and branches of the tree of Time. We are hours and minutes in the years of the temporal. And we have lost all notion even of what that means in order that many of you will think me a very absurd Professor Teufelsdreck.

But it is quite an obvious fact, that the people of Europe by giving in more and more to the term Europe, have done a quiet (a quite) extraordinary thing. They have thought of God and of their imitation of God not in terms of time but in the very opposite way, in terms of Space. And the name Europe itself contains all the story about our rise and decay.

It is my aim in this lecture, therefore, is, to make us conscious of the significance of this so harmless-looking word Europe. I want to praise Europe but to bury her too! Our disease seems to me embodied in this
little term 'Europe herself.'

You will not find anything about 'Europe that matters,' in the Encyclopaedia Britannica. The average book and the average man will tell you that 'Europe is a merely geographical term, for one of the five continents of the earth, with (with) clear boundaries in the North, East and South, but more more indistinct boundaries in the East. And if he is trained in Latin and Greek he will know, that 'Europe was one of the many mistresses of Jupiter and a king's daughter as well. Nobody wonders, why the Greek name is adopted as nobody wonders that we read Platon and call our self philosophers with the Greek notion. We think: this endured through the centuries. It lasted. It is quite true, all our history is falsified by this plain method, to draw a line from Homer and Plato and Aristotle as continual as possible down to the present. We faign by this method, that all interruptions of this red thread are accidents which are to be regretted as very disagreeable indeed. And we escape by this falsification the uncomfortable statement that there is no red thread at all, which leads on from princess Europe and old Homer and wise Plato to the Europe of today. Naturally, I can't deal in this lecture with all the fallacies of the historians from Erasmus down to Mr. Wells which have their misgiving in this idea of the red thread. In the limits of this lecture let me only say this. The idea of the continuity of philosophy from Plato and Socrates right down to James and Bergson is a propagandistic idea, introduced in a rather shy manner in the Cinquecento and growing from century to century, till the philosophers had succeeded to make people forget altogether the bankruptcy of old Greek Philosophy on the one side and the parvenu character of modern philosophy on the other. Philosophy very much like Europe - wanted a noble pedigree. And for this purpose the propaganda of scholars did its best to intimate the popular tradition about philosophy and to introduce the talk of the academic people of modern Europe / about their own origin as a historical truth and reality. I will let alone this remarkable desire of improving (to improve) the length of one's genealogical tree. We are interested only in the other aspect of this process, in the needs which should be satisfied by the new introduction of the word Europe. Europe is an invention of the Humanists of the sixteenth century. It was largely employed in combinations like theatrum Europaeum in the seventeens (=seventeenth), balance of the European powers in the eighteenth and European concert in the nineteenth century. The word therefore, most closely connected with the central political ideas of the modern times. The political world of the secular States has been named as European. The merely secular ambition / of the modern State which is limited to the life here below was wanted to oppose the earthly idea of Europe to the idea of occidental and western civilization cultivated in the mediaeval church. Occidental is a notion of ecclesiastical origin, European is its secular rival.
Never between 1800 and 1914 was Europe intended to be a geographical term only! There was a great ambition expressed in that word, the great ambition that has carried all the great enterprises of the European nation for the time of their hegemony over the other four continents of this earth! This ambition rivalled the Christian ambition of theology and church. It was developed and held up by philosophers and humanists, as the curriculum of greats in Oxford or the doctor of philosophy in Heidelberg can tell any observer.

It is quite true, that philosophy could not help to base its claim for hegemony on a geographical principle. If the Church of the Pope and if the medieval Empire had been based on the Roman tradition, Philosophy as the competitor of Roman Papacy had to avoid any centralisation into one place of the map. So it went back to mythology, and gave the leadership of the future plainly to the sons of Europe.

But there was no doubt about the claim for leadership to the inhabitants of Europe. So as everybody knows they went out and discovered the other continents and exploited them and missioned them and governed them and colonised them. Faithful to their devise (motto) Europe it was the local organisation of our planet which the nations of Europe have carried in the last four centuries. There is no place in the world no white spot on the map that has not been explored and investigated, The material world as it is visible in the space, is the middle, that European science and European policy these great Allies, have been solving all that time.

In our present depression we sometimes forget that Europe has been successful in her great enterprise which she started in 1492. The space is discovered. America and Australia and the poles are known. The secular mind of the scientists has freed the special world we have to live in from the nightmares of demons, wicked spirits, witchcraft and devils. We know about the local distribution of lands and seas, raw materials and nationalities, and we know to combine these continents and things and people by means of travelling, traffic trade and emigration. Railways, Broadcasting, Aeroplanes, Wirelees have unified the earth and will do it further and better in the future. Space has lost its terrors, he can survey it whole.

But all this has been carried. The improvements you can find don't mean very much in comparison with the gigantic things that have been accomplished. The world so far as it is space alone and nothing else but space, is completely a 'perfectum' to our european imagination. And that is the reason why we feel so nauseated today. Now indeed, but only now Europe is a purely geographical agglomeration of some peninsulas of Asia. Only now the philosophical and secular ambition based upon the Notion Europe is gone and the only thing left is this underlying principle itself. As Goethe says in his Faust 'zum Teufel ist der Spiritus das Phlema ist geliehen'.
we might say: The mythos of Europe i.e. her soul has died; the terrestrial body remains. All Non-European Nations continue to call us Europeans. Therefore the name Europe can't die.

