

SARDONYX

Volume Three

Fall 1944

Number Four

F. A. P. A.

An Aimless Publication

Blame Chauvenet

My congratulations, a little reluctant perhaps, as I hate to be beaten, but nonetheless sincere, to Drygulch Doc on his clear victory in the presidential election. Indeed, I am even obliged to admit in all honesty that Doc deserved to be chosen over me, for not even my natural egotism can wholly blind me to the fact that his own contributions to the past two mailings had a decided edge on mine. So we begin a new year, and under a good man.

For a wonder, I have managed to struggle thru the other 9 pages of Sardonyx before commencing this one, which is contrary to custom, to say the least. The absence of the Listening Post is due to my deep reluctance to stencil and mimeo another page in weather as hot as this August in Bound Brook; also, I must admit, Larry's threat to send out the mailing on time has me working in the age-old tradition of the FAPA, with one eye on the mimeo and the other on the calendar. (My eyes popped out so far on learning of his intention that this feat is now easy for me.) ~~Endeditorialletterblatting.~~

MELANGE

For sometime I've wanted to point out that Guteto always sounds like the promise of a square meal to me & is hence disappointing. But my pronunciation is probably off.....Yerke's remarks on the plural form of FAN show that he is proceeding to rationalize a purely emotional decision. He does not like certain fen who use the plural 'fen', and hence he attempts to prove their use of the form is proof of their degeneracy. Stanley, Widner & Chauvenet are responsible for the introduction and popularization of this noteworthy advance. On behalf of the firm I would like to remark that we merely adopted the equivalent of the well known 'man-men'. And surely Yerke's imagination is as limp as a jellyfish in a vacuum when he "imagines" the elimination of the word 'man' from our collective vocabularies. We just use 'fen' instead of 'fans' becoz it sounds better; there is no change in meaning. And I've seldom seen anything as ludicrous as Yerke's pseudo-professorial warning that we are tampering with the very roots of our language (sic). These so-cherished roots are, of course, partly Teutonic anyway, & so include the Mann-Manner type of plural!.....Agreeing with CD's praise of "Conjure Wife" I will go further and proclaim it the best story Unknown published.....Refer to Spring Fandango at top of p 6. And look who's talking! It sure sounds as tho he tho himself different from people, after all, doesn't it?.....I have a note here which says to comment on Doc Lowndes' "Rebuttal". I admit & apologize for my error in talking about 'perfect democracy'. I have no fault to find with Doc's clarified position; in fact there would be nothing to argue about were it not for Doc's claim the USSR has a democratic form of government. What he means is probably that they have an economic, but not a political democracy, while the United States have a political but not an economic democracy. Will you agree with this proposition, Doc, or has the argument just started?

The time is at hand for the revelation of photo to be made to the people next issue Sar

## The World of John Bristol Speer

In the Winter '43 Mailing Juffus included among his publications Full Length Articles #3, 'In Memoriam; Spirit of Foofoo,' and by so doing evoked a most unusual mood in me one winter's evening last December. I read FLA-3 at the close of a dismal, cold day, while I was lounging in tired luxury within the warm waters of the bathtub. Under these circumstances it was natural that I should be feeling as nearly disembodied as is possible for one who has not followed DuQuesne into his final destiny. So it was that I was able to appreciate many things about Juffus' articles which might ordinarily have gone unnoticed. Now in this languorous August noontime I am trying to recapture something of what I felt eight months ago.

