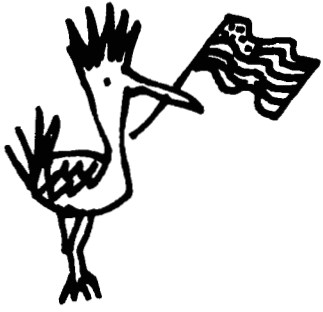


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The Doctrine of Self-Interest

Truth - American Style

By M. S. ARNONI

American folklore has it that things are never as they are stated to be. Vulgar philosophers embrace this thesis with complete self-assurance; they themselves are living evidence of its correctness. They observe in themselves the conception and development of that which they eventually present to other people as the truth, and they assume that the same mental processes are taking place in others. In their own case, whatever serves their self-interest emerges as truth; to another, therefore, truth must also be that which serves his interest. Thus emerges a society typified by a tacit understanding that in the normal flow of human relations no one pursues objective truths and that it is normal, human and universal to have no other determinants of truth than self-interest. Like many vicious circles, this too is a situation in which cause and effect are not two separate factors; they are two factors in one, inseparable in time, and with each also being the other. This is a self-fulfilling, self-perpetuating and self-justifying situation, because its mere existence seems to confirm its correctness, creates the individual's need to act on it, and the intellectual need to take note of it in philosophical theory.

INSTITUTIONALIZED TRUTH A PART OF GOVERNMENT

This approach to truth is so institutionalized than an American would be surprised if, for instance, all the claims made for a product by its manufacturer turned out to be correct. Since we know that over-praising is in the manufacturer's interest, we take it for granted that that is what he is doing.

In fact, insincerity, opportunism and pretense have been institutionalized into a whole political system—the political system of the United States of America. There are few members of the U.S. Congress who even care to examine their own minds and to form personal opinions; the vast majority settles for merely calculating which position, on one issue or another, will result in campaign contributions and other reelection support. There is, however, a small minority of Senators and Congressmen who still indulge in some personal thinking about issues. Not that they act on their convictions whenever such a course would be inexpedient, but they entertain a private sphere of ideas often in direct contradiction to their voting

At a time when United States power and influence are at their greatest, an examination of basic American values, which few people — especially Canadians — can ignore. Reprinted by permission from (and copyright by) The Minority of One, an independent monthly, 155 Pennington Ave., Passaic, N.J. \$7.00 per year.

record and/or public avowals. Indeed, with reference to quite a few Senators and Congressmen such hypocritical discrepancies are well known even to their own electorates. Typical is the fact that as long as these legislators continue their evident hypocrisy they need not fear any adverse impact upon their popularity; only if they publicly aired and acted on their convictions would they be considered morally compromised and lose support. Cases in point are provided by several Southern legislators, whose personal liberal convictions on racial issues are generally known. The fact that these integrationists have perfectly segregationist voting records is as typical as the fact that their bigoted electorates do not hold them responsible for their private convictions.

RELEVANCE, GHOSTWRITING, AND PSYCHOANALYSIS

If the veracity of that which one says can be considered irrelevant, why should it be considered relevant whether one is actually the author of one's saying? There are thoughts which no one would expect a public leader to utter, there are other thoughts which he does utter even though they are not his thoughts; it then becomes quite undeterminable which thoughts are whose. Hence the undisguised emergence of ghostwriting. If one's thoughts need not necessarily be one's thoughts, there is no reason why one's words need necessarily be one's words. Here contempt for genuineness coincides with the awe in which the American society holds property rights, producing commerce in brains. The wealthy idiot can parade around as a genius; the semiliterate corporation officer as an essayist, the humorless public official as a man of wit and humor, and the unintelligent, inarticulate President as a man of wisdom, insight and exceptional intellect.

People who have such an approach to truth are bound to be enthusiasts of psychoanalysis, while simultaneously vulgarizing it to mean that "nothing is true." Since the truth of a situation is not necessarily favored over merely convenient or expedient a theory about it, an art of guessing and conjuring meets the great need to provide plausible theories which are not necessarily correct theories. If beneath the superficiality of appearances there are processes which render truth untrue and untruth true, a perfect rationalization is provided for the liar. What he does no longer appears to be an immoral act for which he as an individual bears responsibility; instead it is elevated to appear as a normal human trait the exposure of which need cause him no embarrassment or guilt.

