

Preface

When man hunted elephants, he also thought of himself as an elephant. When we began to make machines, we tried to explain ourselves as machines. In the end, it turned out that we simply had been gullible, for we found that we were neither elephants nor machines. The error, however, is our perpetual short circuit. This is the cause for this book. It hopes to erect a dam against the next craze or crazes. For if we are no lions, nor machines, neither are we atoms, individuals, electrons, aspirines, hormones, not even figures or numbers or anti-matter. My dam will not hold if I have nothing more to offer than the naked protest of my equation: man = man. Fortunately, my dam is more solid than just one isolated word. The dam has to be rebuilt time and again ever since "Big Elephant" or "Bloody Tiger" threatened to rule as bloody tyrants or since a British physician testified before the House of Lords in the year of the Lord 1817, that he saw no reason on earth why in the then new factories, small children could not work 23 hours a day. Our real dam against this damnation consists of all the abundance of speech into which the Spirit bursts when He makes us eloquent. Speech cannot help speaking of us and to us and through us in many ways. And it does so in such a wealth of ways that sometimes we are transformed into the listener, sometimes into the accused and slandered, sometimes into the loved one, sometimes into the servant or the pupil, aye and sometimes even into the master of our coy mistress. But in any case we are neither hunted nor engineered. The irrevocable quality of man in society is that he is vocal. He will invoke, be invoked, advoked, provoked, convoked, evoked. If you forget that we live by ear and voice, out you go. On the other hand, the man who relies on this simple truth, will be the most successful. Mr. Keppel, the father of the Commissioner of education in Washington, was the most successful first head of the Carnegie Foundation. He had to spend its capital and that meant to spend seventy million dollars within a rather short time; this at a time when 72 million dollars still was an improbable mass of money. He was asked how he could do it. His memorable reply was: I play it by ear. But when you look today into ponderous books on management, they never seem to come out with anything vocal. In front of me lies a volume of 464 pages in small print, on work and authority in industry; it has an index of round 700 technical terms. Speech, language, words, conversation, dialogae, quarrel, dispute, discussion, agreement, disagreement, unanimity, do not occur. Instead, the term ideology is treated by this author more than sixty times, and often on many pages in a row.

Not once does he mention, that his ideologists might come to blows with people of different persuasion; sure enough the words strike and peace are unknown to him; in a book on "work and authority". You never read that ideologists might have to listen to their wives, their foreman, anybody, despite their ideology. Now, ideologies are the nightmares of any man or group in isolation, in the hours before we wake up, on the eve, before we get engaged and begin to converse. In this book, the mature phase when our ideology is checked, by speech, is driven out completely.

To do the man justice, I must report that he has one reference to "Smiles and ideologies" in his index. "Aha", I said to myself, "at last, this man's poor creatures embroider their mental caves by smiles". I hurried to the pages of reference. Alas, my author writes of Samuel Smiles, without smiles or laughter

Our gift of speech excludes any such monolithic madness. All men who can speak can free themselves of anything spoken! From this permanent dam against tyrants

against philosophers, against quacks, this book takes one of its titles: the Multiformality of Man. This other title stresses that it looks for the Magna Carta against our venality, our being for sale, our being limitable in our freedom of allegiance.

There is a prehistory to this text and a history as well; the reader may wish to be informed on both. For he may suspect any writer nowadays, who pretends that he cannot be bought for a price. I have found that many people, readers or listeners, prefer to be told by a man, that he admits that he wants to make money with his speeches or books. He may even boast that he is paid well. However, I must admit at the outset, that I have not made money from my books. My lot has been that of the ancients in Greece and Rome; they were paid a honorarium because there the artist, the philosopher, the teacher, the physician, the poet had to receive such a honorarium for his support, so that he could forget about any price label for his contribution. He whose works had no price, was the man to receive a honorarium outside any scale of marketable commodities. I, as little as new born babes, have no market value. I, as much as my whole generation, have been a soldier for six years, four and a half of them during World War One in frontline duty, and two of these years in charge of 200 miles of small gauge railroads around Verdun. I was no engineer, no technician. Yet this was a technical task and I had to learn fast. At the end of the war, I let my professional career slide and entered the big factory at which the famous Mercedes Daimler cars are built. I was made a co-editor of the paper which this giant factory at the end of World War I decided to publish. As far as I know, this was the first such paper in Germany. In the war then, I learned to do technical things. After the war, I had to learn to speak of them to merchants and salesmen, to workers on strike, and even to engineers, these most inarticulate of men. Later, I taught at three different technical Institutes. In a third phase, I was asked to found the first "Academy of labour", a teaching center of academic standing inside a university, for labour leaders of all description.

Hence to do, to converse, to teach, was the three phase apprenticeship which I underwent. In a fourth phase, I became very active in adult education and was made - to my great surprise - at a World Conference in Cambridge, England. Vice chairman of the World Association of Adult Education. Against the though lofty, yet too airy climate of adult education, I transferred my experiments with workcamps for soldiers behind the frontlines to camps for farmers, students and workers. When I came to USA., I continued this line of action by founding Camp William James as a leadership training camp for President F.D. Roosevelt, in 1940. Here again, factory workers and university students lived and worked together, not as men and their officers, but both elements as members of undifferentiated teams.

While I was travelling on these untrammelled roads, and taught at Harvard University in six different departments, President Lawrence Lowell of Harvard, just retired, asked me to deliver The Lowell Lectures in Boston. They became the kernel of this book. In these lectures crystallized my industrial apprenticeship from 1914 to 1934. President Lowell expressed his satisfaction and I was encouraged by his approval - for this powerful eighty years old man listened to me at a time, 1935, when the Supreme Court could still hold that a man sold his labor as a commodity across the counter. I printed my heretical doctrines at my own expense, not only without any interest among judges and lawyers, but also at the loss of the esteem of some leading economists and social psychologists. Mechanical engineering was all they could distill from industry. They called it social engineering. In 1948 the tiny academy which assembled at our home of "Four Wells" as "Beachhead", printed The Multiformality of the Lowell Lectures - a second time, this time at their expense. Seven years later, German friends edited it in my old country. This was my opportunity for a comprehensive addition, a whole second part. Whereas the American versions of 1935

and 1948 simply had reasserted our Multiformity of $1 = 1$, 3 and more $= 1$, $2 = 1$, $\infty = 1$, the German edition developed the consequences of this liberation from the two dogmas of man as natural or as reasonable. Hence, the American public here receives a new book. Hitherto, it has existed in private prints, without the German new half. I have rewritten and enlarged many parts and my new experiences have been worked in to the best of my ability. I had to coin terms like "The Great Society" and all its corollaries forty years before it became a political slogan, and at a time that the enlightenment of the 18th century still dominated Harvard University. This is hard to realize nowadays. Now, nearly all look for a platform beyond John Stuart Mill or John Dewey, on which we may converse for the coming century, the next three or four generations in some minimum of agreement. For no single isolated generation may claim for the authority to teach, to give orders, to invest. Not as a fashion of my generation, but as the lasting experience from a century of horrors do I offer these chapters on the Everlasting Man and his everchanging Multiformity. Alas, if students read Greek in the original, I would identify myself with the high hopes of Thucydides at the beginning of his history. For, the breathtaking speed of our technical advances has obscured the corollary that in two World Wars, three small wars, in the great Soviet and the gigantic Chinese revolution and in the catastrophes over many continents, our humanistic vocabulary has lost its validity, its fecundity, its credibility. Listening to the latest wars, interviewing Mobutu, Mao, Sukarno or Nasser won't do. Who is man, in whose name the yellow, the brown, the black, and the allegedly white man pretends to speak. The latest news about man will make sense only if the lasting truth from the earliest times serves as our frame of reference again, now as ever. The lasting truth is not platitudinous. It is the tested truth of Everlasting Man and only recast in the language of our own century. After World War II, some "social engineers" so called penetrated the United States as far as Los Angeles and submitted their stunning tricks to a group of leading manufacturers. After some attentive listening, one of the Californians suddenly shouted: "You really dare to tell us that we do not know how to treat our fellow men?" Let us join the phalanx of these good people from Los Angeles. There should be no social driver's license for "social engineers". Let them make engines and the parts of engines. On us, as God's partners, God has the exclusive copyright.

(E. R. - H. Oct. 1966)

571

Eigen Rosenstock - Huessy
M.A. J.U.D. Ph.D. D.D.

WHOM MONEY CANNOT BUY

Ecodynamics of a Mechanized World
and
The Fraction of Man in Industry

A Three Phases Monograph

"It is easy to oversimplify the course of
History; yet if there is one predominant factor
underlying current social change, it is surely
the advancement of technology."

Report of the National Commission of Technology, Automa-
tion and Economic Progress. 1966

WHOM MONEY CANNOT BUY

Preface

When man hunted elephants, he also thought of himself as an elephant. When we began to make machines, we tried to explain ourselves as machines.

In the end, it turned out that we simply had been gullible for we found that we were neither elephants nor machines. The error, however, is our perpetual short circuit.

This is the cause for this book. It hopes to erect a dam against the next craze or crazes. For if we are no lions nor machines, neither are we atoms, individuals, electrons, aspirins, hormones, not even figures or numbers or anti-matter.

My dam will not hold if I have nothing more to offer than the naked protest of my equation, man - man. Fortunately my dam is more solid than one isolated word. The dam has to be rebuilt time and again ever since "Big elephant" or "Bloody Tiger" threatened to rule as bloody tyrants or since a British physician testified before the House of Lords in the year of the Lord 1817 that he saw no reason on earth why in the then new factories small children could not work 23 hours a day. Our real dam against this damnation consists of all the abundance of speech into which the spirit bursts when he makes us eloquent. Speech cannot help speaking of ^{us} and to us and through us in many ways. And it does so in such a wealth of ways that sometimes we are transformed into the listeners, sometimes into the accused and slandered, sometimes into the loved one, sometimes into the servant, or the pupil eye, and sometimes even into the master of our coy mistress. But, in any case we are neither hunted nor engineered.

Our gift of speech excludes any such monolithic madness. All men, who can speak, can free themselves of any thing spoken! From this permanent ~~dem~~ against tyrants, against philosophers, against queeks, this book takes one of its titles, the Multi-formity of Man. Its other title stresses that it looks for the Magna Carta against our venality, our being for sale, our being limitable in our freedom^{dom} of all allegiance.

There is a pre-history to this text and a history as well; the reader may wish to be informed on both. For he may suspect any writer nowadays who pretends that he cannot be bought, for a price. I have found that many people, readers or listeners, prefer to be told by a man, that he admits that he wants to make money with his speeches or books. He may even boast that he is paid well. However I must admit at the outset that I have not made money from my books. My lot has been that of the ancients in Greece and Rome; they were paid a honorarium, because there, the artist, the philosopher, the teacher, the physician, the poet had to receive such a honorarium for his support so that he could forget about any ~~such~~ price label for his contribution. He whose works had no price, was the man to receive a honorarium outside any scale of marketable commodities. I ~~have~~ little as new born babes have no market value.

I, as much as my whole generation, have been a soldier for six years, four ~~as~~ and a half of them during World War one in frontline duty, and two of these years in charge of 200 miles of small gauge railroads around Verdun. I was no engineer, no technician. Yet, this was a technical task and I had to learn fast. At the end of the war, I let my professional career slide and entered the big factory of which the famous Mercedes-Daimler cars are built. I was made a co-editor of the paper which this giant factory at the end of World War I decided to publish. As far as I know ^{to do} this was the first such paper in Germany. In the war then, I learned (technical things). After the war I had to learn to speak of them to merchants and salesmen, to workers on strike, and even to mechanical engineers, these most inarticulate of men.

Whom Money cannot buy

Table of Contents.

Author's Preface of 1966
Beachhead Foreword of 1986

P A R T O N E The Fractions of Man

1. The Mystery of Man
2. Which Man does Management handle ?
3. The Uniformity of Man
4. The Molecule of Production
First Ecodynamic Law
5. The Labor Movement
Second Ecodynamic Law
6. The Secret of a Self-Perpetuating Body
Third Ecodynamic Law
7. The Singular of Man
Fourth Ecodynamic Law
8. The Multiformality of Society and Genesis Chapter One

P A R T T W O The Economy as a whole

1. Partner - Brother -- Star
2. Eve or the consequences of the Division of Labor
3. Constellations and Combines
4. Staffs in Production
5. Our Precedent

Part III Who owns the Factory ?

1. The Wrong Aristotle
2. Church and Economy
3. MIndustry's Procreative Power

PART THREE

~~Waiting Chapter~~
XXXXXXXXXXXX

WHO OWNS THE FACTORY ?

1. THE WRONG ARISTOTLE.

Capital and Labor are joined together economically if their combination ~~are~~ calls forth collaborators. For, only collaborators can show profits. They are able the growth, the enlargement of the mother plant, the erection of branch offices, new enterprises and - the most difficult thing for mortal man, x succession by efficient successors.

Without these three results, the business is economically sterile.

As the nineteenth century had the naive belief that everything could be explained by antitheses: like Capital and labor, black and white, America and Europe, left and right, conservative and liberal, so it could see management and labor, command and obedience.

We have insisted that Capital and Labor are totally impotent without the remnet which digests these elements into collaborators, fellowships, staffs, affiliated bodies. within these groups, which are ~~if~~ not under the law of addition and subtraction, but under the rules of raising to the higher power, labor becomes capital or capital would remain worthless.

Second half of text of Whom Money cannot buy

- 1 -

NB. NB.

DER UNBEZAHLBARE LENSCH

Since English original exists for pages 1 to 117.

NB. NB. Translation beginning with the last sentence of p. 117 NB.

Our fully human form only arises in the course of time ^{it is telescoped} as a sequence of the periods in a man's life from which he has emerged. The victor's life is neither a fact nor a concept. It is a symphony of melodies.

The Multiformality of Society

If we start out with the many periods of production, politics, passions, sports, and biography, then the fragments of ^{man} ~~so-called men~~ reveal themselves in their alternation. The abundance of forms through which we appear to one another becomes transparent. The ancient name of Proteus, man's eternal capacity for change, or the idea that "clothes make people" need not confuse us. For now we can begin to recognize a grammatical order within this multiformality. After all we were never amazed when we were taught in school that there is a plural and a singular in grammar. We have always counted on there being "comparatives" and "superlatives", "conjugations" and "declensions".

