

# Seed

## “School”

The study of the metamorphoses of words can often provide illuminating insights into the metamorphoses of values. Sadly, these transformations too often appear to be retrogressive.

Take the word “school”, which now refers to a place where children go to become “prepared for life”. The word derives from the Greek term *scholē*, meaning leisure. Our word “leisure” derives from the Latin *licere*, “to be permitted”, and the Latin word *campus* — which today refers to the physical “plant” of an educational institution — to the early Romans meant “a playground”. Thus, historically, “school” is associated with leisure, freedom, and play — three concepts which are perhaps inextricably linked, as Josef Pieper, quoting Thomas Aquinas, suggests: “On one occasion St. Thomas speaks of contemplation and play in the same breath: ‘because of the leisure that goes with contemplation’ the divine wisdom itself, Holy Scripture says, is ‘always at play, playing through the whole world’”. Similarly, Johan Huizinga observes that to Plato play — by its very nature voluntary activity — comprehended both the cultivation of the mind which the Greeks identified with leisure and the kind of celebration which unites men to the holy.

Thus, Aristotle, in his discussions of education emphasizes the close relationship of *theoria* (contemplation) to *scholē* (leisure) and their priority. “Occupation and leisure,” he says, are both necessary; but leisure is preferable to and the end of occupation; and the question therefore arises, how are we to employ our leisure?” (*Politics*, Bk. VIII) He distinguishes two kinds of “arts” — liberal and servile. The former, associated with the development of the mind and the cultivation of virtue, is proper to the free man; the latter, associated with utilitarian objectives and with “earning a living” is proper to the slave. Any occupation undertaken solely for gain, he claims, “impoverishes the mind”. Such activity — economically constrained work — is *ascholia*, un-leisure, un-play, un-freedom.

Paradoxically, school today is the precise opposite of *scholē*. “Preparation for life”, far from comprehending self-development for leisure (in the classical sense), freedom, and “sacred play”, involves only “vocational training” — technical discipline in the servile arts. The child is “educated” not to value the disinterested pursuit of truth, but to fit some niche in the compulsory-employment system. Where the classical notion of education involved the awful discipline of the liberation of human purpose, contemporary education is based on the assumption that human purpose lies in the adaptation of persons to the economic environment. “Education” — etymologically a “leading-out”, a freeing of human potential, has become a cramming-in (of “information”) and a whittling-down of the unique person to a functional unit.

Through its integration with and subservience to the wage-slavery system, school has become a version of *ascholia*. Associated with “work”, with artificial constraint, with programs and programming, education has become something burdensome from which its victims wish only to escape. The alternative to the *ascholia* of “school”, however, is but another perversion of leisure — *acedia*, idleness, the vague pursuit of pleasure or distraction. *Scholē* — the leisurely contemplation of the good, the true, and the beautiful, the *telos* of existence, has become grotesquely schizophrenic. Our “school” is an idle busyness; our “leisure time” a busy idleness. In neither are we free or whole.

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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.

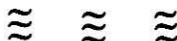
Our partisanship does not extend beyond two considerations. Firstly, we believe that reality does exist: it is not a matter of opinion and will assert its authority over all opinions that contradict it. All sanctions reside in reality; opinion has none. Secondly, we believe in the desirability of extending 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.



## 'Self-Sufficiency'

*Self-Sufficiency*  
by John and Sally Seymour  
Faber and Faber, 1973

Medical and aptitude tests for applicants for manual jobs are nowadays designed to measure the candidate's capacity for harmonizing with machines: Men are required by machines, or at least are cheaper than certain other connecting parts. There are elaborate tests to estimate suitability.

Have you the right reflexes, stamina, mindlessness, to keep up with those twirling bits of metal and plastic? Have you enough — but not too much — brain to substitute for a computer in connecting two links of an automative process? If so, you are *in*: but you may be bored.

An industrial system that sets out to build people into line with automative machinery (hard or soft) need not be surprised when some of its components quickly get lost: behaving like a machine is scarcely *living*, though it may produce money for your off moments; and any job that bores a person is quite properly computer-meant.

## Contracting Out

Some people contract out and flop into the bilges of the system. Some contract out and try to change the system. Others try to build their own local way of life without benefit of money, or of taxes either.

