

Seed

'Coffee'

Once constrained (doubtless by a sense of professional responsibility) to sit through a protracted performance of a dull play in a drafty theatre, drama critic John Francis Hope later complained that the very least the management could have done was to provide a meal for the long-suffering audience. However, all that was forthcoming on that particular occasion was coffee. And, Hope asks, "what is coffee but hot water made palatable by poison?"

Without the intention of antagonizing the coffee drinkers of the world (among whose number are probably many persons less irascible than Mr. Hope, who seems to have had a preference for tea), I should nevertheless like to examine the purely metaphoric implications of the worthy gentleman's observation. Regrettably, one need not search too narrowly into contemporary social phenomena to discover that, in our present discomfiture, proposed "solutions" generally amount to no more than the doctoring of boiling water with some sort or other of "poison".

Take, for example, the case of Britain, in which we may observe the patient in extremity. The wearisome socio-economic drama (contrived by clever scenarists, no doubt) of that country has for years been one of galloping inflation, diminishing industrial efficiency, pervasive bureaucratization of life, and more-or-less ubiquitous demoralization of the population. The only "relief" which the late great government of Mr. Heath could offer in "ameliorating" this process of slow scalding seems to have consisted in a double dose of sugar-coated poison: Common Market membership, and wage-and-price controls. The one, duly celebrated by noisy fanfare and other varieties of jiggery-pokery, was merely an incipient abdication of self-government in favour of nebulous foreigners; the other, accompanied by sober admonitions to the nation, and noticeably disregarding the pressure of the cost-price squeeze, resulted in a semi-shutdown of the economy. And, having surrendered British sovereignty to Brussels and brought the country to the brink of economic suicide, Mr. Heath had the yellow gall to contest an election on the issue, "Who governs Britain?", and to argue that he was better placed than anyone else to negotiate foreign loans to "save" the country. This poison is not even so pleasant-tasting as coffee; it is more like Prussic acid.

Now, of course, Britain has been "redeemed" from the designs of Mr. Heath, and can rejoice in the exquisite ministrations of Mr. Wilson. The miners' strike is over, the unions placated, Britain extricated from the seething threat of industrial unrest. How perfectly palatable this new poison is! (Indubitably, there are still the small matters of renewed inflation as increased labour costs creep into prices, higher taxes, dearer — though so less cherished — beer.) And, Mr. Wilson has promised to re-negotiate the terms of British entry into the EEC: Britons will be enabled to drink their poison from a real, proletarian coffee cup instead of a (slightly tarnished) silver slipper.

Hope springs eternal. However, it is perhaps time that the sentimental "breast" began to take notice of the consistent revulsion of the body politic from "coffee".

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Our Policy

SEED aspires to fulfil a unique role transcending the functions of other magazines and journals.

Our purpose is neither to propagandize in the sense of promoting some fixed point of view or body of thought nor merely to comment on current events.

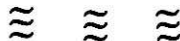
Our partisanship does not extend beyond two considerations. Firstly, we believe that reality does exist: it is not a matter of opinion and will assert its authority over all opinions that contradict it. All sanctions reside in reality; opinion has none. Secondly, we believe in the desirability of extending human freedom. Genuine freedom is contingent upon our comprehension of reality, since to the extent that men disregard reality, they court personal and social disaster.

In other words, far from conforming to the modern view that value judgments are to be avoided, SEED will intentionally consist of a succession of value judgments, which will constitute the principal criterion of its success. Man cannot approach truth without rigorous formation of value judgments and perfecting of definitions. Discovery and refinement of the correct principles for human action and association will be the focus of our attention within the field of reality. If we carry our investigation of the nature of reality far enough, we shall illuminate the way to the formulation of sound policy.

