

Seed

Sunbeams and Cucumbers

The first “projector” whom Lemuel Gulliver in Swift’s *Gulliver’s Travels* encounters on his visit to the grand academy of Lagado is a man who for eight years has been engaged in “a Project for extracting Sun-Beams out of Cucumbers, which were to be put into Vials hermetically sealed, and let out to warm the Air in raw inclement Summers”. The point is that, in the mind of some theoretician, this seems a marvelous scheme, one to which a great deal of perverse ingenuity and energy should be applied. Aside from the fact that the project (as envisaged) is impossible, it is ridiculous as the futile attempt of “science” to duplicate what happens much more efficiently in nature itself.

Sunbeams are, in fact, “extracted” from cucumbers. Solar energy, fixed in green plants through the process of photosynthesis, is liberated through the process of respiration after those plants are eaten: animals, say, obtain from the plants they eat energy which, among other things, warms them in “raw inclement Summers”. These processes occur automatically, even “freely”: they require no complicated contrivances of men to occur; they *are*; their source has nothing at all to do with the fantasies of “projectors”, politicians, or the proponents of the “labour theory of value” who purvey the nonsensical notion that nothing gratuitous is valuable, that nothing that is not manufactured or earned by the sweat of the brow is worth having.

One of the most pernicious tenets of contemporary “religion” is precisely this belief that nothing of economic or any other kind of value exists that is not the result of human effort, industry, zeal, or cleverness. It is perhaps most blatantly evident in the palpably absurd idea that “labour” is the only justification for livelihood — or, for that matter, in the diabolical doctrine that what is alone valuable is what is “scarce” or difficult.

Take this congeries of assumptions to its logical conclusion. Sunlight (who, by the by, ‘owns’ the sun? whose “labour” manufactured it?), because it is “free”, because it falls on the unjust and the just alike, has (according to the best economic theory) no value in the economic sense. However, if some entrepreneur were to secure a bank loan to finance the building of an umbrella around the earth (think of the “employment” that would be provided and the “value” that would thereby be generated), thus creating a scarcity of sunlight, then sunbeams would be a “marketable commodity”. In order to repay the loan, the owner of the umbrella could agree to sell “windows” to those willing to pay the price: a man’s wealth could be estimated by his ability to pay for sunshine. Or, since air is “free” (and therefore of no real economic consequence), why not devise a method of putting it all in bottles or polyethylene bags, which could then be retailed (at the lowest possible price) by the consortium or state which held the monopoly. The revenues would be staggering.

I do not wish to overstate my case. However, the myth that only “labour” can redeem “scarcity” is so insidious and so pervasive that it must be identified as the lie that it is. It denies the reality of “grace”; it deprives persons of the economic basis of freedom; and it serves the policy of monopolists of all shades of opinion.

The answer to the falsehood is perhaps to be discovered in a careful reconsideration of the implications of the scripture, “Consider the lilies of the field, how they grow; they toil not, neither do they spin ...”, that is, of the correct principles of association.

SEED is an independent monthly journal of philosophy, politics, economics, and culture, published by OUSIA Publishing, Box 3184, Sherwood Park, Alberta, Canada T8A 2A6. All correspondence regarding SEED should be directed to this address.

Editor: Dennis R. Klinck, Ph.D.
Annual subscription: \$7
Foreign subscription by airmail: \$9

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.



More on Metrication

May I append a few comments to D.R.K.'s article on metrication in your May issue? It cannot have escaped the notice of your readers that part of the propaganda favouring metric conversion has been intended to discredit our present system of measurement, much of which has 12 as its numerical base. Thus, 12 inches make a foot, 1/2 x 12 feet make a fathom, 12 of any item make a dozen, 12 dozen make a gross, 5 x 12 seconds make a minute, 5 x 12 minutes make an hour, 2 x 12 hours make a day, 12 months make a year, 30 x 12 degrees make a circle, and so on. All this has been treated as cumbersome and irrational in contrast to the 10-base, or decimal, system.

I am sure that no one would deny that many of the relationships in our present system of mensuration are less than perfect from the standpoint of pure logic. However, the contention that the decimal or metric system is intrinsically superior to, say, a 12-base system is utterly false.

This was brought out in the report of the Committee of Inquiry on Decimal Currency in Great Britain in 1963, which stated:—

The advantages of decimalisation spring solely from [the] harmonisation of money and non-money calculations, not from any inherent superiority of the number ten.

