

Book Review

The Failure of Success—The Crisis in American Values. By Esther Milner. Exposition Press, New York.

There are two things that have always been true about the human condition: We wish it were better; and we look for betterment outside ourselves. We have used everything from charms, amulets, and incantations to beliefs in a saviour of

mankind. This last one has gone out of fashion lately and nowadays we believe in SUCCESS. Success seems fairly easy to achieve if you are modest enough, but does happiness, or even contentment, come with it? It never has; and Dr. Milner, in "The Failure of Success", argues that it is the best guarantee for unhappiness you could find.

Dr. Milner argues impressive-

ly, and the only objection one could raise is that the picture is not as dark as she has painted it. Perhaps, but it rapidly is darkening.

Kierkegaard theorized that the individual's life developed through three stages: the aesthetic, or animal; the ethical, or rational; and the religious, or spiritual. He added that most people are unable or unwilling to rise above the animal level except for brief moments. Dr. Milner's account of our society shows that we have tacitly accepted this fact; and instead of using our resources to enable every individual to develop as far as possible, we glorify the animal in us: all the sciences and all the arts are used ultimately to increase production and consumption. In the *Status Seekers*, Vance Packard describes our habits of consumption, and concludes that efficiency in consumption is our main goal. In the *Lonely Crowd*, David Riesman comes to the same conclusion.

The glorification of the animal leads to complete selfishness in the individual. Any 'larger' interest will in the end be for one's own benefit to the detriment of the community at large. Hence the complete irresponsibility of business and labor, of national vs. local interests, and the scientist's 'what people do with my discovery is none of my business'.

Certainly our technology is not a bad thing; but neither is it a good thing. What we do with our potential is up to us. (The notion of personal responsibility may be quite a jolt coming from a psychologist.) As potential leaders and molders of society, University students must decide where their responsibility lies. Our technology has progressed to the point where the only choice open to us is between life and death.

In the Western world, we still have not chosen. Not because we don't realize the choice—we realize it only too well. We are afraid to choose, because we have the uneasy feeling that the consistent choice would be communism; and that is the way of death. Communism has accepted the material good of the largest number as the highest good; tyranny is the most efficient form of government for this purpose; and the transformation of the USSR from an agricultural subsistence economy to an industrial expansive economy is proof of the theorem. If we in the Western world insist (as we do every time we buy a \$6,000 status symbol on wheels) that material comfort is the highest good, the uncommitted nations must think us foolish for using such an inefficient system as democracy.

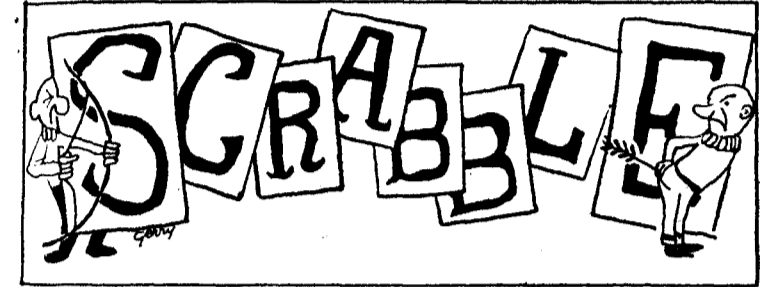
Dr. Milner has attempted to prove this thesis on psychological and sociological grounds. Her title indicates her intention: at times her prose becomes almost incoherent, so strongly does she feel about it. Her very use of scientific theory to support an essentially ethical conclusion is a comment on the times: we can no longer accept proof on any than material grounds.

"The problem of the refugee is a human problem. The challenge of World Refugee Year is a humanitarian challenge. It is up to each of us to meet the challenge."—Dag Hammarskjöld.

and Gold. One can look forward to a lower standard of output from these groups from now on. I don't care about their 'better music policy'. All I'm concerned with is what I'm forced to listen to when I'm trying to digest a cheese sandwich in the SUB cafeteria. Radsoc music and cheese sandwiches are not compatible. As a matter of fact, the music doesn't go with anything much, unless it be the ancient Siamese disappearing trick which I pull every time the speakers start to moan and howl. Radsoc, humbug! Just another infringement on the privacy of the individual.

Despite Students' Council, The Bear Facts will rise again. Too long, the Promotions Committee's voice of freedom has lain dormant. Very soon the campus will once more be subjected to a deluge of ghoulish green and gold pamphlets proclaiming campus spirit—also very good for wrapping fish. Although Council almost crushed the publication by a severe budget slash, the staff rallied to the cause of justice and obtained new funds in a flash robbery of the Salvation Army Relief Fund. This raid, of course, is in keeping with their editorial policy.

Late Flash: It is certainly nice to know that there is a student committee on nuclear disarmament. I feel so much safer now.



