

# Kipple 28

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WOKLpress.

## A COLUMN BY TED PAULS

In belated letters of comment to Kipple #26, no less than three readers commented that this installment of Quotes & Notes would undoubtedly begin with a long article on the recent Supreme Court decision banning a short prayer from use in the schools of New York. As it happens, this article was scheduled to appear in the latter portion of the column. Ever sympathetic to the requests of even a minute segment of my enormous following, I immediately issued orders for the revamping of the format. "Tear out the front page!" I screamed, bringing the wheels of progress to a halt. "Stand by for a special!" All of this shouting frightened my dog, who was the only other creature in the house at the time, but eventually the gargantuan task of changing the format was completed. In truth, this gargantuan task consisted entirely of removing the article on the decision from the middle of the stack and replacing it on top; but the feeling was the same as if I had just ordered the latest issue of Time recalled two hours after it had been sent out to subscribers.

It probably wasn't worth it, anyway, for my opinion on the matter is--perhaps surprisingly--one of indifference. The only immediate observation which occurs to me as a result of the Supreme Court decision is that Justice Black has now taken his place in history along with Ted White and other legendary quibblers. In the improbable event that any reader dwells so deep in the boondocks as to be unaware of the nature of the aforementioned Court decision, perhaps I should explain: The prayer in question was written and authorized by the Board of Regents of the New York public school system, and it is recited voluntarily during the opening exercises of each class. The prayer was devised with an eye to the possible minority groups which it might offend, and as a result it could not possibly have offended anyone except atheists. And, since the reciting of the prayer is voluntary, no atheist is forced to participate.

The operative word in that line is "voluntary." Had the prayer been a mandatory part of the opening exercises, there would have been legitimate reason for opposing it; under the circumstances, I cannot understand the reasons of those who brought the matter before the courts. The prayer itself is unusual only in being less maudlin than many. It reads: "Almighty God, we

acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country." (The prayer is probably objectionable to some enlightened philosophers on the grounds that it gives prime importance to the blessing of oneself and one's close relatives, less to one's country, and none at all to mankind in general. But since this objection would warrant a great deal of time and thought if commented upon, and since it is not likely to be voiced, I shall ignore it at this point.) It is true that atheists and agnostics could be rightfully offended by having to acknowledge their dependence on a Being in which they do not believe, but, again, the prayer is voluntary, and anyone who objects to it may leave the room during the period in which it is being recited. This I consider a just and fair arrangement, and I can see absolutely no reason why those to whom the prayer means something should be prevented from reciting it.

The legal position is clear. Since the prayer was devised by the Board of Regents, a segment of the local government, it violates the constitutional amendment concerning government influence and aid to religion. The matter having been brought up, it is obvious that the Supreme Court must necessarily have ruled as they did; however, I am sorry that the matter was brought up in the first place. The prayer was totally harmless, and there is naught to be gained from the Supreme Court decision. Such a ruling merely provides the John Birch Society and related groups with another stick with which to beat the government.

There is only one area in which the ruling might prove to be helpful: Some areas are not as liberal as New York and have as mandatory such prayers as part of the school opening exercises. The court decision, although nominally applying only to New York, is expected to have far-reaching effects, and these areas may be forced to amend their practice. If this occurs, it will be a substantial gain in the battle to separate church and state.

The most fascinating part of such an incident, of course, is the incredible reaction from diverse quarters, particularly in the form of letters in the local newspapers. For some reason, nearly all of the foolish comments appear to have come from those against the decision; letters in support of the ruling are uniformly logical and intelligent. There is obviously a conclusion to be drawn from this, but I shall refrain from drawing it lest I be accused of thinking in stereotypes. However, if Harry Warner will bear with me, I wish to quote some of the less intelligent comments:

"When it is unconstitutional to pray to God each day, the only thing we have left is communism."

"Recently I finished reading 'The Rise and Fall of the Third Reich' and find a thread of similarity of the conscientious hardworking Germans being told not to question but 'obey' blindly."

"Whether you read the Talmud, Catholic or Protestant Bible, the Ninth Psalm, Verse 17, says the same in each: the nations that forget God shall perish."

"I think this is making the country more and more anti-God. I think this is terrible."

"I don't know where the Supreme Court gets its ideas. We need religion more now than ever before."

"May we ask for God's blessing daily in all things, for without him we are nothing."

"I don't agree with it one bit. I think religion is something which should be connected with everything, especially where children are concerned."

"By what article and by what section of the Constitution did this senile oligarchy seize these unheard of powers? Will they next forbid the nation to pray to its God? If so, let us immediately make the best terms we can with atheistic, Communist Russia and China and avert all trouble by an abject surrender."

"I don't go along with it. There are too many children who don't get enough religion as it is. Religion is a great deterrent to juvenile delinquency and in this day and age we need God even more."

And from Jack Chalker, noted Baltimore fanzine editor, this sterling bit of nonsense:

"We need some sort of religion in our school system; slight and as nonsectarian as it can be, we need it to be there. Having only recently graduated from a Baltimore high school, I can honestly testify that fully 40 percent of the youth of this country is on the verge of coming into the world as complete and convinced atheists..."

"I believe we as a nation have just dug ourselves a hole, and, with this as the first shovel-ful, our dirt will bury us. If we allow insanities in our government, perhaps Mr. Khrushchev's threat will not be such an idle boast after all."

There was, I assure you, more--including a wonderfully maudlin editorial by William Randolph Hearst--but what I have printed is sufficient indication of the importance of this argument. Nothing is quite so adept at creating controversy as religion.

It certainly is a wonderful thing...

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As some of you may know, during the summer of 1958 (and, to a lesser extent, 1959) I was busily engaged in being a Fully Certified Junior Amateur Entomologist of Sorts. During this period I observed various forms of insect in both their natural habitat and in an artificial one created in a wire-mesh cage in my backyard, with particular attention to order Lepidoptera, butterflies and moths. It was an entirely pleasurable summer, and provided copious quantities of laboriously hand-written notes. During the past few months, I have been engaged in the project of transcribing these notes into readable form for what is

either a long article or a short book, tentatively titled "Some of My Best Friends Are Lepidoptera." (Boggs suggested "The Wrong End of a Butterfly Net," until I pointed out to him that I never used a net.) At the moment, the still-incomplete manuscript of the final draft runs 80 double-spaced pages; if I like it well enough when it has been completed, copies will be mimeographed in limited numbers for interested parties.

My reason for commenting on the matter at this point, however, is to introduce the following excerpts. Those who have admonished me in the past for my comments about insects (notably Steve Stiles) may skip this section of Quotes & Notes or else write for a refund. Others, however, who profess a desire to read something of a more personal nature than comments on newspapers may be interested in the excerpts. Although quoted material used in this column is normally indented, I shall disregard that convention in this instance in deference to space limitations.

Here, then, is a segment of what I can honestly state I never considered a contender for the title, "Great American Novel":

"It is easy to observe, at such close quarters, the most intimate details of the creature's existence. More information may be gathered by simply reading entomology textbooks, probably better substantiated information as well, but reading is no substitute for observing. No matter how much you may learn from textbooks, I recommend to each person interested in this subject at least one summer of personal observation. It will give you a perspective which cannot be obtained from even the most authoritative textbooks or lectures. In this particular case, the first item to strike my fancy was the manner of mobility possessed by these creatures. I had read many times of their method of progression, but actually seeing it brought home to me for the first time the very incredible efficiency of this power. Cecropia, like most of the large moth larvae, has, aside from its normal six legs, ten 'false legs' which are really small, stumpy gripping devices spaced evenly in pairs along their bodies. These 'legs' grip branches and twigs, and they allow Cecropia to progress along the side or bottom of a branch as easily as along the top. The six actual legs are situated close to the head of the caterpillar, in what will later become the thorax of the adult moth, and without the further aid of the ten appendages, Cecropia's relatively bulky abdomen would be excess baggage. More interesting is the precise manner in which all of the legs (real and false) cooperate to permit motion. Beginning in a reasonably normal position, Cecropia reaches out with its first pair of legs and finds purchase on a spot further along the branch. While those forelegs are engaging in this feat, the remainder of the caterpillar remains exactly where it was, with not even a slight movement throughout the rest of its body. When the forelegs are anchored firmly into place, the second pair of legs detach themselves and move forward to join them. Thus while the first and third pair of legs remain attached to the branch, the second pair moves forward, contracting one section of the body and expanding another.

"This mobility is made possible by the segmented body of the creature, somewhat akin to that of a worm, which is jointed at its visible rings and is able to contract and expand its body somewhat by use of those joints. In the caterpillar, this process continues until the last pair

of legs has made the journey of perhaps one-eighth of an inch, where-upon the entire process begins once again with the forelegs. This entire action is accomplished with a flowing motion, and is considerably more rapid than my words might seem to indicate. Any caterpillar worth its salt can travel two or three inches in the time it takes to describe the motion.

"The advantage of this form of mobility can be readily understood when you look at the situations under which it is used: the caterpillar travels along branches anywhere from a few inches to many feet above the ground, and this system of mobility is the safest possible one under those circumstances. Counting the false legs, *Cecropia* (and most other caterpillars) have sixteen appendages for use in travelling, and fourteen of them are at all times firmly anchored to a branch. If you have ever tried to disengage a caterpillar from its perch, you can realize how it can unconcernedly cling to its branch through a howling storm. Brute strength will of course remove the creature, but if you are at the same time trying to be careful not to injure it in any manner, pulling it from the branch is quite a task. The best method I have found is to pull heartily for a few seconds, release the pressure completely, and then almost immediately resume pulling. When you release the pressure, the creature momentarily releases its grips with some of the legs in order to obtain a better purchase, and the second tug generally disengages it without causing any damage."

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Since the last installment of this column was written, I have discovered an interesting thing which appears to contradict a part of it. I mentioned in #27 that although there were occasionally statements made in fanzines with which I could take issue, these statements were by no means as fuggheaded or as frequent as those appearing in the newspapers of this fair city. That initial excursion into the world of fanzines evidently attuned a portion of my mind to such noteworthy stupidities as appear within their pages, however, and as a result I have lately been discovering them at a high rate. Comments which would have been passed over three months ago now leap into my face as soon as my eyes fall on the page. Some of these comments are later discarded when I discover that I merely misread the author, but a substantial number prove to be excellent examples of fuggheadery, and I would like to deal with several of this type at the present time.

The first takes the form of what is more or less a personal attack on your beloved editor. In Mirage #5, Jack Chalker comments on my part in the Christmas-story controversy which briefly flared in fandom last year: "Ted Pauls later sent a letter to follow his published one. In this second, unseen communication he declares that the judicial system we have is lousy and should be overthrown. And substitute what, Ted? 'Nuff said." Chalker made a similar statement in the fourth issue of Mirage which I decided, at the time, to ignore. But since Mr. Chalker is so accomodatingly laying his neck on the chopping block repeatedly, I feel a moral obligation to separate it from his shoulders.

It should be obvious to anyone who knows me that I did not make the statement attributed to me in Mirage #5, if only because I am not careless enough as a writer to employ the word "lousy" as a condemnation of

such an imposing structure as the American court system. I am also not in the habit of advocating the overthrow of branches of the United States government, with the exception of the House Un-American Activities Committee. This entire matter began with an emotion-charged editorial in an earlier issue of Mirage, hotly condemning a story by Mike Deckinger which appeared in Yandro. The story, although probably blasphemous to Christians, was largely innocuous in comparison to much of the theological commentary which appears in fanzines. (That is to say, while its charge was serious, such an unproven charge within the bounds of a piece of fiction could be discredited. On the other hand, a logical analysis of religion, while perhaps more friendly in tone, is also more dangerous, since it can be proven true.) However, Mr. Chalker, exhibiting the level-headedness of a pyramid, hotly attacked both writer and publisher of the tale in terms of this sort: "Anyone with any true human decency would have returned the manuscript to Mr. Deckinger with his vomit still on it." An attack couched in such terms is hardly worthy of a rational human being. I wrote a three page letter commenting on the matter, phrased as tactfully as possible in order that I might remain on friendly terms with all parties concerned. Among other things, I commented on Chalker's proposal that Buck Coulson and Mike Deckinger were not fit to be members of the human race:

"This comment is especially interesting in view of your comment that Deckinger is setting himself up as his own God. What you are doing here is different only in degree: Do you really believe yourself competent to judge who should and who should not be a member of the human race?"

Chalker neatly side-stepped this embarrassing comment by raising the issue of whether or not I believed anyone to be competent to judge another, including those duly authorized to do so. In the second communication which Chalker mentions, I rose to that bait:

"I ought to mention that you are right when you say that I am not in favor of our judicial system. Obviously, however, an advanced civilization--in fact, any civilization--needs a judicial system of some sort. It's a necessary evil of society. But I don't believe that anyone has the right to sit in judgement over another human being. I don't think judges are particularly qualified to do it, either, but they do better than most other people. No human being, no matter what he may think, is completely objective. Judges try to be completely objective, and most of the time they do as good a job as could be expected, but even they are not completely so. The only way a person could be completely objective would be not to have any opinions, and I don't think there's anyone without opinions."

This is the extent of my communication to Mr. Chalker on the matter of our judicial system. I did not call the judicial system "lousy" and I did not (and do not) advocate its overthrow. As I admitted to Chalker, every civilization needs some sort of judicial system. Just how Jack managed to so thoroughly misunderstand what I had assumed to be clear statements completely eludes me, but I trust he now realizes what I intended to say and will not make the same error again.

