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Kipple is published on the tenth day of every month by Ted Pauls, 1448 Meridene Drive, Baltimore 12, Maryland, for the Central Maryland Committee to Corrupt Our Youth. It is available for letters of comment, contributions, trades, or 15¢ per issue, 2/25¢. This issue, labelled "September," really is, unlike the previous issue. -WOKL

## QUOTES & NOTES BY TED PAULS

In the latter pages of the letter column of the previous issue, I conducted a brief and imprecise search for the value of justice, the clumsiness of which has since plagued me to a large degree. The treatise was in reply to Kevin Langdon, who directed a few well-chosen criticisms at my "philosophy" printed in #27. This dissertation of mine suffered from several faults, not the least of which was the fact that it was composed directly onto stencil. Although this discussion should probably be carried on within the bounds of the letter section, I have decided that a more thorough statement on my part is necessary, one which would be difficult to present within the limited space of "A Song of Sixpence". I am not so much trying to convince others of the value of my ethical code, but rather I am attempting to formulate more clearly my own thinking on the matter, so kindly bear with me if I should inject unproven assumptions into the discussion from time to time.

The method I have chosen for this article is simply this: I shall examine thoroughly my replies to Kevin, expand and clarify them whenever necessary, and return them to the arena of discussion in more polished form.

The bone of contention is a statement in Kipple #27 to the effect that "When one reaches the logical conclusion that it is foolish to harm others purely for personal gain, one is said to have a 'conscience'." Perhaps this is stated carelessly, but I am certain that the meaning is clear. I made no attempt to defend this position in #27 for the simple reason that it never occurred to me to do so. This statement was not made for itself, but rather as a minor part of a more significant (at that time) argument; viz., that conscience, humanity, etc., are merely facets of intellect, not separate functions belonging to an altogether separate organ--the "soul". But Kevin, in the course of his critique, pounced on this particular segment:

"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?"

At least a part of Kevin's critique is something of a red herring, although I failed to notice this when I originally commented on it. While true that I spoke in terms of "a term in the common medium of communication," this is hardly avoidable: my typewriter refuses to transcribe abstract concepts. But the entire proposition may better have been stated (and should have been stated, to avoid confusion) in this manner: That the formulation of an ethical code is a process of the intellect, not of a vague quality known as a "soul". This means almost exactly the same thing as my previous statement (that one is said to have a "conscience" when he concludes that it is foolish to harm others for personal gain), and is probably less subject to misunderstanding.

But in my typically blustering fashion I disregarded the dangers posed by this red herring and commented on Kevin's criticism on his terms, rather than on mine. This may seriously damage my argument, although I have not yet seen Kevin's reply to my comments in #28 and thus have no idea what use he may make of my oversight. In that issue, I admitted that the common man obviously hadn't arrived at any such conclusion. I made this admission as if it harmed a portion of my argument (which in fact it does not), and Kevin must have gleefully greeted my stupidity in tumbling into his verbal trap.

The fact of the matter is, no matter how many of the common herd (or the Many, as Plato called them) fail to acknowledge my ethical code, this does not in any way render the code less valuable or workable. I agree that the common man fails to arrive at my conclusion, and this is surely unfortunate, but it has absolutely no bearing on whether or not that conclusion is worth embracing. As I told Kevin in #28, it is more significant to discover how I, personally, formulated the ethical code, since it is admittedly a personal one.

But even in this I was clumsy. I first proposed (tacit premise) that a man should be just, then that (a second tacit premise) it is not just to harm others for personal gain. Therefore, it logically follows that a man should not harm others for personal gain. This is quite proper logic, but I realized almost immediately that this simply substituted one question for another, and that while my logic was correct, the two premises with which I began need not be. More precisely, I found that while I was probably right, I hadn't succeeded in proving it. This makes little difference to me in practice, for I need no reason to be just other than my own conviction that it is the proper course, but in a logical argument of this sort one should be prepared to prove every statement. Again, it is not a matter of proving the premise to others--for I can hardly believe that Kevin or any other intelligent person could fail to believe, at least in theory, that it is desirable to be just--but rather of clarifying it to myself. With this in mind, I set out to prove that one should be just, or, to phrase it more conveniently, that justice is a worthwhile goal.