While fringe islands and remoter parts of the United Kingdom — wild, romantic and hard to live in — are steadily losing their native sons, who move in to the apparently easier living nearer the centres of population, they are gaining a surprising number of people who opt out from large towns: Londoners, Midlanders, Glaswegians and such, who have had enough of big cities and take off for somewhere where they think they can make an independent sort of life.

Here is a cheerful handbook for them, a primer for townfolk who can get hold of a little land and want to try to support themselves in a way that pleases them, on the least possible money.

The Seymours tell you how to grow your own food from meat course to fruit course, with a minimum of fuss and palaver. They tell you how to rear and feed your ani-

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## The Mark of Keynes

The *cognoscenti* in matters economic tend to present their observations to the baffled public in the form of paradoxes: for example, "we cannot have full employment without inflation; we cannot have stable prices without unemployment". The present unhappy resolution of the paradox seems to be that, whatever other possibilities there may be, we certainly can have inflation and economic stagnation simultaneously. This, of course, is known as "stagflation", and economists seem to regard it as the biggest paradox of all. However, the causes of such conditions are inherent in our economic arrangements; moreover, they have been known as such for at least the past half-century. The question that automatically comes to mind is: "Why have the necessary changes not been made?"

Most, if not all, the economic tribulations which confront us today can be traced to a characteristic of the economic system described by John Maynard Keynes ("rhymes with 'brains'") in *The General Theory of Employment, Interest and Money* (1936):

Consumption is satisfied partly by objects produced currently and partly by objects produced previously, i.e. by disinvestment. To the extent that consumption is satisfied by the latter there is a contraction of current demand, since to that extent a part of current expenditure fails to find its way back as a part of net income. Contrariwise, whenever an object is produced within the period with a view to satisfying consumption subsequently, an expansion of current demand is set up. Now all capital-investment is destined to result, sooner or later, in capital disinvestment. Thus the problem of providing that new capital-investment shall always outrun capital disinvestment sufficiently to fill the gap between net income and consumption, presents a problem which is increasingly difficult as capital increases. New capital-investment can only take place in excess of current capital disinvestment if *future* expenditure on consumption is expected to increase. Each time we secure today's equilibrium by increased investment we are aggravating the difficulty of securing equilibrium tomorrow (p. 105).

### A Chronic Deficiency

Keynes' observation is so important that an attempt to paraphrase his statement of it is in order. At the outset, however, it must be recalled that any productive enterprise has a double financial function: it manufactures prices and it distributes incomes, with which prices must be met. Now, as Keynes asserts, the objects which we consume—each of which bears a "financial value" (price)—are of two kinds: those produced previously and those produced currently. Incomes distributed in respect of current production cannot exceed prices created during that production. If part of those current incomes are allocated to meeting prices created during past production, then the availability of that income for meeting current prices will be reduced. In other words, a deficiency of purchasing-power will oc-

cur.

Keynes points out that this deficiency can be made up by capital investment, that is, by the current production of objects designed for future consumption, or of goods which do not appear on the consumer market but whose cost nevertheless occurs as debt—an obligation to pay at some future time. Thus, incomes will be distributed currently; the corresponding prices will not appear until some time in the future. The only problem is, of course, that they *will* appear; capital investment inevitably creates costs which must ultimately occur in prices. War production, for example, which is financed by the expansion of debt, distributes incomes and creates the illusion of "consumer prosperity" in that employees are given the means of payment for past consumer production. However, the cost of war production, which is not offered directly for sale to consumers, must be met in the future in some other way since the incomes it distributes have already been spent on past production. This "other way" must involve either the expansion of debt or the depletion of savings—each of which will ultimately aggravate the deficiency of purchasing-power.

Thus, a perpetuation of the purchasing-power deficiency is ensured: the distribution of current incomes through capital investment results in a mortgaging of future incomes to meet the costs created by the investment. The logical upshot of this situation (if it is inevitable) has also been observed by Keynes: "We shall be absolutely dependent for the maintenance of prosperity and civil peace on the politics of increasing consumption"<sup>1</sup>. The need to meet current prices by ever-increasing capital investment (creation of future prices) supposes that future consumption (disinvestment)—and, in turn, future investment—must increase continually.