The second bone I wish to pick with a fellow fan occurs as a result of a letter published by Lenny Kaye in Obelisk #3. The letter is written by Bob Vining, a neofan unknown to me, and details his reasons for quitting our microcosm. The first of these, falling grades, is a common hazard of young fans, and a legitimate reason for curtailing fan activity. However, the other reasons are somewhat unusual and deserve quoting:

"Fanzines---Almost every fanzine consists purely of sex and other trash...in one fanzine, one might find a twelve page catalogue of nudes and a 40 page thesis on abortion. Sure, there's a lot of good fannish news in fanzines, but if I kept reading them, I probably would turn out like many of the fans who publish them. And I value my morals more than anything I have.

"I am only 13. That makes me, seriously speaking immature. This also means I have not made certain of my beliefs, strong enough to stand up in fan correspondence. For instance, the subject of what God is, what powers He has, etc., is frequently discussed in fandom. If I was continually exposed to all this, I would probably end up an atheist. And many fan's concepts of religion are so botched up that it's ungodly.

"For these three reasons, especially the last two, I am quitting fandom, before it turns me into the inhuman creatures some fans are."

Lenny Kaye points out, in what must be the most anti-climactic footnote of all time, that "there are several erroneous ideas in the previous letter." This strikes me as an understatement of magnificent proportions. There is an old saw to the effect that neofans view fandom through rose-colored glasses, but Mr. Vining must have dipped his into black mimeograph ink as an added precaution. His ideas on fandom must have been formed without any real knowledge, and his conception of a fanzine was certainly formed without ever having seen a good one. (Merely from prurient interests, I would be interested in learning the identity of these fanzines consisting purely of sex...?)

This entire incident is unfunny only because it is so pitiful. While it is true that fandom is no haven for prudes or religious fanatics, no reasonably intelligent person--even if he is thirteen years old--should arrive at the conclusion that we are "inhuman". Either Bob Vining falls into one of the above categories, or else he has seen one of the rare fanzines which are actually obscene and distasteful and has come to generalize the entire field from this single example. I suspect the latter. But if he returns to fandom, as he plans, when he feels himself ready for it, I respectfully suggest that he reserve judgement until he has all of the facts at hand. Then he will be able to see beyond the limited horizons imposed by the dark glasses...

There was at least one further comment with which I proposed to deal, but on reflection it doesn't actually need any prodding from this quarter in order to appear foolish. Mike McInerney, in Hk1plo #2, notes that the issue is dedicated to "the memory of the greatest author of all time...Henry Kuttner." I suggest that someone send Mike a 19-page

letter composed entirely of names, beginning, perhaps, with Homer and Herodotus, and ending with Salinger and Koestler.

Nineteen pages; that's not too many...

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Once again the file folder for Quotes & Notes is over-flowing with newspaper clippings of recent vintage, some of local origin and others called to my attention by Kipple's tremendous world-wide network of roving reporters. Among the more fantastic are two separate (though by no means unrelated) items, dated June 15 and July 6, commenting on some rather odd punishments inflicted by Indiana judges on delinquent teenagers. I have heard, I should mention, certain rumors to the effect that Indiana's courts are unique in the annals of jurisprudence, but this is the first positive proof of such a charge to come to my attention. The first of these clippings pertains to four Wabash youths who committed the unpardonable crime of taking a drive with a flashing red light on top of their car. Such an act is undoubtedly in violation of a city ordinance or two, but in Baltimore it would result in a summons and perhaps a fine. However, a Wabash judge who appears to have a fetish for making the punishment fit the crime decreed that the offenders should walk to and from school each morning, for periods varying from one week to six weeks (in relation to the distance they had to walk).

This is not, of course, a particularly serious punishment, and perhaps I shall be called down for devoting space to such an incident in these pages. However, the matter of principle is a significant one here. While laws are in most cases quite explicit, the punishment to be extracted from the offender is usually vague and the authorities are granted a certain leeway within limited bounds to inflict this punishment. I do not believe that the limited bounds have been properly observed in this particular case. My knowledge of law is not extensive, but I doubt that anyone driving around with a flashing red light on the top of their car could be charged with anything more than creating a disturbance; since such a charge is not sufficient reason for revoking a driver's license--the only legal means to prevent a qualified person from driving to school, work, or any other place he pleases--I feel that the punishments definitely oversteps its limits.

The second incident is a more important one, perhaps. In Whiting, Indiana, a number of teenagers were arrested for drinking "beer and apricot brandy" (I trust not simultaneously) at the local beach. As punishment for this dastardly act, three of the offenders were soundly spanked by policemen and the court bailiff, and all were ordered to help clean up the beach every Saturday until Labor Day and to shave their heads. Another offender was subjected to both a fine and a 30-day jail term. A very good case could probably be made against at least a portion of this punishment for violating the constitutional amendment governing cruel and unusual punishments.

But I don't wish to be accused of unfairness to Indiana: by far the most despicable incident of alleged "adults" imposing their might-is-right authority on juveniles occurred last month in this state of abject depression, otherwise known as Maryland. In Hagerstown, an eight-year-old pupil at a school operated by the Church of God was suspected

of stealing some crayons and placing them in his desk. He was consequently ordered to stay after school, and sometime between the end of the school day and seven o'clock at night, the pupil was brutally assaulted by two female instructors with a wooden paddle. He was hospitalized "in fair condition...with contusions of the body and bruises of the eye, neck, left arm, groin and thigh."

This is more than a simple abridgement of authority: this is savage and cold-blooded assault on a defenseless child. I have no words which will properly convey the contempt I feel for these teachers. My initial reaction was to fervently wish that they had attempted this attack on a student old enough and strong enough to have returned the favor. (This is by no means an extreme reaction: many of those persons with whom I discussed the matter, particularly women, commented in the initial heat of anger that the teachers "ought to be stood against a wall and shot.") However, all of these proposals merely descend to the sadistic level of the attackers; more rationally, one might hope for the following consequences: (1) appropriate jail terms, and (2) the future refusal of anyone to offer these women jobs in which they are in charge of any children. Following the initial story, however, the local newspapers have been mysteriously silent on the matter.

There has been no dearth of less harmful (though by no means less fugg-headed) incidents in the past month or so. Roving Reporter Jinx McCombs forwards a letter to the editor of the Fresno Bee commenting on an editorial in that journal. In the course of a section on Richard Nixon, the astute editor sarcastically commented that "any day now Nixon can be expected to come out against sin." Proving that the Bee has the same difficulty with humor as does Kipple, at least one reader regarded the comment as completely serious:

"I happen to know that Nixon is upright and just in every respect and that his greatest concern is the preservation of America. You stated some time ago that pretty soon Nixon would come out against sin. Well, why should he not? Are you not against sin? Yet you leave the impression it is a sin to come out against sin."

The letter section of the Baltimore News-Post, habitual haven for local racists and other fuggheads, has been strangely quiet in the last month or so. However, this quiet was recently shattered by a fervent plea for more stringent immigration laws by fandom's own pet racist, George Wetzel:

"Since its birth, our country has been one in Anglo-Saxon Teutonic culture and tradition, honoring morning prayer and Christmas. With the increase of minorities by immigration, such culture and tradition have been attacked.

"The object of containing immigration under the McCarran Act (also under attack be it significantly noted) is to allow limited numbers of non-Anglo-Saxon Teutonic peoples in so that they become culturally assimilated. Very obviously their anti-religious agitation shows they are not accepting nor adopting a live-and-let-live attitude towards their adopted coun-

try.

"Rather than 'liberalize' our immigration laws, we obviously should tighten them. If minorities will not assimilate our historical culture but voluntarily segregate themselves (as they are doing) by language and non-marriage with the Anglo-Saxon Teutonic majority, that is their business.

"But it is not their business to uproot our cherished culture. If they don't like our ways, let them stay in the old country."

George's thesis seems to be that it is quite acceptable for foreigners to live in this country, just so long as they don't try to mingle with or assert their equality to us red-blooded American boys. Mr. Wetzel is not as flagrantly loathsome as usual, but the fuggheadery is there, covered only by a thin coating of varnish.

On the lighter side, a disaster test was conducted in June in order to determine the strength of Baltimore's rescue and ambulance force in the event of an atomic attack. School children participated in the test, acting as "casualties". After the test had been proclaimed successful by the city fathers, the Baltimore branch of SANE (Committee for a Sane Nuclear Policy) commented:

"It took two hours and 19 minutes for trained crews to take some 100 'mock casualties' to the hospital even though all the necessary equipment and personnel were gathered at the scene 41 minutes beforehand.

"If there were a million casualties, at this rate the last of them would get to the hospital more than two and a half years after the bombs fall."

Several of the casualties might even bleed to death before then...

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#### SHORT NOTES ON LONG SUBJECTS:

The Master of Them All: The Groff Conklin anthology, "Worlds of When," which was reviewed in these pages (Kipple #26, "The Top Shelf," pages 26-27) was also reviewed in the Baltimore Sunday American. Here is what that anonymous critic had to say: "Worlds of When (Pyramid Books, 40 cents). A quintet of dramatic excursions into the imagination by Fritz Leiber, Chad Oliver, Mack Reynolds, Margaret St. Clair and the master of them all, Arthur C. Clarke." The Master Of Them All; it certainly is a wonderful thing...

Department of Star Columnists: After one consecutive appearance, Marion Bradley's new column, "The Pulp Mill," has shuffled off this mortal coil. Marion reports that she is leaving on a two month vacation, and upon returning she will be attending college again. With this and numerous professional writing activities, there will be no time for a regular column. As sad as I am to lose the column, I am happy that Marion is taking this richly deserved vacation.

The loss of "The Pulp Mill" leaves me at rather a loss for material for at least the September issue, however. This situation was remedied by a postcard immediately followed by a long-distance telephone

call to Harry Warner. Having thus broken down his resistance with my persistent demands, I extracted a promise for an article which will appear, if all goes well, in the September issue.

Although I ran into some slight difficulty in reaching Harry, my experiences with telephone operators are by no means as interesting as those of Terry Carr. I had attempted to call Harry earlier in the day with no success, and on the second attempt I forgot the number and consequently had to ask Information again. I recognized the voice of the operator as the one I had spoken to previously and said, "I asked before but I was too stupid to write it down." The woman chuckled and I asked if she ever got tired of answering the same foolish question from someone day after day. She was slightly evasive--perhaps embarrassed--so I returned to the order of business and found that, contrary to my first thought, Harry is listed as "Harry," not "Harold" or something as formal. I was very nearly connected to a Harold Warner in Greensburg.

"Oh, the whiskey was spilled on the barroom floor  
and the bar was closed for the night.

"When out of the hole crept a little brown mouse  
and he sat in the pale moonlight.

"Well he lapped up the whiskey on the barroom floor  
and back on his haunches he sat

"And all night long you could hear him roar,

"Bring on the goddamn cat!"

The above is from "Songs me Auld Irish Methers Sang to me Before They Closed Storyville," by Pinwheel J. Cadwalader.

This issue's Gigantic Contest in Which You May Win A Prize If You Aren't Careful is based on the installment of Quotes & Notes which you have just finished reading. Rules for the contest are simple. In 50 words or less, you tell why Quotes & Notes lacks a sense of humor. All entries are to be postmarked no later than September 1, 1962, and the answer judged best by our panel of judges will win for its originator one (1) count it--one--complete set of Redd Boggs' famous fanzine, Gafia Advertiser. Entries are to be mailed to Pete Graham, the chairman of the Sense of Humor Committee, at 635 East 5th Street, New York 9, N.Y. In the event of a tie duplicate prizes will be awarded.

--Ted Pauls

28 The number in the space to the left is the number of the last issue you will receive. If that number is "28," you will not receive the next issue unless I hear from you in some manner.

\_\_\_\_\_ A mark in this space indicates the presence of a contribution of yours in this issue.

\_\_\_\_\_ If this space is checked, it means we are trading magazines.

\_\_\_\_\_ A check here indicates that you are on my permanent mailing list.

\_\_\_\_\_ If this space is marked, this is a sample copy. Want more?

\_\_\_\_\_ And if this space is checked, it means that you have been cut from the mailing list and are not receiving this issue...

# AN ARTICLE BY RON WILSON

This article is a correlation of recent developments from ten current reference sources on the subject of "thinking machines." Since the majority of laymen possess preconceived notions on the question (ranging in form from ethereal dreams of bustling, robot-ruled utopias to squat denial on the basis of absurdity), these developments may have little actual value. But to the open-minded, rational thinker, unswayed by sentiment, they may well be both interesting and thought-provoking.

## COMPUTERS: DO THEY REALLY THINK?

### I. To Define Thinking

In answering the question, "Can any machine think?" the first most logical step is to have a clear understanding of the terms "thinking" and "machine."

A suitable definition for thinking is so far into the abstract realm that a simple dictionary definition cannot apply. To define thinking is like trying to define "love" or "truth." However, there are certain factors related to thinking that can give us some idea of what it is comprised of, how it differs from other body functions, and the part reasoning plays in it.

Many people feel that thinking is a creative and independent process. They claim that true thinking can never be accomplished when it is limited to a finite realm of material from which to draw. The eminent (authority, I presume) Lady Lovelace has been quoted as saying, "The Analytical Engine has no pretensions to originate anything. It can do whatever we know how to order it to perform." But haven't we all heard the familiar adage: "There's nothing new under the sun"? Who can say for sure that any so-called "original work" is not simply the outgrowth of some past teaching or the "following of some general principles"? What is a new piece of music other than a different arrangement of the old notes and bars?

It is a popular argument that nothing will come out of a machine that has not been put into it. But recently there has been the introduction of certain machines that can produce totally unexpected information through processes that their builders "cannot fully predict." Dr. Norbert Wiener, Professor of Mathematics, MIT, stirred controversy by saying, "Machines can and do transcend some of the limitations of their designers, and that, in doing so, they may be both effective and dangerous."

