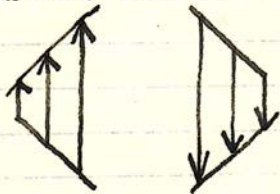
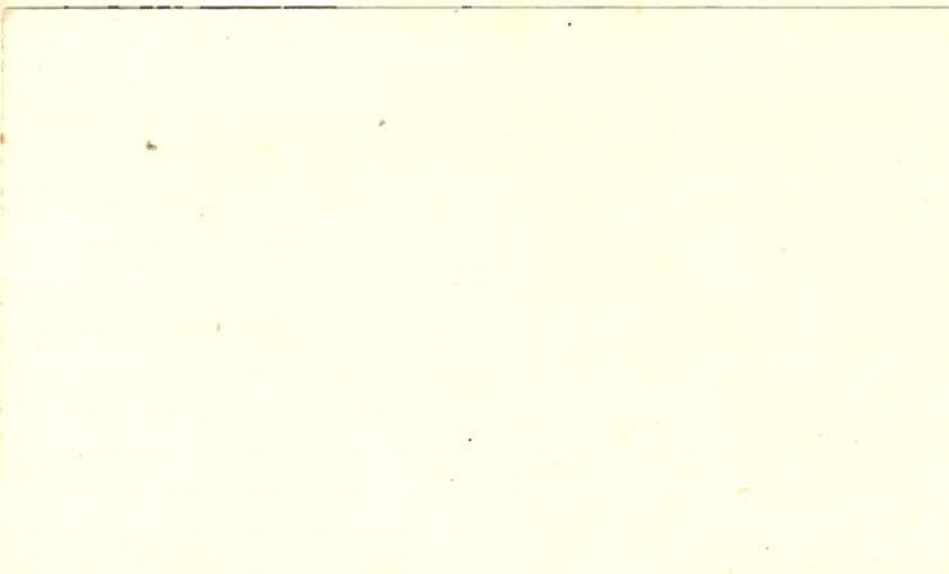


(2)

The Division & Reunion of the Self (3) Note the way the above fits into the 8. The universal principle is division \rightarrow apparent opposition \rightarrow reunion.





Overcoming Opposition by Absorbing it. A big firm is threatened by the competition of a smaller (A) & buys it up. Absorption following opposition. This is integrative opposition. (B) The second thing that may happen is that the big firm goes bankrupt & disbands. The opposition leading to this is disintegrative. (C) The third thing that may happen is a stalemate & neither absorbs the other nor disintegrates.

(B) isn't necessarily a permanent integration. A guerilla band's strength may lie in its ability to melt away when attacked, while keeping the ability to reassemble.

to attacks.

When I am confronted with an idea that opposes my present ideas, or with a circumstance that is unpleasant, or with a duty which I would rather not perform, I can respond in the way of A, B or C.

A. Example: My friend argues that my ideas are wrong & his are right. The reply, the only reply worth giving for his sake & for yours, is the one which enlarges your viewpoint to take in his. Absorb his view, value it, do not despise it. For it is not untrue. It may be partial, & you can then show how your enlarged view includes his view.

Overcoming Opposition by Absorption. B. Example: You have a traditional 'religious' world picture. You read a popular scientific book: your world picture is destroyed, disintegrated.

C. Example: you have a mind divided into water-tight compartments in which the two opposite views neither unite nor destroy one another, but remain unreconciled.

