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About the Institute

The Hunt Institute for Botanical Documentation, a research division of Carnegie Mellon University, specializes in the history of botany and all aspects of plant science and serves the international scientific community through research and documentation. To this end, the Institute acquires and maintains authoritative collections of books, plant images, manuscripts, portraits and data files, and provides publications and other modes of information service. The Institute meets the reference needs of botanists, biologists, historians, conservationists, librarians, bibliographers and the public at large, especially those concerned with any aspect of the North American flora.

Hunt Institute was dedicated in 1961 as the Rachel McMasters Miller Hunt Botanical Library, an international center for bibliographical research and service in the interests of botany and horticulture, as well as a center for the study of all aspects of the history of the plant sciences. By 1971 the Library's activities had so diversified that the name was changed to Hunt Institute for Botanical Documentation. Growth in collections and research projects led to the establishment of four programmatic departments: Archives, Art, Bibliography and the Library.

1929

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Epilogue 1948

Q3

Geology of

Midland &
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... and attempts to get over it by making the contemporary edition of Great ...
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THE BASIS OF CONDUCT

Principles of his métier, but all this is powerless to ensure excellence in his own work.

As far as it can be analysed, the fundamental basis of conduct, as also of all art and science, seems to me to be truth - in which I include justness and proportion, but indeed both art, literature science and conduct involve the whole personality in a way that prevents their ever being reducible to principles which can be expressed in simple terms, *included in language or etc.*

THE BASIS OF CONDUCT

In art literature and science, we recognise quality, and this recognition is not based on any law or divine revelation - we feel no need for ultimate sanctions on which to found our conclusions. We all agree that there is a good and a less good. We recognise excellence and distinguish it from the less good with the more certainty as our minds are more and more employed on the subject and become educated to it. We can deduce certain principles from our convictions as to what is and what is not good, but ~~the~~ ^{the} convictions which we reach are not founded on these principles, which are, on the contrary, derived from ~~the~~ our convictions secondarily.

and this conception is wholly independent of external sanctions in conduct. In just the same way we all have a conception of excellence in conduct. But as everyone necessarily practices conduct, whereas few are concerned in any vital way with art, literature or science, more interest has been taken in the deduction of moral principles than in ~~the~~ principles in any other sphere. And these principles have for convenience been stereotyped into laws, ^{to which certain religious attributes have been ascribed. This is done to} because our mutual conduct is of such overwhelming practical importance that it must be codified if community life is to be possible. But excellence of conduct can never arise as the result of conformity to any code, and it can no more be completely analysed than excellence in art or literature; analysis can be carried to a certain point, but the real essence is in the ultimate residue that eludes definition. ^{really fine} Everyone recognises that no work of art can be produced by adhesion to the principles deduced by critics, however sound these principles may be, and in the same way the finest conduct can never be produced even by the most conscientious application of principles. Religious thought recognises this and attempts to get over it by adding the contemplation of great ~~ca~~

examples to the more formal study of a moral code. But even this addition does not carry one far enough, because conduct must be as individual as art, and imitation in both loses its value after the more childish stages are passed. A student may saturate himself in the works of the greatest painters or writers, in addition to mastering the critical principles of his *métier*, but all this is powerless to ensure excellence in his own work.

As far as it can be analysed, the fundamental basis of conduct, as also of all art and science, seems to me to be truth - in which I include justness and proportions, but indeed both art, literature science and conduct involve the whole personality in a way that prevents their ever being reducible to principles which can be expressed in simple terms, *indeed in language at all.*

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(Rough draft written in the bus to London on March 25, 1929, when I was just over fifty. Agnes Arber.)

The eternal antithesis — the individual
vs the whole.

How is love to be comprehended as
resolving this antithesis?

It must somehow be through the relation
of man to his fellow man
in such a way as one who loves
his fellow man

Christ the Divine unlimited by his narrow
experience — his sex — his life without
marriage — children — his special period
— God expressed within these limits can as
be one aspect of God that is my be, the
real expression of Godhead so far as I go.

