

# Sartre's 'No' True to Creed

By WILLIAM BARRETT  
Written for the  
Associated Press

EDITOR'S NOTE: Dr. William Barrett, professor of philosophy at New York University, is an author, editor, literary reviewer and expert on contemporary philosophers.

Jean-Paul Sartre's refusal of the 1964 Nobel Prize for Literature did not come as a violent surprise to those familiar with his philosophy.

Sartre has often spoken of the individual as alone and unjustified, at once the possessor and victim of an unpredictable freedom.

Yet this radical individualism has also preached the need for social action, has more often than not been associated with the Communists in their political programs (while remaining an intellectual antagonist on philosophical issues), and he has even declared that the purpose of literature is to change the world so that the common lot of mankind in the future would be brighter.

A man of many parts—novelist, dramatist, and philosopher—he would seem thus to be a man of many paradoxes too. Yet no writer of our time has struggled more stubbornly to weave all these apparently paradoxes into one coherent philosophy.

THAT PHILOSOPHY is called "existentialism," and Sartre has been celebrated as its "pope."

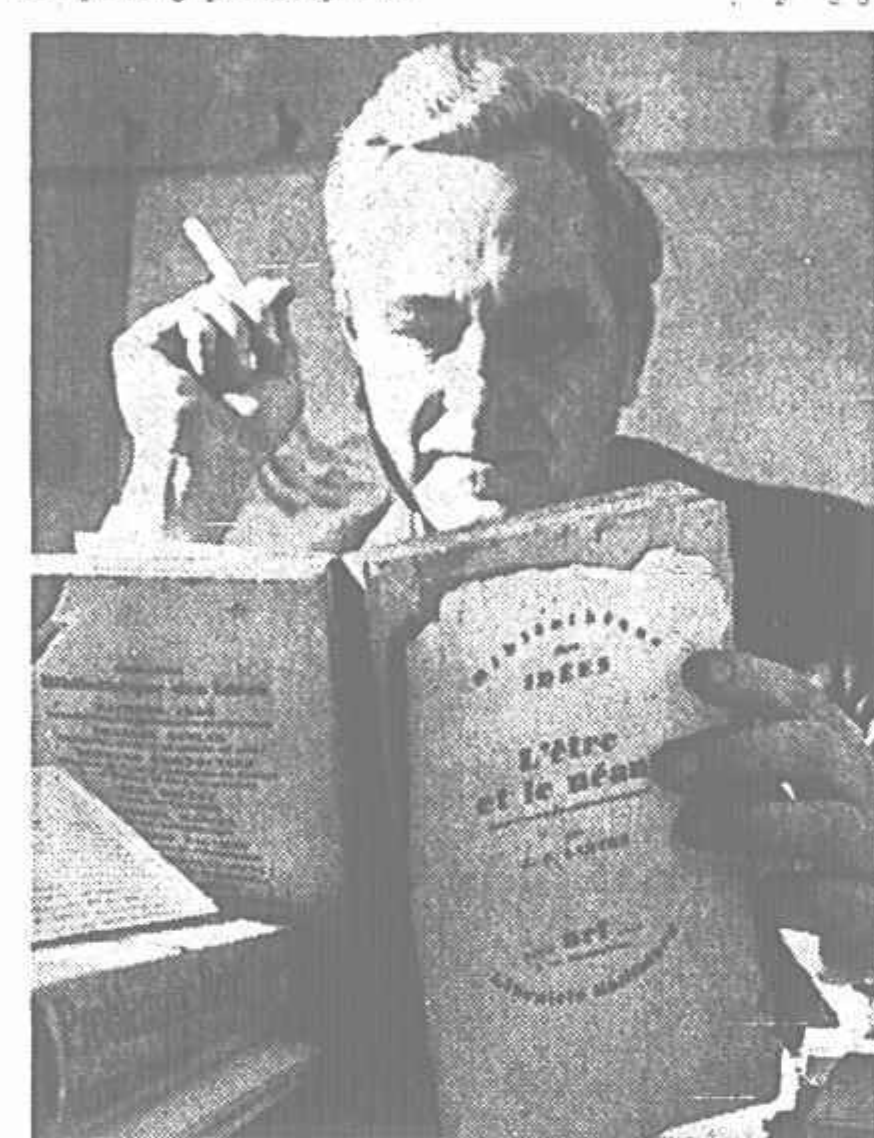
Sartre did not create this new style of thought but borrowed copiously from the work of previous German philosophers.