Most FAPafen, certainly those who know me personally, are aware that I happen to be deaf, altho in the usual patterns of my life I remember my deafness only at intervals, and it has a negligible influence on my fan affairs and activities. The value of FLA-3 for me lies in its reconstitution of my memories of what it is like to be a member of the hearing world; I had not even realized how much I had forgotten in fourteen years, and I think I took a keener interest in the world of JBS than I have yet taken in other fantastic worlds imagined by sf authors. If a world of the future or of other time or space is to seem fantastic to us, it must contain elements inexplicable in terms of our own experience. Thus S. F. Wright's "World Below" or W. H. Hudson's "Crystal Age". In the fourteen years that I have been deaf, sound has become for me a fantastic dream, a legend of long ago childhood in which it is no longer quite possible to believe. Tho the mental conception of sound may be clear, I've forever lost the subjective, emotional acceptance of sound and hearing as natural facets of the world about me. And it is for Juffus' success in giving me an idea of how it was once and perhaps might still have been, that I am most grateful.

The world which appears from the slow reading of FLA-3 is one in which the activities and thoughts of human beings center around what is said to them with a consistency which amazes me. People talk to each other, the relationships between them are ceaselessly important to them; they feel continually linked in a communal way. Here, too, is a world in which men and women in the dusk or the darkness may talk to each other, a world where the passing of light does not---most strangely does not!----emphasize anew one's utter loneliness! In terms of my own experience, this is inexplicable; so much so that the thought does not waken any envy in me, but only wonder & amazement.

No discussions of such things as music and radio programs have made so clear to me what an enormously different world Juffus inhabits than the one which is familiar to me. The fact that I am deaf long ceased to wake any bitterness in me; what I am chiefly interested in here is the contrast. I think that probably no hearing person has a true knowledge of what aloneness is, and very few have been compelled, as I have, to draw heavily on themselves for support in making adjustments to the world about them. Hearing people seem to me, on due reflection over FLA-3, to depend on their associations with other people to an extent which is fantastic and unbelievable to me.

By contrast, my own world seems far less complex than that of Juffus. Instead of the intricate, endless branching matrix of words and people which forms so much of what is real to him, and in which he is so thoroughly if unconsciously tangled, I have a free, bare world in

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which welcome oases-----my wife; my friends, my family-----make life possible, but stand, as it were, separated from each other by regions of desert or wilderness, austere, lonely or floweringly beautiful, into which none pass but I. The one great thing my deafness has done for me has been to give me periods of isolation, of aloneness, of freedom from man and his society & civilization. Ten years ago I still grieved for the lost world of normal banter and talk and easy conversational intercourse. But now, with the memory of that lost world too nebulous for recall, even by FIA-3, it is the loneliness and the silence I appreciate. They have given my mind and spirit more strength than I once thought possible for me; and I set high value on the calmness and serenity it is now possible for me to draw from that loneliness all must know who can never mingle with humanity on a plane of complete equality.

As an illustration, ten years ago I supposed that if I became blind as well as deaf, I should take the first convenient method of 'terminating.' Now I know differently; the lost world of sight I should regret a thousand times more keenly than the lost world of sound, and my aloneness would be intensified almost unbearably---yet I know it could be borne and that I would bear it, as long as my mind remained clear and able to think after a fashion: as long, that is, as I retained my identity, my real self.

My gratitude to Juffus for publishing what Langley Searles probably considered objectionably non-fantastic is founded, you will have seen, on the fascinatingly fantastic atmosphere (if I may be forgiven this pun) it had for me. This is an amusing paradox whose moral I need not draw. My excuse for this article, if I needed one, might equally well lie in the perhaps fantastic nature the world of the deaf man may take in the eyes of those who have ears.

whydidntjuffususehammer&nailinsteadofaprimitivchandpunchassemblingFLA?

### Multiple Times

The amusing sketch on p4 of Spring Blitherings has reminded me to get around to a long-pending denunciation of the "Sidewise in Time" school of sf. tales. The basic element of such stuff is that if, let us say, I swat at a fly, there is a probability that I will hit it and one that I will miss. Both probabilities are real; consequently time divides to produce two worlds, world A being one with a history including demise of the fly, and world B being one in which the fly escaped. This process can be applied to every slightest action of every animate and inanimate force in existence, hence postulating the production of multiple times whose number is beyond all comprehension, & which are furthermore increasing at rates to stagger even a mathematician who has just finished computing the mass of our universe in terms of electrons.

