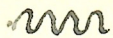


Unconscious Wisdom The wisdom of Christianity is really social wisdom. Society knows profoundly what the world is like, but the knowledge takes forms which the individual can assimilate. Mabel's view is both more naive & incomplete, & contains more hidden wisdom, than the realism.

Mental growth, whether of individuals or of society, doesn't consist in exchanging error for truth but in spiral development. This again is our necessary periodicity. This condemnation of the immediate past (as of Victorian art & puritanism, as of Gothic architecture by Wren) is not a mistaken thing or to be deplored. It is a typical or natural

periodicity of social thinking.

Just as your individual thinking involves & is based on a rhythm of low travel  or , so Society's thinking is based in a 'slower' & bigger rhythm. Without this ^{curving} ~~changing~~ of the ^{line} ~~curvature~~ all the time there is no thought. Thought is change of thought.

Now you can to some degree see its truth in all its stages of its circle. This is a sort of whirlification. The spiral is grasped by you as a whole, like the solar system, instead of as a moving point, like the earth.

But thought does not thereby become static for you, for this whirled spiral becomes a point in a bigger spiral.

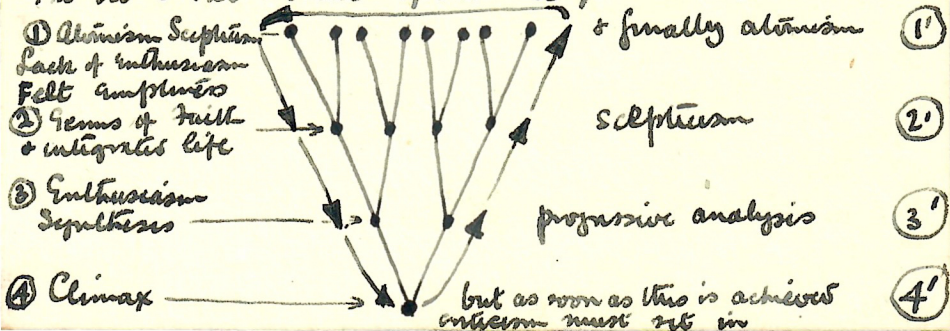
(3)

Unconscious Wisdom. Spirals within Spirals. Solidification of Thought. The rhythm of thought is subject to solidification just like the physical rhythm. Mental evolution is this solidification. The average man says: I am right now; what I thought once, & what others think now, is wrong. The more developed man's range includes & embraces the whole spiral. But still his thought to be must move, & it can only move in a new & more inclusive spiral. E.g. I am involved in a return to religion to a reinterpreted Christianity: this is part of the larger social spiral.

But note that this progress doesn't mean that the lower

spirals are solidified for good & aye. (, is dependent on un-solidification and mental growth is ~~is~~ We have unsolidified matter, as well as solidified the S.S. We have unsolidified the atom as well as solidified our universe into a been (?).

In the broad social spiral the pattern is:-



(4)

Solidification of Thought Society has thus a periodicity MM , a fluctuation between a loose & 'primitive' society in which men are hardly integrated at all, & a highly unified society. These fluctuations correspond to the rhythm of your daily life. Society has similar 'days'.

The Hermitian who grasps this picture has 'solidified' Society, as you 'solidify' a man by seeing him, not at one level (e.g. animal or social), but at all levels of his range V , or $\odot$ or $\odot$.

Solidification is another name for integration: integration in time = solidification of space, in the physical world.

A man's views, points of view, mental levels etc are integrated into the man-as-a-whole that is more than the sum of his temporary parts.

Integration is of space-time

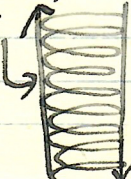
Knowledge is an organic growth, and always consists of an evolution or unfolding, or integration of what is present. Just as a plant grows out of what it is. You don't say the acorn is untrue & the oak true, but that the oak is the completed acorn, or rather a part of the unitary series acorn $\leftrightarrow$ oak. We are just like an adolescent who despises childhood which he thinks he has outgrown. Or like conservatives who 'outgrows' his revolutionary youth. As if a plant should deny itself as a seed (this it does in a sense)

A man has not ordinarily integrated or redefined himself in time, in that he denies himself as ovum & foetus etc. But he sees himself as husband, business executive, voter

(5)

Spirit Solidification etc in one, integrated, so that extent his
vino of himself is integrated. Rather so he is not mere digest-
ive organs when feeding, or mere brain when thinking, but
a whole man whether eating, feeding, walking or sleeping.

A man realizes vaguely, in poetry, hunches, intuitions,
symbolically what he later finds, when the spiral comes
round again, to be far truer than he knew. This is
verticality.



Our present spiral contains implicitly &
vaguely the content of the spirals above
it. We commit no errors really. For
the salvation from error consists in this

vertical working out of what is horizontally inexplicable
& apparently futile or evil.

Nothing new under the sun.

A husband, or a business or working man, or a voter. — none
of this is really a man. You 'rotate' these bits of a man
& see the man as a whole, as you see the propeller blade

 Or, if you wish to atomise, you can look on
a man as a proteus, with amputatable limbs. Then we
link with Ch. V. Seen 'solidified' a man is all his
functions with their instruments. Seen in a more atomised
time he is Protean.

Cook: Rebirth of Christianity p. 117 Bradley said that in his maturest
years he found himself taking more & more as literary fact
what he once admired & loved as poetry.

