

"LOOKING BACKWARD INTO THE FUTURE"

by

Kline L. Roberts, President
The Columbus Area Chamber of Commerce
at the Kit-Kat Club Meeting, 6 p.m.,
November 21, 1972, Columbus Club

Because of the long history of Kit-Kat and its many notable speakers in the past I had some difficulty selecting a subject for this talk. It is plain there is a long-time tradition of producing a scholarly effort.

First of all, I should explain the title. This one is not original. All I've done is turn around the fine book of Robert L. Heilbroner called, "THE FUTURE AS HISTORY," or changed the words of "THE USES OF THE PAST" by Herbert J. Muller. Then if you mix in a little "FUTURE SHOCK, and AGE OF DISCONTINUITY," by Peter F. Drucker, there is plenty of material for thought.

Actually, my title came from the confused oratory of a member of the Ohio House of Representatives who late during one night session was clutching the microphone and bombarding the rest of us with his pearls of wisdom. I had long since turned him off, when the phrase came from his lips, "As I stand here looking backward into the future I see dire consequences from our action tonight. . . ." I am not a phrase-maker, but I recognize a good one when I hear it. So this title has been sleeping comfortably in the back of my head for about twenty years. It partially describes the confusion, the fear and the challenge of our life today.

I have thought a proper subject might well be, (1) literature and the arts; (2) travels, personal experiences, or perhaps a report of problem-solving in the areas where we spend our working time; (3) history, which can be a scholarly effort and perhaps a first-hand observer's report put in the perspectives of our own bias; and, (4) perhaps philosophy.

By considering all of these possible subjects, I finally recognized in myself a frustrated philosopher, historian and a citizen concerned with ekistics (to borrow a word from C. A. Doxiades - meaning the science of human settlements.) To start with philosophy, it has always occurred to me the adoption of a little philosophy was really an adoption of a method by which we face the great decisions in our lives. Literally, the word means love of wisdom; in actual usage, the science which investigates the most general facts and principles of reality, and, of human nature and conduct. However, the definition that appeals to me the most is "practical wisdom."

How do we arrive at our "practical wisdom," whereby we guide our lives to fruition and hopefully by which we survive and grow in an absurd, cruel and sometimes thoughtless world. To arrive at "practical wisdom" we usually look back, this brings out the historian in all of us. That is the reason for the title of LOOKING BACKWARD INTO THE FUTURE. Because as we look at the linear dimension of time we cannot help but read into its extension those elements that have been fed into our experience in the past. To make the dimension of time even more complicated,

LOOKING BACKWARD INTO THE FUTURE

by

Wilm J. Roberts, President
The Columbus Area Chapter of Commerce
at the Mt-Kat Club Meeting, 8 p.m.,
November 21, 1955, Columbus Club

Because of the long history of Mt-Kat and the many notable speakers in the past I had some difficulty selecting a subject for this talk. It is plain there is a long-time tradition of producing a scholarly effort.

First of all, I should explain the title. This one is not original. All I've done is turn around the title of Robert L. Heppner called, "THE FUTURE AS HISTORY" or changed the words to "THE USES OF THE PAST" by Herbert J. Miller. Then if you mix in a little "FUTURE CHOICE AND AGE OF DISCONTINUITY" by Peter F. Drucker, there is plenty of material for thought.

Finally, my title came from the continued oratory of a member of the Ohio House of Representatives who last winter one night asserted was discussing the atmosphere and bombarding the rest of us with his words of wisdom. I had just since turned the dial when the phrase came from his lips, "As I stand here looking backward into the future, I see the correspondence from one action tonight. . . . I see not a phrase-maker, but I recognize a good one when I hear it. So this title has been sleeping comfortably in the back of my head for about twenty years. It generally describes the condition, the fear and the challenge of our life today.

I have thought a proper subject might well be, (1) history and the story (2) travel, personal experience, or perhaps a report of problem-solving in the areas where we need our working time, (3) history, which can be a scholarly effort and perhaps a first-hand observer's report but in the perspective of my own time and (4) perhaps philosophy.

By considering all of these possible subjects, I finally responded in myself a student philosopher, historian and a citizen concerned with philosophy (no puns a word for C. A. Doxader - wanted the subject of human commitments). To start with philosophy, it has always seemed to me the solution of a little philosophy was really an adoption of a method by which we face the great decisions in our lives. Literally, the word means lack of wisdom in actual usage, the notion which investigated the most general facts and principles of reality, and, of human nature and conduct. However, the definition that appeals to me the most is "practical wisdom."

