

Seed

“Personality”

A concept to which repeated reference is made in *Seed*, indeed, upon which much of what we have to say rests, is that of “personality”. This word is much-used, often to mean “distinctive personal or individual character” or even “liveliness”, as in assertions like “George has an unpleasant personality” or “Clarence is intelligent, but he has no personality”. The mere occurrence of this word (albeit usually off-hand) is significant, for it implies a whole philosophy of man.

The primary definition of “personality” in the *OED* is “the quality, character, or fact of being a person as distinct from a thing; that quality or principle which makes a being personal”. The qualities that typify “personality” are suggested in two of the uses of the word quoted by the *OED*: Wyclif’s “Al the personalite of a man stonidith in the spirit of him” (1380), and Paley’s “These capacities constitute personality, for they imply consciousness and thought” (1802). Thus, personality is associated with the spirit (or soul?) of a human being, with the faculties of consciousness or thought. In this, “personality” or “person” implies much more than a word which often occurs in similar contexts: “individual”. An individual is “a single object or thing”, characterized by the negative quality of indivisibility; a person is a self-conscious and rational being.

To “consciousness” as an essential attribute of “personality”, St. Augustine adds “intention”. As C.N. Cochrane has observed, Augustine “in the Trinity . . . discovered a principle capable of saving the reason as well as the will, and thus of redeeming human personality as a whole”. The allusion to the Trinity is perhaps not immediately germane to our discussion, except, of course, that (as, for example G. Ingli James has noted) the Christian concept of deity emphasizes the *personal* nature of God, in whose image man is purportedly made. Indeed, Augustine finds in human nature, among other analogies for the Trinity, this one: “We both exist, and know that we exist, and rejoice in this existence and this knowledge. In these three, when the mind knows and loves itself, there may be seen a trinity, mind, love, knowledge . . .”. Therefore, “personality” (what makes us persons) is in the Christian view characterized by “love” (will) and “knowledge” (consciousness).

Augustine’s analogy might appear to imply that a person is a self-sufficient entity, that his knowledge and love of his own being are the sum of his being, and thus to provide a warrant for extreme individualism or subjectivism. However, as Hilary of Poitiers cautions us, “human analogies do not afford an adequate description of their divine counterparts”: unlike the Trinity which characterizes God and is perfect, the elements of human personality are not self-generated and self-contained. We do not exist because we love and know, but we realize our existence through loving and knowing, or willing and reasoning. This loving and knowing must be directed toward the ground of our being, which is outside ourselves. That is, in a Christian view, knowing oneself involves not only consciousness of oneself as a discrete entity, but consciousness of oneself in relation to something else--the ground of being and its manifestations in the created world. If each person were autonomous, were a law unto himself, then it would be sufficient for him to know and love only himself. Since he is not, his personality realizes itself by the exercise of its essential qualities--understanding and will--in relation to something else, the law of his being.

Thus, “personality” is, in one view, paradoxical: what defines us as persons requires that we be free (the will, Cochrane notes, is “an uncoerced motion of the mind”), but not autonomous. We have to be able to choose, but not all choices are correct. Personality, therefore, can be destroyed in either of two ways: through atrophy, because of non-use, of its distinctive elements, and through a failure not only of consciousness, but of *discrimination*, and not only of freedom, but of *good will*.

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.



("Demythologizing", continued from p. 7)

quake" (to borrow Koestler's metaphor) followed by a "landslide" consisting of the movement of Khazar Jews into Poland and Lithuania via the Ukraine.

. . . it appears plausible that the tentative figures for the Khazar population at its peak in the eighth century should be comparable to that of the Jews in Poland in the seventeenth century, at least by order of magnitude—give or take a few hundred thousand as a token of our ignorance.

There is a hidden irony in these numbers. According to the article 'Statistics' in the *Jewish Encyclopedia*, in the sixteenth century the total Jewish population of the world amounted to about one million. This seems to indicate, as Poliak, Kutschera and others have pointed out, that during the Middle Ages the majority of those who professed the Judaic faith were Khazars. A substantial part of this majority went to Poland, Lithuania, Hungary and the Balkans, where they founded that Eastern Jewish community which in its turn became the dominant majority of world Jewry.