Thinking is defined as the ability to reason. Reason is the screening

of sense from nonsense. It is the mental powers concerned with the drawing of conclusions or inferences. Reason is also the ability to make decisions from inadequate or incorrect data. At the present time, machines can reason only in terms of mathematics and only in areas where the hypotheses can be transformed directly into symbolic propositions. Such as: If "A" implies "B" and "C" implies "B", then "A" inevitably implies "C", etc.

Mathematics is a form of thinking--mathematics being defined as a form of reasoning that operates by fixed rules and includes no undefined terms. However, thinking is not limited to mathematics. It has been demonstrated that there are a number of results of mathematical logic that prove there are limitations on the powers of machines. Questions such as "What do you think of Wally Weber?" that are not merely "yes" or "no" tend to prove a disability to which the human intellect is not subject.

Thinking is defined also as the power to cope with the unknown. Our own human brain meets the unknown with intuition, judgement, and the process of weighing a situation and considering the possible consequences. Since a machine has no sense of time and does not have the built-in instinct for survival, it is not concerned with the unknown. It reacts only when it is told to do so.

Thinking is defined as "a function of man's immortal soul" (the so-called Theological Objection). Many feel that God has given an immortal soul to man, but not to animals or machines. Hence, machines and animals cannot think. This belief is closely linked to the philosophy on emotions. This view was expressed in "Professor Jefferson's Lister Oration" for 1949:

"Not until a machine can write a sonnet or compose a concerto because of emotions felt, and not by the chance fall of symbols, could we agree that machine equals brain--that is, not only write it but know that it had written it. No mechanism could feel (and not merely artificially signal, an easy contrivance) pleasure at its successes, grief when its valves fuse, be warmed by flattery, be made miserable by its mistakes, be charmed by sex, be angry or depressed when it cannot get what it wants."

Thinking involves the production of psycho-kinetic powers (ESP). Extrasensory perception has been shown to exist in human beings, but not in machines. It can be argued that since a machine can neither generate nor receive these powers, a machine cannot think. However, it has been suggested that the psycho-kinetic powers of the human brain could possibly activate the computer's random number generator so that it could pick a correct number much in the same manner as the human brain. Experiments in this line of reasoning are too greatly limited, because ESP is non-physical in nature, while the production and reception of such powers is quite an irregular phenomenon.

## II. Machine Limitations

It is true that machines can "think" at close to the speed of light. For instance, the English mathematician, William Shanks, spent fifteen

years calculating the value of "pi" and carried it to seven-hundred and seven decimal places (the last hundred or so being wrong). Recently, an electronic computer carried the value of "pi" to ten thousand decimal places and took only a few days for the job.

It is true that a machine has an almost infallible memory and will forget only when told to do so. However, no machine has the hundredth-of-a-second access to the over one-hundred trillion memories of past experiences that characterizes the human brain.

Machines "think" in step-by-step process; but the human brain thinks in parallel, bringing channels of thought together. This step-by-step process has led to the formation of the "Heuristic Rules." These rules state that during its work, a computer should examine what it has already accomplished and on that basis try certain procedures that have sometimes led to success in the past, even though it cannot be logically shown that the procedure will lead to success on this occasion. This corresponds closely to human behavior.

Machines are limited in ways that the human brain can never be limited. No machine can think abstractly. It has no sense of subjective time. When it is playing checkers, it cannot tell that it is playing now, or even that it has an opponent.

But because of these limitations, a machine cannot be termed stupid. It is simply not wired that way. The computer and the human brain are two different instruments. As Dr. Claude E. Shannon of MIT stated recently, "If you were to psychoanalyze both machines and human beings, you'd still find two different entities, and when you start asking either one to be the other, you run into trouble."

There are many differences between the mechanical brain and the human brain, but there are also many similarities. Machines suffer man-like breakdowns when fed conflicting data. Computers hooked up to microphones can "hear," some can "see" with camera devices, and others can "feel" with the aid of industrial gauges. In a limited sense, they can even reproduce themselves. One generation designs the circuitry for the next generation. They can even exhibit frailties. The older ones with vacuum tubes instead of transistors suffer from "morning sickness" until warmed up.

Machines can form no impression of a particular name without impulses to attach to the word. For instance, a machine cannot place the word "wine," because it lacks the sensors to link the word with a substance.

### III. Machine Capabilities

Despite their many limitations, machines possess certain capabilities that qualify them for an almost unlimited number of tasks. For instance, they are adept for simulation. A computer may be told in general terms of a certain natural phenomenon. It is programmed to run through this activity a few million times under varying circumstances and draw a conclusion or summary. It is hoped that one day the computer will be able to formulate hypotheses, test them, and pick the best theory. "The day cannot be far off when leading scientific journals will accept papers written by giant non-human brains."

Electronic computers can also be used to simulate war. Military experts feed information on the capabilities of two countries into the brain and a battle plan for both sides is established. The "war" is carried forth until, at the end, the machine announces the number killed on each side and what fraction of the nation destroyed. These games are played many times to insure accuracy.

It has even been suggested that all wars might be simulated. The U.N. could hold a large computer that would receive information from both warring nations on weapons, defenses, etc., and fight a "paper war," after which it would officially decide a winner. In any event, "modern warfare has become too complex to become entrusted to the intuition of even the most expert military commander."

Computers are also used in production. Machines compute the best method that can be used. Soon there may be factories that are totally quasi-human. The machines of production will send back progress reports to a giant computer which, in turn, selects alterations for the next day. Thus, experience and the electronic brain is greater than experience and the human brain. Says Business Consultant Joseph Reres, "The executive who still uses the traditional method of arriving at a decision, using his experience and judgement, is doing so at Las Vegas odds." A company's success or failure may soon depend on how well its robot has been taught the business.

Besides these jobs, computers are employed in the Social Security Agency sorting names, the Bank of America sorting checks, and in business training young "tycoons" in the stock market. They supply clothing stores with colors or styles suddenly on demand, as well as keeping up-to-date records on sales.

Machines correct their own mistakes. The true cybernetics machine does much more than take orders. It reacts to external stimuli, critically observing and correcting its own mistakes. An example of this is the anti-aircraft gun. It corrects the aim automatically for misses and fires when it is on target.

A computer is often-times its own best doctor. For instance, an ailing computer may say, "Check Diode Y-51263 in cabinet 5," or "Why don't you learn to count?"

A repeated error on the part of the human operator may result in a continuous line of "Dunkopf, Dunkopf, Dunkopf..." The advantage is clear. With the machines correcting their own mistakes, it becomes possible to almost totally eliminate error.

Despite the impression, machines do not always function infallibly. An air defense computer picked up a signal from the moon, decided it was an attacking Russian missile, and called for counter-measures. Luckily, humans have the final decision in a system of this type and disaster was avoided.

An all-computer controlled post office had to be abandoned recently when workers discovered that the computer couldn't distinguish between a 4¢ stamp and a Christmas seal.

#### IV. The Speculation

Could machine intelligence pose a threat? Cybernetics is briefly defined as "the mathematical analysis of human and animal behavior patterns; and, hopefully, duplicating these patterns in machines." Could this duplication process become dangerous, as suggested in Karl Capek's play of 1920, "R.U.R."?

Computer expert Frank Matthes says, "Our safeguard is that, no matter how intelligent we are able to make computers, we can always reach down and pull out the wall plug..."

When will we know when a machine is threatening? A fair test of intelligence has been suggested by A. M. Turing. Placed in separate areas are: a man, a machine, and an interrogator. The interrogator asks questions of both and tries to unmask the machine. If he fails to do so, the machine is declared the winner. Thus far, no machine has won the imitation game. If one should, then we must begin to take machine intelligence into consideration.

Since ten years ago, when they were first introduced, computers have taken fantastic strides. Five years back, there were only a few dozen clumsy, million dollar computers. Now there are eleven thousand, ranging in price from fifty thousand dollars for desk models to seven million dollars for a six-story giant. The computation of these machines affects the lives of people everywhere.

The feelings are divided. Many believe that computers will work in collaboration with man, while others think they will one day replace him. Our own Good Doctor Asimov speculates, "What if we could build a superior creature to replace man? What achievement could be greater than the creation of an object to surpass its creator." Many think that since all this was devised by man, that humans--if they are careful--will remain supreme. There are also many totally against the idea, such as Doctor Harold Wooster, chief of the Information Sciences Division, U.S. Air Force. "Persons who refer to electronic data computers as 'think machines' show lack of thought. The present-day computer is no more a 'think machine' than a pencil and a piece of paper, a book, or a set of log tables."

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Can machines think? I don't believe there is a tenable answer. It appears that thinking is a process that exists on many levels. Thinking ranges from the mathematical steps in solving a simple problem to the complicated workings whose end products were the formulation of the Relativity Theory. To me, the complexity of the thinking depends on the apparatus used. Since the most complicated computer is only one millionth as complex as the human brain, how can we expect it to react to the same stimuli that influence our lives?

Cybernetics is a bright new field, filled with an almost unlimited potential. We will have to await the outcome. Time may well prove the human brain to be unique in all respects or we may find that it is simply a vast storehouse of data.

It is true that the attempts to duplicate the human brain are in their infancy. As optimistically stated by one computer expert who, when asked if he felt it were really possible to simulate the human intelligence in a computer, said, "I don't know whether we'll exactly duplicate it, but I'm pretty sure we can surpass it."

--Ron Wilson

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"...a snapshot of the Statue of Liberty raping a tugboat." --C. Burbee  
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"Now, if I wanted to be one of those ponderous scientific people, and 'let on' to prove what had occurred in the remote past by what had occurred in a given time in the recent past, or what will occur in the far future by what has occurred in late years, what an opportunity is here! Geology never had such a chance, nor such exact data to argue from! Nor 'development of species,' either! Glacial epochs are great things, but they are vague--vague. Please observe:

"In the space of one hundred and seventy-six years the lower Mississippi has shortened itself two hundred and forty-two miles. This is an average of a trifle over one mile and a third per year. Therefore, any calm person, who is not blind or idiotic, can see that in the Old Oolitic Silurian Period, just a million years ago next November, the lower Mississippi was upward of one million, three hundred thousand miles long, and stuck out over the Gulf of Mexico like a fishing rod." --Mark Twain, in "The Mississippi."

"Intelligent people, concerned with the very real problem of human survival in this atomic age, are in a mood to grasp at straws and cannot but welcome any development that may offer even the slightest ray of hope for a lessening of international tensions. On the other hand, those of us with memories as much as three years long are unable to place any real trust or hope in the words or actions of the tyrant who crushed the Hungarian Workers' Revolution of 1956--the same man who, as Stalin's hatchet-man, murdered Millions of Ukrainian peasants in the early 1930s.

"In most places that he has visited, Khrushchev has been received coolly by the American workers. Wall Street also has been cool fearing the effect that a possible outbreak of peace might have on a profit-based economy supported largely on war industries. Some of the basic contradictions of such an economy have been thrown into bold relief for all who have eyes to see." --Russell Blackwell, in Views and Comments #36, November 1959.

"But even parks and piers do not wholly escape from the domination of bureaucratic killjoys: they always have prominent notices telling you all the things you must not do, but they hardly ever have notices telling you of all the pleasant things you may do." --Bertrand Russell, in "Human Society in Ethics and Politics," Mentor Book #MP429, 60¢.

"One must not respect the opinion of other men more than one's own; nor must one be more ready to do wrong if no one will know than if all will know. One must respect one's own opinion most, and this must stand as the law of one's soul, preventing one from doing anything improper."

--Democritus, 460-360 BC.

# the top shelf

BY TED PAULS

The first book on the top shelf this month is a war story, although it is not quite the sort of book that term might bring to mind. "The Struggle for Greece," by Herodotus (Premier Book #d165, 50¢), is the last of a multivolume history of the Greco-Persian wars. Written 2,400 years ago, it is the first truly historical work of all time. Actually, it is more than simply a history. As I said in beginning this review, "The Struggle for Greece" is as much a war story as a history: Information, while certainly included in abundance, is not the prime purpose of the book; rather, Herodotus explores the motives and feelings of the leading figures on each side. One wonders why modern histories have largely abandoned this road in favor of their boring progression of non-entity facts.

There is food for thought here as well. It is difficult to imagine what the modern world may have been like if Persia had conquered Greece. The traditions of freedom spawned in the Greek city-states would certainly never have developed under Persian rule, although whether or not they would have developed elsewhere independently and at a later date is not known. Almost certainly, the lack of freedom would have severely inhibited the philosophy and science of the Greeks, which is virtually the ancestor of our modern philosophy and science. And it is by no means improbable that the Persians would have conquered Greece had they made the effort: After the burning of Athens, King Xerxes returned to Persia with the bulk of his army, leaving only 300,000 troops to fight in Greece. This contingent was subsequently defeated, but had the entire expeditionary force of several million remained in Greece and fought, the outcome would by no means have been a foregone conclusion.

