

The background of the entire page is a photograph of a historic Gothic building, likely a church or university hall, with a large stone bridge crossing a river in the foreground. The building features intricate stonework, pointed arches, and a tall spire. The bridge has a single large arch and is reflected in the water below. The scene is captured in a slightly blurred, artistic style.

The WIN ONE

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**Edited by
Graham Powell**



Dear readers,

It has been more than two years since the last WIN ONE because the editorial team has been mainly working on a book during that time, the WIN book coming out during 2017, at least it is hoped!

Meanwhile, this WIN ONE is a little shorter than the other magazines since 2010. It is, in effect, an easily downloadable taster of the WIN and some of the talents within the organization. With luck, the next WIN ONE will attract more contributors and, if you wish to contact me, use the following e-mail address (with the gaps closed): [ggram.powell61 @ gmail.com](mailto:ggram.powell61@gmail.com).

In this edition there is a small crossword to confound you, excellent articles which refer to previous WIN ONE contributions, plus some poetry and interviews to inform you more about members' interests. There are also articles about communication.

Furthermore, I have placed some photos from a few of my most recent travels around the world, places which include Cambridge, England, which graces the front cover. Travelling inspires so much and I hope more people will send in their photos and some recollections of their experiences. We are a global organization which wishes to be as inclusive as possible, given the mere restriction of a particular level of intelligence scoring.

The freedom of information exchange and the right to move around the world is under surveillance and is also being altered as I write this. Some articles here address some profound issues which are relevant today even more than when they were first considered by the famous, and not so famous, in recent and more ancient times. It is a privilege to present them to you.

I hope you enjoy this magazine.

Graham Powell, Editor

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Kenneth Myers CIVIQ member

Of Arms Races and Online Comments

Commenting online regarding various articles, other comments and the like, can be quite distressing. Think about it. Your comments and the intentions behind them can be, and most of the time, are, quite sincere. We've seen this many times and independent of culture, language and the like. We are open and honest. We desire peace. But are we pacifists? Not likely. Most of us live by standards set by a universe at odds, and over us, "normal." We won't go out of our way to attack others, but if attacked, we will answer with *self-defense* and *revenge*. We will exchange blows for what we believe in and for any righteous cause that we deem to be the case. So, it is fitting that we persist in the act of posting *correct and proper* comments to *defend* ourselves when the time comes.

One's urgent and necessary duty, at least in our way of thinking, can arise only from the outside: an attack on our ideas. As a result, the piling on of *posts*, as in: making online comments of comments and of comments...cannot call into question our peace-loving intentions, at least as we see it. If we were only concerned with defending ourselves, there would be no need for one-upping, since this arises only from an aggression, which the defense of oneself is not.

This all seems quite sensible. There are however, other people making comments. They too, are commenting on what you comment on. Each of their ideas is and must be, completely and utterly contrary to yours, at least for our concern. However, they do not intend to attack any more than you do, as their *intentions* are completely peaceful, as are yours. But they are willing to defend their ideas, to defend *their* way of thinking, which, by your comments, is threatened.

Of course, I've simplified the online situation here about two people each having some overt and hostile visions, commenting, as it were, in our ideal, online world. But this is our *model*, our example world. So let's pursue this world's effects and ends (not the real ones) to see what *would* happen if this *were* in reality the case.

Clearly, the case between you (one online poster) and me (another) is as follows: You make a comment on an article, etc. And then I comment on that comment. Continuing and after some length of time, the more you make comments against my comments, the more incentive there is for me to make comments against your comments. And the more comments made by me against you, the more you're inspired or set into motion to comment against me. If we'd not started commenting on each other to begin with, it's exceedingly probable, in fact, a given, that this *race* wouldn't have begun in the first place. Of course, this occurs only if your and my lure or temptation to comment came from each other. But the longing and obsession to comment is great, and any move by either party could trigger the whole thing again. If the idea seems endless to you, you're correct. The balancing act or calming center of mutually avoiding commenting, is as one might put it, a precarious and unstable situation. To say that this standoff or deadlock would continue is like balancing a very thin coin (a dime) on its narrow edge. As a rule, it's possible, but, in fact, it's not. In other words, once the coin begins a movement in any direction, it continues no matter what and will eventually fall to a point resting on one of its sides, heads or tails.

By our thinking then, the comments of both people continue to increase actively and endlessly so to speak. Surely, this is not what happens when we're online though. In fact, if you've ever commented online you know this is not the case, although some might disagree (no comment). There must be limits of space, time, food, need to work, etc., that prevent this from carrying on forever. Namely, to how much time we're willing to stay online, to how much tolerance we have for what the other commentator is saying or expressing, and of course the general taxing of our command of temper and presence of mind.

It follows we must consider these limiting factors. In fact, instinctively, we feel that because of these limitations and our making provisions for day-to-day living, the number of comments you and I make on each other's comments must eventually reach a point where we, for lack of a better way, cannot continue. Think about it, to do otherwise, would elicit the whole process yet again and make of comment of comment of comment until, at a nauseating extreme, we kick the bucket and find at last, a place of rest.

Haikus by Graham Powell

Without loneliness
we cannot appreciate
the fullness of friends

Memories of bliss
are transcendental as life
beholds beyond death

The heart cannot lie
its only intransigence
being purity

OUR MISINFORMED PLANET by Nomar Norono

Untruthful voices are noise in the background, they will try to mute you but they won't make it.

How many times have you heard about conspiracy theories like the fake moon landing, that 9/11 was planned by the US government, the one with a big asteroid taking our lives, the annoying Illuminati not-so-secret society, or a coup d'état in your own country?

I have seen this everywhere. People jump to repost, share, re-tweet, or copy these so-called articles or chain text messages without investigating its source or worse, without even reading it. So all of this becomes spam, fake news or just garbage on the cyberspace. Indeed, it's worrisome and it's becoming the norm nowadays, the lies transforming themselves into true stories and, in gatherings and discussions, individuals start quoting them as facts. How is this even possible in the digital era?

As regards to this, I presume that we are bounded by curious minds, conspiracy theorists, paranoids, or simple, deluded people that never get satisfied with too much meaningless information. Speaking of which, I remember an ex-coworker, let's call him Adolf (that's actually his real name *wink*, not really) who loved to brag out loud about his endless catalog of useless material. I have to admit, the guy knew how to tell a tale and convince his audience that everything he says is the ultimate truth of all. But the reality is entirely one-eighty, just a few clicks away and you can demonstrate reliably that everything he said was false.

As you can imagine, I lost respect for the guy. You couldn't even argue with him; it would be a lost case. He was so stubborn that the best thing to do was to *nod ya head* like Will Smith. Sad but true.

On a side note, politics and religions are a whole topic altogether: You won't change their minds, they won't change yours and everyone will end up angry at each other. Seriously, this is pointless, stop that. You have to take into account that every person has a story and each story is filled with traditions, cultures, ways of thinking, myths, so powerful that you can't change their beliefs with a couple of sentences. Even having all the evidence in the world that contradicts them, it's highly improbable that they will accept that they are wrong.

The truth is that the majority don't want to be told that they are wrong, unless you are wise and use the Socratic method, a form of dialogue between folks based on asking and answering questions to stimulate critical thinking, to let them be enlighten by their own thoughts...but do it with a harmless purpose that they will benefit from. We really need to be careful of what we say.

We certainly have a reputation to maintain. If you're not sure about it, try to say: 'No comment'. We shouldn't argue if we don't have a valid source to support our ideas. Let's try to find foundation on **facts**. Because let's face it, anything else is opinion like this article. *Shocking...*

Why if we have more tools than ever, don't we validate information? Ever heard about Google? Ever heard about reliable sources?

NPR, The Associated Press, Reuters, Washington Post, The Guardian, The New York Times, USA Today, The Economist, Forbes, Le Monde, La Dépêche du Midi, Le Figaro, to name but a few, are the best examples of reliable sources. Beware that sources can be a bit biased depending on their executives' political position: they have their best interest at heart, driving a personal agenda. For them, everything can be just a game. The art of mass manipulation - and you may know this by the name of sensationalism. From time to time you have to follow your gut feeling; see through the smoke, read different sources, and never stick to just one. Be a Sherlock Holmes of facts.