His two principal influences were the German philosophers Edmund Husserl and Martin Heidegger, major pioneers of a new philosophy.

From Husserl, Sartre learned that the philosopher must cast aside empty abstractions and pre-conceived hypotheses in order to look at things as they really are. Sartre has carried this emphasis even into his novels, where he attacks the empty ideas and rigid formulas by which certain people distort or hide from the real meaning of their experience.

From Heidegger he learned that man stands alone before the prospect of his own death, and that human existence is one of care and anxiety whose best efforts always run the risk of coming to nothing.

Though a borrower, Sartre proceeded to transform what he had borrowed into a system that is original and bears the marks of his own personal temperament. Casting aside



PROF. WILLIAM BARRETT  
... Studies Book by Sartre

the assumptions of materialism and looking at man as he is, Sartre laid down as the first proposition of his philosophy that you cannot understand a human being as a mere object or thing.

An object—a rock, for example—is solid, inert, self-contained. Man, on the contrary, is never self-contained, but always reaching out for new possibilities and paths. The thing stands before us all at once; but human existence is forever incomplete, aspiring beyond itself. Man is the restless animal.

FOR SARTRE, this restlessness is inherent in the very fact of human consciousness itself. The mind is an instrument by means of which we think of things beyond the limits of our own skin, anticipate tomorrow or recall yesterday, or even reconstruct civilizations a thousand years in the past or dream of a world far in the future that will be very different from what we have today.

Thus the very nature of mind is that it transcends—goes beyond—our immediate bodily envelope. Consequently, the difference between man and object is not one of degree but in kind or being. Man is not simply a vastly more complicated machine—he is not a machine at all.

Here we have at once the glory of man, the quality that separates him from the brute, but also the secret sources of his anxiety. We can reach out toward possibilities that we have not yet achieved, but in doing so we are also aware that we do not measure up to them. We can anticipate a future that is not yet, but in so doing we can be aware of all the uncertainties and risks that may mar its coming.

This is not "negative" thinking in the sense that Dr. Norman Vincent Peale would look at as unhelpful and despondent. You cannot in Sartre's view, have the positive without the negative; they go together, and if you try to shut out the negative aspects of life you will end by wearing blinders.

We are free because we are conscious, but this freedom in turn can beget a deep anxiety. In the last analysis we know that, despite the buffeting of fate and circumstances, we are responsible for ourselves. The life we live is what we have chosen, or let be chosen for us—which comes to the same thing. Man makes himself what he is; his life is no more than the totality of his acts.

CONSEQUENTLY, many people find freedom too painful and try to escape from it. A man, for example, may join a totalitarian party to which he can subordinate himself like a robot. Now, so he thinks, he will not have to make painful choices for himself; he will simply be an instrument in the hands of those higher up. It is as if he wanted to escape being human by turning himself into a thing.

One of the most common ways of man turning himself into a robot, according to Sartre, is the excessive conformity of a person who tries to live exclusively in the eyes of others. The other person, after all, sees me only externally as an object; he does not experience the depth of my interior life with its freedom. If I live exclusively as he sees me, I become nothing by my own image and lose that interior life altogether.

In his play "No Exit" Sartre places three characters in hell; their sin in life was to have behaved always for the image they made in other people's eyes, and their punishment now is that they are frozen into those images for all eternity.

In his most extended effort to describe his philosophy for a popular audience, Sartre called it "a new humanism," and I think we can see exactly what he meant by this label.

It is a humanism, first, because it places man at the center, and makes him the measure of all things. There is no higher Being who has assigned a meaning to our human existence; man has to do it himself.

Sartre has been an unwavering and principled atheist since the age of 10. The idea of God is for him an impossibility, for we can never explain the existence of the world as a whole. This is the sense, much misunderstood, in which Sartre speaks of existence as absurd; perhaps he might have said, more accurately, that it remains ultimately a mystery.

BUT IF SARTRE is an uncompromising atheist, he is not a superficial one. To eliminate God is in one way an

On the other hand, the loss of God is a real one, since it leaves man alone and forlorn in a universe for which there is no reason—like an orphan abandoned on the cosmic doorstep.

