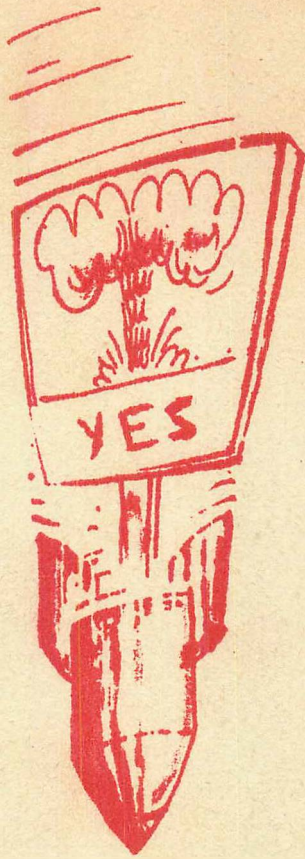


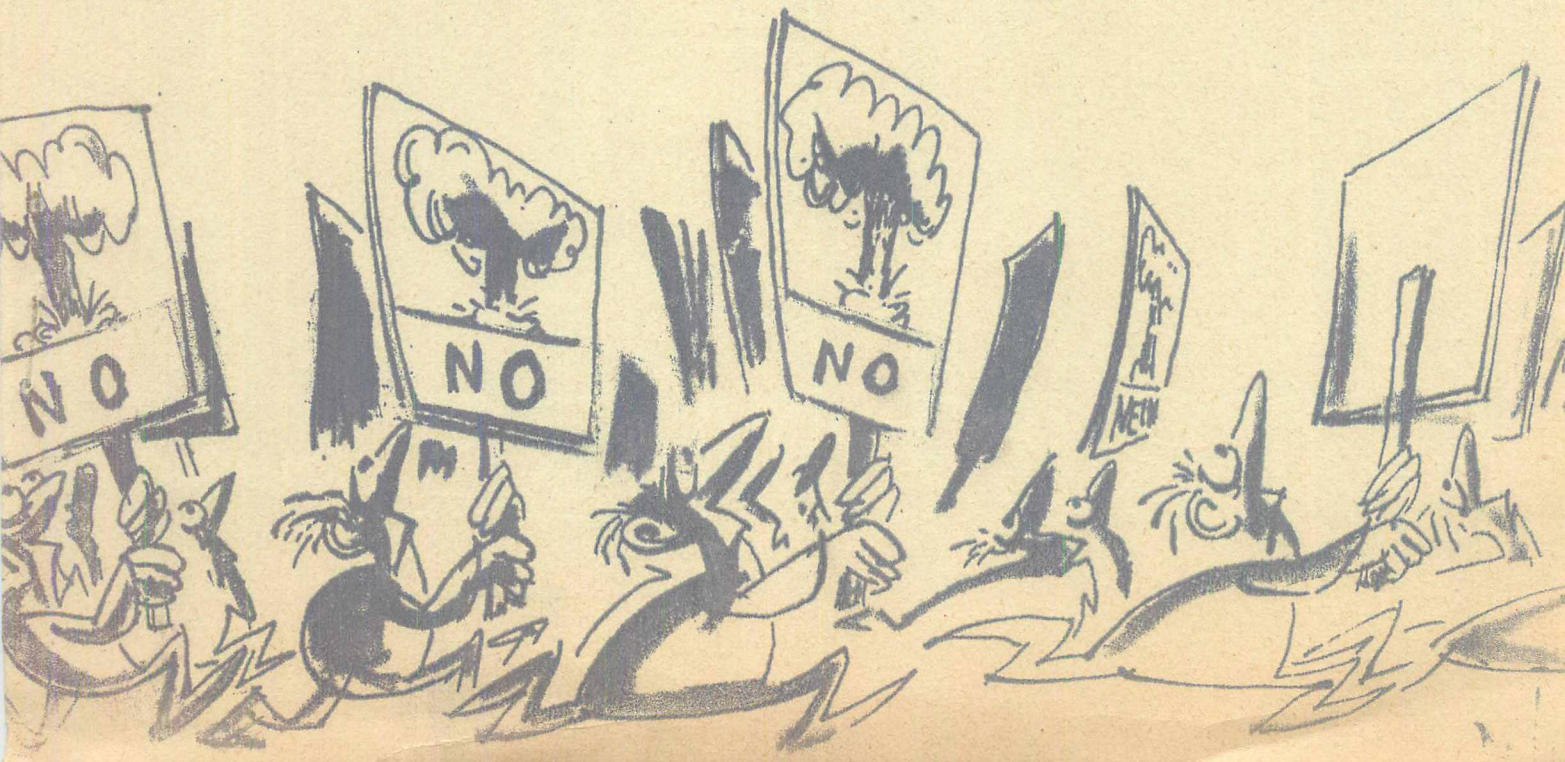
20 May



t b e 13

The magazine of good, clean fun

--- some day



Yes, folks, we've done it again! This is THE BUG EYE No. 13, still the only German English-language amateur magazine published in Wülfrath and distributed throughout the world this side of the Iron and Bamboo Curtains. As we're in our fifth consecutive year of publication, we have no qualm to call this our Fourth Anniversary Issue, and with the schedule we've been following so far there's every reason to expect every year an Anniversary Issue, if not more. It is being perpetrated for the Benefit of some 150 or 100 people, depending on what mood we'll be in when we'll take a hard look at our mailing list. As is usual in our circles, this fanzine is available for contributions, letters of comment, fanzines, and enthusiastic reviews, while any money received will either be Ignored or traded for booze, which latter is more likely. And here's what's in store for you this issue (dated, for the record, April 1964) ...

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from the current issue of pardon, Germany's
mundane equivalent of PANIC BUTTON

Sole proprietor, publisher, editor, printer,
collator, dispatch clerk and general handy man:

* Rolf C. Gindorf
* 5603 Wülfrath
* Hans-Böckler-Str. 52
* DEUTSCHLAND

SPUTTERINGS

All right, I'll admit it. This issue, published nine months after the previous BUG EYE, has been overdue for half a year now, assuming for the sake of argument that you had placed any trust in my Schedule last issue. What's worse, I don't even feel very guilty about it but instead have the nerve to promise that future issues might appear with less delay, which I advise you to take for whatever it's worth. In the way of Excuse I can offer the ~~xxx~~ information that since August 1963 I published seven issues of two other fanzines, totalling one hundred and seventy-four pages. Counting TBE 13, I find myself with a total literary output of 202 pages in roughly eight months' time, which makes me wonder if I'm really as old and tired a fan as I like to believe. And as if that weren't enough, an additional number of roughly 160 pages were duplicated on my Gestetner 160 for a couple of friends. You'd think I was new in business.

There's one thing on my mind that comes as near to a bad conscience as I can manage - the fact that I haven't commented on any of the numerous fanzines you people out there have sent me, let alone written any letters. To make good for this (enforced, alas!) lack of response I'm treating the comment section of THE BUG EYE as a sort of letter substitute, which will mean more Gindorf in the lettercol than some of you may like, although I try to keep my part slightly smaller than that of my readers. Should I fail in this respect one issue, you can always get even by writing longer letters; I'm not as long-winded any more as I used to be.

Which smoothly leads up to a Major Complaint I have to lodge. With only fifteen publishable responses (from seven countries) out of two hundred copies circulated, TBE 12 has had the poorest reception, in terms of comments sent, of all my amateur magazines - namely 7.5 per cent. Not counting the fifty-two per cent I once got on a 114-page one-shot, my average returns are some twenty per cent commentators, give or take a few. But seven point five --- THE BUG EYE No. 12 just can't have been that bad! If it was, though, you could at least have bothered to tell me so.

One of the Good Things (apart from being Proud & Lonely and all that) of publishing three different fanzines, each one aimed at different audiences, is that if you're pressed for material to fatten a long overdue issue you can use the same contribution more than once, which surely makes for maximum economy. For instance, certain parts of Harry Warner's letters are being published three times: in KAREZZA, KOT D'AZUR, and THE BUG EYE ... Where else can you get so much eggboos at so little cost? - Harry, by the way, is not the only pre-war fan appearing in this issue. He out-ranks Julian Parr only by two years as far as activity in fandom is concerned. Julian founded the Stoke-on-Trent Science Fiction Club in 1938, became a Founder Member of the SF Club Deutschland in 1955, and the fact that after twenty-six years he still hasn't left the mad microcosm for good is one of those things that leave me breathless and, to be honest, not a little scared. Last summer he moved to London, having been transferred from Germany to the head office of the Federation of British Industries. He and Kuni are reported to live in a 'terrific' flat, which information I obtained from a friend of the Parrs whom I had met once or twice at cocktail parties, and whom I happened to face suddenly in the middle of Frankfurt International Airport. It's a small world indeed ...

The fannish event this year on the continent shapes up to be the Europa-Con, held in a thousand year old castle from July 31 to August 3 in Marquartstein, Bavaria. It's not organized as an affair of any of Germany's infamous clubs, but open to anyone who wants to have a good time. Tom Schlick has a campaign to bring British fans over for the first time in history well under way, and any of you who wish to join the fun are invited to contact Tom for full particulars at Altenbekener Damm 10, Hannover. - One of those fans who will grab the opportunity of combining the con with their vacations will be your editor, scheduled to arrive at Marquartstein on July 23; should Andy Main be still be on his Scandinavian Kick he's urged to attend: my fellow Arabic student and RAPE waiting-lister Mona Ostling, who is as Swedish as they make 'em, will arrive at Marquartstein, straight from Eskilstuna, on July 31 for her second con. After we'll have returned to Düsseldorf on August 9, she'll be the most active part of Swedish fandom, or what there is of it.

Well, I've only a few lines more left. So I'm afraid you'll be spared a report on the Fifth Niederrhein Con held over the weekend before Easter in a very fannish atmosphere (and leading, despite being inspired by outright Insurgent fans, to what is probably the best newspaper write-up fandom has ever had, quoting prominent RAPEzines verbatim and lauding fans for their FIJAGH attitude in the presence of intellectual versatility) as well as a comment or two on the Walter Breen Case. - Thanks to you all for writing, and also to Dick Schultz for his pocket-books (although I couldn't bring myself to finish the Tarzan).

THE \$\$\$ SOAPBOX

provided by a Magnanimous Editor for a hand-picked few --- DAMN YOU!