Some day a bibliographer with a great deal of time on his hands will compile a list of Groff Conklin anthologies, which will be approximately the size of the Manhattan telephone directory. It appears that Conklin has been issuing anthologies since I began reading science fiction--ten years ago--at the rate of one every two or three days. The latest in a tremendous line of Conklin anthologies is "Four for the Future" (Pyramid Book #F-743, 40¢). This volume contains, as the title implies, four stories, none of which I found particularly brilliant. Theodore Sturgeon's "The Claustrophile" is a wispy little tale which, while well-done, is not a particularly outstanding story. For many authors, I suppose it would be considered an excellent yarn, but I am ac-

customed to reading better tales under Sturgeon's byline. "Enough Hope," by Poul Anderson, is an annoying tale which should have been at least a 300-page novel--in a second-rate magazine of the late 1940s. Anderson introduces but does not explore a number of perhaps interesting gimmicks, and the entire story appears to be an effort to condense an unexceptional novel into 28-pages. Henry Kuttner's "The Children's Hour" is a beautifully written but poorly plotted and poorly characterized novelette, which for some reason strikes me as vague. I have the odd feeling after reading "The Children's Hour" that I have just completed a major story without understanding most of what I was reading; on the other hand, it may simply be a vague minor story. The fourth story is Eric Frank Russell's "Plus X," which I enjoyed tremendously. It, too, is a "gimmick" story, but it is well-written with elements of humor, unlike Anderson's tale. It is probably one of Russell's best.

"The Un-Americans," by Frank Donner (Ballantine Book #X510K, 60¢), is a comprehensive report on the history, purpose, and methods of the House Un-American Activities Committee, and well as the reaction to it of many individuals and organizations. This book is absolutely a "must" for the aware individual. An incredible number of people appear to be oblivious to the danger represented by the existence of such an inquisitorial committee, pointed out here by Mr. Donner:

"For more than a decade we have been steadily losing our freedom. The obsession with anti-Communism and security, transformed into a national psychosis during the McCarthy era, resulted in systematic attacks on free speech, press, assembly and opinion. The policing of dissent by agencies of our government became a routine feature of our lives. Witness the sedition prosecutions under the Smith Act, the intimidations of the FBI, the rash of loyalty oaths, the security-screening apparatus which blankets American industry, the emergence of the informer as hero, the wave of deportation and denaturalization proceedings against the foreign-born, the restrictions on the right to travel, the manifold attacks on organizations and on the freedom of association, and the congressional witch hunts.

"True, the excesses of the McCarthy era have abated somewhat: the Army, the State Department, and our libraries abroad are no longer fair game for witch hunts. But our entire society is still infected with the contagion of caution, fear and silence. At the root of the conformity which has engulfed us is a pervasive self-censorship, a loss of the sense that freedom is every American's birthright. Our people have come to live in terror of being publicly identified with the minority. The questioners, the 'aginers,' the come-outers and the dissenters simply feel themselves to be too menaced by their environment to question, to be against, to come out and to dissent. As the domestic frontiers of our freedom contract, the government drenches the world with renewed boasts of our free democratic life--an irony which has amused even our friends and well-wishers abroad."

I have been accused in the past of belaboring the matter of HUAC's legality or morality, primarily by those who choose to ignore it in the hope that it will go away. Unfortunately, such people are unwitting friends to the Committee: it can only exist so long as the majority of the people are complacently tolerant of it. Mr. Donner gives a comprehensive analysis of the aims and tactics of HUAC, including quotations from its official records. These prove conclusively that HUAC is illegal, as well as highly amoral. The book is well-written and not without humor, although it is difficult to be facetious about such a serious matter.

"A Nation of Sheep," by William J. Lederer (Crest Book #d545, 50¢), is, according to one of the reviews printed on the back cover, "about the ignorant American--and those who have been guilty of inadequately informing and deliberately misleading him." That is as concise a summation as could be given in one sentence, although I do not entirely agree with Mr. Lederer's thesis. It is quite possible to be ignorant through no fault of one's own, but I think the nation in question is composed of sheep at least partly as a result of their own apathy. While there are many misleading sources of information available in this day and age, any aware individual who wishes to be informed should have no difficulty in doing so. Aside from the dozen "first-class" newspapers mentioned by Lederer (one of which, Ted White, is the Baltimore Sun), there are also numerous informative magazines of various sorts. I have come across several outstanding examples of ignorant Americans, including members of my own family, but they are ignorant by design, not by circumstance. One nameless female relative reads only the local and "woman's" pages of the newspapers, refuses to watch any of the numerous special news programs on television, and becomes angry because the nightly television news roundup fails to give preference to local news and "always has something about the Russians in it." I seriously doubt that more accurate news media would help such persons, and they are unfortunately not particularly rare--at least not in Baltimore.

The specific examples of our national ignorance given by Lederer are interesting, although, as he admits, not very new. This is no exposé. All of the hoaxes and lies of varying degree which Lederer outlines have been exploded previously, but "A Nation of Sheep" presents an interesting summation of incidents about which the American people were misinformed. Among these are China, Korea, the Foreign Student Program, and Laos. The latter chapter was disappointing only because Derek Nelson's hilarious article in Yandro had already covered the area.

In all, "A Nation of Sheep" is a very interesting and worthwhile book, and Lederer's suggestions for preventing slanted news items from misleading you are interesting and instructive.

Perhaps one reason for the mass ignorance of the American people in matters of international importance is an unfortunate lack of knowledge of the people who inhabit this world. The average American is capable of feeling compassion for starving workers in Hagerstown or Coopers-town, but the trials and tribulations of the people of Istanbul or Tokyo are too remote for most Americans to sympathize with or even to fully comprehend. Similarly, when something important occurs on the opposite side of the planet--say, a revolution--few of us will really understand the importance of what has taken place. Worse still, we may completely misinterpret the event--leading to all manner of unpleasant

incidents. This is because, lacking any real comprehension of the people and their problems, we are liable to impute to them motives which we ourselves might have under similar circumstances, but which will be completely misleading within this new frame of reference.

One way to alleviate this problem is to attempt an understanding of the people of these "trouble-spots" and of their problems, but this isn't always a simple matter, even for those of us who care. "The Nature of the Non-Western World," by Vera Micheles Dean (Mentor Book #MP422, 50¢), is a very excellent book on this subject. Mrs. Dean states the problem succinctly in her introduction:

"Yet in spite of the extensive and constantly growing first-hand knowledge accumulated by the West about the non-West, events in Jordan or Egypt, in Guatemala or Kenya, still frequently come as a surprise to Westerners. It is as if those of us who have been brought up within the orbit of Western civilization--from the Atlantic to the Mediterranean--much as we may know about politics and economics, geography and anthropology, have not yet discovered and explored the inner recesses of the non-Western mind, are are still groping for genuine understanding. We often think of the non-West as an undifferentiated bloc of masses of people. We do not always see the rich diversity of their many faiths, their diverse traditions, their contrasting cultures."

This ignorance of others is not only unfortunate, but also dangerous: prior to World War II, it was 'common knowledge' that the Japanese, due to a racial eye defect, could not become good airplane pilots. The price paid by the military in the early weeks of the war due to this stupid misconception was high.

In "The Nature of the Non-Western World," Vera Dean gives a concise, though reasonably thorough picture of the culture, history, attitudes, religious beliefs, and motivating ideas of the various Afro-Asian societies. Mrs. Dean is an excellent writer, and the book is valuable not only as a reference book, but as an interesting reading experience.

"The Conscience of a Conservative," by Barry Goldwater (Hillman Book #SP1, 50¢), is, in the words of its author, an attempt "to demonstrate the bearing of a proven philosophy on the problems of our own time." The "proven philosophy" is, of course, conservatism. Although a very brief book (127 pages of very large type with a great deal of space between lines), it is an interesting one, albeit one with which I seldom agreed. In the pages of this short treatise, Senator Goldwater gives his views on states' rights, civil rights, the farm problem, labor, taxes, social legislation, education, and the Soviet menace. I would not like to give the impression that I agreed with nothing that he claimed: on page nine, in beginning the first section of the book, Senator Goldwater notes that this is Chapter One, an observation with which I was forced to agree; and on the very last page of the book, it is stated that this is "The End," and, yes, I had to agree--that was indeed the end of the book. But in between those two statements, Goldwater makes an incredible number of claims with which I cannot concur.

Most of these statements, made by others as well, have been debated in previous issues of this journal, and so at this time I will ignore my mere disagreements with the Senator. More important, I feel, is the attitude prevalent in the foreword to "The Conscience of a Conservative," one which allows--to put it charitably--some pretty wild statements under the guise of self-evident, factual truths. For example, Goldwater, in an evident attempt to convince not only his readers but also himself, states that "I find that America is fundamentally a Conservative nation. The preponderant judgement of the American people, especially of the young people, is that the radical, or Liberal, approach has not worked and is not working. They yearn for return to Conservative principles." I have no figures on the number of liberals and conservatives in the country, so I cannot, of course, disprove Goldwater's contention that we are a fundamentally conservative nation; however, I doubt that he possesses any statistics to prove the supposition either, although he speaks as if it were a universally acknowledged fact. Certainly the "young people" are not predominantly conservative--their liberal (or radical) activities disprove this nicely. (I should comment, I suppose, on the error in Goldwater's reasoning as quoted above, where he identifies "liberal" with "radical" and, in fact, makes them virtually interchangeable terms. As a matter of fact, it is possible to be a radical and be vehemently anti-liberal--as witness the John Birch Society.)

Having thus convinced the masses that they and he are on the same side, Goldwater then proceeds to grant nobility and inherent Rightness to their cause, by simply saying it as if that would make it so: "Though we Conservatives are deeply persuaded that our society is ailing, and know that Conservatism holds the key to national salvation..." This ostentatious line justifies the entire book and paints it not as the personal opinion of one Barry Goldwater, but as the factual, unarguable, obvious truth. Somehow, I don't believe such tactics will convince anyone who didn't happen to be rabidly conservative to begin with. But for those who do lean toward the right, "The Conscience of a Conservative" should be quite a fine evening's reading: it strokes their collective ego, telling them that they and only they are perceptive enough to be able to Save America.

At any rate, this book is a worthwhile addition to your library, even though you probably won't agree with it. Goldwater is a lucid and interesting writer and is able to present his opinions in a neat, orderly fashion.

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AND THEN I READ: "Chemistry Creates a New World" (Pyramid Book, "The Worlds of Science," #5, 75¢) and "Crucibles: The Story of Chemistry" (Premier Book #d49, 50¢), both by Bernard Jaffe. The former would appear to be the only clinker to date in Pyramid's science library; the latter is an interesting, informative, and entertaining book. "How to Know and Predict the Weather," a sub-standard, rather boring book by Robert Moore Fisher (Signet Key Book #KD353, 50¢), and "What We Must Know About Communism," by Harry and Bonaro Overstreet (Pocket Book #7000, 50¢) are both examples of books which have been popularized out of any artistic merit they may otherwise have possessed. "Lost Languages," by P. E. Cleator (Mentor Book #MT427, 75¢) and "God and the H-Bomb," by Donald Keys (Macfadden Book #50-128) are both recommended.

# a song of sixpence

JOHN BOARDMAN Apparently the late H. L. Mencken had  
136-25 89th AVE. little influence on his beloved Baltimore  
JAMAICA 32, N.Y. if things like the author of the first  
two quotes on page 5 of Kipple #26 still  
flourish there. In the vicinity of Greenwich Village, a  
subway graffito is beginning to show up with some frequen-  
cy: it reads, "Science is the Ministry of Satan!" I guess  
you could make some sense out of this. Satan, we are reli-  
ably informed, is the Prince of This World. Since science  
is concerned entirely with matter, i.e., with This World  
rather than with extramundane superstition, the Unknown  
Scrawler has a point.

I agree with Betty Kujawa that Walter  
Breen shouldn't have publicized the fact that Dave Locke  
received votes for Fugghead of the Year. Anyone who has  
kept up with Locke's letters to Kipple would realize this  
for himself. Breen has just been belaboring the obvious.

I  
made a stupid mistake in proposing Betty herself for Fugg-  
head of the Year after reading a remark by her in G2 that  
she is a conservative. Recklessly assuming that "Kujawa" is  
a Japanese name, I wondered what a non-white was doing in  
political association with a movement which has a strong  
racist flavor. But Walt tells me she's a Wasp with a Polish  
husband--after spending four years on the same campus with  
the noted professional refugee Wladyslaw Kulski, I am no  
longer surprised at her political allegiance.

"In general,  
Negroes given an I.Q. test set up for whites...will score  
below average; contrariwise, if the test is one made for  
Negro children, the average NYC white child will score be-  
low average." Does Loftus Becker have any support for this  
remarkable statement?

Even more remarkably, Becker has  
written, "I think there is a serious possibility of commu-  
nist tendencies in this country." Is he kidding? Communists  
have about as much chance of taking over this country as  
cockroaches have of taking over the Empire State Building.  
In 1932, in the depths of the Hoover Depression, the Commu-  
nist Party was on the ballot in 37 states and received  
something like 100,000 votes. Its present membership is  
less than 10,000, most of which seems to be either FBI a-  
gents or Albanian deviationists. But, in 1960, the anti-  
Negro and anti-Jewish National States Rights Party was on

# LETTERS

the ballot in five states and got over 214,000 votes! Does this bother Loftus, or anybody? Would he care to go into details as to what these "communist tendencies" are, or how the discredited old fogies of the CP-USA expect to get anywhere with them?

Is Frank Kluckhohn of "America: Listen!" any kin to the late Harvard anthropologist Kluckhohn? This is the one whose son, whom I knew at the U. of Chicago, did a stretch for pot-shotting a woman from the window of a hotel in North Carolina.

CHARLES WELLS  
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ATLANTA 6, GEORGIA

That business about illegitimate children (Kipple #26, pages 2-3) reminds me of one of the five gubernatorial candidates currently running in Georgia. He is a minor one, I hasten to add. He advocates cutting off all aid to dependent illegitimate children after the first unless the state would prefer to aid them and put the mothers to work. He justifies this by Bible quotations. When asked (by a lady candidate who advocates parimutuel betting!) how the children would be taken care of if the mothers were put to work for the state, his reply was, "Well, they're certainly not being taken care of now; their mothers spend all the aid money on liquor and sinfulness."

