

(5)

The Synthesis of Opinions in Social Mind (14) Broad mindedness is not a cold & external assessment of conflicting notions and an arrival at a balance or compromise. It is war within yourself. It is aspects of yourself pitted against other aspects. In the theatre you are, alternately, hero & villain; if you appreciate properly you do not identify yourself with one character — the hero — only, but, like the author, with each in turn. The plot is re-enacted in you. Without this, no catharsis.

(15) Thus the saying that the state of society reflects the state of the individual is very true. For the state of

Society is really the state of the individual at his social level, & the state of the individual is the state of society at its individual level. McLure: Society is in us.

(16) The above is no cold theory, but worked out as solution to practical difficulty of dealing with persons whose views are very different from one's own. One must even feel the point, & the necessity, for them, of their intolerance of your tolerance!

(17) You as the theatre of social conflict: You are the internal aspect of your immediate dominant mood. You are not anything like the external view of you

(6)

Synthesis of Opinion in Social Mind Your mental contents are the warring elements of society. They are first to you chaos. But your job is to unify them, by practical endeavour, love, intellect, philosophy, religion & so forth. By such activity & by this alone, is Society built from below (from above is another story). Society is one, not a rubble or a chaos: you are two things, two aspects of Society:

- (1) a part of the chaos that has to be ordered into Society (this is the optimal view of you as physical individual)
- (2) a part of the ordering process, a ordering influence pervading such elements of chaos as (1) is. This is what you are to

yourself, & it is most important. You are society; \*  
but you are first chaotic, i.e. savage society:  
Your growth is the evolution from savage to civilised  
society of this society which is you. The war is  
a war in us. (For rather you become society, by the same steps as societies <sup>grow</sup>)

(3) But, though you are society thus growing more  
civilised & orderly, you are also bringing the unconscious  
of this society to consciousness. At first this society  
is both chaotic &, so far as you consciously go,  
external. Your growth is two growths (a) harmonising  
& unifying the chaos, (b) getting inside the chaotic  
elements. But these 2 aspects are really one.




①

Synthesis of Opinion in Social Mind ① In other words, overcoming disharmony is rising to level of superego; & rising to level of superego is overcoming disharmony. In yet other words, when you get inside the elements that form society & cease to be misled by the outward show, you find a harmony you had missed. Outward men become picture-heads whose views are your 'other views'

② Here we have once more the familiar process of growth:

1. Indifference 2. Awareness from selfish motives 3. Interest. 4. Understanding & sympathy 5. Identification. Society is one when & because you are one with society man becomes it. As you are one because you are one with society.

(21) Actually, your growth is three fold. (i) Your scope or range increases from family, to school, to local & then national community. (ii) Your understanding of individuals' & groups' & communities' views & feelings deepens. (iii) And the broadening pattern grows by organising chaos. More scope has to become pattern. — (i) Scope (ii) Depth. (iii) Organisation. And these three characterise the evolution of society. (i) Size of community increases (ii) Points of view multiplying i.e. differentiation (iii) Organisation increases.



(22) Your mental growth is the growth of society, seen from inside. Sociologists seeing this growth from outside, call it social evolution; this same thing we see as your growth!

(8)

Synthesis of Opinions in Social Mind (23) Recapitulation: you as fertilized ovum, by extending your sympathy, every time you split off a new cell, to include that cell, become worm, fish, reptile & man. And you follow the process by which species man became man.

(24) Next, your task is, similarly, to become society. This happens in precisely the same way, extension of sympathy to include one man after another, till you include all <sup>society</sup> ~~men~~, by passing through the stages of the evolution of society. A fish is an embryo <sup>child</sup> ~~man~~. A ~~man~~ <sup>child</sup> is an embryo society.

The ideal man is full grown Society: we are all more or less Embryo Society, our sympathy not being equal to the task of wider inclusiveness.

(25) But then our growth is tentative, fluxional. This is true of all monads. There are no monads stationed when we show them in the S. Each is a flux  $\uparrow$ , & man to be man reaches to Soc. level (& much above) as well as down to animal level.

(26) The same must be true of Society. It must become ourselves & also overflow its other side, to be itself.

(27) Society is built from below by a stream of lower monads that attain its level. Soc. is a sort of tide mark. So are you a high-tide-mark of your cell.



Synthesis of Opinions in Social Mind (28) It takes all sorts to make a world 'rounds like but is so profound as almost to be a philosophy in itself. A machine only goes because its wheels are incapable of becoming even the tiniest bit shaft-like, & pistons are incapable of being anything but themselves. These contraries yet pull together, by opposing one another! Here is a union of opposites.