Bob Smith
c/o Sergeants' Mess
Bandiana, Victoria
AUSTRALIA

"I am, it appears, one of these "200 specially selected" fans who will come across with some form of contribution, or else. Putting something like that in your colophon is a rather cunning method of almost ensuring that fans who ordinarily sling the fanzine to one side until they're good and ready to answer it will feel highly flattered, and no doubt will sit down at once to check, read and generally find something to comment on before the editor changes his mind (editors are notoriously fickle in this respect). Being a military man, however, the idea of "200 specially selected" human beings makes me feel as if I'm about to embark on some secret commando raid, or Special Service mission, from which, with a modicum of luck, half will return. Shudder. The new editor of TBE is, apparently, a stern man who will stand for no mucking about. I will, therefore, try not to muck about.

Tell me, is there any special reason for using 'Deutschland' in your address on page 2? Why not 'Germany'? The fanzine is, after all, an international one. Hell, it could be the correct manner of addressing mail overseas, for all I know ... just curious, is all.

Hope you have more material from Rolf G. Caesar. I thoroughly enjoyed his "SF, Fandom, The World --- and I". His command of English is almost overwhelming, and there were some lovely lines amongst it --- "Since the Americans were known to do the most ridiculous things, and do them successfully ..." I particularly chuckled over. And you know, it didn't really become 'fannish' writing until that last paragraph. I, you may notice, am not complaining. The fire to convert others to fandom (science fiction or otherwise) has never, unfortunately, flared in my breast; people in mundania take me as they find me, or they can lump it.

"... new insurgent apa RAPE ..." ??? What's it stand for? Yeah, I know, but what's the apa stand for?

Ah ... the Burkhard Nero Blüm not-an-article was somewhat ... umm, confusing to these tired old eyes.

"Genius, Anybody?": interesting, and not a little revealing, but in my mind true, pure genius has little to do with IQs, and I think you underestimate fans if you consider they compare themselves (the high IQs, I mean) with the genius mind. Certainly, the true genius is (was) probably insane (now just who is going to define that, eh?), a misfit in his particular society (attempting to live and exist as a normal individual he quickly found that his genius was a terrible handicap), degenerate, riddled with any number of ills ('Genius', said Emerson, 'even as it is the greatest good is the greatest harm'.), and in his search for truth could be as evil as is imaginable as well as good (define 'evil' and 'good' whilst you're about it). The genius is probably the universe's loneliest individual. 'Poor Superman' was a pretty accurate saying. There is, possibly, no place in the mid-twentieth century for the genius, in whatever field they seek their truths. The true genius would find nothing in MENSA, I suspect, anymore than he (or she) would in the school for 'Children

of the Atom' ... I'll stay 'sane and healthy', thank you.

Inasmuch as I've just written a nice letter of comment to Andy Main ben on his jesus bug, it seems rather sneaky to come out and say that I thought there was entirely too much Andy Main ben in your letter column, but there was ... to me. I can appreciate how 'Triumph of the Will' fascinated Andy. I've seen it, and it will always remain one of the marvels of what propaganda and cinema technique can do, even if (to us, now) inspired by evil. Nothing the Allies could throw at their audiences equalled it. In the stadium scenes alone Riefenstahl used ten different camera positions!

Uh, although I don't entirely agree with Archie Mercer's attitude of leave-the-clowns-alone-they're-not-doing-any-harm, I also think that Helmut Klemm in his remarks as editor of last issue's letter column underestimates the English. Economic conditions could get as bad as anyone can imagine and I'd doubt if Englishmen would sway towards either The British Nazi Party or what's left of Mosley. I agree with him, however, that the John Birch Society is a different kettle of fish altogether, and this is viewing it from the position of someone outside the U. S., as Helmut was also, of course. - I applaud this open-minded attitude that is appearing in the letter column between Germans, Americans and English, although some of you tend to become a little ... umm, aggressive at times. It makes me wonder just what the Japanese readers of TBE think of all this dirty linen being aired, washed and generally hung out to dry in the mid-century sun? If this be a truly international fanzine anybody should be able to have a snack - even an Indonesian. (8-10-1963)"

*Well; I don't know about the actual fandom situation in Indonesia - it's
*quite some time since good old Ahmed Soekarno wrote in -, but what I seem
*to remember from the scarce Japanese comments appearing occasionally in
*occidental fanzines (including TBE) appears to be limited, more or less,
*to reports on the flourishing Japanese science fiction and sf-clubs scenes.
*I hope someone out there in Nippon recognizes the bait for what it is, and
*writes back a real letter of comment. --- As for your confidence in the
*British and their relative immunity against radicalism (which I shared to
*some extent in my article in TBE no. 10), I wonder if you are actually pre-
*pared to trust any organically grown and naturally evolved group of people
*(as opposed to a specifically selected or bred group) in their resistance
*to emotional appeals. I tend to think now that different - ethnic or other -
*'natural' groups like races or peoples can be brought to the same ends me-
*rily by applying different means: in accordance with the respective histo-
*rical, political, sociological and psychological background. Thus it's not
*really surprising to state that what works in Germany won't work in the
*U. K., or vice versa. People may not be like people, but they're people
*all the same ... But then, I'm afraid I don't have a particularly high opi-
*nion of majorities in any 'natural' communities I've seen so far.

*'Genius', of course, is one of our far too numerous words that are being
*used with about as many meanings as there are employers of the term. For-
*getting for the moment the gimmick of that article, one rational, workable
*definition of 'genius' seems to be "a person of extraordinary creative -
*artistic or intellectual - capacity", and of course that's not much of a
*definition since it all depends on whatever standards and criteria you ap-
*ply to 'extraordinary', and on how far above the statistical average you
*are willing to let a bright guy become a genius. The whole situation be-
*comes hopeless as soon as artistic values are involved. Because whoever
*claims this or that 'artist' to be a 'genius' will more likely than not
*profess that 'art' is something that, fortunately enough, defies any ration-
*al computation or analysis. All this notwithstanding, I think that 'art'
*can be defined as the generic term applying to any work credited with an
*aesthetically positive value and originating with the intention of elicit-
*ing such a valuation. Its source is a subjective 'transmitter-experience'
*which, through an intended or accidental reaction within one or more 're-
*ceivers', becomes a social interaction subject to structural, functional

*and behaviouristic analysis. If you accept this definition, 'art' is the
*legitimate field of research for a sociology and a psychology evolved into
*a science ...

*I'm glad to note that you know what RAPE means. Seriously though (well, let
*me try at least), these letters of what is probably the world's most exclu-
*sive apa are rumoured to stand for 'Ring for Amateur Publishing and Erudi-
*tion', although other explanations furnished by well-meaning souls include
*'Ring of Abnormal and Perverted Elements' and similar niceties. With only
*four full-scale Members (Burkhard Blün with 'BéBé', Franz Rottensteiner with
*'Ecrasez l'Infâme!', Mario Kwiat with 'Jinko Shojō', and myself with 'Karez-
*za') and twenty-six waiting-listers (who are entirely depending on the whims
*of the Members and their Arbiter Elegantiarum for an eventual elevation to
*full RAPE-status), the apa has managed, with three mailings, to become the
*most talked-about and most heatedly attacked institution of continental fan-
*dom. As it's devoted to Serious Constructive Insurgentism (and thank you,
*Walt Willis), it strives wonderfully ... Harry Warner, incidentally, is an
*active participator in the fun, as he reads German apparently without any
*difficulties.

*Why 'Deutschland' instead of 'Germany'? Well, mostly because that's what
*the natives call it, queer folk that they are. The other day a British bu-
*siness-man flatly refused to believe that 'Cologne' and 'Vienna' were mere-
*ly English versions of 'Köln' and 'Wien'; it had never occurred to him that
*in addition to using a barbaric tongue the Germans would also have generic
*names of their own. So there ... RCG

Harry Warner, jr.
423 Summit Avenue,
Hagerstown, Md., 21740
USA

"Your new kind of ayjay group is something unique,
as far as I know, in amateur journalism, includ-
ing the mundane ayjay groups that are indepen-
dent of science fiction fandom. It is true that
the large mundane groups like NAPA possess un-

official smaller cliques whose members exchange publications that do not go out
in the general mailings. But the only thing remotely resembling RAPE in my me-
mory are the semi-apa groups like the Cult. As you may know, the Cult and one
or two imitators do not operate in the usual manner, but rather issue one fan-
zine quite frequently, edited in turn by each member, and containing letters
from all members in theory if not in actuality. Even the Cult is not as invi-
tational in nature as your scheme, and I think that this is significant of the
difference between English-speaking countries and continental Europe. - I must
be careful now to make certain that you understand my meaning, because I do not
mean to give the impression that I am sneering at a false stereotype of a class-
conscious Europe. Instead I think that the sneers would be more fitted at the
United States and England, because the custom of waiting in line and receiving
attention in the order of arrival has grown so dominant that it even damages
the fannish apas. The point that I'm trying to make as diplomatically as pos-
sible is that Europe has been more willing to admit the fact that some people
are more congenial and better companions for oneself than others; in the English-
speaking lands, democracy is such a fetish that it's hard to imagine a success-
ful apa on the principles that you propose. I think you're on the side of the
angels in your apa outlook; I believe in democracy in many of its other mani-
festations, and I do not try to prove myself superior to those who arrived soo-
ner than I did at a crowded restaurant. For a long time, I've wanted to produce
something like my FAPA publication in an extremely limited circulation, for on-
ly a dozen or so fans whose opinions I value and whose discretion I trust. If
time ever permits, I want to begin this Horizons Confidential, which will con-
tain all the things I want to put into FAPA but shy away from because of the
large number of members of FAPA and my inability to control its membership ro-
ster. (8-7-1963)"

"I'm glad that you weren't very serious in your article on genius. People
who try to claim that they know exactly what was wrong mentally with long-dead
individuals have always irritated me. It takes hundreds of hours of observation

and testing to diagnose and treat even a moderately simple mental difficulty, and psychoanalysis is a tentative procedure even when the patient is cooperative. But I refuse to believe that even the most skilled psychiatrist can say with the least certainty anything significant about a person who acted a bit oddly but is known only through biographies, anecdotes, letters, and similar second-hand testimony. Some of the causes of death listed by your authorities don't agree with the conclusions and evidence furnished by the standard biographies. Maybe it's all part of the great levelling process of the century, to attempt to show that the great were just as subject to the worst human failings as the town drunk. One American fan attempted to prove that all great composers were unable to enjoy normal relations with women, in FAPA a few years back. He offered such evidence as his theory that Beethoven's Eroica was a slip of the pen and he really meant to write Erotica on the title page.