However the fraction-reckoning into which we have entered has brought us one step beyond ordinary grammar. We have purged it ~~not~~ ^{prejudices} from the grammarians' purely casual system. Our grammar is not left up to chance. We have been forced to acknowledge that there is not only a plural and a singular. The collectives, Youth for instance, or Labor, the Nation, woman, class, the German race, have confronted us as ^{an} idols or as ^a the basic element of society. ^{Because} the grammar of the schools has not ^{mastered} ~~understood~~ these obsessions, it will have to yield to a ^{more} Grammar of Society. The schools for more than 2000 years ^{- since Alexandria -} have taught a crude and incomplete and haphazard grammar. This Alexandrian heirloom has ruined or is ruining bourgeois and ~~proletarian~~ ^{new-mentioned} Negro and White, clergy and laymen, as they are caught in a network of ^{unfathomable} ~~ununderstandable~~ grammatical formations, the "collectives" ^{f.i.} into which they are herded by those who fear, flatter, persuade, seduce, hate, envy or combat them. A grammar of Society should teach every son of Eve and every daughter of Adam, how he or she appears to others, under

the shell^s of the collectivus. But our people prefer to be shot dead before replenishing their grammar. Grammar school errors sink in so deeply that you hardly can confront their victims in later life with these errors. A friend of mine went to Peru for the U.S. Peace Corps - he was sent to a remote place of the Cordilleras; to a university founded forty years ago by a great sage and still ^{held together by} worshipping this man's memory. ^{My friend} He tried his best as a teacher of English, but he had to leave the place as a "damm Yankee." When this tale of woe was told by him, I said to him: "But you have made it impossible for these proud Peruvians to do otherwise." "How can you say so", he protested. "Because in your whole report, you never once have used any other name for the people down under but "Peruvians". To this moment, not even the much adored founder of this place in the Andes has received his own ^{separate} name from your lips." Yet, you admit that he was much more than "a Peruvian." Everybody there, to you, has remained a mere particle of the collective "Peru".

Why then should they call you by any other name except Yankee? One collectivus begets its opposite collectivus? At another occasion I was asked about Vietnam and I replied that ~~Ho~~ Chi Minh was their national hero and as soon as we would speak of him instead of Vietnam, we would be heard. Next day, the student paper had replaced the usual headline on Vietnam by Ho Chi Minh's name. But our social/scientists are aping the physicists and computerize living people and named persons. This makes war inevitable and unending.

Hence, two verities seem to balance each other: we may form every noun into the form of the collectivus. Young and youth, feminine and womenhood, classic and ~~class~~ class have equal right to appear on our tongue. The collectivus is, like the rennet of the stomach, a way of treating reality so that we can digest it. Coagulation is wholesome. But as any mortal painfully knows, digestion can neither stop at the first bite on our tongue nor does it end in the stomach. If the collectivus is not considered as a mere ^{phase} ~~station~~ in the whole process, it will ruin our digestion. Many of my contemporaries have a ruined stomach mentally. The collectivus is the inevitable coagulation during speech. It always has operated, and it is ^{as} harmless as it is useful in transiency. But with us,

it has become a question of life and death that we learn to speak them in passing only and use them as our servants. Where we don't handle them, they ~~will~~ handle us. Glued ^{to} slogans like ~~A xxxxxxxx~~ nation or sex or youth or race, considerable parts of mankind are committing suicide before our eyes. In all these cases the uninhibited popping up and dissolving of the ^{temporary} collectivus as a grammatical form has given way to the ^{crystallizing} ~~solidifying~~ of one arbitrary collectivus and as its infinite company of other collectivus is ignored, the single one becomes an obsession, a nightmare, an idol, a god.

I always wonder why our grammarians throw up so much pother around the spelling of words. Spelling bees are established. Would not the crystals of speech, ^{the spell-knives} ~~be~~ ^{dry power of speech, the spells of real conversation} be a more important topic? Spellis form in a manner which is similar to

the coagulations from rennet in our stomach. Hence they must be formed ^{as through dream} and then

digested. We can't do without them. But our pseudo-Greek education has feigned that we can speak without forming these dangerous substances at all. My friend in Peru was ruined by his ignorance of their existence just as the poor G.I. is killed in Vietnam, because the coagulations Asia, China, Communism are

around. In truth, a simple man, Ho Chi Minh, loves his people, whom he has freed from the French ^{colonialism} as their George Washington. The American papers, however, continue to print Vietnam ten thousand times for one time at which Ho Chi Minh is named. Now all Christendom came into the world as the despised and forgotten man's name and ever since, it has been demonstrated that the coagulations of human spells are dissolved by nothing else ^{but the name of one single soul.} in many treatises, essays, and

books have I given examples of this process, Unpalatable collectives disappear when one ^{new} name is uttered which ~~two~~ people, or ~~two~~ groups, can hear in joy and effection. Names are melting pots! It may help the reader to assess the immensity of our new map of the world of grammar if I add to this brief introduction to the Collectivus a word on the Dual. For when he ~~xxx~~ recognises the dual side by side of the Collectivus, he may ~~to~~ have to wake up to the stunning fact that in school he has been presented with at best one half of our grammatical hydrography and network of the waters of life.

I shall be brief on the Dual. Fortunately everybody in love knows more about its secrets than the best textbook. The central secret however must be explicitly mentioned as even this has been abrogated and is denied among us. In the Dual of husband and wife, of the two Consuls in Rome, of President and Vice-president, of a true teacher and a true student my own loss is my other half's gain. Also the whole universe and these two become equal. Any couple in love encompasses and represents the whole of mankind; if it does not do this, its members are not in love.. Also it represents all the beginnings and all the ends of time. If it does not, it is not in love. *Any dual makes quantity look ridiculous.*
 Also, the dual's has been neglected by the grammarians as much as the collectivus.

Well, for monks and twelve year old Latinschool pupils, this may be understandable. They only have learned that the word "both", "ambo" in Latin, is irregular and that it has no equivalent in French. As the French have dominated our thinking for the last 200 years, it could be that their crude individualism has ruined our grammar. Be this as it may, any omission of the dual from our understanding eliminates the fundamental magic of our existence. When at a ball of 200 people, no dual would recreate the dancing couples, they would not stand the stench and the heat of 200 sweating people for longer than the first twenty minutes. And nevertheless, the crudeness of our grammar prevails and the gossip columnist can report of the dance as though there had been 200 individuals. And his readers believe such nonsense and gradually, the dancing partners themselves, under the influence of his pen, consider themselves as one out of 200, *id est* ^a mob. And they could have been the one and only couple in paradise.

This may suffice to prove that the dual is a fundamental form of experience which is totally void of any numerical meaning in the sense in which "two" may figure ^{in the list of} between 1,2,3,4 etc.

Plural, singular, collectivus, dual is, are irreducible to each other.

The world can be seen and ordered through all of these forms, although in each case for a different purpose. One can work ~~on~~ ^{in the plural} the plural; but one cannot beget children. One can carry on politics in the collective; but one cannot be productive. In the dual one can renew the world; but one cannot become famous.

Thus, the by-product of this first section is a better understanding of social grammar. It is more profound than the grammar which is taught in the schools because it defends the free actions of men against the dogmas of philosophy and theology. It shows that every form of man is but a fraction of his glory in the whole of society.

And now we know at least four of these fractions: the plural, ^{The} collective ~~is~~, ~~is~~ the dual, and the singular.

The Economy as a Whole

Partner-----Brother -----Star

A brilliant essay, entitled "German-French Partnership of the Spirit", appeared in a recent newspaper. If one is to revitalize an old truth, then one must express it in new words. It seems to me that this must be done to the word "partner", which is such a favorite expression today. Ernst Lichel has very powerfully used the terms "partner" and "partnership" in order to express the relationship between God and the individual soul, stating that man ^{is} God's partner. Oetinger has attempted ^{em} to turn the former "objects" of education into partners; ^{*) has} therefore his book "Wendepunkt der politischen Erziehung" ^{has} ~~has~~ Partnership as pedagogische Aufgabe ^{*)} (Partnership in its subtitle). The claim of partnership has also begun to influence the management of our factories and offices. And how much is yet to be done!

One could only rejoice over this conjuring up of ancient relationships. Yet I must think of the time many years ago when a wife told me that marriage was a partnership. I became dreadfully frightened. It seemed to me in her

*"Turning Point in Political Education"

case that such a designation of husband and wife, bridegroom and bride, was intended to blot out the profound dual between the sexes. Indeed the splendor of marriage is that peace which exists between two sexes which have been so immensely separated. The rape of the woman, and Deliah's reducing Samson to helplessness ---- these struggles between man and woman are the real wars of destruction. Class struggles ^{and} world wars become minor squabbles in comparison. Hence, is not marriage, when it succeeds, the partnership of all partnerships?

It seems to be thus, as in other cases where new terminology is used to revitalize calcified truths: the new term is useful for a new beginning. Spouses may have to wake up to the fact that they are partners; But they are more than that. This ambiguity becomes noticeable as soon as one uses the word "partnership" seriously. Man is God's partner; but all mankind is also God's bride. And God is the bridegroom. The child is the partner of the teacher; but the teacher is also the heir of the past, and the pupil the ancestor of the future. Authority and author meet in the two. This is more than partnership.

I would like to expand on this in greater detail for the realm of business, because otherwise the slogan "partnership" will remain an excuse for not taking steps towards its realization. There is no single laborer in the business world ---any more than God ever stands over against an individual man. God created men; and only together can we be saved. We become people ~~thru~~ through one another, in so far as we speak with one another, and act together. "Man" in the singular is a fiction of Humanism.

In business it is even clearer that neither the worker nor the union is opposed to the enterpriser. The opposition comes rather from management, which in the workshop and through shifts is solely responsible for carrying out the work. Thus here "the partner" is a group of human beings. And only through their being incorporated into a work routine do they become capable of joining the enterprises as partners. Thus under the superficial word "partner" a many-splendored treasure lies hidden -- a brotherhood which has sprung up out of

In a plant, it is even more plain that the conflicts, the dialectics, the constellations are not on one side the enterpriser and on the other, the workers and their unions.

The vital duality rests on the formation, the perpetual formation provoked by the re-division of labour, of "welds". As the reader otherwise might go to sleep over discussion of which he thinks to know all the answers beforehand, I ask his forgiveness for introducing "welds". ~~And~~ I do hope that he never has used or heard this term. Also, he may forget it again. Yet, it ~~conveys~~ ^{conveys} a ^{political, aye, religious} philosophical/truth of enormous scope, the truth that we temporary beings incessantly ^{must} cut out small spaces and coalesce for small times into welds, to people such spaces, as welds. I cannot use the term "group" for these welds, as this ~~is~~ term has been disembodied by idealism. In "group", you do not see a particular space organized and kept in movement for a certain time. But take shift work. Here, it is most conspicuous, that any one shift is not a group ~~far~~ from idealism, of from religion or ^{from politics.} ~~political~~. The shift is welded together by dire necessity because a certain number of precesses must be going on in a well defined space, during a certain time. This marriage of ^a ~~not~~ technically conditioned unit in space and a socially conditioned time unit, deserves your highest respect; all the more as old book keepers / destroy these welds inadvertently, for management is subservient to the book keeper's mentality to this day. In my "Werkstattaussiedlung", I have given many examples of this.

My friend North T. Whitehead, of Harvard, has told a great tale of a weld of women, who when they were smashed by the blindness of their supervisors and ^{saw} ~~had~~ their moral decay, said: "We lost our pride." The weld is much more a religious fact than a congregation in church, much more a political value than a voting assembly, o you preachers and statesmen!

necessity. This hidden treasure was once self-evident. Today it has faded away.

Eve, or the Consequences of the Division of Labor

Since it is impossible that a basic human characteristic can be discovered today for the first time, partnership is obviously either a primeval institution or an imposed fraud. If that which is being discussed all of a sudden by everyone today is really primeval, then two things must be explained.: (1) In what manner has ancient man known and spoken about it? (2) How could that knowledge have been forgotten for a period of time?

Let us first lighten up and answer the second point. Something indeed has happened. Over the last few centuries a process of blinding has taken place. The enlightenment pushed forward by all philosophy professors had an interest in defining the normal man in terms which did not take account of the results of the division of labor. Out of their schools came free thinkers, individuals, students and educated people. And it was drummed into all their heads that a man's mind is not determined by his social position or class. Man was declared to be himself, no strings attached, an I in philosophy, an Ego in economics, a self in psychology. This monster was called man.

Only since Karl Marx has the division of labor again been taken seriously. But Marx did not acknowledge the word "partner". That is why there is a wide gap in his thoughts over against the most common tradition of mankind regarding our partnership.

Let us get up from our seats in the lecture hall for a moment and ask ourselves if no one has used the pro and con of partnership as a basis of his thinking for the past ten thousand years. If this were so there would be just as much "craze" in today's talk about partnership as we find in "group mechanics" and other similar laboratory shuttles for collected selves. A real man can not engage himself in experiments with his real life. This is our one and only life, it is final. Is it egocentric, selfish, "I-oriented"?

Now the Bible calls partnership, or the milieu-theory which may inveigle ~~us~~ us through partnership, original sin. Through the division of labor, so the Bible demonstrates, our old Adam is each day involved in ^{the} ~~social~~ ^{errors} ~~flight~~. Since we do not exist as individuals, but rather as men and women, children and parents, friends and foes, we must ^{unite} ourselves into new groups again and again in order to master even the smallest task. Any static association would cripple our inner freedom and responsibility; too long would we howl with the wolves. For man, the question of life and death is: "How long may I stay in any group or partnership without betraying the spirit?"

Into "association", into co-operative fellowship, into any work alliance - and we cannot help entering into them time and again. But it is equally true that we must dissociate too. At least we should never ~~surrender~~ ^{lose} our power to become "disassociated" again! Otherwise we would be obeying God less than man. The Bible and Karl Marx both agree on ~~that~~ that.. Both of them see how easily we allow "association" (i.e. the division of labor) to become master over us.

This biblical doctrine of original sin has been ridiculed by philosophers ever since the age of enlightenment. ~~It is~~ ^{yes} scorned by so called independent minds is understandable for only disembodied heads who ^{are} ~~are~~ sitting on ^{their} school benches ~~or the~~ ^{cafeteria chair} and in virtue of my head I can reason outside the realm of ~~well-known~~ ^{plants} and ~~factories~~ ^{factories}. In the lecture hall one can interpret history, without any regard to man's plight ^{by} the division of labor, as the victory of Reason, or as the will to power, or as the decline of the West, ^{a wonderful} or as progress and evolution. These views all presuppose the supreme reign of philosophy, of individualism. The free enterpriser was seen as the lecture hall's ambassador to society. He was regarded as the normal man. Hence it seemed ^e normal, , to be free and to run the nearest of production as a Robinson Crusoe, as an ~~unle~~ ^{unle}, as a Cartesian thinker. Since neither the philosophers nor the free enterprisers seemed to be swallowed up by the division of labor, it became imperative ^{that the} philosophers rejected our biblical sources concerning the milieu theory, and the curse of the division of

labor. The chapter in Genesis which describes the Fall became the stumbling block for a truly modern reader. "Original sin" made all the liberal critics of the Bible ridicule the story of Adam and Eve. With gusto they have interpreted it as an obscure allusion to the sexual relations between Adam and Eve.. And then they laughed all the louder. This mistaking Adam for Paris and Eve for Helena has run its course and two hundred years of this liberal derision will probably hinder some of the readers of this book from understanding what is actually written in the Bible. I can sympathize with them; because their trusted biblical experts -- Wellhausen, Gunkel, Noth, etc. -- are actually the most idiotic readers of this biblical text. These liberal critics themselves have carried in their hearts the ideal of the leisured, undivided individual -- the academician. Because of this they were probably completely credulous when they glided over the verses of Genesis and nowhere noticed that everyone born of women finds himself in the same situation as Adam and Eve.

Nevertheless this is clearly stated in the Bible. But I do not imagine that with this opening barrage I have changed the minds of liberal readers right off concerning their opinion of original sin. If I am to restore the original tradition, I must do it without any intent of convincing the biblical critics. I must however find an explanation for myself as to why our question about the division of labor was supposedly first discovered by Marx. Only if I can tell myself that Marx has rediscovered it can I believe him.

