Old Age at 80:

J S P suggests that the enclosed/in what he calls my budding classic something about the effect that age has on the passing of time. Are the days and nights longer? And why? Time goes fast in youth because filled with so many unexpected and exciting things, youth being a voice of discovery. It goes fast in middle life, too fast, if one has activities and relations which are responsible, demanding and satisfying. But these things have dwindled by eighty. Life has ceased to be a discovery. The repetitious character of generations do their work in a way you know what is going to happen.

The activities of middle life which you had strength as well as necessity to follow no longer are so heavy on you. Youth has come on to middle life and it is right that it should take over these activities. What have you saved out of the passing on? What are you doing that they cannot do - the thing which belongs to you? Have you saved something from this period of activity to save the time if for no other reason? It is a grave question.
Life After Eighty:

The chances are that by eighty, unless there has been extreme constant and intelligent care of the physical machine, that it is broken down at some point, or at least worn, so that it is ceasing to function. In my case Parkinson's Disease - the diagnosis of the Battle Creek - it is quite logical that I should come to it. Now the question is, what can be done to build up and can this be done and the other factors of an all around normal life be continued? Can they be continued in such a way as to control, arrest? Probably too late to cure, the wretched business of tremor and muscular rigidity which follows the disease.

See Kellogg’s letter.

At all events I am going strictly on this regime because it appeals to my sense. But as I say, how can I keep my other normal activities, essential to a normal life, going?

Security. There is perhaps the chief rub. I find myself obliged to earn a certain amount in order to real care for myself and my obligations. Probably two hours of work a day is all I should attempt. Now on this, can I support myself? There comes then the problem so distinctly irritating that one of the rules of the physical life is in danger of being broken. This problem differs in every case.

Social Life. One must not live to himself alone. And the control of this P D means obviously the cutting off all responsible, exacting, exciting, stimulating social contacts.
No more long evening entertainments - dinners, etc., that are over-stimulating, over-fatiguing. That is the way I have already started, have already culled that out. But that is the encouragement of a solitary life which Dr. Kellogg suggests. The possibility is that I have been losing the proper proportions between social and the working elements, using up what brain force there is left in social activities.

There has to be the sense of the social responsibilities. Louis Pasteur - obligations to do good last as long as the power to do good.

Very well - now here is certain obligations I have taken on myself, like the Pen & Brush - their comradship of workers. Can I without too much drain on strength, too much sacrifice - what can I give there? Obviously, my first obligation cannot be sacrificed. They are to my family.

Spiritual Life. What is the relation to it to this whole problem. What is the readjustment after eighty to keep in proportion the various factors that make a rounded life. This must be considered. I have used my particular affliction which I have only just begun to realize, as an illustration. No more serious than many other.

The process of giving up is the most difficult - cutting down activities - cutting down pleasures - limiting refusing to social contacts - writing an article for a good cause. In the family they will have to look after themselves, telling the
family that this they have always expected of me can no longer be fulfilled.
Life After Eighty:

Succide:

I am more and more impressed with the fact that escape by self-destruction pays and probably always has paid in the displacing of the latter period of life. Examine the suicides over a period of the last few years, setting up any statistics that may be available. Somebody must have them.

Also watch the cases in the newspapers.

The truth is that it is one of the human ways out and I am not sure but that it is the more generally accepted as a legitimately way out than every before. The cause of Charlotte Gilman should be reviewed. Also see practice of suicide by the Japanese. Also, this movement for towards Furutanka. Talk With Fanny Hurst about this.
Life After Eighty:

Talked with Cecelia Beaux last night. I don't know what her age is, but I know she must be as old as I, if not older. In the last few years she had been one of the most gallant persons I have ever met - fractured hip which put her on her back some years ago. She has borne the pain and crippling with a spirit and with a courage and cheerfulness which has been to me one of the wonders of my latter experience. I really did not know anyone could be so brave in case of so much suffering that she must have gone through.

One of the interesting things has been the way that she has worked, at least up to this last year. I don't know about that. Always has been forced to use a crutch - one or two crutches.