Andy Main may have been talking to you or to Helmut or to both, but whatever his target, don't take too seriously his criticisms of The Bug Eye's English. You probably noticed that the last sentence on page 22 is an example of the very thing that he complained about at the top of the page. He obviously doesn't realize that German fanzines that space out words for emphasis instead of underlining them are merely following the typographical practice of the nation. And I don't believe that nationality has anything to do with the use of the exclamation point: some people like it and others don't, no matter what their geographical standing.

Reacquaintance with all the material related to your famous article on 'The Nazis ... etc.' has a special meaning just now. I feel more than ever like Leo Nirenberg when he speaks of himself as an inhabitant of no man's land. The assassination of President Kennedy did something important to my outlook on the nation and its people. I don't think he will go down in history as a particularly great man or major president. But the pure senselessness and arbitrary nature of the assassination was a culminating example of the delight in doing harm that Americans seem to enjoy more and more as the years pass. There isn't a day that passes without providing me with at least one or two small examples of the same thing. Children kick snow over the sidewalk that I've just spent a halfhour shoveling bare after a blizzard. The woman at the lunch counter puts her large purse on the seat beside her, and someone must stand waiting for a chance to eat while that seat goes to waste. Someone dumped the Christmas tree from his home into a little fenced-in area at the end of my back yard and it will cost me all sorts of labour to get it out of there and haul it to the dump as the owner should have done. More and more I think that Americans are ripe for some sort of organized activity that will help them to practise systematically this sort of pastime. I'm even less optimistic about the American public's ability to avoid going the way of the Germans under Hitler, if a sufficiently skillful leader comes along. The Kennedy killing was obviously something that fascinated Americans. For example, the mail order firm from which Oswald had ordered his rifle that killed the president sold out its stock of this type of weapon a day or so after the newspapers had identified the type of rifle and the place where Oswald bought it. The absorption of the public in details of the killing and the events that followed became pathological and neurotic. The interest in this death and destruction has not subsided after more than two months have passed. One magazine devoted to television filled last week almost its entire issue with pictures and text about the assassination, and it's hard to find a retail store in Hagerstown that isn't selling "memorial" recordings, magazines and books dealing with the killing.

I had hoped to see Helmut Klemm at the Discon. But the world really is growing small, if that worldcon is evidence. The world consists of United States residents except for one Canadian and one American who was resident in Canada at the time of the con but has since returned to this country. The arrival of The Bug Eye around the time of the con was the next best thing to seeing Helmut. In your leadoff article, I think that you brushed across one of my favourite theories, which I've not yet attempted to impose upon the world. This consists of your brief mention of rebellion in relation to fans.

I think that rebellion is the only common factor I can discern in the fans whom I know well enough to speak with some authority about. This rebellion gets expressed in many ways but it can usually be found, even among the few fans who seem to be living completely average and bourgeois lives. It is possible that Speer's handicap theory is linked to this one. I don't feel that all fans are handicapped, as he does, but undoubtedly many of them have handicaps and their rebellion might consist of activity on fandom in the face of physical weaknesses or mental deficiencies that make fandom difficult: rebellion against the fate that made them that way, in other words. (1-2-1964)"

* If Speer believed all fans to be handicapped, you rather think they tend
* to consider themselves handicapped - in one way or the other. At least
* that's what your rebellion theory seems to mean to me, and it's an attractive enough concept. 'Rebellion', I think, can only assume a meaning in
* relation to the environment against which it is directed, however much you
* and I may be in love with any Kantian 'rebellion an sich', for its own sake.
* Luckily our environment - society - is such that it offers enough opportunities for rebellion, so there's not really much danger of our running
* out of causes ... That I'm not quite sure of is your assumption that this
* 'instinct of rebellion' is actually the least common denominator of all
* science fiction fans. Don't you know, as I think I do, of any fans who
* thoroughly lack any tendency towards rebellion but are as ordinary and
* conformist in their outlook as any Joe Smith? But then, I may be biased;
* it's hardly a week that I shocked a continental fan audience at the Fifth
* Niederrhein Con in Duisburg by telling them calmly that, after fourteen
* years as an sf reader and seven years as an active fan, I failed to detect
* any one single trait common to either all sf readers or fans ...

* I rather agree with you in your views on Kennedy and the events subsequent to his assassination. As you may know, he had exerted a tremendous
* personal influence (charismatic, no doubt) on our population while visiting
* Germany shortly before he was killed, but what impressed me personally
* more than the spontaneous midnight rallies of ten thousands of Germans was
* a quite insignificant experience I had on coming home that night at about
* one a. m. My fourteen year old sister, who is as apolitical and childlike
* in her interests as you may have difficulty in imagining for American fourteen-year-olds, and who is usually beyond waking up from 9 p. m. through
* 7 a. m., heard me tip-toeing through the house and cried from her room:
* 'Rolf, Rolf - Kennedy's been shot dead!'. Next morning she couldn't remember
* having said anything that night.

* You sound really shocked at finding that people can be inconsiderate animals, judging by your accounts in that paragraph. So much so, in fact,
* that I'm beginning to wonder at your 'image' of people in general, and of
* Americans in particular. I don't think at all that what you describe are
* in any way typically American demonstrations of senselessness and primitivism. If someone (Theodore Sturgeon, I believe) said once that ninety
* per cent of everything is crud, I'm afraid I haven't found any reason
* why one shouldn't safely enlarge this and say that ninety per cent of
* everybody is crud as well. Somehow I can't imagine that you actually mean
* Americans to be worse in this respect than, say, Germans - at least as far as
* their potential is concerned.

* Now that you've sprung the Great Surprise about my not being 'very serious'
* in that genius article, Harry, you should at least have had the tact to
* ask me what I'd really been after. Thanks anyway. RCG

Dr. Antonio Dupla
Po. Ma. Agustin, 9
Zaragoza, SPAIN

"So not it's up to the U.S. to endure Helmut?
He said he was not a communist, but this trick
of sending him to the States smells strongly
of a Russian move to tilt the balance to their
profit. And he lives in the home of a Reverend! I wish him the best possible

time during this year he is going to enjoy. And, first thing that it must have been done, welcome to you as new editor of TBE.

Comments on no. 11 are outdated but here go, if of any use ... The repro was a good recovering from the pits TBE had fallen into the last issues and deserves praises that I willingly give. To Theo Grade, the main fact about the resistance to a totalitarian government lay in the standard of living exactly. All goes well when it is high, but if there is hunger in the mass of the population any demagogue can carry the people if they haven't a very sophisticated culture, normal in very few countries. And if this disagrees with the wider opinion of Rolf Gindorf I cannot help thinking that mob psychology is an art as old as politics and humanity, and psychiatry loses ground to real and factual hunger. A minor objection: Hitler totalitarian of the extreme right? At the beginning it was an authentic socialist movement and for Röhm, Göbbels and others far more revolutionary; and after the SA putsch it was totalitarian. Period. The polemic was on a high level till Linwood wrote that series of nonsense that ends as Barnabas (?) as the 'opponent' of Jesus. And he goes on in his LoC; so Russia regrets colonizing East Germany? For this reason undoubtedly she has colonized since 1945 in more or less degree half of Europe and a good morsel of Asia (though now disputed by China). I write from a right wing dictatorized country and I have known both extremes: beware of Communism, fair as the members may seem!

The cover on no. 12 was by far the best to date, as was the printing: no offense to absents intended. Caesar, you have the wrong notions - to search 'finalizing' in English dictionaries! The idea! Look for a Spanish one and you will find the word as soon as you arrive at the letter 'f', followed by 'i' and so on till the final 'o' (well, the suffix for the Spanish gerund is not 'ing' but 'ndo'). Also you are wrong calling "The Incredible Planet" high-brow stuff; who was high was the publisher analogizing JWC and Hegel (maybe that's why ASF turned Analog). Do you think there is anybody, Walter Breen excepted, capable of reading both? - But chiliastic, that is a word, congratulations. The article is fine and good.

Blum is fascinating, nothing less. I keep hoping that some day I will understand what he intends to say and then the fascination will grow, undoubtedly. Gindorf, you have saved me a lot of work with your list that I had in mind to search. Once more I regret to agree with your views, as I'm congenitally abhorrent of agreement. Main: I don't know if I use it correctly but I do use the semicolon many times - much more than is usual in fanzines at large. To Helmut's note on the letter of Colin Freeman: the strong anti-communist type who thinks and thinks that Western leaders are always right is even more nonexistent. I didn't know Bruce Robbins, but with his views about Dr. Boswell I agree, hélas, 100 %. (11-12-1963)"

* Maybe things are different in good old Spain, but over here dyed in the
* wool 'professional' anti-communists that invariably equate anything emanat-
* ing from the 'West' with 'good' no matter how nonsensical are very defini-
* tely existent, and you can take that as an understatement. Oddly enough
* you'll find such black-and-white types rather prominent among the tradi-
* tional electorate of our (ruling) Christian party that scores highest at
* the polls in are as where the standard of education happens to be the lowest.
* But then it's a generally accepted practice of our more popular politi-
* cians to seek refuge from the dangers of communism by loudly extolling the
* virtues of christianity ... as if one was the absolute antonym of the oth-
* er! Communism is Sin; atheism is Sin; atheism thus is, logically enough,
* communism. Which is exactly the kind of reasoning that leads to the naive
* believe that any one - be it western or eastern - side is always right -
* yours must be a wonderful country if such chaps are nonexistent over there.
* Finally, a word from Mr. Caesar, muy Antonio nio: Sé que hay, en el Ca-
* stellano, una palabra 'finalizar', pero he olvidado todo lo que aprendió
* durante los dos años de Español que tenía al instituto. No soy seguro que
* pueda comprenderme con mis ruinas del Castellano ... creo que no. RCG

Franz L. Rottensteiner
Warb 38 - Post Ortmann/ NO
AUSTRIA

"It has been with much pleasure that I read your honourable (please note the metamorphosis from 'darned' in TBE 8 to 'most honourable') publication. Although I am no letter-bach (in fact, I hate writing letters) you are the lucky receiver of one of my rare letters for fear you'll drop me from your mailing list. So you see you have no one to blame but yourself.

What troubles me most about this issue of TBE is the fact that all 'contributions' are written by members of that abominable society called RAPE. I suspect this to be the German equivalent of the American organization 'Cosa Nostra' (I hope I have got the spelling right). Whilst the fannish (that's the term, I suppose) 'SF, Fandom, The World - and I' may be of some mild interest for some people, it was read with utter boredom by me. Must be me, I guess. The most remarkable thing about it was its modest title. But the rest ... just those crazy mixed-up kids!