Furthermore, only when I can say that ancient men never neglected the division of labor can I make today's eager talk about "partnership" fully believable. Ancient man had the partnership and division of labor at the very heart of his belief. But for 300 years we have declined to read it in the Book of Genesis. The Bible maintains that our destiny has been determined from the beginning. It makes the condition humane clear as soon as it deals with the existence of the first people on earth. Even in this first moment, -the Bible insists - man has a co-worker, a helper. The Bible intended this as a title of honor for the ~~woman~~

woman. The sexual element did not interest this writer at all. The emphasis is upon Eve as a helpmate, who stands for all the further divisions⁸ of labor and all the future orderings of society. For Eve is not shown as Adam's sweetheart or concubine but as his helpmate! Hence, all the lusts of analytical curiosity fall to the ground. Instead the division of labor and the lasting partnership of husband and wife are established as basic principles of human existence. In every milieu the cowardice of the man who remains ~~the~~⁸ the product of his milieu. This is the story of Adam and Eve and the serpent. It does not matter whether I hide behind the public opinion of "Everybody says so", or behind my wife, who in turn hides behind the house-sneak. Every milieu seems to free its inhabitants from personal responsibility. Adam escapes from the plural into the collective. We all do. The meaning of religion is to combat the magic of the collective!

This every day magic of the division of labor is so important to the Bible that it is mentioned right at the beginning. But if this weakness through association is to be mentioned at the very beginning, then it must be possible to trace at least a bare minimum of association already in primeval man. It is to the great feat of the Bible that it has succeeded in this simplification. It correctly states, that the division into two sexes is the gradation which also contains the secret of mastery and service, management and employees, capital and labor. All class distinctions are but diminutions or gradations of man's division into sexes. Through this dividedness or incompleteness we are made dependent upon one another for even the smallest success in reproduction. But whenever a plurality is required from us we try to escape into the collective. And whenever we experience this we are lapsing into our milieu, entrenching ourselves behind its customs, as a soporific for our conscience.

Thus it is not sex but rather the division of labor which causes the fall of Adam, who hides behind his helpmate just as the German tobacco industrialists used to send their workers to demonstrate for higher custom duties before Parliament. What would have seemed crude egotism of the manufacturer, seemed to *vehement* when enacted by his workmen!

This shirking of everyone behind everyone else causes all those involved to be ashamed, as they prefer to hide behind the protecting garments of the milieu. Man's misuse of the division of labor by his group representatives, as exemplified in "Adam and Eve" leads to his being trapped within his milieu. The facts of this story are: (1) Eve is called Adam's helper; (2) no one wants to admit his responsibility; (3) ~~when~~ God's finger sorts out ~~their~~ individual guilt, they become ashamed. And it reaches the conclusion that : labor shall now be your constitutional principle. This proves that the Bible does not understand Adam and Eve as examples of Freudian lust and momentary sexual pleasure but rather as prototypes of humanity which are subject to the soporific of the division of labor. It combats it by the stern command: rise above the illusion of not being responsible thanks to your group membership. Stand up and be ~~contented~~ counted! God can find no one who will say "I alone am personally responsible for this". Thus God finds that man's ability to act ~~as~~ an individual has flickered out. Since Adam and Eve, all true faith seeks the volunteer who will reverse the attitudes of Adam and Eve. They denied what they had done by quoting somebody else. Mankind becomes human through those who step forward though innocent and pay the ransom for what they have not done! Rousseau's Emile was not half as free. The signers of the Declaration of Independence were not half as free as Jesus of Nazareth who paid the ransom for what he had not done, voluntarily. The mere statement of our freedom in the Declaration of Independence is not more than one half of our humanity. The thirteen colonies, in the same breath, entered upon a sacred union. It is this double aspect of our freedom, our power to leave as well as to enter, to bind as well as to lose which is worth our reverence and our devotion. 200 years ago, this double axe was reinstated in the founding of the United States.

In Europe, the ideologies more often spoke of the emancipating power of freedom than of its binding force. Karl Marx proclaimed that the toiling masses could throw off their chains. But the new chains forged by "the plan" were not mentioned. Instead, Marx placed the solidarity of the working men as members of their class.

Marx made the proletariat the vested interest of the working men he balanced neatly two vested interests. The capitalists had their common credit as their uniting tie, and "solidarity" was to inspire the naked bodies of the toiling masses.

First of all, we should appreciate Marx's rediscovery of original sin, in this dualism of credit and solidarity. In a stunning simplification, male and female, Adam and Eve of the Bible are rediscovered as credit humanity and toiling humanity. Adam and Eve - bourgeois and proletariat - the plight and the temptation and the fall are all in this rediscovery by Marx. Only one rider must be attached: Marx knows of no future liberation. In his eyes no act of faith, no sacrifice would ennoble any future order of production. The movement towards revolution is all. The future constitution of labor was not yet in view. The ripeness of the revolution had to be waited for,

We, who have to live after Marx and Lenin and Stalin and Mao, cannot possibly live by their preliminary Dichotomy between capital and revolution. Our future work has to be sanctified again. Not the division of labor is of interest to us as this has been achieved fantastically. The integration of labor is the post-marxian riddle, is the sphinx, of our future.

The joy of work is at a premium. "Good work" is the title of a new periodical for future workmen.

Coming after Christ's voluntary sacrifice and Lenin's willful revolution our working order ^{will have} has to rely on both: on our freedom to strike and on our devotion to get lost in good work.

The being free to dissolve and the being willing to be incorporated will have to balance each other in any Christian post-marxian social order. For all times, both our freedom to leave and our freedom to be attached require the sanctions of society. Matrimony and citizenship, loyal service and strike, emigration and protest, death in battle and death in prison may be the equally sacred requirements of humanity. The hour of our highest humanity.

Our power to shake off the yoke of our first or previous group must be preserved. Under this condition we may perpetually enter the divisions of labor, the alienations with other men. Marx spoke of the revolutionary power of the proletariat, because there must be no interests blocking the next task. And there should be none. The conflict of hardened taken-for-granted interests -- of "vested interests", as they are still called today in English and in the Bible -- with the call to fluid, personal decision is the only worthy theme of our generation. Despite one's improper education, whoever is still capable of experiencing this as a daily reality surely knows that the Bible and Marx are in accord at this point. Both demand that in every person the power to be incorporated into group labor must be balanced off against his power to shake off his groupings. The Liberals are not interested in either of these powers, because they deny both of them any power of accomplishment. Freedom always exists for them. But we work clothed in our worldly milieu; and we stand naked before God. Rarely do we achieve the necessary equilibrium between both.

In order to deprive us of any illusion that the split could be avoided, the Bible even puts it into our body; as the a priori of our history. Life ^{could} go on without the split in sexes. But Eve precedes all helpers, all co-workers or collaborators, the whole personnel of modern ~~history~~ business. Partnership is good if it does not last. It is bad if we are unable to rise above it. Well, is not marriage eternal?

The division of labor charms my plasticity. My ferocity exercises my power of shaking off any ties, as no one is always a minor or always an adult. Once again Marx and the Bible are opposed to the liberal, who tells himself that man is free throughout, in his work as well as in his thoughts. Partnership is neglected because of this oversight. Like any pendulum in a time piece, we swing back and forth between allegiances and independences.

It is self-evident to anyone who has not been miseducated, that we are

we are unable to rise above it. *Well, is not marriage eternal? charges my plasticity. My ferocity*

The division of labor uses minors; the ~~elimination of groups~~ *Minors use the division of labor; exercises my power of shaking off any ties.*
~~is used by those who have some of age.~~ Each of us is both, *as an*

always one is ~~completely~~ *always* a minor or *always* an adult. Once again Marx and the

Bible are opposed to the liberal, who tells himself that man is

Throughout free in ~~every~~ respect, in his work as well as in his thoughts.

Partnership is neglected because of this ~~stress upon the elimination~~ *oversight. Like any*
pendulum in a time piece, we swing back and forth
~~of groups.~~ *between allegiances and independences.*

It is self-evident to any man who has not been mis-educated that we are only able to find ourselves when we are incorporated into group labor, and that we only come of age as we experience this membership in society. For this very reason so many city folks envy the country boy who grew up on a farm. Only when we have mastered *task inside an organisation* a job may the much-used word "responsibility" be applied to us. ~~Only then can we give an account; only then do we know what we are doing.~~ *never been integrated into a group concern* Anyone who has ~~not~~ done this does not know what *man is*
~~is doing.~~ *meant to be, positively is collaborating, negatively is remaining free from organisational cant.*

Thus no one can learn responsibility through thinking. He *through responses which* learns it rather by passing on the ~~answers which~~ have been previously worked out. He participates in a ~~company~~ company, or in

production according to and its ever changing order functions in a given moment as the vis a- vis of management. It rarely is one individual; it often is as numerous as 20 or 30. We may therefore not fall into a superstitious reverence of the labor atom. The manager must come with molecules and it is his duty to discover these molecules as their size may change any minute.

On the other side of this marriage bond-- on the side of the enterpriser -- there can also be a group directorship rather than one person. Practically in most cases the "male" partner in this company covenant will be one person. Our Western world - it may be remarked in passing, - clings to monogamy for the wife, but to "polygamy" in the economy. This is how partners do appear to our daily experience. The liberals however only wish to see individuals, 10,000 atomized workers or employees -- probably because they themselves have not experienced the brotherhood of a group within the division of labor. Thus they romantically may even call the atomized worker a partner, although this atom can only be identified within the molecule of a team. In hunting for the "partner" they are merely playing with this name. The industrial plight is too serious for such hollow slogans. Everyone is fighting today over the name "partner" -- among the family of nations, within the various strata of society, in the relationship between village and city, and especially in business. Serious people will want to use the term in order to "pin down" a new experience they are in the process of making. But the politicians want to profit from it; it is a strange fact, that each new experience at once will be caricatured. An indignant church father once wrote that the first caricature of the saints already appeared when the blood of the first martyrs still reddened the Palestinian soil! At that time Simon Magus passed off a hussy as the true bride of heaven. And this windbag attracted more attention with her than did the cross-bearing apostles with their chastity.

The "partner" threatens to be caricatured today. Hence, we may have to learn to draw the line of demarcation within ourselves. Whenever we want to construe a partnership, or to theorize on the possibilities of construing one, and as long

as we preach about or speak about it, then we possibly are not serious about it. But as soon as we have to recognize that we already exist within it, we will cease talking about it and begin speaking to our partners concerning it. When I described the technological company groups in 1922 as embodying partnership in the future giants of industry in my "Werkstattauassiedlung", I had shared the lot of such groups in war and peace over a period of eight years. But in 1962 I held a conference with 72 automobile engineers of whom not one claimed to have one single friend among the working men. And you, not one personal friend either inside his own factory or outside of it. Hence, there is some cause for this book.

We have experienced partnership both in very important and in very trivial matters. For example the European nations, whether "conquerors" or "conquered" only have a future in their terrible plight if they proceed on the basis of partnership. Partnership after all really means reciprocity. The nations would acknowledge this reciprocity by ceasing to speak of the Russians, the American, and the German. They must learn reciprocity because they have been partners for a long time. What happens then? Through ~~mutual~~ reciprocity our roles would become constantly interchangeable. There is an old joke of a wrestler who told of a fight: sometimes I was down and sometimes he was on top". Even in this clever ambiguity of his speech becomes a joke by the law of partnership: conditions must seesaw back and forth if partnership is to hold sway. In marriage, too, the partners must alternately have an opportunity to speak. Hence, partnership takes time.

Thus partnership is never of the moment! It is rather to be recognized after it has become operative. I would like to strike a rhapsody to the partnership between Russia and the U.S.A. It would become a big song-- as big as the Eumenides of Aeschylus. And if the nations would listen to me or, preferably, to a more inspired singer this rhapsody to Orestes and Iphigenia would prevent the third world war.

1/ The subtitle reads: "Investigations on the living space of the industrial worker".

Every recognition of partnership brings about peace; because a partner is that constellation among humans which is found to be compelling me to reuse my own plans perpetually. At this point it may ease the reader's trouble in following our argument if he draws a sharp line between our knowledge of the natural order and our ignorance of the social order! In nature we may "know" we may "invent", we "analyze" we "calculate" and our engineers are pretty good at that. But peace is not a part of nature; nature does not know of any peace! The natural order is the world without peace of mercy or rest. This is the reason why man had to leave nature behind when he created the Sabbath.

Peace is not an invention or a commodity - as some platitudinists might hold -. neither is peace ever man-made. Peace only exists by an act of recognition! In "Nature", we complicatedly must come to know the order so as to enjoy its potentials but in Society knowledge is not our problem, but acknowledgement! and this hurts our pride. We have to recognize what already is our share. And this is much harder. Knowledge does not hurt our pride, acknowledgements do.

Many people are less able to recognize the social order than to know nature. Many inventions have been made for the purpose, so that tyrants, powers, nations, big and small, might be spared the necessity of recognizing the claims of their neighbors, wives, collaborators, neighbors as partners instead of slaves or enemies! The whole military establishment has its origin in this.

The intoxication of modern man makes him extrapolate recognition and overstate inventions. Inventions deal with things in space, processes in space, repeatable, objective matters, weapons, instruments. Recognition always aims at a unique state of human history. It always is high time, when it occurs; my friend, Professor Harold Stehmer has reminded me of a verse in a Presbyterian hymn which splendidly marks off the dividing line between the "cognition" of material things and the recognition of "Social relations". "Each age, its solemn task may claim but once". Natural science deals with what is always or may be repeated. Social wisdom requires

to take note of what is offered once only. Hell is the state of those who like the unfortunate Chamberlain in 1940 are condemned to experience the very act of "missing the bus". It was the crowning irony of Neville Chamberlain in 1940 that he said Hitler had missed the bus when he himself had done so. It killed him; he died half a year after he had missed his bus. Arthur Neville Chamberlain at least died within six months from his slip. But an adviser to President Eisenhower a professor at Stanford University and his "charming" wife assured me in the year of the Lord 1966 that "of course, these 700 millions Chinese have to be wiped out totally by our bombs". Nobody speaks, nobody locks up these two degenerates; they rate as pillars of society. They have not learned to recognize that America is not God's whole universe; that we have to live in a world which never will be of our own manufacture.

Well, they do not even know that "recognition" is the sacred, the first, the highest duty of man. Former generations called this first condition of our humanity ~~this~~ F A I T H. Faith says, that God created the Chinese as much as the USA. Faith is not in large supply in our commonwealth. Hopes, statistics, bombs, inventions and the natural man, his most idiotic of all abstractions, are about to destroy "our perishing republic." For Americans are no longer initiated to the grammar of faith. If they ~~would know~~ were, they would know its A I C. It is our grammatical secret to be un-ly natural. And this secret is our only reason of existence! How could a pure natural being ever tame nature, prune nature, rise above nature? Man is the animal who by recognizing who he is, rises above his own and the universal state of nature. The Dual and the collectivus and the plural and the singular are ours at any moment for our loving and faithful selections. Man can sacrifice. Man may by recognition say no to any mere Thing and thus change the chain of events. In this simple manner he becomes the co-creators of our world. However, the abuse of the term "creative" in the jargon of our press is so nauseating that I shall try to explain our position without using this term.

nate a turning towards the partner. It reflects being grasped by that process, in which we come to recognize one another more and more completely. It originates from the power to create all of life, the Logos' power to give names, through which we are able to understand one another. Thus the journey from the general word "partner", with which we started, keeps leading us deeper into ourselves and at the same time further out into the world. As agents and counselors for the world which has been transformed into productivity we constantly discover in one another new, and yet changeable, tasks and roles. We expressly communicate them to one another.