He asked our most segregationist candidate probably the most peculiar question any candidate has ever had to answer in public: "Do you believe in segregation so strongly that you can put your finger on the place in the Bible which requires and demands it?" (You are fortunate, at least, in that the candidate is a "minor" one who probably won't be elected. The most fantastic statement I've ever heard from an alleged "representative of the people" was made by Maryland Senator J. Glenn Beall, who, when asked about Sputnik I, said, "I think it should be shot down immediately!"))

MIKE DECKINGER  
31 CARR PLACE  
FORDS, N.J.

Jinx McCombs equates the holy-roller crusaders with an overzealous scientist in an interesting, but not very accurate analogy. If they truly believe they've uncovered The Answer to everything, it is their duty to make the rest of us more receptive to a complete acceptance of the final solution, not thrust it bodily upon us as many seem to be doing. Anyone with a basic understanding of human feelings would be aware that only resentment and hostility are bred when an individual is told that he's been blindly blundering through life on an erratic course destined to bring him misery, and only through a thorough and everlasting embrace of a certain dogma will he set himself back on the right path.

Frankly, I would be very suspicious of the intentions of anyone who went out of their way just to assist me. (Such an attitude is the unfortunate--though inevitable--result of the world in which we live.) True unselfish philanthropy is a difficult concept to picture. And, if I was the hypothetical scientist, who had stumbled on an antidote to save mankind from some sort of lethal radiation, I would be thoroughly delighted to keep my little secret to myself and watch humanity become extinct.

But seriously, I object to the attitude assumed by these crusaders in stating their views, and I've spoken briefly with several Jehovah's Witnesses distributing copies of The Watchtower around here. If someone tells me I absolutely must do something, no matter what the results are, I'd be very reluctant to do this thing, despite the urgency in the command. And it seems rather silly for these sidewalk evangelists to go

around hollering "Repent, repent," when the mere thought that these individuals are themselves the results of repentance is enough to drive anyone to perform the opposite.

I liked Harry Warner's proposal for protesting "King of Kings" as displaying anti-semitism for depicting Judas' action. But why not go one step further. After all, Jesus was a Jew, too, and in the film he's shown advocating his policies and preaching to the people. The result of all his words in the last two thousand years or so has been a great degree of suffering and death, from the misguided aims of the Crusaders, to the atrocities committed in the name of religion during the Inquisition, to the enactment of clearly discriminatory laws against birth control and Sunday sales today. This certainly doesn't paint him in a very untarnished light. (I suppose all of this could be attributed indirectly and by rather extreme reasoning to Jesus, but I do not view the situation in quite that manner. All of the unjust actions which you mentioned were not instigated by Jesus or by his religion, but rather by whatever religious leaders happened to be prominent at the time, in the name of that religion. The statement that power corrupts is no less true when applied to accredited representatives of religion: the Crusades were an attempt to expand the dominion of a religion, just as Xerxes' invasion of Greece was an attempt to expand the dominion of a monarch; the Inquisition was the result of the most powerful religion insuring its continued dominance by disposing of all less powerful religions. The Sunday Blue Laws are certainly not sanctioned by the religion, only by its current-day representatives. Mark 2:27 covers the matter nicely: "And he said unto them, The sabbath was made for man, and not man for the sabbath.")

As far as I'm concerned, the reply that "God works in mysterious ways" is not an answer at all, but a clear evasion by someone who has no idea what the answer is. There is absolutely no justification for the millions who perished in the last war; no answer that can console the persons alive today who lost relatives and friends. Clergymen who brush aside the question of why they did with the stock answer are merely dumping the problem from their shoulders to that of the questioner, who must formulate his own thinking to adhere to the proposal that anything done by God is right and not to be questioned. And if He did nothing to intervene and save these people, then it must be assumed that God watched this slaughter and destruction with indifference and boredom (he's seen a lot of it). The concept of a being capable of relieving this misery, who does nothing about it, is almost as repugnant as the thought of the Being causing it.

I can recall that when I was in high school, Darwin and evolution were skimmed over rapidly, whenever some allusion was made to them in the course. The theory obviously being that the school system preferred to remain neutral in the matter of religious beliefs, and since Darwin's theories conflicted with those of a lot of other people, it would be better to ignore the matter completely. And our school system did manage to remain religiously neutral, too, except for a few minor points like the daily Bible reading, and the observance of Christmas, with the vast emphasis being on the story of Christ's birth, as well as a number of Christmas carols. I'm of the opinion that religion has no place in a public school, and heartily applaud the recent Supreme Court prayer decision--which is easily developing into the most misunderstood issue of the decade.

Practically every form of advertising, to some degree, is based on the principle of

buying by association. This corresponds to Tom Armistead's example of a he-man smoking a cigarette, etc., etc. If you'll notice, in television ads, the characters who use the products advertised are never depicted as having any unlikeable traits. They are all clean-cut, usually in their twenties or early thirties, and perfect examples of the couple you'd like to have live next door to you.

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You have one point wrong--it's in Tennessee, not Kentucky, that teaching Darwinian evolution (as applied to man, not in general) is illegal. I had more than one teacher in high school who

didn't accept evolution, and said so in no uncertain terms, but equally those who taught it were at liberty to do so. The simple mention of a subject was not, as far as I know, frowned on by anybody. Naturally when the principles of Marx were taught to us, they were commented on unfavorably, and it was also pointed out that Soviet political and economic philosophy bore little resemblance to Marxism in any case, but still we were taught what both principles were. And this, incidentally, was in 1951-52, when McCarthy was at the height of his power and we were actually engaged in a hot war with Communism in Korea--I don't think it was because the international and domestic situation were generally less anti-Communist than now, not by 'arf I don't. (I realized, of course, that the Scopes incident occurred in Tennessee, but I didn't realize that the attitude prevalent in Tennessee was limited by state boundaries. For some reason, I thought that anti-evolutionists were common throughout the entire region.)

"Our political system is based on majority rule, remember?" Permit me a small chuckle. On what level is it based on majority rule? Certainly not at the state level--I doubt if you'd find a single Southern state in which the majority would favor integration, yet it's coming; slowly, but it's coming. On the national level? I doubt it. I imagine a plebiscite would reveal the majority to be in favor of Kennedy's Medicare plan, but it isn't having too notable a success in Congress--and a minority of the population can elect a majority of Congress rather easily. The committee system in Congress makes it even easier for minority views to prevail. Going back into the past a ways, quite a few laws passed by Congress have been declared unconstitutional by the Supreme Court--the Constitution can be changed, but it takes a great deal more than a simple majority of the people wanting it. If at some time in the future the Catholic Church gains a majority in this country (as one of their Bishops has recently predicted they would), they would still be unable to make belonging to other churches illegal as they have a habit of doing unless they were able to gain a majority in 3/4 of the states as well. There are a lot of protections for minorities in our system of government--for which I for one am evermore thankful. (While it is true that minorities are protected in a number of ways, this country is nevertheless basically one of majority rule. This is particularly true on a state and local level, where important issues are voted on in a referendum. On the national level, where the majority rule may not always be obvious, it nevertheless operates in most instances. Of course, the people occasionally disregard their right to decide issues by apathy toward them, and by voting for the representative with the cheerful smile rather than the one who will protect their interests on the floor of Congress. But if the people are simply willing to go to the trouble to do so, majority rule can be enforced every time. For example, while the Medicare plan was beaten badly, those Congressmen who voted against it will have a

difficult time being re-elected in the fall elections, if, as you say, a majority favored Medicare--provided the majority cares sufficiently. Then when Medicare is introduced in the next session of Congress, the new representatives--those who promised to vote for the measure--will pass the bill. All of this depends upon the people, however, so I would say that this country is ruled by the majority whenever the majority takes the trouble to rule it.))

Anyhow, though, back to your main point. How do you propose to stop the MR people, assuming that you could rouse up enough anti-MR sentiment to get a law passed prohibiting it? What would the law say? Remember, it has to be constitutional. Go ahead--draw up such a law. I'm curious to see what it would look like. ((I doubt that any startling new laws would be necessary. Isn't the Food and Drug Commission empowered to halt false advertising practices, such as selling a one-pound can of chunk horsemeat as beef? And how different is this from selling a cake-mix by subconsciously convincing the consumer that she is buying security and happiness? I suppose a great deal of discussion is possible on the differences between these two situations, and why the former is actionable and the latter is not. It could be said, for example, that in the first case the consumer is being lied to deliberately by the manufacturer, while in the second instance he or she is fully aware of the nature of the product. But I contend that this is not the case. If I buy horsemeat labelled beef, I am being deceived by the package and thus by the manufacturer; similarly, if I buy a cake-mix which implies something other than simply a cake (security and happiness, as I say), then I am still being deceived by the package and by the manufacturer. This sort of practice could be rigidly controlled by only minor changes in existing laws, I believe.))

Motivational Research itself is harmless--it is simply a part of the whole attempt to turn psychology into a science. To ban the research would be like banning research into nuclear physics because you use nuclear physics to make bombs--by banning all research into an area you are sterilizing a science. Perhaps you think that the end justifies the means in this case; I don't. The harm (which I think you ridiculously overstate) comes when MR findings are applied to the sale of products--and now that the fundamental methods involved are known, the only way to stop this would be to pass some sort of law that all goods would have to be packaged in uniform containers, with uniform lettering and uniform everything else. It might be possible to pass such a law over the howls of the advertising business and all manufacturers, but I gravely doubt it.

And what, seriously, is the harm in MR? What does it make people do that is bad for them? I can think of two things: it may make people buy a product that is in fact inferior to another one, so that they don't get the best value for their money; and it may cause people to spend more money than they have, thus causing them to deprive themselves of necessities. I don't consider the first significant to any considerable degree--there are already laws on the books which if enforced strictly will prevent any product which is dangerously inferior from being sold; the solution to this part is in better enforcement of existing laws, not in passing new ones. A product which is somewhat inferior to another doesn't bother me much--a person who is going to succumb to MR methods probably couldn't pick out the best product without MR either, so he'd be no better off. ((Is there any proof for your evident conviction that psychological methods of advertising work only on morons...?)) All companies use MR with their products now, anyhow,

so things are still on a fairly even footing as between specific products.

The second is, I'll admit, a problem. I have no doubt that some people are driven (or better, drawn) into debt over their heads because they spend too much money, and MR is part of the reason. Yet here we have to get back to what I say later on--a person that irresponsible is not the sort of person I like to have as part of the electorate, either. My feeling in the matter is this: I refuse to accept responsibility for what happens to someone who refuses me the authority to protect him by what means I think best. I don't necessarily feel that a pedestrian who is too stupid to look both ways before crossing the street deserves to be hit by a car; I know damn well that I don't feel that it's my fault that somebody I don't know gets run over in Baltimore. I wouldn't engrave "Well, he deserved it" on your tombstone if you forgot to shut off the gas in your stove and blew yourself into orbit (for one thing, I doubt your relatives would let me if I wanted to...), but neither would I feel any responsibility for it. (That is fair enough, of course; all I wanted to discover was whether or not you were representing your true feelings when you implied that anyone too ignorant of an act to realize its harmful consequences damn well deserved those consequences.) Now, if you'd asked me if it were a good idea to leave the gas on and I refused to give you my opinion, then I would feel responsible, because you would have acknowledged to me a certain authority and with it the inherent responsibility. This may be a "disgustingly self-centered attitude," but then you'd probably call me a disgustingly self-centered person, too. I don't feel I have any Mission to Humanity, because so far Humanity hasn't asked me to become one of its leaders. Why should I force myself and my opinions of them? I feel that my responsibility is to those who have indicated that they value my opinions--call me narrow, self-centered, or what you please. This is my attitude and I stand on it.

Now to religion. Personally, I "justify" the torture simply on the grounds that any suffering on this Earth is transient and thus a relatively minor matter. Enduring it without losing faith is of course a virtue; exactly how God will reward it is not my concern. Your other arguments are typical and beautifully irrelevant. Whether anyone's faith is strong enough that they feel no pain upon the untimely death of a loved one is quite irrelevant to the question as to whether such a faith, if it existed, would be true. (All that I attempted to show by that statement was that few people were entirely convinced; it was probably irrelevant, but nonetheless interesting.) Your other chain of reasoning is, I'll admit, logical enough if we begin with your premise--but this is precisely what I said no good theist can do. (As I admitted, that basic premise may be incorrect, but, as I also said, no one has ever offered convincing arguments of this to me. If you are going to argue the point, you don't begin by asking me to toss away my premise out of hand, simply because a good theist cannot argue from it (I'm not a good theist, so why should that bother me?); you begin by proving that my premise is false.) If you start with the premise that death is unfortunate, then you have begged the question, as I was attempting to point out in the very paragraph you were commenting on. (Perhaps, but equally true, if I begin with the premise that death is fortunate, I am conceding to you a major portion of the argument at the outset... And this is precisely why arguments between theists and atheists are so frustrating (to both parties): the atheist believes death to be unfortunate, but cannot prove it, and the theist believes the opposite, but also cannot prove it. Ar-

guments of this sort are quite enjoyable (so long as the participants are on friendly terms), but pointless, as you mention below.)