... But for the biological accident of our having ten fingers, we might count in eights or twelves, or for that matter scores.

In fact, as Professor A.C. Aitken of Edinburgh pointed out during "decimalisation" in England, the duodecimal system (that is, the numbering system having 12 as its base) is notably superior to the decimal system insofar as ease of calculation is concerned. Some of the advantages of the duodecimal system have been described as follows (note that, in this system, 12 is written "10" and 12² is written "100", etc.):—

We use the decimal system in our calculations, but it is not, however, as convenient as the twelve-system. For example, 10 is divisible by 2, 5, and 10 only, while 12 is divisible by 2, 3, 4, 6, and 12. Thus, while 10 has three divisors, 12 has five. ...

... in the decimal system a number that ends in two zeros has at least eight divisors, while in the twelve-system it has at least fourteen.*

Because of its characteristic of increased divisibility, the duodecimal system yields much simpler fractions, in

(continued p. 7)

Olympic Obfuscations

Amidst all the excitement caused by the recent labour troubles in Quebec and their possible effects on the Montreal Olympic Games, a few fundamental issues have been ignored. This article attempts to suggest what these issues are.

The most interesting aspect of the circumstances surrounding the recent work stoppage at the Olympic Games site in Montreal is not the possibility that those teracentennial entertainments will be staged elsewhere; it is the illustration that the whole sorry mess gives of the perversity of prevailing economic (and political) assumptions. While anyone venturing to cast aspersions on notable diversions is probably inviting the scorn and derision of "all right-thinking persons", the fact remains that the real issues in this brouhaha (as in most others) are being obscured by mere flim-flam. At the back of what is in effect a grandiose confidence game are two myths so widely and uncritically accepted that anyone expressing doubt of their validity is likely to be stigmatized as anti-social: the myth of "Full Employment" as a realistic economic objective, and the myth of "the Centralization of Power" as a panacea for social ills.

Let us look first at some of the less-publicized facets of Olympic Games: what (besides athletic contests) are they? What are they economically? Why do cities like Montreal (or whatever) strive so energetically to be allowed to put them on—particularly when there are generally more crying needs to be attended to by 'large urban areas'? Why should anyone go out of his way to secure the privilege of spending a great deal of energy and money constructing elaborate facilities that, in their nature, will be fully utilized only once? The same questions, be it noted, can be asked of places hosting "World Fairs"—which are even more blatantly kaleidoscopic and wasteful than Olympic Games.

Capital Expansion

The answer to this complex of questions is not, I am afraid, that Montreal covets the 'honour' of holding so prestigious an international event. The answer is that the host locality covets the 'economic advantages' which it expects to gather from the Games—mainly by 'exporting' its unemployment problem. Jean Drapeau would, I am sure, be the first to admit that Montreal is in this more for the money than for the glory. Figure it out.

In the first place, the Games constitute an excuse for Montreal to transfer its unemployment problem to other parts of Canada. The construction of the Games site is a major project, requiring a large investment, and designed to keep a great number of people at work. How can this "work" be financed?¹ One way is through "Olympic Lottery Canada": give people a lot of propaganda and the rather remote possibility that there is a million dollars in it for them, and they will be willing to subscribe to just about anything: at least the lottery has the advantage over taxation that it is voluntary (rather than confiscatory). Nevertheless, the lottery is a form of disguised capital investment which has the usual effect of capital investment in the economy: it diverts purchasing-power from consumption and channels it once more through the cost-creation process. Thus, although investment in Olympic facilities distributes incomes (through employment) to construction workers in Montreal, it means that everybody who buys a lottery ticket with ten dollars earned from employment which has created an equivalent cost elsewhere in the economy will no longer be able to liquidate that cost. Keynes (as we have seen in an earlier number of SEED) has explained the problems attendant upon constantly-increasing capital investment: "Each time we secure today's equilibrium [that is, for example, give a construction worker in Montreal a "job" so that he can buy a car built six months ago] by increased investment we are aggravating the difficulty of securing equilibrium tomorrow".²

That is, the Olympic Games are a "Full Employment" scheme, predicated on the notion that employment is the only justification for the distribution of incomes. However, such employment only creates new costs and perpetuates the situation which the "capital investment" was designed to alleviate—as both Keynes and C.H. Douglas predicted. In other words, "make-work" projects like the Games merely aggravate the build-up of costs in the economy. The multitudes, we have been told, are to be distracted by "bread and circuses": get them to invest sufficiently in the building of capital struc-

tures for circuses and they will soon be unable to afford bread.