No satisfactory case for this multiple-time theory can be made unless it is shown that matter & energy can continually be created out of nothing.

Consider an atom of hydrogen, a relatively simple affair, a proton with an electron in an orbit around it. A physicist launches a neutron at the atom; this either hits the electron (A) or the proton (B) or grazes one or both of them (CDE) or alters the electron's orbit (F),

----or misses entirely, (G) to give an incomplete list of possibilities. By the multiple time theory we now have seven different time-worlds where one existed before, each having a different history as regards the affair of the hydrogen atom and the neutron. We have 7 hydrogen atoms and 7 neutrons, or their equivalents, where only one of each formerly existed. I do not see how the postulated 'fact' that they exist in different temporal worlds alters the basic untenability of such an assumption as this case is meant to illustrate. Do you?

Impressions: Spring and Summer (condensed)

Starting with this issue, reviews will be discontinued and replaced with a rating system using as a key the numbers given the various items in their listing on back page of the Amateur. A is definitely good; B something I liked; C, OK but unexciting; D, dreary stuff; and E even worse. These ratings will be embellished by my "laureates" even when I am unconnected with the official Laureate Committee. Space will be saved; stuff commented on; excessive Reviews of Reviews avoided. Anything I fondly imagine to be worth saying will appear as a separate article. Any complaints?

Spring: 1B; 2B; 3A; 4C; 5C; 6C; 7B; 8B; 9B; 10B; 11C; 12A; 13B; 14C  
15A; 16B; 17C; 18C; 19C; 20B; 21B; 22B; 23B; 24C; 25B; 26A;  
27B; 28A; 29B; 30B.

Editing & Publishing: 1. Watson (Sappho). 2. Widner (Yhos)  
3. Ashley (En Garde).  
Fiction: 1. Lowndes (Trigger Talk at Green Guna). Wright (Rose and Robot). 3. Spencer (Voyage of Blerkentwangle).  
Article: 1. Speer (Decimal Classification). 2. Thompson (Fandom as a way of life). 3. Chauvenet (Papafile).  
Humor: 1. Davis (GG-PJ conversation in Blitherings). 2. Maney. (That Old Piano, in Xenon). 3. E. Evans (A Polysyllabus).  
Poetry: 1. Sax (Fragment from 2d Messiah). 2. Yerke (Gray Day).  
3. Farsaci (Spell of Silence).  
Art: 1. Payer (Xenon cover). 2. Wiedenbeck (En Garde cover).  
3. Jones (Yhos cover).  
Best in Mailing: 1. Lowndes, (Agenbite of Inwit). 2. Thompson (Fandom as a way of life). 3. Widner (Yhos).

Summer: 1B; 2C; 3B; 4C; 5A; 6C; 7B; 8C; 9C; 10A; 11B; 12B; 13B; 14I  
15A; 16B; 17A; 18A; 19B; 20C; 21C; 22C; 23B; 24B; 25D; 26D;  
27D; 28C; 29C; 30B; 31B; 32B; 33B; 34A; 35B; 36C; 37C; 38D;  
39E; 40D; 41D; 42B; 43B; 44B; 45B; 46C; 47A; 48C; 49B; 50B;  
51C; 52B; 53B.

Editing & Publishing: 1. Watson, (Star Stung), 2. Koenig (Reader & Collector). 3. Ashley (En Garde).  
Fiction: 1. No award. 2. Karden (Born on Earth). 3. No award.  
Article: 1. Yerke (Memoirs). 2. Wollheim (Origins of Fandom).  
3. Koenig (Wm. H. Hodgson).  
Humor: 1. Michel (The Works, p 3 & 1st  $\frac{1}{2}$  p 4) 2 Washington (Aspirin Eaters). 3. Liebscher (Selfmade Superman).  
Poetry: 1. Davis (The Caves). 2. Lowndes (Yesterday). 3. Ebey (S.S.  
Art: 1. Crozetti (full page drawing in Toward Tomorrow). 2. Wiedenbeck (WW & En Garde covers). 3. Widner (heading, Yhos).  
Best in Mailing: 1. Yerke (Memoirs of a Superfluous Fan). 2. Koenig (Reader & Collector). 3. Washington (Songs of Deutschland).