Undoing the Mischief

Koestler (whose mother, interestingly, was Jewish) is shockingly blunt in his evaluation of what these historical data mean. In his view, the pediments of the Jewish cultural tradition are made of sand, and the people under the influence of pathetic illusions.

. . . the Jewish religion—unlike Christianity, Buddhism or Islam—implies membership of a historical nation, a chosen race. All Jewish festivals commemorate events in national history: the exodus from Egypt, the Maccabean revolt, the death of the oppressor Haman, the destruction of the Temple.

All of which events have about as much to do with the majority of Jews living today as the Pyramid of Khufu has to do with the Iroquois Indians. It should also be noted that he accuses Jewish historical commentators who know or suspect the truth about the position of the Khazars in Jewish history of producing texts "written with the obvious intent to avoid upsetting believers in the dogma of the Chosen Race." In other words, some Jews have gone out of their way to keep their co-religionists in the psychological prison of this inane mythology.

However, the author of *The Thirteenth Tribe* goes on to assert that taking his findings as a denial of the right to exist of the State of Israel would constitute "malicious interpretation". This right, he argues, is based not on Jewish doctrine, but on international law—i.e., the United Nations' decision in 1947 to partition Palestine. The problem that he ignores is, of course, that the "ancestral land" arguments played a major role

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Evolution, Entropy, and Epigenesis

Various commentators (notable among them, Jacques Barzun) have observed that three seminal doctrines in "modern thought" are Darwinism, Marxism, and Nietzsche-ism. The first, like the other two, has been the subject of enormous discussion and controversy, and it would be a hardy soul indeed who would claim to be adding anything substantial to what has already been said. Nevertheless, it is not perhaps amiss to recall the essential terms and implications of a topic of great importance.

A friend has written to remind me of the importance of the issues raised by "Darwinism"—issues with which I feel scarcely competent to deal, even in broad terms. Discussion of these matters usually focuses on the "creation" and, concomitantly, on the "creator", at least as these are outlined in the Book of Genesis; evolution is generally thought to obviate God. And, no doubt, for some people it does render the hypothesis of God superfluous—although I cannot see how evolution can dispose of the question of creation (of some kind) altogether. Moreover, evolution raises the question of causal or orderly process, which itself seems to point to "design"; whether this requires a "designer" is perhaps still problematical. In any case, precisely when or how the world or man came into being I cannot say, any more than I can say whether (or why) Adam had a navel.

"Process"

However, "evolution" (properly speaking) has to do not with ultimate origins but with the nature of process. The word itself implies an unrolling, or unfolding, of something already existent. This process, it is generally argued, is automatic (though complex) and non-purposive. That is, it is the result of concatenations of circumstances which some might describe as "random" or "chance", although their consequences are not, but follow the laws of cause-and-effect. Obviously, to use the word "chance" in connection with evolution is contradictory, since science insists upon the existence of natural (though perhaps occult) causes for natural events; "chance" is a term applied to those events for which the causes have not yet been discovered. Chance, *per se*, would be something akin to miracle, which, from the viewpoint of the adherent of cause-and-effect, is inadmissible. Again, cause-and-effect raises the old philosophical question of infinite regress: at some point, it appears, something must be "given"; that is, something must be non-contingent or "independ-

dent".

Thus, "evolution", as a *final* account of the way things are, seems to be philosophically untenable. Similarly, there appear (and I write as a non-expert) to be both scientific and ethical objections to evolution: the first associated with the implication that an automatic process should be "progressive", the second with the implication that events (circumstances, environment) control or determine consciousness.

Complexity and Disorder

The usual scientific objection to evolution is that it seems to be incompatible with the second law of thermodynamics: can two natural "laws" contradict each other? C.H. Douglas referred to the problem in 1948:

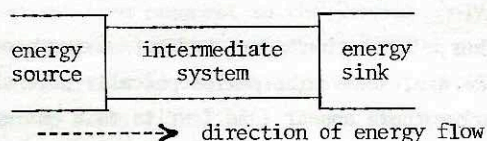
In the course of a review in the *Tablet*, it is remarked that the theory of Evolution, as generally understood, with its associated idea of Progress is in direct opposition to the *facts* of entropy.