That being said, Twitter is a good starting point to have instant news about the current events in our daily basics. For techno fans I recommend the following: Wired, Motherboard, CNET, Engadget, Digital Trends, The Verge or Mashable. These are great in order to be in touch with the latest news, for instance, about the latest iPhone that you are probably going to buy. *cough* #TeamAndroid.

When all's said and done, you believe only what you want to believe...as simple as that. Maybe deep inside us we want to believe that something that we read is real. We yearn for something to share in order to have a 'topic' to talk about, in that way we feel important. We feel part of society, we want to impress our colleagues, our family, our neighbors, let them know that we are not naïve about our surroundings. But for every cause, there are consequences.

Stay focused, open-minded, listen more than you talk, avoid political and religious topics if you want people to keep talking to you (this last one was a joke, you can laugh now) ...and remember what Suzanne Massie taught Reagan: "Доверяй, но проверяй" or in plain English **trust, but verify**.

Editor's note to the addenda: "May2015 and April 2016"

The following are addenda to Rich Stock's essay from 2011 on Dialectical Materialism (See WIN ONE V) the original essay including his exposition of practical philosophy. A further amendment will follow soon, yet the words written here are useful to reflect upon, given what we have now come to know and experience.

Addendum 2015

In the four years that have ensued since I first wrote my essay, there can be no question that the auto dynamics of international rivalry have deepened and that within the US, we are in a new “Gilded Age” of stupendous monetary stratification with a deep concentration of assets at the very top 1/10 of one percent.

According to Gerald Celente (Trends Monthly, May 2015)

"Neither a conspiracy nor conjecture: By every quantitative measure, 21st century America has degenerated from being the beacon of democracy to a neo-feudal state.

From crime and punishment to the vast wealth and income-inequality gap, the rules are different for the political elite and economic nobility than they are for the common man bound to live by the letter of the law and brought to justice for minor infractions - all while political insiders, corporate charlatans and financial bandits are free to rape, pillage and plunder.

What should have been headline news and met with outrage last Wednesday barely made the front page of newspapers or the top of broadcast news. Deemed not as important as the murder of a wealthy family member who lived near Vice President Biden, or the motorcycle gang that left nine dead, five of the world's largest banks, including J.P.Morgan Chase and Citigroup, pleaded guilty to felony charges for rigging \$5.3 trillion-a-day foreign-exchange markets."

In Thomas Piketty's landmark book Capitalism in the 21st century,

He argues that the US is in a new gilded age where more wealth is stratified at the top than in any period, for any society, in the history of the world. He argues that the billionaire class could never spend their money in their lifetimes, and that the vast majority of their assets are passed on to future generations. The interest on this money creates greater accumulation of assets over generations, more than the entire amount generated by the total GDP of the United States.

Further, he argues about the rate of return of capital (r) to the rate of economic growth (g). (r) includes income from capital; and (g) is measured in income or output. Further, that when the rate of growth is low, then wealth tends to accumulate more quickly from (r) than from labor and tends to accumulate more among the top centile, increasing inequality. Thus the fundamental force for divergence and greater wealth inequality can be summed up in $r > g$. He analyzes inheritance from the perspective of the same formula.

Essentially the inherited wealth of the top 80 billionaires, and the accumulated interest from that legacy group, from generation to generation, will deplete the “pie” for the rest of the working and professional classes, particularly in the US but not in my opinion exclusively in the US. This has consequences internationally that can’t be overestimated. The dialectical materialist auto dynamics are also playing themselves out internationally in every corner of the planet. Trans-national asymmetrical warfare movements like ISIS and the like, are on the move in Syria, Iraq and in many additional border states. As of this update, ISIS has taken Ramadi and has expansionist aspirations throughout the Muslim world and beyond. The very creation of ISIS goes back to dialectical contradictions relating to the second invasion of IRAQ. Saddam Hussein, a creation of the CIA, proactively destabilized the world oil markets and “forced the hand” of the US imperialists

prompting the second invasion. There was never any case for WMD's. Most senior members of the Bush cabinet were oil stakeholders.

Katty Kay, BBC January 29th, 2001

“What makes the new Bush administration different from previous wealthy cabinets is that so many of the officials have links to the same industry - oil.

The president, vice-president, commerce secretary and national security adviser all have strong ties to the oil industry.

Vice-President Dick Cheney amassed some £50m-\$60m while he was chief executive of Haliburton Oil Company.

Commerce Secretary Donald Evans held stock valued between \$5m and \$25m in Tom Brown Inc, the oil and gas exploration company he headed.

National Security Adviser Condoleeza Rice was a director of Chevron.

The concentration of energy connections is so pronounced that some critics are calling the Bush government the "oil and gas administration."

There are also questions about how energy policy decisions may be affected by the private financial interests of so many senior cabinet members. “

In a fascinating documentary, Rachel Maddow explains the invasion of IRAQ in “Why we did it.” This can be seen, in part on

www.youtube.com/watch?v=Sbey4hPlrX0

Thus the dialectical “Appearance” of “Weapons of mass destruction” needs to be looked at via the “Essence,” of an oil grab. This did not work out for the US imperialists as history, and the growth of Hussein’s Sunni army, now mainly ISIS, has shown.

The intensification of these world-wide contradictions will result in Qualitative change in the next historical period, not just quantitative change as we have seen in the period of the last 4 years. We are closer to a qualitative change, Universal War. (WW3)

We are in a watershed period, regarding Climate Change as well. Ironically, this is tied to contradictions mentioned already.

Humanity has lost 23 years since the last great planetary attempt at consensus; the Kyoto treaty. The US imperialists, in typical anarchic style, was NOT able to ratify this critical treaty. Jeffrey Sachs states bluntly, “If we do not manage to ratify the COP treaty in Paris this year, we will probably lose any chance of taking control of climate change forever. “ In his interview in the Nation magazine, Dr. Sachs answers the following question.

You've written that "if we fail in Paris, we will fail to stay below 2 degrees. Paris is the last chance." What happens if a binding agreement isn't reached in Paris? And what if, agreement or no agreement, we blow the 2 degree limit?

Well, we'll talk about after Paris after Paris, because not for one moment am I ready to concede that we won't reach an agreement. What I can say is if we fail in general to keep below 2 degrees, there are two kinds of problems. One is that 2 degrees plus is huge disruption, period. Heat waves, droughts, floods, mega storms—and we're not even halfway there.

But more than that are the risks of so-called positive feedbacks, of tipping points, destabilization, release of methane and CO₂ from the oceans and from the permafrost, albedo changes, meaning changes of the earth's reflectance that greatly amplify the changes underway. We know in the past—this is the great scientific work of James Hansen—that when greenhouse gas concentrations have been at the level that they are at now, even below today's level, sea levels have been meters higher than they are now.

And what Professor Hansen concludes from that is that we've already set in motion what he calls slow feedbacks, meaning that there will be a breakup of ice sheets, a change of ocean and atmospheric dynamics and chemistry that, even if we simply stay at today's concentrations, will mean warming and more than warming. The implications for sea-level rise and other disturbances are much greater than what we've seen for now.

And what he says is we don't know whether that's on a decade scale, a century scale or possibly a millennium scale, but we have all the reason to worry.

Addendum II

As of this writing, April 1st 2016, the American primary season is well underway.

Dialectical Materialism does not concentrate on any one event or personality: the background currents that lead up to those events and influence all of our personalities. The list below is not exclusive, but is likely to be more important, in my view, in the analysis of the American Political landscape. In many ways, we are still fighting the Civil War, but there is so much more that really drives life in the US.

The corporate media avoids mention of these currents and stresses the "static" as opposed to the "dynamic." History, class and our ruling class interests are never mentioned.

Our government is supposed to mediate everyone's interests, but nothing could be further from the truth. This is to the advantage of the class in power. Most of the public is not trained to "connect the dots." The Corporate controlled media discusses events in isolation. Therefore, what are the primary currents that affect the US now and the 2016 presidential elections?