Anybody who feels the need of a genuine belly-laugh should be sorry that he or she missed the Model Parliament rally in Con hall last Thursday. Democracy in action, featuring John Stuart Mill turning in his grave as the main attraction. Members of the various campus political clubs, infused with the "spirit of the age", managed to make complete nincompoops of themselves by refusing to listen to what the speakers had to say. Not that the speakers said much. In the deathless prose of the Immortal Bard: "The woids is comin' out, but they ain't sayin' nothin'!"

Highlights of the rally were the National Federal bully boys and their one man bass drum band. They proved themselves capable of one accomplishment—I've never seen better paper darts. P.J. himself delivered a stirring Hitler-like tirade pickled in the preserving juices of pulpit eloquence, and terminating in his throwing his arms into the air and screaming, "Do you believe in me?" Frankly, no. Anyone for a rousing chorus of "Oh, Canada", fellow leaders of the future?

Radsoc is making a lot of useless noise these days. Determined that more of the student body must be subjected to their particularly insipid brand of canned music and corny dee-jays, they have gone ahead and installed speakers in the offices of The Gateway, the Signboard Directorate, and the Evergreen



Fight! Fight!

To the Editor:

The Gateway of December 2 reported the meeting of the CCF at which they, with their usual syrup of human kindness (sweeter and stickier than milk), and with no Sacred present, hurled false and erroneous charges at the SC party and the contented "Sacred Cow".

The SC party on campus has tried through its paper, the Sacred Cow, to bring the facts to the student electorate. Such items as the CCF government backing \$25,000,000 worth of bonds of a Christmas millionaire, or that electricity costs the farmers more in Saskatchewan under public ownership than in Alberta under private enterprise, might well be unpalatable for our socialists, but there are the facts. The Sacred does not have to hide behind closed doors to defend their paper or their policy, we defend it openly. We challenge the CCF at any time, at any place, to a public debate on

the development of natural resources in Saskatchewan as compared to Alberta, or a comparison of provincial grants to municipalities.

Socialism under any label, whether CCF, Liberal, or Conservative, liquidates initiative and spirals taxes.

W. H. Downton
Law 2.

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Philsoc Speaker Baitz — "Philosophy In Music"

The second meeting of the Student Philosophical Society was held January 7 in Med. 142. Speaker of the evening was Mr. Tom Baitz, Med. 3, who spoke on "Philosophy in Music."

Mr. Baitz began his paper by stating that music has a definite meaning and is a special form of expression. Considering music from this standpoint, he posed two questions which he answered in his paper: "What does music express? Can it express anything, or is its expressive power restricted? Secondly, is it only a special way of expression or does it express certain things which cannot be expressed by any other means?"

He then presented several theories in regard to these questions. According to Schopenhauer, music is different from all other arts in that it is not imitative, nor is there any cognition of ideas. Music excludes ideas and ignores the perceptible ideas of the world. It is not the image or objectivization of ideas, as are the other arts, but of the will.

Schopenhauer thus states that music is purely creative and the other arts are imitative. Mr. Baitz stated, however, that although music is more creative than the other arts, it still contains a certain element of imitation, and therefore Schopenhauer's sharp distinction is untenable. Music is not a universal language.

Hegel, on the other hand, divides art into three cardinal spheres: the symbolic form of architecture on the lowest level, the classical form of sculpture on the next, and on the highest are the romantic arts of painting, poetry, and music which constitutes a point of transition between the extended sensuousness of painting and the higher spirituality of poetry. Mr. Baitz stated that, in spite of the basic differences between the two theories, both agree that art and music are on the same level as religion or philosophy. This means that both are essentially an intellectual phenomenon, music having little or no emotional meaning at all.

Baitz then presented various 19th century theories dealing specifically with the formalists, who state that music is simply what is heard by the

ear, and the expressionists who state that music is a symbolic experience of inner states of feeling, the richest and deepest which the mind can know. The speaker stated that this division is not absolutely right, but it shows that most people regard music as mainly emotional.

The formalists' and expressionists ideas are complementary in that they consider not different processes but different ways of experiencing the same process. He went on to say that the intellectual or emotional response to music depended on the disposition and training of the listener. No two listeners share the same musical experience.

Emotions are caused by deviations from the expected. He also stated that the emotional and intellectual response could differ on various hearings by the same listener. Seen in this light, music is not a universal language. Rather, it is a language based on certain conventional signs which must be learned or remain incomprehensible to us.

In conclusion, Baitz answered his two questions by stating that music only expresses and conveys certain emotions. Intellectualized emotions depended entirely on the listener's training; they could or could not coincide with the composer's original idea. Music is also only a special way of expression or an expression that could not be expressed in any other way.

The next meeting of the Student Philsoc will be held on February 4 at 8:00 pm. in Med. 142. Miss Odette Charron, third year psychology student, will deliver a paper entitled "The Id, Ego, and Superego."

During the first six months of 1959 the number of refugees fleeing from Eastern Germany to the Free West worked out on an average of 700 every night.

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