St. John's Collegian

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Th Ego Versus The Id—Das Ich GeGen Das Es

We can all agree that last Wednesday's lecture soared to heights not usually reached: "It soared like a banana, circling the moon," to use as a metaphor a dream example of Mr. Adler's. No doubt one reason for the success of the lecture was that Mr. Adler didn't spend ninety per cent of his time on Aristotle as he usually does. In fact, Mr. Standen was so sure that this was another disguised Aristotelian lecture that he bet a shiny-copper-penny on it. (Of course, it wasn't a new penny; just an old one cleaned with nitric acid.) Since Mr. Adler had told us the course of his lecture, we took Mr. Standen up—having an unfair advantage—to have the satisfaction of winning a bet from him: you see, Mr. Standen, that inveterate gambler, is always cleaning us out, and they are not penny bets.

So it came as a surprise to us to learn that Aristotle didn't invent psycho-analysis; it was Freud, as we thought. Now don't get us wrong. We're not saying that Mr. Adler didn't mention Aristotle—we're now convinced he couldn't give a lecture without doing that—we're merely saying that Aristotle's name did not grace every sentence. (Mr. Adler in this respect reminds us of some people we know who can't utter a sentence without inserting three very well known profane words—which, apropos, are very Freudian.) O.K., enough of this; let's tell these poor neurotics what Aristotle, Jr., said.

Aristotle was the first great psychologist; and to Aristotle psychology had a broad meaning—our present word anthropology. After Aristotle and St. Thomas, particularly in the Renaissance, psychology began to have a more specialized meaning, namely, that of the study of the content of consciousness. And this, one can clearly see, is not the study of the entire soul. The study of the soul is the study of powers, habits, acts, and instincts. Freud returned to this tradition; he studied the entire soul.

In the *De Anima*, Aristotle does not treat passion; instead he treats it in the "Ethics," and needless to say, likewise with St. Thomas. Treating passion with this moral tinge destroys the psychological meaning of passion, i. e., instead of saying what is the work of passion? we say what should be done with passion? In this way Freud completes the classical psychology by integrating passion into it. Let us look at Freud's treatment of the soul:

Ego — Reality Principle — Reason
Id — Pleasure Principle — Passion (libido)

The ego is the cultivated id. The ego is the rational faculty which exercises free-will and is conscious of itself in reality. The id is the sum of the instinctual drives in man, which must be controlled and inhibited if man is to live in society. This is the split of man's soul. In a normal man there is little split. The ego and the id are integrated, and each knows the other; but in the neurotic they are isolated, fighting eternally. A badly split soul is termed *schizophrenic*, from the Greek *skizo*, to split, and *phren*, understanding. Freud showed that society is the cause for this split, and that man, therefore, must be studied in society; without society he is meaningless.

If we look at a new born baby we can see how a split and resulting conflict are engendered. A baby is a mass of id; he wants all his desires fulfilled, and he has no idea of what is right and what is wrong. The sureme hedonist, he seeks everything that is pleasurable and avoids everything displeasurable. It is the parents' duty to socialize the infant, and thus create the ego. The infant, however, is not willing to forego his unsocial pleasures, and parential suppression must be continued until the newly created ego can muster strength to suppress the id. But now the conflict has started. The repressed libido becomes unconscious and manifests itself in many seemingly unrelated ways. This libido or id may be thought of as a body of energy repressed from its immediate outlet. This outlet is guided by the ego. If the id cannot dissipate all of its energy socially, it cunningly seeks other outlets. Work and love are outlets for the suppressed id, and a normal man can attach himself to sufficient objects in order to get rid of his libidinous energy. His objects are his work, his friends, and his family. The neurotic, on the other hand, cannot find objects for his libido. Instead it whirls around within him and seeks escape, and finds it in neurotic manifestations. From 1890 to 1900, the popular manifestation was conversion neuroses, in which the patient had a physical ailment which was not real. The symptoms were an apparent disease. Now the popular manifestation is the anxiety neuroses, the symptoms of which are far more complicated. These different manifestations in different periods tend to show that neurotic manifestations are in some way determined by society.

When Freud started his career, conversion neuroses was being treated by hypnotic suggestion. Freud discovered that this treatment would only cure a specific symptom, i. e., if a paralyzed leg was cured, the following week the neck would be paralyzed. While searching for the cause of these symptoms, Freud discovered free-association and psycho-analysis. Free-association is the process by which repressions are brought to the light of the conscious self. It consists of the patient putting himself in a state of calm concentration, following his spontaneous mental occurrences, and imparting everything to the psycho-analyst. However, free-association is a difficult process. Certain disagreeable memories are conveniently forgotten, and the patient offers resistance to their being brought to light. When the repressions are brought out, ab-reaction, the ridding of repression, occurs, and the patient is cured.

