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Silvio Gesell and the "Natural Economic Order"

Bruno Schubert

Many people believe that there are only two possible economic systems—Capitalism and Socialism; Communism is Socialism in the extreme.

In Gesell's opinion the Socialists are right in condemning exploitation of the workers by the capitalistic class, because such exploitation is unjust and economically inexpedient, but he is also convinced that to carry out the Socialists' program would be an economic mistake with disastrous consequences.

State-ownership of the means of production and State control of industry might be adopted as a necessary evil if this were the only way to put an end to capitalistic exploitation of the workers, but the disadvantages hardly need restating. State-ownership of the means of production means inefficiency, favoritism and corruption, the disappearance of liberty and independence, the triumph of soul-destroying bureaucracy. Anyone with inside knowledge of the working of a State-owned enterprise in any country can furnish only too abundant evidence of the evils of State-ownership of the means of production.

Some economists reject all surplus value without distinguishing how much of it is ground rent or interest on capital, and how much is honest reward for the work of the employer or merchant. They do not see that the work of the employer is usually of high social value, since it provides new opportunities for the work of the wage earners.

By confusing capitalists with employers, Socialism made the fatal error of estranging the two economic classes which are naturally the closest of allies, the workmen and their employers, with the result that both overlook their common enemy, the receiver of unearned income, i.e., interest and rent on land.

Nobody can blame the worker for being no wiser than his leaders and for sharing their illusion that employers reduce wages to live in luxury. In reality if the employer reduces wages he acts not for himself but under pressure from the capitalists, for whom he is a kind of bank-messenger or whipping-boy. The workman punishes the employers for the economic injustice he has suffered, instead of the real culprits, namely the landowners and the money lenders. This fact should be clearly understood, that unless an employer is working on his own land with his own money, a large part of the product of his work and the work of his employees must be set aside for the landowner and the money lender. The

employer does not retain what he takes from the workman, yet he bears the odium of the unjust exploitation.

It is inconceivable that employers up to the present have not understood this; probably they, and many workmen, have hoped in time to enter the small caste that lives by unearned income. For this reason they approve of unearned income at a time when they suffer by it. This tragic illusion cannot be dissipated until the economic connection is better understood by those whom it affects.

The economic order of today is called Capitalism. He who attacks Capitalism must know what it is. What is Capitalism?

During every period of depression, reformers and revolutionaries join in sounding the bugle call: "capitalism is dead," or "this system is breaking down." This is the result of a completely wrong diagnosis of economic disease conditions and their causes. In a depression capitalism is NOT dying; it is recovering from the disease of previous prosperity. The fact that manufacturers and farmers are finding it difficult to carry on production, that millions of workers are unemployed and miserable is evidence not of the weakness of Capitalism, but rather an expression of its vitality and ruthless power to STRIKE.

Those who think otherwise do not know what Capitalism is. It does not consist of persons, of capitalists, nor of money capital, nor of banking monopoly, nor of so-called real capital goods, nor of a conglomeration of all three, but of A MARKET CONDITION.

Interest, Capitalism's Chief Exploitive Device

Capitalism is the economic condition by which all wealth becomes capital, i.e., interest-exacting. In order to make the wealth (houses, factories, machines, ships, railroads, etc.) interest-exacting, it is necessary to LIMIT its production in such a way that demand cannot be entirely satisfied and that the use of houses, all media of production and transportation, etc. will command—apart from the amortization for wear and tear—a special premium from the user to pay the interest on the money necessary for their construction.

Every nation's economy is a credit economy, i.e., the whole national wealth is a debt for the consumer.

The construction of dwellings, factories, machines, all media of production and transportation, the inventory of production material and finished products require capital investment. All this invested capital bears interest. Naturally, everybody who invests "his" money in his own enterprise expects to "earn" at least the same interest from his own enterprise as he would if he had lent it to an investment institution. And so reckons the owner of the self-occupied dwellings. All these investments have to bear interest. There are even capital goods, like machinery, factories, etc., that are written off the books, i.e. with depreciation, two,

three and more times, and still earn interest.

Now, when a period of high productivity increases the volume of capital goods the competition between them weakens their power to exact the premium. Their interest yield decreases. To maintain the proper market condition, i.e. to keep the volume of real capital goods LIMITED enough so that they may be able to yield the normal rate in competition with one another, is ALL that so-called capitalists have to do in order to keep Capitalism fully alive. CAPITAL INTEREST IS THE PRICE OF SCARCITY.

The magic wand with which they succeed in accomplishing this is our traditional HOARDABLE MONEY. Every time, when by a period of uninterrupted production, the interest yield of their capital goods has been reduced by the increase of those capital goods, they withhold money capital, the basic capital, from further investment and thus bring to a halt the period of full production that is endangering the necessary capitalist market conditions. They thereby initiate the period of economic stagnation, of depression, in order to protect their "interest" against further decline. Capital goes on strike.

The period of prosperity is not, as Marxists and others commonly believe, the period of capitalist power, in spite of the enormous profits accruing from production and from the rising price level, but it is a PERIOD FRAUGHT WITH GREAT DANGER FOR CAPITALISM. UNHAMPERED PRODUCTION is its true menace, its deadly enemy.

UNHAMPERED production would not, as is generally supposed, strengthen Capitalism, but it would surely bring about its end. Unhampered production would change the market conditions in such a way that real capital goods could no more exact the interest tribute because of their increase. They would gradually become decapitalized.

Rent and Interest Constitute Half of Price of Goods

The value of the material real Capital goods in U.S.A., measured in dollars, amounted in 1959 to more than 4,000 (four thousand) billion dollars. The expected interest at 4 per cent from this invested capital amounts to at least 160 billion dollars. In addition to this unearned income there is a minimum of 90 billion dollars of ground rent. Both, interest and ground rent, amount together at least to 250 billion dollars. They are contained in the prices of all products and services sold. One half of the price represents labor and material and the other half interest and ground rent. The national income amounted in 1959 to about 500 billion dollars. With this 500 billion dollars income the people paid for the goods they bought 250 billion dollars for labor and material and 250 billion dollars for interest and ground rent. These 250 billion dollars, 1959 evaluation, are earned annually by the money lenders and land

owners, including all who lend money to their own enterprise, as an unearned income.

The capitalistic exploitation of the industrious through interest and ground rent, which together amounts to about ONE HALF of the annual national income, is a great injustice.

But it has no comparison to the brutal and merciless way it strikes at its victims for the purpose of keeping the whole system intact in order to preserve the interest at high level. The see-saw of prosperity and depression, of depression and prosperity, is the iron law of capitalism.

Depressions are essential to capitalism. They destroy wealth, impair stocks of capital and enable the holders of wealth to claim and DEMAND INTEREST. Depressions often enrich the wealthy but invariably rob the industrious of their life savings. The purchasing power of money increases, and wealth concentrates into the hands of the few. When sufficient wealth is destroyed, when stocks of capital are exhausted, money can once more EXACT INTEREST.