She has kept her standard through it all much better than I have. A great sorrow has recently come to her. Her favorite sister to whom she told me last night she had accustomed to writing every week died not long ago. She has taken that like everything else. But it has ravaged her. I have never seen her face so wrinkled, her eyes so dull, but she is pulling herself together. Now what keeps her up is her self-respect, her notion of what is asked of individuals, that and her interest in all sorts of good things. She will never live to a hundred and she will be glad to go.
That leads me to something which should be said about the desire to get out after a certain period. There are very few commit suicide, but I miss my guess that most who live after eighty do not toy more or less with the idea - consider it always as an anchor to the windward.
Life after Eighty:

I sometimes think that what many of us after eighty need is the training in the Montessori system for the aged for we are worse than children in handling things - putting them in their place. There are my keys; there is the change in my purse. In middle life I could put my hands on it without hesitation, now I fumble. I fumble because I have not dropped it in the right pocket, but in any old place in the many pocketed bag I carry. And glasses. If one could estimate the time that men and women after eighty spend in hunting their glasses and could add that to the productive capital of the world in time you would have a large contribution to wealth. And one can enlarge on this. Now it is the break down of attention of course, a kind of thing needed that Montessori gives to children.
Life after Eighty:

Dear Miss Lane:

I have been puzzling for some time with the idea of articles which would eventually result in a little book to be called Life After Eighty. I thought out the idea for a publisher not long ago and have been surprised at the response. I had the idea that people were so afraid of growing old, that the present generation were so afraid of age, that it didn't dare talk about. Now, I don't know that you would feel that a discussion of certain features of this old age problem, discussing it with a light touch of humor and anecdote that I could muster, would suit the Woman's Home Companion.

But I would like to put what I have in mind before you and perhaps it will be worth our talking over. Here are tentative suggestions for chapters:

First, the eternal problem of growing old, made forced on us by science and industry, by the extension of life. In the past it was always a problem and the way in which different people and different ages have handled it is amazing. They run from the direct and practical fashion of putting the old out of the way by a sword or rope, when they ceased to be economically productive. Up to the Chinese fashion of worshiping them, bending the whole social and economic system to their care. Experience in this country from Colonial times on with the old has covered all these forms in more or less.
It looks to me as if the way the old are treated depends upon the old. Whether or no they frankly confessed that there was a period ahead of them for which they must get ready. They must train themselves for it and in the years of economic importance as heads of families they must train those about them to recognize and accept them.

What you are after eighty depends on how wary an eye you had on that period in your fifties and sixties. Nothing is so bad for a bad old age than ignoring the period as something you are in for in your earlier years.

Second, the physical problem after eighty. Whether or not you feel your years and in different ways - aches - the slowing up of different muscles. What about getting ready for this? What about handling these agencies? What are the most general afflictions after eighty? In my own case there is paralysis agitans. What brought that on me? That is, a disease the Doctors say can't be cured.

The point is this thing crept on me just as arthritis and other troubles creep on us, and we didn't see the sign. Than the question comes how are you going to handle this pest. The way to take it depends so largely on the attitude of mind and the way you trained yourself to regard old age in your younger years that Doctors are almost superfluous.

You wouldn't have had these troubles, Dr. Kellogg of Battle Creek tells us if we had followed the natural laws of foods, done as well by ourselves as we do by our animals.

Dr. Kellogg has extraordinary stuff in his Human Betterment Institute on the physical side which could be used without advertising kellogg products, I think. If some of us
find ourselves after eighty with aches and pains almost as many, if not more, find themselves spry on their feet, find themselves limber. The King of Sweden can put his left foot over his head and he is after eighty. I have now on my table for a party in June of a charming woman celebrating her hundredth party. At ninety six she was given an Honorary degree by her Alma Mater—Mount Holyoke.

How did they do it? The world is after answers. No liquor—no coffee—no meat, says one. No smoking—no whiskey and beefsteak and cigars and coffee, said another.

Third, how shall you be supported after eighty?

This generation giving itself over as it does to an orgy of pessimism, seeing only human troubles of which Heaven knows there are enough, has only one receipt for the support of the aged—pension them off. Now a pension individual and on the State is proof of collective failure to handle the economic situation. The first business of the individual is to have his eye on that coming period and prepare for it. That has been good economic teaching by all sensible and careful people through the ages. It is instinct like the squirrels to fill up his hole with nuts; like the bee to prepare combs of honey for the winter. We pay so little attention to our natural instincts in our faith on mechanistic arrangements for taking care of ourselves, that the individual responsibility towards support for old age has fallen away behind the procession.
It has been driven out of the procession by the slogan, "the
State owes us a living."

The State can't give us that living unless we
\textit{that}
\textit{that}
give it a bank account, but/there is a collective
responsibility in this matter nobody will admit. If the
State is good to the individuals we fail to get enough honey
in the comb for cold weather. We have been unintelligent,
we have trusted too much to the \textit{great maxims} which Mr. Kipling
sets down. \textit{Quote - In the Carnivorous Epoch, etc.).}

The worst of the pension is that it takes ourselves
out of us too soon and we die. Women have turned
from housekeeping to the bridge table. \textit{Women} give up active
pitifully
performance, retire, look for something to do. You see them
by the scores hopelessly
waiting to die.