Now that fellow Burkhard Blum is very difficult to interpret, indeed. I have read through some of his letters, and using all my wits I could detect something that might be called, by a very generous man who I am not, 'a little sense'. Also, this fellow has the annoying habit of saying every other sentence: 'Now, haven't I said this excellently?' And I look and look and cannot detect anything. Again, the fault has to lie with me.

There was another article lastish about crazy boys. You know, I liked most of your articles, but this one just left me cold. It seemed to lack something. I think it's this: whenever you attack someone, you are highly original. 'Genius, Anybody?' isn't. All of it has been said before and better. A recent quote from Sam Moskowitz is apt to describe you, I feel: 'Rationalism is an outlook that recognizes only what is demonstrable to the human intellect. Its adherents believe reason is the best means of attaining ultimate knowledge. It rejects the emotions and the imagination as a means of intellectual advancement ... The weakness of the Rationalist viewpoint is that it promulgates no ideas of its own; it waits to be shown.' - Well, you 'proved' what you wanted to prove. Still I wonder: did you, by any chance, forget to include a 'normal' genius, or perhaps there just aren't any 'normal' men?

Hell, I just noted I have written something that looks like "much pleasure". Try and find out what exactly I found so likable. (13-10-1963)"

- * Don't worry, Franz; you're nuts anyway. But tell me: what on earth do you
- * think I wanted to 'prove' in that genius bit? Come on now, don't be bash-
- * ful ... To resume my sercon mood, I find a few bones to pick with your
- * Moskowitz quote (Sam quoted reverently in an allegedly insurgent publication -
- * o tempora, o mores!). Like, nothing's demonstrable except to the intellect.
- * If you disagree, demonstrate. If you actually consider me a 'rationalist',
- * as your throwing the Moskowitz quote in my face implies, you should know
- * bloody well that I'm not out after 'ultimate' knowledge. Rather, I think
- * that reason is the best criterion by which to proceed - whether to gain
- * knowledge or to achieve an orgasm. Note that, as I told you since in
- * KAREZZA 3, the adoption of reason as the prime criterion does not do away
- * with getting your kicks out of emotional appeals - as long as you realize
- * their emotional nature, which is not really too difficult. Finally, you
- * should know better than to accuse me of 'waiting to be shown' --- you are
- * a Charter Member of that abominable society. RCG

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ENGLAND

"One Twelfth Bug Eye received with thanks and similar expressions of conventional gratitude. Talking about conventions, where were you at Peterborough this year? I mean of course, where were you when everybody else was at Peter-

rough? --- I like the cover - at any rate the lower part. --- Caesar's article

was interesting, if confused. I realize of course that it's meant to be confused. Also, I gather it was meant to be interesting. Which it was.

'How To Interpret Me' was even more confusing - I had to keep going back to the beginning again to see what each paragraph had to do with the rest of it. I think I saw light in the end, though. And, quite frankly, the letter to Donaho as quoted strikes me right away as having been written with tongue in cheek, as the saying says. Perhaps Bill just couldn't understand a German being satirical or something.

The 'genius' article hinges largely on whom one includes under the heading of genius. Most of your list seem to be artists of one sort or another - visual or literary. I'd tend to suppose that visual art, at any rate, has no bearing whatsoever on genius as such - it's merely being particularly clever with one's hands. One visualizes something and reproduces it visually more accurately, or more strikingly, than most people, that's all. Emotionally disturbed they may be - that doesn't make geniuses of them by any means. - Poets and the like I'd say are more likely to be true geniuses than visual artist. Musicians likewise. Philosophers still more likely. 'Philosophers' there I define as 'thinkers'; it includes theoretical scientists and the like. Very few people indeed I'd call all-out geniuses. My own opinions on various people suffer from lack of knowledge and understanding of most of them, but such individuals as Shakespeare, Beethoven, Leonardo, Newton --- they're the sort of people I tend to think of when the word 'genius' is mentioned. These include creative types, of course, but generally-recognized world leaders in their fields. Certainly, the list of frustrated men working out their frustrations in conspicuous creativity is another thing again. Your basic premise is striking nevertheless, and frustration very likely does serve to bring out, or to strengthen, latent genius in people.

The lettercol was fabulous, even the couple of pages that were not written by Andy Main bem. See you in London in '65 I hope. (24-7-1963)"

* If your underlining the 6 was not a slip of your finger, but some brilliant
* and/or nasty witticism, I give up. Anyway, I do plan to attend the world-
* con next year, and so do several other Germans - notably the group that
* visited Harrogate in '62. What about you coming to Bavaria this August 1-3
* for the Castle Con at Marquartstein? Quite a few fans'll be vacationing
* down there, myself included. - If the art 'genius' is merely 'particular-
* ly clever with his hands' (which is quite adequate, for my money), I won-
* der why poets and musicians aren't particularly clever with words and
* sounds ... And of course philosophers, or thinkers, are just particularly
* clever with thoughts. Mind you, I perfectly agree with that - only I hap-
* pen to value the latter to the practical exclusion of the former, except
* as a clearly recognized means of recreation ... RCG

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"I was floored when the latest TBE arrived with the news that Helmut was moving to the U.S. for a year. As an exchange student, yet. I can't make up my mind whether being an exchange student is a Fannish Thing or not; certainly Co-

lumbus, Nebraska, which is an appalling distance from any fan that I know of, doesn't sound fannish --- the People In Charge of Student Exchanges must not have that trufannish spirit. And --- the Rev. Dr. Beatty? Cog. Pity he couldn't have been put with the Coulsons or somebody.

I'm not sure how seriously I'm supposed to take that article about you and sf. It does occur to me that it must have been convenient to grow up reading sf in a foreign language; I could not withhold much of the nature of sf from my parents because it was easily readable for them. Other than that - to take your article seriously - your introduction to sf and fandom seems to have been typical: you read sf voraciously, you were rebellious of nature, and so forth.

Your reference to your "neo-positivistic, relativistic, scepticistic, and agnostic outlook on life" reminds me of an article by Enid Jacobs in a recent YAN-DRO --- you have a desire to identify with movements and opinion-systems of various sorts. It's funny that many fans, like you (and perhaps me), give themselves all sorts of labels: liberal, agnostic or atheist, skeptic, and so forth, or perhaps conservative, libertarian, or whatever, whereas others noticeably shy away from labelling ... Buck Coulson, for example, or Roy Tackett. This type of fan is always very conscious that his opinions are not quite the same as anyone else's, and if anyone tries to label him he immediately points out all the specific issues concerning which the label is inaccurate. I rather suspect that the former type of fan habitually joins many organizations in support of all sorts of things, whereas the latter avoids joining anything if he can possibly help it. - Labelling oneself, of course, is a convenient way to get across to other people one's basic point of view. And indeed there are few people in the world who cannot be labelled with a fair degree of accuracy, despite the reluctance of many people to admit that they can be pigeonholed. The trap you can fall into with labelling, on the other hand, is two-fold: it will cause other people to think of you in a category, thereby blinding them to your individuality, and it will lead you to support points of view on account of your self-labelling which, if you were more reflective and less blinded by your self-image, you would repudiate. - But avoiding labels has its pitfalls, too. It leads many people to inconsistencies in their efforts to be unique or different. And it closes doors, too: in politics, for example, you can get much more done if you join a political party. If you refuse to join because of a misguided sense of individualism, you effectively shut out having any effect on the course of events. (The same goes for some other fields besides politics, of course.) I have known many people in substantial agreement with one or another political party who refuse to join or even identify with that party for these reasons. (And I have known others who really were political misfits in the sense that they were politically far away from the position of any party.) - There is obviously a middle ground between labelling and isolation which is much to be preferred.

I suspect that the address, "11 Hohenstaufenring, Köln", is an inside joke, but if it is my collection of German dictionaries (which is admittedly poor) supplies no clue. I understand 'hohen' and 'ring', but what does 'staufen' mean? I can find it nowhere. The nearest I can come is the suspicion that it is cognate with 'stuff', which leads to the free translation "11 Snooty Plaza" ("High-stuff-circle"). I have been studying German this summer preparatory to my Ph.D. language exam this month, but the system for Ph. D. qualification in this country merely requires that you be able to read two languages besides English (I have already got Russian out of the way), so I dare not attempt to write any here for fear I'd be laughed out of fandon ...

Andy Main's remarks on language sound sensible, but when he starts correcting the grammar of 'foreign fans' he definitely lapses into bad taste. Unsolicited criticism is sometimes necessary, but it is downright insulting to set oneself up as a grammatical authority to rid the Poor German Natives of their comma fault. (2-9-1963)"

* Well, I'm afraid I'll have to take the risk of disappointing Andy once
* more by confessing that I didn't feel insulted ... Your struggle with
* the hidden Meaning of Hohenstaufenring reminds me of the valiant efforts
* of Inguar Bergman fans. 'Hohenstaufen' is the family name of German
* noblemen that happened to rule the Holy Roman Empire of German Nation
* from A. D. 1138 - 1250; the name is sometimes used for big avenues. The
* inside joke, of course, lay in the fact that the address is perfectly
* genuine, and that a considerably greater part of that story is authentic
* than the casual reader is lead to believe ... But then, a joke ceases
* to be a joke as soon as more than one person enjoys it (don't mention,
* Mr. Wilde). --- Your remarks on 'labels' are the best summing-up on the
* issue I've seen yet, although I wouldn't trust your pigeonholing any too
* much, if I were you. The conformist is as pitiable as the (habitual) non-

* conformist who is proud of his seeming isolation; however, I don't think
* that describing yourself in terms of philosophical reference-frames auto-
* matically makes you one or the other. - Helmut, by the way, is making
* encouraging progress in his reeducation at the Rev. Dr. Beatty's. He has
* openly denounced the Party and is quickly becoming Nebraska's most eager
* choir boy. RCG

Eckhard D. Marwitz
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Auf den Kieheberg 21
GERMANY

"I wanna write a letter to TBE. 'Bist Du noch zu retten?', says Tippy. - 'Why shouldn't I?', I asked. - Tippy: 'Das ist doch englisch!' - 'Yeah, my darling. Be nice! Go on typing!' - Tippy: 'Warum reden die Leute nicht so, wie

ihnen der schnabel gewachsen ist?' - 'But Tippy, TBE is a Gerzine for whole Terra. I'm glad that it does exist.' - 'Ha, du mit deinen englisch-kenntnis- sen. Hat gerade zum vorabi gereicht. Ich würde mich schämen!' - 'Enough, Tip- py! Be silent, or I'll through you out of the window!'

You see, it's not quite simple to get along with that stubborn beast, Tippy, my dearly loved typewriter. I never forget to stroke her before I start writ- ing. She loves that. Of course, she is right; my English isn't the best.