The Love of Money

As for the lottery itself, it represents another example of what might be called the technique of the substitution of objectives. How many people would be prepared to subscribe directly and *voluntarily* to the support of the Olympic Games? Many, no doubt, but not as many as are prepared to purchase lottery tickets. In fact, to most people, the question of financing the Olympics is incidental: the *policy* which they are endorsing is not the Games, but the lottery itself. Why not forget about the Olympics and just have the lottery on a continuous basis—a recurrent, self-perpetuating technique of deluding the populace and distracting its attention from real economic issues? The whole business reminds one of Orwell's *Nineteen Eighty-Four* (once again):

They were talking about the Lottery. Winston looked back when he had gone thirty metres. They were still arguing, with vivid, passionate faces. The Lottery, with its weekly pay-out of enormous prizes, was the one public event to which the proles paid serious attention. It was probable that there were some millions of proles for whom the Lottery was the principal if not the only reason for remaining alive. It was their delight, their folly, their anodyne, their intellectual stimulant (72).

Keep people's attention focused on chimaeras and you will be able to do pretty much as you like.³

'Export or Die'

The argument usually adduced to justify the expenditure of real and financial resources in projects like the Olympics is that they will attract foreigners to visit Canada (and spend money here). Tourism is, of course, a variety of invisible export; "export" is, of course, a situation in which one country or region works overtime for some other country or region. That is, we are building the Olympic site in the expectation that Japanese, German, Chinese, and Patagonian tourists will pay for it by withdrawing purchasing-power from their own economies: of course, next year, or four years from next year, Japan, Germany, China, or Patagonia will be trying to export her own unemployment problems in the same fashion. Note the implications of this: competition to "put on" international sideshows is merely an aspect of the old notion of "trade wars"; a country, unable to meet financially the costs it has already met

actually, is forced to work overtime, incurring more costs, in a frenetic attempt to syphon off financial wherewithal from other countries. This is called "a favourable balance of trade": the ideal situation would presumably be one in which we could export our whole gross national product—we would have buckets of money, but nothing to buy; we would be (as the world reckons these things) unutterably 'rich'.

Unions and Democracy

These reflections are prompted by the recent labour turmoil in Quebec, of which the temporary cessation of work on the Olympic site is a peripheral aspect. But, again, the central situation epitomizes the social consequences of the "Full Employment" and "Centralization of Power" syndrome. The problem has crystallized around the "anarchy, corruption and violence" (the words are those of Joe Morris, president of the Canadian Labour Congress) in some branches of the Quebec Federation of Labour, and the subsequent attempts of the Quebec national assembly to place four QFL locals under "government trusteeship". The legislature is also studying a bill "aimed at preventing persons with criminal records from holding influential union positions"—thus admitting that gangsters without criminal records will be allowed to hold such positions.

Observe how the complex operates. Livelihood (a fundamental and emotional issue) is inextricably bound to "employment"—a cost-creating method of income distribution which merely accentuates the economic difficulties of which we are all victims.⁴ The individual worker, unable to contract out of the employment system, and duped into mistaking the real "enemy", is coerced into joining a collective, a union, with the collective power to contract out. (Again, the individual cannot contract out of the union without contracting out of employment and, therefore, of livelihood.) The union, ostensibly "democratic", is in fact controlled by its administration, which pacifies the membership with the sop "ballot-box democracy". In this regard, perhaps the most fatuous comment in the whole affair was made by CLC president Joe Morris: "A handful of thugs, racketeers and demagogues succeeded in taking over control of some unions which should rightfully have remained in the hands of the membership"⁵. The point is, of course, that the organization of the unions does not admit ge-

(continued p. 6)

“Divine Judgement”

We 'moderns' are conditioned to be contemptuous of the belief prevalent in other times and cultures that calamity is visited upon men by God as punishment for their sins. There was much in primitive forms of the notion that was self-contradictory, and its supersession was inevitable. Unfortunately, however, its valuable aspects have been largely abandoned along with those meriting less consideration. We have disposed of not only the dross encrusting the idea, but also its realistic core. The conviction that Deity is continually intervening in the events of our daily lives as a sort of judge (quite apart from any question of our willing such intervention) represented progress toward comprehension of the fact that man occupies a responsible position in the fabric of a universe woven together by cause-and-effect relationships:¹ it should have formed a basis for the definition of a truer concept.