1. The United States, regardless of what any politician might say, is qualitatively weaker than at any point since the end of WW2. It is weaker in its ability to project its military to influence events in every area of the planet. That was not always the case, but it is now. The US is much weaker economically. The standard of living for the vast majority of US citizens continues to decline. The middle class has been greatly reduced and replaced by a massive class of underemployed, low-wage workers. A tiny 1/10th of 1% is at the top. We are in a new "Gilded Age." The jobs that do exist for working people have not paid a living wage for decades. Our Trade Union movement has been decimated since President Reagan sacked the Patco Air Traffic controllers. The tone was set and continued year by year. Artificial intelligence (AI) continues to expand at an ever increasing rate, threatening an ever larger number of services as well as industrial jobs. Soon AI will replace lawyers, doctors, most mid-level professionals, as well as low paying service jobs. This is already occurring and accelerating.

2. The US is also weaker in its ability to keep its economy afloat. We have long ago lost our manufacturing base of industrial jobs that used to guarantee private home ownership, free college, as well as a yearly vacation and perhaps a little cottage in the country. This is now out of reach for most. Half the population lives under an annual salary of 30,000 per annum. More people live in abject poverty. This process of suffering is "proletarianizing," and transforming people to their core. They are now more open to extreme ideas of the "right" or "left" by the tens of millions.

3. Both parties, Republican, and Democratic have failed miserably to provide a decent standard of living for the vast majority of American citizens. The Tea Party alternative is becoming marginalized albeit slowly. Eventually, it will split the Republican party. It is only a matter of time. The Tea Party provides nothing beyond the obstruction, racism, and nativism inherent in most of their adherents. But one needs to take note that most of the Tea Party's financial interests (Koch brothers, Murdoch) are less interested in international geopolitical expansion than the North Eastern financial interests which are traditionally more liberal. Without an alternative to the two established parties, American Capitalism will continue to transform into Fascism. The pace is accelerating and is now becoming a dangerous worldwide phenomenon.

4. The Federal Reserve has flooded the US and international markets with consistent quantitative easing, which in turn has been followed for the most part in Europe. This qualitatively increases the chances that when the next recession hits, there will be nothing left in the Federal Reserve's "tool kit " to stimulate the US economy, which in turn will affect the world economy. Japan is now starting to use "negative interest rates." The next US recession will take a generation or more to cycle out and rebalance. In the 30's it took WW2 to stimulate the US economy after the great depression in 1929 and the deep recession of 1937. Without the "stimulative" effect of a World War, Capitalism is far too anarchic to organize for the future. As Noam Chomsky has said, the US is a "plutocracy with democratic forms."

5. The legacy of America's past, as well as that of other imperialists working in tandem, has created a POWERFUL and metastasizing group of transnational terrorist groups like ISIS. They use 4th generational asymmetrical tactics just as the "Barbarian" and Britons used against the Romans. The weapons have changed, but not the tactics. The North Viet Nam Communists used them against the US quite effectively, decisively winning the war. Transnational terrorism continues to deepen, becoming ever more destructive to International Capital. The prospects for imperialist/universal war become more apparent every day.

6. The Russian exit from Syria beckons a newly renewed effort to concentrate its military in the Ukraine. This is an extremely dangerous development. This cannot be overstated enough. We could very well see a direct conflict between the US and Russia sooner than most realize. That possibility is being discussed openly in some US and Russian military circles, but as of this writing, has not been made public in the US.

From these trends, then, the stage is set for Nativism, Nationalism, and Racism in large sections of the US population. This has developed over a long period. Trump opportunistically exploits this, but the other republican candidates do so as well. From the "left" we are seeing Neo-liberalism and neo-con tendencies that are either strongly aligned with Wall Street, (Clinton) or with establishment politics (Sanders).

A weakened America sets the soil for an inevitable authoritarian dictator just as the Weimar Republic did for Hitler in the thirties. If this doesn't happen now, the trend will get stronger over time. The office of President is weak. An authoritarian Fascist personality, like Trump, could try to establish pre-eminence.

None of our candidates questions the weaknesses of Capitalism, the rise of fascist views in the population or the Corporate epistemology that permeates every aspect of our cultural and economic lives. No politician, from either party, will discuss candidly what happens when quantitative easing eviscerates the Federal Reserve's power to stimulate the economy when the next recession arrives. And it will come. Little has been done, despite Dodd/Frank to break up the "too big to fail" banks or the shadow banking industry. Clinton openly states that she is against Glass Steagall. Trump's protectionist talk will increase international contradictions that historically have taken the world to war, but there is no sanctuary in any of the other candidates.

It is hard to conclude on a positive note given the material facts before us; but there has been a tremendous amount of resistance and protest against these dangerous plutocratic trends, and that will be the subject of another paper.

The Forgotten Mean in Aristotle, by Paul Edgeworth

What exactly is the life expressing nous for a human being? Is it one in which nous alone can be expressed? No, for this would be the life of God and not of a human being. It must be a life expressing phronesis that expresses nous. It can only be this, for no human being can live a life in which nous alone is expressed and none could then be eudaimon doing so. We can say then that the life that expresses phronesis that expresses nous consists in the whole good of man. What is divine in us is not the whole of us. The activity of contemplation is not exclusively our happiness. When Aristotle tells us to achieve a life of contemplation as far as is possible, we must keep in mind the constraint that is implied here, for the activity of contemplation must be pursued not as a God would, but as a human would. When we engage in intellectual inquiry as human beings, we desire to know the answer and not just to occupy ourselves in looking for it. To pursue contemplation as far as possible means as far as the circumstances of practical reason allow. The happiest life will be one that is devoted to contemplation and to the cultivation of other human virtues. It is a life that will understand and reside in the difference between rules of moderation and a moderation of rules, which is to say that in the end Aristotle gives us no procedural rules on how to balance *theoria* and *phronesis*, and it is fitting for him not to have done so. If we do not find in Aristotle's account of the nature and chief end of man acceptable answers to all the questions that are raised, it does not mean that we need not try to answer them now and for ourselves in our circumstances. This then is the forgotten mean in Aristotle.

Maxims inscribed at the Temple of Apollo at Delphi: *Think as a mortal. Nothing to excess.*

An Interview with Graham Powell, by R. Wanas.

When you were six years old, Graham, what did you want to be when you grew up?

The first job I remember being interested in was being a policeman. I loved The Secret Seven books by Enid Blyton. I think they inspired me to become a detective, though I knew I would have to be a uniformed constable at the beginning of my career. I was later intrigued by espionage, though I was always too sensitive and respectful of the rules to be any good at it. That respect for the law and rules evolved into a desire to teach.

Did your life just evolve, or did you always have a vision?

I was determined to stay on at school and get qualified for university, though the initial post-16 education I had was a big disappointment. The other students seemed so silly and, frankly, immature: they mainly focused on impressing the opposite sex, whereas I wasn't very confident about that. Then I had a major accident on my bicycle and I spent over a week in hospital. I met amazingly brave adults who showed me that there was more to life outside of school. I decided to leave the Sixth Form. I got a job as a Trainee Input Geophysicist and my confidence as an intelligent person grew, though, looking back on it, I was still humble enough to mix easily with a large variety of people, whether intellectual or not. I also fell madly in love with a woman where I was working, but she didn't want to go out with me. Rejection made me review my life and I felt that I could still go to university, the ambition to teach still burning within me. That was the thread that linked all the things I did for the next few years. It was more of a desire than a vision.

You mentioned love, what do women mean in your life now?

Generally, I wish more women were in politics and at high levels within companies, making the important decisions that affect billions of people's lives around the globe. On a more personal level, I like women very much, especially for their empathy, their immense energy, and for the way they dedicate time towards improving the lives of those they care for. Above all, sharing passion with a woman has to be one of the most beautiful aspects to life.

Do you believe in equality for them in all jobs?