Spiral Solidification Cook.: Lebens d. C. 142: A social group as such is a living incarnation of unifying sentiments, ideas, etc. But (143) "common idios & phraseology which at one time unify people later will not have the same meaning for all, & the agreement becomes more external than inherent. Especially when a society becomes more complex do the nuances multiply & separate, & different types of mind have their own private backgrounds & nuances of experience, temperament & training. The many wide gaps between all sorts & conditions of men constitute the main problem of the day; for the efforts to impose by force one unifying type of thought upon diverse types of minds must sooner or later

fail, & it is not easy to see how to produce that sufficient agreement on fundamental principles, "whose fixity", as Comte saw, "is the first condition of a true social order." Yet this is the ideal of the 'Body of Christ.'"

(Now we are now at the (a) stage of Society's periodically

 a but the (d) stage exists - out of our experience
b
c present - Our time range is too short to
d grasp the wholeness of the a b c d range.

When humanity makes this theory of 'solidification of thought' thought must move to a higher plane. When you observe your instinctive thinking, your gospel, your preoccupations as at stage a", or b", or c", you realise that by themselves your thoughts are 'unrooted', empty, abstract. You don't realise a" without realising b" & c". You are really broadminded

Spiral Solidification. You take your present enthusiasm with a pinch of salt, because you see it in its organic setting & not as some notion out of the blue. You no longer think a^{'''}, but a^{'''} b^{'''} c^{'''} as opposed in a^{'''}, which involves also a^{''} b^{''} c^{''}, & so forth. You no longer think of these terms as separate any more than you look on your friend as an assemblage of eyes, ears, nose & so on.

This means you are more than tolerant: you realise the necessity for every contribution to concrete 'spiral' solid truth, even the negative contributions.

Also Book 202: We should be impressed by the fundamental

continuities & similarities among men especially as regards Religion. 'Nature' by selection & rejection maintains a certain orderliness & in development of the mind of the child to the adult, & of primitive man to present day the points of contact & continuity & those of divergence & discontinuity are equally noteworthy.

Thus we must despise nothing that men have believed, but above all what has survived the sieve of selection is what all our future Truth must grow out of.

As adolescents we try to saw off the branch we are sitting on - & reject the tree for our twigs & leaves. Truth is as continuous & organic as Life of which it is a part.

XXIV
25 27

② facts of life 18

A vast enlargement of the human spirit is due. Our imaginations are about to be quickened as never before.

So far, the human spirit has not been ^{deeply} touched by the Science of the past 75 years. A vast but shallow expansion of the intellectual field has taken place but no correspondingly deep excitement of the imagination & emotions of men has yet come.

As the discovery of the New World released a flood of inspiration in the Old, so Science's

discovery of a New Universe, & a new Yourself
in it, will soon yield a New Renaissance.
Now we only know about the things Science
tells us. The facts have not yet sunk in.
One day they will dawn upon us and we shall
see the world & ourselves utterly transformed,
made a million times more wonderful &
beautiful & mysterious.

When the first poem about the growth of
a fœtus, or about colloidal chemistry, or the
subconscious mind, is written & accepted by
the world, the New Renaissance will be in sight.

The Evolution of Taste It is often said that in the History of Art there is no progress, only change. (Collingwood? See Mabel)
I say that in Art there is a natural evolutionary sequence, which applies also to Art-appreciation. Thus:-

- ① My own evolution in taste from romantic, 'barbaric', Gothicky style, through Art Nouveau & the over Georgian, to the more & pure Modern.
- ② All training in art is (apart from acquiring technique) necessarily a recapitulation of racial art's evolution in the individual. It is essential that your teachers conduct you through the historical styles. You must

pass through the romantic stage in art-^{growth} appreciation
just as you must pass through the first stage
in body growth. To arrive at contemporary
art you must pass through, recapitulate, the
art experience of the race that led up to that art.

③ But the time of true evolutionary history is not
calendar, but developmental, time. E.g. architecture
goes through these developmental stages:-

- ① Primitive: Romanesque, crude, barbaric, vital unconscious
- ② Youthful: Vital but more refined, Gothic. Will-ful.
- ③ Adult: Classic, balanced, Apollonian, Contemplative
Restful.

Evolution of Taste

③ The student must recapitulate these stages in his own appreciation & creative work.

④ So also in music:-

(a) Primitive	Jazz	Majority gravitate between (a) & (b) primitiveness & sentimentality. Only the civilized few have got to (c)
(b) Romantic	Wagner	
(c) Classic	Bach	

⑤ Of course any example of (a) (b) or (c) may be good, or bad, of its kind - or age. A man is not 'better' than a child, though he is more developed.

⑥ The above is true of all education. It should, & to some extent must, recapitulate racial history. This is true of learning, but truer still of temperament. E.g. It is seemly & natural that the child should be a barbarian, crude, uncontrolled, spontaneous, egotistical; that a youth should be wilful, energetic, romantic, without calm, unphilosophical; that an adult should be wise & contemplative.

⑦ The primitive, passing over to the romantic & then to the classic, is but an example of the evolution of the spirit from wilfulness to contemplation. (See Schopenhauer.)

22.

Evolution of Taste

⑧ But note that one can have reached a number of different developmental stages. One can be 'older' in architecture than in music, & older in music than in general awareness. In each field you must pass, slowly or quickly, through the successive stages. But is there not a tendency for growth along one line to help the others? Music can evoke mystical awareness, for instance.