This I cannot prove.

Now, I do not say that it cannot be proven, only that I personally have failed to do so. And I was by no means casual in my attempt.



In Kipple #28, I paraphrased Plato's justifications for being just (minus one, which I will explain presently), but, as I am sure most of you realized, this proved nothing. Plato, for one thing, was speaking primarily of a society, not an individual, when he pointed out that justice was valuable because it is (1) harmonious, (2) wise, and (3) because injustice, its opposite, breeds hate. It is quite easy to prove that a society should be just, simply on the basis of his third statement: The unjust society is liable to be destroyed by internal strife, while the just society will not. Of course, this can be applied metaphorically to the individual, but I am not satisfied with such a state for a number of reasons. In this context, the internal strife would be the resistance of his "conscience" to the injustice he was perpetrating, which (according to Plato) would make the unjust man miserable. I hardly think this is inevitably true, but the truth of the premise is immaterial at this time; the important point is that it cannot be proven to be true, and thus is not a satisfactory component of this discussion.

But there is another reason, perhaps even more important, why I was not satisfied by this view. The proposition that the just man will be happy and the unjust man not postulates, in a sense, material rewards for justice. If justice is to be truly desirable and not simply an affectation, it ought to be its own reward; it ought to be practiced for its own sake, not because the practitioner is going to gain in some manner from its use.

This brings us to Plato's most important example of the value of being just, in the individual context: You should be just in this life, he claims, because the just will be rewarded in the afterlife. Even if I wished to value justice by its rewards rather than by its practice, I could hardly argue from this premise, since I do not believe in the afterlife. Thus, Plato's major proof is of no use to me.

But this rebuttal to Kevin was not the end of my search for a proof of justice's worth. I was dissatisfied with my comments, and attempted to devise a better argument. My difficulty was in an inability to distill the problem into a basic premise from which I could build my castle of logic. Every answer to the question, "Why be just?" simply led to another question in a most fantastic demonstration of circular reasoning: "Why be just?" "Because it is right." "Why is it right?" "Because it is fair." "Why be fair?" "Because it is just." I do not doubt that I am overlooking a simple solution to this problem, but if anyone should care to impart this wisdom to me, I am anxious to learn. Not only was my personal cogitation of no assistance, but the meager section of my reference library dealing with philosophy was likewise barren of any clear statement on the matter. Russell takes the premise for granted, as I did, and doesn't bother to justify it; Descartes, Pascal, Hobbes, and the rest are interested in totally alien fields; Aristotle, in his "Nicomachean Ethics," gives some very handy definitions of justice, but evidently considers the question "Why be just?" too redundant to explore thoroughly.

What is needed, then, is a clear statement in answer to the question, "Why be just?" which does not depend on what one will gain from that practice. Unless I am considerably less intelligent than I have been led to believe, I think I can state with reasonable certainty that this is not an easy question to answer, particularly not under the conditions that I stipulated.

It is completely normal, I believe, to think in terms of "What will I gain?" when asked a question of this sort. Perhaps the reason is that selfishness is a trait of our species, but I think an even better



reason is simply that it is easiest to think in such terms. If one is asked the question, "Why should you not kill a man?" a number of vague thoughts pass through the mind, but among these is one which rings clear as a bell: "Because I'll be punished." This is not the sole reason to abstain from murder, nor, certainly, the most important one. But it is the answer which most readily comes to mind, and which is easiest to verbalize. Any other reply is simply a statement which leads to a train of further questions; i.e., "Because it is wrong." "Why is it wrong?" "Because it is unjust." "So what?" And so on into the night.