But if we want or hope to be called once more to a common task, as in the occidental and in the eurpean period of our history, it is impossible to take up Europe as our watchword.

It is space that has been discovered by the imagination that inspired the sons of Europe. It is the special organisation of the world, that has been developed so far that Europe can't call for any preference in this local and geographical sphere. / On the contrary, the single nations of Europe try to escape their common mischief. They rival to get the most and the best of Americas sympathies. And the Bishop of London expands widely upon the fatal conception of the Americans to treat Englishmen and Continental people both as European and a Frenchman will argue, that France has quite an other standard as Germany.

English best young men going to India, German engineers going to America, italian peasants going to Abessinia, French soldiers dying in Morocco what is the faith and creed they take with them today out of this bleeding corpse of her Mother Europe?

No special or local imagination, no map of the world can console the noble youth who knows about the war and the walls of hate and the abyss of destruction it has drawn on the map of Europe herself.

The suicide of Europe this war has been named by our German Ambassador in Paris on Monday the second of August 1914.

Let us face the situation. The embodiment of our hegemony in the matters of space and earth, Europe, can't give us the new inspiration we are longing for. Europe does not matter. The human spirit, that is based on earthly and spacial principles, has done its best and has been overdone. The renaissance of the Spirit can't spring of a landscape or a greek mythos about a landscape. But if it is true what an English sentence says that time is but another word for God then the renaissance of the Divine Spirit can come out of a life lived in terms and notions of time, in a new temporary order of the stocks which populate the countries of Europe today.

Can Time take us like a stream or Torrent of Water and deliver us from that prison, which the spacial organisation of the world means to the nobler pretentions of the stocks and kindreds of old Europe? If the missionary function of the western church and of the European nations shall survive the downfall of the Great War, then we want a new start for us as the bearers of this function.

But then let us forget what we have done and let us use all the pride of the past to this aim only to become young once more as bearers of the Spirit. Let us leer neither upon heaven neither upon earth.

The spacial organisation of the earth is no spur to the hearts of the
disillusioned men who have been in the war. The merely heavenly aims of the towers of the medieval cathedrals are inaccessible too. Midway between Heaven and Earth, midway between God and Space there is a creature called Man. Let us sail to his island, which is called time to seek in its mirror the only thing that matters in Heaven and on Earth: the living God. But how to prepare the start from Europe, the geographical centre of spatial discoveries and spatial organization to a Temporal order of mankind reflecting the Eternal in terms and units of time?

How to find the harbour, that leads from the three dimensions of space to this "fourth dimension" of the time? The harbour must lie in the social world just where it is frightened by the predominance of space and local order. Perhaps we can hear anywhere protests and outcries of humanity against the spatial organization of the world, then we will take them as signposts and guides to this port. Certainly we can't see time. And that is all the trouble about it. But there are other senses, hearing for example. And since the poet has asked for any man, to have music in himself, there leads a tune through the four last centuries.

II. A New aspect of the Temporal.

Any epoch in our personal life or any period in public life begins with a new recollection on that which matters.

We have seen, that the nations of Europe too might be expected to recover theirs selves by putting this old question in a new way. But we are seriously prevented to do so, because the remembrance of the European way of putting the question is still alive in most of us. This marvellous attempt of organizing the world in all its spatial aspects has ensnared our tongues and enslaved our imagination. We have translated our pride to be the sons of a blessed spot, an unive plane on earth into all our visions of life. Like Earth like Europe all things have interested us for being or becoming or having been visible. The modern world is one big museum and people go around sightseeing and viewhunting. This frenzy of vision dominates our interior world as well as our outdoor life. Our imagination is nourished by pictures, colours, figures, numbers, geometrical ideas. The greek endowment of Europe is throughout the hegemony of the sense of the eye. It is the predilection of the Greek to use even in philosophy the metaphor eidos and idea, what can be looked at by the inner eye. According to that passion of the eye, the theologian or the philosopher of recent times have concentrated their interest on drawing the line between the world here and the Eternal by opposing the visible and the invisible world. And by doing so they have lowered - without intending it! - the importance of the invisible. It is fatal in any division of mere logical character, that the negation never interests
us as much as the position. If it is the first mark of the eternal to be
unvisible, the eternal is endangered to be taken as very unreal.
Heaven becomes then an unreal but improved second edition of earth,
improved according to the vision of the prophet.

Now the english notion of the transcendental world is superior to
the continental vocabulary. It takes the world of the eternal not as a
second special world, but as the world to come and saves by doing so a
remarkable term of time for the real world.

But this is a rare exception. Most of us think of all problems in
notions (terms) of space. Even taking our starting point mainly and pure­ly
in the basis of our senses, it is manifest that vision is not the only
sensuous way of thinking about the world. I can imagine a world based not
on the visible but on the hearable or tastable order of heaven and earth
too. Perhaps we can find a first illustration of what I call the unfair
predominance of the eye, when we put these three senses in a certain order./
Then we shall find taste to be just between hearing and smell. You may hear
things too far away from your eye to be seen and on the other hand we smell
at a thing by closing our eyes.