With reference to Al Ashley's article in Spring En Garde & the later remark of Harry Warner & Fran Laney thereupon, it seems to me that agreement might possibly be reached on something like this:

(1) No fan has the right to abuse another in emotional language in a fanzine intended for circulation among any large segment of fandom.

Interpretation: This does not prevent Laney from saying that he dislikes Degler and believes it advisable to expel him, for stated reasons of unethical conduct. It definitely should prevent the sort of guttersnipe remarks Laney has been so free with in the last two mailings; remarks which, in my opinion, are not only offensively childish, but have also done great harm to Laney's case against Degler.

(2) No fan has the right to abuse another's hospitality.

Interpretation: A fan may anticipate being received as a guest only when he has been personally invited. If he shows up unexpectedly, he may or may not be received with equal cordiality, but he cannot complain if his prospective host is unable or even unwilling to put him up or entertain him. For example, any fan planning to visit me in Bound Brook would do well to consult me beforehand, as my working schedule rotates and I could not offer them hospitality if they came at the wrong time, no matter how much I would enjoy having them here when it is more convenient.

(3) No fan has the right to put other fan to inconvenience or embarrassment.

Interpretation: The use of other fan's names, articles, project ideas, etc., without their knowledge or permission, is hereby banned. The publication of material clearly not intended to be made public; the retailing of gossip or slander; the loading of FAPA mailings with material in conflict with PD regulations; and similar activities, are all prohibited under this article.

(4) A fan violating any or all of the foregoing three principles may still be welcomed in fan circles, but he has lost his right to be received as an equal, and in case of need may be barred from fan gatherings, expelled from fan organizations, etc., without prejudice to the fundamental liberty, fraternity & equality prevailing among the fan of fandom.

It seems to me that the above is a relatively simple code, which nevertheless covers most of the disputed ground. I offer it to the FAPA for criticism & revision.

### When We Were Very Young

Nils and Mary Poppins I never met, but I and my sisters read many another fantasy. The Oz books, Dr. Doolittle & Peter Pan, not to mention the Just-So Stories are all well known, but does anyone else recall "Tal and his marvelous adventures with Noom-zorNoom", "The Lively City of Ligg", "The Dream Fox Story Book", "The Road to Nowhere", "The Blue Swordsman", "Polly in the Forest", or "The Floating Prince"?

## Racial Equality

In the final passage of his final work, "Western Star", Stephen Vincent Benét speaks of the first peopling of our land:

"Remember the name of the outcast and the stranger,  
Remember that when you say  
'I will have none of this exile and this stranger  
For his face is not like my face and his speech is strange.'  
You have denied America with that word  
Though your fathers were the first to settle the land."

It is so that I hold Juffus to be denying the America he believes in when he takes the white-superiority mythos as his own. In our country and in our time equality is struggling to be born---and I am of those who would save, rather than strangle, the new-born child.

Equality as a goal for mankind does not, and cannot, imply that one man is as good as another. On the contrary, it has the specific meaning that a man is as good as he can prove himself to be, by his own actions, his own toil, the work of his own body and brain. In this sense, which is surely the only rational way in which we may speak of equality between men and the races of mankind, the issue is simply whether white men are to continue their enjoyment of special privileges they never earned, or whether they must rely upon themselves instead of social prejudice, in their work and other aspects of their lives.