We have no delusions about the facility of the course on which we are embarking. It is possibly the most difficult course open to us. However, its value should be proportional to the efforts it requires. If the distractions to intelligence and will which characterize contemporary society are, as we believe them to be, fundamentally unsatisfying, we are confident that some seekers of truth will involve themselves in the experiment that SEED represents. Such persons are the only ones capable of responding to such an experiment.

We approach our undertaking in the spirit of making an offering that will call forth latent creative capacities. If the ideas that SEED disseminates have validity and settle in good soil, they will grow. Moreover, their growth will be progressive and cumulative. SEED will serve as a medium permitting the cross-fertilization of adventurous intellects, thereby diminishing the effects of the entropic phenomenon that paralyzes development by compelling men to struggle to find truths that they have lost sight of and had to rediscover repeatedly during the past.

If our project is conducted correctly, it will at the least generate a new conceptual vigour among a segment of the community — and perhaps even result in the formation of new men.



Caged Creatures

The Austrian naturalist Konrad Lorenz has spent his entire adult life living with and observing animals. For his contributions to the study of animal behaviour, last year he was awarded a Nobel Prize.

Some of Lorenz's conclusions are thought-provoking, indeed--for example his suggestion that certain types of human behaviour which are usually attributed to human "weakness" have striking parallels among animals and could actually be some kind of evolutionary hang-over.

Equally interesting are his accounts of the harmful effects that unnatural restraint can have on animals, especially the more spirited and "intelligent" species. In one of his works, *King Solomon's Ring*, Lorenz speaks of the tragedy of seeing a highly intelligent animal deteriorate, "under the influence of close confinement, into a crazy idiot, a very caricature of its former self." As an illustration, he describes the plight of caged parrots: "Uncomprehendingly, the fond owner imagines that the bird is bowing, when it constantly repeats the bobbing head movements which, in reality, are the stereotyped remnants of its desperate attempts to escape from its cage. Free such an unhappy prisoner, and it will take weeks, even months, before it really dares to fly." Higher up the scale of animal cleverness, the problems become even more devastating. "More wretched still in confinement are monkeys, above all the anthropoid apes. They are the only captive animals which can derive serious bodily harm from their mental suffering. Anthropoid apes can become literally bored to death, particularly when they are kept in too small cages."

Summing up Lorenz's findings in this connection one commentator has written the following: "Thanks to such work by Lorenz (and by other devoted lovers and students of animals), it has become clear that animals do not reveal the higher possibilities of their nature and behaviour, nor the full range of their individual diversity, except in such conditions of freedom. . . . freedom liberates the creatures' capacities and permits the observer to study their fullest developments."

There is a strange ring about such commiserations with the condition of animals. One wonders if a scientist airing similar views about the condition of human beings would be rewarded with the kind of favourable recognition that Lorenz has received. In our time, public glory and accolades seem to be almost exclusively reserved for those who argue that the actions of "free" individuals are responsible for all the woes afflicting our planet.

This situation is paradoxical, indeed -- especially when one considers that one of the most outstanding

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"It is only in and through leisure that the 'gate to freedom' is opened and man can escape from the closed circle of that 'latent dread and anxiety' which a clear-sighted observer has perceived to be the mark of the world of work where 'work and unemployment are the two inescapable poles of existence'."

Josef Pieper, *Leisure, the Basis of Culture*, 57.

Seneca and Future Shock

Pre-occupation with the "future" has become very fashionable these days: we are advised by diverse and motley organizations and individuals that "tomorrow" is arriving at an ever-accelerating rate of speed, that the apocalypse (of one variety or another, depending upon the preferences of the promoters) is at hand, that what we produce today will have to be paid for tomorrow, that we must, at all costs, "prepare" for this protean future which, whatever else it may be conspiring to do, is indubitably *coming*. In all this propaganda about the approaching disaster or the approaching Utopia, there is a sense of urgent inevitability, which seems to breed, simultaneously and paradoxically, disorientation and paralysis of will. The following essay proposes to investigate some of the philosophical, "political", and practical implications of the "myth of the future", and to suggest that the perspective lens through which we are asked to regard this issue may be no more than a mirror of confusion.