LIE DETECTOR PROVIDES A METHOD

Whatever accounts for both the vulgarization and popularity of psychoanalysis in America also accounts for the use of something called a Lie Detector. Indeed, the use of mechanical lie detectors just about epitomizes the whole process by which we have been unlearning anything that can conceivably be the truth. On the one hand, we seize with relief upon philosophical and psychological controversies about the meaning of truth, but, on the other hand, we pretend to believe that a little machine can solve this dilemma for us in specific situations involving specific individuals. Of course, the little machine can do nothing of the sort, and there are few people who have any illusions about that. These same people, however, may nonetheless be the machine's greatest enthusiasts and favor its ever wider use in courts, etc. Ironically, such reliance on the thing called a lie detector is most probable on the part of a person who does not care at all what the truth is; he merely demands a *modus operandi*. Since truth is utterly unimportant to him, and since "life must go on" and problems must be made soluble, why not agree on some method, any method or mechanism, which would be accepted as proving the truth even if we know it not to do so?

Whole industries have come into being predicated on the fact that the American people are conditioned to accept something as true despite the fact that, on a more obscure level of consciousness, they may know it to be not true. A person who is aware of the existence of an objective reality which cannot be wished away

(Continued on next page.)



Mr. Arnoni is editor of the American monthly, *The Minority of One*.

TRUTH - AMERICAN STYLE (Cont'd)

. . . a Whole Network of Interdependence is Created in Which Everyone Acquires a Stake in Upholding the System of Pretense and False Claim

necessarily appreciates the existence of limitations of human perception. But a person who ignores objective reality can transcend anything and everything. To such a person there are no insoluble problems nor is there anything which cannot be known immediately. If one is one's own source of all that needs to be known, then one becomes capable of building a whole world image which bears little semblance to the world as it is.

The advertising or television executive who would suddenly start acting on his distrust of audience ratings would by the very same logic have to stop doing so many other things that before long he would be liquidating his own position. If audience ratings are unreliable, how reliable is the claim he makes to his customer that a particular wording of a commercial is worth so-and-so-much to him? Is he actually convinced, or can he prove, that his way of advertising accounts for sufficient

additional business to justify the outlays involved? How scientific, determinable and reliable is his work? And what if someone should start questioning the veracity of his methods, claims and presentations? Thus he had better not rock the boat, he had better not question the merits of others lest his own merits too be questioned. He had better pretend that that which he knows to be not a fact is a fact, in order that others reciprocate by pretending their unawareness of his own follies. Thus a whole network of interdependencies is created in which everyone acquires a stake in upholding the system of pretense and false claims.

EXPEDIENCY RULES INTERNATIONAL POLITICS

In international politics expediency is the rule rather than the exception. Nonetheless, the American contribution has been not only massive, but also original. Not only has the U.S. Government claimed the

right to lie on matters of foreign policy (consider the well known statements of Arthur Sylvester, Assistant Secretary of Defense), but it has also developed an intricate method of using lies for purposes other than to mislead its friends or foes.

U-2 AFFAIR BEGINS NEW AMERICAN POLICY

With the 1960 U-2 affair, a new era in American diplomacy began. In that incident, President Eisenhower and his aides at first took the position that the United States was right because Soviet accusations were wrong. When the Soviet accusations emerged as undisputably right, President Eisenhower and his aides still insisted that the United States was right. Thus, it became an official U.S. contention that the United States is right even when its justification of a particular position or action is compromised. The United States' allegations remain true even after they are proved false.

This was a long overdue theor-

etical adjustment to the reality of American foreign policies. There has never been a doubt in the minds of U.S. officials that when the United States maintains a tyrant in power, he somehow, by virtue of so-exalted an association, becomes a part of the "free" and "democratic" world. Nor have they ever doubted that when a freely elected, democratic and Constitution-abiding foreign government is overthrown by U.S. agents (consider Arbenz Guzman of Guatemala, Mossadegh of Iran), it deserved its fate because, by virtue of being in the way of the United States, it somehow was a "tyranny." The new U-2 Doctrine of Truth was tantamount to an announcement that from now on that will be accepted as the truth which will be convenient and expedient for the U.S. Government, irrelevant of its relation to actual fact. As such, the doctrine merely internationalized what domestically has been the concept of truth for a long time.

Modern Indian Art Goes To Expo

By MARTIN SEGGER



Thunderbird Park hosts, for the moment, a somewhat unusual totem. The ten foot chunky 'Welcome Figure' is the design and work of carver Simon Charlie of the Cowichan Indian band, Duncan. He was commissioned to execute this for the Indians of Canada Pavilion at Expo.

duction of a former work as are most totems carved today, but utilizing an ancient theme, it is a contemporary interpretation. Different from the traditional stylized and smooth customary forms, this is short, stocky, and extremely realistic. Somewhat Roman perhaps in its heaviness, the rough hewn texture preserves that distinctively primitive Indian quality which is accented by the typically Indian facial features, the conical cedar bark rain hat and cloak.