There are four issues lying on my desk, TBE 9 through 12. And I'm glad I got acquainted with them. Thank you, Rolf. I join many readers saying that it's quite an enourmous 'zine indeed. The most eminent articles are those by RCG, especially his great 'The Germans, the Nazis, the Jews - and I'. I en- joyed it very much, and the discussion was highly interesting. Is it very boring to you that one more reader finds out that your article was masterly? --- The most interesting part is, of course, the letter column, and quite a good idea is that ((...)) with Helmut's comments, although his opinion is not mine.

I just got the idea to prepare an article for TBE. Maybe you're interested in it? - Ad astra, yours ... (29-8-1963)"

* You don't find goshwow letters like this often in this fanzine, so I guess
* some Explanation to the gentle readers is in order. Eckhard is the most
* astonishing neo-fan of 1963, the above letter notwithstanding. After a
* Compressed Course in the Ideology of Fannish and VolDesFandom he went all
* but overboard for this fandom business and became one of the most active
* writers and letter-hacks. Despite this he's pretty intelligent, particu-
* larly for Continental fan standards; one of his favourite subjects is
* analyzing fannish trends and their psychological implications. What con-
* tributed decisively towards his losing his blatantly neoish style was
* his being refused admittance to the Secret Order of RAPE, on the grounds
* of not having established himself sufficiently in general fandom as well
* as on the RAPE waiting list, which he promptly refused to enter. The qua-
* lity of his writing has improved steadily and, I'll readily admit, amazing-
* ly. So watch out for future appearances of one of Gerfandom's rare in-
* tellectuals ... Eckhard is, by the way, 22 years of age, studying mathe-
* matics at the University of Lübeck, and - despite his obvious fondness
* of stroking a typewriter - married. RCG

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USA

"My utter and complete gratitude for your kind-
ness in sending me THE BUG EYE 12. It is a most
impressive publication of which you can be most
proud. - Your writing is fun to read. Inciden-
tally, the one article I wrote for George Wil-

lick in his PARSECTION was in response to just such an invitation which you
received. Fortunately - in one sense - it was published. Its original tone (and
my purpose) was an exaggerated pseudo-research report on fandom. Unfortunatel-
ly, George Willick edited out the little niceties which were to serve as cues

to the initiates just what a farce the 'paper' was, so apparently most of those who read it took it seriously.

Re 'Genius, Anybody?': your question "What, then, is a genius like?" is not answered by your list of psychological and physiological terminology. You (or your sources of information) may be correct but in some cases the information leading to these diagnostic labels was based on insufficient evidence or exaggerated reports of their contemporaries. However, to refute your conclusions would mean that I'd have to do at least as much preparation as you did in writing your article, and that is something for which there's no time right now. Of course, too, my report would arrive at a conclusion that is not as dramatically interesting, and therefore wouldn't lend itself to the 'humorous' feature-style of writing. It is almost discouraging to read that a genius is merely someone with sufficient congenital mental ability which has had the proper environmental encouragement and development to be used to its fullest - and that, if the individual with this capacity has had the good luck to have learned how to live with himself and those around him (the latter with much less ability to think creatively) our genius type takes his proper place in society: contributes, creatively, to society; enjoys all the psychic satisfactions of doing what is most pleasurable for him ... without recourse to any of the so-called anti-social acts which are really defensive/ protective gestures against the impingement of the society around him.

It does seem that the slow change in general attitude towards accepting/ seeking psycho-therapy will lead to an improved society. Years ago, anxious mothers (or status-seeking mothers) saw to it that their children went the route of dancing lessons, elocution lessons, music lessons on some instrument or other ... in the expectation that these experiences would make their children more effective socially. Today, the gentle trend is toward adding a weekly visit with a psycho-therapist. And this I think is good. Every child is going to acquire some unrealistic interpretations of reality, just because he is involved in the particular 'imprinting' situation - especially if it's a parentally (or authoritatively) structured situation. The emotional involvement is bound to distort reality. Only when these distortions are examined objectively with the help of a non-involved therapist can the inhibitions or blocks be recognized and their effects guarded against.

To Inge Hartmann: I was that way, too, and am still a bit 'outside' the political picture. But when I learned that not voting at all was actually casting a vote and encouraging the power-hungry boys to rely even stronger on their political skulduggery, it behooved me to read a little more ... to ask questions of politically knowledgeable people ... and to make my voting a more positive act. Many of the minor posts are, at election time, just choices between two equally 'bad' guys. But sometimes, even in a minor post, it's possible to express dissatisfaction with the incumbent political chicanery by voting for whoever has the courage to stand against him. - Most important, Inge, you are so very wrong about your social responsibilities. It is possible to be a lady and be concerned about the way in which your life is being politically controlled. Sure, in any one-to-one relationship with a man, a female is very wise to assume a secondary rôle - to help strengthen the man's ego. But you are being affected every moment of your life by what the politically strong do. If you care about yourself, if you can become aware of just how these politicians and their views and their acts are based on your indifference to all this, your self-concepts might change to allow you the mental freedom to investigate just what is going on with your tacit approval, and air any disapproval you might feel - if no other way but at the polls. - Think it over, Inge. Explore for yourself. It can be an interesting experience.

Oh heavens, this was just to be a letter of appreciation. I meant just to thank you for your BUG EYE 12, to compliment you on the general appearance and the content. I'll plagiarize Archie Mercer to say that your lettercol - with its international flavour makes for good and interesting reading, and steal from Harry Warner the compliment I must echo: the fact that I take for

granted your very excellent command of English. - But please, whatever your reasons or situational needs, please ... no more red ink on the orange paper! My astigmatism plays havoc with any reading enjoyment when the contrast between the printed letter and the background is as minimal as this particular combination of ink and paper. (15-8-1963)"

- * All right, no more red on orange; you weren't the only one to complain.
- * I'd thought it was perfectly legible, but I'll accept your veto. - Harry
- * Warner's compliment about the quality of English was meant for Helmut
- * Klemm, my worthy predecessor, who'd still been in charge of the lettercol
- * lastish. - Are you quite convinced, Rosemary, that our respective conclusions in the genius issue really differ? RCG

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"All the contributors in the latest TBE are German, I notice. I approve of this policy. - 'SF, Fandom, the World - and I' - are you absolutely positive that Mr. Rolf G. Caesar isn't really the editor heavily disguised? The (let's face it) 'flanboyant' prose is vividly reminiscent of our new illustrious editor, verily I say, forsooth; though to no detriment, I hasten to add. Mr. Caesar and I have the dubious honour of both discarding pre-genital affiliations at the age of eleven cycles of our spinning earth, to put it politely, so I am endeared (?) to him right from the start through this mutual experience, if you'll pardon the expression.

An agreement to the effect that sf has a considerable influence on mental attitudes in the formative stages of life is definitely forthcoming from me - especially if it is indulged in to a considerable (almost unhealthy) extent. The exact form the influence takes depends, of course, on individual reactions to the medium, and the medium can be in no way blamed or praised for the results the influence may incur. Broad Mental Horizons is a nice sounding label, but its exact meaning and interpretation is a purely individual thing, with no precise objective meaning, and can be a good or bad manifestation, depending mostly on how it fits in with the 'general' or so-called 'conventional' attitudes. Its degree of deviation from the accepted norm is its criterion; whether it be for better or worse makes no difference to its practical use in terms of inter-relationships with individuals minus this commodity. Perhaps we'd be happier without it! How could we possibly know?

'How To Interpret Me' - ah, yes! The dear Brotherhood of the ... er ... Way! (Which way? Don't ask me, brother.) Nero's writings are infectious. Like measles, in a way. I'm honestly beginning to dig this fellow, though, I must admit. Rather like F & SF on one of its off-days - whacky, but entertaining. I get it: it's a sort of 'diary of events', like. I remember vaguely the item dated October 10th '62 from SKYRACK 46. Yippee! I see the light. I can understand this thing - no kidding! (Mind you, this is my sixth reading.) I actually want more like this, yes sir. Subtle is this. Yes. More please. Ask Nero nicely, now.

'Genius, Anybody?' ... Well, first guess I'd say the stated tendencies are more likely to be connected with the compilers than with the subjects in this article (sit down, Rolf - I don't mean you!). Seems too incredulous to be entirely factual, I feel. In any case anything so obviously biased is very suspect. Makes interesting reading though, I must admit. Even the definition of the word 'genius' is being stretched to include all the bods mentioned. But enough of my nit-picking. Lettercol enjoyed, too - so no complaints at all with this issue. (6-11-1963)"

- * Burkhard 'Nero' Blum, I'm sure, will be fascinated by your nutshell description of him: 'whacky, but entertaining'. That about sums him up; he
- * excels in both qualities. Watch out for his reaction nextish ... Maybe

- * 'blame' and 'praise' aren't the correct verbs to use in connection with
- * a catalyst that may, and does, have heterogeneous effects. - Under questioning, Mr. Rolf G. Caesar is rumoured to have admitted his identity with
- * a certain Mr. Rolf C. Gindorf, but Mr. Gindorf still calls any such charge
- * 'preposterous', I understand. So there ... RCG

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"TBE '11' was certainly a large fanzine, comparatively speaking, that is. - Because I haven't read your first article on Hitler, or the Nazis, or whatever they are, I can't make too many comments about your article. It has always been apparent to me that I know quite a lot about everything; but I don't know exactly what your position was. - It has always been my belief that the 'Socialist' in National Socialist German Workers' Party was thrown in in the early days of the party to attract the young intellectuals of Germans, a great many of whom were left leaning. According to William L. Shirer, the big businessmen knew that the word was pure poppycock, and they looked on Hitler as their saviour against subversive elements. I believe Linwood was correct in that statement.

You seem somewhat malicious in your comments on the two letters that you used in your article. Maybe you have a strong personality. Art Hayes in the recent feud within the N3F also uses the sarcastic criticism bit. (undated)"

- * 'Somewhat malicious' would have been the Understatement of the Year,
- * if you hadn't topped that by accusing me of a 'strong personality'.
- * And what do you mean, 'maybe'? Like, man, my personality is so strong
- * that it reeks! RCG

Skreughbault Press
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"Thanks for the copy of Bug Eye 12 that came today. I am puzzled by the fact that in the same delivery came a copy of no. 11, sent by Helmut Klemm from his home address. Apparently both copies were posted the same day which, as nearly as I can tell, was July 19. On the back of no. 11 is a request to trade for Stef, which I would be happy to do. Yet in your editorial in no. 12 you say that Helmut was to leave on July 16 to the U. S. Did something happen to prevent the trip, or, being a practical joker, perhaps, did he leave it with you to mail, or whatthehell?