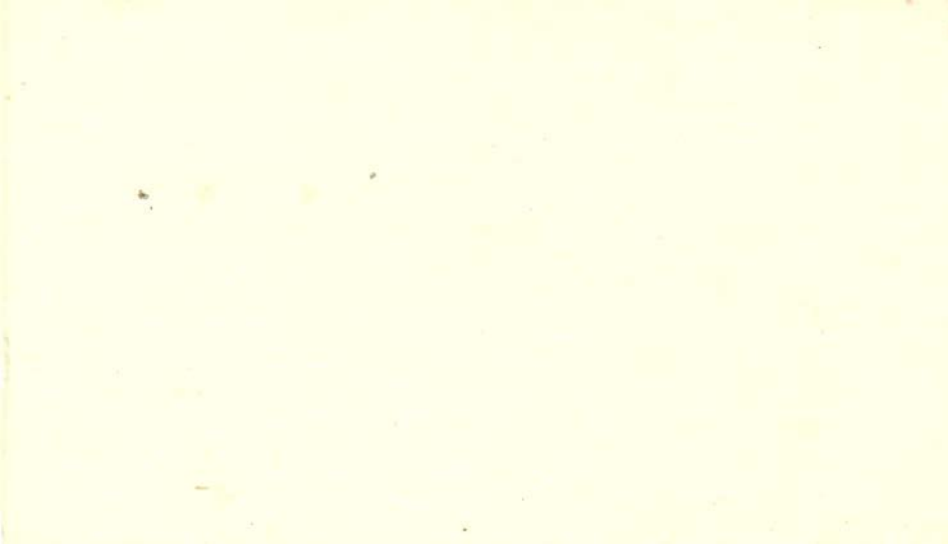
A is the method of true growth. And your mental growth is also both effective in argument, good manners, & conducive to the other's growth. Your

altitude is: my view must grow wider & wider,
integrating into itself other views it meets - its
food. Therefore I learn from everyone: nothing
is foreign to me. I cannot afford to lose
what my opponent has to say against me. In
fact, you make him your collaborator & no
opponent. This is true growth.

And so you may turn every enemy into a
friend. The man who plans to hurt you is one
who stretches your moral muscles, a sparring-
partner. The really malevolent man is indispensable
to you, as the hardness of the stone to the sculptor.
Not only so, but you must also see his point of view.

Overcoming Opposition by Absorption On the physical side & the same process is seen when a man, instead of killing a beast or another man, uses him. Integration is just this substitution of harnessing for slaying.

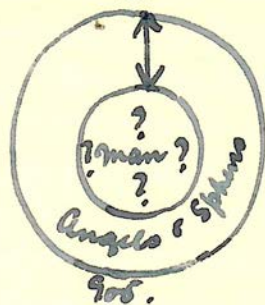
Thus in an argument, he who can agree with his opponent & so enlarge his own view, is in line with integrative evolution. Not an easy, unreal argument, but a really creative one which works out, spite of all difficulties, how such a view may be held, in the light of my general outlook.



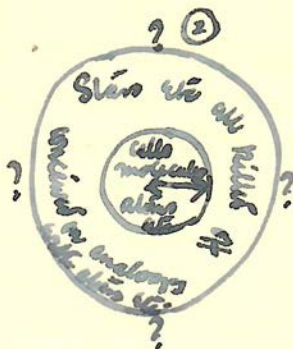
Marriage of Man & T.V.s, Inside & Outside

Recent centuries gave up the search for what connects Man with the All ^{around him,} & concentrated upon looking for what connects Man with the Nothing at his centre. In this enterprise there has been great progress. But the time has come for us to take the results of our search to the solution of the problem we abandoned when we abandoned Scholasticism. We must marry the lower that is in Man with the higher that is outside him. The result will be fruitful beyond our present imagination. This book announces the terms of such a marriage: the first of it ought to be sound, for the couple have long

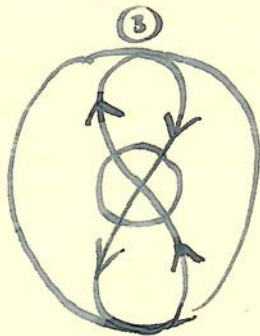
pieces for one another, and they are exceedingly well-matched. ①



Aristotelian &
Medieval Picture



Modern Science



Mabel

Evolution. The great discovery of Mod. Science, is from center to
margin. What we must do is complete this.

17 22 23

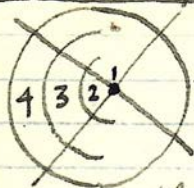
- Evolution of Space & Time Forms
- ① Pure Sensation: ^{no definite no space.} no objective reference,
 - ② Perception in Private Space: objective reference: objects size varying
 - ③ Perception in Social Space & objects preserving constant size. Perception of other human observers incorporated with yours. *
 - ④ Division of this Socialised Uniform Space into hierarchy of spatial monads.
 - ⑤ Realisation that each of these monads has a private space,
 - ⑥ Organisation of these spaces into a new Universal Space structure with the property of vertical expansion & contraction.
- The complete relativity of extension to the level under consideration.
(* Also objects go on existing while you're not observing them)

T.O.