The figure is unpainted. This allows full exploitation of the natural Western Red Cedar medium, and indeed at many points it seems the grain has determined the lines of the legs and arms, which though shortened and thick, display a maximum of muscular suggestion, as much as the very rough texture will allow. This tends to suggest the naked frankness and honesty of the gesture.

Idealism is perhaps sacrificed for realism but not at the expense of terrific life in poignancy and power.

Also to be exhibited at Expo will be an original totem by the father and son team, Henry and Tony Hunt. Their own interpretations of six traditional crests belonging to different Kwakiutl lineages compose sixty-five feet of traditional carving.

Together these two works represent a revival of Indian art as a new and living tradition which though drawing from past culture is searching for a new form and new expression which will claim a place in contemporary western art.

Arms outstretched, slight lean forward, is the traditional pose of the West Coast Indian Welcome figure, formerly signifying salutations of greetings and friendship to the guests arriving at a potlach or important gathering. It will serve a comparable function at Expo.

What, however, is significant about this work is the fact that though it is a traditional West Coast Indian symbol, the work itself is original in style and design. It is not a repro-

Martin Segger is a Second Year Arts Student at the University of Victoria and assistant editor of the Martlet Magazine.

P
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by FARLEY RUSK

The Story of the World's only
PERFECT MURDER

Unfortunately it was all so well done
that we don't even know who
was murdered or when or how,
right now his wife doesn't even
know she is sleeping with a corpse.

It's good to know that
there still are professionals
left on this earth.

To that person out there somewhere,
we take our hats off to the perpetration
of the world's 'Perfect Murder.'

THE CASE OF THE WAYWARD SLUG

An intellectual slug was squirming
along a narrow path, one day, when
it was confronted with an elephant
travelling in the opposite direction.
The slug, known as the 'Trail Blazer'
to his friends, demanded right of way
having been on this section of the path
for many days and adding that the elephant
was not a native to British Columbia
but should be in Africa.

The formerly placid elephant was so
completely unnerved by this irrelevant
piece of information that it charged
headlong down the trail, squashing
the slug in the process, and was
never seen again!

MORAL:

Pace and race have nothing to do with it.



Black Vindicator

By MARTIN SPRINGETT

"Our vindication will be black,
just as Fidel is black and as Ho Chi
Minh is black."

Archie Shepp is black, in his mid-
twenties, is rather smoothly hand-
some, and has a forward looking
glint in his brown eyes. For the
whites he instinctively pronounces
words like "bigot," and "repressor."
At the mention of the word "black"
his response is "beauty." Invariably,
much of his talking and thinking
returns to the white-black polarity.

He dresses with flair — red cap
and small dark glasses are usual—
and attracts a lot of attention, at-
tention which he meets with his own
kind of gratitude — and contempt.

For some time now Archie's been
playing the communication game.
Now he's near the top, but seems to
find that there is just a lot of mis-
understanding. Perhaps it's our
fault; perhaps it's his. Perhaps it's
just the lot of a top jazz artist in the
forefront of his field finding less
and less that he can rely on.

Archie plays the tenor sax. Ac-
cording to the latest *Down Beat*
jazz pole, he ranks high in today's
jazz popularity. Many call him
radical; all call him avant-guard.

"I play nigger music. That's how
I feel about it. It's about my ex-
perience; my experience in fact is
comprehensive. It is the American

experience; only most of the Ameri-
cans don't know about that."

Archie plays, he plays in a soft,
easy-flowing way. Almost anything
can be expected since he constantly
changes his style; in a real sense,
he encompasses all of jazz because
one can hear just about everything.

And he experiments with melody
and time and tonal color, making
himself part of today's new growth
of jazz. With Albert and Don Ayler
(who recently added a violin to
evoke new sounds), and Charles
Lloyd, he is one of jazz' avant-guard
where atmosphere sets the key and
melody sets aside.

Archie's music has a premise. A
former schoolteacher, he has a
strong mind and none of his playing
escapes the crushing fact that he is
concerned.