In what sense is existentialism a "new"—as contrasted with old—humanism? Because, Sartre says, it starts from a newer and more radical vision of human existence. Older humanisms tended to assign to a man a more or less definite human nature, with fixed capacities, drives and values. Yet the fact is that human nature is no static thing. Man changes the conditions of his life, and in so doing can also change himself.

Sartre has compressed this point in a well-known slogan, "Existence precedes essence," which sounds more puzzling than it really is. On the personal level, this slogan means simply that we are born first, and then make ourselves what we eventually become.

Man does not fall from heaven like an angel, complete and fully formed. Existence is thrust upon the infant; we are born into definite social and historical conditions that are not of our choosing; yet within this framework forced upon him the individual still has the power to forge his own "essence"—make himself the kind of person he comes to be.

On the historical or collective level, Sartre's slogan points out that the whole of humanity as it now exists has the power, if it so chooses, to change itself for better or worse. Today our scientific knowledge has developed even to the point where we can change human biology.

A RESTLESS intellectual, Sartre is always seeking new applications for his philosophy; and recently he has sought to develop a new style of psychoanalysis, which has begun to influence some practicing psychiatrists in this country.

Freudian psychoanalysis deals mainly with the conflict between the ego and the instincts, particularly the sexual instinct. Incidents of early childhood are supposed to leave deep traces in the unconscious mind; and, in time, these traces can block off the flow of instinct, or deform it into perverted patterns, and a crippling neurosis develops.

Existential psychoanalysis, on the other hand, dispenses with the hypothesis of an unconscious mind. It starts from the basic idea of freedom rather than causal necessity. The central happening in a human life is that free choice by which we became the person we are.

As a stone dropped into a pond sends ripples out to the farthest edges, so the fundamental choices in our lives spread into all our actions, utterances, habits and gestures. The problem of the psychiatrist is to trace the figure in the carpet, find out what that pattern of choices has been in the individual's life. One starts here with the individual as a whole, not as a kind of centaur, half ego and half instinct.

Once again, in short, the central fact for the understanding of man is his grand and fearful freedom.

The final value of this philosophy will have to be judged by the future. Yet I think we can say even now that it is one of the more revealing expressions of our age.

In accord with his own slogan, "Existence precedes essence," Sartre was born into a world he never made, the 20th Century with all its chaos and anxieties; and he has forged what meaning he could out of life in the very teeth of the gale. He tells us, for example, that he really discovered the deepest meaning of freedom during the French resistance after 1940, when the individual Frenchman under the Nazi occupation was still free to avoid complicity with the tyrant who oppressed him.

THE CITATION of the Nobel committee spoke correctly of "the spirit of liberty" found in Sartre's writings. It might also have mentioned that Sartre has spoken for individualism and the individual at a time when societies everywhere are tending toward the organization man. His refusal of the prize was also a gesture against that tendency.

While his novels and plays often deal with subjects that appear morbid, the tone of his philosophy is ultimately bracing and positive, and a note of heroism often sounds in his writings. In such a mood he sums up his life's efforts in a recent autobiography: "Without equipment, without tools, I set all of me to work in order to save all of me. I think we should all agree that he has suc-

## Deaths

CARULLI—Funeral services for Eugene Carulli will be held Tuesday at 9 a. m. from the James DeMarco & Son Funeral Home, 199 Court St. Burial will be in Calvary Cemetery. Friends may call at the funeral home today from 3 to 7 p. m.

DILTZ—Richard Dean Diltz, 36, of Hillview Dr., Norwich, formerly of Johnson City, died late Friday morning at his home after a long illness. He is survived by his wife, Joyce L. (Mann) Diltz, Norwich; four daughters, Lynna, Nancy, Judith and Joanne Diltz, all of Norwich; his father, Guy Diltz, Johnson City; also several aunts and uncles. Mr. Diltz was a graduate of Johnson City High School, class of 1945, and served with the U. S. Navy, after which he studied at Oswego State Teachers College graduating in 1950 with a B. S. degree. He was later awarded his Masters Degree at Colgate University. Since 1951 he had taught in the Industrial Arts Department at Norwich High School where he was also department chairman. He also was faculty manager and a past president of the Norwich Educational Organization. He was a member of the Elks Lodge 1223 and Johnson City Lodge 1979 F. A. M. He was a member of the United Church of Christ, First Congregational of Norwich. Funeral services will be held Monday at 1:30 p. m. at the First Congregational Church, First Congregational of Norwich. The Rev. Frank W. Gardner, pastor, will officiate. Burial will be in Vestal Memorial Park. The family will receive friends at their residence, 36 Hillview Dr., Norwich, this afternoon and evening. Memorial contributions may be made to your favorite charity in memory of Mr. Diltz. Arrangements are by the Faby Funeral Home, Norwich.