Juffus, who has a belief in innate white superiority, stands nevertheless in fear of negro competition; tho it is only fair to him to say this seems an altruistic, not a personal, fear. I do not think Juffus considers himself in need of protection by a color line in competing against Negroes in business, law or social activities. Rather, his position seems to be that his less fortunate white brethren might suffer from Negro competition in these and other ways; therefore he desires artificial means of maintaining the 'superiority' of groups of whites whose inferiority to a sizable number of Negroes would quickly become apparent in a truly democratic society. If Juffus' passionate aversion to Negroes & especially to miscegenation be analyzed, I think it becomes fairly clear he would agree to two propositions:

- (a) Superior whites need fear no competition from Negroes, but
- (b) Inferior whites who would suffer from unchecked Negro competition are nevertheless of 'purer' genetic strains than the Negroes who would surpass them, and must therefor be given the protection of a 'color line.'

It is interesting to notice how much Juffus has hung his whole position on biological grounds; namely, his belief that what he calls miscegenation brings about racial degeneration. I am sure I can think of no biological principle which would justify such a belief. Certainly the proposal that whites unable to hold their own in competition with negroes be given artificial protection to enable them to do so is biologically inept, in a class with encouraging the production of further feeble-minded and subnormal persons by similar discriminatory measures protecting them from the competition of the more able. It is clear, therefore, that whatever may be true of Juffus' proposition (a), proposition (b) is not tenable on biologic grounds, and that if Juffus is unwilling to abandon his prejudices, he must then at least abandon his claim to being scientific.

## Some Aspects of Human Nature

Invent the emphasis which has been placed on "intelligence" in estimating the relative worth of various racial strains in our or other countries, I would like to enter a strong dissenting opinion. I think you can take two men or, less surely, two races, and be able to say with a fair probability of being right that one is more 'intelligent' than the other. I do not think this process will have proved anything about their basic worths as human beings.

In fact, I would like to state what seems to me obvious, that intelligence is only one of a number of traits going to make up the human personality, and that there are many others which seem to me of equal if not greater importance. Kindliness, friendliness, tolerance, a love of laughter, the sense of 'aliveness' we call vivacity, curiosity, endurance, bravery, and the rare but highly valuable ability to keep one's head in a crisis: these are simply the ones which come most readily to mind.

Surely it is clear that if intelligence is to be of the greatest value, or even of any value at all, it must be accompanied by a large share of these character traits I have just mentioned. It is also my belief that the man not especially brilliant intellectually, who is nonetheless well gifted in respect to these traits, is often a far more useful and desirable citizen than an intellectual lacking such humanizing characteristics.

If, then, I have to some extent succeeded in showing that 'intelligence' is a less trustworthy criterion than Juffus and some others appear to believe, I have largely reached my goal. After all, is not the most important question we ask ourselves on meeting another "Is he congenial?" rather than "Is he intelligent?"? I have met men considerably more intelligent than I whom I liked, and others equally gifted whom I disliked; but none has been as fully congenial to me as Art Widner, whose mind, if he will forgive my saying so in public, is not especially superior even to my own.

## Bonfire

The peculiar objections of PAPAPA D. A. Wollheim to the term 'Bonfire' as applied to the 'Bulletin of the National Fantasy Fan Federation' have amused me, and his latest try in "The Works" is no exception. I originally suggested the name because always a bonfire has had charm and appeal for me; and because a bonfire may be a beacon for those lost in night, a signal fire, or any flame that is kindled in darkness. The name was accepted by the officers & members without audible protest, altho Paparent Wollheim was among the members. However true his present objections may be, the fact that it took his alert and active mind more than two years to perceive the horrors which now alarm him is a delightful comment on the fallibility of human nature!

On racial intermarriage, I have just one thing to say: how do you justify penalizing one human being for the very virtues of kindness, humor, intelligence, consideration, etc., which enable him or her to win the love of another, especially against such barriers of social prejudice as exist today?

