

ALCIPHROON ALCIP

Since the beginning of mankind, there has been a continuous search of what man's fulfillment is. Altruism, which Rand strongly rejects, claims that the welfare of others is our primary concern, and the Utilitarian claims that the greatest good for the greatest number of people is of primary importance. These theories stem from man's search for himself also. They stem from man's awareness that he needs others and can live with and for men. If each man extends concern to another, is it out of genuine selfishness?

In a sense, Ayn Rand is not merely trying to prove that man is a rational, selfish being. She seems to be arguing that selfishness is man's primary virtue, motivation, duty and responsibility. Can she prove it and convince the entire human race that her conception is right or even flawless? Can her convictions outweigh the belief that man's make-up is such that he also is naturally motivated by concern which comes before his own self-interest? Then, after all this is done, and no matter whose argument comes out on top, there is still no final authority to assert who is right. One is then left with the responsibility of making his own choice of the theory which most adequately deals with his own problems. Man cannot be stamped and labelled as a simple entity. Granted his wants to attain his own happiness, but necessarily for himself but because he recognizes that the next man feels as he does.

Rand believes that there are no conflicts of interest among rational men, so that if each man functions out of his own interest in his own little cell, there will be no problems. In order for man to function in this manner four considerations are involved. Reality, context, responsibility and effort. In short, man guided by reality does not use the tools of emotions or desires because they are not valid standards of value. Instead, he calculates his interests by reason and does not act until he is able rationally to validate his other values and goals. Context, responsibility and effort are seen in a similar way, as part of the calculation, for all these considerations revert back to man's rational calculations. Rand

places the rational man in a free society where he does not have to deal with those who are irrationally "In a non free society, no pursuit is possible to anyone; nothing is possible but gradual and general destruction."

Therefore, we immediately see, that in order for men really to be as Rand sees them, they must be placed in a free society and everyone must be rational, the fact is, this is not the case.

How many of us can say that a man guided by rational calculations, free from emotions, is the final picture of the human being? A free society,

free of irrational thinking maybe an ideal but it is certainly not a reality for the whole human race. The very fact that man does not always think rationally but is often guided by his emotions does not necessarily mean that it is a false conception of man. It does mean though, that it is a part of man's framework. Whims, emotions and desires are part of man, but Rand wants to push them aside to say that a rational man should be guided only by reason - a calculating reason. Pushing them aside means pushing aside some of man's way of thinking and being in his everyday life. In a sense, it's like reconstructing a man to what she believes he ought to be, and not discovering man as what he really is.

Ayn Rand has much more to offer in her concept of egoism than what has been discussed here. Many of the aspects she covers regarding man's self-interest offer a challenge and at various times, her points are so strong and so well developed, that she leaves little space for one to oppose her position. Isn't it true when we look at ourselves, that we are primarily concerned with our own well being and what suits us, and that we often put ourselves first because we want our own happiness?

But the problem arises when we ask ourselves if the "virtue of selfishness" is all we need in order to fulfill our lives. The shock comes when we hear a militant atheist, someone like Ayn Rand, exclaim that Altruism is a "cardinal sin" and that rational selfishness is the greatest virtue. If so, then all other virtues men believe in must be subordinated to the loftiest virtue, namely selfishness. Is the human race really what she believes it to be or is there not more to man than the selfish fulfillment of his own life?

We can look back and sympathize with the "Ayn Rand Child" who once cringed to the thought of subordinating her life to the state, but does it necessarily follow that non-subordination of oneself to the state could furthermore elevate selfishness to the realm of supreme virtue?

Lynn McGovern

EMPLOYMENT TESTS



ledge of the language of the host country would be helpful, a basic ability to communicate will often be sufficient. If in doubt, inquire further.

The Netherlands, Norway, Sweden, Switzerland, and the United Kingdom. Low-cost travel arrangements may also be available.

Students must agree to work for periods ranging from six weeks to three months, beginning mid-May or early June.

Although a working know-

APPLY NOW! As final selection will be made by the host country, earlier applications will receive preferential consideration. Inquire at your nearest Canada Manpower Centre, or at your University Canada Manpower Centre.

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RETREAT FOR THE INSANE

- TIME ? Holy Thursday evening (Mar. 30) to Easter Sunday a.m.
- PLACE ? Oblate Seminary, Ottawa, Ont.
- COST ? Voluntary contribution.
- FOCUS ? Holy Week and Easter liturgy celebrated in community.
- ELIGIBLE? Those who, in the past, have given some thought to the possibility of a vocation to the priesthood and who are crazy enough to have begun to think about it again.
- ETC. ? This retreat is an opportunity to live in community with a small group of young men sufficiently deranged to have made at least a temporary commitment to Christ. "We are fools for Christ's sake!"
- RESERVATION ? Write soon "Easter Retreat" Box 452, Ottawa 2, Ont. or phone 824-2511, 824-3537.