Thus it is that I would interdict that particular line of thought which gives attention to the rewards of justice, and rather concentrate on the value of justice for the sake of justice.

This entire article is no more than an extended question. Let us define the just as that which is fair. With the thought in mind that any dependence upon the rewards of justice for an answer are out of bounds (at least until or unless you can prove that they should not be), I put the question to my readers: "Why be just?" For the sake of convenience, assume that I believe the opposite; it is thus your task to convince me of this idea (that one should be just) by whatever means you might wish to employ.

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In the fairly recent past, such prominent fans as F.M. Busby, Bob Leman, and Terry Carr have been dispatched by the Singing Sword of Sir Richard Bergeron. Your own beloved editor has now joined this exclusive company, and the mimeograph ink oozing from his decapitated head currently stains the otherwise pure pages of Serenade #3, a magazine of Bergeron's published ostensibly for the Shadow FAPA mailing. I say ostensibly because I am quite unsure as to why a critique of Ted Pauls should find such a magazine its home, unless for some reason Sir Richard fancies that the FAPate audience would be more interested in such a critique than the readership of Kipple. Be that as it may, I have decided to marshal whatever meager resources may yet remain in my still-squirming body and to valiantly attack this reputedly impervious foe.

The temptation to include this halting rebuttal in a letter of comment and thus become known as one of the new rulers of the world was great, but since Sir Richard's thesis seems to be that entirely too much of this column is devoted to comments on newspapers, I have decided to kill two birds (if he will pardon the expression) with one stone.

Actually, that is hardly an original observation, but previous accusations of this sort were largely ignored as unworthy of my attention. It is impossible to ignore Sir Richard, however, particularly when his sword is raised for another blow should I falter in my attempt to parry the first. Looking beyond the trappings of clever language and witty barbs, I find that the critique, as set down in Serenade, is a simple acknowledgement of Sir Richard's boredom with "one-sided debates" of the type fostered in Kipple when Quotes & Notes devotes space to a George Sokolsky or an Alice McCluskey. Passing for a moment over the advisability of soundly thrashing the JBS and HUAC in Warhoon, since members of those groups are hardly likely to be reading the magazine, I should at least acknowledge the basic truth in what Sir Richard claims: such debates are less interesting. But just as he will point out that some of Warhoon's readers defended both HUAC and the



JBS, I should point out that such was my intention in commenting on Sokolsky/McCluskey. The fact that in neither case did anyone bother to seriously dispute my position can hardly be blamed on me, except perhaps for my failure to send copies to GMCarr, Bob Leman, or Bill Conner, fandom's most vocal conservatives.

As I commented to Pete Graham, perhaps the first reader to seriously complain of my affinity for quoting from newspapers, such quotations serve as a convenient take-off point for my own opinions. If, in some cases, I seem to be concerned with the writer of the quote and fail to give my attention to the possibility that some of the readers may also disagree with me, this is a fault of my writing, not of my intentions.

Quotations from newspapers serve a quite utilitarian purpose in Kipple: they allow me to present the opposition viewpoint without engaging in the difficult chore of devising terms in which to state it. I suppose it would be possible to write a lengthy article on HUAC without quoting from people who cannot answer in the next issue, but when it became necessary to delineate the objections to my viewpoint, it would have to be done in this fashion: "Some people disagree with my views on HUAC on the grounds that the ends justify the means. Several distinct reasons for this belief have been brought up, among them being..." But is it not simpler (not to mention less unfair) to present these objections in the words of those who made them, even when they might not be readers of Kipple?