Start with the premise that there is a God, and that He is more or less what Christianity says he is. Then if a person has led a righteous life, he will upon dying enter into the Kingdom of Heaven. Entering into Heaven is the most desirable thing that can happen to a man. Therefore, to a true believer, there is nothing unfortunate about death. I'm no evangelist; I don't particularly care whether you believe in God or not. But I do like to see people philosophically consistent, and realize that by accepting the premise that death is unfortunate they are begging the question and tacitly assuming the non-existence of God. In other words, the premises "God exists" and "Death is unfortunate" are contradictory, and neither is susceptible to proof by any objective method. Therefore I'm not going to try to argue you into believing in God; only into abandoning an unproductive line of reasoning. (I'll admit that I'm a bit too dull to comprehend the finer points of logic, but why should I, an agnostic, begin any argument with the premise that God exists? I argue on the basis of known facts, not assumptions such as "heaven" and "God". If I admit the existence of either, I am, as I mentioned above, conceding a major portion of the argument.)

Regarding de Seversky: I don't doubt that our existing Air Force may not be able to deter a general war much longer. Not as long as they continue to spend fabulous quantities of money on manned bombers and interceptors which are essentially useless in any kind of war so that their fat-cat officers can continue to draw pay. The Army, with a total budget roughly half the size of the Air Force's, from which they also have to provide for all our country's ground forces, has nevertheless developed virtually our whole effective missile arsenal--the Nike family, the Hawk, the Redstone, the Jupiter, the Pershing, missiles with an outstanding record of successes in all sorts of tests. By contrast, the Air Force has had better than a 5% failure rate on every one of their missiles--Atlas, Thor, Titan, Bomarc, what have you. And largely because they are still bound to the manned-airplane concept, which is obsolete, and don't pay sufficient attention to the missile field except in press releases. Missiles are not, properly, an Air Force function--they are in the line of development of artillery, not aircraft. Air Force brass have little or no conception of the proper lines of development of missilery, and have done a perfectly miserable job on it. Given the Air Force's budget, the Army could keep our general-war deterrent strong enough while also retaining adequate limited-war capability. Limited-war capability is as important to our survival as general-war capability, since only limited-war capability is capable of preventing any war in which we have a stake from becoming general. I don't at all feel that calling up extra men for the Berlin crisis a year ago was "fantastic". In the first place, and most important, it showed the Russians that we meant business. Secondly, though, a strong limited-war force is the only way to prevent a miscalculation from turning into a general war. Say the Russians had underestimated our determination to hold Berlin, and had moved troops into West Berlin with the intention of taking over. A couple of armored divisions roaring up the Autobahn would speedily convince them that we were willing to fight over the issue, and I feel that they would in all probability withdraw and court-martial whoever the troop commander was who ordered the take-over (they'd know and we'd know that he was acting under orders, and would be a mere scape-goat, but I think that there is enough sense on both sides for them to make

the gesture and for us to accept it in order to preserve peace). But if we had no ground troops handy, if our only way to let them know that we disapproved of their action was to lob an H-bomb on them--I don't think there would be any alternative to giving up or starting a nuclear war which no one could win.

Your comments on pages 3 and 4 are rather loosely-reasoned. The first two paragraphs are valid enough--I disagree with you about the existence of the soul, but since I believe the soul is simply that part of us which survives after death, it really is irrelevant to your point. But then you make a massive non-sequitur when you get to the top of page 4. Nothing in the first two paragraphs is a logical precedent to that statement. What natural law says that anyone is criminal to fail to leave anything to posterity? Why should he? If he wants to, fine--if he doesn't, that's his business. Then you use the phrase "unlearned hedonist"--certainly the adjective is not a necessary attribute of the noun, even if you use it as if it were. A hedonist is one whose primary goal in life is pleasure; learning is a great pleasure to many, including myself and apparently you, judging from the books you read. ((It is possible, however, to be both unlearned and a hedonist; such was the attitude I damned.))

Then you go on to hypocrisy, which again has no connection with what has gone before. On rereading, I come to the conclusion that maybe it wasn't meant to--I interpreted the "That" of "That hypocrisy is the great sin of the common man" as a demonstrative "that" the first two times I read it; now I see that it's the conjunction "that" connecting the paragraph with the first phrase of the section. Too bad that that "that" that you used has so darn many uses... ((That section was primarily my personal philosophy, but deliberately couched in the most pretentious terms I could find in order to draw a few barbs. It has been unsuccessful at this writing; you are the only one to comment on the section so far, and you don't seem particularly disturbed by the ostentatious tone.))

I don't think that "...And Then There Were None" is at all a good example of Marxian economics--the "ob" system was essentially the same thing as money, except that there were no pieces of paper used. No one who didn't work got taken care of (as I recall, no provision was made for a person who was disabled--maybe the Gands never got hurt or sick; maybe they killed them like the Eskimos did), and no one had to do more work than he had to to secure for himself the necessities of life. The Gand system was an anarchy--the Marxian system requires a pretty thorough organization, even though Marx said the government would "wither away". I don't like the idea of Gand, myself--anarchies are completely vulnerable to attack from the outside, and since I don't believe that we're alone in the universe I prefer to retain the ability to fight back.

I think I have some pretty good anti-evolution arguments, if you want to argue. I don't mean that I'm anti-evolution; it's just that there really are two sides to it. Unfortunately, the only really good anti-evolution argument makes the whole question irrelevant from the standpoint of practical worth; as far as what actually did happen, what difference does it make? It's only a question of what could have happened, and I can demonstrate quite easily a theory of special creation which accounts for all known facts and any others which may crop up in the future. But then, maybe you don't dislike me intensely enough to enjoy the argument--or maybe you don't enjoy pointless argument the way I do. (To me, most arguments are pointless, including most of those I'm

engaged in with you, since neither of us is likely to convert the other and probably not anyone else either.)(Well, I don't dislike you (intensely or otherwise), but I'm certain the argument will be enjoyable. I am equally certain that you will be able to demonstrate a theory of special creation which will account for every fact without reference to evolution: it is possible to prove nearly anything if you begin with the theory and make the facts conform to it as they crop up. G.G. Simpson gives an excellent example of this situation when, in "The Meaning of Evolution" (Mentor Book #MD66, 50¢), he shows how the exact same body of facts can be used to "prove" four different theories, provided you begin with the theory, not the facts. (See pages 35-37.))

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I'd like to take a few exceptions to haLevy's letter in your July issue. In the first place, I did not say or even imply that the Little Men had no right to be "rather boring." In fact, I would say that they have every right to be rather boring, if it will make Al happy. However, I was really just pointing out that I thought that they were; I couldn't care less about it one way or the other, insofar as their right to be boring is concerned, except that personally I wouldn't go to most of their meetings on account of this. But what of it?

It is very true that our fandom acts as a mirror to the outside world of which it is a part. The picture that Al paints of the Bay Area--an area politically, scientifically, and culturally more Aware than much of the rest of the country--is largely true, but like every generalization of particulars, it fails to bring home the fact that not everyone in the Bay Area is so frightfully interested in these aspects of the scene. I doubt very much that the average member of the Scavengers Society of San Francisco is interested in the latest scientific research except perhaps in a "goshwow" manner when he reads about these things in the Treniner. It seems unlikely to me that the average Chinese laundry operator on Columbus Avenue is particularly interested in the more involved side of politics. There's little doubt that the average resident of those lovely houses out at Pacifica--"every house with a view of the Pacific"--thinks of Culture in terms much more than going to see "Breakfast at Tiffany's." In short, while almost every area of the country displays some leanings towards these interests, there are vast portions of the populace who couldn't give the faintest damn. It's not their scene.

And to what extent does Bay Area fandom mirror its surroundings? Well, not much more than the surroundings Al describes are an integral part of the lives of the whole of the citizenry of the Bay Area. There are fans like Ellington and Donaho to whom politics are a big deal, but there are also Clintons and Starks who couldn't, apparently, care less. Al haLevy and Joe Rolfe may be hot on science, but to others like Miri Knight and Karen Anderson it may be just so much nothing. Or "brastrap!" And so forth. I'm not even surprised that ten percent of the nation's paperbacks are sold in the Bay Area, since there are so many university students of inadequate financial means around here. (We shall ignore rich Stanford in that last statement.)

Anyway, we see that Al's painting of the Bay Area is open to question, especially after his statement that it is a "stodgy and science-oriented community." It may be science-oriented, but stodgy it ain't. About the only stodgy aspect of the Bay Area, so far as I've been able to tell, is the sentimental, unchanging attitude of some San Franciscans

towards their city. It may be near impossible to get around in during a traffic peak period, but listen to the screams of protest about the stalling more freeways. (Perhaps the ultimate of that sort of thing is the pictures of slum houses, by anyone's standards, captioned with something like, "This house is imbued with the spirit of San Francisco.") Other than that, the Bay Area seems no more stodgy than Dallas, Texas or Baltimore, Maryland.

However, all this up to now is sort of nitpicking anyway, because both my and Al's interpretations are open to question and inquiry. When Al starts taking apart my mental and emotional makeup, though, it's time to start rising to my own defense.

I don't know on what grounds Al bases his analysis of my outlook on life and the Bay Area, but to tell the truth, about the only contact Al could possibly have had with me was during fan gatherings, since he lives in Palo Alto and I lived in Berkeley, and the only time we ever saw each other was when we were surrounded by fans. We couldn't possibly have seen each other under any other circumstances, really; but this is no reason for Al to say that I "never tried to grasp the feelings and emotions of Berkeley," for I feel I know them as well as Al does, and perhaps better, for Berkeley is primarily a student's and young person's town and Al would find it difficult to mix with the students as I did.

Al goes on about me. "...He never caught on that fandom is part of a more general culture. He was (and apparently still is) too imbued with fandom as such, in isolation from the culture and the community. This is understandable, as I say, because it takes a certain amount of maturity to see that fandom is only a part of life, possibly even a small part; and that there may be more important issues than fan activities." Well, horses--t! This whole bit, if it is an attempt to analyze my feelings, is about 180° off the track. It is true that I went through a period of FIAWOL, as most new fans do, but I emerged from that a goodly number of years ago, considerably before the period when I lived in Berkeley, and while I still feel that I have a wide knowledge of fandom, mostly through inadvertant exposure, I don't let it take up that much of my time. My interests in life include people and literature and the language in which I'm writing, and a lot of other things (including some aspects of fan activities), but I'm not about to run down all this stuff and define my terms just to make Al happy. He'll have to take it at my word.

I do not at all take everything in terms of fandom. I find a number of fans to be very interesting, fine people, but this does not mean that I'm overly hung-up on fandom; if anything, it indicates that I'm quite hung-up in favor of interesting people. I like life and people, and insofar as fandom is part of all that, I enjoy my participation in it, too. And that is about all I propose to say on the subject now.

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I was under the impression that Kipple is a science fiction fanzine; now, with #27--my first--I find myself in receipt of an amateur political journal! To be frank, I'm more interested in sf and sf personalities and people willing to discuss same than with maunderings--however logical and articulate--about the arms race and sex education. Contemporary political comment is not what I look for in fanzines, or anywhere for that matter, as it bores me stiff. Not even from Miss Bradley's wordy tautology could I glean any solid sf

commentary.

About the only redeeming bits were your excellent book reviews, and Harry Warner's delightful letter--I too will complain about the anti-semitism in "King of Kings"!

I must agree with Mr. Warner on another point: you do spend too much time reading bad newspapers. Why not read and discuss some current sf like "Three Hearts and Three Lions," by Poul Anderson, a fine swashbuckling romance of the kind he does so well--witness the High Crusade chronicle in Analog and his stories of the Sky People in F&SF. (It will undoubtedly please Jack Cascio to learn that I haven't the faintest idea what you're talking about: I haven't regularly read science fictions magazines for four years. To be brutally frank, I don't consider them worth the price I suppose this brands me as a fake-fan among the Realm of Fantasy group, but I prefer to re-read good science fiction in my accumulation of magazines and books, rather than to gamble on the purchase of a new magazine on the off chance that it might be worthwhile.)

In closing, I must say that despite the lack of fannishness in your fanzine, I found much of the material--especially in Quotes & Notes--both interesting and thought-provoking.

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The discussion of the 8th World Youth Festival in Kipple #27 reminds me of the similar accusations that were made with regard to the 7th WYF in Vienna three years ago. I attended that festival, and had a very enjoyable time throughout. There was a lot of internecine strife within the US delegation at that time, partly fomented by a clique known as the "Chicago group" which tried to break up meetings with cadenced applause and obstruct the efforts of the other American delegates to have constructive contacts with the other delegations. I recall that one of the "Chicago group" objected to the inclusion of the folk song "Dark as a Dungeon" in the American delegation's show, on the grounds that conditions in coal mines were no longer as bad as this song implies.

After about a day of this, I decided that I could argue with other Americans at any time, whereas the WYF was going to last only ten days. I therefore attended no further meetings of the American delegation, and spent my time attending Festival events and making many interesting and informative contacts with some of the other delegates. Contrary to the propaganda of the Chicago group, there was no difficulty in making contact with the Soviet and other eastern European delegates at the Festival. Nor did Austrian youth boycott the Festival. Their organizations did not officially participate, but there were young Austrians all over the place. (According to recent newspaper reports, the youth of Finland are not being nearly so accomodating. There have been vigorous demonstrations for three nights running by local students, termed by the News-Post "anti-Communist Riots".)

There was one rather eloquent contrast at the Vienna fairgrounds, where most of the delegates were quartered. Side by side on the fairgrounds were pavilions owned by the US and Soviet governments. The Soviet pavilion was open for the use of the Soviet delegation, and they held meetings every day with other delegations there. The US pavilion, next door, was closed and silent during the period of the Festival. All of us in the US delegation regretted that our government had made so poor a showing in this respect.