It is important to realize that there are nebula which together form a star, and that this star, along with others, forms a constellation; and in just this way enterprises and company groups will form a constellation. We may have to train our imagination to see plurals in two foci of the ellipse which is "man." There is a lot of talk these days about the "image" of man, and behind it all is still the fiction of Humanism that man with his palm branches will soon replace God. But since, as we have shown, "the" man never exists, we as humans are all parts of many constellations. This mysterious abundance of constellations in heaven has the same comforting meaning to me that it did to the early church--that we humans are also such an abundance of stars. Therefore partnership is only the first step, stirring us again and again to form new constellations into which we are placed every day by our being transformed into producers,⁰ if only all of us employees and deployed as we are, could see ourselves deployed within the roundelay of God's firmament, as the starred sky in a clear night! Since the manger of Bethlehem, the sky and its stars must be deciphered on our earth!

Constellations and Combines

"Orion is high in their heavens. It must be late", a young Swiss once said to me as we were in the mountains, stamping through the snow on our way to the Christmas Eve service. The stars have been extinguished in our industrial cities; and constellations are almost only remembered in astrology. But if a person is not able to group the stars in heaven into constellations, he will even less realize that we on

earth are also supposed to group ourselves into constellations.

Why is it not an idle luxury to see ourselves as constellations in our work? From the standpoint of those who stare at a dead universe through their telescopes, nothing human can be seen in the sky. To be sure, Kant realized the grandeur of the starry sky above him, but probably only as the totaliter eliter -- the strange lawcode cut out according to criteria and rules totally differing from our heart's criteria.

But I firmly shall resist in the conclusion reached by us in the first section: the craze (which has already spread throughout Europe) to solve each and every social problem with the word "partner" is going to remain ~~sterile~~ sterile if we again place the partners back into the position of being merely the scattered atomized individuals of the 19th century. If 2.400 Million partners populate the earth instead of the same number of atoms, then we would be just as wise, or just as foolish as before.

There is no life in the sum total of mere masses, nor within the uprooted individual. As we said the actual partner in the starry firmament of humanity is not an individual. He is rather a collective configuration which has been constituted through people working hand in hand, an "interindividual" of hands which have been joined -- together through technical combination. "Arete" is the Greek concept of being joined -- of that essence which fits us into the life of the cosmos. That is more, and also more genuine, than today's popular boasting about adapting us well. Aristos, ritus and arete are of one root and are all of one structural conceptions. With arete I am not "adapted"; well because I am enclosed within a structure as one of its members and ~~conception~~ components. This makes me unfit for anything foreign because the other components are joined to me just as I am joined to them.

The appeal of a person to his capacity of becoming "constellationized" saves our communication to the whole over against the adaptation which mechanically misunderstands us. Our own appeal to others is just as effective as theirs is to us. This is where arete (being enclosed) succeeds on earth as well as in heaven.

We feel at ease in ritual (which is derived from the same root as arete).

A connecting link may facilitate the next step. I once visited a biochemist Eduard Strauss (who died in 1952 in exile in New York) at his research center the George-Speyer-haus in Frankfurt. He said to me: "I have just finished writing an article for the 'Abderhalden' (the handbook at the time) in which I cannot rest satisfied with the concept of molecule. I have to bring in the concept that the groups of atoms enter into a 'constellation'. Since the quality of the moment also enters into the constellation, the elements can only meet each other in just this way at a certain moment." Thus among the living everything depends even more on the moment. If a bio-chemist has already realized that then surely the sociologists should finally take it to heart. But unfortunately nobody laughs when they talk of group dynamics and similar nonsense. A living group is not to be controlled through group dynamics, even though the late Kurt Lewin has pushed the experiment-hungry sociologists of America and the Western world down this path. In a true group there can be no experiment because that group is irrevocable. Let us experiment in all good faith with things that can be repeated. There some conditions will produce the same results. It is part of the illuminating and yet at the same time so unrevealing, character of mere experiments that they are repeatable, and thus deny the unique character of January 1, 1967, or of you and me at 6 a.m. on June 24th. Living beings and any living groups are secrets that may be revealed at the proper time, they only form a constellation at a favorable time. If you dare to experiment with them, they fall dead and dissolve. The blossom breaks forth from the bud at its proper time. The older we get the more irrevocable the moment becomes, the more irrevocable the hour, the livelier the event. The degrees of liveliness which we must distinguish in social life are also degrees of irrevocability, life is the more unique the more mortal it is! God is inexhaustible because he never repeats himself.

The more we repeat ourselves the more dead we have become. I described the lawful degrees of death and life in my book "Healing Power and Truth" These gradations of vitality are overlooked by our witch doctors, in the social realm. In it a group is a group. The Lewinists and mechanists are unable to see the basic distinctions between the organized "Strenuous-through-Joy" groups of the Nazis which showed off gaiety on order and the chorus enthusiastically intoning Schiller's ode: "To Joy". A group fever prevails today wherever there is money for "research", where any desired ~~repeatable~~ ^{repeatable} group is boldly compared with, or substituted for this one unique this unrepeatable group. The same devil is riding today in "group" affairs that the Masters La Mettrie and Robespierre once rode against the defenders of the soul against the mere numbering of individual minds. During that time the mysterious revelation and the revealed mystery of the soul were replaced by human will and reason the Rationalists of 1792 counted heads and immediately, heads rolled. The atomized voter and the citizen were invented as repeatable elements. Today and tomorrow the devil will invent groups, collectives, brigades, and teams and will demand that we see the cells of social life as statistical and mechanical structures. Thus the Communist and the industrial psychologist (Moscow and Chicago) organize the others ". (they themselves, of course, are always wisely excepted). The group mechanists are the Robespierres and Thomas Paines of our day.

The constellation in the vault of heaven might serve as a staff and support for the reader who has not fallen for Rationalism. We do not want to forget that we experience the secrets of our Creator in our everyday life. We are his holy experiment, because we- each of us- can not be repeated. Unknown and as a mystery, we step into the language of our environment; and eventually we hope to be recognized and acknowledged in this language by the names we are making for us. This comes with

It happens and can only happen at the proper time. Thus there is the live, creative group that stands in contrast to the group that can be investigated with Rockefeller money. In order to achieve the former we must turn to the place where time presses upon us mortals as a ~~xx~~ holy, life-giving measure. But that is heaven. The calendar reveals to us the course of the stars on

in the firmament. There men first read that there shall be no end to frost and heat, winter and summer, day and night, every scene at its appropriate hour. Not the dead universe of quantum-mechanics but rather the language of the constellations may perhaps still save that which is most human in us (i.e. our "irretrévability") from the ravings of industrial psychologists, technocrats, social economists, fascists or communists. These gentlemen today appear in droves. Real man is once only, not a mass but a lover. This may support my statement that without stars we humans are lost on earth because we are otherwise led to misunderstand ourselves as molecules in groups that can be mechanically organized. This support is the defense against being swept away by a sociology that has gone raving mad.

other

The support is equally close at hand: the fact that people conceal themselves in society. We wear clothes; and these clothes conceal our shame. And what does shame? Thanks to shame we gain time for us. Our clothes, f.i. allow us to outlive the bodily changes of our being, without being noticed. Clothes give us class, position, rank, and character independent from our own temporary weakness and fleeting shortcomings. Clothes give us power or character. As uniforms and professional clothes, party clothes and costumes, they spare us long introductions and build-ups. A British judge once told me: my robe and my wig save me from embarrassment in the trials which deal with sex addicts. Thanks to our clothes everyone knows what we are there for when we appear. But this growth of power through professional dress must be paid for. It costs the price of being fully alive. The person who appears before us in a crown or robe or General's uniform may be tired and old, senile or sick, lighthearted or cowardly. Then his dress becomes a disguise. That is the price of being clothed. Therefore if we recognize labor groups or military staffs only by their clothing we might be as deceived as the French about their army in 1940. Not everyone is a king --even in his underwear.

The human heart is what sets men so powerfully within constellations --not patterns of behavior. But the heart is invisible, and must remain so, because it dies from immodesty. The group technicians' argument, which is ³⁾ apparently always successful but in fact quite superficial, exploit the heart's silent shame: "if the soul speaks out,

it no longer is the soul that speaks". This is why the group technicians can make such a big noise today, because the groups with heart remain silent for the sake of decency. The mechanically organized group of hands, heads and types can draw a lot of attention to itself. "What shall Cordelia say?" Love and be silent". Thus dead nature would always be victorious if the human heart-- despite the long time it takes to ripen despite the waiting for the God-given-hour-- could not finally get its chance to speak. Our heart that reaches into us, and beats the rhythm of the whole cosmos into us, has no uniform on earth. It would die in any uniform. It is placed excentric in our body as it stems from life's center. The heart also dies in the sociologist's experiments. But our Creator has arched the heaven above us so that even our most coy irretievability can defend itself with corresponding images in the heaven. Man is the image of the invisible God; but because he dresses himself as capital or labor, as Australian or Russian, he needs things that correspond to his genuine communities, whose obvious similarities help him to find his way back out of all passing uniforms. To our most genuine combinations the stars in the vault of heaven correspond. It is easier for a group of people who recognize their image in the constellations to correspond to God than it is for the group that tries to reflect itself in the collective masses, or in the cogs of a wheel, or in the drops of water in the ocean. Faulty correspondences are crippling. This is a second reason for our assertion that the name "constellation" for our life on the job is neither a trifle nor a luxury. Through the image of the star-filled heaven we can unite features that today are considered to be incompatible.: the character of irretrievable images of God, and the character of participating in transitory teams during our group labor in the world. At work we are formed into constellations, because they rise and set.

Most readers of this book have grown up in the tension between Christianity and individualism. From 1709 until 1945, they defended the doctrine of the irretrievable "individual" by pointing to the life of Jesus.

1) This verse by Schiller runs: "spricht die Seele, ach, spricht schon die Seele nicht mehr. Shameless people snicker, really people blush. See my long playing record. "Make bold to be ashamed" (R. Keep, Huntington, New York.)

It should be pointed out to these readers that since 1917 or 1945 a completely new enemy has been killing us off. This enemy is sociological collectivism. It describes dead, organized groups and pretends that they are a nation, a collective, a bearer of life. Only the person who recognizes this terrestrial and subterrestrial enemy everywhere in politics, and education will understand how urgent it is to look up at the stars; for our hearts, in so far as they are together, can find their reflection in the stars; since he is made in the living God's image, living man must remain invisible and incognito. Today's playing with man's image - they even fabricate one - is unbiblical. Transitory stars constellations are indeed formed during the course of our lifetime; and we may lay hold of them in faith; i.e., although we know they will eventually disappear, we can take them seriously. Marriage, parties, our ship, our crew are serious enough; yet they pass.

Let us now put this into practice, as a test of our example. We are all beneficiaries of technical science that is to say, we are not free to decry the magnificent elasticity of today's global production network, as "intellectuals" and other nihilists are wont to do by isolating themselves. A young female friend of mine came from Switzerland to the United States in May and was able to save 450 Dollars by September. How did she do it? She joined one of the combines, which, helped by modern machines, worth millions of dollars, go over 1200 miles from Texas to Saskatchewan to bring in the harvest each year. This girl went back with 2000 Swiss francs in her pocket, uninjured in body and soul. How can one complain about this? Should we not be amazed instead European dictionaries and encyclopedias do not even have a designation for these combines. Fletcher Pratt's "History of the Civil War" is an American song of praise to this spirit of "the combine".

Here we supposedly have impersonal collectivism, mass labor. But if one, without ideology or resentment, looks more closely at this massive labor alliance which has been formed to subdue an entire continent, one learns the important criteria for determining the difference between masses which are sick and those which are sound. The church fathers were able to do this: They made a sharp distinction between masse

and masse perditionis, because they never become trapped by slogans. masse in antiquity meant merely dough. Dough is the phase before something takes definite shape. On the other hand masse perditionis is that which is no longer capable of being shaped.

In as much as the economic process demands mouldable, formative collaborators it has had the right to organize us ever since Adam dug and Eve wove. To be sure, "individuals", "men swinging branches" (Schiller), citizens of 1789, and intellectuals are to free to become waxed dough when dealing with labor or military forces. We other mortals, though, are still childish enough to give ourselves joyfully to the work processes of our community. We accept us as dough! Of course there are limits to this devotion. In the example of the young Swiss girl the limits become obvious: she went home! The combination must be transitory in nature. The continuous transformations which are made in ever-changing labor groups due to the ever-changing demands which are placed upon labor associated by people who, as masse, perform the work of the world. This contradicts, and thus with it I contradict, that business romanticism which prefers a life-long place in the stable of the same company to the worker's freedom to change jobs. Romanticism can only see "senseless "masslabor; but it overlooks two terms

things: anything which is transitory, such as labor, is surpassed by the soul's power because the souls can seek out new labor groups each day. The soul's power to change jobs (and incidentally, also to strike!) is today being too easily denied in a boom without unemployment. This rather than the security of the royal Bavarian or royal Hannoverian company official with his pension rights, is part of the genuine enterprise of all laborers. The future belongs to the "combines". However, the members of the combines must have 'homes'; The family of man ~~must be formed~~ will have to become one great family or my Swiss girl may perish!

THE STAFF IN INDUSTRY THE FACTORY

Luckily too many men and women have had to develop this power of the soul within themselves in crises, wars, depressions for better or worse.

Nothing has purged me more radically, than when I was unemployed for three long periods of time. In order to be able to remain a man I preferred this danger zone again and again to the sure professorship or the certain tenure of an official position. And today am I supposed to disregard or forget these steps through which I took upon myself the forced fate of the workers? I will not flee into business ~~romanticism~~ ^{could} romanticism. It is a luxury that can only be indulged in by someone who wants, behind an iron curtain of fear, to forget the whole last century of industry. Anyone, who firmly believes in reunification with the East of Europe will not start planting bourgeois ideas of life long security in the West. The propertied class dreads the masses. Let us face this term, mass, soberly. Differentiate between mass and masse perditionis! When we acknowledge the mass in ourselves, with their childlike courage to change jobs, and when we give thanks to the masses for the staggering output of our industries, then we can see why mass is an important term.. Marxism has rightfully held up the fact of the pliable masses in front of the blind liberals. It is true that out of pride over this discovery Marxism has denied the transitory character of any such groupings. We cannot deify the masses. Thus the Swiss girl returned from Canada safe and sound only because her heart and head did not have to be sacrificed to the combination of her hands in a mass. Her strong feelings for her homeland remained unchanged. Of course it was necessary for her first to have a homeland. Thus, there is a precise correlation between transitoriness and the ability to manipulate the masses: because masses are transitory, and because they can be manipulated, they are unable to create a home for their elements. Churches in industry or bosses as pastors are aberrations. The boss has no right to my soul; and the soul is not obligated to any purely transitory place of work. We already have quoted Goethe that nothing that lasts less than one year can be taken seriously by the soul. A man can ~~take~~ do almost anything once, and several things more often; and he can even do a few things all the time. But our soul can only be moved into those things that outlast the moment. There runs the dividing line between love and sex. Our whole life long we must ^{however} remain capable of dissolving the ties which become obsolete. All the strength of our souls, belongs to the moments

in our lives where we must free ourselves anew from the chains of mere accident. This courage is the form in which the "soul" incarnates today inside the social maelstrom.