But is it really worthwhile to answer Sir Richard at this length? In spite of what Bergeron and Harry Warner have evidently convinced themselves to be true, my comments dealing with newspaper clippings represent only an extremely minor segment of each issue. Like Joe Gibson's mythical fanzine devoted exclusively to politics, I'm afraid that the issues of Kipple single-mindedly concerned with newspapers are a delusion. In #24, the earliest issue cited by Sir Richard, there was a relatively large amount of such commentary: five pages out of a total of 37 pages. This is hardly an impressive percentage. The 25th issue was totally devoid of any such editorial comment, and in spite of the fact that, according to Sir Richard, this ought to have made it an extraordinarily interesting issue, I didn't notice a greater than normal influx of letters of comment. Most particularly, I didn't notice a long, enthusiastic letter of comment from Richard Bergeron, although one may quite possibly have gone astray in the mails between New York and Baltimore. The June issue, #26, was a 40-page issue, three and one-half pages of which were devoted to comments on newspapers by this writer. Number 27, which Sir Richard mentions "yawning (his) way through," was another 40-page issue, and contained the fantastic total of four pages of editorial comment on newspapers. Since I can hardly believe that Sir Richard had read only 10% of the issue before writing his criticism of it, I should wonder what, in particular, caused him to yawn his way through the issue? My philosophy, perhaps? Certainly not the section devoted to F.M. Busby, which is acknowledged in Serenade as "one of the most fascinating things" in the issue. But perhaps my comments to Kevin Langdon on anthropology? Professor Neal's article on foreign policy? The book reviews? Marion's column? The fifteen-page letter column? I might be inclined to believe that Dick was bored by all of it, from his blanket statement about "yawning (his) way through" the issue, but his acknowledgement of the comments on Busby as being "one" of the most fascinating things in the issue leads to the obvious conclusion that there must have been other fascinating things in that issue. What were they, Dick?



One would suppose that I will receive a lengthy and exhaustive reply to this question, and to others, since Sir Richard claims to enjoy discussions in which there is an element of "involvement". Certainly we are both involved in this discussion, and thus he should find it pleasant. I would only point out that it is equally possible to become involved in quicksand, and to much the same effect.

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Having taken my monthly jousting lesson, it is appropriate to begin at this point the traditional segment of this column devoted to newspapers. This fact is being stated at the outset in way of warning, so that Richard Bergeron (and other readers of lesser stature but similar leanings) may skip to the next feature, thus avoiding the unseemly practice of yawning during a discussion.

The Burning Issue of the month is the thalidomide incident, a mass-media controversy which has recently assumed the proportions of last month's fad, the Great Prayer Decision Fight. An unfortunately large majority of this discussion focuses on two women, Dr. Frances Kelsey and Mrs. Robert Finkbine, rather than on the interesting (and more controversial) side issues. Dr. Kelsey, a medical officer with the Food and Drug Administration (falsely identified last issue as a "commission"), refused permission for the mass-marketing of thalidomide, and thus probably prevented a great deal of grief. During the first week or so after these facts were brought to light, there were magnanimous editorials and letters in the newspapers applauding Dr. Kelsey's devotion to humanity; and then the reaction to this occurred, exactly as Sir Isaac predicted, with several readers complaining about the unusual attention given to someone who was "just doing her job" and other less gentle comments. To an outsider, this spectacle is perhaps amusing, but it is hardly relevant.

The vast amount of publicity given Mrs. Finkbine is hardly surprising. She is perfectly tailored for the role: a fairly young, attractive wife and mother (and a local television celebrity), in a uniquely female predicament. If I sound insensitive, it is only because I rapidly become irritated when maudlin reporters shed their salty tears in my afternoon paper. Perhaps I should explain, in the unlikely event that newspaper reading is taboo to any readers, that Mrs. Finkbine used the drug, thalidomide, during the early stages of pregnancy. Since this drug has been consistently responsible for deformed infants, she decided to have an abortion--and due to the nature of the abortion laws in this country, she was finally forced to travel to Sweden for the operation, the outcome of which is not yet known.

But virtually lost in the morass of sobbing (for Mrs. Finkbine) and applauding (for Dr. Kelsey) are the important issues in this case. They are three: (1) the need for more stringent laws governing the introduction of insufficiently tested drugs into this country; (2) the morality of abortion; and (3), a related concept, the morality of euthanasia. Since number one has been expediently dealt with by the government, I shall give my attention to the latter two questions.