As for complaints that the Communists were running the Festival, sometimes I got the impression that no one was running it. With over 18,000 young people there from all over the world, there was naturally a high state of disorganization. (I had intended to save this fascinating bit of idiocy for the next installment of Quotes & Notes, but since the subject has been brought up, I suppose I ought to mention the comments on the 8th WYF which have recently appeared in the Baltimore News-Post. In an editorial on the disorders in Helsinki which lauded the militant anti-Communism of the Finns, the News-Post referred to the Festival as being for "youth from countries in the Red-bloc." Now what I would like to know, since there were American delegates present, is just when the United States was admitted to the Red-bloc...?)

I regret that I was unable to get to the 8th WYF. A friend of mine in the British delegation, whom I met at Vienna, has promised to keep me informed, and I'll pass on anything of interest that she reports.

The 7th WYF was decidedly not "anti-American". It was for peace, and although some Americans might not agree with the concept of "peace" presented at this Festival, they at least ought to show up and give their side of the story.

As for Pete Seeger being "identified as a member of the Communist Party," who identified him? After all, Dwight D. Eisenhower has been identified as a member of the Communist Party--by Robert Welch. And there is a prominent fan who was finding Reds under the bed when present practitioners of that art were still selling candy bars in Boston or lancing boils in Australia, and who is more than free with accusations of Communist sympathies. We had best answer these vigilantes within the microcosm before fans make free with advice to others. (It might be advisable to begin by naming the name of this fan. I think I know who you mean, but I'm quite certain there are many readers who haven't the slightest idea. Rather than to identify the culprit simply as a "prominent fan" in the Joe Gibson manner, letting everyone draw their own conclusions, you should have named the individual.)

I see you've found a Nixon statement with which you concur. I was living in his district when he first ran for Congress, and I haven't found one yet. However, I enjoy very much hearing him speak--not for his views, but for the clear California dialect that I grew up speaking. My own larynx has been warped by long residence in the Midwest, South, and East, but I can still appreciate good Californian when I hear it. (You see, Betty Kujawa: a liberal can like something about Richard Nixon...)

Not only is it foolish to harm others purely for personal gain, it is dangerous. Many people tend to forget that retribution is the rock upon which the law is founded. We delegate it to the State now, and systems of good conduct have been ingrained into many people by ethical teachings acquired in early childhood, but under all of the cultural history of the human race that foundation is still there. I don't need the law as a protection from the large number of people who act in accord with an ethical system which respects me as an individual, but I do need it as a protection against that minority who will do me no harm only because it may jeopardize their own life, limb, or liberty to kill or rob. Personally, I am partial to strong, even-handed, democratically established law. Have you ever noticed what a lot of antinomian social commentary is frisking around the back pages of fanzines these days?

Harry Warner:

But the role of Judas is anti-semitic. "Judas" is the Greek form of "Yehudah" or "Judah," the legendary ancestor of the Jewish people. As such he is a personification of the Jewish people, who according to the Christian scriptures (Matthew XXVII, 25) are collectively guilty of the murder of Jesus. Anti-semitism is thus not a "surface phenomenon" in Christianity, but is an integral part of Christianity for all those Christians who accept their scriptures as literally true and without error. See "The Case of the Nazarene Re-Opened," which is an exhaustive account of the legal and religious aspects of the crucifixion of Jesus.

JOE GIBSON  
5380 SOBRANTE AVE.  
EL SOBRANTE, CALIF. I just want you to know I've been enjoying the tag-end grotching of your past two issues almost as much as the earlier denunciations. Bob Lichtman is a cause of continual astonishment to me, anyway, and imagine him getting all that peevish about the picture I painted of Bay Area fandom! Tsk. The amusing thing is that I wrote that nonsense for Karen Anderson's Vorpall Glass when it was still a relatively new fanzine, and was practically the only noticeable activity in an otherwise dull, boring, lackadaisical bunch of do-nothing fans--in short, I was deliberately needling 'em to get off their dead arses and show some life. All I can say is that they've been damn slow doing it, but things are finally beginning to look up. (Gad, just look how long it's been; why, this was published even before that time I found myself alone and unobserved before that blackboard in the hotel lobby at the Baycon, and chalked up that fiendish "'64 FRISCO OR FIGHT!") And here's poor Bob Lichtman been grotching all this time.

But I'm not at all astonished at anything that comes out of Al haLevy. (That is an obscene statement...) We may have a casual dislike for each other, but at least he's not taking me to task for expressing anything other than loving kindness toward ex-Commies. I'm even glad he's the one supposedly going to revive the Rhodomagnetic Digest; I had a casual dislike for it, too. But I'm afraid it has become impossible for me to accept his proposal to attend and participate in Little Men's meetings. Seems these fellows have gone and won next year's Westercon away from San Diego, and are even making noises about going for the Worldcon in 1964; and I've already given Bill Donaho my solemn promise not to do anything against these poor fools, as they'll have troubles enough as it is.

There is one thing that puzzles me, though. In the midst of Al's psychoanalysis, he says something about my having gotten into difficulty recently. What is this difficulty, I wonder?

DICK KUCZEK  
2808 S.E. 154  
PORTLAND 36, ORE. I can't say too much about the Baltimore News-Post, since I've never seen a copy of it. If we can accept your version as true--that the column is full of fraud--then I agree with your blast at the stupidity of the paper. I'd have to see the column in question to do this, though. You seem unusually biased on the subject, as is evident from the tone of your column. It is evident from what you say that you are an atheist. (No, an agnostic.) In fact, this seems a trend in fandom. I am somewhat of an agnostic, but I tend toward the belief in a God. Most fans are intelligent; indeed, many seem to be above average. Why this trend? If I may gander a guess, I'd say it was from the fans' lack of ability to accept anything without concrete proof. This leads to much of the discussion in fanzines. (I am not at all certain what you said in that paragraph, Dick. Do you mean that the reason fans are

normally not religious is because they are unable to accept anything without concrete proof? Or do you claim this is the reason fans are intelligent--because they don't accept anything without concrete proof? From your phrasing, you could have intended to say either, and since I agree with one but disagree with the other, I shall refrain from further comment until you have explained your meaning.))

As a senior in high school, I feel I should say something about sex instruction in the schools. I think a solid program of sex instruction should be laid out for grade school. Sex instruction in high schools just cannot work. High school students know as much about sex as anybody around, and when we go into a class or assembly where we know they will instruct us in this subject, we go in expecting entertainment. The time for sex education is before high school. It should not contain speeches about the moral responsibility of the people; that should be reserved for the home.

The article by Prof. Neal was well-written and extremely interesting. He seems to take as unbiased a view as anyone on the subject of East-West relations. I'd like to give my view on Berlin, as I don't think he offers a workable solution to the problem. First and foremost, we cannot give Berlin to Russia. Second, anything done with Berlin should be done with the whole of it, not just the Western sector. I believe the best solution would be to combine East and West Berlin into one territory under the ownership of the United Nations. All U.N. business would be controlled from there. The U.N. headquarters would be moved there. It would belong to no country, and harbor no troops of any one country. It would be controlled and protected by U.N. police, under the direct control of the Secretary-General.

VIC RYAN  
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SPRINGFIELD, ILL.

Kipples #25 and 27 arrived in fine shape, thanks, a mere 65 hours after they left the Baltimore Post Office; good service, particularly for a weekend. I suppose the most puzzling aspect of these two issues is your strange attitude toward motivational research. You admit to reading only one book on the subject--Packard's "Hidden Persuaders"; Packard is a sensationalist, a writer capable of picking subjects of current interest and exploiting them well (if inaccurately), but I'm sure you'd agree he's no great shakes as a journalist.

Have you ever thought of reading some of the good books on the subject? You might look into Bernays' "The Engineering of Consent," Smith's "Motivational Research in Advertising and Marketing" or Miller's "The Process of Persuasion," all better books, and all, unless I'm mistaken, mentioned in Packard's book. I doubt they'll change your opinion of the matter, since you seem to have become a crusader for Human Rights, Individual Liberty and the Protector of the Hypnotized Masses.

I wish you'd define "freedom of the individual," since there just has to be a discrepancy between our views that'd permit you to say, in all conscience, "No one who believes in the freedom of the individual could condone these methods..." As a neo-psychologist I can condone most anything that aids our insight into the human mind, even if this insight reveals facets of our personalities that embarrass and perhaps frighten us. MR methods don't "convince people to buy an image that they want," they find the images people have of themselves and, through careful marketing, satisfy these cravings: the craving of a woman to feel that she's a good homemaker in a day and age when the wonders of electronics have elimin-

ated the necessity of a washboard and frozen foods make daily shopping no longer necessary for providing fresh foods. If this woman is satisfied by adding eggs and milk to a packaged cake mix, she's going to be a woman less bothered by cognitive dissonance, and the company that "exploited" her is going to be better off, too. That seems to indicate both sides as being better off, though no doubt you'll disagree with that. (To me, it indicates that one side (the company) is better off, while the other side (the woman) thinks she's better off--not quite the same, you see. This particular example is admittedly a harmless one, but this in no way alters the seriousness of the general situation. If, to use another example, a particular make of automobile becomes a success as a result of advertising campaigns tailored to convince the potential buyer that he is purchasing a happy sex-life, and if, upon examination, the automobile is shown to be an inferior one, this indicates to me that harm is being done. The muttered comment that, oh well, those who fall for MR methods probably couldn't pick a good car anyway, is irrelevant. The important factor is that these people are not being given the chance to choose on the basis of intrinsic merit. This might hold true to a lesser degree to all advertising, which is fraught with cleverly devised false claims, but it is particularly obvious in the MR field. To justify this on the grounds that the people probably couldn't choose a good automobile in any case is akin to justifying a dictatorship on the grounds that the people, if given an opportunity to vote, probably couldn't choose a better leader. Both positions are foolish. Perhaps at this point a general statement is in order: I do not believe that anyone should be forced, by persuasion or coercion, to do something which he or she might not consciously wish to do. This blanket statement covers everything from the use of rubber hoses to force confessions of criminals to the subtler (but no less unjust) use of subconscious desires to market a product.)

MR men in politics? Have you ever heard of "public relations men"? They're the ones that exploited the people's feelings toward "Daddy" Eisenhower, created the Stevenson facade of intellectualism and have been pushing clean-cut Romney. Here the matter is so much a matter of the people's choosing that I think "they deserve what they get" is a morally valid truism. (After my experience with Dave Hulan, I won't even attempt to convince you that this is an unpleasantly self-centered remark; but to examine it purely from your personal viewpoint, please remember that you, too, are forced to accept what "they" get. From this viewpoint, would you not prefer the candidate to be the best available rather than the sexiest, most clean-cut, etc?)) If a person can't make a valid, substantive voting choice, he then deserves his fate--unlike the hypothetical character who falls asleep while smoking a cigarette and thus dies in the holocaust.

I find your statement that people are "forced" into buying products only slightly less ridiculous than your saying "A murder committed under such conditions would probably be excused on the grounds of temporary insanity." Remember you have only Vicary's theory that supermarkets induce in a woman a state not unlike hypnosis; I'd have to disagree with that. I suspect the change in eye-blink rates is due to nothing more significant than stepping from the sunny parking lot into a store with restful, indirect lighting--if the change is of any significance at all. The statement about murder is vague; while a person under hypnosis may be legally not responsible, this is certainly not at all "temporary insanity," and I doubt if any court in the land would accept Vicary's theory as justification for a violent act.

To quibble a bit; our political system isn't based upon majority rule, but plurality or, more accurately, consensus--only rarely does the majority have dictatorial powers. However, assuming our legislative bodies are in a position to delve into marketing practices, I'd much rather see a degree of honesty in advertising than the elimination of MR. This claptrap one sees on television--proofs of cigarette X not only being harmless but a deterrent to cancer as well, and the like--must do infinitely more harm than MR, if only by driving anyone with any intelligence back against the wall and possibly insane.

Since I didn't get the 26th Kipple, and therefore don't know the letter-situation on the Marx quotation, I'll blunder ahead and state the obvious. It's a basic principle of economics (capitalistic economics, to be sure, but I think the principle is fundamental) that human nature being what it is, "wants always exceed goods," or, in Marxian terms, "needs always exceed abilities." Perhaps a society geared to selflessness might be different, but I'd be inclined to guess that such a society would be a contradiction in terms, if not a mere physical impossibility.

The HUAC conducts "public witch trials"? Well, admittedly, that seems true. It seems hard to believe that anyone would sanction the "guilt by association" hypothesis, but it's true. It's always important to remember that the HUAC sessions (as well as those of any other Congressional investigating committee) aren't trials in any sense of the word; no legal prohibitions exist. Apparently the only rights a person appearing before such a committee has are those embraced by the fifth amendment, and the right to pass over irrelevant questions. (Of course, such things as freedom of counsel and such, while not expressly granted, usually are.)

I wish Kipple #27 had been published about eighteen months earlier; had it been, I would have started letting my hair grow to great lengths, and begun combing it straight back. I would have done almost anything to be allowed to skip my high school graduation, but a combination of a warning that I wouldn't get my diploma if I didn't, and a subtle prohibition that I'd lose any friends I had if I skipped out, made me attend, dressed in pagan garb and submitted to several hours of ridiculous folderol. All because I didn't let my hair grow too long.