How do we arrive at our practical wisdom? Where do we go to find our wisdom and insight by which we survive and grow in an absurd, cruel and senseless thoughtless world. To arrive at "practical wisdom" we really look back, this brings out the history in all of us. Just as the reason for the title of LOOKING BACKWARD INTO THE FUTURE. Because as we look at the latest invention of time we cannot help but read into the extension those elements that have been fed into our experience in the past. To make the dimension of time even more complicated,

we all are standing in the present at a different period of growth in our own lives than that of our neighbor. The status of our own growth and our own programming has much to say as to how we perceive the past, the present and the future.

Because the paradoxes of our age are so violent, men have been violently oversimplifying its issues. On the one hand, many political and business leaders are still celebrating the triumphs of technology, science and free enterprise as if there were nothing fundamentally wrong with our civilization -- as though the world depressions and the world wars were unfortunate accidents. On the other hand, many intellectuals are ignoring the obvious triumphs, seeing only everywhere a monstrous folly and evil. So it often occurs to me that looking backward is certainly a first effort to counteract the popular simplicities that have been inspired by the complexities of our age, and to discount the last words that are being uttered so freely these days. So as laymen, we must consider the popular conclusions, the meanings that men are finding in our history that influence history in the making. If we want to save our world, and make it a world we want to live in, we might try prayer in an appeal to our Maker. But I suspect the Lord also loves a thinker and doer. So, we might also try to keep and use our intellectual capacities. To use our head in such a manner as finding the "practical wisdom" (which, in a larger society, has been called, "the conventional wisdom,") and to know that it can be a tricky business. How often do we really think about these things?

A portion of the play "INHERIT THE WIND" by Jerome Lawrence and Robert Edwin Lee, has always stayed in my mind. This is a play based on the famous Dayton Tennessee monkey trial. The trial of a teacher for discussing in the public schools Darwin's thesis of evolution.

I will use the names in the play but as you know Brady is William Jennings Bryan and Drummond is Clarence Darrow, the cross-examining lawyer. These two were the actual participants in the Trial at Dayton, Tennessee in 1925. Drummond had been denied the opportunity to use an expert witness on the age of the earth, so he had to cross-examine Brady solely on the basis of the earth's origin as disclosed in the Bible. Brady had just testified that the earth was created 4,004 years ago in October at 9 a.m. as computed from the age of the prophets.

DRUMMOND. (Glances at spectators, then back at Brady.) That Eastern Standard Time? (Laughter). Or Rocky Mountain Time? (More laughter.) It wasn't daylight-saving time, was it? Because the Lord didn't make the sun until the fourth day!

BRADY. (Fidgeting.) That is correct.

DRUMMOND. (Sharply.) That first day. Was it a twenty-four-hour day?

BRADY. The Bible says it was a day.

DRUMMOND. There wasn't any sun. How do you know how long it was?

BRADY. (Determined.) The Bible says it was a day.

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BRADY. (Determined.) The Bible says it was a day.

DRUMMOND. A normal day, a literal day, a twenty-four-hour day?
(Pause. Brady is unsure.)

BRADY. I do not know.

DRUMMOND. What do you think?

BRADY. (Floundering.) I do not think about things that I do not think about!

DRUMMOND. Do you ever think about things that you do think about?
(There is some laughter. But it is dampened by the awareness throughout the courtroom, that the trap is about to be sprung.) Isn't it possible that first day was twenty-five hours long? There was no way to measure it, no way to tell! Could it have been twenty-five hours?

The intriguing line that I have always remembered was the statement by Mr. Brady who said, "I do not think about things that. . . I do not think about!" And, Drummond in his cross-examination, (who again was Clarence Darrow in the Dayton Case), replied, asking the brilliant question: "Do you ever think about things that you do think about?"

So, my question for all of us is: Do we every really think about the things that we do think about or should think about - to deal with the complicated problems of our time? To combat the popular simplicities of today needs time, thought, meditation and discussion with other thoughtful people. This has been done and can be done in these surroundings and with the caliber of you people who are with us tonight, members and guests of our Kit-Kat Club.

But, a quick caveat! This conversation of mine takes advantage of idle musings and some interesting material which has come into my hands. This presentation is not tightly structured but built for discussion. So, from here on, I divided our LOOKING BACKWARD INTO THE FUTURE into two parts. First, an effort to extol a quality of life that seems long gone, but should be used! A way of life that permitted thought and serious philosophical discussion without interruption. A way of life that made reasoned discourse a basis on which long beautiful friendships flourished.

So we will speak first of the need of individuals to grow and enjoy growing, not as improved technicians but as improved listeners, improved conversationalists, improved philosophers, -- improved people. When was this done in our past? Well, it was done under the plane trees of Greece almost 2,500 years ago and it was done fifty years ago in the Kit-Kat Club of Columbus.

Yes, we must consider the way we live and the quality of our living. So we will talk about our own growth.