This is important, and the antithesis, so far as we are aware, has not previously received attention. It has always appeared to us axiomatic that all *genuine* progress is conscious, the result of directed effort. Darwinism, as generally understood, is an automatic, deterministic, process, similar or identical with entropy, and in opposition to conscious effort towards an objective, which is not evident in environment.¹

Obviously, the second paragraph of this statement takes us into the sphere of "ethics", which we shall consider presently. First, however, let us look at this matter of evolution and entropy².

Harold J. Morowitz, in *Energy Flow in Biology* (New York, 1968), explains that "the relationship of biology to physics has disclosed a slight antagonism between evolution and increasing entropy" (2): that is, evolution implies the ascent to more and more "complex forms of living systems", to more intricately integrated organizations or order; entropy suggests an automatic process in the direction of disorder, disintegration, or dissipation. "Life," Morowitz observes, "then appears in some way to oppose the otherwise universal drive to disorder. Does it mean that living or-

ganisms do or may violate the second law of thermodynamics?" His answer is no, they do not. The explanation is that the second law of thermodynamics is valid for closed systems only, and the earth's surface, where biological evolution occurs, is an open steady-state system, that is, one through which energy flows from a "source" to a "sink", as Morowitz explains diagrammatically:



In his illustration, the source is the sun, the intermediate system the earth's surface, and the sink "outer space". He points out that, while entropy increases in the system as a whole, there is a possibility of decreased entropy in parts at least of the intermediate system.

The Questions Remain

This explanation, it seems to me, still does not answer the fundamental objection: it suggests where the energy for evolution might come from (proximally), but it does not explain (1) how, if entropy is a law of the universe, a condition of low entropy ever existed in the first place, or (2) why life should contain a principle that opposes entropy. In regard to (1), Morowitz quotes Erwin Schrödinger as having said that a living organism keeps alive by attracting "a stream of negative entropy upon itself, to compensate the entropy increase it produces by living and thus to maintain itself on a stationary and fairly low entropy level" (19). Morowitz comments: "When Schrödinger says that the organism feeds on negentropy, he means simply that its existence depends upon increasing the entropy of the rest of the universe". That is, the entropy of the universe is increasing: if one postulates a universal irreversible tendency towards disorder, where did the "order" from which this disintegration is evolving come from in the first place? At some point, at least one event in the history of the universe must have radically violated the law of entropy: this brings us back to the question of creation, the bringing of order out of chaos—or, of being out of not-being? With regard to (2), the identification of an energy source for evolution does not explain the almost unique occurrence of a prin-

ciple of *automatically* increasing order in a universe otherwise running down or decaying. Presumably, the same source of energy is available to a dead body as to a living one: why should the former disintegrate, while the latter at least maintains "order"? And if life arose from the reaction of carbon, hydrogen, oxygen, and nitrogen or whatever, *why* should it have? The energy (or "negentropy") was no doubt available, but why should non-living matter have (against the law of entropy) become the more highly-organized matter of life (over a long period of time, through various stages of increasing chemical complexity) and continued to "evolve"—if matter-energy always tends to greater disorganization?

The Order of "Art"

Obviously, I do not have the answer to this question: but it does seem that evolution, as an automatic, non-purposive, yet "progressive" process, is an anomaly in terms of (as Douglas calls them) "the facts of entropy". An interesting aspect of this question arises from a more or less "incidental" remark made by another commentator, Giovanni Blandino, S.J., in his *Theories on the Nature of Life* (New York, 1969). Having distinguished between "morphological-functional order" and the kind of order which entropy opposes, he goes on to mention "art": "Another kind of order is beauty, it coincides neither with the anti-entropic nor with the functional order. One cannot claim that the more beautiful of two pictures is the one with less entropy..." (279). Perhaps not. Yet one could certainly argue that the order in art (or beauty of any kind) is "morphological"—that it has to do with structure, shape, proportion. More than that, of course, the process of artistic "creation" (that is, *composition*) involves the placing of simple elements in more complex or ordered relations (unless one accepts, with the Canada Council, that smashing a piano to pieces is "art"). Note, of course, that such composition involves as well the dissipation of energy: the artist draws negentropy from the environment in order to "create" a high degree of order from something like "chaos". In this, he is behaving as Schrödinger says "life" behaves. He is, on a limited scale, opposing the law of entropy; indeed, any human maker (or animal maker?) can be said to be able to reverse the law of entropy on a limited scale

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Demythologizing the Chosen

This continuation of an article begun last month deals with the implications--especially for the Zionist question--of a recent study by Arthur Koestler of the origins of modern Jewry.