Yet something quite different has happened. Rather than being perfected, the idea has fallen into disuse. Many people seem to think that they need no longer concern themselves with it—either because it is too simple to warrant the attention of sophisticated minds or because the fact that our ancestors concentrated on it absolves us from the same task.

Threads of the Universe

Our understanding of this important matter has deteriorated as a result of such casual attitudes toward it; and this is a great tragedy, since life has become more interesting and fruitful as knowledge of the working of the universe we inhabit has been extended. The fact that our minds cannot even conceive of a world in which there is no consistency between given causes and given effects should indicate the proper direction for our intellectual energies. Admittedly, we can fantasize about certain extraordinary events—the sudden conversion of the cat we are stroking into a tiger or a force accelerating us uphill and catapulting us into space. Indeed, postulation of such deviations from normal patterns constitutes the basis of much science fiction. However, one cannot imagine a world in which *all* ordinary consequences were suspended—although one can state assuredly that such a world would be a place of continuous terror for any reasoning being.

That we are justified in our faith that certain results will issue from certain acts or conditions is a source of great psychological comfort. This being the case, one might wonder why the cause-effect phenomenon is not kept focussed in our minds at all times. The reason is that a comprehensive concept of cause-and-effect does not merely confer psychological benefits: it also entails a wide range of responsibilities.

Knowledge of the existence of cause and effect leads directly to challenge and stress, for it imposes the obligation of determining what lies behind that which is manifest—and then either training the will to choose to promote the causes of good results or facing one's perversity for failing to do so. In other words, one is tried by a kind of adversity consisting, firstly, of the discovery of the unknown and, secondly, of the confrontation of the implications of what is discovered. No great hardship is exerted on our integrity by contemplation of the effects on health of the apple one is eating; but ascertaining and pondering the long-term results of consuming some drug might be less congenial.

Drift from Reality

Probably all men balk, in varying degrees, at the prospect of losing the comforts of ignorance. We are at ease with the familiar, with what we already "know"—even if this is incomplete or distorted or false. A definite tension pulling our minds in the direction of unconsciousness seems to be operative in human psychology, and we are liable to be seriously misled if we underestimate the potency of this factor.

Evidence of its strength abounds. There are, for instance, the thousands of persons who have allowed themselves to be persuaded that the mere pronouncing of some phrase — "liberation", "Hare Krishna", and "Jesus saves" come immediately to mind—will magically resolve all the problems of the world. Theirs is a convenient position, extremely economical of mental energy. Yet for every one of these persons, who have been overtly drawn into almost total divorce from the real world, thousands of others are practising similar, if subtler, self-deceptions. In fact, people living today probably are more susceptible to such rationalization than those

who lived hundreds of years ago. The latter continually contacted the idea of universal, climactic accountability in the dogma of their religion: with the fading of belief in responsibilities in the context of eternity, contending with lesser ones on a selective basis became increasingly easy.

Blind Self-Destruction

The point that must be grasped is that the only change involved in such selectivity is in our heads; and while it may be tragic to live in fear of purely imaginary horrors, it is equally tragic to act destructively in cheerful oblivion of the implications of what one is doing. A man can cut his perception of the field of cause and effect down to whatever scope suits his purposes; but he does not thereby alter anything in the field. He can convince himself that any option is as good as any other and that he can drift along in any course without risking unforeseen penalties. Yet he may very well be putting himself in the position of a man sleep-walking toward the edge of a cliff. The machinery of cause and effect is not shut down — or, indeed, modified in any way — because we elect to ignore it. Its rules are intractable: events will continue to unfold as the built-in dynamics of the universe dictate, and men who fail to heed these forces are liable to be crushed by them.

Almost certainly, a major grinding is being prepared for us at the present time. In fact, there may be nothing we can do at this time to avoid it, since at some point events acquire so much momentum as to become practically uncontrollable. Even if this diagnosis of our position should prove correct, however, we would be foolish not to inquire into the causes of the cosmic judgment being rendered against us. In any case, until people are made aware of the calamitous potential of acts which they may view as innocuous and morally indifferent, we shall have no reason to expect anything better than an endless succession of adverse verdicts.