Then, secondly, a look to the future. In this part I would like to talk about a process for building a philosophy for a settlement of people under our new humanist IMPERATIVE. Today our institutions are under attack. The past has imprisoned us in a living process that if allowed to continue may well make life unbearable. How do we break out? Perhaps we need not so much the power to forecast into the future

DRUMMOND: A normal day, a normal day, a twenty-four-hour day?
(Pause. Brady is silent.)

BRADY: I do not know.

DRUMMOND: What do you think?

BRADY: (pondering) I do not think about things that I do not think about!

DRUMMOND: Do you ever think about things that you do think about?
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Yes, we must consider the way we live and the quality of our living, so we will
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IMPERATIVE. Today our institutions are under attack. The past has imprisoned us
in a living process that it allowed to continue may well make life unbearable. How
do we break out? Perhaps we need not so much the power to change into the future

but the courage to change the future.

So, back to our first part, a historical peek at Kit-Kat which we will use as a model; a club dedicated to the preservation of an important part of the good life. A club extolling scholarly pursuit, intellectual fellowship, idle curiosity and relaxation in the midst of a rushing, frenetic world, an effort to preserve one of the good things of the past.

I know it is presumptuous of me to speak of Kit-Kat history, but this gave me an opportunity to read again several old publications of Kit-Kat printed in the years just before World War I.

This information was added to by David Owens, who kindly loaned me a copy of a history of Kit-Kat written in 1961 by Jim Pollard and E. J. Crane. If any of you have not read this delightful volume you certainly should do so.

Because I am enlarging my own knowledge, please bear with me if I repeat facts already known to you.

PART II

The Kit-Kat Club of Columbus was organized in October 1911 with eighteen charter members. The spiritual thrust for a literary club in our community apparently came from the publication of a small magazine called, "THE HONEY JAR. A RECEPTACLE FOR LITERARY PRESERVES." Edited by Delta C. Sapp, W. R. Colton and Osmond C. Hooper. Mr. Hooper was the first president of Kit-Kat and later its long time secretary. The Club met at the Athletic Club, for fourteen years at the Chittenden Hotel and, of course, in recent years at the Columbus Club. For many years the Kit-Kat magazine showed its headquarters to be at room 333 Chamber of Commerce Building.

The object of the Kit-Kat Club was described as ". . .the promotion of social intercourse among congenial men who are interested in literature, art and other matters of broad concern."

As you all know, there was another Kit-Kat Club, the original, formed in London in 1700 - it expired around 1720. This was our Club's forebear.

In September of 1915 there appeared in Volume Four, Number Three of "THE KIT-KAT" a short monograph entitled, "THE OLD KIT-KAT CLUB" by Osmond C. Hooper.

"Interest in the original Kit-Kat Club in London has been revived by the discovery by Mr. D. J. Ryan at a New York book auction, of a well seasoned folio volume entitled, "Memoirs of the Celebrated Persons Composing the Kit-Kat Club;" with a prefatory account of the origin of the association; illustrated with forty-eight portraits, from the original paintings by Sir Godfrey Kneller; (who was himself one of the members).

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So, back to our first part, a historical book at Kit-Kat which we will use as a model; a club dedicated to the preservation of an important part of the good life. A club extolling scholarly pursuit, intellectual fellowship, the cultivation and relaxation in the midst of a rushing, hectic world, an effort to preserve one of the good things of the past.

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PART II

The Kit-Kat Club of Columbia was organized in October 1911 with eighteen charter members. The original thrust for a literary club in our community apparently came from the publication of a small magazine called, "THE HOWLY JAW, A MONTHLY FOR LITERARY PLEASURES". Edited by Lewis G. Hooper, W. R. Colton and Gordon G. Hooper. Mr. Hooper was the first president of Kit-Kat and later its long time secretary. The Club met at the Athletic Club, for fourteen years at the Chittenden Hotel and, of course, in recent years at the Columbia Club. For many years the Kit-Kat magazine allowed its headquarters to be at room 333 Chamber of Commerce Building.

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"Interest in the original Kit-Kat Club in London has been revived by the discovery by Mr. D. J. Ryan, of a New York book collector of a well preserved file which entitled, 'Minutes of the Celebrated Tavern Company the Kit-Kat Club' with a preliminary account of the origin of the association illustrated with forty-eight portraits from the original paintings by Sir Godfrey Kneller and was himself one of the members).

"The original Kit-Kat Club consisted of the principal noblemen and gentlemen who opposed the arbitrary measures of James II, and conducted to bring about the revolution. Their ostensible object would seem to have been the encouragement of literature and the fine arts; but the end they labored most assiduously to accomplish was the promotion of loyalty and allegiance to the Protestant succession in the House of Hanover; indeed, they carried their zeal, in the cause they advocated, to such extraordinary lengths, that the most beneficial effects resulted from their exertion. Horace Walpole, who had the best information from all political subjects, speaks of them as 'patriots that saved Britain.' But there were men of letters in the Club, and much was done to promote the cause of literature. . . .