## Presenting Fontamath Creighton Buck

(Editorial note: On rashly asking Crate to fill a page or two of Sard I presently received an envelope full of material, some of it roughly intelligible, from which I have been compelled to draw in order to carry out my original plan of providing Crate with that cherished thing, a credential of sorts. Besides, some of his remarks I particularly want to put before the FAPA whether Crate renews his membership or not).

"Guess I think too much mathematical. We prove that the statement "it is impossible to find a object P satisfying these conditions R"- is false, and thus conclude that one could, by some utterly unspecified method, (and perhaps in some cases, an utterly unconstructable method, impossible to perform in a countable number of steps) find this object P. We are satisfied to say, "LO, THERE EXISTS AN OBJECT P" without worrying about the actual process of finding P.

.....  
A letter to Chauvenet can be written; one must merely sit down, take paper, time, ideas, write words, string symbols, concatenate, sign name, mail. It exists, therefore it is; it is consistent, therefore it is; it neither is affirmed nor denied by our other axioms, therefore it is; it can be done, therefore it is done.

He said, let there be a letter to Chauvenet, and there was a letter to Chauvenet.

Only, Russ didn't get it.....

..... make it simple  
simon, pieman, 3.14159 man. Tell him what I found out tonight about low pressure: even if no bends, gas in intestines expands, rupture, intraocular pressure separates retina layers, blindness, eardrums blown....Definitely unpleasant, Peri not withstanding.....

Strangers club: davis comes says will you I say yes we go subway-bus-walk-hot Swisher big campbellike Widner very chauvenet like Norm quiet have-seen-before type magazinesmagazinesmagazines table-mess, Rogers-rocket, Revival meeting: Dilmo, Manning, the first Arnn on Ganymede, with benker, and sun power; Goddard, Smithsonian Inst. smokeless powder 8000 ft/sec (Clark Univ Worcester) 4 4's (trivial solution) supper.....more of same.

So he wonders will I contribute??? Have seen year of FAPA

YR: deglerdeglerdeglerdelgerdlgredgroledgerledger. fenfansslonslans stefan. fannyfilth. "I have nothing to write in this column so I am filling it up by saying so." "I have nothing new in this issue except reviews, which occupy 14 pages consisting of comments like Phew! Stinks! Wipe your \_\_\_\_\_ with this! We should lynch D. \_\_\_\_\_ is a fascist (communist). Everyone should live together & raise little hairyared clovenfoot slon in a communal marriage so everybody can have tendrills (& idiots)

+ Sardonyx, Browsings, Reader &c, Wramble, Fantasy Com, HPL Bib., Speer, Milt, Atom, Inspir, others; one title worth quoting, People Stories. & number of other things I thot worth saving...

Thus we see that a large spherical Edam cheese can be divided into exactly  $(n^2 + 5n + 6)/6$  pieces by n straight cuts.



The "comprehension of fantasy" of which Norm speaks in the latest Efty strikes me as being a more satisfactory expression than "sense of fantasy." Indeed, I am inclined to agree that the salient characteristic of the fantasy fan is his ability, when given the elements of an imaginative story, picture, or poem, to integrate them so that they appear as a proper whole, whereas to the non-fantasy-comprehensive they may seem but jumbles of crazy nonsense. However, I think the discussion has now reached the point where it would be well to abandon a theoretical discussion in favor of some actual examples of the way the hypothetical sense may work. I will give one example, and hope for others from the rest of you. Let us then consider the following passage:

"The years ride out from the world like couriers gone to a throne  
That is too far for treaty, or, as it may be, too proud.  
The years that are marked with a star, the years that are skin and  
The years ride into the night, like envoys sent to a cloud. /bone

Perhaps they dismount at last, by some iron ring in the skies,  
Dismount, and tie their stallions, and walk with an armored tread  
Where an outlaw queen of the air receives strange embassies  
Under a tree of wisdom, between the quick and the dead."

Regardless of whether you care for poetry, consider the above ideas and apply your fantasy sense to them. See what sort of a picture you integrate; write it down (if you feel ambitious!) for comparison with mine which follows.