If we base all our concept of world wide organisation on the sense of
the eye, we have taken no regards of the call of hearing and smell. The
things not yet ripe to be seen and the things too near to be looked at
night have escaped our attention. The modern townsman eats what looks
dainty and attracts the eye. He is deaf and dumb to the haut gout of most
of the meals he eats. He is impervious to all the smells of motor cars,
tubes, men in the city of London. He has to blunt his nose if he wants to
live there. Most people take smell as an atavism like the appendix, not
very important but an inheritance of our animal past. Doing so, he is very
much behind the up to date biologist who is inclined to judge animals
as decadents of man. But apart from this: in a civilisation like ours
smell seems to be the most important sense indeed.

A German physiologist, Dr. Hennings has written a big volume on smell.
he was not interested in any metaphysical questions and his results may
strike us therefore more, because they are not prejudiced by any ideas
of psychology or philosophy at all.

This scholar shows, that all the different smells from that of the
violet to that of petrol can be put into one simple scale. This scale
leads from the most tender degree of life, the blossoming of a flower to
its more vigorous forms as fruity and aromatic. The most intensified life
of the fruit is the next neighbour to death and all the various figures
of death. There are the steps: the smell of the withering plant, of
putrefaction, of haut gout, of the burnt smell to the stench of a carcass.
but it is all one scale giving the degrees of vitality.
Life and death of our surroundings become manifest by smell. We don’t use this sensuous disposition for our social life. Perhaps many do by instinct, but people are not taught to use and value this instinct. Our schools try to do the opposite, to root up this basis of political judgment on the life and death of institutions.

There is a smell of death about institutions and foundations as well as about plants or men. But modern humanity has not developed the talent to bury its dead institutions at the right time. Take an association or a club, take governments and parties and songs of old-time. They can’t live and they can’t die. They remain in the visible world even if they smell corruption. Withering gives glorious colours like a sunset but it is withering nevertheless.

There are other processes we only can hear, Wars, Catastrophes, Revolutions, very like the thunderstorm: can be heard long time before. Prophets are always excellent hearers although their visions of the new order of things after the catastrophe are proved to have been quite wrong or even absurd. The prophet, who hears movements, i.e., the dynamic process is often a very bad seer.

For this digression I come across not to be a convincing argument. All what I hope is that it can illustrate the limits of a civilization which is conscious and cultivates vision much more than the other senses in all central questions of education and policy and faith.

Let us face another and more striking symptom of the predominance of space and view in Europe in the recent past. The inhabitants of Europe have reflected their passion for the space by the use of a little noun. Whither their curiosity was moved, they always asked for the nature of things. It seems to be very innocent to deal with the Nature of Man and the Nature of God. But it pours the very soul of Europe into the world of things.

In Ciceros book de natura deorum the Gods are immortal, they have no time and they don’t depend upon time. The temporary mischiefs or adventure of an ancient God are mere accidents, which can’t change their nature which is immortal. Time is a secondary notion of the Natural order of things. Time is an attribute, which joins the other attributes of the things. Wherever we find the word Nature, we find time to have been subordinated to space. This is the conscious way of the scientist. He will agree, at the end of his journey, as we see today, that time can be recognised as the fourth dimension of space. But exactly this statement testifies that the independance of time is thoroughly destroyed and denied.

Now I believe that we can easily understand why the European mind turned so passionately to Nature and to Nature only. The Spiritual power of the Church, the gladius spiritualis has succeeded to make suspicious the gladius / temporalis, the temporal order of things that was based on
the physical life of kings and princes and dynasties, on the infinite chain of challenges and wars and feuds, on the waves of dull fear and ridiculous hope and bitter hate.

This despoil of the temporal by the faith of the church and the teaching of scholasticism made it impossible to the European power of the modern State and its Lifeguard, the European scientist, to apologize for the divinity of any secular thing directly. If they wanted to challenge the accidental tradition of Christianity, as they did, they could not glorify the temporal for being temporal and transient and changing. They could not plead for the caprices of Henry VIII and for the arbitrariness of free thinkers. They had to find an other expedient. The competition of the gladius temporalis had to turn to that side of the temporal world that had been ill treated by the medieval church.

How to the secular rowers of the Middle Age the Church has done no wrong. They were barbarian, crude and merciless. Church had to teach them peace and gentility and honour and service and loyalty, vocation for priesthood of the kings and in the service of the knights in the crusades as well. But what has been ill treated and biased in medieval times, is not the political sphere but the earthly world.

Witchcraft and hags, demons and devils populated the woods and the mountains. Humanity was a slave of incessant attacks and threatenings of the powers of this outdoor world.

Here was the field for the campaign of the secular mind. He did not want to attack the church directly. His conquests in the field of nature were manifest enough to rival with the efficiency of the Church. Step by step the complexity of the theological conception of the temporal world as secular and natural, as political and natural at the same time, was shattered.

A non-secular and non-political realm was discovered, the mechanical but lawful world of space. To discover 'nature' delivered the visible part of heaven and earth from the curse of superstition, fear and witchcraft.

So in any philosophy of Descartes or Leibnitz or Kant nature is a world conceived to be a visible order of things to be looked at with human eyes or at last with artificial eyes like telescopes and microscopes.