As R.L. Northridge points out, however, this method

of ameliorating the purchasing-power deficiency "can only postpone the evil day, since it accumulates a further shortage of purchasing power in the immediate future"<sup>2</sup>. Paying for today's (or yesterday's) production with tomorrow's (anticipated) income is the essence of the debt system under which we live— and which may seem relatively painless, until the day of enforced foreclosure, the day when those who manipulate the financial system decide that they will no longer allow us to contract further debt in order to pay off past indebtedness.

## The Day of Reckoning

That day may not be far away, for another aspect of the condition which Keynes describes is the growth of inflation. The artificial stimulation of consumption results in economic waste (the manufacture of junk, or pollutants) manifest in financial waste (inflation of prices).<sup>3</sup> Moreover, the flooding of the economy with incomes in advance of the appearance of consumable production (that is, through debt-financed capital investment) dilutes the purchasing-power pool, thus further aggravating inflation. The persistence of a deficiency of purchasing-power does not, however, result correspondingly in deflation: if producers wish to avoid bankruptcy, prices cannot fall below the level of costs. Thus, for example, we have today a situation in which producers cannot meet costs and consumers (income earners) cannot keep up with inflation. Virtually every one— producer and consumer alike— is in debt, the repayment of which depends upon the contracting of more debt, which in turn depends upon the expectation of constantly-expanding future production. But the inflation which accompanies this process has become intolerable. Yet any attempt to retard the rate of inflation (for example, by making it more difficult to borrow money into existence) can only result in a worsening of the income earner's position: severe recession, or, more likely, out-and-out depression.

That is (if anyone has not yet noticed), the economy is in a parlous state. The industrial system has in fact broken down and is now falling into disintegration. Its income-distributing function has failed to keep abreast of its cost- or price-creating function. Orthodox attempts to rectify this situation— for example, ever-expanding capital investment, and the proliferation of consumer debt— are all based on the proposition

that incomes can be distributed only through the industrial system's spending them into existence. All have palpably failed, as Keynes' analysis suggests that they would.

## An Obvious Solution

One is left wondering why Keynes, who quite clearly saw that existing economic arrangements were destined to ignominious failure, nevertheless ignored the obvious solution: if the industrial system does create costs more rapidly than it distributes incomes, then what is clearly needed is a supplementary source of income not dependent upon corresponding cost-creation. That is, what appears necessary is a mechanism for distributing incomes that will not merely aggravate future deficiencies, as the capital-investment method quite undeniably does. What is even more curious about Keynes' neglect in this regard, however, is the fact that a solution had been suggested previously by C.H. Douglas. Douglas, in his analysis of cost (the A plus B Theorem), observed:

Now the rate of flow of purchasing power to individuals is represented by A ["All payments made to individuals (wages, salaries, and dividends)"], but since all payments go into prices, the rate of flow of prices cannot be less than A plus B ["All payments made to other organizations (raw materials, bank charges and other external costs)"]. Since A will not purchase A plus B, a proportion of the product at least equivalent to B must be distributed by a form of purchasing power which is not comprised in the descriptions grouped under A.<sup>4</sup>

This appears to carry the implications of Keynes' observation to a more logical conclusion than Keynes' own proffered solution. As we have seen, the Keynesian method of making up the deficiency is not really a distribution of new (or, at least, untrammelled) purchasing power at all. Having noticed that the working of the economic system involves an ongoing mortgaging of future incomes, Keynes appears merely to have sought methods of accommodating the situation rather than of remedying it.

Again we might ask: why do the determiners of economic policy persist in following a course which, according to the observations of its most prestigious proponent, can lead nowhere but to catastrophe?

The answer to this question is no doubt suggested in Keynes' reference to "the politics of increasing consumption". At base, most questions that appear to be

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## Fudged Philosophy

However vaguely, many people have come to comprehend that our world is a battleground for incompatible philosophies, with every event traceable to human action being a victory for one or another of the combatants. On those who perceive events in this manner and have consciously chosen among the possible philosophical alternatives is imposed the critical task of distinguishing allies from foes. Especially in an age of mass propaganda, one may easily make erroneous assumptions about the nature and location of the lines of battle; and it is misunderstandings of this kind which lead to the annihilation of armies.