It is a popular egoistic delusion of modern man that he alone possesses the faculty of making accurate evaluations of other periods in history. For those who repose too complacently in this belief, may I offer the following, from the Roman writer Lucius Annaeus Seneca:

Can anything be sillier than the point of view of certain people—I mean those who boast of their foresight? They keep themselves very busily engaged in order that they may be able to live better; they spend life in making ready to live! They form their purposes with a view to the distant future; yet postponement is the greatest waste of life; it deprives them of each day as it comes, it snatches from them the present by promising something hereafter.

The observation comes from an essay entitled "The Shortness of Life" and is an unintentionally prophetic criticism of what has today become almost a social ideal.

Time and Eternity

As Hans Jonas points out, Seneca's conception of the use of time (which he inherits from Plato and Aristotle) emphasizes that through *theoria*—contemplation—an integration of the temporal with the eternal can be accomplished: "Immutable being is everlasting present, in which contemplation can share in the brief durations of the temporal present"¹. Briefly, by reflecting upon the material and the temporal, one can come to understandings of permanent verities, for truth is revealed through its incarnations in time and matter. The view is a "sacramental" one, implying that outward and visible signs can reveal inward, invisible graces. This relationship of the present to "eternity" gives existence its meaning; it makes the present significant. On the other hand, constant living on "the edge of tomorrow" (to compound a phrase from television soap-

operas, which prey upon unfulfilled anticipation) converts the present into an ongoing condition of panic.

In this connection, C.S. Lewis makes a fundamental distinction between *eternity* and *perpetuity*.² Eternity, he points out, is "the actual and timeless fruition of illimitable life"; perpetuity is "only the attainment of an endless series of moments, each lost as soon as it is attained". It is the latter that contemporary man seems to be pursuing. Thus, to modern men, the present (in Martin Heidegger's terms) "is nothing but the moment of crisis between past and future"; "existence is committed to constant futurity, with death as the goal".³ If there is in fact a "spiritual crisis of modern man", it is at least partially related to this view of time, which places human beings on the wearisome treadmill of despair.

The Pursuit of Time

One of the most influential documents in this modern mythology of time is *Future Shock*, by Alvin Toffler⁴. (The book, available in a multiplicity of cover-colours to give the illusion of "choice", earns the status of myth by virtue of its citation by Cabinet Ministers in their prepared speeches, and its inclusion in the curricula of junior colleges and other tabernacles of "higher education".)

Couching his thesis in such coy, futuristic terms as "The Throw-Away Society", "The Modular Man", and "The Fractured Family", Toffler maintains that the accelerative thrust of modern technology is resulting in increasingly-rapid transformations of the conditions of human existence. As change becomes more accelerated, "man" will become (or is becoming) overstressed in his

attempts to adapt to it, thus falling prey to the syndrome called "future shock". Change, the index of a kind of time, having outrun his ability to adapt, man will become a chronic neurotic, living in an ever-shifting future with the psychological equipment of an ever-evaporating past. Toffler accepts implicitly that the reality of time consists in the evanescence of the moment, which can only be dedicated to preparing for the next, equally (or more) evanescent moment.

The coerciveness of time—measured by the acceleration of functional change—is increasing: Toffler's "solution" is total pre-occupation with the future, with "coping", with trying to anticipate the terrible tomorrow that is hurtling towards us. Man, in his terms, must admit the "death of permanence" (read "eternity") and accept "the new, fast-forming society based on transience" (read "perpetuity"). The upshot is that "society" must fill its time preparing—economically, politically, and psychologically—for the future. Not only is this the "waste of life" which Seneca deploras; it also involves the apotheosis of planning, at once destroying the individual's confidence in his power to formulate policy, and convincing him that he is a mere speck of dust at the mercy of "overwhelming outside forces".