It need not be so. There is a productive something in every
man and woman that has/
lived a
decent, self-respecting economic
life up to sixty. There is something they have learned but
it is going to take confident youngsters from twelve to thirty
many years to learn. Go around the country and keep a note
book of the age of the people who are leaders in towns and cities.
If you thought that men after seventy were of no use
your opinion
will get a good jar.

I know a woman who has traveled in an automobile
25,000 miles - a circle around America. \textit{Quote findings)
Don't come into eighty with the idea that you must retire, that
you have nothing to contribute. You have been a parasite
if you haven't. But how are you going to contribute it?
Really help instead of hinder? (Quote two or three special
doses of useful oldsters)

Usefullness depends upon the condition of your
mind, your mental attitude. The mind comes into its final
period very much as the body does. It isn't any better in the
training it has had than the awareness of its possible faults.

Hear the general complaints of the oldsters of the mind.

You can't remember. Now why can't you remember?

One of the commonest complaints of youth about
the old - they are always telling you what happened thirty
years ago, forty years ago and tell nothing about what is happening
today. This cultivating cares, and he is past eighty.

And after eighty he has fought his Cabinet to a finish in more
than one case, they say. The greatest and most important
struggle is keeping/mental alertness, interest in the day,
activity, no matter if you can't do so much or as well as you
did at thirty, forty or fifty, you can do something. And in
that doing something, little as it may be in amount, shaky
as it may be in quality you can put perhaps a rightness that
you couldn't in the early period. You can do something and
all the problems of life, your relations to others, your physical
condition, your economic condition, all our helped by this
fighting to keep the mind active, interested. If you field has been
as editing. Your won't go far as you did thirty years ago
but there are fundamental principles and if you can hang on them
and it is worthwhile. Then you can be a better editor than
you ever were, have better judgment and selection.
philosophical. And this very awareness of life gives one a
attitude towards the unmistakeable fact that a multitude of
on-rushing youth will come trying to over-ride you. Stand
up to them. Feel a little sorry for them - they have got to
learn so many things that have cost you sweat and blood.

Fourth - the social spirit. How is your spirit
after eighty? The most hopeless lack in really
enjoying age is the lack of humor. Look to it. Have you
got anything? What does it mean? It means that you must
carry from the first an act of comedy besides that of tragedy.
Our weak spot has come from smashing the comedy mask. There
is always the tragic mask. It is a mighty help in this last
lap of life, to be able to laugh even though you cry. I don't
know that anything helps more in the preserving of that
foundation stone of the spirit - faith in the goodness of things,
realization that goodness is the thing to be sought for, that
it means time.

Serenity in old age is one of the greatest of
human phenomena and it can only come where there has been a
profound conviction that growth, slow as it is, based on the
few fundamental verities that human beings can be deduced from
human life and misery, is what you have got to depend on. Not
on the short cuts, not laws.
Fifth - Education for Old Age. Montessori system needed.

You have a tremulous hand. It can be educated as a child's hand is educated to do the necessary things? Amusing examples of what can be done, of what has been done.

The fun of picking up obligations, hobbies, books that you wanted to read and never had time, books that you thought you had read, books that you love and re-read and find there is so much more richness in.

A very rough outline, but it shows the way my mind has been working. I

My notion would be that if you were interested at all in the idea that each chapter would have to stand on its own feet.

And if you feel that you must say at the start that you see nothing in it for you then I have on hand another line of thinking capable of being developed into what I think would be a practical plan for you - a series I call Then and Now which really is a study of what industry has done in the last hundred years for women. Special articles - the cook stove. What she has had to cook with from the fireplace on.
AFTER EIGHTY

Something might be done with glimpses of people I have slightly known or well known for that matter, with whom I can attach bits of impression or anecdote. In a letter from Fred McCormick to his Mother he writes of "General Logan who flourished in Civil War Days, John A. Logan, 1st. I think he wrote a history of the Civil War published in 1865, a partisan Republican campaign document which I happened upon once. I think that was the book that said the Boys in Blue died in Gettysburg to protect the protective Tariff." I have written Fred that from my acquaintance with the General, which was slight to be sure, that he was quite capable of believing just that. It was the Ohio brand of reverence for protection.
Life after 80

An encouraging element in stabilization of the
situation is the continued acceptance of responsibility
in the degus constant. With strength (body,
mind) Church of entire course determination of
pren-Occupational therapy, what I didn't
want. Buddhist grandmother.

Deteriorated. Fierce (can but many)

Became - Walkst, critic, often

- His - Mother - gay - line - actin

Criminably cutting - Jenny seen.