### A Businessman Speaks

With this in mind, consider the remarks made by Mr. Walter Lawson, President of the Canadian Manufacturers' Association and an executive of Domtar Packaging Limited, at the Directors' luncheon on "Industry Day" (August 28) at this year's Canadian National Exhibition:—

If we are to achieve our potential in the economy of Canada, I believe we must become more economically monolithic. .... We should have national policies for organizing the savings and capital markets of Canada, which we don't. We must visualize transportation as a national system for the use and benefit of the country as a whole. We must have Canada-wide policies for the exploitation of resources and energy. In short, we must manage the economy of Canada in the most efficient manner for the benefit of Canada and its people as a whole.

As I see it, the management of our economy requires strong central powers, exercised by the federal Government....

Let me point out that in advocating strong central economic powers for government management of the economy, I am in no way implying government ownership of the means of production or continuing governmental inroads into the private sector. It rather means effective, coordinated, consistent overall planning and management of the economic environment in which the private sector operates.

I firmly believe the competitive enterprise system is the best system yet evolved in the history of man for the production of goods and most services. ....

I suggest that those of us who believe in the competitive enterprise system have got to sell our beliefs harder and louder to the rest of the community out there—otherwise, creeping socialism is going to get us.

### Ineffectual Defense

Now, if the foregoing is really (what it pretends to be) the most effective kind of defense that can be made of private enterprise and personal initiative, there

is little hope for the survival of either. Mr. Lawson is apparently conceding to the federal government the right to take the major decisions regarding *policy* in the economic domain, providing the business community is not interfered with in competing for the privilege of implementing them. The government would set the goals; and, through some process, unspecified but by implication not voluntary (since "monolithic" systems do not mix with human volition), the resources of the nation would be adapted to their fulfilment. And this arrangement, he argues, will enhance "personal freedom and initiative". Yes ... well ... I suppose that even a soldier goose-stepping in a military parade is exercising initiative *of a sort*.

Indeed, it is difficult not to be totally cynical about the sincerity of Mr. Lawson's statements. He is not defending anything; he is abandoning all. Surely, a man of his background appreciates that any government that maintains the *economic* context which must precede the transaction of business of necessity holds the ultimate control over all business. It is only a matter of time until this control is asserted in a practical way—and governments are hardly known for reversing "temporary" intrusions into the affairs of the people.

Whether deceptive or merely equivocal, attitudes such as that exemplified by Mr. Lawson must earn the business community a reputation for weakness and hypocrisy. When the economic situation is favourable, its spokesmen contend vigorously that the government should not interfere in any economic activity whatever; but when, as at present, the economic climate takes a turn for the worse, they do not hesitate to seek shelter under the government's protecting wing. Words, without acts, mean nothing. When did you last hear of a company complaining, on principle, about having to apply for government subsidies—much less rejecting one that has been proffered? When a government monopoly offers commercial opportunities, all the rhetoric of free enterprise suddenly evaporates: cooperation with the State Plan becomes a matter of "shrewd business". Interests motivated by contemporary business principles opt for attempting to preserve their own little niches of prosperity—even if this involves placing the government in the position of being able to abolish *all* the niches,

if it takes the mood.

There is something ironic in the fact that the last act of the salesmen of the world so frequently entails selling themselves and all they have ostensibly stood for. Or perhaps that act is the second from the last: we may hope that, in some cases, at least, repentance will succeed it.

## Ethic of Straw

This moral fragility, this readiness to follow the line of least resistance, which generally characterize the members of the business community, has been noted repeatedly by its professed enemies. Lenin distilled the observation when he affirmed that communists could depend upon capitalists to furnish the rope required for their own hanging; and, in fact, "capitalists" throughout the world have competed to equip every experiment in Marxism and collectivism.