Results of Limiting Capital Goods

In the course of this periodical limitation of capital goods in order to save interest, the following conditions are forced upon the people:

Inflations with the robbing of the creditors and the thrifty, depressions with unemployment, robbing of the debtors, business failures, loss of homes, misery of many, robbing of the industrious, labor strikes, increase of crimes, dividing of people into opposing classes, feeding the greed of the unscrupulous persons, with the wealth of the nation accumulating into the hands of fewer people, creation of the State with its millions of man-made laws for the protection of the robbers against the exploited industrious, creation of new privileges and monopolies and rackets, with the general public being pulverized between these powers, a legislation for the sole purpose of standardizing such immoral and unhuman conditions, money and land powers ruling all departments of the Government, all departments of health, justice and education such as the press, radio and television, causing hatred between classes and nations, civil struggle within nations and international wars between nations.

While most economists are looking for the cause of the exploitation of the workers in the production of goods, Gesell found it in the exchange of money against goods. This fact had been already known by the French social philosopher Pierre Joseph Proudhon. In eloquent words he pointed out the injustice of allowing property to be a source of income, unconnected with any kind of work, to its holder. This is the truth contained in his much de-

bated aphorism "Property is Theft." Proudhon's demand was: Create an equivalence between money and goods in the exchange, and social justice is established.

Gesell traces interest to a fact overlooked by all his predecessors, namely that goods deteriorate whereas money is indestructible. The indestructibility of money gives the money-capitalist, the possessor of a reserve of money, a privilege in the market, the tangible economic expression of which is interest. Interest is not primarily payment for a loan; it is a monetary phenomenon and inseparable from our present form of money. Interest is a necessary economic payment to keep our present form of money in circulation; if interest fell to zero, our present form of money could not circulate, it would be used as a medium of saving instead of—in accordance with its true function—as a medium of exchange.

"Goods and money are equivalents" says Marx. "This is not so," says Gesell. Goods are perishable, but money is imperishable. To make goods and money equivalents nothing can be done to goods without costly procedure. Goods, not money, are the real foundation of economic life. Therefore, let us treat goods as we treat foundations, let us not tamper with them. We must accept goods as they appear on the market. We cannot alter them. If they rot, break, rust, perish, go out of date, let them do so, it is their nature. Therefore, goods cannot be raised to the level of money. But, says Gesell, money can be degraded to the level of goods.

Demurrage Money, Gesell's Remedy

Therefore, Gesell's remedy is to introduce a form of money with which the incentive to investment in material capital continues to exist, unabated, no matter how low the rate of interest. He would load money with the carrying cost to which, by their nature, goods are subject, so that it must be invested, even if interest falls to zero.

The new form of money, Gesell's "Demurrage Money," would consist of currency notes with stabilized purchasing power, issued by the state in accordance with an index number of wholesale prices of about 2,000 commodities. These notes would remain legal tender only when over-stamped weekly at the holder's expense. Gesell suggests a weekly charge of one-thousandth of the face value of the note, or 5 per cent per annum.

These money notes are to be validated every week on automatic stamping machines like the postage meters in Post Offices, banks and business offices. At the end of the period (3 month, 6 month or one year) the fully stamped notes are exchanged for new ones.

The stamping does NOT affect the general public, providing the money is spent and invested during the week. The branches of

the Federal Currency Office, as all other investment institutions do all the weekly stamping. The demurrage is paid by the business people, like retailers, wholesalers, producers and banks, who are in possession of the money, at the weekly date of stamping.

For this charge American writers have adopted the convenient word "demurrage," the commercial term used by railway companies for the charge levied on freight-cars which are not unloaded within eight hours of arrival at their destination. A demurrage charge keeps railways cars, or money, in constant, regular circulation.

Our present form of money rewards the money capitalist for keeping his money in circulation, demurrage money penalizes him for not doing so. With demurrage money a general economic crisis or general depression is impossible: the "overproduction" of goods would be converted continuously into new material capital. In this way the penury of material capital, characteristic of the system, and with it interest, would disappear—in less than a generation, Gesell estimates.

All goods are today loaded with interest that doubles its price. When interest falls to zero, all goods could be sold for one half of their price, or if the prices remain at their present level, the earnings of the industrious people will at least double.

Another important factor is the slow movement of the present hoardable money which necessitates an immense number of traveling salesmen and all the high powered advertising.

This causes a tremendous expense of commerce which is as high as 40 per cent of the prices, which increases the prices still more. With demurrage money this commercial expense would be reduced to less than 10 per cent.

Land, A Source of Exploitation

Land, by which we also understand all natural resources, oil, coal, ore, minerals, water power, etc. is the source of all wealth. Land is the gift of nature and as such cannot be increased.

All products for food, clothing and shelter are originated from the land. Without these products man ceases to exist. Therefore, land is the foundation of life. Today the land can be privately owned. Our present land law is not of American or Anglo Saxon origin. It was forced upon the people of the western world by the Roman conquest about 2,000 years ago. Land in the hands of private persons under the present density of population, is a monopoly. As private property, land can be withheld from producing goods in order to create a scarcity of such products, thus holding consumers without land under continuous urge to pay a premium in the prices of all products originated from the land. This premium is called land rent.

This can be shown best by understanding the leasing of land.

Big landowners lease their ground for exploiting the resources or tilling the soil. For this they collect a rent, the land rent. This is an income that falls to the owners of the land without work on their part. It is an unearned income.

The present unrestricted right of private ownership of land is responsible for robbing the soil of its fertility and turning it into desert. Most of the earth's deserts are man-made. Most of the natural forests have been robbed of most of their trees without proper reforestation. Water resources have been destroyed and are beginning to be a problem in U.S.A. where the water table is reaching a dangerous low. The robbing of the minerals disregarding future generations is certainly the effect of the right to own land privately. The raising of the wrong food for man by commercialized agriculture of the private land owners is causing largely the degeneration of mankind.

In 1953 the United States Department of Agriculture made a careful study of the cultivated soil in the U.S.A. and reported that "no less than 253 million acres, or 61 per cent of the total acreage under crops had been partially or completely destroyed, or had lost most of its fertility. Our bad farming practices in the last fifty years have destroyed more land faster than in the whole previous history of man."

Private landowners collect annually in U.S.A. at the present at least 90 billion dollars of land rent which is really earned by society.

The private ownership of land created in fact the human slavery. The struggle for land and resources was and it still is the cause of all wars as Gesell has so aptly explained in his "Foundation of Peace."

Gesell's Land Tenure Reform

The land with all natural resources of the nation shall be bought by the State calculating the purchase price on the basis of the present rental capitalized at the market rate of interest. (Land of more than 1,000 acres that came into private possession through confiscatory action or by gift from the Government shall be compensated with the original purchase price.) The State pays the price in bonds constantly kept at par. The land is then parcelled and let to the highest bidder. The farming land shall be let on long term leases to prevent exhaustion of the soil by short term tenants. The output of the minerals shall be let to private enterprise to the lowest bidder and the minerals are then sold by the State to the highest bidder.

The general land policy shall be the preservation of the resources in the interest of all the people and for later generations. The land rent shall be paid to the mothers, its creators, according to the number of their minor children.