"Last, but not least, was Jacob Tonson, the book seller and secretary of the Club. He induced Kneller to make the portraits of the club members, and they were made of a size to fit the room in Tonson's house. The collection was so famous that the size (thirty-six inches long and twenty-eight inches wide) became known as a kit-kat and is today so designated.

"The elder Tonson died in 1736 at the age of eighty years. It is said to have been from an epitath written for his namesake and successor that Ben Franklin forged his:

' The body of Jacob Tonson,
Like an old book, Worn out,
Lies here, food for the worms.
But, It will appear Again
In a more beautiful Addition,
Revised and corrected By the author.'

But I do not want to speak of history without making a point. The point is, that men can do some pretty good thinking when they draw together for common discourse. And it leaves it's mark on history. The written record of Kit-Kat discloses not only some very thoughtful papers on challenging subjects but also it shows a fellowship - a deep affection and friendship - and an inspirational atmosphere that contributed to some prose that cannot help but arouse the envy of all who read it.

The quality of these efforts appear to me to be of a fluid style that makes reading easy and composed of painstaking research. These efforts are obviously written for the sheer joy of introducing a subject for further discussion. In the January issue, 1919, of "THE KIT-KAT" the following announcement was made:

"We welcome the newcomers to the Kit-Kat Circle, adding the assurance that this is not a commercial venture but simply a bed of good fellowship born of a desire for expression, in a beautiful page, with regard to matters of literary, historical and other interest. The articles herein are written purely for the love of the theme and printed that others who wish may share in the consideration."

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that they prohibited, that the most beautiful effects resulted from their exertion. Horace Walpole, who had the best information from all political subjects, speaks of them as 'patrons that saved Britain.' But there were men of letters in the Club, and much was done to promote the cause of literature.

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However, the true spirit of this group's friendship for each other is most evident in the published eulogies of its members at regular services held by the entire Kit-Kat membership and friends. Three of these are in my possession, (1) In Memoriam to Dr. William King Rogers, born 1863 - died 1920; (2) Mr. Emilius Oviatt Randall, born 1850 - died 1919; and, (3) Mr. Daniel J. Ryan, born 1850 - died 1923.

Mr. Ryan spoke of, E. O. Randall the man, and said:

"But he leaves no vacant chair. He will ever be with us, will ever be talked of, and his chaste association ever be a benediction and an influence. We will always remember his boyish smile of friendly greeting. When he spoke, the nights of the Club became Attic Nights, and we recall them with no other regret than that they can return no more. For 'tis but the truth, and each of us can say to him today:

'We spent them not in toys, or lust or wine;
but in search of deep philosophy,
Wit, eloquence and poesy,
Arts, which I loved, for they, my friend, were thine.'"

And what a friendship existed for a description by Claude Meeker who said of Dr. Rogers:

"He was a devotee of both wit and humor; . . . we all know that, keen as was his wit, his thrusts were gentle, and the darts never poisoned; while his humor was of the contagious variety that 'set the whole crowd going.'"

In the services of memory for Mr. Ryan, Mr. Lowry F. Sater, President of the Kit-Kat Club, said:

"After the pleasure of speaking with a friend, there is no privilege comparable to that of speaking in appreciation of a friend. Delightful as we know the friendships of this organization to be, no one has contributed more abundantly to that golden store than Daniel J. Ryan. From the beginning, almost until the adjournment of our last meeting, he shared with us all the cultural and companionable qualities with which he was so graciously endowed."

It is such eloquent testimonials to beautiful friendships that gives strength and joy to all of us in looking back. These memories of the early life of the Kit-Kat Club certainly suggests renewed dedication to preserve an old value that is all too often ignored in the frantic pace of our life. Without time, and energy to read, discuss and study our societal living, how do we know where we are as individuals? Or, as groups of individuals? Robert L. Heilbroner in his book, THE FUTURE AS HISTORY, says:

"What is tragically characteristic of our lives today is an absence of an historical understanding. . . . Less and less are we able to locate our lives meaningfully in the pageant

However, the true spirit of this group's friendship for each other is most evident in the published obituary of its members at regular services held by the entire Ki-Kat membership and friends. Three of these are in my possession, (1) in Memorials to Dr. William King Rogers, born 1851 - died 1918; (2) Mr. William O'Neil Rogers, born 1850 - died 1917; and (3) Mr. Daniel J. Ryan, born 1850 - died 1917.