Yes. There are a few jobs where perhaps they are not as physically strong as male counterparts; but women are superior in a gamut of other areas, so I believe there is no excuse for the current inequality. I also believe in equality at home, by which I mean that the work that is done at home should be shared as equally as is comfortable for a couple. There are preferences, perhaps even particular skills which make certain jobs more appealing, but the sharing of those qualities and preferences should be encouraged harmoniously.

Which of your personal traits have most contributed to your achievements?

I care about people very much and want them to achieve the best they are capable of. I also like to be liked, mainly because I don't like conflict, and that means an interest in other people's lives and what I can do for them. I am largely autotelic - I mainly do things for the sake of doing them. It's the completion of activities which gives me most pleasure. I am creative and able to come up with solutions to problems which are innovative, yet expressed inclusively. I have a lot of energy and, especially, endurance. That's partly why people believe I'm younger than I am. Fundamentally, I like doing my best, no matter what it is I'm asked to do.

Who has most influenced your life, good or bad, and why?

My mother was one of the kindest women I've ever known, though she doubted herself a great deal and suffered because of that. I value kindness greatly. My father was always sceptical, though it's from him that I get my endurance and sense of right and wrong. Aside from them, I'd say my English teacher at college, when I returned to education, was a huge influence. Her name was Dorothy Humphrey and she often talked to me after lessons, usually praising my contributions. She made me believe in myself, no matter what happened. She helped me develop my communication skills, particularly my writing, and instilled a life-long love of language.

What strategy do you use with critics?

'Criticism' is a word which is related to 'a turning point'. It is a crossroads where ideas are exchanged and the way forward decided. More formally, literary criticism, for example, should help us gain an understanding of a piece of writing, and so it is with criticism of 'me'. I listen and I assess what is put to me. Akin to an analysis of art, I am open to hearing what people think, though I behold the right to answer as I see things to be. In defence, I like to use the critics' own words in backing up my answers, which seems to be effective when it is made clear that we differ, and why their notion doesn't fit my own, or indeed doesn't fit the situation. As I said earlier, I don't like conflict, so I am a good listener rather than a bombastic arguer. If people can't be open minded like me, or are egocentric, I tend to veer away from them over time.

I would like it if you were to talk about your studies at college, for example, who supported you?

Aside from Dorothy Humphrey, other wonderful teachers helped me develop. David Owen-Bell at Middlesex University was so enthusiastic about my acting talents; Simon Hughes encouraged me during my Post Graduate Certificate in Education course. He was a great teacher and he believed that I was a great teacher too!

Do you ever question your own ability and, if so, how do you gather your confidence to do what you need to do?

I question myself a great deal; but the way I evolve is to let the negative emotions flow through me till they subside. According to Positive Psychology, we live best by taking the most positive aspects of our past and using them to adapt in the present, with a view to being able to change again in the future. It is best to be patient (so I have learnt) and not to let others force you into situations you don't instinctively feel are right for you.

What other philosophies or lessons have most helped in your life?

As a creative person, I have learnt that creativity is hard work and that you have to produce a lot to gain significant results. Doing a diverse activity, like gardening or playing the piano, helps maintain a certain 'distance' from it all, which can produce remarkably useful and even amusing insights. I really enjoy expressing those ideas via wordplay and 'epigrams'.

What is your dream these days?

I want to develop education away from the industrial society model which dominates at the moment and, like Sir Ken Robinson, manoeuvre education towards recognising individual talents in everyday life, not mainly via the perceived 'more academic' subjects, and the associated rigour of examinations, but diversely, because, quintessentially, education should be about leading people towards greater knowledge, understanding and expression, and be about engendering how to maintain and enhance all of that in every aspect of life. I also dream about getting involved with the United Nations and making a difference via that organisation across the world.

Epigrams and Two Poems by Graham Powell

Thoughts in themselves cost nothing. It is when we act on them that we are slaves to their results.

Like a breeze, pass through life affecting, without destroying, all that you move amongst.

When the mind is calm, things settle.

There is no true passion without life, nor a great life without passion.

Listen to the silence, for sometimes there is something within that which is akin to the truth.

There are forces in nature we cannot control, only seek to understand, the moderation of them best coming from our change in behaviour.

The next global conflict seems to be one between truth and untruth and the suppression of each.

The consciousness of existence is primary, for without it, there is no conception of time, nor consequence.

Synergies and synchronicities are the stuff of realized hope

Consciousness makes the universe unique.

Finality is a truth we all face; how we deal with it is our curse, or our blessing.

Be still, trembling heart,
as night descends upon us
with its dusky sins.

The Embrace.

Your long, black, silky hair
flows in waves like the moonlit sea,
the breeze of autumnal chills
not working its charm
on your warm, chestnut eyes;

and memories of falling leaves
near your nimble feet
were in dreams as hearts
from fragile men
too tender to crush;

and your delicate poise,
blessed with an agile mind,
seemed to move all the
world within your ken,

your fine thoughts sweeping
from art, to science, to all matters
that intrigue and capture
emotive moments and histories,
drawing me nearer and nearer,

till your breath drowned the wind,
and all other things,
bar the merging of
love and joy
that is
our embrace.

Let's Face It!

Thomas J. Hally

Of all the great talents of all the world's people
One of the greatest of all is our ability to alter our faces
Should we look at our looks as a gift from God?
Or as one of Mother Nature's disgraces?

It really matters not when we hit the age
of procuring a genuine face lift.
We look in the mirror, take a deep breath
and say "OK, let's get on with it!"

Does your chin sag? Do your
eyelids droop to your nose?
Do the wrinkles around your eye sockets look
Like circles around ancient tree trunks?

When you smile do the wrinkles around the corners
Of your mouth no longer go from due south to due north
Rather from due north to due south?
And what about your upper lip?
Does it have a strange vertical-line design to it?

And your neck—don't forget your neck!
Does your neck slope from beneath your chin
And double up into a half a dozen folds?

Ah, yes, you are no longer fit and trim
The answer may lie in plastic surgery
You can once again be young, sexy and bold
If you do as you are told

But you may think this is all just bunk

Really I am being quite helpful and kind
They say Botox is quite effective and benign
And rejuvenating cream is all you need if you
Are still in your 30s or 40s at this time

The danger in surgery lies in the aftermath
--And those scars on your face and neck don't lie!
The stitches may fall off and slide away in the shower
Or the bath, but if you look like a monster
You cannot hide your anger or your wrath

Ah, you will be in hot water that I can assure you
You may start to do crazy things and people will sue you
And although I am no doctor, perhaps I can cure you?

First I would suggest you look in the mirror
And make an honest self-evaluation.
Then go to a psychologist or a shrink
For a personal consultation.
If after having spoken with him or her you still feel inferior
Talk to a priest, rabbi or pastor about your interior

If in the end you opt for plastic surgery
Don't go into the operating room under the false impression
Of a new Hollywood imagery, and above all, don't forget to give
The name of your next of kin and beneficiary.

For Whom the Belle Trolls

Thomas J. Hally

Meanwhile on the opposite side of the drag
she slinks and sways along, head held high—going it alone.
She is trolling the slums within her rightful umbrage
looking for a few bucks using her charm and lucky tricks
somewhere in the midst of Her Hell.

Big city lights and nights emphasize the trashy
Neon-lighted-heightened ambiance, revealing
an ironically plain tear-lined near featureless face.
Her ring-heavy index finger traces an ellipse on her
man-less moon, now almost smiling.

The lady moves forward, securing her grey concrete domain.
This is the place she only “thinks” she owns but in fact
it is “his”—not hers—and his alone..
She trolls for trolls while other trolls troll for her
trundling along guzzling down her third stale beer.
She staggers, stumbles and then continues

She's lookin' real good in her sexy pink short shorts,
not only her preference but an advertisement of sorts,
just like her invisible brassiere.
Her new man may roll with her or simply talk
and buy her a beer then order another, quick, cold and clear.

Interview with Dr. Vinton Cerf,

by Krystal Volney


The Internet is one of the best inventions of all time as it has made it possible for the human civilization to do many things.

People can purchase items in various online stores such as Amazon and Ebay as well as correspond with family, fans and friends via social networks, watch the latest records on YouTube, blog and so much more.