The truth of this proposition can be made evident by consideration of a phenomenon which makes a mockery of the contention that modern man has progressed relative to previous ages. That phenomenon is war.

R.E.K.

To be concluded next month

("Olympic", continued from p. 4)

nuine control by the "membership"; however, this fact becomes blatantly obvious only when out-and-out (as opposed to covert) "thugs, racketeers and demagogues" have administrative (and effective political) control.

The individual worker, having no alternative, cannot exercise a genuine democratic right — that is, the "right to atrophy a function [the union] by contracting out", because the union has overwhelming sanctions against him. His first policy is survival, over which the employment system and its running dog, unionism, have almost absolute power. As part of a collectivity which may indulge in anti-social activities, the worker now becomes subject to control of another kind: government control. Meanwhile, of course, an enraged populace threatened by economic tribulation, civil strife, and the intolerable prospect that the Olympic Games might be transferred to Timbuktu, enthusiastically supports government takeover of the unions.

Monopoly

It is not difficult to see where this leads. The state, having taken over industries caught in the cost-price squeeze which is inevitable under existing financial arrangements, now takes over the unions, of which individual workers are (as often as not) involuntary members. The state is now not only the employer, but it is in a position to supply its own brand of "thugs, racketeers and demagogues" to represent the "interests

(continued p. 8)

hindered man's emancipation from superstition and delusion, it should be remarked that thinking in terms of cause and effect has been nourished in religious contexts. The declarations of the founder of Christianity were invariably expressed in such a conceptual framework. Whether the statement that "one jot or one tittle shall in no wise pass from the law till all be fulfilled" can be interpreted in so wide a sense may be debatable; but there is no mistaking the significance of the analogies about gathering grapes of thorns and figs of thistles, and others. Moreover, the account of God's sending his own Son to be cruelly slain as "a ransom for many" implies the dire and inexorable consequences that certain acts (in this case, the sins of the world) can necessitate. It has been suggested that divine Grace stands outside the cause-and-effect universe. However, the greatest drama ever told, which was central to the thinking of the culture whose inheritors we are, taught that God respects his own rules. Before a change could be made in the condition of men, the cause of their actual condition, sin, had to be thoroughly expiated.

¹In view of the common allegation that religion has

("Metrication", continued from p. 2)

general. For example, in decimal notation, a fraction like 1/3 is written 0.333 with a string of threes extending to infinity. The duodecimal notation for 1/3 is 0.4.

Advocacy of replacement of the decimal system by the duodecimal system has recurred at various times during the past two centuries, being expressed by Charles XII of Sweden, the Count de Buffon, Isaac Pitman and Herbert Spencer. The Duodecimal Society of America was founded in 1944 to promote knowledge of the advantages of the 12-system.

Thus, it would seem that, viewed from the broadest perspective, metrication is a backward, rather than a progressive step. In moving away from a system of measurement having 12 as its base we are sacrificing convenience—not gaining it.

I must add that the duodecimal system would make it easier for *humans* to carry out arithmetical computations. A novel aspect has appeared in the situation with the development of the computer: for it, counting in eights (an octal system) would be best.

The foregoing surely shows that the "rationalistic" arguments in favour of extension of the decimal system are less rigorous than they purport to be. We are left to face the contention that, since most countries are on the metric system, we should conform to the practice of the majority. And this, of course, raises the issue of the degree to which we are prepared to accommodate forces making for our integration into ("submergence under" might be a better descriptive phrase) an international economic and political juggernaut to which local differences are nothing but a nuisance.

"ARITHMETICUS"

*Aaron Bakst, *Mathematics: Its Magic and Mystery* (Princeton, N.J.: Van Nostrand, 1967), 32-3.

A simple heart will love all that is most precious on earth, husband or wife, parent or child, brother or friend, without marring its singleness; external things will have no attraction save inasmuch as they lead souls to him; all exaggeration or unreality, affectation and falsehood must pass away from such a one, as the dews dry up before the sunshine. The single motive is to please God, and hence arises total indifference to what others say and think, so that words and actions are perfectly simple and natural, as in his sight only.

—N. Grou

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.