But this is only hauling away the rubbish of pre-industrial ideals. Positively we are aiming at acknowledging constellations within industry. ,

This constellation is a bond and a tie-- an embarkation of souls. However it is not sacred or political in nature. Its origin is namely within technology itself, and within the present stage of technology ~~itself~~ within today's process of production. Now we have to deal with faithfulness, devotion, group spirit, and teamwork. But these means of coalescing must be subordinated to the law of all technology. We have had to be so zealous against any absolute security because factories are not as eternal as the church, nor even as life-long as citizenship. But our academicians have read so much of Ferdinand, Tönnies, Thomas Aquinas, and Plato that they never care to differentiate between things that are eternal, things that are life-long and things that are only temporary. Industry however, is only allowed transitory forms. From five to fifteen years is surely no trifle for a laboring community. But it would falsify all value standards if one sentimentally compared their laws of life measured and length of life with those of the church or of the state. This habit however, corrupts many economic dreams. In economies it is the wrong idea that the eternal is "better" than the fleeting. One should not deplore the fact that industrial groups do not last forever. Families also go against their purpose if they try to last forever. The Lord of life and death has set a limit for them. This is why especially those widows who have been happily married, marry again. And this is proper. Even Mary, despite the majesty of her son, adopted his friend John in his place! How could such a mother remain without a son? But old maidish sentimentality wants it the other way round. Such a false standard has already been quite ruinous for industry so far. Because one could not make eternal alters or undying corporations out of workshops, the industrial groups were treated in bulk! One remained too lazy to differentiate between groups paid by the hour and groups paid by the year. It did not pay for German academicians

to study such "minor" differences. Through the national ideal of the "life-long",
^{time}
 the truly human ~~life~~ of industrial life were thrown, unmixd, into the same pot
 with industry's inhuman rush for time. Such mental laziness must leave us. The
 gentlemen in their church pews may subscribe to eternity. But they will go to hell
 just the same if they do not respect the abyss between hour and day and week and
 month! ~~Time periods of industrial groupings from the incidental hours and seconds~~

Here it must be urged that we separate the periods of industrial groupings
 from the incidental hours and seconds of wild production rushers so sharply that
 the two emerge for what they really are: absolute/ opposites as day and night,
 order and chaos. Once we forget Church and state and concentrate on industry alone,
 an abyss within any factory opens. Let the view shift from th mentality of the
 time-keeper with his punch-cards to the office of the manager who has to avoid the
 next strike.

That one single hour in production may mean war or peace, I perhaps
 can make clear by an example from early industrialism in New England. In 1870 in
 Lawrence, Mass., The Irish workers infuriated the Episcopalian owner of the
 mills because on December 25, they wished to go to early Mass at 6 in the morn-
 ing. Mr. Lawrence thereupon moved the start of his operations one hour ahead,
 from seven to six, so that the workmen had either to missthis Holy ceremony
 or their pay. He thought this a truly Christian combat against Rome's superstition.
 He did not mind his real business of discerning units of time!

I maintain that a living order stands in opposition to a dead, mat-
 erialistic view of the calendar of production.

I maintain that our thoughts, concerning industrial matters, which
 have been formed by church and state, are murdering living time. The living order
 that does try to rise is being so dligently overlooked by the non-technical mem-
 bers of the population --the state officials, the theologians, the doctors, the
 educators and the national economists-- that it wilts under this neglect.

I maintain that the organs for timing of a nation which are denied
 proper acknowledgement are becoming impotent. This statement will seem ridiculous

to those who think that God's creation ended when he created our sex organs. But church and state are higher powers of soul and spirit beyond sex. . "Soul" and "spirit" themselves are generalizations for woman and man. How senseless it is to let life's grandeur end with the sexual division of Adam and Eve. To anyone who understands this as nonsense the generic will certainly appear more comprehensively than merely in a physical manner. He will ask himself how the female and the male always manage to create.

That much at least any member of society should be able to grasp of this management, that for any household the two sexes are needed, why? In any moment all the achievements of the past must be saved and be made present: any good woman knows how to celebrate Christmas, how to set a table, how to dress for the occasion. Yet this complete presence in the same moment, the one and only never before made experience must be made and proclaimed by the hero of this hour, the men. The universe, all of it, as already in being, is entrusted to the Eve in us; the one thing as yet missing in this universe, this unique hero element, is entrusted to the Adam in us.

Out of the ^{to} all and out of the ^{it} now, we refound creation hour by hour. In fact an hour may be called that human creative act, that combines ^{Some} ~~that~~ universal tradition and ^{Some} ~~present~~ innovation, in which ^{in other words, some} ~~the~~ interpenetration of old and new can take place. It is one of the most stupefying axioms of the natural scientists that hours, days, years exist per se. They don't. Our mutual faith, our cooperation our faith creates incessantly this marvellous discipline of the times. Thanks to our recognition, we live in God's times. The gentlemen of atheism don't see the forest before the trees. Their infinite absurdity stands out from the fact that they want to be believed, listened to, admired, promoted, read, or nobelprized. Hence their own divinity never is in doubt with them. We are to adore them. But men, who don't adore, never are adorable. Time only results from a marriage of two minds, one acting, one receiving. Not the stop watch can give existence to the times of production; only the marriage of active and passive in a resulting medium.

Industry as a chapter in the history of creation requires our respect for the elements which compose it. These elements are not the chemical elements of the chemist. They are the inner relationship between the feminine and the masculine accomplishments which enable us to continue God's creation.

Now the reader will understand that there can not be a "neutral" social science to our souls. ^{all} neutral science denies any creative forces in our institutions. They degrade all of us for their classifications and types. The lunatic Max Weber called Christ a "charismatic type", and hence our culture is "one among many" as Spengler held. This would condemn us to death without resurrection. Loving recognition is a condition for the creative power of all higher organs of life. Social science without reverence, ~~and enthusiasm~~, enthusiasm, has been described by Shakespeare in advance.

The participating public's loving recognition can be compared with a man's coming of age so that he can reproduce life. Toward the end of antiquity ~~Galenus no longer defined male and female in a logical or dialectical manner, but rather as an event of coming over the lecture not of all these superior gentlemen who have sacrificed our loyalties to their illusion of remaining superior, "Macbeth" already has written the eloquent inscription:~~

~~"Life's but a walking shadow, a poor player
that struts and frets his hour upon the stage,
and then is heard no more; it is a tale
told by an idiot, full of sound and fury,
signifying nothing."~~

When we come of age, our obsession of sex gives way to our understanding both sexes.'

The feminine elements are fully alive. Only they rest in themselves, and hence are able to keep all developmental bridges to the past open. Womanhood is living tradition and traditional life. By comparison the male might appear less richly endowed, because he tends to break away from tradition, not preserving continuity with the past. But, says Galen, the male is capable of making fresh starts. In his sexual parts he presses outward. By stressing this outer-directed character of man's organs, Galen recognized the male as the revealer of that life, which is otherwise secret, wrapped up in itself. The male moves; and he creates movement. He sets out in search of the living womb; and thus the life process is dependent on him for the forming of a future worthy to become a tradition in the womb of time. The male is forcing the races step by step toward a transformed future.

We will show that industry has an inner life, but that its turning outward in order to create further is today being denied. The world of industry is communicated and introduced to us as if we were dealing with a scientifically observable specimen. The methods of describing an industry neglect the difference between the dead and living parts of what is being described. It also abhors the distinction of the sexes, that is considered obscene. This is in accordance with two basic prejudices of science that have held sway until now: Error one: that for any scientific approach, one has to remain neutral, objective, superior. Our sociologists are so busy with remaining superior, that they sacrifice all the understanding. They must end in their illusion of remaining superior, with Macbeth, whom Shakespeare recognized as their master centuries ago in advance.

"Life's but a walking shadow, a poor player
that struts and frets his hour upon the stage,
and then is heard no more; it is a tale
told by an idiot, full of sound and fury
signifying nothing."

But we can't believe in a "picture". We would become idolaters. Our image-makers try just this. Life never can be painted. It must be heard and shared. The frog perspective is only funny. It has been set before the Christian people too long. Now you consider this topsy-turvy state as the "scientific" ~~view~~ point of view. Don't believe it. "Nature" always is that realm of death which is looked on as normal by fallen men. For only a dead world is accessible to science. Of the living, I myself am a part. Most "Christians" unwittingly participate in this method--explaining or developing the higher forms of being from the lower, the living form from the dead, the future from the past. This ⁸ (hundred years ago was still ridiculed as generation sequivoca ^{*The Creation of the Gospels*}, as ~~reproduction~~ from below.: The imbecility of this concept seemed obvious. 1) It was like maintaining that the language of ⁹ ~~Adam~~ ^{*Pindar*} or the Psalms "developed" from the babbling of children, or that we pulled ourselves out of the quagmire by our own pigtail. Today no one laughs over this inconceivable idea which for 2000 years was looked through as nonsense. Today it is considered to be "scientific". Applied to industry, however, this mental stupefaction leads to idolatry, because death spreads when life is not recognized. False methods give power to death. Unacknowledged life is throttled. That is ^h why our educated people do not worship the golden, but they do worship the steel calf. They reallyy believe ~~it~~ for instance, that they may use dead quantities (1,000, 4,000; or 10,000 workers) in the factory without being punished. Herein lies the heathen element in the vision of our educated people, of of our so-called Christians. They have eyes to see and see not because the heathen eye is unable to draw a line between what ^{is} dead and what is living. The power to state: "this is dead; this is alive" has seemingly been lost..

Thus the partner in industry remained undiscovered for 150 years. This fact should show that the scientists have forfeited any right to demand our faith in their theorie about industry.

- 1) see ¹⁰ "Lebensnachrichten" ueber B.G. Niebuhr, volume III to the year 1827. This publisher Perthes asked the famous Niebuhr to write a book against this nonsense.

The fact that loving recognition must in faith give life to all living beings on whom we happen to look-- and who try to speak to us-- this has remained obscure to who has been benumbed by the double death principle of object-subject thinking.

As mentioned before in my "Werkstattaussiedlung" in 1922, the worker has ~~been~~ ^{DE} proclaimed as the partner of all our social knowledge. He had to feel understood by our doctrines or they were nonsense. I perhaps, am not permitted to repeat this same line of argument again from forty years back. It seemed, however, necessary to antedate my discovery of partnership before the modern fashions of group mechanics. The truth has already been spoken in full freedom long ago, without compulsion of fear. Otherwise let me take a different tack today. After World War one, I tried to deliverte islands of free social groups in the otherwise cancerous growth of bigger and bigger units of production. Today we must prove that life has always brought forth life, and that death has always brought forth death. Industry has always been composed of two worlds. First there were the mere masses of personnel, production figures, machine rooms, and of customers; Because these were dead they became organized. The trademark of something which is dead is its ability to be organized; ^{and} photography, (statistics illustrate that. In opposition to this organization, which seems so impressive because of its mass, there always existed the organic world of fecundity. Only a fecund life is a full life. The unbelievable growth of industry in the past 200 years shows that some genuine life must have prospered here too, an organism rather than an organization. That is why there was often a luxurious rather than a genuine growth. When I read, for example, that the number of people employed in industry has risen by so many hundred per cent, then I realize why our age has become the age of cancer-- because in a healthy society the reproductive form of life would stand foremost in our thoughts. And only below that we would place the merely industrious life; and another step below we would consider the inorganic mass of the dead, which can only be organized mechanically: e.g. alphabetically, in catalogues and telephone books, ~~quantitatively~~ quantitatively in statistics, encyclopedically in manuals, according to tax categories in levels of income etc.

72,737

Ancient men divided these spheres between Venus, Jupiter and Mercury. In any home marital love holds the sanctuary of the bed. chamber, Jupiter the living room with its round table and book shelves, Mercury the kitchen and pantry and cellar.

However the most important thing in our industry, which is the ability to reproduce-- such as the founding of a new factory or a new branch-- is not ranked at the top as a spiritual act of love, and the naked figures for its size at the bottom. This is why the rising number of employed appears ^{as} ~~like~~ a mere flooding, a "mounding" rather than as genuine reproduction. Where fertility is so misinterpreted, it appears then as a hypertrophic growth. Cancer is limitless, shapeless growth rather than form-giving reproduction. Thus individuals are dying today partly from the effects of the madness with which their society misunderstands itself. For no sickness befalls us as individuals outside our "whole". Holism, Prime Minister Smuts has called this law. Epidemics attack us from the society in its entirety. First the nations become spiritually sick, and then each limb gets its own private cancer. We say this in order to defend ourselves, because most readers do not want to hear anything about our embedment, our inescapable embedment in the future of society as a whole. Thus, although the society is sick, its atoms run to physicians. But everything depends upon our perceiving the basis of both our sickness and our cure--precisely in the mad structure of the whole.

I shall try to exemplify this by an example from research. This short anecdote is valid as our research practices from our industrial point of view. A friend of mine was a staff member of the university of Goettingen, Germany. The representative of the Rockefeller foundation for Germany recommended him; five thousand dollars were assigned. The German and his sponsor arrived in New York together. And the Goettingen man was introduced to the Foundation's President. After a few oily words he was, he was left standing and in his presence, The President turned to his representative in Germany yawning: "That's quite nice; but don't you have something for 500,000 Dollars?".

Five hundred thousand dollars can only sound important and five thousand can only sound small in the ear of a man who is totally ignorant of the really important scale of things in research or in life, for that matter. If 500,000 dollars can already be assigned safely the road to research has already travelled so extensively that the next step is of no risk or importance any longer. And in our story a wise President would have left the 500,000 to a subaltern clerk, but he would have been sleepless over the five thousand!

Where is industry now capable of reproducing? Where is it purely alive without being mixed with the dead? I will give some examples.

After World War II and industry for refugees has been formed in one of the poor high moor areas of Upper Bavaria. I lived for one week in this community which had been formed upon bunkers, that had been built as protection against poison grenades. The Siemens industry now employs 1000 workers there, after a three year starting period, and wants to grow to 1500.

The manager told me: "If I ask myself: what was the most important thing? In other words, if I had to choose between the manufacturer, the firm name, the capital, the workers, the cheap land and the buildings, I would not seek the decisive factor in any of these things. It lies rather in the staff of around thirty engineers foremen and craftsmen. This staff had moved from the main factory in Berlin, first to the Elsass, and then to Hof, in northern Bavaria. Thus twice already they had been forced to build up new factories far from the company's home office. And now they have started up here for the third time. When he was in Berlin, one of these craftsmen figured on a refuse as high as 7 % in his workshop. And since they were dealing with a highly sensitive operation, the 7 % was generally granted. In our new factory however, the refuse is lowered to the figure of 4 %. This is an unheard-of low figure. We may aim at it thanks to the fact that these new recruits have not yet been spoiled!"