Light on a Contentious Issue

The extraordinary success of the Zionists has depended largely upon the inability of the inhabitants of the nations that have assisted in the building of modern Israel to subject the Jews' claims to Palestine to critical analysis. The foremost of those claims is that they are merely reoccupying their historical homeland--repossessing something which was taken from them. This argument has been helped by the almost automatic mental association between the word "Jews" and the people given that appellation in the Old and New Testaments. This factor has created a sentimental prejudice in their favour outside the dedicated Zionist corps.

However, a book by Arthur Koestler, entitled *The Thirteenth Tribe* and published this year,⁹ exposes the "ancestral homeland" thesis as an audacious hoax. The author has assembled a mass of evidence indicating that the vast majority of modern Jews have no blood or racial links with the Jews of the Covenant. The alleged victims of anti-Semitism do not even have Semitic origins. The bulk of the documentation extant supports the view that the

. . . ancestors [of the Eastern European Jews--i.e., the largest surviving component of world Jewry] came not from the Jordan but from the Volga, not from Canaan but from the Caucasus, once believed to be the cradle of the Aryan race; and that genetically they are more closely related to the Hun, Uigur and Magyar tribes than to the seed of Abraham, Isaac and Jacob.

Thus, the title Koestler has chosen for his history of the derivation of the contemporary Jewish community: it is 'the Thirteenth Tribe' because it has no connection with the original Twelve Tribes of Israel.

As remote from our immediate interest as the question of the roots of modern Jewry may appear, this is not just a historical curiosity for academics. The practical effects of Zionist policies, which in their missionizing aspects encompass the entire population of the world, already affect national prospects throughout the globe. Zionists have acquired influence over governments that is out of all proportion to the significance of their cause. Furthermore, the situation in the Middle East compares with that in Africa as the

possible *casus belli* of the Third World War. It is probably no exaggeration to state that the future of the entire world is bound up with the resolution of the Zionist problem; and, in order to deal with it intelligently, we must have the basic elements straight in our thinking. To date, data on the grounds (or lack of grounds) for considering Israel as a natural "Jewish homeland" have been either sketchy or inaccurate; and the value of Koestler's book is that it goes a long way toward filling this deficiency.

The Khazars

The group that Koestler identifies as the Thirteenth Tribe was a horde of Mongol-Turks, known as Khazars, who (although seldom mentioned in synoptic histories) played a role of remarkable significance in Asian and European politics from the seventh to the twelfth centuries. For 150 years they dominated the southern half of Eastern Europe, exacting tribute from as many as thirty different nations and tribes. Like that of other Asiatic peoples who sporadically spilled westward, the origin of the Khazars is obscure. However, it is certain that they did not spring from the cradle of Judaism in the Middle East. To quote Koestler: "all we can say with safety is that the Khazars were a 'Turkic' tribe, who erupted from the Asian steppes, probably in the fifth century of our era." "They may be regarded, together with the Magyars and other tribes, as a later offspring of Attila's horde." Their itinerant way of life, and their custom of living off pillage, were typical: in fact, "most likely the word [*Khazar*] is derived from the Turkish root *gaz*, 'to wander', and simply means 'nomad'."

An aggressive people, with a certain talent for organization, the Khazars gained ascendancy over other population groupings and established a full-fledged empire. An indication of its importance is afforded by the record of its involvement in foreign affairs and commerce. In 627 it concluded the first of several military alliances with the Roman Emperor Heraclius against Persia, contributing a force of 40,000 cavalry. When Persia succumbed, power in the Middle East shifted

into a balance among the Moslem Caliphate, Byzantium, and the Khazar Kingdom. The latter has been credited with halting the expansion of Islamic armies into the north, and Arab sources state that the forces engaged in the conflict along this frontier were 100,000 — and even 300,000—strong. "As Charles Martel's Franks saved Gaul and Western Europe, so the Khazars saved the eastern approaches to the Volga, the Danube, and the east Roman Empire" from conquest in the Moslem Holy Wars. Another indication of the prominent status of the Khazar empire is provided by the marriages of its princesses to Byzantine Emperor Justinian II and the Moslem governor of Armenia.