I have skimmed through both issues of Bug Eye and concluded that the material is of such quality that I shall read it more carefully. The duplicating is admirable, but I wish you'd forget about that red ink, except possibly for covers. Of the two issues no. 11 is the better looking, for its black ink and (with few exceptions) white paper. I am a believer from away back that a page of text should, above all else, be as legible as possible. I slip from the straight and narrow occasionally in Stef, but it is usually because I have this coloured ink on the press, see, and I'm too lazy to clean it off. It just occurred to me that possibly that is what happened in your case, but 13 pages in red, for crying out loud! A couple of those 13 got practically no ink at all, which is really too bad.

You seem to have at least two typewriters; are they Olympias? I have heard much of the high quality and ruggedness of those machines, and being, since April, possessor of a '59 Volkswagen I can well believe the reports. You see, I'm what you might call an old-typewriter fan, and this is being typed upon the best of my five antiques, a Royal no. 10 of circa 1920. I'd like to have an Olympia, but preferably an old one and necessarily an office machine; I don't like portables. In the belief that anyone who publishes a mimeographed magazine must have at least some interest in the means to his ends, I enclose a sheet giving a sample of the work of each of the machines, reproduced by an

A. B. Dick Mimeograph No. 77 of about the same age as this Royal. I also have an ancient No.1 Mimeograph, a cumbersome flat-bed affair, which I used once. This thing is made mostly of wood, apparently a slavish copy of Edison's laboratory model. I also enclose a picture of this Royal taken before I did a little more work upon it. Except for the nickel it now looks, works and smells almost like a new one, and it is a pleasure to use. "They don't build 'em like that any more" --- at least over here. (14-8-1963)"

* Well, Bill, what interest I have in typewriters more or less centers around
* their being an end to my means, as you put it. Pages 10, 11, 16 through
* 30 in TBE 12 were typed on Helmut's portable Olympia; pages 3 - 9 on my
* portable Olympia, and the rest on my big office machine Adler Electric 21
* (manufactured by a subsidiary of the Grundig Electronic group). I bought
* the big electric machine about eighteen months ago and it has been work-
* ing admirably, with no trouble whatever. My duplicating is being done on
* a Gestetner 100 (electrically driven) that works also trouble-free; even
* at high speed I don't have to slip-sheet. So you see I don't quite share
* your love of antique machinery. I'll admit, though, that the type-faces
* of your aged models are quite good, considering their age. But still ---
* I don't think I'd trade.

* Before Helmut left for Nebraska, he gave me several copies of TBE 11,
* wrapped and addressed, that for some reason or other had not been mailed
* at the time that issue had been sent out. So I just mailed them from my
* post office on the same day as no. 12. With Helmut's address still being
* indicated on the few ancient nos. 11, I can understand your puzzlement.
* As for the various colour combinations in no. 12, I was just experiment-
* ing for different effects. So far I've not been converted to using white
* paper. RCG

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"When Bug Eye 12 arrived I was in Korea, and it was not forwarded to me. I would like to receive future issues. Would you like some art work by me? - Excuse the short note, please - the army is keeping me very busy. - Do you speak Esperanto? (29-11-1963)"

* No, I'm afraid I don't, although about fourteen years ago I had a half-
* hour introductory course from which I remember that it's a language extre-
* mely easy to pick up, especially if you know some romanic languages. To-
* day I don't predict any great future to Esperanto or other synthetic lan-
* guages, mainly because there won't be anyone with sufficient power to
* have them used instead of the more convenient system of an 'international'
* language (like English) plus, if necessary, an interpreter. --- But the
* reason I printed your not-comments on TBE 12 is your offer to supply me
* with art work, which fairness demands me to refuse, with thanks. You see,
* Don, the one thing I'm firmly determined never to try while fan-publish-
* ing is drawing, or doing anything even remotely connected with *A*R*T*,
* like transferring some masterpiece on stencil. I know I wouldn't be able
* to recognize the result ... So I'm very much afraid that TBE will hence-
* forth be a fanzine sans art work --- unless I decide some day to give up
* the High Ideal of the Proud and Lonely Publisher and enlist the services
* of an Art Editor. But then, it would be even more likely that I'd rather
* study art than part with my Cherished Principle. So ... RCG

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HOLLAND

"Tonight I settled down to look at a TV show. It was a German show, and it happened to be so bad that I put an end to it and decided I'd do better with some other Germans. Meaning you. So now I've got Bug Eye before me, and I've been looking through it again in order to refresh my memory. I can't remember

when I received it, but I do remember being a bit mystified at first of your name in combination with Bug Eye. But seeing Helmut's name mentioned, everything got clear: a new editor. Well, I hope you'll have as much success with Bug Eye as Helmut did. I don't doubt you'll keep it just as good. One thing is sure: you do write interesting articles that give us readers opportunities for comments.

I don't know where you found out about all those specified abnormalities our geniuses suffered from. Some are well known, of course, but others ... Anyhow I'm gladly willing to believe you. The point of your article is, of course, rather obvious - has been obvious to me at least for a long time. I have always thought that abnormality in at least some way is essential to 'genius'. If the man (or woman) were normal, he couldn't be a genius. I've noticed this also, in a somewhat different way, in my own musical profession. I am, personally, not quite normal. Not that I am crazy, or a drug addict, or a homosexual. No, not at all. But - I'm no genius, not a great musician, not even a very good musician. But still, in certain ways, feelings, thoughts, I'm a bit different, and all the musicians I know, the people I work with, are a bit different. All artists are. Real artist. You might be a very good piano player, but still not be an artist. In that case you'll never become a professional. You wouldn't like the life, you'd think other things more important. To be an artist, you have to be slightly abnormal. And very often, the better the artist is, the more abnormal he will be. Ask anybody who has to work with artists: great artists are difficult to work with. They have their moods, up or down, they are emotional; they may be terribly lazy or furiously energetic. Whatever it may be they've got something which normal people lack. And when you reach the class of the geniuses you get to the real abnormalities. As a matter of fact, sometimes, as a very simple, low-grade party musician, I envy the great ones their Nanes, their money, their being famous. But thinking about it, better not envy them. I don't believe they're ever really happy or contented.

Reading Colin Freeman's letter, which is a very good letter, I very much agree with Helmut's comments at the end. And Andy Main (he must be sercon somehow ... I think) wants me to answer BHIS. I'd gladly do so, but who is BHIS and what did he ask me? - To answer Andy himself, however: no, of course the Dutch were not in the same economic, social and psychological position as the Germans were. The Dutch were rich and more or less contented. Germany was poor and more or less desperate. And the Jews? Here I return to my first letter: Differences between nationalities. Jews are different. Very often in their behaviour, in their talk, they are very much 'on their own'. Marriage with others is still a minority. Even their taste for food is often different. I had, and still have, many friends among Jews, and I still notice it. For one thing, they are clever, especially in business. And that often gives them an advantage over others. A well earned advantage, in my opinion. But it tends to make others jealous of them. I even believe that a lot of so-called anti-semitism is due to plain envy and jealousy. I noticed this in Holland, too; even in my profession. Before the war I was just a beginning (semi-professional) musician, so it didn't trouble me. But I heard older musicians. When a Jew was leader of an orchestra, he always engaged other Jews (and they were fine musicians). A Christian didn't get a chance. The Jewish leader could talk better and do better business with the managers. They got the best jobs ... jealousy. - Now in Holland, the second-best jobs were still good enough, and people didn't care so much. But in Germany many were desperately poor. When the Jews got a job there might not be a second one at all. Hitler played on those feelings. - Now I've still got to answer Andy. That the Germans fell for Hitler's reasoning was rather logical. And of course those reasons didn't go for Holland, so the Dutch could not fall for Hitler. That's what Andy says. Of course, he's right. But that's not exactly what I meant. What I meant was this: if a Dutch Leader, with perfectly good Dutch reasons, tried to play it the same way Hitler did, he would not be successful. He would have to find another, d i f f e r e n t way. As I said, maybe a religious one, maybe something else. I don't know which way; I am not a Leader, thank God. But the way

should be different. If President Kennedy told the Americans exactly the same things he tells them now, but crying loudly and beating his fists on the table in a hysterical, emotional way, they would not accept him. He would not be president today.

And now I only hope that nobody finds in my words something he can misunderstand again, so that I have to explain. Believe me, I'm a very innocent little musician. I don't like politics, I hate wars, I hate quarrels. I do like all people who are nice to me, especially girls and women. So please be nice to me. I love all of you. Inge and Thea especially. (22-8-1963)"

* The 'only point on which I don't agree wholly with you, Win, is your trust
* in Americans' indifference to emotionalisms. I'm sorry I can't entirely
* get rid of the notion that the success of an American politician depends,
* to an increasing extent, on the number of babies he manages to kiss during
* election time ... Your equation of anti-semitism with 'plain envy and
* jealousy' is, I think, perfectly justified; it's a particular form of
* 'extra-punitivity' - the attempt to punish others for one's own inade-
* quacies. Very much the same thing is happening, incidentally, in the
* vulgar forms of socialism; here the have-nots find an opportunity to
* get even with, or at least threaten, the haves, and the 'dirty capita-
* lists' bear a striking resemblance with the 'evil Jews'. I'm sure Jim
* Linwood and Ron Bennett will love me for that comparison.

* Aangaande je laatste brief (ik weet niet wanneer het volgende KAREZZA
* of KOT D'AZUR zal verschijnen): alle mijne vrienden - en de meeste van
* mijne vijanden - gebruiken 'Du' in plaats van 'Sie' binnen het fandom.
* Dus ... RCG

James Ashe
E. D. 1
Freeville, N.Y.
USA

"Your publications on 'The Germans, ...' are interesting, relevant, and necessarily inconclusive. My acquaintance with this part of human experience is abstract, yet it seems to me that one can draw some conclusions from what

has occurred. One of them is that any sizeable collection of people is likely to have within it the personnel to staff an organization like the Nazi government. And in the same group you will find the personnel to fit into most of the other kinds of government we have tried. Some aspects of this are interesting, particularly as it applies to the idea of democratic government. Over here we have a phenomenal form of entertainment called Television which is quite carefully aimed at the largest possible viewing audience. The idea that the people who enjoy this resulting ... 'result' are also capable of mature judgment and bright creativity is surely one of a sick world's sickest jokes.