Mr. Ryan spoke of, N. O. Randall the man, and said:

"But he leaves no vacant chair. He will ever be with us, will ever be talked of, and his chair's occupation ever be a benediction and an influence. We will always remember his positive and friendly greeting. When he spoke, the rights of the Club became a living thing, and we recall them with no other regret than that they can return no more. For 'tis but the truth, and each of us can say to himself:

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but in search of deep philosophy,

With ruggedness and beauty,

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It is such eloquent testimonials to beautiful friendships that give strength and joy to all of us in looking back. These are some of the early life of the Ki-Kat Club. Certainly suggests renewed dedication to preserve an old code that is all too often ignored in the frantic race of our life. Without time, and energy to read, discuss and study our ancient history, how do we know where we are as individuals? Dr. as groups of individuals? Robert L. Helms was in his book, THE FUTURE AS HISTORY, says:

"What is tragically characteristic of our lives today is the absence of an historical understanding. . . . Less and less are we able to locate our lives meaningfully in the past."

of history. More and more we find ourselves retreating to the sanctuary of an insulated individualism, sealed off in our private concerns from the larger events which surround us.

"Such an historic disorientation and disengagement is a terrible private, as well as public, deprivation. In an age which no longer waits patiently through one's sense of participation in mankind's journey, and to see only a huge milling around, a collective living out of lives with no larger purpose than the days which each accumulates. . . makes us remember we cannot help living in history. We can only fail to be aware of it."

If we can, then, preserve the joy of discussion and thoughtful discourse perhaps we can go back to one of our earlier questions. Do we really think together about the important problems of today? Of course, we all want to talk about the things in which we have developed a special interest. But we have been talking much about the quality of life. The joy of being productive, the joy of growing, the joy of enjoying leisure. A leisure that has to be encouraged by our surroundings and the planned use of our time. But can we use our personal planning process to turn back the clock to give us the opportunity for friendly relationships of another day? Any thoughtful consideration of the drift in our social life makes it clear that today we are robbed of the opportunity for reflection and we become aware of the rate of change which our society faces today.

Of course the most striking book on this subject of change is "FUTURE SHOCK" by Alvin Toffler. And yet we certainly must recognize that to deal with change as it is thrust upon us we must also change ourselves. Francis Bacon said, "Knowledge is power." Toffler says, "Knowledge is change." We cannot change as an individual unless we think about it. We will only change our environment, or our relationships with people, if we become convinced through our own thought processes. We can be forced to change but it won't last long and our true attitude will be submerged but evident, unless we convince ourselves that is the right. And change is painful. In "TEA HOUSE OF THE AUGUST MOON" one of the characters named Sakini says:

"Pain makes man think
Thinking make man wise,
Wisdom make life bearable."

Yes, change is painful.

If we are going to make life bearable, let us consider what we can do to help ourselves -- by living together and by refining our lives, our human settlements -- our region, our city, our neighborhood. Certainly the Greeks would have thoroughly discussed these questions. And, not just by the experts involved, but by all who could think and talk. -- EDITH HAMILTON -- THE GREEK WAY!

of history. More and more we find ourselves resorting to the
agency of an isolated individual, sealed off in our private
concerns from the larger events which surround us.

"Such an historic disorientation and disengagement is a terrible
error, as well as a subtle, debilitating. In an age which no
longer waits patiently through one's sense of participation in
man's journey, and to see only a huge milling around, a
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PART III

How do we work out a philosophy today? A personal philosophy we can do tonight! How about "progress" as a group.

It has often been said it is fine to be theoretical but let's get practical. Hence, I call philosophy, "practical wisdom." In my book, we have to be able to communicate and to develop a general philosophy in order to solve specific problems, or make progress. "Making progress" is an interesting phrase. Robert L. Heilbroner stated it succinctly in his book, "THE FUTURE AS HISTORY" speaking of the "ambiguity of events."

"In the very idea of progress, as we commonly accept it, is contained the notion of goals. We strive for specific objectives located in the future, and imagine that each objective gained is a recognizable step toward 'progress.' As a result we find ourselves confounded, when having reached the objective what we encounter is not the 'progress' we anticipated but a new set of problems stemming from the very advance itself.

"This disconcerting aspect of experience can be described as the 'ambiguity of events.' By this we mean that every event in history has a Januslike quality - one face which regards the past, and one which looks ahead; one aspect which is the culmination of what has gone before; and another which is the point of departure for what is to follow.

"Simplistic ideas of progress do not consider that the solution of one problem is only the formulation of the next. What an awareness of the 'ambiguity of events' thus substracts from the optimistic view of progress, is the luxury of believing that progress is a simple pyramiding of success. The two-sided nature of future events does not deny that our problems may be our opportunities but it asserts with equal conviction that our opportunities may become our problems."

