

1. Biology is the latest fad of the public today. We are fed with vitamins, live-giving (= life-giving) corpuscles we are summoned by Eugenics to produce better life. We are reading books like Alexis Carrel, Man the Unknown. The power of life, the power to live is appraised and recommended to us everywhere. And since man once born has to live and by instinct, tries to survive, the logos of life, the words about anything vital, are the only really interesting words to him.

2. No science can compete with biology. To live and to have vitality and to die as late and as painlessly as possible is the secret we ask from biologists. / And we should ^{not} be in need of any other science if biology kept its promise of knowing everything about life. Are not theologians, historians, political scientists mediocre preachers of secondary problems when compared to the true teachers and explorers of life? If Biology were knowledge about life, the logos of life, I never would look to any other form of knowledge.

3. There always is a snake in paradise. No wonder that there is one 'but' in this world dominated by biology. A world in which we know everything about hormones, vitamins, glands, sex appeal, mendacism, complexes, digestion and circulation, is an explored world. The biologists are offering us an explored, a known life, a world, the mechanism of which is transparent and filling our brains with a reasonable portion of misgivings about man's motives and ends.

It probably was difficult for our ancestors to live a dark, unknown, undiscovered and spellbound life. We are in the queer situation of having to live a known, explored and disenchanting life. And perhaps this is more difficult than anything else. Knowledge is not favorable to vitality. It changes the conditions of life, by making ingenuity impossible.

4. In an explored world, life is weakened, the birth rate falls, hairs and teeth are wilted by cares and refined sugar. A kind of cancer develops / in too conscious individuals and in too clever societies. People who have debunked everything are in danger of flying no longer. Death, not life, can spring from too much knowledge about life. There is (s?) one kind of biological knowledge inflating(?) every part of our anatomy. It makes us lose our freshness, our sound instinct, our great impulses, our loves and hopes and faith, in other words under the pressure of our knowledge about life all the energies which keep us alive wither.

Not every form of knowledge about life is wholesome to life. The

line of demarcation between vital knowledge and murderous knowledge runs right through biology itself. We need a touchstone for biological information since it is so treacherous in its effects on vitality.

5. Why is that so? The reason is simple. The science of Biology itself is a great event in the life of the race. It means that man's life makes once/more an attempt of becoming conscious of itself. Obviously, man's consciousness of life is represented by any science of life. And life is at its peak in its conscious form.

The life of life is love, and the life of love is conscious inspiration. Microbes, cells, oaks are nothing as compared to the highest form of life which is aware of itself and becoming conscious of itself and the beloved other life.

6. Now biology is ignorant of this highest and most complex form of life. It excludes conscious life from its objects. It has no means of understanding itself as an expression of the conscious life of creation. Biology itself is unconscious of the life to which it belongs. As a science it cannot help belonging to the conscious stratification of life. Still biology has no criterion for what be deadening or vital in the pro/cesses of conscious life. The very first fact of conscious life is that knowledge can serve both ways, for murder and for creation. And this very first fact that life sometimes is wilted by consciousness and sometimes is resuscitated, escapes the biologist.

Thus a true science of life must include the processes of our human science and consciousness. And more than that. It must know which of these processes are vital, which are destructive.

7. Charity begins at home. And biologists must learn what in their own science is the fruit of death / and decay and what else in it is a seed of life. How necessary this is you see from the struggle for sterilisation. Does the fact that we know of some dangers for the race entitle some men to sterilize others? Ethiopians, in 1894 castrated the defeated Italians.

To sum up: the highest life is conscious life. A biology is not complete that is not getting its standards from the highest form of life: and these standards to us are furnished by mankind's conscious life.

8. When the peak of life, conscious life, was manifested, we had to learn how to discriminate between death and life in its processes. In the short time of six thousand years man had to meddle with the problem of first acquiring / a knowledge about life and later a knowledge about the biological effects of knowledge itself. It is a breathtaking and hurried march by which man was following up his task.

When the word of life became flesh, a science of life became possi-

ble, more complete than modern biology because it included life on all its different levels: physical, physiological, moral, social and divine life, it included the processes of healing the body, reforming the actions of man, organising the politics of countries and receiving and safeguarding the spiritual processes of mankind. It divided the spirits into those who increased and those who diminished the vitality of man.

9. Everybody knows a cadaver from a young colt, a dead body from a singing bird. But / before the incarnation we did not know that our consciousness took its part in the vital processes of creation by containing corpses as well as living genius, dead matter and vital concepts. During the last two thousand years it became the task of man, not only to bury their physically dead but their moral, social and intellectual corpses as well. We all know that our cities need a sewage system. Any cat or dog knows the same. Rubbish in the physical world is cleaned up with greater care by brute animals than by men. But / unfortunately man is a more complex biological phenomenon. Society has to deal with one kind of rubbish which is unknown in the animal world. Man's biological problem is to bury the non-living materials of his conscious life, to secrete in time the corpses of his intellect. We could live the good life if we could establish a permanent process of burying the un-living corpses of our intellectual, moral, social, religious life in time.
- 10.