This was the famous deed of Copernicus to discover in the secular world a lawful order, a wonderful unity and even harmony of nature. The substitution of nature for world everywhere as far as research and science and travelling can reach meant the exclusion and expulsion of all the temporal nightmares of the Middle Ages. Nature became a special order going on for ever. There is no reason why we should not feel grateful to our ancestors for this purification of the created world.

But 'Nature' only fits the world which is created. It can't fit to the world that God is creating now. This part of the world is biased if it is
treated as nature.

And that's what has happened. Men is treated to have a Nature, no, to be a Nature. He is treated as Nature in Industry for example. His divinity is only based on his natural birthday. There his creation seems to be finished. He now becomes raw-material for society. The primary school first, boy scouts, and workshop later on 'develop' his nature or claim for doing so. He is a prisoner in the wonderful/special organisation of the world, a cog in the machine. Perhaps they pay him extremely well, pay him not only high wages but a pension too. But he has lost his significance as a man, he has lost his duty: to create. His only duty is to produce the output they ask him to produce, by calculating his nature so and so on the multiplication table and giving him a number of so and so many pounds a year.

Now the created world is perfectly complete. If man is added to the world as a further piece of Nature he becomes superfluous and worthless. There is no room in the System of Nature for a further thing; because everything that is wanted inside the circle of Nature has been created in the first five days. Man belongs not to the quantity of beings, the cup of Nature. If man tries to enter the scheme of the first five days, he disturbs the order of Nature and we can't wonder, if he is wiped from the face of earth as needless by ways of war, revolution etc.

But the most significant aspect of modern industry seems to me this; its wonderful special organisation splits the time, the life-time of men into senseless fragments.

In the 'prespecial', prescientific world a man who was paid day by day, seemed to be the most miserable man. Achilles mourns for feeling in the nether world like a day-labourer might feel on this earth. But the basis of modern industry is a calculation not on days, but on hours, on the very atoms of time. If you pay a man for his output and for the hours he works, his time, his lifetime and all the elements of his unique lifetime are torn and split up into "spaces of time". And these natural spaces of time, sum them up till you get 2400 the year: they are discredited and denaturalised. They are no more portions of a whole. The lifetime of the worker has no share in modern work. Only the money he gets out of his work, is a serious element of his real life, a life to be lived outside the workshop and outside industry.

No man can stick very seriously to any job, which makes him a prisoner in a special organisation, this cage may be gilded or not. He will try to escape. And the first escape is the little interest he takes in the work. When I find myself to be treated as an indifferent piece of Nature, I answer that challenge by becoming indifferent to this mechanical system.

We all try to escape. But where? Before I answer this question, look at the broad roads on which humanity tries to escape the prison of space. Men become delocalised today. For the first time in history, it becomes impossible to sanctify any fragment of space. There is no spot in the country,
that is not threatened by an Imperial Hotel, a Persil soap (?) advertisement, a garage for motor cars and a bus with sight-seeing visitors. We all know that places like Oxford or Cambridge, buildings like a medieval cathedral will not be enabled to grow in the future, because humanity has lost its faith in local gods and in goddesses and saints of merely local character. The coherence of all the local fragments of this earth becomes so overwhelming, that we can't hope to restore the basis for any localised sacredness. Men is unwilling to deify any local appearance or tradition, because he turns more or less consciously his back to space which threatens him with death.

In America people live as nomads. On the big roads they go in their Ford nomadising; these people are rooted out.

We can't hope to strike roots again at any time in the same way as in the ancient time. The shortage of houses is more than a symptom. Who can hope that his children can live at the same place and therefore in the same house, his family has lived in for hundreds of years?

If you can't take root in the space any more, you seem to be sentenced to death. Modern society is often taken to be practically dying. But the pessimists forget(s), that the special organisation of the world has perfectly changed the value and importance of the temporal world.

The temporary in the sense of the medieval thought had been the passions of men biasing the creation of God. Wars of the Clans, ambitions of kings and princes, abuses of богs and sorcerers changed the creation of God into the "world", a fantastic dance of bleeding shadows, and demons, senseless and merciless and rootless too, passing on year for year and century for century.

But it is not today that the nature is biased by men. Men – for the first time in the world are consciously biased by the genuine laws of Nature and its mechanic tendencies.

Though theology tries today to go on with the old use of "world" and being very conservative it will try to do so for some centuries, it is obvious, that this world does not exist any more!

World minus nature gives society. The social world is detached from any 'Nature'. Because any natural things are governed today by technical and economical laws and statistics and money.

What you can't buy nor sell, is the nucleus of the new "world" of mankind, purified and simplified but full of varieties and surprises. And a new table of values stands in this world: The stone that is despised by church and State is the keystone of this realm: Sin, Error, Mischief, failure and passion are the raw material of this excentric "Temporal" Society. And even the economist can be convinced that this table of values is neither foolish nor useless. In a mechanical Nature the passions of men become most precious. The cog in the machine looses with his passions his creative po-
Passion is like a rare jewel or the outdying race of the noble dear.