There is a need today for meeting our personal and human settlement problems with a rational philosophy. This is certainly evident, and not a simplistic philosophy, either. Paul Hoffman, when he retired after thirteen years as head of the U.N. "Food for Peace" program said, "Now, I will be able to stop dealing with the urgent and start thinking about the important." But, can we think about the important when our diversity as a culture is tearing our society apart? We often think we are living at a unique time in history. But time is deceptive and the cycle of human events often invites comparisons. So in searching for a new philosophy let's listen to this fascinating description of the Elizabethan Age in England by J. B. Priestley in his book, "LITERATURE AND WESTERN MAN:"

"Within the national unity of this comparatively small society there was astonishing variety; it contained, **for example**, not only Anglicans but also Catholics, Puritans, sceptics and atheists. It was grimly ascetic and wildly licentious; it reached extremes of brutality and refinement, and a building that offered bear-baiting

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"ambiguity of events."

In the very idea of progress, as we normally accept it, is contained
the notion of goals. We strive for specific objectives pointed to the
future, and imagine that each objective gained is a permanent
step toward 'progress.' As a result we find ourselves confused,
when having reached an objective which we considered to not be
'progress' we anticipated but a new set of problems demanding their
the very advance itself.

"This age-old search for a permanent state can be described as the
'ambiguity of events.' By this we mean that every event in history
has a twofold quality - one face which reveals the past, and one
which looks ahead; one aspect which is the outcome of what has
gone before; and another which is the point of departure for what is
to follow.

"Stylistic ideas of progress do not consider that the result of
one event is only the foundation of the next. What an awareness
of the 'ambiguity of events' may represent from the objective view
of progress, is the danger of believing that progress is a simple
overcoming of obstacles. The one-sided gains of future events does
not deny that our progress may be an opposition to it. It asserts
with equal conviction that our opposition may become our problem."

There is a need today for meeting our personal and human development with
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our diversity as a nation is facing our future? The situation we ourselves
at a unique time in history, but time is changing and the cycle of human events
often invites compromise. In an interesting new philosophy let's listen to this
fascinating definition of the "Ambiguity of Events" by J. B. Little in his
book, "LITTLE'S AMBIGUITY OF EVENTS."

"While the various uses of this expression are self-evident there
are noteworthy variations contained in the meaning, among
Aristotle's practical philosophy, Popper's, Spinoza's and Aristotle's.
It was mainly Aristotle and William of Ockham that first expressed a
philosophy and refinement, and a healthy methodological approach.

on Wednesday would be playing Romeo and Juliet on Thursday. A merchant might invest his money in wool or in a search for El Dorado; good advice might be sought from Francis Bacon, the father of scientific method, or Dr. Dee, the necromancer; capitalism in a black suit rubbed elbows with the velvet or rags of dying feudalism; the great Queen's Court seemed equidistant between the Tower, with its thumbscrews and scaffolds, and fairyland. The life of this London was an incredible medley of lutes and lice, silks and ordure, madrigals and the plague, industrious apprentices and pimps and harlots, white-faced Puritan preachers and red-faced drunken poets."

Does this sound like some of our problems of diversity today? In the United States we have: the "old time religion" from the established church to the Jesus freaks; interplanetary travel and Amish horses and buggies; computer medicine and faith healers; art galleries, symphonies and theatres, crowded with appreciative audiences - and porno theatres; and, of course, scientific police and the free sale of guns which seems to result in the peak of social insanity, the skyjackers. Perhaps we are in the midst of an explosive era of creativity, similar to that of the Elizabethan Age.

But, Toffler, asks the question? "Can one live in a society that is out of control?" Can we make it bearable?

Mr. Lawrence Haworth, in his book, "THE GOOD CITY," says:

"The consequence is that in an age when city life at last seems inescapable, and when the cities themselves stand in need of replanning and reconstruction, we have been left disconcertingly without a philosophy to guide us."

The time has come to develop a philosophy that will permit us to live together in our human settlements. Accordingly, I would mention several experiments that now might be beyond the use of the word "experiment." The first is Columbia, the new town in Maryland. This was initiated in 1963 by James W. Rouse, a Baltimore mortgage banker and shopping center developer. Columbia is planned to be completed in 1980, at which time there will be about 110,000 residents living in ten villages clustered to form the city.