Marx was profoundly right when he taught ... that the idea was conceivable of *paying the capitalists well*, of buying them off, if the circumstances were such as to compel the capitalists to submit peacefully and to come over to Socialism in a cultured and organized fashion, provided they were bought out.<sup>1</sup>

Tests in the Soviet Union and elsewhere proved the efficacy of this approach. Harvard professor and socialist theoretician Joseph Schumpeter was not hypothesizing, but speaking as a result of detailed observation (of, among other things, the New Deal era in America), when he penned the following description of the reaction of "capitalist interests and the bourgeoisie" to "direct attack":—

They talk and plead—or hire people to do it for them; they snatch at every chance of compromise; they are ever ready to give in; they never put up a fight under the flag of their own ideals and interests—in this country there was no real resistance anywhere against the imposition of crushing financial burdens during the last decade or against labor legislation incompatible with the effective management of industry. .... I am prepared to make large allowances for cowardice. But still, means of defense were not entirely lacking as yet and history is full of examples of the success of small groups who, believing in their cause, were resolved to stand by their guns. The only explanation for the meekness we observe is that the bourgeois order no longer makes any sense to the bourgeoisie itself and that, when all is said and nothing is done, it does not really care.<sup>2</sup>

Mr. Lawson, speaking for the Canadian Manufacturers' Association, has provided an excellent example of the phenomenon to which Schumpeter alludes. The suggestion that the arrangement outlined at the CNE luncheon will ward off "creeping socialism" must afford amusement to

anyone having even a rudimentary grasp of socialist theory. The concentration of power to set policy in the hands of government, with which Mr. Lawson so blithely agrees, *is* socialism, in so far as any precise meaning can be attached to the term.

It appears that the ethos of modern business, taken by itself as a stimulus to action, is a feeble thing—neither commanding a high order of admiration nor exhibiting strong viability. When this ethos has been tested, it has usually proven to be bound up with a short-sighted and faint-hearted type of self-interest. In adversity, Christians, nationalists, and Marxists have been known to lay down their lives. Businessmen merely look for a different market. The quality of their convictions about freedom and initiative is found wanting. Persons who genuinely wish to promote these goals would do well to note this tendency.

R.E.K.

<sup>1</sup>V.I. Lenin, *Selected Works* (Moscow: Foreign Languages Publishing House, 1947), II, 708.

<sup>2</sup>*Capitalism, Socialism, and Democracy* (New York: Harper & Brothers, 1942), 161.

("Keynes", continued from p. 4)

"merely economic" are in fact political. The present economic situation is the result of a policy, and not of some kind of inevitable law of nature. The refusal of Keynesians to alter the causes of economic crises seems to point to the conclusion that they desire economic crises. If the condition for the maintenance of "prosperity" and "civil peace" is in fact "increasing consumption", and if increasing consumption can be demonstrated (as Keynes' analysis certainly implies) to be impracticable, then those who manipulate (but do not reform) economic policy have at their disposal a powerful psychological weapon against the population: the "insoluble economic paradox". The citizenry living in abject terror of economic disaster and civil discord is an easy mark for the depredations of "force". And the objective is the monopoly of power.

D.R.K.

<sup>1</sup>Quoted by Sebastian de Grazia, *Of Time, Work, and Leisure* (Garden City, 1964), 214.

<sup>2</sup>"The A + B Theorem", *The Fig Tree*, I:1 (June, 1936), 45.

<sup>3</sup>See "Inflation: the Price of Entropy", *Seed*, I:1 (February, 1974).

<sup>4</sup>Quoted by Northridge, *op. cit.*, 38.

("Self-Sufficiency", continued from p.2)

mals, milk them, make the cheese, and then how to butcher them and cure the meat. They tell you how to keep a horse, harness it, how to plough to ground, grow your own grain, cut it, thresh it, grind it and make your own bread and your own beer. They tell you how to plan your garden and dig the ground, and how to set about growing your own vegetables and fruit. All with the simplest tools (though they don't despise technology when it is available and cheap enough) and with the least need for money.

They have done it all themselves. For the last eighteen years they have been as nearly self-supporting with food as any family in north-west Europe, so they know what they are writing about. They write with common sense and great liveliness. Their book is by way of being a best-seller.

Specialization, they point out, though it may be economic, is boring: even craftsmen are apt to find eventually that they want a more self-supporting life because it is more interesting to do more kinds of things, and more satisfactory things—to choose how you will spend your time:

Economics is a great science, but it falls down flat on its face when it tries to equate all good with money. [\*] It is inefficient, any agricultural economist will tell you, for me to hand-milk a cow. But what if I like hand-milking a cow? What is the economist going to say about that? Has any economist ever tried to measure the 'efficiency' of playing golf? And what if a couple of gallons of milk a day derive from my activity of hand-milking a cow? Does it make it in any way less 'efficient' than if I spent the time playing golf?