Evolution of Time Forms same as overleaf :-

- ① Pure Sensation, instantaneous, involving no memory & no time.
(This is a limiting conception not an actual fact)
 - ② Perception in Private Time The times of objects are according to your mood, time flowing slowly or quickly for you.
 - ③ Perception in Public Time, Objects exist in time even when you are not interested & time flows evenly for all whatever your mood.
 - ④ Realisation of History, of the worlds Past & Future, the uniform flow of Time in a world of monads
 - ⑤ Realisation that each class of monads has a different time rate.
 - ⑥ Organisation of these time ratios into an Elastic or Relative Universal Time Scale.
- Now Combine Space & Time Forms into Evolution of Space-Time Forms.

Evolution of Space & Time Forms



- ① Point Sensation
- ② Private Perception
- ③ Social "
- ④ Universal "

We have begun to read space as adjusted to the space-scale of other sorts of monads. We say it is a long way from A to B for an ant, or for a child, etc.

When we think of a monad we automatically change our space-scale: our field remains the same, but how much or how little it embraces depends on what monad we are considering. Thus an atom may fill your field: the next moment the S.S. may fill the same field. Thus our space is to a large extent universally organismic, vide No 6 above

But only implicitly. You must bring these to consciousness: (a) space-time is swelling down to α & shrinking up to Ω . (b) that at the top space-time is not in empty Ω but has all the richness or togetherness of α - Ω without its separateness. (c.f. Whitehead's 2 characters of α - Ω : prehensive & repulsive.) It is the prehensive character which increases \uparrow & the repulsive character \downarrow .

Highway
April 1949
XVIII 3/8
Man / Sat

Geriatrics

by J. Minto Robertson

PSYCHIATRICS was bad enough, though army wit soon laughed it into trick-cyclist. But here is a new box of tricks, and high-g geared at that. Then wisps of small Latin and less Greek come floating by from long ago, and we gradually decipher this newest of neologisms—*geras*, old age, and *iatros*, a physician. Mending or ending old age—that is the question, whether to bear those ills we have or fly to others that we know not of.

Our aged have indeed become a problem. They are on the increase, statistics tell us, and domestic and economic difficulties aggravate the problem. World wars have taken the spring from the year, and autumn and winter seem unduly prolonged. Civilization tends to decline into a vast infirmary or sanatorium of the senile and senescent. We cannot fling them on the scrap heap or simply ignore them. It is one of the few remaining signs of progress, to which we cling, in a world that has strayed sadly from many of its cherished standards of conduct, this acknowledgment of obligation to those on the downhill journey of life.

It was not always so. Primitive man had no time for the weak and decrepit. There was no such thing as growing old gracefully. Rather was it disgraceful to die in bed. Hercules and even Queen Dido sought death voluntarily on the funeral-pyre rather than drag out a weary existence on a bed of pain and anguish. So was it with the Vikings and all those nations where war was the prevailing industry. Rather than die of old age men sought death in battle. Ovid propounds a theory even more crude. In his endeavour to explain the names of the months in the Roman Calendar he mentions the possibility that May was so-called from the belief that in early days the old folks—*maiores*, that is to say—were flung over Tiber bridge by the young folks—*iuniores*—to whom the succeeding month of June was dedicated. This was liquidation literally, and it was for the too old at sixty. It must make our old-age pensioners shiver a little. But indeed Hitler revived the idea in our nominally Christian era, so we need not be too complacent about the dark backward and abysm of time.

In historic times ancient Sparta showed proper respect and deference to old age. There is the lovely story, told by Lysander, which we read at school. An old man entered the crowded theatre at Athens and could find a seat nowhere. There were present, as honoured guests, ambassadors from Sparta. One of these rose and offered his seat to the old man, whereupon the Athenian audience applauded. 'Yes,' said the Spartan, 'you men of

Athens know the reverence due to old age, but you do not pay it.'