For the first time in the life of humanity we can trust our senses; sensation can be sanctified, passion can become a value, because the continuation of the act of Creation of man is managed by the joke, man has brought down to himself as by being a fragment of nature. The counterpart of the Eternal, the passing world reveals itself to be thoroughly divided (divided) in a natural and special section and in the life of the only non-spatial being, of the bearer of time of history and of change.

Man has no nature. He expresses nothing but the law of the hour of creation he is called into existence and work. His type, his attitude, his 'nature' depends upon the constellation of the day or year, in which he wakes up from childhood and plays and becomes a man. He has no nature, because he is responsible for nature. He is not a created nature but a created spirit, if he reflects the way of the Spirit who is God.

Therefore his dedication can be found only in time. The tribes of the Spirit, all the men of one roster, rising year by year into a new situation; this youth can find the garden to take roots in, in the temporal harmony and polyphony of the generations, the temporal can reflect the Eternal, if the kindnesses and tribes of man range their mortal work as an act in the drama the Spirit of God performs in the going on with Creation.

The Holy Ghost reveals himself by the temporary creatures of the types and professions, of the groups and years; he calls out of the natural world of the home region. He brings them into existence by appealing to their love of their next, of their fellow creatures. The tribes of the Spirit don't exist by nature. They exist by love and through love only. Otherwise man would not be the image of God.


(Commentary: Huger Rosenstock-Huessy clearly is grappling with the English language and has not mastered it as yet. You will find that too in the letters from this period.)
Preparational papers to The Tribes of the Spirit.

A few days ago I laid forcible hands upon myself in order to obtain the quiet necessary for the preparation of these lectures. My first conclusion and it is one which many of you will probably share in a short time, was that I had placed myself in a ridiculous position by consenting to deliver them.

W.H. Drummond, Thoughts on the ministry in Unquiet Times 1923

The Simplification of Europe

The compl. which make it urgent and our theoretical way.
Education and Labour
Theology and Economics
Day and Eternity

Missionary function of the Church
Day and Eternity
Amerikaner 12½ Jahr
One typed European

Simplification
We can't get rid of the skeleton on the cupboard of 1830 tradition early Victorian crystall palace

The ethical problem of modern Europe
The need of simplification
Education and Labour
Theology and Economics Work can't become your private home anymore
it is no calling in the old religious way

The Temporal and the Eternal
I know not if I sink or swim
It is a terrible thing with headlines and titles
Père Guénard: Non plus sapere quam oportet
space local delocalized
for in the States where'er you remain you never leave your home sweet home

tribes kindred
because mass crowd
it is not the birthday of nature
it is not the birthday for heaven
its (= it's) the birthday of the Spirit of your group
work it out of the numerous daily Spirits
leadership and teaching impure and pure which occur to you
teacher always must think of giving way of let him slip, he is always in the background. The full reality is not the purpose of the relationship between teaching and work.
Less of understanding no time not the time for understanding
The ambition of Europe
Bulgarian and Bavarian culture
Nelson: England expects
Savage
no geographical ties
missionary function Humanity is always the same in putting order
not in the visible things of the space but of time.
Perhaps the easier way would be to deal with education or economics
and to show the way that is opening. But I am anxious to avoid as many
misunderstandings as I can.
Europe and Nature are answering to the other. The European is fearless.
Oh it is but Nature and then the (=he) uses it as a (man?) uses wood
or stone.
The sense of the eye. Visible. Audible smellable
if the man becomes quite visible, quite calculated and calculating
his soul is dead.
The difficulty to be understood
Desert desert written paper and talk
1. German professor and English mentality
2. Mr. Soddy is the soundest man in England The Physicist
3. The Town Counsellor and the Empire man
4. The generations 1846 unarmed
Mr. Tawney's lecture on reorganisation. hearers and doers.
5. Stand-point Europe Western
Thought can be luxury Non plus sapere quam oportet
6. Delocalisation. What matters. Every period begins with one question:
What matters One thing matters. God is only on one of all the different
shelves.
7. To make time visible. Not the astronomical time of Nature. But the
astrological time of the Creation, the birthday of the different types
of Mankind instead of Humanity.
8. To get hold to dig out of his grave the business man
The temporal and the Eternal
Our failure in Germany not the time to be done
success is no argument

There is a ship and she sails the sea She's loaded deep as deep can be
But not so deep as the love I am in I know not if I sink or swim.

Drawbacks 1. desert and desert I stick to the spontaneous speech
I know not if I sink or swim
2. Second problem German and English
3. Soddy and I
4. Tawney and the coal strike Here we are

Policy economics
British goods Internationalism
Ligue of Nations
Wary (?) Clay Misunderstanding Nobody listens
God Religion Save our Souls shelf
The good thing of Industrial Organization
travel traffic trade delocalising.

Man won't bear it to be a prisoner in this well organized shep / Tawney no influence and I a foreigner? words are become worthless
Now there are other particular reasons for a general misunderstanding.
I gave a lecture at Leicester desert dessert Drawback of language
Drawback of nationality I am a German professor
Difficulty of creed The physicist and the Spiritualist.
Individual and group mind Demonish powers are ruling the individual
lack of understanding want for understanding we must meet at the
same crossway to get out of our blind alleys / Now this starting point must be sought far away from any visible map of
Europe and of any visible things in the space. Any thing that has made
its bodily and weighty entrance into the space such as industry, geogra­
phical frontiers are localised at a definite and distinct place in the
material order of things. If Mr. Tawney could not conquer Sir Williams
with all his high intelligence and knowledge about the coal crisis, I
shall not conquer any English man to adher at my poli^&ldlplans of the
reconstruction of Europe.