I don't agree with your ideas on the family structure. To me it seems this institution sprang up because of the dominant male having a desire to have sexual relations on a continuing basis--but this is just one theory. Obviously, there are people who don't subscribe to your "safety in numbers" hypothesis, but my objection to same would be rather invalid if it could be proven that the lone wolves are such because they have modern "rationalistic" powers. Certainly responsibility for offspring isn't basic; how would you explain families of two men and children (or two women and children) since such arrangements definitely do exist. Responsibility for children is a characteristic of our type of culture, where biological parentage is important. But, in a great many societies of the world, "social" parentage is paramount. Thus two women, A and B, may live together; one gives birth to a child conceived from X (obviously a male). Yet the child is the child of A and B, and X feels absolutely no responsibility. ("Offspring" was quite possibly an unfortunate word. In the case you cite, there are adults responsible for the child (whether they be two men or two women is immaterial), and thus the child obviously has a family; i.e., a group of adults responsible for him. As for lone wolves, they are the exception and not the rule.

In Kipple #27, I noted that "A society without a family unit of some sort would be one which failed to recognize /the proposal of/ safety-in-numbers." While there are obviously individuals who do not subscribe to this idea, such solitary independence is not the characteristic of any society.)

BETTY KUJAWA As re my remarks in Gibson's magazine, there is  
2819 CAROLINE one thing I'd like to make clear--I was definitely  
SOUTH BEND 14, IND. not including you in that bracket, Ted. My grotch  
there was with the 'liberals' who are only liberal  
with Their Very Own, who balk at even listening to the opinions or  
views or arguments of others when they come from the Right. I assure  
you, good buddy, this failing, I am sure, is not yours--meaning that  
you give a listen and keep the ol' mind open and show some fairness and  
sportsmanship to others, which is all I ask and expect. ((Are you quite  
croggled, New Yorkers...?))

BILL PLOTT Dave Hulan's first letter was interesting to me, es-  
P.O. BOX 654 pecially the paragraph concerning racial segregation. I  
OPELIKA, ALA. am reminded of the original Supreme Court ruling based  
on the premise that "separate can never be equal." Just  
what is equal? The high school I attended had just moved into a new  
million-dollar building with practically all of the educational facili-  
ties and visual aids one could expect for a town the size of Opelika.  
The Negro high school was also a new building with auditorium, gym,  
etc: People around here assume that the local Negroes are well provided  
for, yet there are some minor points overlooked.

For instance, there  
are high school aged Negroes living barely a mile from the white high  
school, yet they must go across town, a distance of two or three miles,  
to attend the colored high school. Now assuming that both schools are  
identical in structure, curriculum, etc. (they are not, but let's as-  
sume that they are), would it be an infringement upon equality because  
these Negroes have to go a few miles further to school since segrega-  
tion is totally intact in Opelika? This situation is also applicable to  
the elementary schools here and its limitations touch both Negroes and  
whites. Yet, I know of no complaints whatsoever. The only racial con-  
flict here that I am aware of took place a few years ago. One of the  
white Baptist churches was having a musical pageant of some sort and  
several Negroes requested permission to sit in the balcony (which was  
closed at that time), watch the pageant, and thus receive some ideas  
for a similar pageant of their own. The pastor granted them this re-  
quest and consequently a cross was burned on his lawn immediately af-  
terwards. Nothing else came of the matter.

There is another example of  
inequality here that most people fail to recognize. Two new community  
centers, one for white and one for colored, were recently completed.  
The white swimming pool was considerably larger than the Negro pool and  
has accomodations for large swim meets. When I questioned a friend of  
mine about this, I was told that the difference in size was due to the  
fact that district, state, etc., swim meets would be held in the white  
pool. I assume that Negroes do not participate in amateur aquatics in  
Alabama. But that is not the point I wish to bring out. Disregarding  
the swim meets, I maintain that the Negro pool should have been deli-  
berately constructed on a larger scale than the white pool. The reason  
for this is the fact that there are a number of private swimming re-  
sorts open to whites, but I know of none which provides service for Ne-

groes. Offhand I would say the ratio is six-to-one, white facilities over Negro. Surely this is separate, but by no means equal.

In Tuscaloosa where the University of Alabama is located there were several attempts at kneel-ins by Negro youths from Stillman College, a Negro school in Tuscaloosa. These kneel-ins present an even more critical problem than sit-ins, boycotts, and pickets. For instance, if a group of demonstrators come up to a church for "worship" and are turned away, these Christian churches give the appearance of not practicing what they preach. The entire situation makes Christianity reflect the teachings of its founder just about like the moon reflects the light of the sun. There is enough there to tell where it comes from, but the void swallows it up.

Of course, if they are admitted into the sanctuary, another problem arises. Certainly no one is going to believe that these demonstrators are there for the purpose of worship. To assume such is ridiculous--they are there to test racial barriers and for no other purpose. And if they are admitted, those people who did come to worship are going to find their concentration shattered by the tenseness of the atmosphere. So what does one do in a situation like that? These southern white Protestants are damned either way they turn.

My views on the South's racial problems are rather heretical to the general Southerner's line of thought. Therefore I keep my opinions to myself unless the discussion happens to be carried on in an intelligent fashion. I feel that all public facilities, maintained out of the taxpayers' money, should certainly be desegregated and available to all citizens who wish to use them. On the other hand, integration (as distinguished from desegregation) is a personal matter that should be left up to the individual. If a merchant or restaurant owner wishes to serve or not serve certain peoples, that should be his right as a private businessman to do so. The Federal Government, the state government, or city government should have no say-so whatsoever in his right to do this. (Ideally, everything should "be left up to the individual," and we should all be willing to exercise fairness and compassion in regard to the rights of other individuals. But, as John Boardman earlier pointed out, there are individuals who would not respect our rights, and against these we must have the protection of laws. Similarly, in this specific case, I believe we are agreed that, ideally, Negroes and whites should treat each other by the same standards they use among their own people. Pete Graham and I don't need any laws to force us to act in this manner; but unfortunately there are those who do need them. And without these laws, the situation would probably remain much the same for several decades, if not longer. For if bigots control the schools, the press, and, in general, the environment of the South, their children can hardly help but grow up in their image. The laws are necessary for the generation now in power; their children, if in constant contact with people of all races from the time they are old enough to notice, will probably not grow up with the attitude which makes necessary the laws. Whether or not this course is Right I do not at this time debate; I only point out that only in this fashion can a much-needed transition be completed with reasonable haste.)

Also if Joe Doe wishes to invite Negroes to his home for dinner and cocktails and vice versa, that should be his privilege without fearing of having his home bombed, his family threatened, or his lawn desecrated by a bunch of hoodlums in bedsheets. Unfortunately most of the South doesn't accept my point of view, there-

fore I do what little I can to establish tolerance in my own clandestine way in everyday work and speech.

Regarding the Bradley column, I have written to both Marion and Phil Harrell apologizing for my role in the manuscript fiasco. I should have written Marion and told her what I had done with the manuscript. Jennings was aware of its origin, but whether or not I requested him to contact her first, I do not know. In the future, I shall make Marion's suggested code applicable to my fan-editing.

KEVIN LANGDON  
1824 HEARST ST.  
BERKELEY, CALIF.

I applaud your setting forth of your beliefs in Quotes & Notes. I wish more fans would publish something like this. (That particular segment of Quotes & Notes was written several months ago, but languished in my files for two issues. I knew that if I printed it, there would be disagreement, and I fear that in many cases I shall be incapable of answering it. Although I strongly believe in all that I said, I have to grope for words to verbalize my reasons. Moreover, I find a strange hesitation to discuss the matter at all; it is too personal.) Having said this, though, I will have to go on and say that some of the things you mention are anything but self-evident (as if anything could be); in fact, they are a trifle ridiculous.

You seem to be offering value judgements (at least, I hope so; it is foolish to assert anything else without evidence) and yet your first statement is not a value judgement at all, but rather a positive acceptance of one side of a scientifically unresolved question about reality, and, whether you accept the notion of reality as meaningful or not, the proper vehicle for the investigation of reality is science. (But within the limits of our present frame of reference, this statement is an evasion; for I fear that my thinking is as yet too clumsy to be bounded by the limitations (however logical and correct) of philosophical thought, and hence I cannot legitimately be refuted on those terms. The first statement in my "philosophy," as set forth in Kipple #27, is simply my assertion of the proposition that all things in which men differ from lower animals are the result of his superior intelligence. I attempted, perhaps unsuccessfully, to outline some of my reasons for this belief in that brief paragraph. I agree that this is a question to be resolved by science, but why that should preclude my having (and stating) an opinion on the matter, I'm sure I don't know.)

You say, "When one reaches the logical conclusion that it is foolish to harm others purely for personal gain, one is said to have a 'conscience'." You are speaking in terms of a term in the common medium of communication, language. Therefore, if your statement has any meaning, it must refer to the common man, who, regrettably, doesn't give a damn about anyone but himself and a few close friends. How does he, logically, reach the above conclusion? (He obviously hasn't, if he "doesn't give a damn for anyone but himself and a few close friends," which is undoubtedly your point. Since the comments which you criticize are my personal beliefs, however, perhaps it is suitable to show how I, personally, arrived at the conclusion. Proposition: The good man should be just. Conclusion: The good man should not harm others for personal gain. On reflection, however (all letter-column replies are composed directly onto stencil, which is perhaps another reason for my clumsy refutations), I see that this merely changes the question from "Why not harm others" to "Why be just," but fails to re-

solve the matter. Let us consider the second question, then: "Why be just?" or, to phrase it more conveniently, "Is justice worthwhile?" Under ordinary circumstances, this may not be an easy question, for it is best to thoroughly examine its every facet before formulating a reply; however, having recently read Plato's "Republic," I find several answers within easy reach: Justice is worthwhile because it is wise, because it is harmonious, and because injustice, its opposite, breeds fear and hate. All of these, I suppose, are debatable (and, if so, I'm certain you shall more than adequately refute them), but until I know your views on those three qualities, I'll say no more on this particular facet of the argument.))

Are you saying that knowledge is our most valuable commodity on the basis of some prior standards of value, or are you making an unsupported value judgement? In the latter case, of course, argument is useless, but from the former could develop an interesting discussion. ((In my view, there are, broadly, two categories of acts and powers of which a human being is capable: those of the body (collectively: strength, i.e., actual physical strength, endurance, virility, manual skills, etc.), and those of the mind (collectively: intelligence, i.e., reason, memory, intuition, emotion, etc.)). Of these, the latter set of qualities are, I believe, the most important. It is a very old cliché, but nevertheless "The frail genius can devise a mechanical aid to his strength, but the strong moron cannot help or alleviate his mental condition one iota by any physical means." I hasten to add that neither of these qualities are particularly useful without the other: intelligence is useless without a certain degree of strength or manual dexterity to put into practice that which intelligence conceives; and strength, without a certain degree of intelligence to guide it, is equally useless. But of the two, I consider intelligence the least dispensable (in a society, not necessarily to the individual).))

The most heinous crime in existence is not the failure to utilize intelligence, but rather its misuse, as the atomic bomb has so well demonstrated.

Yes, the definitions of "family" we were using are different. I was quite aware of the wider meaning, having made some study of cultural anthropology, but Rog Phillips, whose letter (in Discord #16) I was answering, obviously isn't. I was using the word in his sense. Sorry it caused misunderstanding.

Dave Hulan says, "It's not a matter of whether or not MR does harm--it works and that's enough." Would he say the same about robbery, and therefore legalize it?

All of the followers of Rand should read "...And Then There Were None." You can be an individualist if you want without being a bastard.

Hulan: Often the buyer is not aware that MR methods are being used, so he can hardly be construed as tacitly consenting to them. Your discussion of legality is beside the point. Most people are not capable of defending themselves from MR, and so they should be protected from it. I hardly see that this has anything to do with voting, signing contracts, etc.

Jinx McCombs asks me if I'd push the button if it were still connected to the bomb. My answer must, of course, be "no," although in a real situation I'd try to get the bomb disconnected in time to save granny, or connect the alarm to another button, or some similar thing.

The

problem becomes more interesting, though, when we replace granny with Bertrand Russell and New York city with a home for the feeble-minded, run, as such places usually are, by attendants not much brighter. It thus becomes a case of one brilliant, sensitive individual who has contributed greatly to humanity and is capable of contributing a great deal more against a large number of undistinguished souls. In this case, I'd have no hesitation in choosing Bertrand Russell and dooming the home for the feeble-minded.

Rich is indeed a relative term, but it is quite possible for us all to be rich relative to our previous poverty. (Of course. I don't quite understand why I didn't realize this while writing the review, although in way of a slight defense I will point out that Kevin alone pointed it out.)

Thanks Also To: C.M. Moorhead, Peter B. Hope, Gary Deindorfer, Stephen F. Schultheis, Rosemary Hickey, Marion Bradley, Frank Wilimczyk, Derek Nelson, Bill Donaho, and Lawrence W. Jerome. Terry Carr asks if I ever received Lighthouse #5 (no--are there any left?); Vic Ryan wishes to buy a copy of Kipple #26; and Art Widner wants the issues of Kipple containing the discussion of advertising. This is one of them, Art; the discussion is also contained in #25-#27, copies of which are not available. Meanwhile, back at the mailbox: Mike Dobbs subscribes, Ron Wilson writes several letters and promises a letter of comment, and Harry Warner is busy.

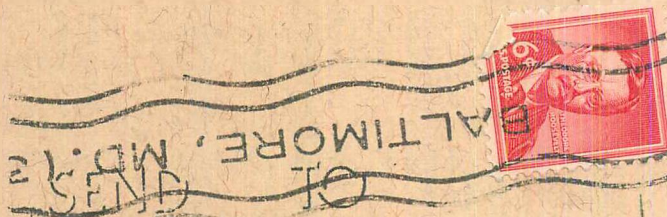
FROM

Ted Pauls

1448 Meridene Drive

Baltimore 12, Md.

U. S. A.



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10202 Belcher  
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Words To Live By:

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Ani chev otakh

Jag alskar Dig

Utakua wangu

Kochem cie