Khazaria seems to have been a prosperous and cosmopolitan domain. Its administration covered an ethnic mosaic in which justice, if rough, was meted out with comparative impartiality. The chief sources of revenue consisted of tribute, customs collected from caravans crossing the territory, and the export of such imported goods as honey and candle-wax. Of the Khazars' cultural achievements, little remains; but they are known to have erected some impressive buildings of baked brick and a number of outstanding artistic works using precious metals have been attributed to them by archeologists. Koestler suggests that they "were the principal intermediaries in the spreading of Persian and Byzantine art among the semi-barbaric tribes of Eastern Europe."

Life was not specially treasured by the Khazars: they apparently practised ritual regicide, among other cruelties. However, the Christians, Moslems, and Jews under their rule seem not to have suffered persecution on religious grounds.

The ultimate strength and source of endurance of the Khazar government was its permanent, professional army, with which the relatively disorganized forces of surrounding tribes could not compete.

Pragmatic Conversion

The reasons for the adoption of Judaism by this conglomerate empire are, as usual, murky—as is the actual process of conversion. Koestler's hypothesis is that it was intended to reinforce a separate, culturally advanced, empirical identity, while enhancing the respect of the Christian and Moslem civilizations with which the Khazars were in continual contact. We shall comprehend the mystery, he argues, if we think "in terms of power-politics".

Both the Christians and Moslems were active proselytizers and they undoubtedly exerted pressure on the Khazars to convert from their heathen ways. Exposure to these cultures showed the latter the inferiority of many of their own primitive concepts, "yet acceptance of either creed would have meant submission." Judaism was an attractive alternative both because of its stature (Moslems and Christians recognized its important place in the development of their faiths) and because of its distinctiveness. It is also possible that Jews from the south had acquired influence at the Khazar court, since there was a small influx into Khazaria as a result of intermittent persecutions in the Caliphate and Byzantium.

Apparently, therefore, the descendants of the Khazars were Jews not by divine choice, but as the result of a canny political calculation made by the leader or leaders of this Turkic tribe sometime around 740 A.D. In any case, Koestler concurs with the judgment of J.B. Bury: "There can be no question that the ruler was actuated by political motives in adopting Judaism."¹⁰

In history, such "conversions" for the sake of expediency have been common. Often, as well, they have been purely nominal. However, with the passage of time, Jewish practices became indelibly ingrained in the Khazars. They adopted circumcision and the Hebrew alphabet. Coins and gravesites dating from the period and bearing Hebrew inscriptions have been found.

Khazaria became known to outsiders as (in the words of one Arab chronicler) a land where "sheep, honey, and Jews exist in large quantities." Other Jews did not know exactly what attitude to take towards this development: theirs was "a mixed reaction of enthusiasm, scepticism, and above all, bewilderment."

. . . Khazaria was very much 'on the map', in the literal and metaphorical sense, for the leaders of the ecclesiastical hierarchy of oriental Jewry; but at the same time the Khazars were regarded with certain misgivings, both on racial grounds and because of their leanings toward the Karaite heresy.¹¹ One eleventh century Hebrew author, Japheth ibn-Ali, himself a Karaite, explains the word *manzer*, 'bastard', by the example of the Khazars, who became Jews without belonging to the race.

Decline and Dispersion

The Khazar Kingdom entered its decline under pressure from the warlike Rus—a Norse people who moved south from eastern Sweden. Through a process in which diplomacy alternated with war, the tribes and land under Khazar

hegemony passed into the control of the Rus. Perceiving the latter as the coming power in the north, the Byzantine Empire eventually aligned itself with them against the Khazars. When the Rus unexpectedly withdrew northward, the Kuman tribe, rather than the Khazars, filled the vacuum left in their wake; and, after two centuries, the Kuman were overcome by the Mongols. The events leading up to the disappearance of Khazaria are "shrouded in even deeper mystery than its origin." It seems that the kingdom, much reduced in power and size, survived to about 1150 A.D.—and perhaps a century longer, when the last written mention of its being extant occurs. Russian folklore dating from around this time indicates that Khazaria was viewed simply as "a Jewish state."