Sorry I cannot provide a contribution. Too busy to sit down and generate, I wait until one appears of its own accord, then insert it in whatever letter I am writing at the time. I like puns, have just worked up a Feghoot-like story which may appear in a fanzine, and spend most of my waking hours working for my employer, for myself, at studying, at rebuilding the house, and commuting. (29-12-1963)"

* From what I've read and heard about American TV-programmes I won't
* trade them for the ones we have here, which are on a relatively high level.
* As you might be interested in comparing our diet on the idiot box with
* yours, I'll give a rough break-down of this week's programme, which is
* fairly representative of the general average. Over here we have two in-
* dependent nationwide networks competing with each other, both public
* utility corporations but surprisingly free from government influence
* (so much so, in fact, that certain Christian Democrats accuse them of bias-
* ed left-wing intellectualism, a terrible accusation in their quarters),
* and both broadcasting supposedly 'contrast' programmes so as to offer the

- * viewing audience an alternative choice. Of a total of approximately 57
- * broadcasting hours, this week's programme (April 5 - 12) will include
- * roughly (figures, tho' taken from one programme, indicative of both):

<u>place</u>	<u>category</u>	<u>time (h/m)</u>
1	(cultural, historical, sociological, scientific) features	9/10
2	international affairs, politics, news	8/10
3	children's programme (plays and educational)	7
4	(literary) plays (ex.: Hauptmann, Shakespeare)	5/25
5	local (State) news	5
6	Whodunits, Westerns	4/50
7	films	4/25
8	sports	3
9	shows, light entertainment	2/50
10	operetta	2/15
11	advertising	2/10
12	opera	1
13	miscellaneous	1/45

- * Although they're under heavy fire from the purple press (the mass circulation tabloids) for not being 'popular' enough, the TV bosses are determined 'not to change the programme so as to suit the tastes of the statistical average', as they recently declared. We'll see ... RCG

Hans Franzke
43 Essen
 Elbestr. 66
 GERMANY

"Dear Mr. Gindorf: Thanks for TBE. My comments are enclosed, and I should like to make it clear that these are born out of the wish for more down-to-earthness and closer contacts to the readers. Nothing should be taken personally, and my remarks are not directed specifically against the latest Bug Eye, or earlier issues, but rather pertain to your sometimes trying style of writing. Anyway, if it's fun to you to write like this, it's fun to me to reply like this. ---

'The Bug Eye' has now been taken over by Caesar as new editor. This marks a new phase in the history of this important link between sf-fans in Germany and abroad. The new editor will ensure good English for TBE. What, however, about the contents? Can it be expected to meet the demands of publisher and readers? As is well known, these may very well differ ...

The new Bug Eye contains contributions by members of RAPE, that dangerous organization for spreading faannish activities. It is being promised not to publish science fiction, although it might be mentioned casually, now and then - or not. The editor's name, 'Caesar', signifies that he will go his own way, regardless of his readers and their comments. One may regret or welcome this, but in any case it will make for a clear-cut policy of future issues of RAPE, sorry, 'Bug Eye'. But - will this policy be comprehensible?

Anyone who knows the editor is familiar with the fact that his writings are usually of a type and on a level far beyond the horizon, at least beyond that of many readers. It is too high. It produces a sort of sparkling, crackling respect to the editor, whose caustic penmanship is being feared. With great thrill this writer is looking forward to reading eventually the crush-

ing verdict on these views as expressed here.

Let us consider, though, that after all, despite his position and status, Caesar gave the people what helped them to forget, if only partly, what miserable lives they were leading: 'panem et circenses' - bread and games. Caesar did not keep the games for himself, nor for a few chosen favourites only ... Our editor Caesar now has actually declared himself willing to accept certain high-level contributions from among the people for publication in The Bug Eye. But who from among the people shall submit such contributions, if the level is too high and the horizon too far?

Should the editor remove himself further into the higher realms, he may be aware of the gods who, according to his report, let the geniuses perish of assorted ills and poisons (like alcohol). He who talks to the people should speak the language of the people; he should express himself in a way to enable anybody to understand him, and to allow his two hundred readers to take an interest in his works. We, to employ our editor's diction, are of the opinion that it is often being made too difficult for us to comprehend the works of Caesar, if only roughly, without taking several days off.

We shall be reproached for uttering views on a level that we cannot overlook, and for giving judgment on an issue that we fail to understand. But we are a member of the common, lowborn people, and perhaps we are entitled to voice our opinion also on this platform, once.

Caesar: let us, your people, participate in your games, so that the Ides of March may not some day mean the end for you ... The people want to be guided, but they will want to know whither! (23-7-1963)"

* Well --- The first thing I feel I should tell you is that no matter what
* you think out there, Mr. Franzke expects to be taken seriously. No tongue
* in cheek, no clever farce, no subtle sarcasm --- just plain Truth, cruel
* as it may sound. As evidence I can offer that since writing the above letter,
* he has refused to comment on any of the approximately 160 pages of
* fanzines he received from me since. So I'll have to face it: Mr. Franzke,
* who prefers to be addressed that way and refuses to use first names, thinks
* that I'm too high-brow to be dug, like. Well.

* When I got this letter I wasn't quite sure whether to print it or not, not
* just because it was written in German and I had to translate it, but above
* all because I expected you innocent readers not to take it at face value
* but to consider it instead some particularly clever gimmick to provide
* egoboo. I may be rather ingenious in that respect, but not as ingenious
* as that.

* Then, after I had decided to publish Mr. Franzke's views on my allegedly
* too Broad Mental Horizons, I'd intended to refrain from any comments at
* all but let you try to make head, tail or both of it. The only reason I've
* given up that plan is that the letter closed in the middle of a stencil,
* and I didn't want to let the remainder go to waste. One thing I won't do,
* however, is to make that "crushing" rebuttal that Mr. Franzke expects:
* not for any reasons of philanthropy but simply because I can't. What I
* shall try to do, instead, is to Unfold my Policy:

* I don't give one hell of a damn for what level, high or other, my fan
* writings have, as long as they serve their purpose of being fun. Period.
* I don't care in the slightest whether what is 'fun' to me happens to be
* 'fun' to everybody else as well, although I hope that some of it is, to
* some people. As to my 'going my own way, regardless of my readers and
* their comments', I'd yet have to meet the man who is completely immune
* against, and isolated from, the actions (and that's what opinions are,
* too) of his environment. So, Mr. Franzke, sir - if you don't dig me, that's
* too bad, but don't tell me it's a matter of brains; I'd rather say it's
* something in the guts. RCG

HALF

PAST

SEX

Reflections

on

Science Fiction Monkdom

by

Eckhard D. Marwitz

- PREFATORY NOTES:
- (1) This article is being written from my Central European point of view. But since I am told that our continental sf-club union 'Eurotopia' is counted among the biggest fan organizations in the world, its attributes may be important enough.
 - (2) As foundation of this article I took facts given by the book "Die Zehn Gebote" ("The Ten Commandments") by Hermann Schreiber, published by Econ in 1962
 - (3) Anyone who will consider this article to be an attack on Christianity will have misunderstood my ideas.
 - (4) This article should be taken ~~com~~ grano salis anyway.

Science fiction has become an extended field of literature. It has many branches, with most different ideas. However, there is a common characteristic, I realized: it is a literature about man. To be precise, about the human male. - If a woman does appear, she is a thing with a function - the space-ship has its function, the overdrive has its function, and the woman has i t s function as well. There are only few ex-

ceptions. Hence there is no sex in sf. One could argue that to be good. Is it? We'll see.

What about fandom? Look around, and you will find most fans meet this state of affairs with a warm welcome. They turn their heads off if a naked female breast appears in a fanzine. (I'll admit that this isn't advisable in some 'zines which for some reason or other do not remain behind the closed doors of fandom, but those fans object as a matter of principle.) They write angry letters, as though that nice, poor breast were a personal injury to them. Those fans seem to have taken a holy vow of chastity.

Let us have a look at history. We know examples. Which were the consequences of such vows?

In the early middle ages Christianity was living and laughing, and many a thorp priest taught his own son to become his successor. Then the way of life became more serious - the commandment of celibacy came. And born from abstinence, that machine of obscure, solitary logic started running and built its own empire of ghosts, devils, and witches. Through its network stared suppressed sexuality. --- There was an object now forbidden to priests: woman. A field of activity had developed where they were not in danger of being met by the devil. They simply were not concerned. So woman became an instrument of the devil.

People were not merely accused of having given their souls to the Duke of Hell, but the main point brought against them was: a witch had slept with the devil, or in the other case, a man had slept with Lilith, the beautiful she-devil. Under this charge at least 300,000 (three hundred thousand) men and women were killed in Europe, usually burnt at the stake after most terrible tortures.

Mr. Calvin wanted the best thing, the State of God on Earth. And he abominated immorality. But it was the natural community of men and women that seemed immoral to him. Calvin pushed it back with strongest brutality. Only he and his men believed morality would improve. The results - easily intelligible - were executions and funeral piles for the heretics.

The Puritans have their merits in colonizing the New World. But there are not only merits. They had not shaken off the dust of European misconceptions, but instead had taken the worst delusions with them. So they started witch-hunting as well. Their laws were worse than those of the ancient Babylonians. Hammurabi forbade things his subjects really must not do, like stealing or murdering. But the Puritans cut into the sane life of men with stupid commandments. So curious neighbours looked into each others' windows and denounced, denounced ... It is as ridiculous as characteristic of Puritan thinking that a man coming to New Plymouth to buy arable land was sent back with the next vessel if he had not taken his wife with him at the same time, because in the opinion of the Puritans only an immoral husband would travel without his wife. - But on top of the nonsense there stood those events around the 'sweet girls of Salem' that had twenty people killed and many more tortured because the girls allegedly felt pain when they caught sight of those.

Few examples out of a huge lot. But they will do, I think. Enough history. What's up today? Many a thing has changed. Nobody throws a witch on a funeral pile. But: cinemas and TV screens every day rain brutality down upon the viewers. All erotic scenes have been cut out by an eager censor. It's the same again - no sex ... the poor souls, especially the young ones, might come to grief. Better literature (sometimes forbidden as pornography) produces an equivalent for this desexualized public moral.

But there is a branch of literature, called science fiction, that suppresses such equivalents, as we have seen above. Fans deviating from the 'right way' are heatedly, spitefully attacked.

Fandom wants to become an all-embracing, powerful organization. May that never happen as long as a naked female body throws fans into complexes.

Fandom will find its witches, too.