Philosophically, then, *Future Shock* is based upon a view of time that regards its infinite divisibility, its infinite quantification, as the means of its redemption. As Toffler observes, "the idea that a day is divided into twenty-four equal segments each has become almost literally a part of us". If those functions that used to take an hour can be performed in a minute, and those further accelerated to performance in a second, then (in Toffler's view) time is being redeemed. The faster that change occurs, the more time we have. However, this is an old heresy, extending back at least as far as the Reformation, as Erich Fromm observes: "Minutes became valuable; a symptom of this new sense of time is the fact that in Nurnberg the clocks have been striking the quarter hours since the sixteenth century. Time was so valuable that one felt one should never spend it for any purpose which was not useful"⁵. The same belief is evident in Ben Franklin's dictum: "Remember, that *time* is money"⁶. This complex—that time is redeemed by the acceleration of functionalism within duration—damns man to the hope-

lessness of perpetuity. To the extent that *Future Shock* is propaganda for this view, it can only foster despair in the personalities of men.

That *Future Shock* embodies a philosophy of despair is scarcely surprising. Not only does it advance a desperate estimation of the nature of time, but it takes its data from a false or perverted set of circumstances. Reality is the condition of faith; perversion is the condition of despair.

Financial Futurism

Toffler's thesis rests upon the observation that technology is bombarding contemporary man with "over-choice", or innovative choice with which he cannot cope. The author takes as given the inevitability of the technological *blitzkrieg*, without considering it as a consequence of policy, and without so much as glancing in the direction of its causes. Reality, for him, is that we are living in a "throw-away" society, and that need-fulfillment consists largely of material titillation. In this—as in his observation that man must "adapt" to acceleration (not question it), Toffler reveals himself to be a stark determinist. Men, he implies, require sensory stimuli (e.g., cars that come in mad combinations of colour, engine-size, transmission, etc., giving—like *Future Shock's* cover-colours—the illusion of diversity, of choice), and adaptability to those stimuli. The basis of this view of man is the theory, in the words of A.R. Orage, "that the more desires men have and the greater number of devices for satisfying them that society produces, the more civilisation advances"⁷.

However, not only is Toffler's assumption that human behaviour consists in functional adaptation to environment (as opposed to conscious control of at least some conditions of existence) questionable in the extreme, but the basic objective datum of his analysis—"super-production"—will not bear scrutiny.

As long ago as 1918, C.H. Douglas, in an article in *The English Review* entitled "The Delusion of Superproduction", made the suggestion that, although overproduction is an economic necessity in terms of existing financial arrangements, it is neither necessary nor desirable in terms of economic fact. He pointed out that the built-in pressure for superproduction is,

(continued p. 6)

Frankenstein Commerce

Since 1968, Antony Sutton has published a number of books and articles on the relationship of the industrial complex of the Soviet Union to the economies of non-communist nations. His three-volume study, *Western Technology and Soviet Economic Development*, treats this subject for the period from 1917 to 1965. The thesis of this work—which meets the highest standards as regards thoroughness, completeness, and documentation—is that, since the October Revolution, the Soviet Union has depended almost entirely on foreign companies for its economic reconstruction and progress. The amount of evidence that Sutton has compiled to demonstrate this contention is simply overwhelming. Indeed, it has become clear that no person who ignores his findings can possibly come to a realistic understanding of events in the context of the cycles of East-West friction and *détente*.

Sutton's most recent book on the subject, entitled *National Suicide: Military Aid to the Soviet Union*,¹ differs in concept from his previous works, with their mountains of detailed data, charts, and technical language. Now he is arguing a more general case in a popular style and attempting to come to grips with the implications of the material he has published in the past. Nevertheless, to some extent the book does constitute a continuation of the others in that it updates his information from 1965, showing that the situation has not altered significantly during the last few years.

The Technology Transfer

A few examples of the kind of evidence that Sutton has accumulated will undoubtedly prove illuminating to persons who are as yet unfamiliar with his research.