At this point, Koestler turns to exploring the links between the growth of the large Jewish populations of Eastern Europe of modern times and early sources of Jewish population. His finding is that the preponderance of modern Jewry must be of Khazar origin—including those Zionist Jews who allege that by occupying Israel they are merely repossessing their ancestral land. There were Jews of Semitic origin in European centres from early times, certainly. Some settled in the cities of the Roman Empire; others came from Spain in subsequent centuries. Furthermore, pressure was placed on these so-called 'real' Jews, to move eastward—the persecution of them associated with the Crusades and the expulsions from England (in 1290) and France (in 1306) being instances of such pressure. However, the extent of the resulting movement cannot account for the massive development of Eastern European Jewry.

We may safely conclude that the traditional idea of a mass-exodus of Western Jewry from the Rhineland to Poland all across Germany—a hostile, Jewless glaxis—is historically untenable.

On the other hand, not only is there clear evidence of Khazar migration into Eastern Europe, but the population involved in this migration seems to have been on a scale which could explain the later substantial Jewish presence in this part of the world. For example, several rebellious Khazar tribes, the Kabars, are known to have accompanied the Magyars when the latter occupied Hungary. Moreover, during the tenth century, the Hungarian Duke Taksony invited more Khazars to settle on his holdings.

Then came the Mongol explosion in Asia — an "earth-

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To Those Who Share Our Concern

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

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in determining that partition and the events leading up to it—not, incidentally, just those postdating Hitler (who, ironically, put the icing on the Zionist cake), but those during the half-century preceding World War II. Koestler seems to think that, while the Jews should be reprehended for having stupid beliefs, nobody ought to mind when, actuated by these beliefs, they start expropriating and killing people. A strange process of reasoning, indeed!

Yet, if Koestler really wants to say that it is too late to turn the clock back and undo all that has been done to advance Zionism, one can hardly disagree with him. The Jews who have been indoctrinated with the Chosen-people-with-the-3,000-year-historical-claim-upon-Palestine myth are, moreover, not simply nuisances, but for the most part victims of psychological warfare used against them by their leaders. To throw all the Jews out of their new homes would merely add to the list of wrongs linked to this sorry business.

However, once and for all, our government should dissociate itself categorically from the Zionist cause. It

should expose and denounce the ambitions of certain Zionists to dominate, whether morally or politically, the nations of the world; it should exert pressures to reverse the expansion of Israeli control in the Middle East; and it should encourage and participate in a program to make restitution for the hardships to the Arab natives caused by its ill-advised meddling. This is the only way we can extricate ourselves with some equitableness from the mess in which we have allowed ourselves to become entangled.

R.E.K.

⁹By Random House, New York. Price: around \$14.00.

¹⁰Cited in Koestler on page 59.

¹¹The Karaites were a fundamentalist Jewish sect which originated in Persia in the eighth century. It based its beliefs on the Bible alone, rejecting the Talmud and all rabbinical literature.

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(as life does). Note that this capacity seems (at least in the case of man) to be associated with conscious purpose, with "design", with imagination. Art which depends upon "accident" as a principle of design often appears (to the uninitiated eye, at least) to be merely chaotic. Whether the radical opposition to entropy implied in creation proper (as opposed to composition) is also associated with "consciousness" is again problematical—perhaps.

D.R.K.

(To be continued)

¹"Notes of the Week", *The Social Creditor*, October 2, 1948.

²"Entropy", it will be recalled, is a measure of the bound or unavailable energy in a thermodynamic system.

The breakdown of any society, or of any fundamental institution in society, is but the final phase of a lingering process, the very end of which is catastrophic: so buildings collapse, so men go bankrupt, so drunkards die.

If the sense of danger were acutely present wherever decay was present, the sudden final consequences of decline might always be provided against; but it is in the very nature of decline that it should move by imperceptible steps and as it were comfortable to those who suffer it.

—H. Belloc and G.K. Chesterton, *The Party System*, 169

Seed

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

Published & Printed by

LOUISA
PUBLISHING

Box 3184, Sherwood Park
Alberta, Canada T8A 2A6