Unfortunately, these are not issues which can be lightly dealt with in a paragraph or two. Before beginning any discussion of abortion, it is necessary to either come to terms with or set aside altogether the position of the Catholic Church--viz., that abortion is murder. There are undoubtedly a number of advocates of abortion to whom this would present no difficulty, but my own thinking on the matter is



regretably not quite so clear. The difficulty arises on basic premises: The position of the Catholic Church is that life begins when the soul enters the body, that the soul enters the body at conception, and that abortion is therefore the murder of a human being. Since I have stated only recently that I do not believe in the existence of a "soul," the casual reader might be led to think that I was prepared to immediately dispute the Church's view on abortion. This is not the case, however. In actual fact, the difference of opinion over the matter of soul is only secondary in this discussion; there still remains the question of when life enters the body, even though I do not choose to apply the term "soul" to this life. And I know too much about biology to believe that this could possibly be an easy question to answer.

What is "life"? Without introducing complicated biological concepts or terms, it is possible to say that, in this broad biological sense, life exists when certain specified chemical reactions occur in an organic substance. (This is actually redundant, since, so far as we know, these chemical reactions can occur in no inorganic substance.) These criteria apply to everything from Paramoecium to Homo sapien with only minor distinctions. (Lest I receive angry postcards from fandom's biologists, I should qualify that statement: these criteria apply to every animal. The process of photo-synthesis, by which plants build and modify necessary substances with the use of sunlight, is considerably different from the manner in which animals handle the problem of nourishment. But for the purposes of this discussion, I am considerably over-simplifying; thus, inasmuch as both processes are means to obtain nourishment, I am considering the  $\text{CO}_2 + \text{H}_2\text{O} = \text{cellulose}$  reaction of plants to be equivalent to the changes performed on pre-formed carbohydrates by the animals. This is an erroneous conception, as it happens, but not a harmful one in the context of this particular discussion.) If this is going to be the standard for determining life, then the position of the Catholic Church becomes quite tenable, albeit symbolically. Since these necessary chemical reactions are present almost immediately, life, by this standard, could be said to begin virtually at the moment of conception.

There is another view, however, which holds that human life begins with consciousness; and that consciousness occurs at the moment of birth. I don't think this can be proved one way or the other, certainly not by myself, but I suppose I would have to agree--with certain minor reservations. Consciousness can be defined as an awareness of environment. This might at first seem to clarify the problem, but, in fact, it merely complicates it further: environment is not confined to the external, but is also applied to the internal world. I should like to see a long article on the question of whether or not the higher areas of the brain are capable of functioning prior to birth. It somehow seems a foolish assertion at first, a factor probably traceable to the mental impression of infants I once had as being lovable, but stupid midgets. But there is really no reason why the cortex--the rational center of the brain--could not function prior to birth. We know that all internal organs are fully formed fairly early (the heart of the embryo begins to beat in the fourth week), and the only difficulty would be in comprehending the sort of thinking possible to an organism with no experience and virtually no outside stimuli.

This entire question cannot be decided in a mere few pages. But regardless of when life begins, I believe I can still introduce a powerful argument against abortion in such cases as we are currently considering. Thalidomide is a very powerful drug with extremely unfortunate side-effects, but these side-effects are not inevitable. A female



under the influence of thalidomide during early pregnancy may give birth to a malformed infant; but she also may not. Whether or not there is any life at the time of the abortion is not necessarily the major issue. More significantly, there is the possibility that the baby may not have been malformed if it had been allowed to develop.

Mrs. Finkbine's case is a convenient one, though by no means the only one which might be cited. I cannot advocate an abortion which seeks to guard against the possibility--however strong or weak--that the infant might be abnormal. As long as malformation is not a certainty, there is in every case the lingering suspicion that the infant might have been normal.