Old age is a state to which we may all come. By most it is looked on with apprehension or even disfavour. There is the almost inevitable decline in powers, physical and mental. The eye grows dim, the natural force is abated. We recognize three-score and ten as the days of our years, and the strength of four-score years as but labour and sorrow. The actuaries, it is true, assure us now of greater longevity, and Mrs Malaprop may well hope to bloom as an octogeranium, while the daily Press records centurions with a Bradman frequency. But the end is inevitable. We come to the threshold, as Hamlet's gravedigger realized:

'Age, with his stealing steps,
Hath claw'd me in his clutch,
And hath shipped me intil the land,
As if I had never been such.'

Nonagenarian Shaw has no illusions. Why rejoice at growing old? he querulously asks those who congratulate him on his long span of life. Who wishes to celebrate the anniversary of his birthday? It was another Irishman, Swift, who used to keep his natal day by reading the third chapter of the Book of Job—'Let the day perish wherein I was born.'

Cicero of old and Browning in modern days have bravely confronted old age with equanimity, and even, in the latter's case, a challenge. Cicero, though far from what we nowadays call old age, wrote, during a period of enforced retirement from public life, a charming apologia for Old Age, in which he carefully sets forth the compensations of that state. But a grim comment on the apologia was made by his dear friend Atticus, who held his own views *de senectute*, and, taking the decision into his own hands, cut a vein and bled quietly to death.

Robert Browning, an optimist if ever there was one, had long proclaimed his robust faith:

'God's in his heaven, all's right with the world.'
So, still confident, he makes his Rabbi Ben Ezra exclaim:

'Grow old along with me,
The best is yet to be.'

But average humanity remains sceptical. How to meet the inevitable and with dignity and resignation, that is the problem awaiting us all. Even a Disraeli in the end is fain to shun the former scene of his triumphs, and the men with whom he had

prevailed. He had no wish to see Bismarck when the latter was in London. The glory of the Berlin Congress was gone. His day was done. Was it in that mood he chose his epitaph: 'What shadows we are, and what shadows we pursue?'

The poets and thinkers in all ages have wrestled with the dread fact. Plato has his fond desire and longing after immortality. But the desire is much older than Plato. It is, of course, the real compensation for old age and its sequel, death. Tithonus, the Greek legend says, asked and received the boon, but found too late it was not enough. To the goddess who had granted it he said:

Thy strong Hours indignant worked their wills,
And beat me down and marr'd and wasted me,
And tho' they could not end me, left me maim'd
To dwell in presence of immortal youth,
Immortal age beside immortal youth,
And all I was in ashes.

Immortal youth or rejuvenescence is the coveted prize; and that prize was won by Faust, but again at a price. 'Exeunt devils with Faust,' writes Marlowe as *finis* to his drama.

The Elixir of Life was one of the quests of the medieval dabbler in magic and the Black Art. The idea intrigued our Victorians, and Bulwer Lytton gave it popular exposition in his novel, *Zanoni*. More in the nature of 'thrillers' and equally exciting were Guy Boothby's romances of *Pharos the Egyptian* and *Dr Nikola's Experiment*.

But we may leave the world of myths and legends, and the fancies of poets and novelists, and concern ourselves with the stern reality in everyday life of ageing humanity. The oncome of old age has been described in the twelfth chapter of Ecclesiastes in language of unsurpassable beauty: 'when the almond tree shall flourish and desire shall fail: or ever the silver cord be loosed, or the golden bowl be broken,' and, for once, without metaphor, by the lord of metaphor, in a terse series of *sanses*:

Sans teeth, sans eyes, sans taste, sans every thing.