Gesell's "Natural Economic Order" is based on the individualistic nature of man, which demands private enterprise, but with the unearned incomes of interest and rent on land eliminated; an economic order where everyone who works earns the full proceeds of his labor. The productive possibilities of such free economy with an unrestricted market are almost unimaginable.

Gesell wrote about 40 books and pamphlets. His main book "The Natural Economic Order" has been translated from the original German into English, Spanish, French, Swedish and Esperanto. Gesell's teaching is spreading now into all countries. His adherents have grown in Europe into the millions. His teaching is represented in U.S.A. and Canada by the Free Economy Association, Inc., Headquarters, 2618 E. 54th St., Huntington Park, Calif.

Progress

By Hyacinthe Hill

The man who sells hot dogs at Walden Pond said:

Whatta y'expect fa thirty cents,
a petty foy grass sandwich with water crest?
I import from Brooklyn, kosher beef, the best.
I'm not here for my health. My dream concession
would be hawking pizza bagels at the Met.
All I know from water is, it's wet.
Thoreau can have it, woods and bugs and all.
But it's men like us that make these resorts pay off.
Tourists were few, before we erected these stands,
because they travel, like armies, on their stomachs.
Now look at em, hanging from trees in comfortable hammocks,
full of peace and popcorn reading SILENT SPRING.
I'm all for progress and sound economy,
cement and steel, instead of mud and thorns,
bigger comfort stations and fall-out cellars.
Smart men act first and then inform the voters—
like the towns that sell their parks to General Motors.
My overhead takes into consideration
that this is your vacation, my vocation.
But for one of me, like you there's a million more,
and I'll bet you'd admit if you made a true confession,
and I had collection rights outside the door,
you'd pay a good buck extra for the chance,
and the lift these places seem to give your pride,
to sleep in the bed where Abraham Lincoln died.

Conversation on "Developing A Free Economy"

Mildred J. Loomis

The lively response to December's item on a *Peaceful or Free Economy* is appreciated. We share here with readers—and writers of our continuing series on this subject—something of how our respondents think in this area. M.J.L.'s comments are in parentheses.

Bill Peavey of Merced, Calif. said: "It is the clearest statement of the modern dilemma I have ever seen." (Others might find it helpful. Can you pass copies along to news commentators, editors, authors?)

Mrs. John Clark of Whiting, Ind.: "It's like the squeaking of mice in a dark cellar. . . . Why don't you get into the mass media? Letters to the editors help." (Does she mean we *merit* mass attention? How get there? Some of us work at it to the extent of our time and energy. Lots of what we submit never gets in mass print or voice. Can you help make our ideas part of the public controversy today? We have many December *Way Outs* for your use.)

Howard Chynoweth of Detroit says "there's a wide failure in the communication of ideas from you to me. You think it would be better if the postal services were operated by private individuals. Could anyone go into the mail-carrying business (a vast enterprise with world-wide complications) and no one stop him? And you are opposed to all coercion?" (If an individual could deliver mail more efficiently and cheaper than the U. S. Postoffice, who would be harmed? We all send messages by private telegram, and packages by railway express, and pay for the services we get. No one is taxed to make up a deficit at the end of the year, as for the Post Office. Want to read a pamphlet by Frank Chodorov, *The Myth of the Post Office?*)

Chet Dawson, Oakland, Calif. had many comments, among them "You didn't define wealth; and how can you say all this *would happen* when it's never been tried?" (Wealth was defined by the first graph—wealth is a term used to name the product you have after labor is applied to land. . . . There have been enough demonstrations or near-demonstrations of these principles to deduce trends and results. Henry George's principle is successfully used in New Zealand and Australia; Gesell has been tried successfully in Austria and Germany. We can go even farther toward freedom. After all, there once was no steam engine, or atomic fis-

(continued on page 50)

C. H. Douglas and "Social Credit"

Ralph Reid

The dance of C. H. Douglas is direct and germinal. It will certainly strike readers raised on the strip-tease as lewd.

I'm not going to come out against the strip-tease. In an age oriented to reality it would supply welcome relief. In an age like ours one grasps at reality, not for relief but for the reason a drowning man grasps at a piece of driftwood.

Douglas says that credit is not based on gold. I believe him. Mr. E. C. Harwood of the *American Institute for Economic Research* does not. Apparently does not. Anyway, he says that if we made it more profitable to find gold we'd have more money. And what if some sinful Russian scientist developed a mechanism which atomized all the gold in the West and carried it to Russia in a cloud? Then what? Would commuter trains stop running? Would the wheels of crime stop? Would we have to sell ourselves to Russia to get eating money? Apparently, Douglas believes that money or credit is based on the cultural heritage and the will and capacity of a people to produce and consume wanted goods and services. This seems obvious. He says that what we call *increased productivity* past and present should be given to the public in prices below cost and in a national dividend.

A person cannot understand the sense of a sales price below cost until he knows that the present price system is not self-liquidating as claimed by orthodox economists. This is obvious to anyone who has contemplated the unpayable debt which afflicts our life, or to one who has wondered what the world would be like today if the price level had stayed even approximately where it was at the start of the Industrial Revolution. Of course, the Bank of England was founded toward the end of the 17th Century. World debt increased 447% in the 18th Century, 12,000% in the 19th Century, and Douglas quotes Professor Rautenstrauch of Columbia University as having calculated that world debt was increasing as the 4th power of time in the 20th Century. This is taking into consideration all the techniques by which debt is erased to allow a new start. There's the kind of mind that will feel it has proved something if it can prove that debt is only increasing as the 2nd power of time. I believe these are called edge detail responses. That is, responses which ignore the total picture. It seems that 99% of what is called responsibility is made up of responses of this kind. The total picture is that of a share-cropper who cannot get out of debt. All the activities of his life are hypothesized to the

service of debt. Increased productivity simply means higher prices and more debt. He never reaches the point of being able to use his economy creatively. He is a debt-slave.

In Douglas's $A \rightarrow B$ Theorem he proves that the price system must produce an automatic deficiency of purchasing power. He was a mechanical engineer and so he believed that a mechanism should work efficiently. While manager of an aircraft plant he noticed that the money disbursed in the form of wages, salaries and dividends apropos production could not buy the product of the plant. His accountant told him this was always the case. He began an intensive study of cost-accounting which resulted in the Theorem. Under this Theorem there are A-Payments and B-Payments. A-Payments are payments made to individuals in the form of wages, salaries and dividends. B-Payments are those made to other organizations for raw materials, bank charges, and other external costs. Since all payments must be recaptured in prices, A cannot buy A + B. For the system to work even tolerably well a proportion of the product equivalent to B must be distributed by a form of purchasing power not comprised in the description grouped under A, that is, by bankruptcy, export, and by loan credit. This is not something static. It is a process and the findings are based on rates-of-flow in and out of the credit system. If one is less than the other someone is losing something.

The price below the cost of production was devised to liberate the consumer from the price mechanism which is designed to deprive him of his purchasing power and the independence conferred as quickly as possible. The national dividend, the idea of the citizen as a share-holder in the country of birth, was aimed at replacing the obsolete wage-system. The basic idea is that production exists for consumption. That credit should be based on the real capacity of industry to deliver wanted goods and services to consumers when and where required. The present system is based on the capacity of industry to deliver money to financial institutions when and where required.