BETWEEN GOD AND MANAGEMENT

Ethics In A Business Society?

a fireside dialogue,

reprinted from KAREZZA 2, August 1963

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JULIAN F. PARR *:

May I cross swords with you again on the same old subject? Firstly, you describe ethics as a precept, but surely it is really the science which investigates the laws of right conduct 'with reference to the natural end of man'. General ethics seeks the criterion of good and evil in human acts (to forestall you, these are merely convenient terms used to describe whether the acts serve or oppose what we have concluded is the natural end of man) from the standpoint of natural reason, while the conclusions arrived at are applied in special ethics to the various circumstances of human life and the diverse conditions of men. Thus before you can find the precept, the guiding principle, you must decide what the natural end of man is - or at least one's own natural end.

Each of us (insofar as we are reasoning beings) employs ethics when he considers what action he ought to take, for each time he reaches a decision on his own right or wrong conduct, it is related to his own conclusions about the main purpose of his own life. This is the precept you have in mind. Reason will tell us when we have to compromise, i. e. how much pressure we can safely apply in furthering our ends without endangering our point of vantage or our very existence (cf. 'politics - the art of the possible'). And every time we praise or criticize others (as you do often enough!) we express our conclusions as to what actions these others ought to take, and thus also the criterion we apply to their main purpose in life (or, in other words, the natural end of humanity as a whole).

Surely one must first arrive at the general criterion before one can apply it to the various circumstances you describe? From your own comments it would seem that your main purpose in life is to avoid nonsuccess in business, disadvantage, and inconvenience - quite a valid end - so that your ethic is based on this conclusion and serves as a precept when you consider what you ought to do in the various circumstances and when having dealings with diverse kinds of men. Given a main purpose of this kind, your behaviour (or rather,

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the description you give!) is logical enough. I and other KAREZZA readers, having reached other conclusions about the natural end of mankind (including you), apply different criteria, not only towards our own conduct but also to yours. - In my case I would say the main purpose in life is to exploit natural resources and develop human faculties (both of the individual man and of mankind as a whole) to the fullest possible extent, primarily with a view to attaining greater understanding of the nature of the Universe and of Man.

Given your conclusions it is logical for you to follow the pleasure-pain principle you describe (seeking fun in fandon, avoiding harm in other circles), but I (and others) apply a different criterion which imposes limits beyond which we ought not to go in spending our short lives merely satisfying our appetites, prostituting our talents for baser ends, and cultivating cant and hypocrisy in our dealings with others. For to my way of thinking, or rather in view of my conclusion about the end of Man, such conformist behaviour hinders the full development of one's personal faculties, threatens the creation of a stable personality, and encourages the survival of reactionary mores - thus hindering the progress of individuals and of society as a whole.

I say there are limits beyond which one ought not to go, but you know better than most that my own attachment to baser ambitions (i. e. pleasures) prevent me developing other, probably more valuable sides of my personality. My conscious is uneasy enough about this! But the point I am trying to make is: I at least do not suggest that my conformist behaviour should be emulated - on the contrary! After reading your remarks about your having a system of ethics, too, it is possible, of course, that I did you an injustice when I described your purpose in life, and that you share, to some extent, my own aims and merely believe that conforming in public is a necessary evil. But unless you believe that people are, on the whole, too individualistic (and I cannot imagine you reaching this conclusion!) you ought, according to my criterion, to discourage them, whenever possible, from conforming - even if you do so yourself. If you are a sinner, at least be a hypocritical one; lip service is better than no service at all! This is my standpoint, and I believe it is justified.

Let me venture again on the thin ice of reason covering the murky depths of 'love'. You know that I share your doubt that belief in god is a response to argument, so that we agree to some extent. I would describe belief (in this context) as the assent on the mind to a truth on the authority of another. It is thus essentially an act of the will. I agree that certain endocrinal, emotional, and social influences can predispose the mind to belief in God (and to love!), and in each case the other faculties (such as the intellect) may or may not be called upon. But in my opinion a modicum of freedom of choice always remains, and it is the exercise of this freedom which is an act of the will.

Put in another way, the love of men and women for each other is 'a complex disposition or state of feeling centring round the sexual appetite; it includes an intellectual element, an instinctive impulsion towards procreation, a sensitive attraction to the object desired, and certain emotive forces'. A similar predisposition towards belief in God could perhaps be called 'religiosity'. But falling in love and conversions to belief in God are acts of will and not automatic responses to outside stimuli. If you believe the latter, I can only assume that you are a Fatalist or a Determinist --- are you?

ROLF C. GINDORF:

But Julian --- of course I am, just as anyone is who aims at an eventually complete understanding of the universe, and thus at exercising philosophy at all. I think we'd better define the term first: determinism is the philosophical concept according to which the entire existence is unequivocally de-

terminated by causes, or laws of nature, as any 'accidental' event not interpretable through the categories of 'cause' and 'effect' (or, to express it in terms of a philosophical field theory, outside the reciprocal causation reference frame), would a priori defy understanding. This concept is, of course, just as little 'demonstrable' in a formal sense as, say, agnosticism; instead it's a postulate that must be recognized by anyone striving - to quote you - for a comprehensive insight into "the nature of the universe and of man". At the same time determinism is one of the two solutions that can be given to the (sham) problem of 'free will': according to it, and as opposed to indeterminism (or voluntarism), formation and expression of 'will' proceeds as completely within cause-and-effect-and-feedback relationships as do all all events within the universe. Any assumption of 'free will' is a fiction born from wishful thinking and, therefore, inadmissible.

Stripped of its popular and emotive ballast, 'freedom' has no other content than 'uncaused, haphazard, accidental'. If you decide, from among a number of possible alternatives, in favour of one particular action and call this decision 'free', you are merely expressing a subjective, if perfectly natural, feeling: you have been seeing, after all, several possibilities before you which you can act out in your mind! It never occurs to you that the choice actually made by you is, contrary to what you feel, by no means 'free' or uncaused - for the simple reason that such a realization would strike you and most people as disconsolate, dreary and incompatible with your human dignity. It should be possible to overcome this psychologically based resistance against realizing and acknowledging the determination of your actions by pointing out that your personality, by which your decisions and actions are determined above all, is itself a resultant, the product of an enormously great number of causal sequences that is able to effect a determinative influence by means of a constant feed-back process. Determinism is in no way the same thing as fatalism or predestinationism!

However, if you do insist on the existence of an undetermined, acausal 'free will' and thus dispense with causal thinking, man's acts of will are bound to remain completely beyond understanding and explanation to you; you will be forced to believe in 'wonders' and consider impossible any 'psychology of volition'. But such an assumption contradicts experience; from the trust we place in certain men whom we think we know to such experiences as 'regret', 'remorse', etc. to the hope of influencing future actions of a person through upbringing and education. From an ethical standpoint, too, it is equally senseless to postulate 'freedom of the will', since only determinism will fill such concepts as 'responsibility', 'guilt', 'punishment', 'duty' and 'norm' with tangible meanings: all of them require that volition proceed and form within determinable references, and not at random.

While the acts of what, according to convention, is termed 'will' turn thus out to be expressions of a multitude of components and factors hardly ever entering our awareness, I had objected to referring to the phenomena of falling in love, or believing in God, as 'acts of the will' because this seemed to hint at the conviction that such acts of will are founded on conscious reasoning, which I definitely do not think to be at the base of either falling in love or believing in God. But then, you'll hardly be surprised when I tell you that I tend to regard my will not as anything fixed or established but rather as the result of a critical analysis whose outcome is being determined by the entire knowledge at my disposal. I'm afraid, though, that this interpretation of my will is, in fact, not much more than a postulate believed fulfilled and thus somewhat precarious, as it seems rather doubtful to me to be in a position to take into consideration and account for all factors that actually come into play. Thus I can agree with your describing falling in love and believing in God as acts of the will if you acknowledge will to be cau-

satively determined.

Now let's consider ethics. At first I was dazzled to see you summing up my guiding principle and main purpose in life as 'avoiding nonsuccess in business, disadvantage, and inconvenience', period. And I wasn't reassured any too much when it dawned upon you that, by considering my way of life to be as shallow as that, you "possibly" did me "an injustice". Let's hope you weren't too shocked at my comments on Epicurean philosophy, status, and beatniks elsewhere in this issue. Anyway, it's advisable to differentiate clearly between the terms 'ethics' and 'morals' and to define ethics as the philosophical discipline dealing with studies and analyses of morals, while morals are the whole of a person's, or a society's, views on the appropriateness of one's own, or others', conduct. A 'multitude of morals', to quote Nicolai Hartmann, is faced with the 'unity of ethics': namely the unity of a branch of philosophy not concerned with developing a set of certain mores and of recommending their obedience, but trying instead to gain an understanding of the nature of moralic value judgements and obligations at large. As can easily be seen from all I have said and written so far, I have chosen a **type** of ethics that is rather adequately characterized by the terms utilitarianism, psychologism, and determinism. Up to this writing, I haven't developed a completely reflected system of morals, and I have no ambition of coming up with one tonight on this stencil. I've certain doubts that it will ever be something that lends itself to nice apophthems of the all-men-are-equal-type.

The trouble with you is, Julian, that like all idealists you refuse to see the world as it is, but instead insist on pretending that it is as it ought to be. I have no doubt at all that, among us, we would agree very soon in conceiving an ideal universe; unfortunately that wouldn't help us any. Of course that part of my conduct which you term "hypocrisy" is a "necessary evil", but for one thing it's only p a r t of my behaviour, and secondly living together - society - requires from each of us "hypocrisy" --- do you tell e v e r y b o d y squarely in his face what exactly you think of him, his ways and his views? If we did that the society we live in would break down in no time flat, which might not necessarily be too tragic but wouldn't present any tangible and constructive advantage. And surely you're not going to blame me for thinking and acting with greater consistency and efficiency, or for providing the universally followed pragmatic principle of success with a theoretical superstructure ...

I am not paying homage to conformism by adopting, within a particular and clearly defined sphere of my activity - as entrepreneur striving for material gain -, and in order to attain my ends, a behaviour pattern that has proved and continues to prove most effective. With the same degree of justification you could denounce as 'conformist' anybody who takes nourishment through his oesophagus. Not an inconsiderable part of my conscious life is being spent, I think, outside my professional world, in areas and with activities in which, one hopes, I do not even give the a p p e a r a n c e of being a 'conformist'!

And Julian: you know as well as I do that you can't prevent the "survival of reactionary mores" by meeting your business partners in pyjamas, or by enlightening them about the assets of science fiction. The only way you can fight such a preventive war is, I think, by exerting influence on those who shall some day be influential ... unless you feel called upon to be a martyr.

And that's what neither of us wants to be. Only I, contrary to you, am not ashamed of this at all.