As always, it is the poor, the indigent poor, who have suffered most in the approach of old age. The care of its aged poor is indeed the measure of a civilization. The monasteries and abbeys provided what hospitality was given to such people in medieval times. That was one of the dire results of the dissolution of the monasteries. The practical side of religion received a deathblow. Father Henry's ruthlessness had to be remedied by daughter Elizabeth's Poor Law. It was to take two hundred years and more to produce a shadow of an equivalent to the free, unfettered hospitality of the monastery; and even then, as history tells us, it was a shadow under which the sensitive were unwilling to shelter. Burns, for all his gay, reckless defiance of old age and poverty, was always conscious of the

dread approach. To a brother poet he confesses:

To lye in kilns and barns at e'en,
When banes are craz'd, and bluid is thin,
Is, doubtless, great distress,

while in his Epistle to James Smith he has no illusions as to what awaits him even in the forties:

For ance that five-an'-forty's speel'd,
See, crazy, weary, joyless eild,
Wi' wrinkl'd face,
Comes hostin', hirplin' owre the field,
Wi' creepin' pace.

Burns, alas! never reached forty; but, even so, as he lay dying, had the dread of a debtor's jail over his head.

It is Charles Dickens who in the middle of the nineteenth century stirred the national conscience by his exposure of the inhumanity of the Poor Law system. *Oliver Twist* is his most striking indictment, but in *David Copperfield*, *Hard Times*, *Little Dorrit*, he never loses an opportunity of denouncing the bleakness and the harshness of the provision for old age and poverty. Perhaps the most pathetic instance in all his novels is that of the lonely woman who kept fleeing from the clutches of the Poor Law Guardians, and who, when finally she died in the open countryside, was found to have kept hidden away in the skirt of her dress a tiny sum of money sufficient to save her from a pauper's grave.

Barrie in his *Auld Licht Idylls*, and Quiller-Couch in his tales of the Delectable Duchy, have given us unforgettable glimpses of the break-up of the homes of their respective Darbys and Joans. No longer able to fend for themselves, the old folks set out to the poorhouse. At the big iron gate—iron curtain, indeed—they part and go each their solitary way to separate quarters. Such were the short and simple annals of the poor in Georgian and Victorian days.

It has taken us to this twentieth century of our Christian civilization, and well through the century, to provide adequately for old age with all its cares and infirmities. Old age pensions and a State medical service have done much and will do more to remove or alleviate the fears of those who have never had an excess of this world's goods. Better still, there is a definite effort, apart from legislation, to bring together, as it were in club spirit and atmosphere, those suffering from physical handicaps such as deafness. There is, too, that gleam of kindness in our law-givers in providing for the aged, in spite of all the rigours of food-rationing, that special allowance of tea and tobacco. Even so the note of warning can never be silent. The price of well-being in the individual as in the State is eternal vigilance. Just as we had begun to think the stories of Dickens about *Oliver Twist* and cruelty to children were now out of date, the national

conscience was stung by the revelations in the public Press of instances of prolonged and deliberate ill-treatment of boys and girls. So, too, with all our boasted care of, and provision for, the aged and infirm, when these are not necessarily indigent, come sad tales of lonely old women spending their last days in ill-health and feebleness, untended, uncared for, often suffering from incurable disease, and failing to receive even the merciful relief of an opiate. For them Pandora's box must be filled anew, this time with the tricks of loving kindness, and opened and bountifully bestowed in that finest achievement of the Church, the eventide home.

So at long last, after two thousand years, Roman Cato's picture of old age may be realized as a ship coming to safe harbour and anchorage.

That different holiday!

Yes, holidays with a difference are a WTA speciality. Are you artistic?—consider the summer sketching parties and schools, extended this year to the Continent as well. Is literature your interest?—two Writers' Summer Schools are planned to cater for you. Are you a rambler?—we offer a programme filled with reasonably priced holidays "Abroad with a Rucksack". Cyclists, Motor Cyclists, Yachtsmen, Canoeists, Campers, Climbers, Skiers, keen to ski even in summer, those to whom horse-riding is a passion: we cater for them all in the holiday field. But be quick if you are interested! Write ECCLESTON COURT, GILLINGHAM STREET, LONDON SW1.