The earnings of these institutions are enormous, but their real earnings are measured in the control they exercise over nominal government, industry, and a populace that cannot live without money and can only get this money by playing the game, a game which more and more individuals consciously or unconsciously know is futile.

But no good purpose is served in over-simplifying the problem. If public credit were subject to public control, if it were based on reality, if the cultural heritage were realized in a national dividend and lower prices—if these sanities were realized we'd be in a *New Age*.

It will take the wit, luck and devotion of a Galanthis to get it delivered. We are caught in a curse of negativism and its source

is negative money.

Pound remarked that anyone who stayed with *The Golden Bough* long enough would note that there are two basic temperaments: one believes that copulation is good for crops and the other does not. The anthropologist Frobenius dissociated two basic temperaments as follows: one thinks he's living in a cavern and the other thinks he's living in infinite space. The characteristic psychology of the former is anxiety. Auden called this the Age of Anxiety.

Everything seems difficult. Where there are not difficulties we make them. Much of modern business now consists in breaking up coherent images and peddling them piecemeal to people looking for a life. Brooks Adams called it a case of the survival of the cheapest. Obviously the person with the least amount of life will be least disturbed by the systematic reduction of human life to the level of a chicken-run.

Least of all, professors who have never touched the ground. H. Adams told us that we could not look to universities for help, regardless. One cannot account for the "march of events" and assume that the campuses are anything but what they are, monkey gardens.

I hasten to add my experience to the record of perfidy. I had three courses in economics, one of them a history of theory. Douglas was excluded along with all other writers who questioned usury. Socialism was admitted. I now know that numerous important facts were omitted from the course called the Economic History of the United States. This uneducation comes to a chancer head in publications like those put out by the Center for the Study of Democratic Institutions. I've now read two papers in which they discovered that technology had made the wage-system obsolete. There are certain statistics in these papers which would have been useful if incorporated in an annotated edition of Douglas who started writing on this subject in 1918. Douglas paid his respects to Ferguson who was thinking and writing along these lines before the First World War. If I remember correctly the technocrats started from Ferguson. There was the Loeb Report. It contained statements like, in 1929 our year of greatest production the national product was so many billions, but given the physical facts it could have been almost twice as much. The difference represents the cost to the American people of their financial institutions. The students of democratic institutions are innocent of all this. One can tell when a person is avoiding. They aren't avoiding; they're simply ignorant. They're worse than ignorant because they've been told that they're educated and have a piece of paper to prove it. So far as universities are concerned I can't do better than quote Pound: "If no other means serve to get it into their heads I suggest it be branded into their backsides with an iron.

UNIVERSITY LIFE was such and at its apogee when professors were expected to answer opponents. Abeliard went to Paris and defeated his precursor in debate."

Obviously no one is less able to distinguish his real interests than a person who thinks he's been educated when he's really been cast adrift in a sargasso sea of abstractions. In the *Art of Being Ruled* Wyndham Lewis called democracy an educationist state. He quoted the Jesuites who said give us the child to the age of . . . After graduation he's subject to "press discipline." To its everlasting disgrace the Fund for Freedom was instrumental in getting a raise for these lictors when it would have been much more salutary to have removed them from the payroll altogether.

I'm speaking of social scientists, humanities or whatever.

A person with something to teach will teach. A person who actually has something to teach would probably do better passing the hat.

Douglas was not a hot-eyed fanatic determined to inflict his notion of the good life at all costs. He's bearable because he did not paint a paradise. What he wanted was what any sane person wants: clarity. He knew that full-employment was impossible without a war economy. War is economic peace. He knew that much of the employment that did exist interfered with production. He thought this was absurd. He thought that an economy should have an objective. If the objective of the economy is full-employment, and all "statesmen" seem to agree that it is, then, it would make sense to destroy labor-saving machinery to a point consistent with that objective. If the objective of the economy is the consumption of goods and services, then, it would make sense to gradually substitute a condition of paid leisure for the so-called problem of unemployment.

He tried to get some public discussion of the issue. On the whole he was unsuccessful, or he wasn't as successful as he should have been. People raised on text-books written by men who've never read anything but text-books end up with deadly taste. Like Mr. cumming's Miss. Gay, they find "stuffed" animals more interesting than live ones.

Douglas never came out against war with the fervor of some of the eloquent professionals. He did say it was depressing to see two individuals adrift in Lake Superior at each other's throats because they were under the illusion that the water in the can-teen constituted the entire supply. Scarcity economics has a social correlative. While testifying before the MacMillen Committee Douglas indicated a chart which showed that suicides rose as the Bank of England contracted credit. I repeat, scarcity economics has a social correlative. Debt-slaves condemned to live in a world where every natural desire and necessity has been made the occasion for exploitation will naturally develop a debt of resentment.

The debt will be discharged in individual or collective violence. The reasons which may or may not be assigned are irrelevant in circumstances where the victim does not know the real victimizer. Sentimental appeal to abstractions like virtue are of absolutely no use except insofar as they enable a wordster to pose as a humanitarian while avoiding a dangerous subject.

In this age the defect is in the mechanism not in man. It is doubtful if an angel could get a smooth ride out of a car designed with elliptic wheels. I say as a matter of faith that people are as constructive as they are destructive. Given a mode of distribution appropriate to the realities of the times life would regain balance, *health*. This is not an anti-germ movement. Health can tolerate bacteria to an amount determined by the degree of vigor. Far be it from me to deplore evil. It wouldn't have stayed around as long as it has if it weren't of use. I'm talking about using the vital materials of life to make a picture which accurately reflects the realities of 1963, that is, one which is fit to live with and look at.

The malfunction of the economy has been used to discredit democracy. There can be no democracy unless it is *economic* democracy. The public should have the right to say what it wants to use its economy *for*. Instead of which it is always offered two ways to carry out the same scarcity policy. In other words, two competing idiocies are always present to prevent arrival at sanity.

This has supplied an opening for types who think that they can account for all individual desires by way of theory (Fabians, communists, etc.).

Where language has been abused to the extent it has it makes sense to find a basic point on which all good will can converge. It seems to me that anyone should find it possible to agree that there should be a free (honest) exchange, of money and everything else. This would be the equivalent of establishing a true basis of belief. It is enough for me to know that from such a root something believable would grow. It seems to me that *that* is all a person has a right to ask.

Douglas stopped at this point. He suggested solutions but he didn't say they were the *only* solutions. He wanted the MacMillan Committee to understand that they could do anything they wanted with the economy. That it was a problem in accounting. All the real, contemporary intelligence known to me converges on the idea of a natural order.

Editor's Note: Like Bruno Schubert's article on Demurrage Money, this article is one of a series exploring the economic alternatives of the future. Later issues will include similar articles on Marxism, democratic socialism, anarchism, Henry George's Single Tax, etc. We invite correspondence and discussion on these articles.

Two Poems

Norman Mailer

Smog doggerel for the haze

Pleasure is yours
said the whores
mouthing affirmation
so went the nation.