BAERT—The funeral and committal services for B. Frank Baert will be held at 3 p. m. today at the Ivan A. Barber & Son Funeral Home, 428 Main St., Johnson City. Instead of the previously announced hour, The Rev. Willis W. Virtue, Th. D., pastor of Immanuel Baptist Church in Endicott, will officiate. Burial will be in Riverhurst Cemetery at the convenience of the family. Friends may call at the funeral home today from 2 p. m. until the hour of the funeral.

GIFFORD—L. Dwight Gifford, 73, formerly of 11 Hayes Street, Norwich, died suddenly early Saturday afternoon while en route by automobile to Oxford. Death was attributed to a heart attack. He was born Sept. 23, 1891, at Oxford, Conn. He was married to Jennie L. Gifford, Oct. 1, 1920, in Holmesville. He married Marjorie C. Case, formerly of 11 Hayes Street, Norwich. She passed away Sept. 4, 1964. Surviving are two sons, Robert Gifford, Fort Lauderdale, Fla., and Richard D. Gifford, Cleveland, Ohio; six grandchildren; one sister, Mrs. Ray L. Smith of Norwich; and one nephew, Gifford M. Smith of Phoenix, Ariz. He spent his early years in Oxford and attended and graduated from the Oxford Academy. After graduation he joined the Chapman and Turner Department Store, Norwich, where he remained until the company failed in 1917 when he joined the U. S. Navy. He served with the Navy through World War I. Upon receiving his discharge in 1919 he returned to Norwich to resume his employment with Chapman and Turner. He served with the firm for more than 35 years. When the company incorporated, he became its president. He remained active in the business until ill-health forced his retirement in 1948. He was a member of the United Church of Christ in Oxford, his predecessor First Congregational Church. He was a member of Norwich Lodge of Elks 1223, and Johnson City Lodge 1979 F. A. M., a life member of the George Rider Hook and Ladder Co., a member for 47 consecutive years of the Norwich Fire Department, and a member of the American Legion, Norwich Barracks 161 Veterans of World War I. He was a very civic-minded and was very active in community affairs. He was a former director of the Norwich YMCA, former president of the Norwich Chamber of Commerce. He also served on the Board of Trustees of the United Church of Christ in Oxford. The body will lie in state at the Rev. Frank W. Gardner, pastor, officiating. Interment will take place in the family lot in Mt. Hope Cemetery, Norwich. The body will be in the Devine Funeral Home, Norwich, where friends may call Sunday evening from 7 to 9 p. m. and Monday morning from 9 to 11 a. m. and 2 to 4 p. m.

## Deaths

HARDING—The funeral of Mrs. Maude B. Harding will be held at 7 p. m. Monday at the Ernest H. Parsons Funeral Home, Inc., 71 Main St. The Rev. Stanley K. Gambell, D. D., assisted by the Rev. T. Milton Bond, will officiate. Burial will be in Chenango Valley Cemetery at the convenience of the family. Friends may call at the funeral home today from 3 to 5 p. m. and 7 to 9 p. m. Those who wish to do so may make contributions to the Memorial Fund of the First Congregational Church.

KNEEBIS—The funeral of Mrs. Mary Kneebis will be held at 10 a. m. tomorrow from the Robert J. Bednarsky Funeral Home, 16 Glenwood Ave. and at 10:30 a. m. at St. Cyril & Method Church, due to construction at St. Ann's Church. Burial will be in the St. Ann's Cemetery. Friends may call at the funeral home today from 2 to 4 and 7 to 9 p. m.