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The id is clever and finds an outlet for its repressed self in symbols. Thus symbols are disguised expressions. In dreams the desires of the id are consummated, but in symbolic form to fool the ego. Those who are interested in dream symbolism are referred to Freud's essay, "The Dream Work." Slips of the tongue, too, like dreams, are symbols expressing desires of the id. The idea of dreams fulfilling the wishes of the soul was first expounded by Lucretius in the *De Natura Rerum*.

"The thirsty man,
Likewise, he sits beside a delightful spring
Or river, and gulpeth down with gaping throat
Nigh the whole stream, and oft the innocent young
By sleep o'ermastered, think they lift their dress
By pail of public jordan, and then void,
The water filtered down their frame entire,
And drench the Babylonian coverlets,
Magnificently bright. Again those males
Into the surging channel of whose years
Now first has passed the seed (engendered),
Withing their members ripened days,
Are in their sleep confronted from without
By idol-images of some fair form—
Tidings of glorious face and lovely bloom,
Which stir and goad the regions turgid now
With seed abundant; so that as it were
With all the matter acted duly out,
They pour the billows of a potent stream
And stain their garment."

Other relevant quotations from Lucretius:

"It comes to pass
That next a part of the soul's expelled abroad" (the part used on objects of the libido).
"A part retreateth in recesses hid" (the repressed libido).
Also:
"Sleep comes chiefly when energy of soul (libido)
Hath now been scattered through the frame, and part
Expelled abroad and gone away, and part
Crammed back and settling deep within the frame."

The Oedipus-complex is the term applied to the first love relationship of the child, which, in a normal family is with one of the parents. In the pure form, a boy wants to replace his father as his mother's lover. When this love is suppressed, the boy reluctantly gives up his mother as a love object. From this suppression, the super-ego is formed from the ego, usually embracing all the inhibitions and prohibitions the father lays down as rules of conduct. A departure from this usually indicates a feeling of guilt.

In closing; all men are neurotics more or less. A man is normal insofar as he approaches normalcy, which is the state of consciously knowing all the desires of the id. We see that Freud after all, wants men to know the teaching of Aristotle: "Know thyself." Knowing thyself, means to know reality, and the hard choices that life offers. Only thus can man free himself; otherwise he is shackled and knows not why: he is shackled, and he knows only that something is wrong, somewhere. He places the trouble outside of himself, when his own soul is sick. He is helpless, since he doesn't know what is pushing him, and he must learn. What he must learn is psycho-analysis—the third language: the language of the id and the ego.

—*Allen Goldstein.*

Piano Recital

Shura Dvorine

Program—Handel: The Harmonious Blacksmith; Bach-Busoni: Organ Prelude and Fugue in E flat; Beethoven: Sonata in C minor, Op. 111; Brahms: Variations on a Theme by Paganini; Chopin: Valse Brilliante in E flat; Scriabin: Etude in C sharp minor; Sklarevski: Zouleika; Ravel: Rigaudon; Liszt: Hungarian Rhapsody, No. 11.

In view of the fact that he is a conservatory-trained professional musician, Mr. Dvorine's performance Sunday night should be rated as unsatisfactory on the whole. The major faults were three: a tendency to bang, particularly with the left hand; the lack of any singing tone, a defection closely allied to the first; and dynamic preciosity. By this last I mean the forced attempts to achieve dynamic contrast particularly in the Handel and the Bach.

The major works on the first half of the program were the Bach prelude and fugue and the Beethoven sonata. Of the first of these it can only be said that *qua* Bach the work is very free in its contrapuntal form, secondly, *qua* Busoni it has been freely transcribed, although some endeavour seems to have been made to reproduce the shifts in registration; lastly, *qua* Dvorine it was played like a cross between Beethoven and Chopin.

The Beethoven sonata, being a mighty work, could not suffer too much at Mr. Dvorine's hands. Aside from his percussive style of playing which kept the music from singing out, the sonata was well played. There were some uneven rhythms in the syncopated portions of the second movement, but the ending was handled very nicely.

The last half of the program was devoted, as is customary, to short pieces by nineteenth and twentieth century composers. The Brahms variations on a Paganini caprice were not too interesting although they were played with spirit. The Chopin waltz gave Mr. Dvorine a chance to work off some of the over-interpretation he indulged in during the first half of the recital. The next three numbers were unfamiliar to most of us, making it difficult to judge them. The Liszt Hungarian Rhapsody was played for all it was worth as a war horse ought to be played. Mr. Dvorine really seemed to get a kick out of it. The encores were another familiar Chopin waltz and the now almost ubiquitous Shostakovich polka.