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ms 6.35

Can't see to develop 15 personality - the relat- of 5
personality ~~the~~ whole is two ~~opposed~~ & distinct things.
Earl development, to personality is, you is, real develop-
~~and~~ to establishment -) & relat- ~~the~~ whole.

We have eaten of the fruit of the Tree of Knowledge, and have left the primal innocency in which we knew no division between ourselves and the universe. The developing self, lonely in a universe which ^{seems} ~~is~~ full of alien and cruel elements, needs some principle of integration, which will not only fuse all the elements of the individuality into the most perfect whole ^{of which they are capable} which they can constitute ^{which they are capable of forming} ~~from them no something greater than themselves~~ but which will also harmonise the discord between the individual and the whole - that discord which, so long as it is unresolved, is the penalty of self-conscious identity. What is there that will supply this principle of integration? ^{Nothing which is} ~~Something~~ purely intellectual will ~~not~~ serve us, for it must have power over man's nature as a whole, and this nature is contains many elements in addition to the (emotional and spiritual as well as) intellectual.

I think our answer must be that this integrating essence transcends language, but that, as we can only think of it in terms of imagery, we ^{may} call it the Inner Light; and we ^{may} think of it as a spark of the Divine Radiance which is the ~~All~~. In Medieval

Meditations in a Quaker Meeting.

~~THOUGHTS OF A QUAKER~~

Oct. 31, 1935

As we rise in the evolutionary scale there is a fresh development of wholeness and individuality at each new level of organisation is reached - electrons unite to atoms - atoms to molecules - molecules to the simplest types of living substance. (Smuts and Brinton). As evolution proceeds, the living organism attains gradually to greater and greater independence of its environment. This progressive independence gives to the body a power to do, which is conditioned but not determined by the environment, whereas in the lowest evolutionary grades, the actions of the organism are more completely controlled by the environment (? Woodger). To the mind this independence brings with it the power to recognise the self as something distinct from the environment - a power which we call self-consciousness. But this development of self consciousness has to be paid for, the payment takes the form of the loss of the unconscious oneness with the All, which is implicit in the lower forms of life.

thought, man was often visualised as a
 Microcosm, reproducing in little, as it were,
 the characteristics of the Universe, the
 Macrocosm. This idea may still I think have
 some value for us. ^{**} For the Inner light is
 individual
 to the man whom ^{it} illumines, what the Divine
 Radiance, - the Spirit of God brooding upon the
 face of the waters, - is to the Universe at
 large.

Nov 10. 35

* It recognizes a fundamental
 relation between man as an individual

the universe as a whole.

We must not forget that the
 Inner Light is a purely symbolic &
 metaphorical expression.

* See Rufus Jones Studies 1909 p 495 [p 64 also]

Jan 5. 1936. I have come to think that
 the Inner Light is the relation of man to the whole.

Nov. 5, 1935

Man feels a spiritual kinship with his fellow
 man because the Inner Light in each, dim and
 obstructed as it may be, ^{is the guiding star leading} is yet a minute
^{towards the central whole. (Jan 5. 36)} fraction of the same central whole. In Christ
 the Inner Light was not partial like
^{perhaps as full - Radianc (Jan 5. 36)} ours, but included as much of the central
 Radianc as human nature could, at that
 time and in that environment, sustain. His
^{seems there has been some universal quality - his light is (Jan 5. 36)} light was so full and uninhibited that men of
 of every type and every degree of illum-
 ination have been able to recognise, amidst
 the fulness of his radiance the particular
 flame that corresponds to their own
 individual tremulous spark. The Inner Light
 is not revealed only in the historic Christ,
 but also in the age-long spiritual devel-
 opment of his message, fused with pre-
 Christian mysticism, and ^{since replenished} ~~fed~~ ^{also} from
 countless mystical sources in both the
 eastern ^{and} the western worlds. ^{but also}
^{in their religions + philosophies. Jan 5. 36}

J
 June
 6. 1936

Of June 6 '36⁵

Nov. 10, 1935.