No rest for the old
the bold
or the cold
Just the swill.

Russia will pay the bill
and feed us
new commercials:

Work is yours
will say the bores

Whores and bores
why don't you
marry each
other

and leave a crooked island
for artists, outlaws,
and some of the saints.

Because Cuba must go
Communist
said the F.B.I.
or we'll have no rest.

Static

Dah dit dit dah dit dit dah
dah dah dit dit dah dah
dah dit dit dah dit dit dah
dah dah dit dit dah dah

Mentally cruel and bright
Arms fly is the war song
Father of wrong in your nave
Bold slave of a fierce light

An Open Letter To Norman Mailer

Robert Anton Wilson

Dear Norman,

Thanks for your recent letter. This is my attempt to answer the request implied in your remarks on my essay, "Thirteen Ways of Looking at Poetry" (*Way Out*, September 1962), in which you said that essay contained "some very good stuff, but I wish you'd expand your remarks on entropy. It's worth an essay in itself as is the stance of the scientist who calls life 'negative entropy.'"

Curiously enough, the same mail which brought your letter also brought the following response to the same essay:

"Your art is about as phony as your mathematics. You must have gone to school, since you've heard of logarithms, but you should have stayed a little longer to find out the true definition. It ain't what you think it is. Your barnyard morals make you a misfit in any respectable organization, and you might be interested to know that there's more than sex to life."

I quote this amusing reaction because it is a good jumping-off place for a discussion of entropy, communication, Hip and God, which are the topics I intend to treat here. You might be a bit confused as to how "barnyard morals" and "sex" are connected with what I wrote about poetry in the essay in question, but the interesting thing is that the young lady who wrote this letter deduced a sexually libertarian philosophy from that essay, and she deduced correctly. Old Reich used to say that the terror of new ideas is caused by an intuition that *any* new idea can, potentially, upset the delicate balance of a civilization based on repression, unleashing God-knows-what into our midst. A new idea is always connected with new bodily feelings, and is an orgasm of the brain in more ways than one. Outside of Reich, psychology has never fully grasped the erotic sensitivity of the electrocolloidal protoplasmic *corporeal body* in which we do our thinking. A deep breath sends energy to the genitals, as Reich knew, and the pioneer—whether in art, science or life itself—is always breathing hard.

In *The White Negro*, you talk about the Hipster's attempt to "build a new nervous system." I would like to tie that in with what I have just said above, and with the idea of literature as negative entropy, by referring to I. A. Richards' famous experiments in poetry comprehension, as recounted in his *Practical Criticism*. You may recall that Dr. Richards' principal discovery

Dum ditty, dum ditty, dum
dah dah dit dah dit dit

Bold old cold is the grave
of those
who wanted to bleed
for U

S
A

against the oncoming night
which does not slay
but reduces
the best and the worst
to mediocre
dit dit dah
dah dah dit
The Mediocre.

Conversation, cont'd from page 43

sion. Human beings have *imagination*; let's use it to experiment in *social relationships!*)

Matt Kren of Short Falls, N. H. said "Economics is not as simple as you or Marx thinks it is." (I agree with Kren, not Marx. I was writing a 1000 word statement—originally for a peace contest—of *basic ideas*.) Kren also said, "You made catastrophically erroneous assumptions: (1) that all wealth comes from the land." Then followed a 2-page description of inventing, manufacturing and selling a vacuum sweeper. (I agree that the process is complex—more like Bruno Schubert describes it in this issue. But this does not negate the *origin of wealth*. All objects—even a vacuum sweeper—involve land, and the one who holds that land has a privilege over the non-land holder.) . . . "The second error is that government is necessarily a negatively-oriented force." (Sure, governments do some "good" things, but *all* government is based on compulsion; it is paid for by *taxing* people and *making* them pay whether they want it or not. Can this be disproved?)

Those who would have the usurer rewarded for rendering a service always forget that the usurer's victims would not need his service were it not that the laws made at his bidding prevent them from serving themselves.—Benjamin R. Tucker

was that the popularity of a poem was directly proportional to the number of clichés and stereotyped ideas it contained. What happens when a message consisting entirely of cliché pours into the human nervous system? *Habitual* neural circuits are activated—what Korzybski terms “a conditioned semantic reflex”—leading to what Richards called “the stock response.” Activating these habitual circuits and eliciting these stock responses is the whole secret of popular art, as practiced by Herman Wouk, Mr. Kennedy’s speech-writers and makers of fine face-creams everywhere.

Now what happens when, on the other hand, language is charged with meta-dimensional meaning, improbable structure, craziness, “that strange thing called genius”? What happens when language gets like this—

Curse, bless me with your fierce tears I pray
Do not go gentle into that good night
(Dylan Thomas)

or this

Perdrix navium, perditrix urbium,
perditrix valorum, nupta bellum
(Andreas Divus)

or this

Be strong in whore, allure him, burn him up
(Shakespeare)

What happens to the nervous system in such a case, I would argue, is that *new circuits are formed*. There are no conditioned neuro-semantic reflexes capable of handling this level of communication. “Learning” must occur, not merely in the narrowly intellectual sense, but in the organismic sense: the sensibility, including its pre-rational and extra-rational faculties, must change in its basic dynamism, multi-ordinally and meta-dimensionally. This is a perfect example of the celebrated Hegelian *aufgehoben* where a change in quantity leads to a change in quality. (It is what Korzybski called a “non-elementalistic relation,” what Fuller calls “synergy.” One plus one does not equal two, but, instead, equals two-plus, a *new gestalt*.)

Now this is precisely what we would be led to expect by the information equation from Claude Shannon which I quoted in my previous article. Shannon, you will remember, defines information as a function of the probability of guessing the message in advance, information increasing as the logarithm of the probability decreases:

$$-H = p-1 \log p-1 + p-2 \log p-2 \text{ etc} + p-n \log p-n$$

where H is the information and the p’s are the individual proba-

bilities of the individual symbols. (Claude Shannon: *Mathematical Theory of Communication*.)

Before Dr. Shannon really had time to dry the ink on this equation Dr. Rapoport, Dr. Hayakawa and various other semanticists (including myself) were pointing out that he had thrown considerable light on the arts as well as on electrical communication networks, his ostensible subject. For, once pointed out, it is obvious that great art has precisely the characteristic of much information in Shannon’s meaning of that term, and inferior art is notably lacking in information. The quotes from Dylan Thomas, Andreas Divus and Shakespeare which I have already used are chiefly distinguishable from say, Nick Kenny, in that each word in them comes as a mild shock to one’s expectations. I see no good reason to doubt that this “mild shock,” as I have called it, is the physiological explanation of esthetic pleasure. When information pours into the nervous system, the micro-volt potential differences caused by the breaking and re-forming of circuits create a situation not unlike the electrical pulsations measured by Reich in couples experiencing orgasm. Freud was right, after all: all pleasure, basically, is erotic pleasure.