Telephone VICtoria 6688

WTA

Continued from page 138

art is brought together is unsatisfactory; and if, one does one of the arts as a hobby one remains a consumer. The greatest art must be nourished by an art intimately connected with the work and play of the whole people. To confine the cultivation of the arts to one's leisure time is to disembowel the arts. Many technical problems to which none of us knows the solution arise here. But I don't believe the fundamental problem is technical. That is why I spoke about prayer. And prayer is not passivity: rather the reverse.

J. M. CAMERON

Education for Power

'EDUCATION FOR POWER' is the phrase used to describe—and quite rightly the course of adult education expressed through the WEA from its inception under Tawney, Temple, Mansbridge, etc., until the last General Election. The aim and its achievement was once more stressed recently, this time by Sir John Maude in his opening address to the National Foundation of Adult Education at Buxton. Even if the aim is, and has been, implicit, 'Education for Power' is the driving force, and provides the mystique for adult education under the WEA. Of course 'power' is here interpreted in its most benign sense—the power to improve, the power to raise physical and mental standards. It has meant power in the hands of the working class to raise on every side the standards provided originally by the power-possessing upper class. And education was the instrument. But now the time has come when the battle has been won. Much of the power is in the hands of those who will use it for the benefit of all. The time is ripe to examine again what the aim of adult education is to be, and how far the WEA should change its mystique.

The recent Buxton Conference did provide much new food for thought. In the section devoted to drama, art and music, a great deal of evidence was brought to show what vitality lies in the education which gives opportunity for individual creative enjoyment. Not lectures and discussions—but doing the art for yourself was shown everywhere to be the most vigorous new form of education. That is not to say that the older forms are completely discredited, of course not. But that whereas with the older forms there is often decreasing interest, and a constant difficulty in obtaining the written work demanded by the regulations, in centres where plays are written and produced, where music is played, and pictures are painted the trouble is often to keep people out of classes. Of course the bulk of the classes are not under the WEA but under local education authorities and the few WEA classes which exist can only show by their vitality what remains to be done elsewhere. The classes which come under the university departments, and can provide adequate rewards for tutors, are extremely few, but there is no reason why they should not increase. Are we to sit still for ever under the Ministry's regulation that there shall not be provision for creative work in adult education except where it is provided by the LEA? As LEA rates of pay are not often adequate, the well trained and vital type of tutor with the progressive approach to the teaching of the arts usually lies more readily to the hand of the university departments. If creative work is to be done it should be of the good standard which demands at least a professional

relationship. Tutors in drama should have links with the living stage, tutors in music should be good musicians as well as teachers, only vigorous painters with academic qualifications should be art tutors. It is through the WEA that such a choice should be made and standards of new life in art teaching for all, be established.

No other form of education has the same 'recreative' power, the same ability to bring new energy and pleasure to existence, the same ability to be the anti-toxin to mass living. In the new phase of adult education which is upon us, let the education be for power of a different kind. Instead of the power to improve the physical and mental well-being of many, let it be the power to make for the individual happiness of each single one.

HELEN LOWENTHAL

Letters

Misunderstood

★ May we comment briefly on Mr Sewell's letter in your January number about our paper entitled 'To What Good End?'

Mr Sewell says that we 'start from the wrong end' in our conception of a WEA that 'only promotes "a free association of people beyond citizenship"' 'I quote,' continues Mr Sewell, 'from the article under discussion.' But in an important particular he misquotes, since the article asks for 'a free association of people *responsible* beyond citizenship'.

More important is the fact that Mr Sewell has failed to understand the *meaning* of the phrase as a whole. For he calls us to task for asking the WEA to promote 'only a free association, etc.' Now if Mr Sewell has seen all that is implied by the phrase he may, as some do, quarrel with it as a statement of the WEA's specific job, and may bring historical and tactical reasons for his disagreement. But to quarrel because 'only' this is demanded, because, as presumably he thinks, this is too small or too limited an aim, shows a failure to understand what a difficult and demanding thing is meant by the phrase. For, whatever else the WEA may decide, perhaps for sound practical reasons, to do, it could never set itself a bigger or more profound purpose than this of promoting 'a free association of people responsible beyond citizenship'.