Tawney a talk in the Hotel about Mr. Soddy
and the output
There can be no sound discussion where the gulf severing two sets of
facts is not frankly recognized.
The one thing that is wanted
in other times that would have been God. And I believe personally I
could come through with this noun. But society can't And that is what
we ought to understand. The complications are not met with a noun, as
holy and as terrifying or tempting or powerful it might be. Because God
is not persecuted to day. His priests are not persecuted. Neither chur­
ches nor sects are persecuted or menaced. They are respected, but they
are put into a drawer, into one drawer of the press. If we want to sim­
plify things, we can't take our start from any of the named drawers of
our culture. Theology
A German in an English College on Armistice day. Looking forward to the local arrangements, the geographical boundaries that followed our capitulation the tricks by which all the terms of the Armistice have been turned up and down I must curse this day and I confess frankly I do it. Its (= It's) the end of our German history as an independent and sovereign country. In the utter organisation of the world we are no selfsupporting area.

We went out to find something that matters. We could not find anything in the visible world that could matter at all because it is but visible and therefore its (=it's) calculable, it is nature. We could not turn back to religion because religion itself has been made a natural thing, to (=too) well known as one thing, institution amongst other foundations and buildings of our civilisation. As most of the clergy are calculable, Churches mostly are very visible, God – though he is the only who matters, can't be found by the average soul in these days on the way to church.

But the time is the mirror of God. It is but an other term for God, His reflector in our life. Time therefore matters.

We must bury our dead thoughts, our overworked ideas, we must turn out of our blind alleys of thinking and reasoning in common. And to do this we must find the common deed, the common work, we have done for the world. Europe is a unity because it is seen to be a unity by others. I may infer the excellent book of Mr. Savage The Malady of Europe.

II.

The first point I venture to say may seem to you to be merely a metaphorical one. I will not insist upon its scientific value nowadays, but take it like any fairy tale which paints a doctrine.

It is quite clear, that there are other senses, which have been neglected as smelling and hearing. The eye is a sense (= sense) between both. You may (hear) anything far away, without seeing it and you will smell at a thing closing your eyes.

If we have based all our concept of world wide organisation on the sense of the eye, the things not yet mature to be seen and the things to (=too) near as to be seen at all may escape our attention. Wars, Revolutions, the tidings of the sea can be felt before and on the other hand the dying and fouling and withering of any institution, dogma can be felt not by anything similar to / the eye. There is no vision, if you feel the weakening of a creed, the withering of a great tradition, the dying out of a governing class. Very often these things look never so mighty and glorious and pompous as in the moment of their sunset. The sun himself unfolds all his
richness of colours not before the last hour of his day. Most towny man have lost their sense for the alive and the dead, the fresh and the foul.

A german scientist wrote an excellent book on the sense of smelling, without taking any interest beyond the bounds of his object. (putrid / vigorous / putrefaction / bloomy / fruity / aromatic

The only thing that I wish to explain by this fairy tale is this: Even taking a merely sensuous way of contemplating the possible ways of Europe to any future, their (=there) are some ways open, which take quite a new starting point. I can imagine a world based not on the visible but on a hearable or tasteable order of heaven and earth.

But there is a second thing: on this other side. Man is treated as Nature. He is treated in Industry. If you pay a man for his output and for the hours he works, his time, his lifetime and all the portions of his unique lifetime are torn, split up into mere spaces of time. His own nature is studied as to be nature, that is to say / of this slavery. But the very heart of this secular, this ephemeral, this temporal world, the human heart is broken by this delivery of nature. The temporal life means to us not the same as to our ancestors: it means the daily only. It means the wages paid not even for days but for hours. It means the Daily Mail it means the Spirit of the weekday Delocalisation of man called so by Wells. Nomads.

There is no time. Because no summing of hours and days and weeks But Delocalisation of man means quite a new start for man. Man is the image of God. Then his life - and not his nature - might be a mirror of the secrets of religion.

There is a spirit every year and every day and every man is born under his peculiar spiritual star. And there are groups of men, linked together by the bond of a common spiritual birthday, of a common experience / and the greatest example are all the men who went to the war.

The tribes of the spirit. The kindreds of the spirit akward (=awkward) words. Not physical links of flesh and blood, but spiritual links of fate and generation and years seem to make a strong appeal to us. Instead of Humanity I prefer the word mankind, to

unclubbable intellectual manners.

Bulgarian and European culture

Europe expects that every body will do his duty
and the dying out of whole generations and communities and nations, 
hatred and love and birth and death. And the measure of all 
these things had been the life of the average man. A time of seventy 
or eighty years.