Is anything more unexpected? In this, life is stranger than fiction or than calculation.

Another example: my old friend Viktor Bausch comes from the Eastern zone of Germany, from Mecklenburg. His father was carried off to Moscow in 1945 along with the dismantled family factory. Thanks to the enduring solidarity of the entire personnel, Viktor himself in 1945, was able to rebuild the factory on the same spot. But in 1960, the madness of "the plan" has driven him away, after a struggle of more than 5 years, and now he must start all over again. In the meantime competitors have taken over ~~the~~ his markets. His heroism -- so famous in the East-zone-- seems to have been forgotten and wasted. He can obtain American credits, but he can not get the West German credits that have been set aside for such cases, because he wants to start up again in the enclave of West Berlin. This seems too risky to many German investors. Is everything lost?

Gradually he has been able to bring thirteen of his staff ^{workers} furtively across the East-West wall. They are the living factory; his capital is in them. And they have begun to produce. The scales were beginning to tip in his favor for the first time when I saw him in December 1952. The thirteen staff members are going to see him through. They even impress the investors.

Everyone knows the third example: They are the Zeiss workers from Jena, who were "taken along" to Heidenheim in Wuerttemberg by the Americans. Curiously, one Heidenheim native remained with the new Communistic company in Jena; and a third group has been working for six years in Moscow. Thus three Zeiss companies have originated from the one.

These cases, which everyone can multiply from his knowledge or the past for century, are the real sources of the biology of industry. For this one does not need the fashionable chatter about teams, managers, and group dynamics at all.

The people, whom the enterpriser must acknowledge as his collaborators are really parts of himself. The collaborators are not at all the same as those who are employed in managerial positions. A foreman may be a collaborator, and a

vice-president may be a parasite. Salaries, titles, ranks don't count. You ~~count~~ if you are indispensable for the next start. Collaborators are to a company what free citizens are to the living canton in Switzerland. Both can be defined exactly. A citizen is that member of the community who, after the destruction of his city, is able to help recreate it on his own. A collaborator is a person in ~~his~~ a company who, after its destruction, ~~can~~ ^{is needed to} rebuild it.

At this point our earlier discussion about the three levels of life proves relevant. Here are the three levels of:

(1) creative life

capable of beginning from scratch.

(2) organic life

capable of integrating

(3) organized masses

capable of loyalty.

When the community perishes, level (1) stands out uppermost for its rebirth. Since our political economists tried to derive levels one and two from the lowest, the third, they were unable to distinguish between workers and collaborators; even less were they able to pose, much less to solve the problem concerning the ability to reproduce. But this is precisely the question above all other questions for the management of industry. The "liberal" economics doctrine does not at all obtain its character from the principle of the "freedom" of existing companies. Its character stems from the freedom of unborn enterprises to come to life. For this reason collaborators of existing companies have continuously gone over ^{to} the newly ^{to be} founded companies over the past 150 years.

The power of their loins to reproduce is the secret of industrial growth, ~~without them no growth occurs, just as well.~~

We have said, that one can recognize true citizens by their ability to restore their ruined city. True collaborators are able to start up the company again at any place and at any time. Thus it follows that such able citizens and daring collaborators are basically different from ordinary citizens and run of the mill workers. True citizens and collaborators possess that heroic quality of the first generation, in w-1

eration, in which the living man and his job are completely united--as in Julius Caesar. The word "Kaiser" (emperor) comes from Caesar. In his lifetime he was still Gaius Julius Caesar, but also already "Kaiser". Two phases and two steps in one--this defines, and is indispensable to, the heroic. Only those forms of life are permanent in which during times of need the two steps can again from time to time be simultaneously personified by the same individual. Any lover experiences ecstasy or he is impotent. Why don't we generalize this stupendous fact in thousand ways, our potency transfuses all our actions and ideas. After 1945 German industry has rebuilt itself by regress on the heroic phase of industry and it owns its salvation to this twofold return to life as one's office and to one's office as life. This doubling also characterized the heroic age of the founding fathers, in the middle of the 19th century on both sides of the Atlantic.

Thus, after 1945 again it was not the arbitrary action of an individual which went on a rampage. What came to view has been rather the senatorial precedence of creative of collaboratorial staffs over those plebeians who are merely employed.

In the broader sense there are only employees and workers in so far as a staff member employs them ^{or} ~~and~~ gives them work. This explains that mysterious contemporary term: "employer" ("work-giver"). For, "does not the so-called 'workman' give his work to the factory?" Social reformers often asked. This intellectual joke bypasses the point of intersection in a company's lines of power. The enterpriser delegates collaborators into workshops. They are as much his legates as a pope's legate. In cannon law any student has to learn that a "legate a latere" is not just an ambassador of the Roman Pope. The pope has ambassadors too but a legate a latere is there as though the pope was present in person. He wields the pope's majestic powers. When the Roman church after 1046 became the Church Universal, the papal legates a latere had to be invented so that the ecclesiastical machinery of a whole world could be made to function as one worldwide corporation. This creed of the church nowadays is imitated

by the credit system of our banks. Once their factory managers are accredited, they are capital's legates, and not isolated individuals. This is proven by their having a staff that functions with absolute certainty as one single instrument. The manager who is accredited at the bank, who is trusted by his collaborators as being acceptable ^{to} the credit system., embodies a unity of staff solidarity. which is in contrast to the loose relation between the boss and his hired hands. Why is this contrast so deliberately overlooked. in our textbooks? How often this manager depends on his staff even better than on his own frail person! The reader himself must know many such cases where the head leans heavily on the more energetic or less impressionable secretary or aide. It is fair to say that the 'chef' would be lost without these implements to his own capacity. He only can organise the organisation as long as these organizing energies are available to him. To call these organizing elements workers or employees, is futile. The boss may do so from vanity or- usually- from colorblindness: he only has heard of himself as the boss and all the rest can be hired and fired. But this bookkeeper mentality does not take him beyond the next lunch hour. "he helps out while he has indigestion? As Eve was not the concubine but the helpmate, or as the new Hebrew experts tell us his vis-a vis - Adam enlarged his frail constitution by her devotion and so do we. Even the advertising firm on Madison Avenue has these unadulterized helpmates. In the British Government it is well known that it could not function without innumerable

"unrecognized Services".

The ridiculous negation of this central axis of any organization the secret axis of its invisible organizing magic - was reached when for a century the industrial bookkeeper was allowed to label the wages paid to the piece worker "productive" wages, and the wages paid to his superiors, (foreman, master, controller) "unproductive wages". Truly, absurdity could not ascend higher and this method of bookkeeping has done more to poison industry than all communism or anarchism and revolutionism put together. Church Elders, charitable ladies, ministers, and bishops,

physicians and social scientists, tolerated this blasphemy of the book keeper for a century. They did not even know that blasphemy was possible in labor relations; They looked for it in the three letter word g o d. But is it not blasphemy to call the vicar's affection, responsibility, interest, decision, loyalty, sacrifices "unproductive"? How could a church service whose members did not know what blasphemy is? They still don't seem to know it. The social question in USA is not labor execept may be for some of their extrawagant demands. The tragedy in the industry of USA is with its Vicepresidents!

In the big firms of USA, the vicepresident signs a document to be deposited with their President which runs by and large: "I herewith sign away all my legal rights as to being given notice. I can be fired wihout any reclamation on my part, on the spur of the moment. " This reminds of the murder of all the princes in the family of a Turkish sultan. Once, his successor was determined, all the other princes were strangled.

To return from the poor vicepresidents to the more secure members of a staff. We now shall retain the rather startling result that collaborators can not be organized. , despite the prevailing wrong doctrine. they cannot because they must do the organizing. As organized they would be mere children. But as organizers they must have reached ~~aprit~~ spiritual puberty -the prudishness of our bourgeois society has not admitted such truth. But the fact is: they themselves are the organizers. Just as a wife has the keys while her husband is gone, so the collaborator has the same power over the particular workshop which the enterpriser has over the entire company. Wherever this is not understood, the company becomes a bureaucratic mess. The master craftsman in upper Bavaria who achieved that record reduction of defective goods below any percentage ever achieved organized his workshop with new inexperienced workers. He trained them from the beginning to turn out a flawless product. This ability to recruit and train proved his senatorial rank as a collaborator. For, he did not follow the standard experiences. He recruited and trained

exactly as many "labor forces" as could be organized in his workshop. If he would overstep these bounds the workshop would fall to pieces. Thus it is wrong to say that this master craftsman's workshop could hire X numbers of workers in case the company should expand. The dream that "more is the same as better" is finished as soon as the collaborator is understood as the point of intersection of the forces of life and death. Keeping 10,000 workers busy no longer makes sense. The ratio between collaborators and laborers is much more important in determining the firm's chances of success. "Ten Thousand" can be a pronouncement of the death sentence; or it could be the highest praise for the living staff of collaborators.

Thus a workshop can only be organized when at least one collaborator can be detailed into it. The constant exchange from the staff to the workshop and vice-versa is a part of business just as much as is the exchange between staff and front-line officers in the army.

The collaborators compose the staff that can organize the workshops, offices, and branches. They must know the secret that whatever one of them knows or experiences will be of benefit to the whole company. In this the staff is a vital organism that mocks all forms that are merely legal. We can learn from the staff something that our politicians have forgotten: that monarchy, aristocracy, democracy and dictatorship are merely second-class formulations of man's perpetual need to rule. A staff of collaborators can be structured in any one of these four systems without altering the firm's accomplishments: its power to create. In one factory there may be a capable dictator with his faithful followers. Another may be directed by a committee like an exclusive club. Or again, a sort of egalitarian democracy may alternately assign the collaborators to various tasks during different periods. And I can think of a vivid case in which a gigantic firm is ruled in a monarchical form by fathers and sons-- three founding fathers and four inheriting sons. The staff cannot be understood if today's political talk about democracy in business, the right to participate in decisions, the position of the "master-of-the-house", and the enterpriser's initiative, keeps pouring down on us.

These are all formal categories. To a genuine marriage it is completely inconsequential whether the husband or the wife is boss; ~~it is true~~ ^{that's hard matter!} ^{a/} that the creative staff

can be either furthered or set back by legal forms. But the staff is a pre-legal fact, without which there can be no industry. Only through ~~the~~ ^{such spiritual clan or} staff is mortal man

able to compensate for his own mortality. God is all present and eternal; we are ~~only on eight hour days~~ ^{only during our} before and after, we dissolve into shadows. Thus companies

are founded on the semi-divine secret that today's life right here can be stretched to tomorrow over there by representation; the spirit of the firm can be made present

perpetually! Collaboration makes both today and tomorrow ~~out of today, and both~~ ^{into one time one body out} here and there ~~from here~~ ^{far away} ^{would do}. Mere work does nothing of the kind. Work is natural. But

collaboration is marvellous; through it we gain a small piece of ubiquity and a slice of eternity. ~~But~~ ^{any firm is a miracle. For miracles are one time's and one place's natural laws!} work can only create heaps of here and now. It possesses no mirac-

ulous quality. Each collaborator, however, has command over spaces and times. In contrast the mass succumbs to the spaces and the times as the collaborator sets it down within them or, to put it another way: the mass must fit into factory spaces and times in such a way as the collaborator may choose to arrange them. Therefore he is in fact the employer (work-giver) because he creates its opportunities within the frame of spaces and times: he determines the hour and the place.

As soon as one tries to establish distinctions between the staff of collaborators and the organized masses, one is forced to raise new questions:

(1) First of all only the question of the company's optimum, rather than its maximum, size will become important. The staff dictates that which is best, not that which is biggest. Thus every company gains an appropriate shape, that is derived from the vitality of its staff rather than from the slide rule of the cost accountant's office. Through this yardstick the companies are profiled. It is useless to brag about the fabulous numbers of personnel in a giant company. May it not be ruined by its very size? In such a giant the collaborators probably have not actively penetrated and instilled their sense of shape and measure, of rhythm and style, ~~the~~ their way of doing things. "That's the way we are doing things here", any member of

of a living entity must be able to say proudly!

(2) The life of any company slacks off around the periphery. If you attempt to uncover the secret of a company by testing the last hired hand's degree of efficiency, you may go terribly wrong. Life pulses at its strongest nearer the center. In due time it may be possible to probe the intensity at the farthest periphery. The arteries run from the main office to the workshops and from the workshops and the mail of the travelling salesman the decisive metabolism takes place through which this ~~corporate~~ ^{corporate} business derives its uniqueness.

(3) Collaborators and enterprisers do not stand in opposition to one another any more than father and daughter or husband and wife stand in opposition to each other. Here there can be no contractual relationship.

The analysts have persuaded themselves that the family relations could be explained on the basis of enmity, love, jealousy as between the atoms of our industrial society; this is utter nonsense. They are partners as all real parents and children know. Partners may, for instance, sign contracts, like mere individuals as couples may do when they get married. But a marriage contract is only an appendage or codicil of a marriage! When the married partners can only invoke the marriage contract the marriage itself already is dead. This third point is incomprehensible to those sociologists, who are unaware that fecundity is the sign of any advanced form of life. By fecundity we survive, not by longevity! "Thinkers" often speaking of love, faith and hope think that is sentimental boasting. But love, faith and hope are in fact biological orders that establish lasting times and spaces. Love, hope and faith are much more than health. And this point 3, because it is the most unknown point, is thus the turning point in company organization. If someone will expand on this fact that collaborators multiply themselves and therefore never can wish to destroy each other, he will learn a revolutionary rule. What might that be? Well, discoveries are made by the staff that are quite compelling. Every mastering of "here" and "there", of today and tomorrow, raises us to that rank of humanity in which the spirit en-

nobles animal bodies so that they serve immortal purposes. And at this level envy and the narrow-minded grudge fall silent. To accomplish their duties officials must grant their colleagues what they wish for themselves. The main staff of a company that admits its collaboratorial nature would be forced by this to wish all of its privileges to be extended to the subordinate staffs as much as possible. The princes, the vicepresidents would not have to be murdered.

What does this mean from a practical point of view? Well, the higher life is not a charitable institution. To do "good" to the workers by means of higher wages, larger pensions, shares in stocks, and by company housing might relieve some uneasy consciences. But such "benefitting" has nothing to do with the higher life because such social practice is only attempting to lighten or improve the lot of the others--the eternal "others".