LEVY—The funeral of Dr. Harry H. Levy will be held at 11 a. m. today at the Ernest H. Parsons Funeral Home, 71 Main St. Rabbi Elmer Schagrin, Spiritual Leader of Temple Concord, will officiate. Burial will be in Westlawn Cemetery. Friends may call at the funeral home today from 2 to 4 and 7 to 9 p. m. The Rev. George Guzewicz will recite the Litany in memory of Dr. Harry H. Levy.

LUZYCKI—The funeral of Mrs. Josephine Luczycki will be held at 10:30 a. m. tomorrow from the Ernest H. Parsons Funeral Home, 16 Glenwood Ave. and at 10:30 a. m. at St. Stanislaus Church, where a Solemn High Mass of Requiem will be celebrated. Burial will be in St. Stanislaus Cemetery. Friends may call at the funeral home today from 2 to 4 and 7 to 9 p. m. The Rev. George Guzewicz will recite the Litany this evening at 7:15 at the funeral home.

LYNCH—The funeral of George J. Lynch will be held at 9 a. m. tomorrow from the Ernest H. Parsons Funeral Home, 16 Glenwood Ave. and at 9:30 a. m. at St. Cyril & Method Church. Burial will be in St. Stanislaus Cemetery. Friends may call at the funeral home today from 2 to 4 and 7 to 9 p. m. The Rev. George Guzewicz will recite the Litany this evening at 7:15 at the funeral home.

MCDONALD—The funeral of Miss Sarah Elizabeth McDonald will be held at 8:30 a. m. tomorrow from the McDonald Brothers Funeral Home, 84-90 Front St. and at 9 a. m. at St. Patrick's Church. Burial will be in Holy Name of Mary Cemetery. Friends may call at the funeral home today from 2 to 4 and 7 to 9 p. m.

O'BUSH—Funeral services for Myron O'Bush will be held tomorrow at the convenience of the family from the Ernest H. Parsons Funeral Home, 71 Main St. Burial will be in St. Basil's Cemetery, Simpson, Pa. Friends may call at the funeral home today from 2 to 4 and 7 to 9 p. m.

SMITH—Funeral and committal services for Edgar Weller Smith will be held tomorrow at 1:30 p. m. at the Prentice Funeral Home, Inc., 55 Main St. The Rev. William E. Smith, pastor of Trinity Memorial Episcopal Church, will officiate. Friends may call at the funeral home this evening from 7 to 9 p. m.

STOJEK—The funeral of Marlan Stojek will be held at 8:30 a. m. tomorrow from the Ernest H. Parsons Funeral Home, 16 Glenwood Ave. and at 9 a. m. at St. Stanislaus Church. Burial will be in St. Stanislaus Cemetery. Friends may call at the funeral home today from 2 to 4 and 7 to 9 p. m. The Rev. George Guzewicz will recite the Litany this evening at 7:15 at the funeral home.

VYMLICKY—Joseph F. Vymlicky, Sr., 74, 10 Mechanic Ave., Endicott, died at the Wilson Memorial Hospital Saturday at 6:20 a. m. He is survived by his wife, Mrs. Christine Vymlicky, Endicott; three daughters, Mrs. John (Mary) Svecchola, Czechoslovakia, Mrs. Philip (Lillian) Vymlicky, West Endicott; and Mrs. Philip (Agnes) Knowlton, West Endicott; three sons, Frank and Joseph, Jr., both of Endicott and Charles, Vastal; 23 grandchildren; also several great grandchildren; one sister and one brother, both residing in Czechoslovakia. He was a member of Our Lady of Good Counsel Church, a retired employee of the Endicott Johnson Corp., and a member of its 30-Year Club. The body was removed to the Pecko & Osvald Funeral Home, 210 Clinton St., where funeral services will be held Tuesday at 10:30 a. m. and at 9:30 a. m. at Our Lady of Good Counsel Church. Burial will be in Calvary Cemetery. Friends may call at the funeral home today and tomorrow from 2 to 4 and 7 to 9 p. m.

## Anniversary Of Hot Dog, Bun

St. Louis—(AP)—Sixty years ago something happened here that affected millions of Americans and others around the world until the end of time.

It was at the St. Louis Louisiana Exposition in 1904. A concessionaire loaned white gloves to his patrons so they could hold his piping-hot wieners.

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