Rouse had acquired over 15,000 acres of land at an average cost of \$1,485 per acre. "Over a 15-year construction period," he says, "we expect to be able to show a cumulative profit in excess of 20% compounded annually." That is "practical wisdom." The project was financed by Connecticut General Life Insurance Company under the leadership of Henry Roberts (no relation). Both Rouse and Roberts are obviously philosophers and they worked out a philosophy which required:

1. It must have totality, it must be decided what a city must do. What is its total job? Things such as housing (of all kinds, for all kinds), health services, recreation, education, jobs and income opportunities, the chance for individuals to grow, from kids to grandpas.

on Wednesday night as they found and killed on Thursday. A merchant might travel his money in wool in a search for it. Dorado's good advice might be sought from the first Baron, the father of scientific method, or Dr. Dee, the necromancer, or Copernicus in a black and reded elbow with the velvet or tape of dying London: the great Queen's Court seemed splendid between the Tower, with its turrets and battlements, and the City. The life of this London was an incredible melody of faces and feet, of arms and organs, madrigals and the glass, of various appetites and shapes and colors, white-laced English gentlemen and red-faced kitchen maids.

Just this sound like some of our problems of diversity today? In the United States we have the "old time religion" from the established church to the Jesus freaks; anthropology travel and Arabic letters and dialect; occult medicine and faith healers; all galaxies, symphonies and theaters, crowded with appetitive activities - and great theater, and, of course, scientific police and the like. Of course which seems to result in the peak of social tension, the skyscrapers. Perhaps we are in the midst of an explosive era of creativity, similar to that of the Elizabethan Age.

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Mr. Lawrence Haworth, in his book, "THE GOD CITY," says:

"The consequence is that in an age when city life is fast becoming inescapable, and when the cities themselves stand in need of reorganizing and reconstruction, we have been left disastrously without a philosophy to guide us."

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Rowe had acquired over 12,000 acres of land at an average cost of \$1,400 per acre. "Over a 15-year construction period," he says, "we expect to be able to show a cumulative profit in excess of 30% compounded annually." That is "realistic" wisdom. The project was financed by Connecticut General Life Insurance Company under the leadership of Henry Roberts (see reference). Both Rowe and Roberts are obviously philosophers and they worked out a philosophy which requires:

1. It must have flexibility. It must be decided what a city may do. What is its total job? Things such as housing (of all kinds), for all kinds, health services, education, recreation, jobs and income opportunities, the chance for individuals to grow, from kids to managers.

2. It must have scale. This is a regional approach, concerned with everything from water, mass transit, inter-community relationships, and in short a development of the totality of the community so they reinforce each other.

3. It must be rational. This means a broad discussion by numerous groups that represent as many elements of our society as possible. This is the process that develops the "quality of life" direction. They developed several panels that worked over the school problems, the health care problems, the neighborhood problems, the racial problems. A panel was asked how religion, education and recreation could be made a central part of community living.

How is this working out? Well, there are about 25,000 people living there, sixty industries, four hundred businesses, 22,000 jobs. Nine schools and three colleges. The "process" these people worked out has changed the people to some degree. The people accepted the fact that the rest of the development is going to be made and they better prepare for them. A health care system is being developed that is unique in the United States. New and different methods of education are developing. Racial friction is non-existent. There are seventeen per cent blacks and they are scattered on every street, every cul de sac. In the area of recreation they have dedicated 3,500 acres, of the 15,000, to open space. They have lakes, parks, swimming pools, tennis, riding and golf. There has been little opposition to zoning because it is a "rational" plan where all can see its benefits.

Jim Rouse says the subdivision as we have been building them is going to disappear (he says, "and they should - they have neither totality, scale or rationality.") He says, "Columbia is America's new direction."

After Columbia, Jim Rouse and his company, the American City Corporation, was called upon to study the development of a plan of growth for Hartford, Connecticut -- new ball game - old city and not a new town. After considerable discussion the business community agreed to raise one million dollars per year for seven years. Two corporations were formed, the Greater Hartford Process, Inc. in 1971, called "Process" and the Greater Hartford Development Corporation known as DevCo. Then three and one-half million dollars was allocated to develop the process by which Hartford would be changed into a livable, quality, living city. Their action was born out of the frustration of the 1960s, which had not produced coalitions broad enough or programs big enough to cope with urban blight and suburban sprawl. In their words:

"The initial goal of the corporation will be the creation of a model of what Greater Hartford can be like if its people decide to make it so. . . The corporation will seek community adoption and implementation of the total program developed. It will undertake to bring the resources and capabilities of private industry together with the public agencies and the region's people in a comprehensive effort to realize the physical, social, cultural, economic opportunities in Greater Hartford's future."

1. It must have a vision. This is a regional, national, or international vision that represents the many elements of our society as possible. This is the process that develops the "quality of life" dimension. They developed several models that worked over the school programs, the health care programs, the neighborhood problems, the racial problems. A panel was asked how religion, education and recreation could be made a central part of community living.