We protest, and we have been protesting for thirty years, the passing out of these well-intended bandages as a means for industrial recovery. Life is only whole if it can be lived in heedless innocence--to this point in Luke 5. An industry is healthy when ~~it wishes to impart~~ the main staff wishes to impart its innermost core to all subordinate staffs, and to grant them what it has demanded for itself: the free disposition over its work time and its work space. The gradual growth. The gradual growth of a company is no act of charity, but rather the direct result of the recognition of the living process within the company. Thus the complete life is life that rejoices in its kind without restraint because it lets the kind produce itself in many species. Just as with the military, industrial striking-power has drafted masses, but because of the view of these vast masses which were drafted industry has neglected the source of its striking-power by which it formerly ruled. The last four decades of world wars supplemented the usual incentives of industry by patriotism. By this industry has been given a period of grace if they will have set the real experience of striking power over against their wrong spectacles through which the capitalists themselves followed Marx by only seeing the "masses"; For this reason the president of the German Society of Manufactureres, Mr. von Borsig, once

asked me to its annual meeting. For, he said, all this talk of masses does not fit my experience in my own factory. When my grandfather came to Berlin, 89, soon the workers of Borsig were ~~every~~ distinct family. The world wars did this again as in the early, heroic period. And thus, the main staff and branch can recognize each other again all over the nation without envy, and thereupon may be that this has been the main reason for World War I and II all over the country we grant each other the same mastery over spaces and times, as in the period of founding. ~~The various branches of a company will be unanimously united, rather than the subordinates, who are~~

Thus the former principle of the social debate should be reversed. Until now the enterpriser has agreed to compensate the function of the 1/10,000's of his personnel, which he assumed was set over against him as labor against capital. This led at best to the nonsense about making "others" "happy", back to the primitive suspicion of placing Capital over against Labor. But labor is the capitalist's most important capital. A New England tax consultant was called up from Chicago by a shaking customer, shaking with terror. His factory had unionized. "What shall I do?" "Treat the unionizer exactly as you would treat your best friend customer; have lunch with him," he replied.

/We have started out with the partner. And he is just like I am. From the very beginning I should assume that my partner has the same weaknesses as I have. Thus, what is right for the main staff, is also fair for the various branches of the company. Every now and then the director and his collaborators should stay home, or take a trip, or do their work somewhere else, so that the company can renew itself. Instead of war, peace will enter into industry if as many collaboratorial staffs as possible feel themselves equally summoned to their daily renewal by the company. Just as the father endows his daughter, so the central office of a company enters into partnership with its branch offices. The road toward continued education and propagation does not go from below to the top, but from above towards the bottom. Or it remains a jungle interrupted by strikes and slander.

The Precedent.

The future genealogical or briefer still, the genetic, characteristic of industry will either bring peace between partners or it will sink and go around due to its hyper-organization of mere masses, unions, chambers of commerce. But the times are favorable. We have gone through the most dangerous period. Marxism and group mechanics and the Taylor System have probably lost their halo as the roads to salvation. The expansion of companies to optima instead of into maxima is awaiting its technical penetration. As my writings and others have often shown, the fearful agrarian crisis will force even the wildest reform to move out into the open country with as many business organizations as possible.

Thus I will close with only one precedent. Although all this has happened once before, no one wants to acknowledge it. Between A.D. 1000 and 1250 around 5,000 cities and 20,000 new stone castles were built in Central Europe. The then recent discovery of the horse harness made construction of these stone buildings possible everywhere for the first time. These relationships between technology and settlement are illustrated in my Europäischer Revolutionen und der Charakter der Nationen (Stuttgart 1961). But the historians of our schoolbooks still ramble on without even mentioning this cause of, what they call, feudalism. The new technology from 1050 onward made it possible for men in the lower military ranks to have their own castles in feudal tenure. Hence, many different ranks could now appear. Instead of the gigantic palaces - with their barracks stereotypes, barracks stables, and barracks bunks - thousands of castles sprang up in which small companies or platoons could act independently with greater efficiency.

The feudal rights in these new castles replaced the centralized despotism of the older vassalage. Romanticism has dimmed our view toward this tremendous liberation of the Middle Ages. It could not distinguish. It transfigured everything: the good and the bad, the beginning and the end. And it was quite able to contrast the castle inhabitants' emancipation with its tremendous

sociological impact and the previous retinues in the lord's hall. Hundreds of Thanes had crowded such a hall in 1000 A.D. But by 1100 a mere score occupied each of the innumerable new stone castles on every hillock of Europe. Our "New Occident" has to look too deeply into the hellish abyss of actual events to be pleased with romantic embellishments. If there really is to be a New Occident, then we must climb to our future castles on the top just as bravely as they did in the Middle Ages. Today's battlefield is technology. Its posing as "science" cannot hide the fact that we are moving through trial and error. The Crusades used to provide the battlefield. The endless feuds symbolize the madness of the vassals in their competition. But the antidote to this madness was found. Emperors and kings knighted their own sons as vassals. This signified the emancipation of the former Knaves. According to the "managers" of this time, the royal heir apparent thus became a partner, a knight among other knights. And a hundred thousand men won a free sphere of action each in his new castle, and a meaningful life. Loyalty was able to reproduce itself in every act. The company commanders, along with their companions, acquired selfgovernment over their castles.

If the "staff", this "transient clan" which is the vital core of any center of production because it assures collaboration, is recognized for its secret power to reproduce, then the peace treaty in the world of labor is in sight. Then organic life may penetrate into the organized masses. And instead of the cult of the golden or the iron calf there will reign again the creative truth which determines that in the midst of a most fragile and temporal life we may weave the immortal garb of the godhead.

Who owns the Factory?

The False Aristotle.

Capital and labor are only joined together economically if they produce collaborators, because only collaborators earn that profit which makes possible the building of branch offices, new enterprises and qualified succession. Without these three results the business is ^{not} economically worth while. For too long a time

taken for granted that

51

the economists have silently assumed these three requirements of gaining profit *exist*. They have always been at work. They take precedence over both dividends and wages. They make both remunerative. They also precede logically the merchandise; because it is only due to the collaborators that the production of merchandise can be increased or regulated.

This insight brings a mental revolution into the furthest corners of our schoolrooms and into the smallest footnotes of our textbooks. This revolution has been avoided for over a century now; and therefore millions are still learning two great falsehoods.

The first falsehood states: from the individual person follow

house

community

state

as groups of ascending importance. It is written like this on the very first page of Aristotle's Politics; and this is ^{un}intermittently being drummed into the students' heads. *But the whole precedes its part. To explain the higher by the lower is a gross error in logic.*

The second falsehood is not even voiced. But it is silently assumed when the most important of all questions is raised: to whom does the company belong? Private versus collective ownership of the means of production has been put on trial since Proudhon's "Property is thievery". Already in 1850 Guisepe Ferrari (1811-1876) cried out: "Our century is raising the problem of ownership". Demonic Communism, that no one may own anything, the taxing away of property - to the point of confiscation - in the inheritance taxes of all Western lands, the successful German reconstruction from 1945 to 1960, the ^{of labor} claim to take part in decision-making - all of these attempts obviously place tremendous question marks behind the word "property".

The smallest factory cannot close up today without a loud outcry. Companies are largely removed from private discretion. To whom do they belong? The convulsing of our sense of justice finds expression on all sides: with the lawyers in that they only regard themselves as handymen of the business groups,

and pretend not to know about justice; with young enterprisers who imagine that human dignity has been placed solely into their hands; with young union people who would almost have participated in a politically inspired general strike, only to discover the fading of their sense of justice -- but no clarity.

The question "To whom does the company belong?" and the question "Upon which units can our social life be founded?" are related to one another. First we must discard the mortgage from classical antiquity which chokes our thinking. Then the question "To whom does the company belong?" will assume another meaning.

To repeat Point One: With undying faithfulness it is taught in all forms of traditional schooling that social life is founded upon:

men,
houses,
communities,
states.

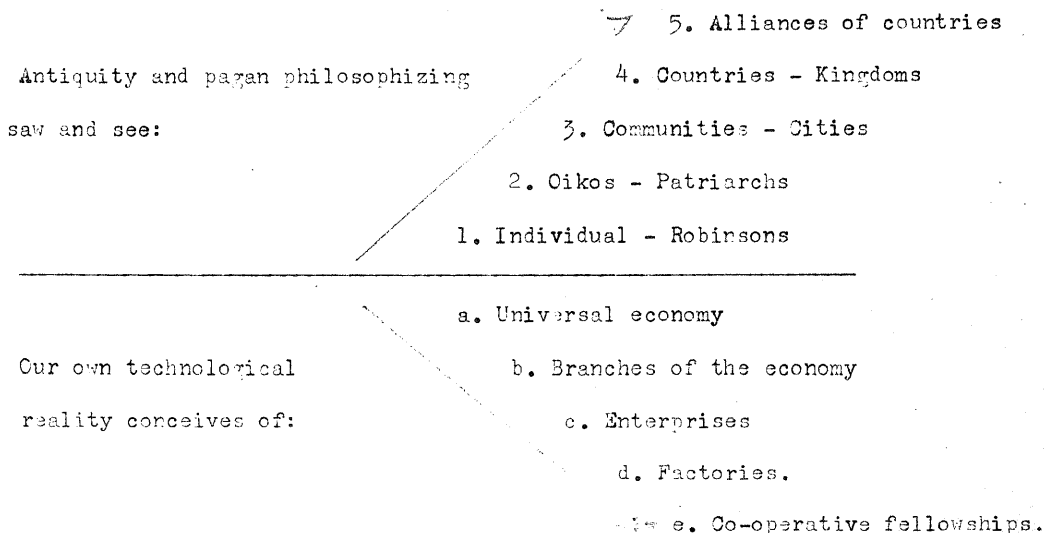
This is just as true or untrue as if I would say that the army is founded upon:

recruits,
platoons,
companies,
regiments.

Both these are rather bland. At best, they are useless. But the statement is becoming unbearable and dangerous today because through these favorite common-places we have forgotten how the companies reach into states, cities and families. A house is no company; neither is a company a house. Our cities are not made out of companies. But the company extends out of the entire economy through branches of the economy and local firms into the village and the family. Thanks to the technical and scientific basis of our methods of production, the whole is raised above its parts. The life-span of every company is determined by the *inventions* in the whole cosmos of industry. The life-span of any one center of production is measured according to how the company's raw goods, processes and location correspond to the present state of technical development.

Modern economy, because it is based on a perpetually progressing technology, is larger than all its parts added together. It is not the division of labor inside one company which leads to a world economy. It is much more the world-wide character of technical science which forces the unceasing redivision of labor in production branches and companies. Technical science is a child of world-wide science; and here the whole of nature is looked upon as a single area. Unity is anticipated by technology. All the existing centers of production are constantly tested by this dynamic yardstick of future unification.

An ancient "oikos" - economy is derived from this Greek term - had been a household that produced for itself, as far as was possible, all the things which were needed daily. It was dependent upon the market only to the smallest possible extent. This state of affairs ended by 1700. Nowadays there are no separate households. Any company relies upon other companies. Therefore it specializes in as few products as possible; other companies will surpass it in so far as they are able to specialize even more daringly. Thus the company reaches down from the whole producing universe into the smallest areas and groups. The complete antithesis between heathen political science and today's economy can be shown in this graphic confrontation:



This means that today's economy is nowhere composed of houses, or countries or

or communities; but the old Greek word oikos in oikonomy-economy is today applied to the whole: nation, society and planet. In Xenophon the only oikonomist was the man who "kept house" with his wife, servant and maid. In today's economy the whole world keeps house and we, individuals or homemakers, and our "home economics" are second rate economists, puny and servile.

Mankind keeps house; mankind squanders. Even today these two sentences are more meaningful than the analysis of a single individual who saves or goes into debt. Whoever goes into debt during an inflation is wise. Thus it is impossible any longer to ascribe certain actions to a particular individual in order to discover their meaning. These actions change in meaning according to the context of the entire economy. Squander during inflation, save during deflation. He who cannot learn this lives in a prescientific dream world. The intimate group of parents and children, the household community of servant and maid, ox and ass -- which were the corner-stone of the economy in Xenophon's time -- are breaking up in today's economy. We all live in broken-down households! Why does every second girl wish to become an air stewardess? Because in this function our world economy has created the first fitting symbol of its finality. We all will have to follow suit into *the* economy! We all shall behave as employees of *our planet or perish.*

Church and Economy.

I want to show the reader the full force of the course of events so that he will not assume that it is a transitory condition or a whim of history. Please, no romanticism. For the past one thousand years there has been a great struggle, aimed at displacing and dislodging the oikos. The small farmer was supposed to quit and a mankind better united in the struggle with nature was to take over. The political historians were only able to overlook this struggle because it was concerned with the church as well as houses. The political historians had their gaze fixed upon the countries and nations. They neglected the church. They considered the individual households to be nearly unchangeable. The political historians are like weights of lead preventing our free movement. There is a

diagram in my book "The Driving Power of Western Civilization" which compares our age with the age of the emperor Henry the Saint (1002-1024). Here one can see the inevitability of this march of events through one thousand years. For Emperor Henry II the church was one; but the domestic economies were variously adjusted according to each place or area. In every imperial ~~palace~~ ^{palace} everything was stocked up in reserve, and in every one everything had to be produced; from candles to cheese, from textiles to parchments. But for the spirit there was only the one Eternal Rome. If we briefly call the church the eternal, and the economy the daily, order of a people, then in Anno Domini 1000, the everyday was localized and the eternal was universalized. Today everyday business has become universal whereas the eternal things have to become virginal or original in the smallest groups -- with an interdenominational marriage being looked upon as one of the most sublime challenges of life. Valid according to canonical law, such a bond compresses the far-distant poles of heaven into the smallest hut. And in a true marriage these partners must become of one faith, which will be as unique as it will be sublime; no Cardinal has any right to question its uniqueness. It is a sacrament!

And indeed from A.D. 1000 until today it has so happened that in each century the economy has become more generally ordered, whereas the faith has become more personal and intimate. (The confessing churches' sliding back into large national churches ~~is not~~ ^{would not be} following the guidance of the Holy Spirit.)

I. 1000. The holy Emperor.

Countless imperial palaces.

One universal church.

II. 1550. Martin Luther

Many agricultural economies

Few national churches

III. 1750 John Wesley

Few colonial economies

Many sects

IV. 1850 Kierkegaard

A worldwide economy

Each man claims his own church.

Result: Around A.D. 1000 the church was universal and the economies were individual. Today the economy is universal and the churches are individual. For us the economy is worldwide, and religion has become the sacrament of two or three gathered together in God's tri-une name.

Today I am perhaps not the only one who can see what kind of explosion will have to occur when we are technically dependent upon one another and yet no two people have exactly the same faith. Therefore in 1950 the question is raised anew: what is really a counterpole against Stalin for the economy? What is still personal? Certainly, the vice-presidents are not considered persons! Thus today we are searching for some counterpole against the single worldwide economy. The individual, the philosopher, the single laborer -- they cannot become the counterpole because the church and the economy have changed places. Remember then, that the church has never been made up of individuals. The church, where or when it exists, is always a corporate bond of love between souls. But fortunately the place of the universal church of A.D.1000 and the place of today's universal economy can be mutually explained. Instead of the single castle, which was once necessary for brewing the beer and providing quarters for the cavalry, we must insert today the smallest group of the faithful: it consists of any staff of ^{true} collaborators. It is, however, not a pay envelop unit. Instead, it is that collaboratorial staff which is no longer explicable by the salaries paid by the company itself, but which, in reverse, enables the company to pay salaries! Without it the economy would be out of its wits, because this staff is the source out of which new companies constantly come to be founded. It constitutes a renewing power which ^{-we trust-} is at work in perpetuity.

Once one is able to recognize this exchange of roles, it becomes clear that our inventory is basically the same as it was yesterday. Both Church and Economy must be balanced off against one another because the latter is the organized labor group whereas the church is the totality of the organic groups of trust. Only as long as the latter exist can the former be organized. "In God we trust; all others pay cash" may be true for the bank. It has never been true in life!