These short times limited then the organisation of the space. 
After a mighty ruler a weaker came, an orphan or a widow and all the 
work had been for nothing. Space then was subordinated to the mere 
accidents of a king or prince. Space escaped / spatial imagination 
bearers of a great mission.
The Nations of Europe found a way of protest against the damnation 
of the temporary and secular and momentaneous life, which they had 
learned not to appreciate too much by giving way to an (=a) spatial 
order of things. Rational it was, based upon physics and chemistry 
and mathematics. Mechanical it was, as the metaphor of the Balance 
of powers tells you. But it was the revelation of the ΑΟΩΑΩ, of 
a thing greater than the word world involves, namely nature.
The competition of the secular life of Europe to the spiritual 
mission of the Church found its own way unrivalled by / the theolo­
gical creed in the evolution of the laws of Nature. When we speak 
of Nature we always use it for an order of things, where space comes 
first and time comes in only later on. To be a genius by nature, 
means to be it at the very beginning, before the work of time gave 
any help or do any harm to it. To discover the nature of things, the 
nature of our soul, the nature of gravity means to look at first at 
the thing and to look afterwards only to its movements or changing. 
Time is subordinated; where ever you use the word Nature, it must be 
subordinated. Mathematicians will admit that time can be treated as 
to be the fourth

III.

When I finished my last lecture I was somewhat presumptuous. I 
said that the preponderance in social affairs in a delocalised socie­
ty will not be given to local boundaries of proprieties, islands, coun­
tries, continents but to the differences and combinations of the tribes 
of mankind which time rouses.

There is a new spirit every day and every year and every man is 
born under his peculiar spiritual star and there are groups of men, 
linked together by ties of a common name, a common password and there­
fore brethren of the same historical date and birthday, kindled all by 
the same experience in suffering and love, in hope and fear. The grea­
test example is the generation of men which went to the great war. And 
if on armistice day everybody might give his two minutes to the dead, 
there is a deeper comradeship between the dead and those who live with 
them even now in closer relation as with the younger or older people
because they stick in their heart faithfully to the same experience and suffering, so that war seems to have made them one coinage distinct of all younger and all older coins all together.

May I remind you why we wanted to turn to this problem of the image of God in humanity? Why could we not turn our eyes upon the kingdom of God directly? And why did we not take interest in the visible organisation of the world.

There where (=was) one reason why we thought it impossible to take the line of the visible problems of today. And there was an other reason, why the direct way to God could turn out as a cut short. About the visible it is hopeless to find two beings fully agreeing one with the other. Many people dislike even agreements. They are quite glad to have their own opinion and don't want agreement. There is a serious lack of understanding. And a longing for understanding must adress therefore other departments of our imagination than the spacial world./ But what became of the world in the religious sense of the word in so far as it could not become organised by means of visible bodily exploration manufacturing and making the most of it. Expropriating the soils, the sources, and rivers, air and brains, muscles and nervs for governing Nature and imposing her one unifying yoke.

A wrong temporary and a wrong eternal aspect of things. The temporary and the Eternal. The Eternal lost its frightening and nighness or nearness. It was remarkably changed unto the unseen and the invisible and that meant to this period to the quantité négligeable. The Eternal was taken to be mere continuity a lastening (=lasting) for ever. Outside the space without any interference to space. 

On the other side God himself can't be adressed by any public orator, because religion itself has been made a thing you can disagree about, totally as being a sunday thing amongst other things. Religion became to (=too) natural a thing, clergy to (=too) calculable, churches to (=too) visible.

Now between the material world and God there remains the mirror of God, humanity itself. It matters not in itself. It matters only as long as it is an image of God. But then it matters indeed. And if you stick to human affairs not driven by humanitarianism but by keeping this standard, that mankind has been created as an image of God, all your ideas on education and work get pitch, their scale, they can be measured. Than the tribes of the spirit must reveal God himself in their harmony and their ranges and successions. 

The only thing that matters is God. But he himself takes different ways of appealing to our imagination.

Church has been overburdened in asking her to go for all the social struggles she is overdue. Nature science economics have
conquered. Church if I take this word in its fullest and deepest sense remains the teacher of the truth, ecclesia docens magistra, the model for the image, but not people of God. His folks

It is not the church which has conquered the big business

trinity
creation of the father
the church of the son both are complete
but they want exoneration
unburden the church discharge creation the social world resound.

Three aspects
Humanity can not realise God by one conception as by one principle only the realm, but we may call it some times:
the Kingdom of the Father
some times the Church of Christ
and some times the works vows and charites of the son of man,
the tribes of the Spirit

If thought is one of the prides of man, it should be recognised that thought is but a relative to thank. Modern society is treated to be a department of Nature. In this realm neither thank nor thought have any conceivable place. This realm may be as spacious as you can make it. It can be the society of all nations all over the earth. It always includes the mistake, that space ist the constituent element of humanity / that we (have) done everything if we have set(t)led local questions between local groups on this earth, that space and earth are the ground upon which society has to be build.

A specimen and perhaps the specimen of this philosophy or heresy is the word Europe itself. And I venture to say that we can look through the heresy of this word, we may perhaps look through the ethical illnes of our

economics failed, for the human factor in industry was treated to be a question of larger output and smaller costs, of larger income and new markets only.