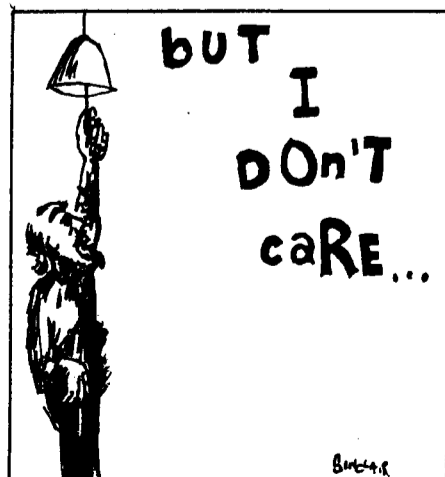
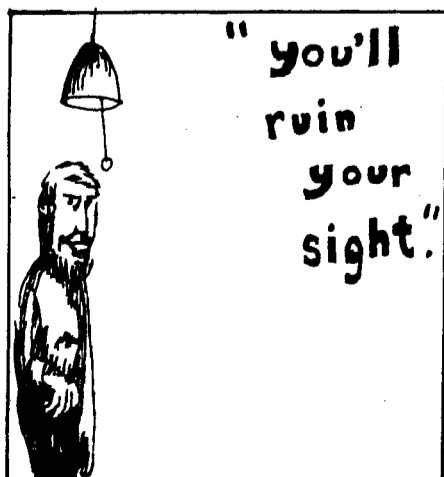
"Music must bring social as well
as aesthetic order to our lives."

He speaks with astute authority,
but musically he knows what he's
talking about. In 1961 he cut, under
the name, Gil Evans, "Into the Hot,"
his first important record and one
which was like a prophecy. Because
today much of what he said then is
being said now.

Today, musically, he speaks and
many listen and react. More than
one of his concerts was booed and
people have left. He speaks with a
message, too, and insists it's in his
music. He is concerned about social
relations, about the color conflict and
power. He finds things he doesn't
like and makes his contribution to
the hot issues by playing and speak-
ing out. His sound is hard to ignore.

Mr. Springett, a jazz aficionado, is
the well-known artist for the *Martlet*
Magazine.

I LOVE THE
DARK...
BUT MY
FRIENDS
SAY



CAUSE
It's
NICE
AN'
WARM
AN'
SURE AN

editorial

BAD THINGS

We view with some disquiet the recent increase of Vietnamese civilian casualties due to the antagonistic use of war materials in Viet Nam by the United States; an increase which has

been condemned not only by the world body of the United Nations, but also by everybody who views with some disquiet the recent increase of civilian casualties due to the antagonistic use of war materials in Viet Nam by the United States.

It seems readily apparent that while a substantial part of the rationale of the war may be understandable, such as the belief that the only way to effect world peace is to heavily bomb any

people impertinent enough to disagree with one's view of world peace and impoverished enough to insist on internal peace-keeping of their own; that we can conceivably admire the vitality and initiative of a people bold enough to "contain" the vitality and initiative and of the people within another country, we must assert that we do not condone the war simple because the North Vietnamese, like most of their neighbours, and in a fashion

not unlike many others in the world community, are people.

And it is principally on this basis that we must object rather strenuously both to the accelerated, life-consuming bombing missions of the United States and to the familiar, wishy-washy, meandering, talk-much-say-little type of editorial not unlike this one. Both are indeed,

Bad things.

—J.H.

Belief Is Knowledge

By D. S. MORRISONE

There are many religions, each with a different creed. There is only one Christianity, and its tenets never vary. It is not written in a way which is easily understood, and all human references to it are more or less disguised by human intent or human ignorance. When any written material is accepted by any church, either as a creed or as ordinary dogma, then that church, so called, exceeds its authority, and thus descends to the level of a religion. The priest or clergyman, can say "I BELIEVE", but he has no authority to assert as fact that what he tells you is true. There is a point at which religion becomes a business which to the church then becomes more important than the Christian faith. Men in business are most honoured when their efforts result in greater financial stability for the parent organization.

About Nov. 10th, the Vancouver Province, gives us the headline "Pope orders common Bible", and has authorized the Catholic Church of Rome, "to work with all other Christians for a common Bible". So far, so good, but the "Vatican's Christian Unity Secretariat" must accept responsibility for the effort. Therefore any new Bible may be at least delayed indefinitely, as every new word used in translation,

Mr. Morrisone, who wrote in the Mag last week on the subject of the origins of Christianity, here presents his sequel.

Martlet Magazine

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Unsolicited material, including articles, poems and short stories, should be clearly addressed to the MARTLET MAGAZINE and either mailed to or left at the Martlet office. Contributions to the anonymous column, CERBERUS, should be signed and consist of about 700 words of topical, political opinion.

will be subjected to the scrutiny of the Abbreviatori, of the Curia, who presumably have been in existence since about 1500, A.D.