Further, the statement about the true adult educator's lack of any ulterior motive, which Mr Sewell somewhat scoffingly suggests gives away the case for the WEA, is not, as he implies, ours. It is, our note makes clear, a statement made thirty years ago by Dr Albert Mansbridge,

founder of the movement.

So Mr Sewell provides evidence of his failure to read our paper rather than a criticism of our views. For the bulk of that paper is devoted to an examination of the case for, and the difficulty of trying to create, without ulterior motive, a free but responsible association.

We respect Mr Sewell's readiness to fight hard for what he believes to be the role of the WEA; we will be glad to continue discussion with him when he has grasped our point of view.

CATHERINE E. M. REYNOLDS

JOHN HARRISON

ROY SHAW

RICHARD HOGGART

Spotting the Red Herring

★ Very few adults, even in WEA classes, are prepared to accept the discipline of writing a formal essay. Yet there is no subject of adult study in which discipline is more important than economics, and there is no better way of getting our thoughts clear than by setting them down.

Why not try following a thread of live economic argument in a sequence of letters to the Editor of some newspaper? Newspaper correspondence has the advantage that every side of an argument is presented by someone who believes in it, and not by a tutor who inclines to one side but tends to overload the other in case he should be thought partial.

Not many people can read newspaper correspondence and keep calm. Emotion may not lead to clear thought, but at least it demands action.

Put a set of letters to the Editor in the hands of a student and he will produce a reply that is usually thoughtful, often a well-knit statement of a case, and sometimes a brilliantly effective conclusion to the argument. Perhaps the student will be lucky enough to meet the class before he sends it off. His reading and their criticism—not to mention the tutor's—have a value that makes the letter less an intrusion into class time than a measure of the standard of its work.

If the Editor—whose education his readers take so diligently in hand—has closed the correspondence, the annotating, summarizing, and criticism of the letters is a useful exercise for the student.

Letters to *The Times*, the *Manchester Guardian*, and the *Listener* are particularly suitable for this treatment. The student will do well to graduate to these sober journals from the local Press. He might even collect, for the end-of-term meeting of the class, some paragraphs in which he invites his colleagues to 'Find the Fallacy' or to 'Spot the Red Herring'.

ARTHUR WILCOX

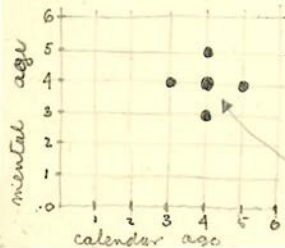
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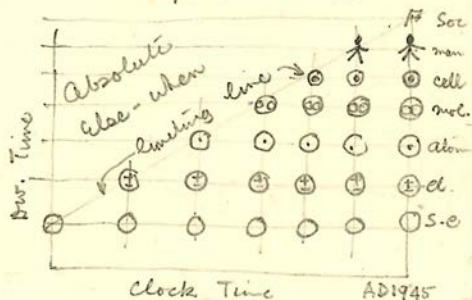
XVI
The Past

XIII

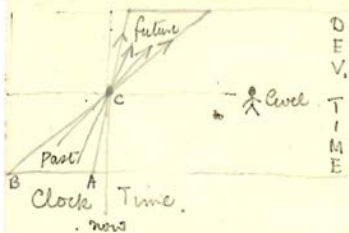
Clock & Dev. Time. This we must always do when treating of highly organised monads. It is never enough to tell me how old a child is (clock): I must know how old (dev.) he is. Then I know something about him. Two time dimensions specify (1) contemporaneity in an all-level world, i.e. clock-time, and (2) levels in an all-period world, i.e. dev. time.



5 children
of varying
mental &
calendar
ages



AD1945



The doctrine of verticality.

The present moment has strands running through it which will not fructuate till some far future. Other strands fructuate now. Not until all time has explicated will any

moment of the Past have wholly & finally & fully been. For every moment is till the end of time fructifying. As a man soweth.

Some elements in your present originate in A which is almost present in Clock Time but as past as can be in Dev Time. Other elements in your present originate in B, which is past in both time dimensions.

Memory has the freedom of the ABC cone for its own purposes. The order by which it selects is DEVELOPMENTAL or 'similarity' rather