Although [the Volgograd automobile plant built between 1968 and 1971] is described in Western literature as the "Togliatti plant" and the "Fiat-Soviet auto plant," and does indeed produce a version of the Fiat-124 sedan, the core of the technology is American. Three-quarters of the equipment, including the key transfer lines and automatics, came from the United States. It is truly extraordinary that a plant with known military potential could have been equipped from the United States in the middle of the Vietnamese War, a war in which our enemies received 80 percent of their supplies from the Soviet Union.²

In the late 1960s Soviet planners decided to build what is going to be the largest truck factory in the world. This plant, situated on the Kama River, will have an annual output of 100,000 multi-axle 10-ton

trucks, trailers, and off-the-road vehicles ["more than the output of all U.S. heavy-truck manufacturers combined"]. So far, Export-Import Bank direct loans for Kama amount to \$86.5 million, and Chase Manhattan Bank of New York anticipates it will grant loans up to \$192 million. [Sutton presents a list of seven American companies with contracts to participate in the construction of this enormous factory.]³

... General Electric from 1959 to 1970 sold to the Soviet Union through its European subsidiaries a range of its medium capacity computers, including the fastest of the 400-series.

The largest single supplier of computers to the USSR has been International Computers and Tabulation, Ltd., of the United Kingdom, which also licenses RCA technology, and has supplied at least twenty-seven of the thirty-three large computers presently in Russia. Given the complete lack of indigenous Soviet computer technology (and Dr. Judy of the University of Toronto agrees with the author's conclusions on this point), the Soviets have to use either imported computers or imported technology for weapons-design work.

In 1971 the Soviets announced the new RJAD series of computers, a direct copy of the IBM-360 series.⁴

There are two extraordinary facts about the gigantic and strategic Soviet merchant marine:

First: over two-thirds (68 percent to be exact) of its ship tonnage has been built outside the Soviet Union. The remaining 32 percent was built in Soviet yards and to a great extent with shipbuilding equipment from the West, particularly Finland and the NATO allies, Great Britain and Germany.

Second: four-fifths (79.3 percent to be exact) of the main marine diesel engines used to propel the vessels of the Soviet merchant marine were built in the West.⁵

And so on.

Counting the Cost

This kind of data obviously calls into question the extent to which Soviet industry is independently powerful in the context of current technological progress. And, to his credit, Sutton points out that the half-century of Soviet undertakings in the fields of internal oppression and foreign aggression are largely attributable to the continual flow of technological assistance received from the West.

Sutton's analysis expeditiously dispels a number of myths regarding potential advantages of trade with the USSR. For instance, it is argued that trade in non-military goods is harmless; however, not only has the trade involved highly strategic materials, but—in an economy such as that of Russia, which is geared totally to military preparedness—the distinction between peace-

ful and military goods has no meaning. Similarly, the suggestion is frequently made that the cooperative spirit generated by freer trade conditions will promote better understanding and peace; but Sutton shows that fifty years of testing this thesis have proven it to be completely fallacious. For practical purposes, the Soviet rulers have consistently used concessions and friendly overtures on the part of non-communist governments as means to undermine and destroy them.

Beyond question, the most valuable aspect of Sutton's work is its demonstration of the difference between trade policy as represented by governments and the news media and the actual nature of commercial dealings across alleged ideological frontiers. The conventional picture of a world divided for fifty-five years into two incompatible, jealous, and contending camps cannot stand against the evidence of a sustained transferral of the best of Western technology to the Soviets during this period. As Sutton explains: "The American taxpayer now supports an \$80-billion-a-year defense budget against an enemy we built ourselves."⁶

Attempt to Explain

More directly than in his previous writings, Sutton endeavours to elucidate the causes that have brought this incredible situation about. He considers five possible explanations for the policy of transferring Western technology to Soviet Russia: it might be (1) an idealistic, if misguided, policy aimed at creating a peaceful world; (2) an accidental development because the people involved did not comprehend the implications of their actions; (3) the outcome of excessive political pragmatism in the absence of long-term policies rooted in fixed principles; (4) the result of a foreign policy based on mystical concepts divorced from empirical observation and rational deduction; (5) an aspect of an organized conspiracy to convert the world into a single collectivist political unit.