More: Shannon’s equation is the negative of the famous entropy equation of thermodynamics

$$H = p-1 \log p-1 + p-2 \log p-2 + p-n \log p-n$$

where H is the entropy and the p’s are the probabilities of the individual molecules (or other elements) being where they are. Shannon’s information is $-H$ where entropy is H; hence, the engineer’s short-hand description of information as “negentropy” (negative entropy). Now, in its broadest meaning, what is entropy? Sameness. And what is negative entropy? Differentiation. Schroedinger’s bio-physical equations, in his *What is Life?* led up to the conclusion that evolution, as a process of differentiation, is an anti-entropic function going against the direction of development in the physical universe, where differentiation tends inexorably to give way to undifferentiation. From this Dr. Schroedinger went on to conclusions which seemed supernaturalistic, at least to some readers, but which might more accurately be called supra-mechanistic or synergetic (in Buckminster Fuller’s sense). Leaving this philosophic point aside for now, Dr. Schroedinger’s bio-physicists does lead us to realize that life functions anti-entropically and creates “pockets” of negative entropy around itself. The products of human culture, from the Parthenon to the bicycle and from Issa’s *haikus* to Clerk Maxwell’s lovely electro-magnetic equations, are conspicuously complex examples of such “pockets,” as are, on a lower level, bee-hives, beavers’ dams, birds’ nests, etc. As an example of the interlockings of these “pockets” and their synergetic (non-additive), cumulatively unpredictable

homeostasis, consider some of the cases recounted in Rachel Carson's *Silent Spring* of the havoc harvested when narrowly mechanistic minds go tampering with anti-entropic ecology. I think in particular of a case in which some cattle-breeders killed off the sage in a certain area to allow for more grass; the ultimate result was the extinction of several herds of moose, the entire beaver population of the area, and all the fish in a near-by lake—because the moose needed the sage for food and the beavers needed another tree, which was destroyed along with the sage, for their dams; and, when the beavers were gone, the lake drained, and the fish were gone too. It is rather like the chaos that would befall New York City if the dinosaurs of Hollywood guilt-myth really did rear up out of the East River some day.

An anti-entropic pocket—an enclave of differentiated life—is a delicate balance of forces, and one blow at the wrong place reduces it immediately to the entropic dissolution of the inorganic universe.

We are beginning to expand our theme to unnecessarily cosmological dimensions; contracting it back downward again we return to the basic insight that, a sequence of symbols containing much unpredictability (and therefore much information) being anti-entropic in structure, its effect on the human nervous system must be anti-entropic, and this anti-entropic *aufgehoben* (the dissolution of old circuits into new ones) is what we experience as pleasure or beauty. (Reich's attempt to synthesize Marx and Freud by identifying Marx's "working power" with Freud's "libido" contains several passages in which Reich is visibly groping toward this conclusion). Don Werkheiser's often-repeated charge that the State, by enforcing conformity with a club, tends to reduce the potentially rich functioning of human nervous systems to the monotony of plant behavior (tropisms even below the conditioned reflex level) is strongly *a propos* here. The saying that "every artist is an anarchist" can be rephrased: every artist is anti-entropic. He breaks up tropisms, reflex-arcs, the beloved S-R pattern of behaviorists, etc.; he forces the complicated, unpredictable and somewhat terrifying unleashing of creative awareness in his audience. It doesn't matter how unpolitical he is. He is a threat to every organized conformity in the world. Shaw was right to speak of an "evolutionary appetite" in mankind; everything that contributes to differentiation of man from man, everything that contributes toward individuality of awareness, is an anti-entropic quantum in the direction of evolution.

I once made an outline for a Bible-sized monstrosity of a book in which I was going to start from the easily-demonstrable axiom that no two things in the universe are exactly identical in all respects and proceed, by steps as remorselessly logical as Euclid's, to a demonstration that anarchism is absolutely necessary

for man's survival. I seem to be chewing over undigested portions of that aborted epic instead of proceeding with the Libretto of the present opus. The explosion of new awareness in the nervous system—the semantic orgasm, so to speak—is my topic, but I cannot treat it in isolation from those forces which oppose orgasm. Man is the armored species, as Reich said; armored against his own emotions and bodily needs; armored against new connections. The fear of art is the fear of orgasm. Conservatism has only one face, in the senate, the library or the bedroom. The hand that throws *Tropic of Capricorn* in the fire is the hand that signs a loyalty oath, and it is a hand that knows not the art of the caress.

Do you know why you've never seen a good Chinese painting of the crucifixion? That austere geometrical form doesn't fit the dynamics of Chinese art, as Chinese Christians have found to their mortification. It is the form of the abstract rationalist, tending always toward the boxed-in, as in Dai's best crucifixion. Fuller's synergetic geometry—I wrote this six years ago, before I had discovered Hip—is the end of the Square in the Western sensibility. It is no accident that the creator of the geodesic dome is also the author of

God is not a noun;
God is a verb

Buckminster Fuller, with his dymaxion map showing the world as one island under the air-ocean, his bathroom that folds up into the wall like a Murphy bed, his 3-wheeled car and his house that hangs from a mast like a tree or a ship, is a perfect example of the anti-entropic mind: his technological ideas, had he a different sensibility, might have become classic surrealist paintings or poems like Dylan's. Synergetic geometry—the theoretical foundation of Fuller's technological discoveries—is a profoundly Taoistic system beginning from the axiom. "there are no absolutely isolated structures," which is the Zen-Tao proverb *shih shih wu ai* almost literally translated. We seem to be recapturing that medieval sensibility which Pound has so beautifully described, that "world of moving energies," that "world of forms" seen "as the sculptor sees the form in the air," the world of Erigena and Dante and Plotinus and Grossteste; Erigena who argued that all things are lights, Dante who intuited "the love that moves the sun and other stars," Plotinus who argued that the body was inside the soul, Grossteste who knew that human energy is basically sun-energy. None of these "mystical" and Gothic philosophies seem particularly weird when I remember that, in caressing my lover's genital, I release, through friction, energy that came into my hands from the air and the food, and, hence, ultimately, from the sun, and the stars as distant as Betelgeuse.

You have argued that "jazz is the music of orgasm," but I

am arguing that all music, and all art, are orgasm. This, I submit, is why even tragic art is pleasurable—the mystery that has puzzled critics from Aristotle on up is no mystery at all when you think of art as an excitation of the nervous system. Which brings me, by the labyrinthine compulsions of my peculiar logic, to the thought for which this essay exists, the thought that orgasm is God.

What does that gutteral, strangely sexual syllable, so similar to the four most common obscenities in English—that weird word, “God”—mean, after all? To “the ragged and the golden rabble” (if I may purloin an urgently meaningful phrase from Bartolomeo Vanzetti) this word means: a narrow-minded old man, of astronomical dimensions, gaseous and invisible, sitting on a cloud. Theologians and mystics, as well as free-thinkers, know that this is a myth. What, then, does “God” mean? To Dante, *L'amore ch'è movette il sol e altare stella*, as we have already quoted. To the *Upanishads*, God is “the True Self,” the ground of being in which we all partake: cosmic life energy. (“Brahmin is the power by which the tongue moves and the eye sees.”) In Taoism, as in Fuller’s philosophy, God is a verb, a process, a synergetic relationship. Note that to the Brahmins we are isolated from this cosmic power by “illusion,” the illusion of the ego-trap; and to the Taoists, we are isolated from It by “unnatural living,” the cake of false culture. Is this not what Freud said, in his remark, “The ego is part of the id, and that is the strength of the ego; but the ego feels itself separate from the id, and that is the weakness of the ego.”?