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As indicated, the Greater Hartford Process, Inc., was formed to examine the region, set forth the goals and the arithmetic for a better region, and design specific proposals to bring about a region that "works." The Board of Directors of the Hartford Process broadens the initial business-based effort with a coalition representing business, labor, residents, local government and planning agencies.

The other nonprofit corporation, "DevCo" is the development instrument of Process. DevCo will obtain financing, acquire land, and engage in site planning, development and management of the community development proposals suggested by Process and appropriately approved by the residents of the region.

American cities have lacked a way to deal with their problems. Public and private interests have been locked into their separate jurisdictions, powerless to attack the problems that respect no such boundary. We have lacked a process enabling us to work together across all boundaries -- public and private, town and city, black and white, rich and poor.

The Greater Hartford region has taken the first step to alter this situation -- it has set up a process for change.

A NEW WAY OF THINKING AND WORKING -- Process, Inc. operates under a set of principles significantly different from the methods of past decades. Only a new way of thinking and working can be useful in the monumental tasks of community renewal and development in the American city and its surrounding towns. The following eight points are the basic principles of this new way:

1. BRING THE ESSENTIAL PARTIES TO THE TABLE. The job of improving the quality of life cannot be accomplished by any one, or even several, of the leadership elements of the region. Local government cannot reach beyond jurisdictional lines, and thus cannot take direct action on problems originating beyond its borders. Similarly, the private sector cannot deal with issues in the public realm -- education, police, urban renewal, etc. All elements having power in the region, either positive or negative power, have to be engaged in the process of improving the region.

2. SET FORTH A BELIEVABLE IMAGE OF A REGION THAT WORKS. To motivate people to support the overall task, it is necessary to project a believable image of the region as people would like it to be; this is a way of releasing the region's energies for work toward the overall objective. The image is built from a set of common goals shared by persons in the region, rich and poor, black and white, resident of city and suburb. Crystallizing these goals is a first step in developing the broad base of political support necessary for carrying out the needed changes.

A "believable image" must be set forth. This image derives from the shared personal goals.

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3. "Believable image" must be set forth. This image derives from the shared personal goals.

3. UNITE PLANNING AND DEVELOPMENT WITH A FINANCIAL COMMITMENT TO CARRY OUT THE PLANS. There must be a unified process of planning and action so that the region can in fact expect to see plans carried out.
4. RECOGNIZE THE INSEPARABILITY OF SOCIAL, ECONOMIC AND PHYSICAL PLANNING AND DEVELOPMENT. It is necessary to deal simultaneously with social, economic and physical systems in all areas, recognizing their mutual support of each other.
5. USE PHYSICAL DEVELOPMENT AS THE OPPORTUNITY FOR POSITIVE SOCIAL CHANGE. Physical development has always had an impact on the quality of life, sometimes positive, sometimes negative. But the occasion of major physical development should be deliberately used as the opportunity to analyze social and economic systems, to introduce new programs or even to restructure entire social systems.
6. WORK AT A LARGE ENOUGH SCALE. Twenty-five years of housing and redevelopment projects have demonstrated that isolated projects consume the scarce resources of time, money and civic energy, without significantly improving the quality of life in the region.
7. CREATE AND CAPTURE VALUES. In the community development process, the values of land will increase as it is assembled, planned, zoned and developed. These increases in land values are then "captured" by the community developer and by the town governments, and recycled to the social and economic development process. Similarly, investments to improve social and economic systems will enhance people's capability to be self-sufficient, tax-paying, and independent; this, in turn, will make the geographic area more attractive to private investment and further enhance the value of the land.
8. ESTABLISH A CONTINUING PROCESS. Community engagement in planning must be established on a continuing basis. The object is not to accomplish a specific project, but to set in motion a new way of thinking and working by which the community may constantly renew itself--may engage in a continuing self-examination. It is a way for a community to face up to decisions rather than let decisions go by default.

Well, there you have it, a frame work and system for developing a philosophy for building new towns and perhaps rebuilding old towns. Hartford is trying to develop a way of life that makes reasoned discourse a possible, even a necessary, part of living.

The problem is, we cannot adopt their plan, except to say we will adopt our own process for change. This is a philosophical process in which we convince ourselves what our own true values are. Once we know about our values, our attitudes will change because we have convinced ourselves what is right.

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If some of our basic attitudes change then we can change the future. Certainly the lessons of looking backward makes the trends analysis of our future, look bleak in many areas. This intellectual capacity to see into the future (from looking backward) strengthens our resolve to change the future. To change the future may save our civilization. That is why it is always helpful to look backward into the future.

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It is not our business to predict the future, but we can change the future. The only way to do this is by looking back, and making the trends analysis of our future, look back in many ways. This intellectual capacity to see into the future (back looking) strengthens our resolve to change the future. To change the future we save our civilization. That is why it is always helpful to look back into the future.

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