## The Cost of Freedom

The authors enjoy work: they enjoy doing things, and recognising that extension of living, play as well as work, is in doing things, they have chosen to do those that give them satisfaction. However, having fully explored the self-sufficient life, they give a warning:

It is beyond the capabilities of any couple, comfortably, to try to do what we have attempted....if they devoted their entire time to being self-supporting

\*It is pointed out that though monoculture is said to be 'more efficient' than old-style mixed farming, this is only true in terms of yield per man employed. In terms of produce per acre there is little to choose between the two. It could be added that in terms of produce per acre per unit energy input (sun, fuel, fertiliser, etc.) monoculture falls badly behind.

ing in food, artifacts and clothing, if they knew how to do it and had the necessary stock and equipment, already paid for, they could succeed. But they would be working for fifteen hours a day, three hundred and sixty-five days of the year, that is, if they were to maintain the standard of living and variety of food and of living that they would maintain in a town. They would be very healthy doing this, and they would not be bored...but they might sometimes wish that they could sit down.

They conclude that:

...if half a dozen families were to decide to be partially self-supporting, and settle within a few miles of each other, and knew what they were doing, they could make for themselves a very good life. Each family would have some trade or profession or craft, the product of which they would trade with the rest of the world. Each family would grow, rear or produce a variety of goods or objects which they would use themselves and also trade with the other families for their goods. Nobody would get bored doing their specialized art or craft.... This partial specialization would set them free for at least some leisure: probably more than the city wage-slave gets, after he has commuted to and from his factory or office.

In fact the ability to contract out in this way from joining in something you don't want to do, and of which you disapprove, is exactly what is needed to rescue de-

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("Self-Sufficiency", continued from p.7)

mocracy from a society entangled in collective policies and heading for total communism.

Many people would follow suit if the price for refusing to live the sort of life that bores them were not so high in hard, long labour. In real terms there is no reason why it should be so. While (in the interests of freedom) the Seymours started off by renouncing their share of the increment of productivity people get by working together, in the end they came to conclude that a modicum of it was desirable, that a much more reasonable life could be obtained by working in association with others with the same aims.

## The Social Increment

Now a vast technological increment exists within the economic system, even though it is inhibited and twisted to unacceptable ends by an anachronistic system of distributing the end product. But there is plenty of evidence to show that, in real terms, *if industry is not to break down* it will shortly be forced to find a more equitable way of distributing the goods it pro-

duces, a way not depending on the coercion of employment (wages) nor yet the coercion of unemployment (conditional state dole). The production line can pour out goods far more efficiently with many fewer workers. It cannot possibly provide enough employment to distribute the goods it now produces, let alone those it could produce. Economists reckon that in the United States at the present time 20 per cent of the work-force produces all the goods needed by the population; and that by the end of the century five per cent of the work-force in Great Britain will produce all the goods that people there will need. The goods at the moment may be the wrong ones, but physically speaking the material potential is there. Unless some mechanism is found to make this material potential automatically available to *people*, to everyone, then, lacking a war of world-shattering dimensions, which would shatter society anyway, this society is going to break down irretrievably.

It is perfectly possible to invent another and more equitable way to distribute purchasing power, which would provide a proper profit for the producers, together with an incentive for real efficiency and a disincentive for waste, and yet ensure for all consumers a fair share of what is produced—more if production is high, less if it is low—and a certain freedom in choosing whether to participate in industry or not. The automation line would then take on its proper function as a continuing source of supply of manufactured goods available to be drawn upon by all individuals as a supplement to aid them in their chosen policy and work, be it in developing more flexible production of the goods people want, or may be in providing exactly the back-up which the Seymours found they needed in order to be comfortable, to sit down, to develop leisurely and livable associations with people of like mind.

Meanwhile, if you want a measure of independence in a small way, by keeping a cow, or growing your own potatoes, this is the book for you.

**E.S.D**

"And since the Sixteenth Century, when Science was born, the minds of men have been increasingly turned outward, to know Nature and to master her. They have been increasingly engaged on those specialised inquiries for which truncated thought is the correct method. It is therefore not in the least astonishing that they should have forgotten the evidence for the Supernatural."

C.S. Lewis, *Miracles*, p. 43.

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