The simplest version of what Christianity is comes from St. Paul, a man of great experience in life, who previously had been led to believe that the greatest desire in life was to become a Roman citizen, as "Civis Romanus sum". His experiences helped him to understand the fallacies of his early education, and he must also have nourished an intense desire to learn for himself the purpose of life upon earth.

In I Corinthians 13, a chapter of thirteen verses, the word "CHARITY" appears some eight times. In verse three, we find, "Though I bestow all my goods to feed the poor, and have not CHARITY, I am nothing". What is the meaning? As written, the whole chapter appears to be nonsensical. Still if we consider that both Christ and the Christian are Charitable, we get an inkling of what Paul intended to convey to his readers. If for "CHARITY", we substitute "KNOWLEDGE of CHRISTIANITY", the whole chapter immediately makes sense. That is the knowledge acquired by John the Baptist, and by his cousin, Jesus. St. Chrysostom was another.

Paul, and other martyrs acquired that Highest brand of Courage, which did not emanate from ignorance of life, or from the superior arms of the modern Western soldier in warfare. The martyrs, from the earliest age, wished to live, and to advise their fellow men of their acquired knowledge, and they were willing to die, not for honour or glory, but because of their acquired beliefs, which they could not relinquish. Paul could have told us in modern English, "And now abideth faith, hope, and a knowledge of Christianity; but the greatest of these is Christianity". The Christian of old, was a person of spiritual Courage, and his courage from time immemorial came from a belief in the afterlife. This belief still exists. As we think, we live. Our thoughts or wishes, good or bad, are prayers which often produce results deserved, if not desired. Perhaps there are gods who answer prayer, and perhaps these gods are departed ancestors, or even deified servants of our modern churches. If there is only one God, he is no older than the Aristotelean G, of 350 B.C., the age of many gods. The English spelling is a personification of what we may call the "Power of the Holy Spirit, or Holy Ghost".



The Flu, Love, and How To Get Rid of It

By PETER ARMSTRONG

Even the flu has its beautiful moments: take for instance, that one moment when you feel a light fever and slight chill; when, after a hot cup o' tea, you can abandon your body to a bed and your soul to the air — for the hell of it! Now, simply disconnect yourself from the nuisances and problems of the day and return to your infancy and its maternal protection.

The sick adult is a child again, and an important one, because sickness brings with it a series of new rights. You can have your choice of cereals and even open the remaining boxes in order to obtain the coveted plastic toys — or maybe you'd prefer waffles and syrup? What does it matter if you don't make such requests; if you're not even sad at not having them, or even desiring them; you're an adult, and you'll remain solid in the loneliness of an adult—but you are happy for you return to childhood which allows you to swing in the sweetness of your light fever, amongst remote memories.

Unfortunately, however, the flu is mainly, or nearly always, bad. It doesn't possess the healthy element of other illnesses, which is the idea of death and the fear of it. The trouble is you've had the flu before, and you know it will go away—it's not an illness, it's a nuisance. You must simply act reasonably and be patient; but your mind is confused, and at the same time vague and heavy. You think and dream

badly; you have a series of lukewarm nightmares in which horror is replaced by discomfort and anguish over a miserable affliction; no, they aren't nightmares, they're bad dreams that won't even make you sigh with relief when you wake up and find it was a lie, and that you are alive and safe.

I wouldn't dare recommend a flu to those people who are undergoing a sentimental crisis. It could make it worse. Just as decongestant pills are only effective if taken upon the first symptoms, the flu is a remedy for love, but only in its final phase — in those cases of feeble love which delays arriving at its death; because, although no longer possessing the delirium of the first days, is still subject to intermittent returns.

In cases like these you can take advantage of the depression and irritation caused by a flu and use them against the loved one you wish to be rid of. The patient should surround himself with pictures of his loved one (whenever possible, of a gay laughing type) and with a little goodwill he will soon be convinced she is laughing at him, at his love, and at his flu. Gradually he will associate her with all his moments of ill-being, seeing her through the unpleasant prism (easy to adopt) of eyes painfully aware of light, and with a blocked-up nose on top of it all—he should be able to imagine her in the most prosaic attitudes and perfume her hair, in his imagination, with *Allium Sativum*.

Hence he will incorporate the image of his loved one to the sensation of his flu, and will cultivate the desire to be rid of these two servitudes, to feel free, to walk in the sun, and breathe clearly. A friend of mine conducted this experiment, and later told me:

"I thought I was in love with her; but it wasn't that at all, it was just a deficiency of Vitamin C . . ."

Mr. Armstrong is a third year Arts student at University of Victoria. The story is based on an article by Rubem Braga in Manchete Magazine.