When I interviewed Dr. Vinton Cerf (Father of the Internet and Vice President of Google), I asked him:

- 
- How would you best describe yourself from now and when you first created the internet?

I am a lot older! I was 30 when we started the Internet design and I am 73 now. I am just as enthusiastic about the Internet and its potential now but I am also much more concerned about safety, privacy, reliability in the online world than I was back in 1973.

- 
- What motivates you in today's world of computing and internet?

The demonstrated potential of the Internet, smart phones and “Internet of Things” to say nothing of advances in artificial intelligence increases my belief that we have only just begun to take advantage of the power of computing and communication.

3) Are there any new technologies that you plan to introduce with the internet in the present or future?

I hope we can make better use of broadcast technology (e.g. from satellites). We should increase coverage and project LOON at Google is one way to achieve that. Increasing use of strong authentication methods including two-factor authentication will protect consumers.

4) If you had any advice to someone just starting out, what would it be?

We know so little about the universe now (75% Dark Energy, 20% Dark Matter, 5% ordinary matter) that you should go into astrophysics – anything you do there might win the Nobel prize! On the other hand programmable devices, neural networks, electronic/neural interfaces, nano-scale devices, self-organizing systems... well, the list seems endless and growing when it comes to new frontiers of technology worthy of exploration!

TELECOM: WORLDWIDE MIND LINKING, by: Nomar Norono, MSc.

Nowadays telecommunication, also known as telecom, is everywhere around us and don't fool yourself into thinking that there's nothing more to create, because you would be wrong. It is just starting...

Telecommunications technology is undertaking a dramatic transformation. Telecom services and products are proliferating speedily, from tablets, to glasses that can read our minds. In every tweet you send, and, like on Facebook, every picture you share, every SMS you send, every line you write on WhatsApp, and with every call you make, telecommunication is present. Telecom devices include: telephones, telegraph, radio, GPS, microwave communication arrangements, fiber optics, satellites and the Internet.

Therefore, Telecommunication is, in simple words, a science associated with the exchange of information by electronic means over a significant distance.

Now you may ask what the title means. Let me explain further, Telecom was created for one unique purpose and that is connecting all human beings around the world; it's about being able to communicate in a matter of milliseconds and share information between them.

Everyone knows that imagination has no limits; we are finding new ways to increase the speed, the information storage and the discovery of new interactions that can blow minds. The future started yesterday and we are already late.

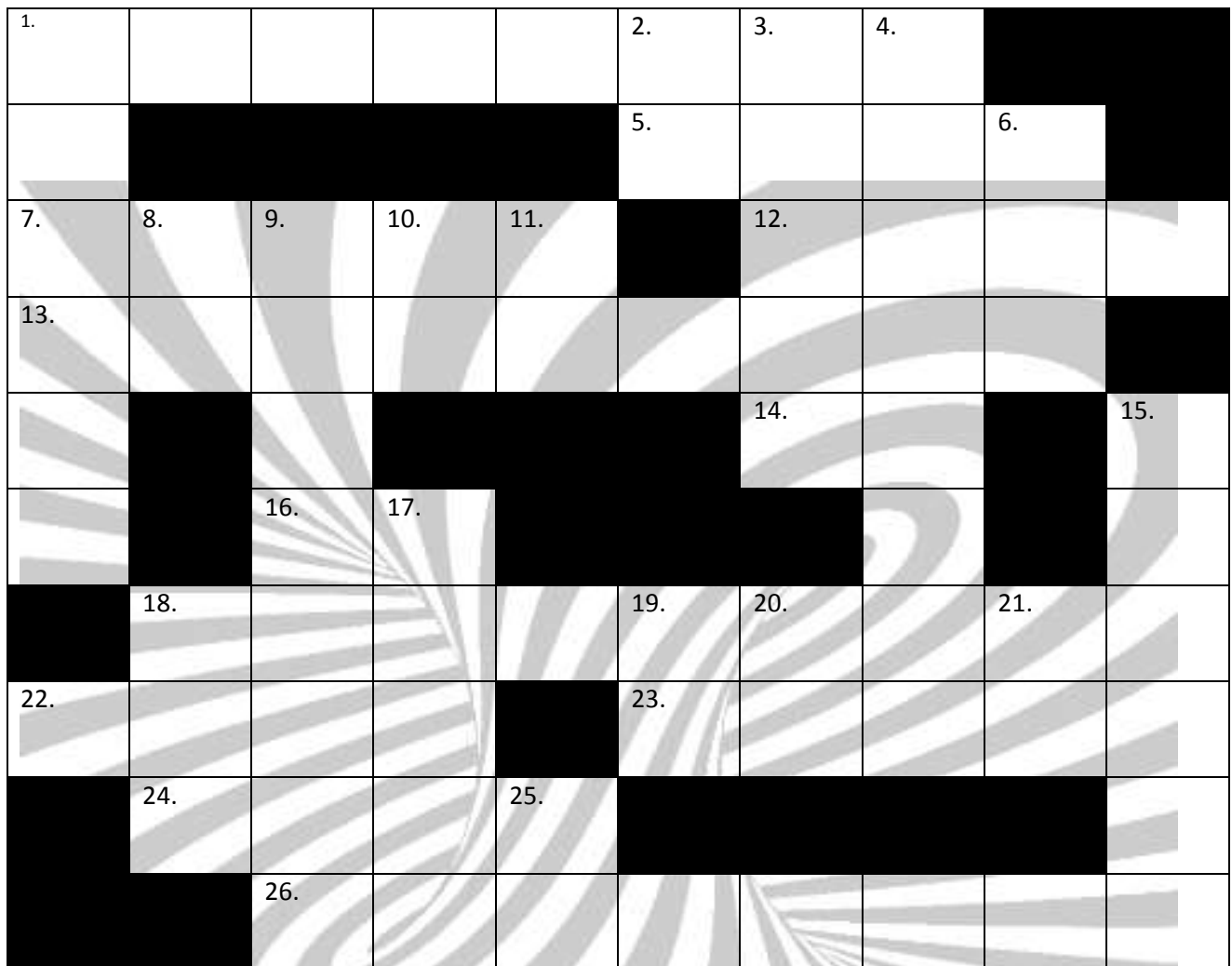
Since I was a kid, I always found the future fascinating, mysterious and uncertain. Technology was my friend from day one. My passion for telecom started since the day I found out that I can study it. After spending three and a half years (yes, those were the years of my full-time studies for my degree at URBE) I was ready to explore the world as an Electronics Engineer.

I graduated near the top of my class, 5th out of 57 at my graduation, and I thought I would have the world at my feet. I couldn't have been more wrong in that. It took me six months to actually find my first job as an Engineer per se. I had to do research more than ever (and I thought that I had finished with books) because what the university had taught me was something different from reality. A lot of courses, a Masters in Telecom, and being bilingual, gave me an advantage over my peers, but all of that wasn't enough. I needed connections. Sad but true, in this world we need to know people who are already in the market, inside the companies of our dreams and we also need to have experience beforehand. That is what makes the difference in the end. No matter how brilliant you are, you need to work on your networking skills. You need role models, people who are where you want to be and that can advise you on your career path.

So, seven years after graduation and with field experience, I had this epiphany: at the end of the day, our minds are already linked worldwide. We need to work on that link, we need to improve our interpersonal relationships if we want to be successful in everything that we want to achieve. And let me tell you something: Everything is possible.

Telecom can help, partially, but you are the one who needs to complete the smart work. A change of heart, being open-minded, tolerant, treating others as equals, practicing your family values, these make a start. So never give up and start dreaming big... because you only live once.

General Knowledge Crossword by "Jeep"



Clues.

Across.

1. A state of being supremely calm as espoused by the Sceptics, et al.
5. Public House-related innings, minus an international banking group.
7. A lion or lioness does this sound practice; so does a crowd.
12. In Britain, a national certificate qualification, especially in trade-related subjects.
13. TIN TREVOR (anagram).
14. Half an extinct bird.
16. Informally say hello.

