

MINI-DRIVE CAR RENTALS
 10245-102nd Street
 429-3253

We're Small Enough to Really CARE

Reasonable Rates Offering Compact to Full Size

"Convenient Downtown locations"

Calgary - ph 262-4400
 Edmonton - ph 429-3253
 Banff - ph 762-4114
 Vancouver - ph 687-7283

Most Major Credit Cards Accepted

GATEWAY also requires

FOOTNOTES EDITOR

revised duties-apply rm 282 SUB
 Greg Neiman

THIS IS YOUR PROGRAMME: ONE YEAR..!

HEBREW STUDIES
 JEWISH STUDIES
 KIBBUTZ
 TOURS
 WORK IN YOUR PROFESSION

APPLY TO:
 the wuj Institute
 ARAD - ISRAEL

INTERNATIONAL GRADUATE CENTER FOR HEBREW AND JEWISH STUDIES

ECKANKAR
The Path of Total Awareness

Introductory Lecture on Eckankar

Thursday, January 8, 12 noon
 S.U.B. Room 142

Everyone Welcome!

fridays

NOW OPEN FOR SUNDAY BRUNCH 11 AM - 2 PM \$1.69

Try our Breakfast Special - Bacon, 2 eggs, toast and coffee **1.59**

Lunch & Dinner Specials Daily **1.49**

Open: 7:30 - 6:30 till 11 for sandwiches & snacks
 Beverages: 3:00 - 11:00 Mon - Thurs
 3:00 - 12:00 Fri & Sat

The public are all aware of Dr. Einstein as the formulator of the theory of relativity. But it is generally uninformed as to his thinking in other spheres. In the following article Einstein relates in an encapsulated yet lucid manner his ideas on socialism. This article originally appeared in May, 1949 as an introduction to the first issue of the independent socialist magazine *Monthly Review*.

by Albert Einstein

Is it advisable for one who is not an expert on economic and social issues to express views on the subject of socialism? I believe for a number of reasons that it is.

Let us first consider the question from the point of view of scientific knowledge. It might appear that there are no essential methodological differences between astronomy and economics: scientists in both fields attempt to discover laws of general acceptability for a circumscribed group of phenomena in order to make the interconnection of these phenomena as clearly understandable as possible. But in reality such methodological differences do exist. The discovery of general laws in the field of economics is made difficult by the circumstance that observed economic phenomena are often affected by many factors which are very hard to evaluate separately. In addition, the experience which has accumulated since the beginning of the so-called civilized period of human history has - as is well known - been largely influenced and limited by causes which are by no means exclusively economic in nature. For example, most of the major states of history owed their existence to conquest. The conquering peoples established themselves, legally and economically, as the privileged class of the conquered country. They seized for themselves a monopoly of the land ownership and appointed a priesthood from among their own ranks. The priests, in control of education, made the class division of society into a permanent institution and created a system of values by which the people were thenceforth, to a large extent unconsciously, guided in their social behavior.

"Why

But historic tradition is, so to speak, of yesterday; nowhere have we really overcome what Thorstein Veblen called "the predatory phase" of human development. The observable economic facts belong to that phase and even such laws as we can derive from them are not applicable to other phases. Since the real purpose of socialism is precisely to overcome and advance beyond the predatory phase of human development, economic science in its present state can throw little light on the socialist society of the future.

Second, socialism is directed towards a social-ethical end. Science, however, cannot create ends and, even less, instill them in human beings; science, at most, can supply the means by which to attain certain ends. But the ends themselves are conceived by personalities with lofty ethical ideals and - if these ends are not stillborn, but vital and vigorous - are adopted and carried forward by those many human beings who, half unconsciously, determine the slow evolution of society.

For these reasons, we should be on our guard not to overestimate science and scientific methods when it is a question of human problems; and we should not assume that experts are the only ones who have a right to express themselves on questions affecting the organization of society.

Innumerable voices have been asserting for some time now that human society is passing through a crisis, that its stability has been gravely shattered. It is characteristic of such a situation that individuals feel indifferent or even hostile toward the group, small or large, to which they belong. In order to illustrate my meaning, let me record here a personal experience. I recently discussed with an intelligent and well-disposed man the threat of another war, which in my opinion would seriously endanger the existence of mankind, and I remarked that only a supra-national organization would offer protection from that danger. Thereupon my visitor, very calmly and coolly, said to me: "Why are you so deeply opposed to the disappearance of the human race?"

Carl

4000 CROWNS TO CHECK THE HULL AND KEEL!

LABOUR IS PRETTY EXPENSIVE THESE DAYS, CAPTAIN!

I THINK I'M BEING TAKEN FOR A RIDE!

Carlsberg

THE GLORIOUS BEER OF COPENHAGEN

I ago r state of a n an ex more the e isolat suffer cause It diffic of ass l can. fact t often that l and s N solita solita own e close: desire abiliti gain t fellow pleasi sorrow of life frequ count and t mines can a can c societ relativ the m person forme man t develc societ traditi apprai The at the inc of his conter earlier able t himse societ emotic ble to outsid "socie clothir langua most c made; accom past a behinc

It depen ty is a abolist bees. proces the sn instinc terrela very va Memo combi munic develc which neces mañife stituti literat accom explain sense. his ow consci a part. M. heredi we mu includ charac additic a cultu from : and th fluenci which, subject to a v betwee Moder