We may liken the Spirit that was in Christ to a great lake, fed by deep springs peculiar to itself, but also by tributary streams of pre-Christian thought - Hellenic and Oriental as well as Hebraic. From this lake flows forth a great river of life, which in its progress down the ages receives into itself stream after stream from the spiritual life of later ages. From this river of life each man draws according to his power. But we only have access to the river through our fellow men - their lives and words.

If a man were to ~~live~~^{exist} in utter isolation love could not grow up in his heart; ~~and~~^{rather} cut off from all human intercourse, he would not even acquire language, and he could do no real thinking of his own, neither receive his share could he ~~take part~~^{participate} in the world thought which is the ~~normal~~^{natural} heritage of mankind. The "Seed" could not, ~~be~~^{in men so} isolated, ~~and~~ develop in any full sense, and the Inner light would be as a lamp without oil.

Letter from E. May Stone, Nov. 13, 1935.

"There are many roads to the City of God".

Nov. 17, 1935

The aim of scientific and artistic work is to see things as they are in their right relations, and then to communicate the vision. When we thus see things in their reality, we grasp the truth of them, and the truth, when we feel its harmony with our nature, is translated for us into beauty. Anything which we see in reality and in truth, we see both in itself and also, simultaneously, as part of the Whole, so that the discord between the individual and the Whole is, there and then, resolved. Anything which we see in this way, we see sub specie aeternitatis, and the vision connects us with the timeless Central Radiance. Work in science or in art - if it is real of its kind - may thus prove to be one of the paths leading to the ^{Whole June 6. 36} ~~feet~~ of the ladder whereby the Mystic Way ascends into Heaven.

Nov. 24, 1935

the whole June 36

God, the ~~First Cause~~, His wholly incomprehensible to man; but the Godhead is that aspect of God of which man's comprehension, at the extremest extension of its range, can form some dim apprehension. (cf. Eckhard, Rufus Jones, Studies, 1909, pp. 224-5, p. 1 of notes). The Logos is that aspect of the Godhead which is man's Inner Light, through which his consciousness comes into union with the Whole. In most of us the indwelling Logos is little more than a latent potentiality, but in Jesus it was uninhibited, and permeated his nature with a living fulness. Even in him, however, it could only be manifested within the framework of His environment and heredity, individual and national. And thus, though the Inner Light in him was as the sun to our rush-lights, yet it was but an incomplete reflection of the Central Radiance. So we must not accept His example and teaching mechanically, as if it were a revealed pattern made ready to our hands, but we must seek to winnow the eternal seed in His life and work

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J
June 26

D) June 6. 36.

from the ^{temporal} ~~surrounding~~ husks; and we must add to
our store all the good grain we can gather fro
from those before and after Him in whom the
Logos came to fruition.

Dec..1,1935

The eternal core of man - the Seed - exists in itself. Even in its relation to the Whole it retains its individuality. But this individuality, despite its basic distinctness, is as dependent on its relations with other selves and with other aspects of the universe as the body is upon its daily bread. Without these relations, the Seed remains merely latent, since they are the roots through which it gains its sustenance. It can draw the Water of Life from all relations which gave in them anything of the timeless element - Truth, which in itself includes all beauty and all love. We need human relations, above all because when Truth is incarnate in man and his works we see it in its concrete fulness and reality, instead of as a lifeless abstraction of the intellect.

Dec. 7 and 13, 1935

There are a series of different channels through each of which man can experience a partial relation to the Whole - a relation, that is, involving only one facet of his individuality. One of these partial relations is that which may be experienced through the medium of the senses alone; it may result only in ^{an} emotional enrichment, or it may go beyond this and find expression in some form of art. Another partial relation may be founded on the data received from the sense organs, but controlled and marshalled by the intellectual inductive lines; this relation may merely coordinate the mental content of the individual, or it may go further and find expression in science. Another partial relation, again, may be experienced through pure intellect, and may receive its expression in philosophy. Any one of these partial relations may lead to the ultimate relation, in which they are absorbed as a river in the sea. This ^{ultimate relation with the} ~~is~~ concrete experience, in which man is related to the Whole, not through one channel, but through his entire personality ^{is} ~~is called Religion.~~ In

Jan 6-36

art, science and philosophy there remains
 an "I" which can contemplate these partial
 activities as something external to itself;
 but in ^{the ultimate relation} ~~religion~~ the whole being is absorbed
 and there is no onlooker "I". The only name we
 have for a relation in which the self is w
 wholly identified with its object is Love -
 Love thus becomes another name for ^{Jan 6. 36} ~~religion~~
 # the ^{ultimate} relation of man to the Whole.