To me, these stanzas suggest a whole philosophy and history of our place in the universe. "A throne that is too far for treaty..." etc., suggests the basic indifference of our gods, to whom we are but remote and insignificant atoms; they will not make terms with us nor hear our prayers. Not our glories nor disasters move them. As the fourth line emphasizes, the years, each with what sum of human agony and striving and hopes and exaltations!, still pass like 'envoys sent to a cloud.'

In the second stanza, the theme is lightly carried further with the brief evocation of the image of that far court where 'an outlaw queen of the air receives strange embassies.' The basalt ramparts of her fortress on its high, far eyrie; the tall, disdainful Queen passing between her pleasure fountains while the envoys wait--- this perhaps too-human interpretation becomes very real to me. And our 'years' come not alone, but with those of other races, on other worlds---strange embassies! More, it is to an outlaw queen that we pay such little regarded homage. This one word introduces a still further modification of the picture: we are not only neglected subjects, but the neglected subjects of an outcast ruler whose domain lies in abandoned and barbarous corners of the universe, outside the realms where order & justice have immemorially prevailed! Is it then any wonder that we find our lives so imperfect, so shadow-touched, lived as they are 'between the quick and the dead'?

Obviously, there is nothing particularly inspired about my interpretation, but I do believe it illustrates the way in which my mind is disposed to deal with material containing elements of fantasy, and therefore may be of some interest in this discussion.

## Davis v. Chauvenet (Rd. 2)

It was surprising to me to see, in Efty Five, the difficulties into which I had incautiously plunged Chan Davis by my casual reference to the evaluation of different cultures by the degrees of freedom obtaining in them. On rereading his objections I feel obliged to deny them one by one, and I egotistically imagine that he has not seriously impaired my original arguments.

What then is freedom? It is opportunity to pursue a course of action without being punished for the act of so pursuing it.

Obviously, then, our ideal society will have a compromise between complete freedom and complete repression: I do not, as Chan appears to think, make 'freedom' itself the desideratum, but rather freedom for what I consider 'constructive' purposes.

Thus, I should like men to have freedom to think and speak as they please; to work in whatever fields they desire; and to bring up their children in security. I should object to giving men freedom to rob or kill, etc., nor could I approve such a thing as 'freedom' to deprive others of freedom. (In 'Lest Darkness Fall' there is a lovely passage where a member of a religious sect complains it is persecution to deprive him of his 'right' to persecute other creeds!)

I hope this makes clear what my original remark apparently failed to do, namely, that complete freedom is not the goal: This disposes of Chan's objections regarding laws against murder, etc., being curbs on freedom, as of course they are.

The second objection (that you cannot say men are being denied freedom because there is no law preventing a bootblack from setting himself up in the saloon business, etc.) is strangoly spurious. I both can and do say that economic forces deny men freedom I think they should have. Furthermore, it would appear that Chan himself agrees with this thesis!

The third objection is to what Chan terms my surprising statement that nature is not concerned over whether a man be kind or brutal. But surely his whole objection goes pfft when you consider that he has lifted the last half of a sentence which begins "If any given human being can control his conduct to such an extent that he is able to keep himself alive and produce children, he is, from nature's viewpoint, a biological success; nature is not concerned,..... etc."

Finally, I am in turn amazed to hear Chan say that since we do have the characteristic of altruism, at least to a slight extent, then at some time in the past it must have been pro survival. This is a glaring non-sequitur, no matter whether altruism be pro-survival or not. Is hemophilia pro-survival? Or amaurotic idiocy? Surely Chan is familiar with the concept of the recessive gene & its propagation thru the outwardly healthy population till the defective double recessives begin to turn up. And then; too, it is difficult to take another example, to think of ascetism, which usually involves celibacy among other things, as a pro-survival trait, yet ascetics continue to be born.

.....All very trivial, wasn't it? But the challenge was accepted long ago & the inevitable duel had to take place!

the end