(29) The law is that the future harmonizes & unifies & integrates the past. Time heals all wounds. When you read ancient history you do not take sides violently; you are objective, not partisan. How does super-natural

is future to your present narrower self. And it  
unifies the contradictions & chaos of this present  
self, just as the latter unifies the struggles of  
history - its history.

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XIII Q 22

## NURTURE / NATURE

+++

Continuity. Tradition. The Ancient.

London was London 1000 years ago. It is still London. The city is in the same place & though little of the old material is in place, there are distinct traces of the old form of the streets for instance. So with all old cities.

The city in time & the Earth Creation in Time are not the framecars & bricks & men which constitute it from moment to moment. They are the more enduring forms & functions which these things fill for a time, then pass on. In this the Earth Creation is like any other living thing.  
over

The reason why civilization arose & grew in the plains was because there a permanent body, the city, could be founded.

What is for us Social tendency is  
for Soc individual development.

The nature of our work is the nature of the  
work above it



## Developmental & Calendar Time

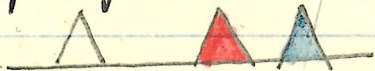
Things which are together in Calendar time (e.g. you & your alarm) are separated in Developmental time.

C.S. How can this be? It is a fantastic notion.

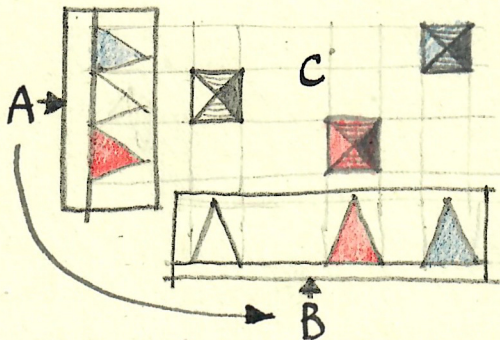
A. The same sort of thing is always happening in space. Three mountains look together from one viewpoint:



but apart from another viewpoint:



All we have done is to move from A to B. and



We can combine our two views, front & side, to give the view of the 3 mountains that we would get from an aeroplane (C)

What happens with Time is very similar. Just as in one dimension of Space (view A) things are together & in another (view B) are apart, so things are together in Clock Time & apart in Developmental Time.

22 23 25 26 28

23 189

Unconscious wisdom + hasty criticism of it. Mental growth consists in (a) bringing to consciousness what is already functioning unconsciously; thereby (b) improving the functioning. But the process is often more complex, & involves an intermediate stage when the tendency is only half-conscious or half-understood, & so is criticised & partially rejected, before the deeper truth in it is discovered. E.g. dogmatism (possibly), Christianity, Sexual restrictions. Fact that mental growth is typically the discovery & elaboration of what lies in our own nature & behaviour, & past life, should make no way of denying the validity of what has meant

much for many men. All the same the critical stage is  
necessary as an unknowing. The Bible should be  
de-bunked so that it ~~it~~ can be bunked again on a  
higher level. Thus when God, so to speak, becomes an  
Atheist, so that He can describe  
himself once more. Atheists —

a b a

[is accepted  
a = acceptance, & building on what.  
b = rejection, unknowing  
analysis.

not being separately — we  
part. of this process in God!

Our unquestioned (&  
at our level unquestionable)

assumptions are questioned & criticised by higher mental

All mental activity is ↑ discovering of what is, &  
rejection ↓ of what is, acceptance & criticism. [but at higher level,  
Typically, mental progress brings you round again to the accepted view,



Man for X.VIII  
Physical Continuity

AUGUST 18 1949

THE LISTENER

89  
New Frontiers in Science

# The Chemistry of Life

By PHILIP EGGLETON

**A** HUMAN body—yours, say, or mine—is built of chemical atoms, about a thousand million million million of them, and it is the avowed object of biochemistry to find out what they are all doing there.

Such an ambitious project would be sheer lunacy if it were not for two things which simplify matters. The first is that atoms practically never exist alone. We do not get atoms existing as atoms. Rather, they tend to unite into groups with very definite patterns. These structures the chemist calls molecules. When a lot of molecules of the same kind are brought together they tend to arrange themselves in still larger patterns called crystals. Thus it comes about that when a chemist gets crystals forming out of some solution he can usually be sure that all the molecules that make up each crystal are of the same kind.