It can be further shown that the person~~x~~ who today asks "To whom does the company belong?" is posing the same question which arose after A.D. 1000. Only then the question was "To whom does the Church belong?" In those days there seemed to be widespread private ownership of the churches just as today there seems to be private ownership of companies. And the unforeseen struggle over investiture was then solved when it was realized that the ^{immense} question had not been properly posed. One thousand years ago there was no answer to the question "To whom does the Church ^{es/} belong?" Today's question is "To whom does the company belong?" And again no answer exists. Our daily bread may be prayed for; belong to mortals it cannot!

To whom does the family belong? To whom does the state belong? To whom does science belong? To whom belong the arts? To whom does the community belong? Such questions can only be raised by a fool who no longer pays attention to the meaning of "belong".

"To belong to" always points to that person whose subsidiary appendages we are because he has something to say. The question about belonging is always only meaningful if we know who has something to say among cognates or relatives. The family belongs to no one; the state belongs to no one. But in the state and in the family the members listen to one another because they all have something to say. They are bundles of relatives; they are knots of roots.

So does not the company belong to anyone? Easy: we do not know yet. But we can at least take a step toward gaining the inner freedom and the right to raise this question.

Industry's Procreative Power

The original groups do not belong to anyone because they are the very groups which have something to say. Through this their reproductive power is expressed. One cannot put a policeman behind every member of the state, or a governess behind every member of the family. They are much more sovereign members, who have something to say in the name of the state or of the family, to which the others will listen, *in alternation*.

And there is more behind this⁶ than the reader might suppose. One example from politics will show him that this decisive background is nearly always lacking. A discussion arose in America in 1939 in regard to educating unemployed young people to become good citizens. At a conference of seventy Civilian Conservation Corps educators this gospel was proclaimed: "a citizen is a man who is profitably employed". The entire despair over the decade of economic crisis (1920-1930) is expressed in this sentence, because civil rights seemed to be equated with the lentil soup of receiving a job in a company. "A citizen is a person who is paid for his work" was proclaimed in free America in the presence and with the approval of the Federal Commissioner of Education!

Was not anyone ashamed to assert this as a definition of citizenship? Certainly, my disagreement was expressed. And I prevailed. I took the highest function of a citizen, rather than the lowest, as a basis for defining him. Great was the surprise as the compelling conclusion was reached: that man is a full citizen who is capable of bringing a city back to life after it has been destroyed.

A. Minimum

A citizen is a person who
works for wages

B. Maximum

A citizen is a person who
can rebuild his or her city.

The incredible Definition A did not consider the city's ^{extra} intermediate character, half creature, half creative. If the state were immortal, then of course its inhabitants would be merely officials who take orders. But our families, churches, communities and countries are threatened with death. The heroic member must act to renew all those very frail, aye mortal, groups. Any community is dependent upon the founding sacrifice of that member as he acts to re-establish it. Therefore, although the state does not "belong" to any citizen; yet a citizen can bring it back to life from his sacrifice of life, by which he proves where he "belongs". In this respect all communities are dependent upon their members. Therefore all those who are capable of renewing the group are in fact those who compose the group. Free citizens, not walls, defend the city.

The state belongs to no one; but its members hear its call. Thereby our

uncertainty about the law regarding companies is clarified. They were thought to consist of 1,000 workers, 100 lathes, etc., etc. But the company consists of those men who can start it up again after its destruction. All the others are leaning on those men.

This is precisely the experience of the last decades -- with their stupendous starting up again of companies. The man who started the company up again does not own the company; he is the company. My sister does not own our family; but God knows that without her our family would have long since ceased to exist.

Thus if we look behind the everyday life of companies at their reproduction, then we will discover the future source of law in industry and in the economy; because we will recognize what justice demands. The community must grant rights to the person to whom it owes its life; because he does more than his calculable duty. We are told that performing duties leads to more rights. But the pioneering performance of the person who reproduces the ethos of allegiance is the higher source of rights. The laborer who does a prescribed set of tasks day in and day out has fewer rights than the collaborator who first assigns the tasks to the laborer^s. His right stems from a higher sphere. The rights in a company belong to that person who has brought the company back to life. The basis of justice is never the everyday division of labor, but rather the necessity of the perpetual re-division of labor. This redivision is overlooked by popular Liberalism and popular Marxism. And this is why the world economy will only live so long as it continues to produce those extremely close-knit groups: collaboratorial staffs. The company does not belong to them; because they are the company -- long before its steel and bricks can actually be seen or touched. In South America, the *languishing* economy is regenerated by volunteers from North America, who infuse new life into it; these men are not paid!. (1)

(1) see my book "Dienst auf dem Planeten". Stuttgart 1965.

Thereby the mystical "capital" of the nineteenth century is organized into something which is alive, having many gradations. It is not like money or raw products because no proprietor possesses it. It has a strange intermediate position, being neither subject nor object. Instead it is alive. I have named these carriers over the abyss of time "traject" and "preject", as they move outside the dead dichotomy of "subject" and "object". They follow and they lead! *"Subjects" and "objects" are stuck in space.*

Labor and capital, the extreme minima of the labor force on the one hand and of the ^{special} branch of the economy on the other, might ideally exist as stiffly alongside each other as Ricardo and Marx and the law conceived by them. Indeed, as late as 1935 the United States Supreme Court decided that the labor force could be sold over the counter just like any other commodity!. Thus as late as 1935 the animation of companies was hindered by the law, or by that which nine old men had learned about it in their youth. In the ascending list of means of production (raw materials, sources of energy, cash, land, credit, ideas, capital), the "labor force" was grouped, by these veterans of John Marshall's days, under raw materials - furthest removed from capital.

Thus, as far as the law is concerned, ^{no serial order} the world of production has ~~not~~ existed for a long time. The enterpriser seemed to have a factory, in which he hired a labor force. The personnel was the most ~~transitory~~ element in his amassing of capital.

But today the enterpriser's fate has caught up with him. He himself is being driven and managed. Neither right of inheritance nor good will makes a company president. He must be able to do his job just as well as the lathe-operator does his. Thus the enterpriser is now being swallowed up by his company. His most vital power, the persuasive power to create branch companies, does not in itself belong to the enterpriser, but only in so far as he has become a partner within the company. Thus "capital" has been just as incorrectly defined up until now as has "labor force". Labor force treated in 1935 as a commodity of the worker which he "sells" was an optical illusion because "my" labor force and

"I" do not let ourselves get chopped up into "I", the legal subject, and "me", the legal object. But capital, which according to economic theory is at my disposal, was also an optical illusion, because a part of this capital was the quality of my collaborators and the capability of my staff. This mystic unit has been called "the enterpriser's personality" by Say. But even he overlooked the fact that life is interaction among living people. Here man stops acting arbitrarily. He is rather incorporated; and he owes his vitality to his having been ~~spliced on~~ spliced into a group. Just as a worker is unable to dispose of his working power (it must be incorporated, unionized, hired and placed), so also the capitalist is unable to dispose of the circumstances through which he himself has become a piece of capital. He can only come to life through collaborators whom he can trust, from the next telephone call to this, third successor, *from the next minute to forty years from today!*

Therefore both sides of the class struggle have been falsely turned into abstract ghosts; and as abstract ghosts the law has treated them. Neither capital nor labor exists apart from their penetration into one another, just as there would be no married couples if the wife were only a ~~wife~~ *female* and the husband only a ~~husband~~ *male*. The wife has the right to a key and the husband has to cook in an emergency because both of them are human beings; but husband and wife they shall remain despite this interchange. Thus "labor" and "capital" are the two furthest extremes among collaborators; and the more mere capital and mere labor they ~~are~~ are the more fragile ~~and~~ the economy remains. The companies themselves, after the great nineteenth century flood, are like slowly deposited soil in which the truth can again come to light. And the truth is that as the companies become more and more productive, the less sense it will make for them to stress the conflict between capital and labor. The capitalist does not dispose of himself as capital; the worker does not dispose of himself as a labor force. Both maintain their opportunity only within the constellation of the company. The company exercises a power which forces both to unite as partners. And only within partnership can both gain the common characteristic which neither capital nor labor force has in itself (despite interest paid on

capital, and union fees), namely the characteristic of continuously creating new ^{6 7} clans for the company. Without this reproductive power industry is dead and the economy is helpless. Something must happen to the capital which has built up factory A with 25 men before it can move on to found factory B, namely at least one worker in A must in the meantime have been transformed into a collaborator who can either take over at A or be sent on to B. Until now this has naively taken place again and again. But today it is beginning to fail. Thus our explicit insight into the reproductive intermediate procedures has become necessary. It looks on capital and labor as transitory points which must continuously release themselves in a productive ~~explosion~~, ^{discharge/eruption}.

It is the passion of any theory to force us within the confines of the ^{our own} ~~the~~ concept. This does not matter if every time the inconceivable still continues to happen: that we discover a vital element within ourselves, ^{of which we had not yet any conception!} One or two hundred years ago a theory was not very dangerous, because the triumphal procession of giants and dwarfs (of industry) had just begun. Every day new companies were founded.

Today this power has stagnated. I encountered this fact in 1952 in a debate between German economists in Hamburg, where the founding of new companies never arose as a subject in a debate on economic policy. That was not supposed to happen any longer! Apparently we have so many time-table companies that many people are equating the already existing production buildings with production itself. A living faith must once again take possession of these concepts or they will strike us dead. A thoughtful person will assign ^{to his} ~~the~~ concepts their places in the realm of the dead. For example, with capital and labor we are dividing ^{by (those functions)} ~~two~~ concepts which are never found to be divided in real life.

~~xxxxxxxxxxxxxxxxxxxx~~ At this moment, the incredibly crude assumptions of capitalistic talk and Marxian theology do real harm. ^{Let us turn} ~~Let us turn~~ ~~to that continually higher industrialization and the more perpetual re-division of labor which must take place. This process can only continue as long as capital and labor in a given company have vitally penetrated into one another.~~

~~Only after they have discharged themselves into one another can the new company~~

Only after they have discharged themselves into one another can the new company receive from the parent company that trusted person to whom we owe the reproductive power of industry (and indeed all future successes whatsoever). *Perhaps, The simple correction of terms, re = division of labor, opens our eyes.*

Today the separation between agriculture and industry has disappeared. The production of milk is just as specialized as Adam Smith's sewing-needle factory. Thus today even the farm is threatened with the lack of an inheritor. To the members of one of my work camps, seven farmers of the neighbourhood offered their farms.

The supreme question for every company throughout the world today is the problem of succession into the collaboratorial "class". It has plagued Stalin and Malenkov just as much as it has bothered these farmers in the Swabian Alps, whose sons had died in World War II.

Therefore the rhythm which we have here described is compulsory for this world. Society divides into capital and labor whenever it is faced with a new task. But it only divides so sharply into two opposites so that they may be blended anew together through the solving of each single task. Capital and labor must reproduce collaboratorial staffs or clans, because otherwise the collaboratorial staffs could not accomplish the next division and the next advance in the new encounter between capital and labor. Our confidence rests upon them alone -- that the close-knit power of the group will develop to meet the demands of the vast world of technical science. The more each new company picks up merely temporary laborers in order to put them to work with worldwide capital funds, the wiser each old company must be in entrusting the built-in capital to proven collaborators -- because both the capital and the workers have to be led to their common destiny in production.

But what is their common destiny? When they have ceased belonging to someone, they begin to acquire it. The more they cease belonging to someone, the more completely they have fulfilled their purpose. There the old company is productive, and also a following company, in which the differentiation between capital and labor can no longer be calculated because the entire labor

has to be 64

force is capable of becoming collaborators when the industry ~~is~~ founded anew. Thereby they have ascended to the rank of the most valuable capital. They have become invaluable.

Capital and labor exchange places whenever the fruit of labor, the group or clan capable of forming branches, is perceived as the highest dividend of a company. The birth of a new company can never be explained with the mental tools of liberal or socialist thought, because both popular Liberalism and utopian Socialism have only been concerned with the everyday life of the economy. Martin Buber's new booklet "Paths in Utopia" is a good example of the most highly esteemed thinking of this type. It proceeds from the idea of production here and new. Why should not production be based upon good will, courtesy, and joy -- as in the Kibbutz in Palestine? Yes indeed, why not? Buber is charming and he is wrong. The rank of a living creature is not determined by its everyday life. Our rank is determined by the highest act which we are capable of achieving in exceptional cases. A citizen is the man who can make up for the destruction of his city by rebuilding it in a crisis! Very rarely is this necessary; but it is only because of this exceptional case that we grant every adult member the right to vote. If we were all asses -- which we are often enough -- then of course we would only eat and sleep. But in rare cases we ourselves are able to recreate ~~our~~ country or to reproduce the means of production. The classification of our rank in production must orient itself according to this precedent. William James, America's greatest philosopher and psychologist, expressed it thusly: just because a human characteristic is only evidenced once in a lifetime, it is no less decisive than the everyday characteristics. It is rather just the opposite: the more rarely an accomplishment is necessary the more suitable it is for determining our full and true nature.

In politics the following rule has been quietly acknowledged among peoples of all nations: "your poorest son may also prove your most faithful one". (1) But only in the hard times after 1945 did the rule become so (1) a famous German poem of World War I.

decisive in everyday economics that no one may leave it out of his thoughts concerning the national economy without risking suicide.

The emperor Nero was admonished by his teacher Seneca: "you can murder all of us — everyone but your successor". The wise business manager has now discovered that industry may exploit all the world's raw materials except the successive elements which produce jobs -- which can expand, transform, and renew the process of production. These elements are no raw materials, which can be bought and exploited. Indeed they must be present before we can begin to find the way to any raw materials.

The man who helps to organize a company is seizing back the raw, formless materials of the world into the life-process of humanity. All at once, at the end of our long journey through the fragments of man, we find him standing before us again as a whole person. Through his co-operative labor he is seizing the raw materials back into the common life of the planet. Labor incorporates expired life into the living body of the human race. "To use", (verbrauchen) is closely related to "to need" (brauchen). And production incorporates that which we need in order to sustain ourselves. When we consume, we resume our relations with "omitted" provinces of life. Any person who helps to determine a phase of production's development, transplanting and transformation should have a voice in production.

The combines and staffs, these temporary "elans", throw a light on the essence of labor which does not shine to those who build their theories upon products, interest rates and the masses of raw material and labor forces. We have not paid attention to dead things, but rather to that which is alive; and now we can look on the work of their hands and fully comprehend its place in maintaining the world.

We are living in a universe which is half dead. Expired life is piling up on us: petroleum and coal were once alive. Granite was once a glowing fire like basalt. But now they have cooled down. The oxygen in our

air has come from living beings as they became corpses. Felix Ravaisson already saw this more than one hundred years ago: corpses come behind living creatures. Thus our physicists are dealing with expired life -- with corpses which have breathed their last. And does not everybody know this law? Life precedes death!

Human labor brings these dead masses anew into our life process. Therefore we have had to speak of incorporation. Matter must be re-incorporated. And this is meant by producing. The groups that can get this process of incorporation started, keep it going, and expand it, they are priceless. And to them belongs that world that has a price, that can be bought. The "clans" of the future society however are sovereign. Because in mutual trust, in plastic groups, in perpetual regrouping, they leave behind the individual state of mere bands and the mental state of mere reason. They represent perpetual creation. Who will, can dare, to own them? They own their Creator's world as they carry out his purpose.