Sutton gives evidence for and against each of these concepts, not endorsing any one exclusively. Indeed, we need not rule out the possibility that, in some way or other, they have all been operative. Different people have undoubtedly promoted or acquiesced in the basic policy of bolstering the military-industrial capacities of the Soviet Union for a variety of reasons; and, ultimately, the motives behind the policy are of less importance than its effects. The effects of the policy

have consisted of the consolidation and extension of political totalitarianism in the world.

National Suicide gives us a glimpse into the workings of higher politics in which, apparently, the average individual figures only as factory-fodder. He finances activities of which he is totally ignorant and fights wars whose real causes he never comprehends. It is a tragic position—but one from which he alone can emancipate himself. Nothing except the intelligent exercise of personal initiative will provide him with a measure of independence from policies concocted by other men.

In that it makes this situation clear in a limited field, Sutton's study deserves immediate and careful attention. Not only does his thesis demand a reply from those responsible for American trade policy (and others), but it is so precisely formulated as to make conventional evasion tactics a virtual impossibility.

More important yet, the questions raised by his research could stimulate a re-examination of the real implications of such orthodox economic shibboleths as full employment, compulsive expansion of the Gross National Product, and pursuit of a 'favourable' balance of trade.

R.E.K.

¹New Rochelle, N.Y.: Arlington House, 1973.

²Page 131. ³Page 134. ⁴Pages 207-8.

⁵Pages 154-5. ⁶Page 243.

("Seneca", continued from p. 4)

significantly enough, the result of a *time* discrepancy in industrial accounting. Roughly stated, the problem is that costs created in any industrial enterprise are generated—due to increasing capitalization—more rapidly than incomes relative to those costs are distributed. The analysis has been seriously questioned, but the test of science is prophecy, and the economic consequences of this discrepancy are in fact what Douglas predicted they would be. Thus, for example, we have today the phenomenon of the vast expansion of "consumer credit". Lacking the purchasing-power necessary to liquidate prices, the consumer is forced to mortgage his future income, on a chronic basis. Again, a panic-

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("Creatures", continued from p. 2)

achievements of Western European civilization was the attempt to institutionalize the concept that human nature is more expressly designed for freedom--more intensely requires freedom--than any other nature on earth. As Henry of Bracton put it in the thirteenth century: "By virtue of his nature, man is free." And, bearing in mind the dangers of extrapolating observations about animal behaviour directly onto mankind, Bracton's pronouncement would appear to be consistent with Lorenz's conclusions about the relationship of higher intelligence to the need for freedom.

It is very well to publicize the dangers of confining animals, but where are the warnings about the dangers of confining men? Where are the studies of the stunting and warping effects of keeping half the population either riveted to machines or caged in offices day after day carrying out some procedure, meaningless in itself, so that somebody else can do the same further down the line? Where is the outcry about government policies whose greatest boast is the initiation of projects entailing thousands of "man-years" of work?

The studies are discouraged, shelved, or diverted. The outcry is smothered or obscured. We need not search far for the reason. Bringing Lorenz's methods of observation to bear on the condition of human beings would pose too direct a threat to the values which are essential to the operation of existing social and economic structures. There can be no doubt as to the relative importance that the beneficiaries of these structures place on their preservation and the extension of genuine, effective personal freedom.

("Seneca", continued from p. 6)

perpetuated pre-occupation with the "future" is necessitated.

