view everything as an object of thought, and thus supersede subjectiveness with objectiveness. It seems that they can not or will not express what they feel, but rather what is acceptable in the eyes of society. Their lives follow a rather stoic system of action, and before they realize it they are regarding themselves as objects. Thus, forgetting that they are existing human beings, they approach life as a series of problems that must be solved, rather than a joy that must be experienced. They spend their entire lives in practicalities, whether the results be success or failure, seldom facing the unanswerable questions which they forgo as prosaic trivialities, questions such as these: Why is the sky so blue? What makes a poem so lovely? What is faith? Why is life gay at times, and sad at others? It is obvious the answers to these questions are not lasting certainties, but at best, only poetic descriptions of emotions and passions. They will not prove to be useful for the accomplishment of any deed; they simply exist as paradoxes which man must face with awe and affection. Yet, a great many people examine these questions with an exanimate attitude of knowledge and assuredness, always giving a rational explanation of the unknown. They pass through life never grasping the true meaning of its mysteries, constantly attempting to put limits on its infinity.

Now, perhaps some people do not feel that this problem is really so serious as I have made it appear to be. I agree that it is not going to cause any external disturbance, except between individuals of opposite attitudes, but that does not mitigate its tragic quality. The tragedy lies in the soul of the individual who constantly turns to objective rationalism and never to subjective aestheticism. The fact is that he is not sensitive to the truly lovely things which exist, or if he is, he is too practical to let it be known that he is awed by something he can not explain.

There is an answer to this problem, but it rests with each individual in the most inward manner; any external change is purely superficial. The change must be a matter of intensification, that is, rejecting all extensiveness and relying on one's subjective being for the answer. No system of action is possible; it is purely becoming aware of the problem that will result in any transformation.

Skepticism as a Key to Reality
Sandra Cheshire

In Ancient Greece a wise man was considered by many individuals to be one who looked upon all knowledge with a certain measure of skepticism or doubtfulness; he accepted nothing, initially, to be totally and irrevocably certain or veritable. It was further maintained by some skeptics at this time that man should not trust even his own senses, for his sensations were not considered to be reliable indicators of reality and truth. Pyrrho, one of the first believers in skepticism as a doctrine, asserted that any real knowledge of life
was impossible, and thus, many of his followers came to believe that man should passively accept all occurrences with a certain degree of apathy. Radical skeptics, then, entertained the conception of a wise man as being a passive one. Certainly, such skepticism is not valid, nor has it a place in logical thinking.

Literally, a skeptic is one who examines. Such examination, to be truly effective, should be objective and moderate; if it is not, it has no intrinsic worth. In most instances, one should question at the outset any glaring assertions which are generally considered to be concrete, until their validity has been proved in his own mind, or until he views enough evidence to support or refute them. However, the individual must constantly be on guard against becoming too skeptical. The main difference between radical and moderate skeptics is that the moderation of the latter allows them to formulate their own personal opinions, and the overall purpose of skepticism is basically to aid the individual in thinking logically and realistically, so as to arrive at intelligent opinions.

Skepticism is the acknowledged tool of science and philosophy, which must rely upon continuous inquiry to bring ultimate truths and principles into light. Having a questioning mind, however, is not limited to usefulness in these disciplines alone; being skeptical can be of great service to every person who must evaluate information. For example, every layman is in daily contact with advertising—a common medium for distributing classified information to the public. To be sure, claims and allegations made by the advertiser can seldom be taken at face value; some may have accurate foundations, but it is generally accepted that many do not. Thus, the skeptic, or the person who examines the evidence, is the one who will benefit most from having investigated these claims and having discovered which of them were valid. This is also especially true in politics as well as in advertising; political propaganda is constantly in circulation, and the wise person is the one who questions all political assertions or accusations in order to lay bare the clear facts in question.

In contemplating modern ideologies, skepticism is an invaluable asset. Unceasing questioning constantly evinces the fallacies and the crass misrepresentations of such doctrines. Anyone, for example, who examines the writings of Marx and Engels, or of Lenin, with closest scrutiny can easily detect the gross errors of judgment rendered by these men. By reviewing the actual facts behind their concepts, one can maintain logically and beyond a doubt that modern Communism is one of the most intense attempts at world-wide deception. It is a dangerous mockery of values, moreover, and only the man who exercises skepticism can become cognizant of the fact that Communism holds no hope or promise of a worthwhile future for the world. Humanity as a whole can be aided immeasurably if man will assert his power of skepticism to revoke the tenets of Communism or of any other similar ideology which can bring nothing of beneficence to mankind.
It can be stated, then, that skepticism is necessary to intelligent thinking. A questioning spirit is highly important in today's world in order for man to make any definite progress. However, as with all aids to thinking, skepticism must not be carried to an extreme. Radical skepticism serves no purpose in clear thinking; rather, it hinders logical contemplation simply by maintaining that real thought is impossible. Man must have a definite starting point in his skepticism before it can be of worth to him in his thinking processes. As a technique, then, skepticism is priceless; as a doctrine, it has little merit in itself. The wise man is one who makes broad use of skepticism at times when it can be truly helpful to him; the foolish man is one who feels that he must be skeptical about every facet of life. Once something has been proved beyond a doubt in one's mind by means of objective and moderate skepticism its validity should cease to be questioned, and it should then become a part of that person's individual beliefs, and thus a part of his character. Extreme skepticism, obviously, would add nothing to one's character, as he would have no definite beliefs of his own and would ultimately become nothing but a confused, doubting being. Skepticism, then, is vital to both rational thinking and character development, and thus should be utilized by all who seek a broader concept of reality.

A MUSICIAN'S PRAYER

Lord, let me be a Note
On the musical Staff of Life.
Strong and full, with a slight edge,
so as not to be dull.
Yet never so sharp with the tensions of life that I rasp . . .
But rather let me pierce that I may inspire my fellow man,
Awakening those who sleep who are not aware
Of the prejudices that exist among all men.
Let me trip across the page as an eighth note
And when the Score finally ends, let me stride boldly off in a great Crescendo.
Leaving the rafters ringing, and my black and white footprints upon the hearts and minds of all listeners
When I approach the Great Conductor.

STEPHEN LIPKEN