- Bin - But the older old of the way.

1. Compel pace - by current rises

2. Suicide -

Beggar - Represents: Together in

Driving - Circle -

Now - there.

Thus one the fun - economic water -

- Handled away with - totally blur -

how many more their common friends.

drive. I think has been properly. The egg

led egg in mystery.
Life after 80

1st point then is economic security—free from relation.

Residential of family

Such see explain—

If no family—consider—law

cancelled in New Sy.

Christian care of old
Life after

Tending to do things here done.

A tendency to wearied fundus.

Another - a whole route till action
a dubbin became automatic from daig
repliin - forget to file the off the electric
 booklet.

Detention to complete the daig
physical regime - not a cold - lost case.
help a bit - go out of my way -

Heh - in a hurry - from his cold - i.e.

Mechanist hush - want to shush.

Wash rather
Life After Eighty:

As an illustration for the fight for mental alertness use the story of the old presiding elder who after seventy built a telescope to keep his mind alive.
Life after Eighty:

Louis Pasteur should come in. See Autobiography, particularly the conference he gave me. Note brightness of eye.

Carl Schurz - Professor Hoar - Alexander Graham Bell. There are lots of things to go out of the eye and the alertness out of the movement. Then there is tragedy. The last time I saw Alexander Graham Bell he was forever thinking of her.
Life After Eighty:

One point of view of one’s contemporaries that this last generation confront is that the past has nothing to do with the present. The generation contends this in his profession. He has what he thinks is an illuminating light on a present situation drawn from his own experience or study of his own generation. The editor gives something that concerns a leader like Lincoln in the War. See Goodhousekeeping letter attached.

We cannot talk of past wars or the war raging in Europe.

And there is a serious consideration of this last period - the unwillingness to admit that it has anything to do with the present generation of youth in middle life. See correspondence with Miss Lane. She tells me that she is deeply interested in the idea - is sure there is something to be made of it, but it would never be allowed in the Woman’s Home Companion.

So here you are handicapped with what you have learned out of your experience - the use of it. You could have told the people so excited about the penetration of communists into the labor organizations - the Christian Front, etc., that that was part of radical technique. The proof of that is that the country's experience after the Civil War and during the Great War for that matter, gives simple proof that that was one of the things to be expected. That if the organizers
of Fronts, the unions, anxious for numbers, were willing to accept anybody who came on the ground that free for all was there would be sure to be pushed by those from within which constitute the advance part of the radical effort. What do you find then? You find them everywhere. I stood on the streets in New York and heard a communist advising the men to enlist in the United States Navy or Army which had a recruiting station on Union Square in order to spread their doctrines. The largest effort made on a cooperative union/men which was ever in this country were the Knights of Labor, but the Knights of Labor went down because it was unwilling in its desire for numbers to deny fellowship to those who were preaching anarchism, like gentlemen who have been preaching it in the Christian Front for some time.

These are the phenomena which are common to all periods that the present generation does not want to stop and listen. This generation loves to think itself oblivious that when they are overwhelmed with the evils they have much less force to plan action, then it is to let the thing come to a head and then have an organized puppet in overcoming it.

This boring from within is to be expected and the seat of the evil must be looked out for. The art is easy of liberal this thing which we call progress and liberal life.
Disillusionment of Women.

Life after Eighty:

V R says the significant thing in talking of old age. The pleasures of old age, said she, have a different quality than any other period. They are pure. This remark comes from the pleasure she must have in seeing the unexpected development in Ina - talent for enjoying pure pleasure, she calls it.
Life After Eighty:

One has to be eighty or thereabouts before he is able to take youth with humor.
After so,

An unexpected standing. Coming to
his table. It and, dead trouble.

Learning to write. Eh new form each
letter. Do only to model, rent, etc.

Handing, think—put prompt action.

Think—put yellow, form each letter
concerning—

Make more methods. Am W. W. T.

When I meant to write E.S.

Have changed personal life. Early
7 p.m. The same, no, a conscious to the
release of freedom. Your act of engagement
of vacation—summer a noble car lesson
break ends.

Learning to write—A.B. Tel.

Fortun... Horrend—life... War... after &
certain age become almost unmemorable
en trance—wrong holding of self see why

The twilight of man.
Life after Eighty: Memo for Lane article

Think this could possibly be developed as a serial in short papers.

1) The old problem of what we should do with the aged. And what have the aged thought about it.

2) Without additional preparation. What are the problems the additional years bring up.
   1 - Physical problems
   2 - Economic problems

3) Social value

4) Intellectual value

There are six possible articles - quite enough.