H. H. S.

Barr On Rhetoric

Mr. Barr assumed a general agreement upon the kind of communications which are called rhetorical. He dealt in particular with speeches whose purpose was to move someone to action.

Rhetoric is developed most highly in advertising today. Advertising leads people to believe certain products are more important than is true. It does not usually do this through lies, however, but by an emphasis upon the qualities of the product which the buyer believes important. Word choice and position are important in creating such an emphasis. The worst thing about contemporary rhetoric is the belief that it is necessary to sell one's self to sell anything. Almost all rhetoricians have been persuaded to this idea. It necessarily pulls their attention from the basic problem of putting ideas into words which their audience will understand.

Another type of rhetoric which has fallen into disrepute is oratory. In Churchill's Dunkirk speech, Mr. Barr showed that the prime minister was bringing meaning to events in the minds of his people. Churchill went on to show exactly what kind of action these events would require. Unless he had so worked upon the reason and will of the individual citizen, he could not have moved his country to action. The leaders of a democracy must be masters of rhetoric if they are to gain the active support of their people.

The answer to Socrates' objection that rhetoric is only flattery, is found in his own defense before his judges. He bluntly refused to flatter them, but his eloquence is persuasive. He used figures and examples to mirror the propositions implicit in his arguments, yet they have no other end than to move the minds of his judges to an understanding of the truth.

Turning to Aristotle for an answer to the question of the nature of rhetoric, Mr. Barr outlined his threefold classification of the uses of rhetoric in oratory in the state; 1. deliberative discourses—to find the best course for the state. 2. courtroom argument—to find whether laws have been broken. Both are built upon probable syllogisms. When the truth in a matter is uncertain, persuasion by example and analogy is necessary but particularly liable to error. Mr. Barr did not clearly define Aristotle's third class which he entitled occasional speeches. Pericles' funeral oration is of this class. They must contain some element of deliberation or judgment, or they will be pointless as political speeches. Because it is only in democracy that governmental action is a concern of the people, oratory cannot flourish in dictatorships.

Mr. Barr listed a dozen examples of oratory and personal communications which do not completely fall into the Aristotelian classes. But he did not suggest a more complete classification.

From the many examples he used, the lecturer drew several necessary characteristics of good rhetoric. Their necessity arises from the limitations of the human mind. Examples are necessary to mirror ideas, and people are pleased to discover an idea in examples. Ideas must be repeated in different forms because people lack constant attention. Different minds require that ideas be repeated in different ways.

Tact in rhetoric is necessary. To present distracting ideas which are not necessary to the truth to be shown defeats the end of speech. With use, words tend to form cliches in which they lose their individual meanings; extreme care must be used in the choice and use of words in combination.

Although Mr. Barr considered only briefly literary prose and poetry, these rules apply to them as well as to oratory. But what assurance have we that the most difficult problems of rhetoric do not arise outside the field of political oratory? One might expect to encounter the most difficult rhetorical problems in trying to communicate one's knowledge of truth and one's perceptions of the beautiful.

Perhaps Mr. Barr realized this danger of incompleteness when he analyzed the problem of rhetoric in communication aside from particular contexts. In order to communicate with anyone, a speaker must understand the relationships (*Logos*) of the ideas he wishes to express. He must use material words which his audience recognizes as signifying certain things. Custom determines certain rules which limit the ways in which words can be used; this is grammar. Within the limits of form permitted by logical and grammatical rules, the rhetorician must choose and arrange words in such a way that his ideas will be reflected to his audience. This is the task of imagination.

H. R. M.

Backcampus

Last Tuesday marked the beginning of the lacrosse schedule, as a surprising Paca-Carrol team defeated the East Pinkney sophomores, 4-2. Jim Horney started the winners off with a quick goal, after taking the ball on the face-off and running the length of the field to score. In the course of the game Mr. Horney scored two more goals to take scoring honors. The sophomores seemed unable to get goals through the Paca defense.

Thursday, Paca-Carrol again was victorious, defeating Chase-Stone by a score of 8-5. This game was marked by a fast opening offense, with Gene Epstein scoring seven goals. The next day Chase-Stone forfeited to Pinkney-Randall.

On Saturday morning a sleepy East Pinkney team defeated a sleepier Pinkney-Randall aggregation, 8-6. This time the sophomores worked as a team, with a considerably improved attack. The three forwards, White, Haines and Welch, scored for the winners, the East Pinkney defense still lacks an efficient defense, as the score indicates.