18. A monthly cycle which begins with 'men'.
22. Glaswegian female singer famed for also looking younger than her age.
23. To happen afterwards or as a result of something.
24. A quantity of medicine to give.
26. A compound structure at the end of a chromosome which is related to ageing.

Down.

1. The upper cavity of the heart.
2. The fourteenth letter in the Greek alphabet. In ancient Rome, 11!
3. Where Proust is alleged to have written much of his great, autobiographical opus.
4. A surname and a village in Cheshire, England. BAN ROUTS (Anag.)
6. Did you hear about the unfortunate jellyfish? It _ _ _ (Joke!)
8. "Accendere" is to turn _ _ in Italian.
9. Where a biblical character may be for gardening. (2,3,3)
10. The middle initials of the author of the book series A Game of Thrones.
11. A shorter synonym for 'thus'.
15. First name of a Canadian Farmer most famous for her Stolen Car.
17. Something not idle but ... (2,3)
18. A pop group most famous for its "Tiger Feet" in 1974.
19. Not "D.H." but another Lawrence...
20. Two letters for a modern and official "lady of the lamp"?
21. . _ _ for the internet code of an antipodean country.
25. Masculine, single, of "The" in Spanish.

Steering Conversation, by Graham Powell

Usually, conversations occur in three stages: initially there is some small talk, then there is the development of various, substantial topics, and finally there is the closure of the conversation, which ideally is to the mutual satisfaction of everyone involved.

In approaching someone to converse with them, we can help matters by being confident in demeanour. During the conversation we can emit a sense of confidence too. This is achieved by:

having good posture, showing gratitude, being prepared to stand out, by speaking clearly and by focussing on what we are contributing.

Communication is also enhanced by following the key issues expressed here:

“Talk slowly with details that are unique and compliment emotively, offering insights using the best words and plenty of eye contact.”

A major factor in conversation is the ability to listen well, and to acknowledge the other person, especially by making them aware that you are listening carefully to what they are saying - nodding, raising eyebrows, tilting the head, saying words to affirm what is being relayed, these can all keep the chat flowing, even if you are unsure how to comment on what they are saying. A strategic phrase like: “Tell me more,” gives you time to think; “That’s interesting” and “Oh, I didn’t know that,” will encourage your interlocutor to continue.

If you want to *open up* the conversation, ask *open* questions, ones which can not be answered ‘Yes’ or ‘No’. They usually use question words, for instance, “*What* did you do next?” “*How* would you approach that problem?” “*Why* was that significant?”

We can also use the indirect approach, for example, “*If that were true now*, what do you think would happen?” “*I’ve heard it said that it’s difficult*, what do you think?”

Another approach is to refer to someone else, especially someone well-known and significant to each conversationalist. This can play to your strengths, especially if you know the work of somebody really famous, for instance: “*That sounds like a case of ‘To be, or not to be?’ So, how can we avoid that?*” Or “*Einstein said not to think about the future because “...it comes soon enough.”*”

Ideally, of course, we should know a little about everything – in that way we can comment astutely during every kind of chat. Good conversationalists keep in their memories huge amounts of information, and interesting ‘titbits’ about obscure things. When you know in advance about a potential encounter, it always pays to research the person and to research to a certain extent the topics you expect hear, or wish to address. Memory techniques help us, for example, using mnemonics to summarise concepts - ‘Many Naughty Rabbits Eat Green Rhubarb Shoots,’ giving the key letters to remember the characteristics of living things, an example which has remained in my memory for nearly 40 years!

Grouping letters to mean other things can help, ‘a **WPC** with a **GPF** Saw a **WC**’ giving the aforementioned *Walking, Posture, Commercial; Gratitude, Personal, Front; Speak up; Work out and Compliments*. These can be *drawn* too, if planning is performed, and a visual image is usually easy to recall. For example, the picture of a policewoman, a computer, a saw, plus a WC could help remember the topic in detail!

Having a stock list of interesting topics that you know well and that get a conversation veering away from small talk, is always useful. These topics are also a safety net when taken by surprise, or confronted with events that you fear may stall into silence. Suitable topics include travel and hobbies.

Of course, when targeting particular topics to be covered, it really means being skilful in handling the transitions from one subject to another, the way to do this including making analogies, comparing things, just plain contrasting the current subject being talked about with the one you really want to discuss, or carefully and subtly manoeuvring aspects of the current subject towards the one you wish to explore in full. For example, if you want to talk about a business plan for a ten-storey building, but they are talking about football – a subject you know little about - you can say you noticed the development of the stadium at a particular match and that the issues involved in safety really impressed you. You can talk about a programme you saw about a stadium in Peking and how the glass they used was probably similar to that used for the Burj Khalifa. You could try to imagine the issues involved in building just a ten-story building, before asking for their opinions on such a project. (You have reached your topic!)

A welcome relief is the injection of humour, as long as it is appropriate to the occasion. Humour can also help steer a subject towards the area you really wish to discuss. Keeping a good stock of humorous stories, ones you can fall back on, is essential in maintaining lively and memorable conversation. A funny story can put people at ease and allow you to address new topics which your interlocutor is more likely to take an interest in. They can also help you close the conversation, a funny anecdote being an inherently pleasing way to end a chat.

The closure should be polite and express thanks for the shared experience that is good conversation - and, even if it has been difficult, it is important to leave the other person feeling comfortable that you are leaving, and that it is happening at a conclusive moment. Indicator words may be used, ones which signal that it is time to stop, for example, “Well then,”... “Okay then,”... “It’s been great, but...” “Old Father Time has caught up with me, so...” Again, this skill is like the one used when handling transitions. A smile and good eye contact both help. Leaving with a short handshake, if socially acceptable, will also reinforce the memory of the encounter. Leaving a good impression will clearly break down the barriers to future conversation starters, and everything else involved in enhancing your future conversation profile.

Agelessly, a poem by Therese Waneck

Weary bones rested ragged
Juggling and jerking raw nerves
Yawns surpassed a toothless smile
Laughter bubbled and boiled
As she held her cup of tepid tea
Now supported by a rusty sink ledge
His ghost trailing her tracking every step
Lingering in a lightened living room
Sustained by what was now fortunate furniture
Gained by his years of spirited hard labor
Eyed now he slipped away mysteriously
And limping the lady fell into a couch
Circulating was a damp odor
Dust spilled from their treasured photograph
From ashes to ashes and dust to dust
She prayed to meet him again...
Dying was the hope resurrected by restitution
United again with the swirling heavenly apparition
Vanishing was her body and fearlessly fading today
Both souls danced again silently and softly
Secretly with mystery around
The cup of tepid tea

The *Esse*-Essence Distinction in Thomas Aquinas by Paul Edgeworth

The subject of this study is the *Esse*-Essence distinction in Thomas Aquinas. At first glance, the hyphen in the above expression, might lead one to believe that the two terms are equivalent. In fact, through the long history of metaphysics, *esse* can be seen to have played an inferior role to essence, in that it has often been subsumed in meaning to the latter.¹ It is therefore the purpose of this inquiry to show that while *esse* and essence are equal in one sense in that they are co-principles of being, they are unequal in another, in that they are truly distinct. Also for Thomas, we shall come to see that *esse* must be held to be the primary principle. The real task then for Thomas is to investigate the import of the primary act of existence, that is *esse*, by which whatever is, exists.² In so doing, we shall come to see that Thomas is to be regarded as the philosopher of *esse par excellence*.

It is Etienne Gilson's contention that the discovery of *esse* as an explicit and primary principle of metaphysics by Thomas was occasioned by the attempt to come to terms with his belief in creation.³ As Gilson points out, to be and to be a substance are one and the same for Aristotle. In the Christian world of Thomas, substances do not exist in their own right. In a created universe, the most important and fundamental aspect of things is going to be that by which they exist.⁴ For Thomas, no essence can ever be its own act of existing with but one exception, *esse subsistence*.⁵ In short, whereas substance exists as substance in Aristotle's

¹In this regard, see Etienne Gilson, *Being and Some Philosophers*, 2d ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1952).