However, our success can only be in proportion to our resources, which — particularly in their financial aspect — are quite limited. We are determined to proceed, even within those limitations. But we would like to do more.

Therefore, if you respond to the challenge that SEED has set for itself and would like to contribute to our venture, we invite your donations.

If you know anyone who would like to receive SEED, GIFT TRIAL SUBSCRIPTIONS are available at a rate of \$4.00 half-yearly. QUANTITY ORDERS of any issue can be obtained at the following prices (post-paid):

10 for \$4.00; 25 for \$8.00; 50 for \$12.00.

Seed

Ousia Publishing, Box 3184
Sherwood Park, Alberta, Canada T8A 2A6

Enclosed is my cheque/money order in the amount of \$ for:

Canada & U.S. —

- Annual subscription (\$7.00)
- Semi-annual subscription (\$4.00)

Overseas airmail

- Annual subscription (\$9.00)
- Semi-annual subscription (\$5.00)



Name

Address

..... Postal Code

("Olympic", continued from p. 6)

of the workers". The old rules still apply, however: "He who will not work, neither shall he eat." Now, there is only one employer—the state—and only one union—the state. There are no unions in the USSR—only "the dictatorship of the proletariat".

The one principle of value associated with trades unionism is the notion of the right to contract out of any enterprise, to withdraw support for any program. If the unions were sincere in their professions of concern for the worker, however, they would direct their efforts to securing the right of the individual worker to contract out, instead of regimenting him in collective "strikes". This, of course, would involve seeking genuine alternatives to coercive employment (and perhaps even undermine such exemplary public works as constructing Olympic Games facilities): only the man who has a genuine alternative has the effective right to contract out. This, in turn, would obviate the need for unions: the person who has an effective personal alternative need not subscribe to the collective sabo-

tage of industry. And this, in its turn, would restrict employment opportunities for those who seek to exercise power by capturing administrative control of "organizations".

D.R.K.

¹Just how much the Games will cost is a subject of rapidly revised speculation. In 1972, the projected cost of 'equipment', including facilities, was \$250 million; by the end of 1974, this figure had reached \$485 million plus \$100 million in other expenses. *Le Devoir* (December 18, 1974) estimated a deficit of \$125 million; the *Ottawa Journal* in January, 1975, estimated a \$200 million deficit; by January 28, 1975, *Le Devoir* had revised its own figure upward to \$250-270 million. Various levels of government are debating which will pick up the deficit: in any case, it will likely be paid through taxation.

²See "The Mark of Keynes", SEED, I:9 (October, 1974).

³Dr. William Walther, Vice-Dean of St. Patrick's College, Ottawa, recently pointed out that lotteries are a "sleazy way for governments to raise money", for they play upon people's insecurities about their economic futures. "Dreaming," he says, "can be a useful way of getting rid of frustrations and anxieties, but it prevents people from dealing with the real problem. It's a defence mechanism" (*Ottawa Journal*, May 16, 1975).

⁴This issue has been summarized by Arthur Brenton, formerly editor of *The New Age*: "Their [the employers and the employed] present attempt to agree on a principle for distributing dividends and wages in equitable proportions must fail, because, in whatever proportions they are distributed as between the two parties, the total sum is insufficient to meet the costs of production now accounted into prices. A living wage will kill industry; and a living profit will kill the workers" (*The New Times* [May, 1975], 7).

⁵Quoted in the *Edmonton Journal* (May 17, 1975), 2.

The departmentalism of modern thought is a legacy of the Renaissance and of the breakdown of Western Christendom, which so quickly succeeded that widening of the human horizon. . . . The limitations of the human mind being what they are, departmentalism is the unavoidable adjunct of the ever-widening total knowledge of mankind. But the fact of departmentalism nevertheless sets a problem, which the present generation can no longer afford to shirk. After some four hundred years of scientific development, civilization finds itself face to face with the terrifying consequences of its own failure to see life whole. If civilization is to survive, it can do so only by a complete reorientation of its habits of thought and its scales of value—in short, by a return to a unifying philosophy.

—G.D. Yarnold, *Christianity and Physical Science*, 11-2.

Seed

An independent monthly journal of
philosophy, politics, economics and culture

Published & Printed by



PUBLISHING

Box 3184, Sherwood Park
Alberta, Canada T8A 2A6