The first round of lacrosse will be completed with this Thursday's game, with the second round getting under way immediately. As is customary, the final winner will be determined by a play-off between the winners of the first and second rounds.

Rumor has it, that if everything goes according to plan, there will be one round of spring soccer. We hope that sufficient interest will be shown, so that the athletic staff may carry its plans through.

Arts

This particular obscure column of this journal seems so increasingly popular, that we hardly know, from week to week, whom to anticipate here next, eating our porridge, as it were. Last week it was an aloof reviewer treating the art show; which show, caught between a taut apathy and the cotillion board's frolics, bleeds. The question raised then of the relation of the fine arts to the program is by no means solved by the art show, which is not even a successful substitute; the show will rather reflect the lack, or need, or whatever it is. It may all be a quite chastening affair. This Sunday afternoon, however, in the Junior Common Room the student and faculty contributors invite you all, all. Work by graduates and students in the armed forces has been included. We are inadequate to the job of explaining the cotillion board's relation to this, aside from its own blatant self-aggrandizement.

Our complaint about April musicals has been generally ignored, and now it's *Swing Fever* at the Circle with Kay Kyser, a jolly band, and Lena Horne. A tedious round, so this week we invite you to come down and help us litter the Circle aisles with old razor blades.

Why anyone should budge for *The Heavenly Body* we don't know. It is evolved about a complicated pun, and brings Wm. Powell and Hedy to the Circle starting Wednesday. This would seem to be man writ at his smallest.

The Curse of the Cat People could hardly duplicate the awe produced by its original. The Republic Wednesday and Thursday. The revival of the cat woman, Simone Simon, who was quite dead, and these repeated slurs on American womanhood puzzle us.

Private Hargrove will still be at the Circle tomorrow and the Capitol during the week; it is certainly an excellent thing and the best in town. Private Mulvehill has the grace sufficient to become our own candidate for director of the draft.

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CALENDAR

ST. JOHN'S COLLEGE — Fri., Apr. 28 — Sat., May 6, 1944

Friday, April 28:		
2:00-4:00 P. M.	Recorded Concert	Book Shop
3:00-5:00 P. M.	Athletics	Back Campus
7:00 P. M.	Chorus Rehearsal	Humphreys Hall
8:00 P. M.	Formal Lecture—*Biology and the Periodic System* — George Wald, Harvard University	Great Hall
Saturday, April 29:		
10:30 A. M.	Faculty Meeting	McDowell 24
10:30 A. M.-12:00 M.	Athletics	Back Campus
Sunday, April 30:		
3:00-5:00 P. M.	Art Show and Open House	McDowell Basement
8:00 P. M.	*Cartels Now*—James S. Martin	Woodward Hall
Monday, May 1:		
2:00-4:00 P. M.	Records by Request	Book Shop
3:00-5:00 P. M.	Athletics	Back Campus
5:00 P. M.	Dormitory Managers Meeting	McDowell 21
7:00 P. M.	Chorus Rehearsal	Humphreys Hall
Tuesday, May 2:		
2:00-4:00 P. M.	Records by Request	Book Shop
3:00-5:00 P. M.	Athletics	Back Campus
7:00-8:00 P. M.	Bible Class	McDowell 22
8:00 P. M.	Mathematics Club	McDowell 21
Wednesday, May 3:		
3:00-5:00 P. M.	Athletics	Back Campus
7:00-8:00 P. M.	Bible Class	McDowell 22
7:30 P. M.	Boat Club Meeting	McDowell 21
8:00 P. M.	Chamber Music Group Rehearsal	Humphreys Hall
8:00 P. M.	Recorded Concert	Book Shop
8:00 P. M.	AYD presents Furman L. Templeton, speaking on *Status of Minority Groups during and after the War.*	McDowell 24
Thursday, May 4:		
2:00-4:00 P. M.	Records by Request	Book Shop
3:00 5:00 P. M.	Athletics	Back Campus
7:30 P. M.	College Meeting	Great Hall
Friday, May 5:		
2:00-4:00 P. M.	Recorded Concert	Book Shop
3:00-5:00 P. M.	Athletics	Back Campus
7:00 P. M.	Chorus Rehearsal	Humphreys Hall
8:00 P. M.	Formal Lecture — *Dialectic*—Richard Scofield	Great Hall
Saturday, May 6:		
10:30 A. M.	Faculty Meeting	McDowell 24
10:30 A. M.-12:00 M.	Athletics	Back Campus