²Gerald Phelan, "The Existentialism of St. Thomas," *Proceedings of the American Catholic Philosophical Association* 21 (1946): 26.

³John D. Caputo, *Heidegger and Aquinas: An Essay on Overcoming Metaphysics* (New York: Fordham Univ. Press, 1982), 122-23.

⁴William E. Carlo, "The Role of Essence in Existential Metaphysics: A Reappraisal," *International Philosophical Quarterly* 2 (December 1962): 560.

⁵John F. Wippel argues that if it is impossible for there to be more than one being in whom its *esse* and essence are identical, then it must follow that in all other beings *esse* and existence are not identical. This follows regardless of whether that one exception has already

world, existence never is of the essence of any substance in the created world of Thomas.⁶

A good approach to arriving at a fuller understanding of the distinction between *esse* and essence can be gathered by looking at how Thomas specifically handles the case of spiritual substances known as intelligences, or as they are delineated in the Christian faith, angels. For the Franciscans, angels were composed of form and matter. But this matter was held by them to be immaterial or spiritual. It is easy to see how such a position would present a problem to Thomas, for there were metaphysical and scriptural reasons to believe that angels were pure spirits.⁷

In his early work *On Being and Essence*,⁸ Thomas found a way to explain how separate substances or intelligences could be pure forms and still be creatures. Separate substances, Thomas tells us, are composed of form and *esse*. “The essence of a composite substance . . . differs from that of a simple substance because the essence of a composite substance is not only form but embraces both form and matter, whereas the essence of a simple substance is form alone.”⁹ Thomas tells us that the essence of a separate substance such as that of an angel does not include matter but only form.¹⁰ Though an angel is said to be free from matter, this does not mean that it is also free from potentiality. Though angels are pure forms, they are not pure act, for they are forms to which *esse* has been added.¹¹ This indeed is how angels are distinguished from God who is pure act and in Whom *esse* and essence are the same. Likewise since *esse* has been added to angels, they are dependent upon God for their being. Since everything not God is

been proven, or remains simply as a possibility. See “Aquinas’s Route to the Real Distinction: A Note on *De ente et essentia*, c. 4,” *The Thomist* 43 (1979), 291.

⁶Gilson, *Being and Some Philosophers*, 160-61.

⁷See Etienne Gilson, *The Philosophy of St. Thomas Aquinas*, ed. G.A. Elrington, trans. Edward Bullough. 3rd rev.ed. (New York: Dorsett Press, 1948), 167-70.

⁸Trans. with an intro. and notes by Armand Maurer. 2d rev. ed. (Toronto: Pontifical Institute of Mediaeval Studies, 1968), 51-59.

⁹*Ibid.*, 54.

¹⁰*Ibid.*, 52.

¹¹Caputo, 124.

such that its existence is other than its essence, it is manifest that an intelligent substance, like everything else not God, would receive its existence from God.¹²

Whatever belongs to a thing is either caused by the principles of its nature . . . or comes to it from an extrinsic principle Now being [*esse*] itself cannot be caused by the form or quiddity [essence] of a thing . . . , because that thing would then be its own cause and it would bring itself into being, which is impossible.

It follows that everything whose being is distinct from its nature must have being from another. And because everything that exists through another is reduced to that which exists through itself as to its first cause, there must be a reality that is the cause of being for all other things, because it is pure being.¹³

The point that Thomas is making here is that all beings whose quiddities are other than *esse* must be caused so that there must be one quiddity which is its own *esse*, and which is also first as cause of all else.¹⁴ By thus arguing that God is subsistent *esse* and that angels are pure forms which have received *esse*, Thomas makes a definitive break with Aristotle and becomes the author of an act which is not a form, but which actualizes form itself.¹⁵ For here Thomas has argued that the relation of the form to *esse* in intelligences is one of potency to act, since *esse* has the role of something received in an essence from another.¹⁶ In this way, Cornelio Fabro tells us, Thomas has introduced a new concept of both act and potency, that is, whereas act is conceived simply as perfection or affirmation of *esse*, potency is conceived as capacity to receive perfection. Thus Thomistic metaphysics is the affirmation of a real distinction in all creatures between essence and the act of being (*esse*), which is the ultimate expression of the new concept of act. Furthermore, all creatures are beings by participation, in that their essence participates in the *esse* which is the ultimate act of all reality. Hence, the essence of creatures is

¹²Joseph Bobik, *Aquinas on Being and Essence: A Translation and Interpretation* (Notre Dame: Univ. of Notre Dame Press, 1965), 183.

¹³Thomas Aquinas, *On Being and Essence*, 56-57.

¹⁴Lawrence Dewan, "Saint Thomas, Joseph Owens, and the Real Distinction Between Being and Essence," *Modern Schoolman* 61 (1984): 147.

¹⁵Caputo, 124.

¹⁶Dewan, 147.

related to *esse* as potency to act.¹⁷ Conversely, the degree of *esse* of any creature will be measured in accord with the correlative limiting and receiving principle, essence.¹⁸

For Thomas, *esse* is infinite and unrestricted. Form, which gives actuality and perfection for Aristotle, for Thomas restricts and contains *esse* in the case of spiritual substances such as angels. As W. Norris Clarke has shown, potency does not limit act in Aristotle, rather act limits potency. In Aristotle, act and potency are used to explain the process of change in the material world. Nowhere in Aristotle can one find any text in which Aristotle himself ever held the doctrine that potency functions as the limiting principle with respect to act.¹⁹ *The limitation of act by potency is accordingly a Thomistic innovation. Esse is an act but the only one that is determined by its respective potency or essence.*²⁰

We said earlier that *esse* and essence are co-principles. John D. Caputo reminds us that for Thomas they are in fact co-principles of *ens* (an individual, participant being, what Heidegger would term *Seiendes* as distinguished from *Sein*). We have further stated that *esse* is held to be primary over essence, but we should not forget that this primacy occurs within a framework of *ens*. That is to say that *ens* signifies a limitation upon *esse*, a limited, participated share in what *esse* is in infinite perfection. Thus, in a finite or created being it is more appropriate to think of *ens* and of a participation in *esse*; whereas, in the case of God, the highest expression is not that of a *ens*, even albeit of a *primum ens*, but rather as *ipsum esse subsistens*. God can thus be said to be beyond *ens* in that He is *esse* itself.²¹ Now if creation is the *communicato esse*, and *ipsum esse subsistens* is the first act, the question might arise as to where

¹⁷“The Intensive Hermeneutics of Thomistic Philosophy: The Notion of Participation,” trans. B.M. Bonansea, *The Review of Metaphysics* 27 (March 1974): 467.

¹⁸John F. Wippel and Allan B. Wolter, eds., *Medieval Philosophy: From St. Augustine to Nicholas of Cusa* (New York: The Free Press, 1969), 20.

¹⁹W. Norris Clarke, “The Limitation of Act by Potency: Aristotelianism or Neoplatonism,” *New Scholasticism* 26 (April 1952): 171.

²⁰Frederick D. Wilhelmsen, “Existence and Esse,” *New Scholasticism* 50 (1976): 34.

²¹Caputo, 129-131.

essence itself comes from?²² Rather than pre-existing and awaiting activation from all eternity, essence itself must flow from *esse*. Hence, *esse* gives rise to essence. This should then reinforce in our minds that the term of the creative act is not an *esse* or an essence but rather an *ens*, that is, a composite of essence and *esse*.²³ As Joseph Owens iterates, in any created thing, there can be only one reality, composed of quiddity and being, and any such reality outside of God has to be composed of the two.²⁴ We can put this in another way and say that the difference or non-identity between an *ens* and *esse* itself, in turn, means that there is a real distinction between *esse* and essence within the *ens* itself.²⁵

The foregoing discussion is interesting, for it enables us to see an important shift in the thinking of Thomas. The Thomistic doctrine of participation in which an *ens* is an *ens* only by its participation in an unlimited act of existence signals a change from an Aristotelian to what might be termed a neoplatonic framework.