Unfortunately, it is not possible to be certain--unless we wait until the baby is born. This introduces the question of euthanasia. The possibility of mercy killing after the birth of such an infant was recently urged in England by a member of Parliament. I don't know what reaction this might have caused in England, but in at least my particular section of the United States it had precisely the same effect as a sword being shoved into a hornet's nest. Indignant cries have gone up over the cruelty of such a proposal, and one man was so anxious to preserve life that he stated, in regard to the MP, "that guy ought to be hung!" But euthanasia should be considered rationally, for it has at least one advantage not offered by abortion: it is selective. There would be no danger of terminating the life of an infant which was not malformed, and indeed the degree of the deformity could be ascertained beforehand by competent doctors in order to determine the chances of repairing the damage.

And yet, the idea of killing--particularly a defenseless infant--is unappealing to me. My most coherent thought at this moment is to be wildly relieved that this decision is not mine to make.

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#### SHORT NOTES ON LONG SUBJECTS

Richard Bergeron--Secret Master of Fandom: In spite of my gentle chiding of Bergeron in the first paragraph of the article on abortion, I find that he has a strange and at first unconscious effect on my writing. The preceeding article was originally written as a typical article based on newspaper material, just another of many which has appeared in these pages. But after writing it in that fashion, I found myself inexplicably dissatisfied with the piece, and consequently revised it--deleting quotations from newspapers and expanding the article to include the question, "What is life?" Since this has never happened to me before, I can only assume that it occurred as a result of Dick's critique in Serenade. I don't at the moment know whether or not this is a good thing, but it has had one effect, about which I warned several issues ago: this column is not as lengthy as it would otherwise have been, if I had written the normal segment devoted to quotations from the press.

Department of Political Campaigning: The flyer enclosed in this issue of Kipple advocating the city of San Francisco for the 1964 World Science Fiction Convention is a paid political announcement and in no way represents the opinion of this magazine. We--to slip momentarily into an affectation favored by editors--have not yet decided whom to support. Both San Francisco and Los Angeles (which is also bidding) could (and have in the past) put on a fine convention. My only comment on the matter at this time is joy that for at least one year the pro-



cess of bidding for a convention will once again assume the atmosphere of keen competition which was, until recent years, traditional.

Once again this issue Kipple reverts to the Pinwheel J. Cadwalader system of letting the readers know how many future issues they will receive, and for what reasons. In the upper right corner of the address box on the mailing wrapper will appear either a number or letter (or both). A number, of course, signifies that the number in question is that of the last issue you will receive, unless I hear from you in some manner in the interim. The letter "C" indicates the presence of an article or letter of yours in this issue, an occurrence which results in one or more free issues. The letter "T" means that we are trading magazines. Newcomers to Kipple should note that I trade on a one-for-one basis, with the result that if your fanzine is not monthly or more frequent, our trade agreement must be supplemented from time to time with letters of comment or sticky quarters. The letter "P" indicates that, through good fortune or past good deeds, your name has found its way onto my permanent mailing list.

Department of Ruthless Policies: For some time, I have intended to say a few choice words about a small but annoying segment of my immense readership; those persons who change their address and either inform me too late, or not at all. Those who inform me belatedly excuse themselves on the grounds that they've been too terribly busy to drop a postcard in the mail until the 13th or 14th of the month, and others who fail to inform me of the change at all plead that, after all, they sent the change of address to Walter Breen for Fanac. Kipple appears on the tenth of every month, people, a claim Fanac cannot make; and it is mailed on the tenth of the month, as inevitably as income tax time occurs in March. An apologetic note mailed on the 12th of a month is a nice gesture, but it does not prevent me from paying 8¢ to retrieve the copy from the postman on his duly appointed rounds. Henceforth, anyone who moves without informing me (not Axe, or Fanac, or The National Fantasy Fan, but me) prior to the upcoming deadline of their new address will be docked an issue from their subscription. This is a practice popularized by Gregg Calkins during my early days in fandom, but one which I never cared to use. Lately, however, the number of returned copies have increased to a slightly ridiculous point. In two months, I have received eleven copies of Kipple which were undelivered as a result of an outdated address. In at least one case, the recipient further complicated this by sending me a fanzine giving her old address well after the post office had informed me that she didn't live there.