Protoplasm—see any biology text—is an electro-colloidal dispersion. The electrical charges of the particles push them apart, tending to create expansion; the surface tension pulls them together, tending to cause contraction. In the rhythmicity between expansion and contraction the great life processes of breathing, digestion, orgasm, etc. go on. Freud, as well as the Brahmins and Taoists, knew that man had fallen away from this natural cycle and its natural serenity, and his mysterious word, “repression,” tries to suggest the way in which the harm is done. There is no mystery to it, when you read Reich on muscular armoring and remember that the contraction of muscles is caused by the shift of electro-colloidal dispersion toward gel by increase of surface tension over electrical charge. In the context of our discussion of entropy, this process of what Reich called “armoring,” that is, the contraction of the protoplasm, is entropic, just as sexuality and art by stirring-up the nervous system, are anti-entropic.

Eddington defined entropy as “time’s arrow,” because the entropy in a system is a function of its age: the older the system, the more entropy (except in living systems, of course). If the idea of “God” really derives, as I have been suggesting, from the convul-

sive moment of the strength of the ego through the disappearance of the ego—the expansion of the protoplasm—we can understand the family resemblance between the words, “Come,” “fuck,” “cock,” “cunt” and “God,” all of them coming from the clogged breath of the last orgasmic explosion. (This may explain also the mystic “Aum,” which is the next breath afterwards.) Not only were you right in ending *The Deer Park* with the idea that sex is Time and Time is new connections, but you could have added that God is sex and new connections are anti-entropy, making the total formula, God equals sex equals Time equals new connections equals anti-entropy.

I could stop right here, having come full-circle back to the idea from which I started and having given that idea a context which, perhaps, makes it sound a little less crazy than it did at first, but I would like to add one final note, as to the role of this essay in *Way Out*. The average letter I get these days says, reduced to simplest terms, You, Mr. Wilson, are crazy, because I can’t understand the things that get into your magazine. Well, there happens to be a very simple principle that explains what gets into this magazine, and that principle is Dr. Shannon’s equation. I have dug up Frobenius and trotted him out not necessarily because I think he is more important than, say, Frazer, but because Frazer is digested by the intelligentsia and Frobenius is not. Similarly, Josiah Warren and his circle have gotten a great deal of attention here, not because his is the greatest social theory of all time, but because of all important social theories his is the least commented upon these days. Gesell is getting the same treatment in this issue because you can find a thousand Marxists for every Gesellist in this moribund Republic and Gesell is at least as important as Marx. In other words, I am trying to provide information for my readers, and that means eschewing popularity and presenting, not “what everybody is talking about,” but what everybody is NOT talking about. This essay, running together a dozen ideas that have never met each other before, might be as crazy as most readers will think it is, but I present it because, right or wrong, it should provoke some species of mental-emotional activity in the nervous systems of some of you. For I am convinced that at least part of my theory is true, and if I do not become overwhelmingly beloved and a rival for Herman Wouk by playing against the melody and coming on all the time with ideas that are either too old or too new to be on the cycle of the “movement” (as I believe it is still called) of the mass intelligence, I at least provide static; and static—this is another of Shannon’s discoveries—is also information.

Ralph Reid summed up the importance of Frobenius in two sentences: “He seeks to arouse curiosity. He does not seek to abolish it.”

The Humanization of Man*

Ralph Borsodi



Ralph Borsodi in India

For years I have agreed with those who say that American colleges and universities were not facing up to the new world which should have been built when World War II came to an end. Instead, they were turning out specialists in technology and the professions, preoccupied with achieving personal success, but lacking in a philosophy of living and often contemptuous of moral values. Long ago I began developing a method of integrating all knowledge so that it could be effectively directed toward the solution of the actual problems with which every individual has to deal throughout his life. Out of this has grown my prescription for helping the students through the confusion of modern specialization—a method of problem-integrated education.

*This is an excerpt from a book introducing a score of books on the seventeen major problems of man and society. Working in India for the past four years at the invitation of the University of Vidyanagar and the Libertarian Institute of Bombay, Mr. Borsodi has brought his twenty-year research into living problems near completion. Two books are in galley-proof in India. Mr. and Mrs. Borsodi live at Rt. 2, Exeter, New Hampshire.

Mr. Borsodi's work now represents a real integration of knowledge around the universal questions with which human beings are confronted, and constitutes a real contribution to education. The public appearance of this work waits on funds for editing, indexing, typing and publication. Anyone who is in a position to help and willing to do so, please write to Mildred Loomis, School of Living, Brookville, Ohio.

Specialization is essential in science. It is essential in the operation of an industrial civilization built upon science. But specialization ignores the necessity for educating the whole man. To produce a whole man and not a mere lop-sided specialist, some method must be used which gives him knowledge of that which he actually needs to know in order to deal rationally and humanely with the problems he has to face. Superficial knowledge of many subjects, and intense familiarity with one, is no answer to this problem.

Real integration of all knowledge around the basic problems of man and society I believe is essential to the solutions of this problem. This calls for a course of study in which the student is first required clearly to understand the nature of those universal and perpetual problems of mankind. Every science and every field of knowledge can be used as a basis for the resolution of one of these basic problems. But only after he has grasped the nature of each of the problems is a student asked to consider what the various arts and sciences, theologies, philosophies, contribute to a rational and humane solution of his problems as a person and as a member of the whole human race. Whether the new world now being born will be a better world, or whether it will be that monstrous world which Aldous Huxley called *The Brave New World* depends upon what our universities do during the years just ahead of us. If they continue merely to turn out specialists trained to operate the industrial mechanism of the Modern World we are doomed.

Most of what the prophets of disaster have to tell us is true, but I believe that most of them deal not with the real crisis but with its symptoms. Only one great figure of the past century put his finger on the essential truth, and that was Nietzsche.

It is not true that ours is principally an economic crisis, even though poverty is appalling in many places. Nor is it a social crisis. There never was a time when the masses of people were less oppressed than today. This is not a political crisis. There never was a time when more nations were independent and free than today, in spite of those still under Communist or Capitalist domination. These are serious and critical problems, but they are symptoms and not the real and underlying crisis which is responsible for them.

Science Destroyed Tradition

To find the origin and ultimate source of our crisis we must go back to the 15th Century to the very beginning of the Scientific Revolution—to Copernicus, to Galileo, Bacon and Newton. None of the great pioneers in that revolution really realized what they were unleashing. They did not realize that they were prophets of a revolution comparable only to that unrecorded revolution which took place over fifty thousand years ago, when homo alalus begat

thousand years, and a new God, Science, took his place. The world is still gaping at the miracles which his disciples are performing: steam engines, railroads and steamships; the dynamo and electricity, telephone, and telegraph. They freed us from the Earth and put us in the air; they amused us with cinema, radio and television; they horrified and terrified us with atomic power. And now missiles to take us into outer space. The God of Science demonstrated his might and superiority to all other gods, and then told us to discard *the superstitious and traditional values* of the past, and devote ourselves to the use of the powers and mechanisms which he put at our disposal.