11. Christianity when it came into the world, undertook the task of offering a life freed from the corpses of death. St. John / expressed this idea very clearly when he said: the word of life became flesh. Life now was manifested. And he drew the line of demarcation very clearly between 'life' on one side and its fictitious semblances which in fact were messengers of death on the other. One he called life simple (= ? Das Eine nannte er Leben ohne weiteres. One he called life without ado. Or: One he simply called life.). For the other his term is significant, it is a term taken from the conscious province of the biological realm. The life to be weeded out he called *ἀλαγορεύα ζωῆς βίου* (I. John 4 - = I. John 2¹⁶), the pride of life.

12. And he offered a corrected life to man, life with a / regenerating force built into it, a perpetual mechanism of burying our dead thoughts in time.

This machinery should do nothing but restore life at all the layers of life including the highest floor of the Imperial State Building which we call mankind.

Christianity offered to man a corrected form of life. That is its only interest and endeavour. It brought back into life the man who cometh after me although he had gone before me. For he was before me. Those who believed in the name of this everlasting man got power to

13. become children of God. They now were sure of not only / eating and breathing and marrying in time but also of passing through the processes of the conscious life in the right order and at the right moment. The words they spoke, the superstitions and prejudices they lusted, the ideas they conceived of themselves and of others, acquired now a biological carefulness. The circulation of the stream of life did no longer exclude the highest province of life, the mind's processes. Here too, a perpetual secretion and separation was set into motion.

14. Christianity offered not a theoretical course in biology but it offered the biological process itself. And here our modern weakness is obvious. / Christianity is broke today because we think of it more or less as a theology, a doctrine, as a correcting lesson in morals, rarely as the corrected form of life itself.

Christianity no longer believes that it is life. It thinks of itself in terms of preaching sermons, distributing alms and complaining the evils of the world. Christianity of course, always was broke more or less. And always was it called back into existence by some rivalling science. /

15. Today sociology and biology may waken us from slumber. Let us draw new inspiration from the biologists and their interest in the processes of perpetual change. Life is change. Christianity as a biology means that the man who was before John the Baptist and who shall live the perfect life after him was created as a changing creature, man can not be conscious brain of intellectual greed who is destined to build up an empire of rational information, solving twenty crossword puzzles daily and treating life / like a merely psychological word square in the way our literary novellists are presenting it.

16. Man was created as a biological miracle which has to march through more than one intellectual, more than one social, more than one physical phase before his soul is permitted to rest in peace.

17. And when we think of any future of Christianity at all, any resurrection of its vital power in a third millenium, it will not be as a teacheress of morals, or a church of saints but as an order of society in which the right life of man is lived, that right life which was created in the morning of the sixth day of creation, which was manifested / in its noon when He came who lived the perfect life as had been in the beginning and shall be among us until the end, and which we desire to live in the evening of that sixth day which is right on now.

Most people believe that after Adam and Eve God retired from office and left the earth to our lusts, and so they put God into an old people Home and man into the role of a schoolboy left to himself on

18. sundays. We tacitly presume that today the seventh day of creation is appointed. The biological-viewpoint restores the faith that we are in the / making still. The wonderful song of the president of Bowdisha always clings in my ears: Creation's Lord we give Thee thank.)

We are experiencing consciously the afternoon of the sixth day of creation. And if this shall make any sense we should be able to show some biological processes set into motion among man by christi-anity, changing him during his life time perpetually. Three examples I shall take up to support my thesis that God asks from man to live on, to follow the biological law of evolution in the realm of his con-scious life. They are practically a quintessence of a seminary which /

19. some of your colleagues and I held for seven month now each Saturday. And they are, therefore, more the results of a collaborating group than of one simple speaker.

My three examples may be taken from the biography of the indivi-dual, from that of the family and finally from the sphere of the four gospels and their four evangelists.

(Deleted is the following:)

timeliness polarisation collaboration

Man has to overcome the temptation of remaining young too long or becoming mature too early. St. John in his first letter discrimi-nates impressively between children young man, fathers and himself the elder, the hoary head. All four shall overcome the world (I John 5⁵)

(A page with a German song was found together with these pp.):

Lehr mich aus meiner Mitte weichen
 Um die nur Totgeweihtes schwingt
 Lass mich von Deiner Kraft erreichen
 die Wiederkehr des Lebens bringt.
 Du würdest auch den Tod besiegen
 wenn ich ihm diene sorgenfrei;
 Ich aber möchte für Dich kriegen
 Und rufe Deine Gnad herbei.

Manuscript of Eugen Rosenstock-Huessy, found at Four Wells, Norwich Vt. Date uncertain. My guess is: between 1936 and 1940. The book of Alexis Carrel is from 1935. The letters may perhaps give information on the seven monthes during which a Saturday seminary was held.

The title is from the transcriber.

Typewriting by Lise van der Molen, Winsum, Netherlands 18. 9. 1988