Society is not nature. If you think of it like Nature it will react upon you like Nature that is to say mechanical, thoughtless, giddy, without gratitude and without remembrance. But the very ties which bind together society are all these things:

( On the left side of the first two pages of the last three you find what follows: )
The Revolution that happens, happens inside the word time itself. Space of time, timetable. I have time as young man. We cry and pray that time shall take us into its arms and that we can swim in this stream. Life takes us only too violently, increased speed. We struggle against time. We want shunts and sidings

Adult Education
Contrad. in Terms
educere: to draw out
foreign policy deals with nature
political military service navy
colonize diplomacy
home policy deals with constellations leadership and teaching

(On the right side of the third page of the mentioned last three you find in two columns the following:

1. Tribes of the Spirit
Make you aware of the misleading use of nature. Bacon's essays are full of this use. Caution Nature means to subordinate time our own precious time to space.
Space of time timetable
We have time we have no time Wittig's letter.
Our Education is hampered and very often prevented by its mechanical conception of time.
We are believing both in time as in a power which transfigures us and all things surrounding us.)

Now playtime games prolog

(Now the tri roster)
Europe as a geographical unity. A Human unity too.

Missionary function of the old bearers of

most people grow angry if they have taken a wrong way but there
is no anger if there has not been any way at all. A pioneer knows
that the wrong way must be gone in order to discover the new.

You remember the one typed Nations

Gentleman

he never knew exactly what a gentleman was.

Now one of these stamped coins is the capitalist, the big business
man. As long as we cant (=can't) get him into our melting pot of
transfiguration, we have not done very much.

But even a rich man can be saved (=saved).

Nature

Bertrand Russels (= Russel's) Laotse and State.

Nature of a man the importance of his birthday

Nature of Inspiration

Nature of Religion means that it has no future

Socialism last frock of capitalism

Sunday Church

The Consumers Christendom is a saturday and weekend religion,
missioniering (germanism = evangelizing) the private relations of
the laymen. But what about Monday?

Nature

let us repent. The caution: nature is always starting from an
(= a) spacial conception of the world.
The theological term world today means World minus Nature
This Substraction gives social world.

Rythm and Music harmony and disharmony of the social world
have to be explored.

its (= it's) easy to see, how education is struck by this di­
erentiation education is educere entice nature
besides this it means adaptation to make you fit into the drawers,
shelves (= shelves), of the civilisation
library
The capitalist, the employer, the poor man, he has been overdone third generation man.

He was up against Nature in all its forms. The fight against Nature was his job. On Sundays he came back he found his way home. But in the week he was isolated he was alone. Man against Nature Nature is deaf and dumb. The cog in the machine is deaf and dumb. He begins only to hear and speak and stops to be Nature when the machines stop too. The business man is alone. On Sundays he seeks his folk, to seek the kingdom of God he seeks the church. Its (= It's) Sunday when he is righteous and charitable. All foundations all the things he does as a consumer are Sunday things. Nobody can deny / that a lot of things can be improved if Sunday goes in into the week.

The Church Calendar is only a one Years Calendar. We want a life time calendar of everybody's Conscience. What about Monday? There the drama begins once more. Adam digs and Eve spins. How can love deal with hunger? If love has founded the church, can hunger answer with a weekday resound?

Now we have had a serious revolution all over the world, an event not as much observed as it might have been. But it is mentioned very often without taking regard to its serious importance.

There is not only a divine love self-sacrificing for God's sake there is not only a material hunger but midway you have all the human passions and constellations of friendship, love and group instincts. Man is not alone. The soul of man must have been alone in the desert. But their (=there) is a real redemption a real salvation because the souls having...
Bertrand Russell: Lao-tse to develop everybodys nature as a thing divine in itself. Adult is indifferent to his nature which is very mortal, he sticks to his time. A grown up Man a constellation. If he can't love and hate if he is an individual whe (=? we) don't want adult education. Intellectual culture is limited.

Liberty of thinking is no luxury Intellectual work is no right. It is duty so that the Spirit of God can Education as the Model of good Work Cooperative Fellowship. The reality of work you give some time to it shuntingstations a switch to turn to the work in a new way /

5. Education wants you to become a gentleman geologist The demagogue changes your minds every day flattering your passions The andragogue helps you to change when ever one act of your personality is performed to go on /

(to be inserted at p. 8 after: the tribes of the Spirit: )

May I confess in this Unitarian College, that from the point of view, Monday gives Trinity is the only way to solve the question of the Kingdom of God.

mankind can not realise God by one conception or by one principle only Mankind is in the image of the Trinity.

we pray in the name of the father of the son and of the holy Ghost. But it is very important to know that we live under these three aspects of Gods Creation.

One realm but we may call it:

sometimes The kingdom of God the father

sometimes The Church of Christ

sometimes the vows and choirs of the redeemed

the congregation of the workers on this Earth

the tribes of the Spirit /

40 from 46 pp. have been typed out here from preparational papers for the lectures: The Tribes of the Spirit. They were ordered by me in a way which seemed to me in accordance with the lectures. There is no proof that this order is correct. I made this transcript because it shows the way in which Eugen Rosenstock-Huessy used to prepare his lectures. I finished this transcript on 24th of June 1988. Lise van der Molen, Winsum, The Netherlands

P.S. Except the indicated ones the papers don't have paging.

Of the left out pages there are two which are preparing the two following III. The other ones don't have what is not in the other p.