The new priesthood of Science abhors all superstition, yet it too has a fetish—superstitious veneration for objectivity. Nothing subjective, it insists, is Scientific; it's a sin against Science to concern oneself with values. According to one of the highest priests of modern science, Bertrand Russell, values are mere "exclamations" and have no place in a world that is scientific. Yet I make the positive assertion that values—the science of axiology—is infinitely more important to the welfare of mankind than the sciences of physics, chemistry, mechanics and electronics combined. As a result of this modern scientific antipathy to values, something so fantastic has happened that no novelist has envisioned anything like it.

Advertising Provides Modern Values

Into this axiological and educational vacuum, a new venal and completely amoral priesthood—the devotees and votaries of the advertising world—have marched. With the traditional superstition-laden priesthood, which had taught men their values, discredited, and the new scientific priesthood refusing to have anything to do with them, an advertising priesthood took advantage of what seemed to it a heaven-sent opportunity to become the creators of mankind's values. It is in this science-created vacuum that advertising men do their dervish dance of shaping human desires.

It was Nietzsche who said: "Around the creators of values revolveth the world; invisibly it revolveth." Vance Packard called modern advertising men "The Hidden Persuaders." It is around these "hidden" creators of values that our world of mass production and mass culture revolves.

It is the advertising men who tell us what to desire from day to day, and therefore to what we should devote our lives. They tell us what sort of food and fashions we should want; what sort of appliances, homes, automobiles. They tell us what to read, what sort of music to listen to and drama to see; what sort of candidates for public office we should nominate and elect. They have made a science of "motivational research." They motivate us not from a pulpit or classroom but from newspapers, billboards, radio and television. These are their "scriptures" and we the unconscious

progeny which was able to speak and homo sapiens took over domination of the Earth.

During the whole of those fifty millenniums of time when men gradually became civilized there was only one fundamental source of knowledge upon which every human being relied. There was only one final resource to which each turned for direction when faced with baffling problems, and that is what I think of as religious tradition. Beginning fifty thousand years ago as an Animist, propitiating every thing and every force because he believed them spiritually more powerful than himself, and ending as a worshipping Hindu, Muslim or Christian it was always to this to which he turned as his ultimate source of authority.

The great pioneers of modern science had no inkling that they were undermining the hegemony of a God that dated back fifty thousand years. They were all themselves profoundly religious men. Isaac Newton built the foundation for the conception of a physical world totally different from the traditional one, but he thought he was vindicating, not destroying, a great religious tradition. This was also true of Bacon, Galileo and Copernicus. The leaders of Christendom were more farseeing. They saw the threat to religion and tradition and were ruthless in stamping it out. And they succeeded well until that fateful day in 1859 when Charles Darwin finally published *The Origin of Species* and later *The Descent of Man*.

It is difficult to realize the significance of the result of these two books. It reminds me of Charles Kingsley describing the death knell of the Pagan World and its replacement by Christendom. He wrote that a whisper went through the streets of Alexandria, spread to imperial Rome, and into every villa in the whole Pagan World: "Pan is dead! Pan is dead! The Great God Pan is dead!" So I believe that with Darwin's epoch-making work, a whisper passed through the whole of Christendom: "Tradition is dead! Tradition is dead! The Great God Tradition is dead!"

This is precisely and exactly what had taken place. It was not merely that orthodox Christianity was then done to death. It was a tradition—a form of ultimate knowledge—which had in one form or another reigned supreme over the minds and in the lives of mankind for fifty thousand years which was then done to death. There had been many different kinds of traditions but in all those thousands of years one tradition was simply replaced by another. No one questioned the authority of tradition. They merely thought one tradition better than the others. Pagan tradition was replaced by Christian and Judaic tradition. Christ was the last of a long line of prophets who came to fulfill, not destroy, the law which God himself had entrusted to his chosen people.

Values Ignored by Science

But in 1859 the great god Tradition ended a reign of fifty

members of the "congregation" which they lead.

In place of traditional moral values they tell us to "eat, drink and be merry." They tell us to spend our time not in temples but in cinema places. So millions who used to venerate priests and prophets now idolize movie-queens. Instead of arts and crafts they tell us to patronize department stores. In all cases they tell us we are to revolt against everything that is old and to value only the latest in fashion and thought.

It is the destruction of age-old values and traditional philosophies of living by the new god Science, and his indifference to providing an adequate substitute for what he has destroyed which has created the real crisis we face. What the triumph of Science, in its dominant physical and mechanical forms, has done is to create a sociological gap, an axiological chaos, into which Hedonism and Materialism have rushed. The economic crisis (poverty), the political crisis (Communism and Capitalism) and the social crisis (revolt of the masses) are but symptoms of a two-fold defect resulting from Scientism—the failure of Scientists to concern themselves with developing a genuinely human philosophy.

What this vacuum calls for is not the impossible task of putting together the shattered fragments of the god Tradition. What it calls for is an educational revolution. It calls upon scientists to turn to the study of what is human. It calls upon the Scientific World for the development of the neglected normative sciences, and upon the Educational World for an integrated curriculum based upon them. This is the real and underlying crisis—the crisis in education. Let this crisis be adequately dealt with and the symptoms of the crisis will become, for the first time, solvable.

An extraordinary genius recognized this fact eighty years ago. In 1887 Friedrich Wilhelm Nietzsche published his *Genealogy of Morals*. He was the first to see that it was the biology of Darwin and not the astronomy of Copernicus, the mechanics of Galileo or the physics of Newton that signaled the final triumph of Science. He was the first to say that Darwin's linking of man with nature and his divorce of man from a mythical Creator completely destroyed the foundation of values by which man had lived from time immemorial. It was his exposition of this theme—the supreme part which values, not economics, technology nor politics, play in men's lives—which measures his genius. He has in this theme a lesson which no educator can ignore without betraying the profession which he has embraced. What the situation calls for is not an economic, political nor social revolution but an educational revolution. I envision this in a program of problem-integrated education, in which problems of value are restored to a central position and scientifically validated.

(to be continued)

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1. Ending the international arms race
2. Reducing government control of private life
3. Exposing the far-reaching manipulations of the great industrial, landed, and financial interests
4. Conserving soil and natural resources
5. Producing healthful, natural food, uncontaminated by lethal insecticides, artificial preservatives, and coloring additives
6. Facing and coping with the growing threat of overpopulation
7. Overhauling an educational system deadened by bureaucratic administrators, pedantic teachers, and apathetic students
8. Attacking human misery in those places where it first appears and most quickly becomes a chronic "emotional limp": in the womb, in the cradle, and in the home
9. Developing a satisfying world-view to fill the void left by the decay of organized religions, national ideologies, popular fads
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If you wish more information about the School of Living, its journals, and its activities, write to its Educational Director, Mrs. Mildred Loomis, Lane's End Homestead, Brookville, Ohio.

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