Dec. 15, 1935

We seem to be faced with the dilemma that self-realisation and self-sacrifice are both essential if the self is to find its ultimate relation to the Whole, and yet that they appear to be incompatible. But this dilemma proves to be unreal when we try to reach the deeper meaning of self-sacrifice. We often use the expression in a negative sense to mean no more than the giving up of something non-essential ; this something may even be a hindrance to self-realisation, and in that case, the process of getting rid of it (however painful this process ^{may} ~~may~~ be) cannot rightly be called self-sacrifice. Or we may go further on the negative path, even so far as to give up the very oil which feeds the lamp of the soul. Self-sacrifice of this kind, which prevents the true realisation of the self, is utterly wrong. There is however a right self-sacrifice - a positive not a negative activity - which is better called self-dedication. Self-sacrifice in this sense cannot conflict with self-realisation; indeed the fuller the self-realisation, the richer the offering on the altar of *consecration*.

Jan. 5, 1936

The individual and the Whole are not distinct and antithetic; each individual is an essential part of the Whole. (Cf. Lascelles Abercrombie, The Sale of St. Thomas, pp. 46-7.

"More than myself I must be, more than myself

.....

and my delighted life

Is my experience of the vast of things
Delighting in experience of me".)

The Inner Light is the relation of man to the Whole, and of the Whole to man. Its full illumination can only be visible to self consciousness, but it radiates heat as well as light, and its glow can be felt in the dim subconscious roots of our nature, which are put of the reach of the conscious self.

Feb. 16, 1936

The development of individuality and its fusion with the Whole, are not two antithetic processes. The full development of individual personality can only come about by methods which are in themselves pathways leading towards the Whole. Everything which increases physical, mental or emotional scope puts more of the Whole within one's grasp; even those activities which might be described as "gymnastics" of body or mind, if not directly leading toward the Whole, yet make the individual more able to pursue the paths to the Whole.

Epilogue, Roman Road, by myself, Aug. 27
1948 (Slightly altered. 1950-1957)

The antithesis of the Whole, and of the
Manifold of thoughts and things that make up
the Whole - or, in other words, of the One
and the Many - is artificial. They are not
opposed poles, they are two aspects of one
identical reality. The derivation of the
Many from the One, which has outwitted so many
philosophers, has proved to be a nut which is
impossible to crack because it is non-existent.
That, as a problem, it has no reality, is ~~clear~~
Suff. explained

by the unthinkable complexity of the Neo-
Platonist hierarchy devised to explain the
emanations of the Many from the One.

Each part is potentially the
Whole. Each mind embraces potentially the
whole of reality - a possibility which is
actually realized, at least momentarily, ^{in reality}
in the mystic experience. It is ^{clearly} that
this experience should be of the briefest, if
for the goal of life is not the loss of indi-
viduality by its merging in the Whole;
there must be a systole and diastole in the
individual, alternating between expansion
in the fulness of the Whole, and return to
Individuality. There are qualities in individ-
uality, by reason of its limitation and
finiteness, which the Whole cannot possess,
so the Individual enriches the Whole, as
the Whole enriches the Individual. At the
mystic ^{experience}, personality is not eliminated,
but fulfilled; each man's mystical
^{moment} experience is unique to him. As a self-con-
scious experience, it may be reached by roads
that have often been described, but as an
unself-conscious experience, it is achieved
(perhaps more commonly than is generally
realized) in very various ways through the
intellect or through the ~~body~~ emotions;

It is possible to find one's way to it
quite simply in the natural ^{course} ~~process~~ of
scientific or artistic work. Whether
it is sought with effort, or comes
unhindered & spontaneously, it is
the crown of life.