In *An Exposition of the "On the Hebdomads" of Boethius*,²⁶ Thomas explains how Boethius distinguishes between *esse*, "being," and *quod est*, "that which is." First, "just as we can say of that which runs or of one running that 'he runs' inasmuch as he is the subject of running and participates in it, so we can say that a being, or that-which-is, 'is' inasmuch as it participates in an act of being."²⁷ Here Thomas compares *esse* with the abstract notion of running and "that which is" with the concrete notion of a runner, and *esse* is seen to differ from "that which is" as a perfection differs from the concrete being which participates in that

²²Carlo, 572.

²³Ibid.

²⁴"Quiddity and Real Distinction in St. Thomas Aquinas," *Mediaeval Studies* 27(1965):20.

²⁵Walter Patt, "Aquinas's Real Distinction and Some Interpretations," *New Scholasticism* 62 (1988): 25.

²⁶Intro. and trans. by Janice L. Schultz and Edward A. Synan (Washington, DC: Catholic Univ. of America Press, 2001).

²⁷Ibid., 17-19.

perfection.²⁸ “[A] being, or that-which-is, ‘is’ inasmuch as it participates in an act of being [*actus essendi*].”²⁹ Thomas tells us that a second difference is taken from the notion of participation. Here again, Thomas tells us that this occurs in three ways. First, as a logical or conceptual participation, in which a particular concept participates in one of greater universality such as the human species in the genus animal or the subject Socrates in human nature.

And, therefore, when something receives in a particular way that which belongs to another in a universal way, it is said ‘to participate’ in that, as human being is said to participate in animal because it does not possess the intelligible structure of animal according to its total commonality; and in the same way, Socrates [*sic*] participates in human.³⁰

Second, as a subject participates in an accident or as prime matter participates in substantial form, that is, as a real composition. “[A] subject participates in accident, and matter in form, because a substantial form, or an accidental one, which is common by virtue of its own intelligible structure, is determined to this or that subject.”³¹ Third, yet another real mode of participation as when an effect participates in its cause. “An effect is said ‘to participate’ in its own cause, and especially when it is not equal to the power of its cause, as for example, if we should say that ‘air participates in the light of the sun’ because it does not receive that light with the brilliance it has in the sun.”³² This mode of participation is pertinent if the cause is more perfect than its effect, such as when a finite being participates in its efficient cause, that is, God.

Thomas further tells us that *esse* itself cannot participate in anything in the first two ways. *Esse* cannot participate in the way a particular participates in a universal, for “to be” itself

²⁸Caputo, 132.

²⁹Thomas Aquinas, *An Exposition of the “On the Hebdomads” of Boethius*, 19.

³⁰*Ibid.*

³¹*Ibid.*

³²*Ibid.*



is most universal and does not participate in anything else, but rather is indeed participated in by others. Likewise, *esse* cannot participate in the way that matter participates in a form, for “to be” is signified as something abstract. Accordingly, “that which is,” can participate in something, that is to say, “to be” or *esse* itself, but *esse* cannot participate in anything else.³³

Conversely, the participation of *ens* in *esse* is not to be associated with the first mode of participation, for *ens* is not universal, while *esse* is most universal, and hence, there can be no *ens* in *esse*. Nor can the participation of *ens* in *esse* be of the second mode, for if a subject participates in its accidents, the subject must already exist, that is, already participate in *esse*. Furthermore, when we think of matter as participating in form, it is appropriate to think of this as a *tertium quid*, that is, composite essence. However, this cannot be said of an *esse/essence* composition. For when an *ens* participates in *esse*, no quidditative content is added to our understanding of that *ens*. Therefore, in the case of composite beings, we do not treat the act of being as a quiddity or essence. Accordingly, by the process of elimination, though Thomas does not specifically address this problem, he would nevertheless categorize the participation of beings in *esse* under the third mode of participation, that is, effect under cause.

Esse itself is not composed of further elements, and the diversity between *esse* and essence is real. While nothing is added to *esse* itself, this is not the case with a finite or created being. While *esse* is unlimited and subsists in itself, the finite being is a participation in *esse* which, in turn, is limited by its potency or essence.

What is occurring here in Thomas then is an appropriation of the thought of Aristotle with that of Plato. There is from Plato the notion of a participation of a lesser perfection in that of a

³³Ibid., 19-21.

greater, and from Aristotle the notion of act and potency. If God is *esse* or the pure act of existence, and if finite, created beings only exist by their participation in this act, then that means that they are composed of potency and act. For as Thomas tells us in *Quodlibet* 3, qu. 8, a. 1:

Therefore it is necessary for every other thing [other than *esse subsistens*] to be

[a] being by participation, so that in it the substance which participates in *esse* is one, and the participated *esse* another. But every participant is related to that in which it participates as potency to act; wherefore the substance of any created thing is related to its *esse* as potency to act. Therefore, every created substance is composed of potency and act, that is, of that which is and of *esse* as Boethius says in his *De Hebdomadibus*, just as a white thing is composed of that which is and of whiteness.

From what has been said, it is clear that the role of essence is to limit the act of being. That is to say, creatures are within their own limits what God is infinitely.³⁴ God Himself is Being not in some abstract or conceptual sense such as *esse commune*, but as the very act of being itself which for Him alone is His very essence.

As we have seen, the thought of Thomas Aquinas is deeply concerned with the problem of existence. What Thomas has been able to accomplish then by penetrating into the inner act of *esse* itself is to have provided a far more insightful analysis than had hitherto been provided in a more essence oriented and dominated approach, for he has revealed *esse* to be the very source of all the ontological perfection within a being.³⁵ Essence no longer plays the role of a primary repository of perfection as in an essentialist system such as to be found in Aristotle, for essence is now seen to take on a secondary role of limitation to a supra-essential Source which itself is

³⁴Caputo, 145. There is no simple ontical difference between God and His creatures, but rather an ontological difference. Thomas's entire thought can be said to turn around this distinction.

³⁵W. Norris Clarke, *Explorations in Metaphysics: Being, God, Person* (Notre Dame: Univ. of Notre Dame Press, 1994), 6-7.

purely unparticipated and unlimited plenitude.³⁶ For although *esse* gives actuality to essence, it is essence as a reciprocal cause that limits and determines *esse*.³⁷ On the other hand, if *esse* were to be utterly incommunicable, then nothing would be real.³⁸ This, of course, should always remind us that it is not obviously the same thing to have being and to be being, and that the way a thing has being depends upon the sort of a thing that it is.³⁹ Furthermore, to be sure that we are clear about what Thomas is saying, we should always bear in mind that while *esse* is an act of existence within the existent, and hence, a constitutive part of it, it is nonetheless also an act which is outside of it and not part of the essence.⁴⁰ And finally in closing, we can ask ourselves a question which places in perspective what we have examined thus far, namely, what determines whether a thing is in potency or in act? Based on the above, the answer must be that if a particular existent does not have the act from itself but from another, then the latter is act and the recipient then must be potency; thus, one comes to realize through the efforts of Thomas that *esse* and essence are act and potency not by what they are in themselves, but rather by the relationship of the existent or *ens* to God, which, in turn, is seen to set them within the effect-cause relationship of creature and God, and hence of the participation of creaturehood in the act of *esse*.⁴¹

³⁶Ibid., 14.

³⁷Carlo, 588.

³⁸Phelan, 28.

³⁹Ibid., 33.

⁴⁰Leo Sweeney, "Existence/Essence in Thomas Aquinas's Early Writings," *Proceedings of the American Catholic Philosophical Association* 37 (1963): 129.

⁴¹Ibid., 127.

Answers to the General Knowledge Crossword by "Jeep"

1. A	T	A	R	A	2. X	3. I	4. A		
T					5. I	N	N	6. S	
7. R	8. O	9. A	10. R	11. S		12. B	T	E	C
13. I	N	T	R	O	V	E	R	T	
U		T				14. D	O		15. M
M		16. H	17. I				B		Y
	18. M	E	N	S	19. T	20. R	U	21. A	L
22. L	U	L	U		23. E	N	S	U	E
	24. D	O	S	25. E					N
		26. T	E	L	O	M	E	R	E

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