## Our Bodily Architecture

So one part of the immensely difficult problem of trying to find out about the chemistry of life resolves itself into the question: how many different kinds of pure substance or crystal can the chemist isolate from the tissues of a plant or animal? For this tells us about the molecular patterns that are being used in our bodily architecture. The answer is surprising. More than ninety-nine per cent. of our bodies is accounted for by about three dozen such crystalline materials. Only three dozen of the hundreds of thousands that chemists have themselves learned to make in the last hundred years. They are not even out-of-the-way rarities, most of them: water, common salt, glucose—these three at least can be found in most kitchens.

XVIII  
cont

The second consideration that eases the path of the biochemist is the fact that it is the patterns of the atom-groupings that matter, not the atoms themselves. This is clear at once if you remember that your body structure is constantly wearing out and being replaced from your food. More than half the atoms in your body today were not there a week ago, and will be gone next week. Hardly anything at all in your body now was there five years ago. Yet you rightly consider you are still the same person. Why? Because the patterns in your architecture are still the same. Every bit has been renewed, but the new atoms have been fitted into the old patterns. So the job of the biochemist is reduced first to finding out what the patterns are, and then to finding out how they are made.



to be done. Of course, even when this  
still have not explained why an egg  
we shall know something of *how* it

and consider. Our bodies are mechan-  
of simple crystalline substances, and  
sent of other things—hormones, co-  
also fairly simple substances—which  
these may

ever been dealt out the same hand twice. The apparently small number  
of simple chemicals used in the structure and running of our bodies is  
quite consistent with the most elaborate architecture and the most  
complex behaviour.

Nowhere is this paradox sharper than in the mysterious question of  
inheritance. Why does a human being take after his parents? How does  
he manage to be human at all, seeing that the only link to the parents  
is a couple of germ cells each so small that you need a microscope to  
see it? To the extent that this is a chemical question, the solving of it lies  
entirely in the future; but the science of genetics has already gone a  
long way by its own methods towards finding what sort of controlling  
device is present in these germ cells, and biochemists are ready to  
follow up any hint of a chemical kind that the geneticists may hit  
upon.—*Home Service*

## University Reform

(from page 255)

the deep divisions in our culture. A *Studium Generale* might do nothing  
more than paper over the cracks. There is no doubt, however, that the  
Report here deals with a subject which is arousing a great deal of  
interest in Germany—more in fact, than it is in Britain. It is remarkable,  
for instance, that the Technical University of Berlin should have gone  
ahead with its plans for a *Studium Generale* during the period of the  
blockade. Here all the students during their first year now spend half  
their time on a course which embraces mathematics, science, literature  
and sociology. This is only one of a series of experiments in this field  
in Germany which should receive careful study in other countries.

The Report has a chapter on the responsibilities of the university for  
the general adult education of the community. This is a question of  
particular importance in Germany, where the universities are liable to  
be far too dissociated from the general intellectual life of the country.  
A foreigner studying the German universities can hardly fail to be  
struck by their unpopularity among large sections of society. They are  
too often regarded as forming a reactionary influence and as contributing  
little of value to the revival of a stable democracy in the country. No  
doubt there is much exaggeration about this. Germany is a country of  
many bitter memories which easily cloud men's judgments. A single  
lecture by a professor which contains reactionary or narrowly nationalist  
sentiments rouses at once fears and suspicions which are natural. We  
should never forget that all the liberal, humane and Christian elements  
in Germany have to carry the burden of an inescapable memory, the  
memory of an overwhelming defeat sixteen years ago. All this lends  
need for a closer, one might also say a friendlier,

Spiral Solidification of Thought

Unconscious Wisdom made conscious. This is a Law of almost importance. Opinions men deeply hold, unconscious assumptions, & intuitions about the universe, whatever men have long sincerely believed is true. It is also one-sided, but it is true — only in the sense of the (necessary) reaction against it that must follow is any such view untrue. To regard any sincere human belief as fallacious is the only fallacy — & of course that is not entirely a fallacy, for no human belief is free from fallacy.

Men do not become wiser. Very often, in their shallow debunking of what they see as only superstition or



ignorant prejudice, they become far less wise. They deny their own wisdom because they have found some of its limitations. Mental growth is then, as always, the making explicit of the implicit. The making conscious of what was unconscious. Your own profound & more or less unconscious wisdom should be a matter for your research & reverence. You are far wiser than your conscious mind realizes. Christians are converted to, or grow up in, beliefs which, though taken at their face value are largely 'untrue,' and far more true than the utterly shallow & provincial opinions that replace them. Usually there is nothing to replace them.