Another aspect of this condition is the need for increased capital production. Ideally, an industry is required which will produce items whose manufacture will distribute incomes, but not flood the market too obviously with prices. (In fact, this is impossible, and, as we witness today, the disguise is falling apart.) War materials, space vehicles, and other kinds of exports are ideal for this purpose, since the "price" can be "hidden" in the national debt, or in purchasing-power deficiencies in other countries. But the point is that, in order that present production be bought, incomes distributed with respect to future production must be expended. The situation binds men hopelessly to the future: they have to use tomorrow's incomes to buy yesterday's goods. At the same time, the economy is plagued by the necessity to produce as much "junk" as possible, again to maintain the employment system

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To Those Who Share Our Concern

The publication of SEED is an enterprise which we feel is of cardinal importance to the revitalization of our culture. This endeavour represents the concern of a few individuals sensible of their responsibility to reverse, where possible, what they perceive to be the deterioration of the ideological and practical bases of this culture, and prepared to make personal sacrifices in the accomplishment of this objective.

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("Seneca", continued from p. 7)

and the consequent distribution of incomes. As John Maynard Keynes pontificated: "We shall be absolutely dependent for the maintenance of prosperity and civil peace on the politics of increasing consumption"⁸.

This condition— not inherent in reality, but in perverted financial policy—is the cause of Toffler's "technological acceleration". Like his philosophy of time, it is not an aspect of rectitude but of error. Like his philosophy of time, it casts men upon a frenzied and impossible chase after the ephemeral future. Like his philosophy of time, it is an aspect of the religion of despair.

The Fear of the Future

A common weed-killer, 2-4-D, acts by so stimulating the metabolism of the offending plant that it literally "burns itself out". Financial pressures have the same effect upon our economy—an effect which Toffler has interpreted as the exciting acceleration of redemptive change. Recently, of course, the consequences of "superproduction" have (with the support of extensive

propaganda) themselves entered popular myth-making. First, "pollution"; now, "the energy crisis". *Future Shock* (and the myth it embodies) primed us to think of "social salvation" in terms of the wild proliferation of "moments" and "diversity". By depriving us of that "hope", the myth of scarcity merely confirms us in despair. And, where "future shock" accustomed us to the idea of "social planning", "the threat of scarcity" impels us to embrace it as "our only hope". From the expectation of planned abundance, we have been asked to modify our objectives to acquiescence in coercive dearth.

In this time of crisis, it might be well to examine our objectives: do we covet disintegrating "perpetuity", or should we rather seek that "eternity" which alone can make the present significant? We might remember, also, the scriptural injunction, "Take no thought of the morrow...sufficient unto the day is the evil thereof". There is a tenacious logic in the proposition that, if you do what is *right* today, you will not have to worry about redeeming the consequences of error tomorrow—in perpetuity.

D.R.K.

¹ *The Gnostic Religion*, 2nd ed. (Boston: Beacon Press, 1972), 338.

² *The Discarded Image* (Cambridge: The University Press, 1970), 89.

³ *Op. cit.*, Jonas, 338.

⁴ New York: Bantam Books, 1971.

⁵ *The Fear of Freedom*, 43.

⁶ Quoted by Max Weber, *The Protestant Ethic and the Spirit of Capitalism* (New York: Charles Scribner's Sons, 1958), 48.

⁷ Quoted by Wallace Martin, *'The New Age' Under Orage* (Manchester University Press, 1967), 214.

⁸ Quoted by Sebastian de Grazia, *Of Time, Work, and Leisure* (Garden City, 1964), 214.

"As King and ruler the Conqueror demanded the personal oath and loyalty of all free men. In 1066, in the Charter he gave to the City of London he recognised the family, and freedom of inheritance: 'I will that every child shall be his father's heir after his father's day and I will not endure that any man offer any wrong to you: God keep you'. It is a mark of tyranny (not unknown in our own time) to thrust men out of their inheritance."

Richard O'Sullivan, *The Inheritance of the Common Law*, 7.

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