Eleven fanzines--that is too many.

Department of Travelling Fans: The local scene has recently been brightened by a visit from Mark Owings and a telephone call from Rosemary Hickey, recently in Washington for a convention. If I were writing in Void, I suppose a four-page treatise on both of these events would be in order, relating the quotable witticisms rendered by all parties. But such quotable witticisms were regrettably conspicuous by their absence, leaving very little to say other than that Mark, whom I had not previously met, is Baltimore's answer to Bill Donaho, and that Rosemary rather startled me by sounding exactly like Marian Cox. (In order to fill the remaining seven lines with trivia, I suppose I ought to explain to newcomers that Marian Cox is an ex-Sixth Fandomite, one-time letterhack of the prozine variety, and the originator of the infamous Baltimore Group, whose activities--or lack of same--have been enumerated in a previous issue of this brash journal.)

--Ted Pauls



## TERRY CARR:

Dr. Rose Franzblau writes a "Human Relations" column for the New York Post. A week or so ago, this lovely tidbit appeared, and I quote in full:

### A DAUGHTER'S MORALITY

QUESTION: My daughter is 18, and her boyfriend is 20. They are both juniors in college. Although they are both very young, they are very much in love with each other and hope to marry when they graduate.

I recently discovered that they are intimate physically. Although I suspected they had been necking heavily, I never thought that it had gone this far. They both know that I am aware of the situation, although we have never talked about it. I do not dare to tell my husband because it would make him ill.

It would be impossible for the children to get married now, for financial reasons. They both have a wonderful future if they can go through school.

ANSWER: Youngsters who are truly and maturely in love with each other control their desires. They do it, among other reasons, out of protective love and consideration for one another.

When girls behave contrary to the values and morals which they have been taught at home, it often points to the existence of a shallow and distant relationship with the father. This may be because the father is weak and is ruled and dominated by his wife. He may be openly submissive, or act like a bully and so cover up his feelings of inadequacy and inferiority. Such mothers often stand between the father and the daughter, not permitting any closeness to be established between them. This may be done under the guise of protecting the father from being troubled by his daughter, or protecting the daughter from being too severely ruled or disciplined by her father.

As a result, the father may be only a shadowy figure in the daughter's emotional life. As soon as she goes out on her own, she begins to search for a male figure to fill this void. Her lack of closeness to her father seems to drive such a girl to get too close to the man who responds to her, as if to make up for all the years of separation and isolation from her father. The psychological separation from the father also keeps the youngster from experiencing and absorbing the authority of her father.

A MOTHER'S  
MORALITY



The avoidance of the issue in your household, at the present time, seems like another example of the kind of attitude and behavior towards your daughter that led her to this behavior in the first place. Everybody is aware of the situation, but nobody says anything about it. But to her, your silence means that you don't care enough to show your displeasure or the fear of her displeasure, and the possibility that she might blame you for her transgression is greater than your love for her.

By keeping the facts from your husband you are preventing him from exercising his authority. You are also hurting your daughter by denying her the protectiveness she so sorely needs. As parents, it is your responsibility not only to express your disapproval but also to come up with some positive measures to help your daughter remedy the situation. She needs to determine what drove her into this physical intimacy, knowing full well the risks she was running. She may also need help in restoring her own good concept of herself, which this behavior may have damaged.

Such cases often do not end in marriage. The youngsters use love as a rationalization for their intimacy. Most often they are not ready for the responsibilities of love and marriage, and basically they disapprove of their own behavior. Their guilt may show itself in the course of time, in hostility toward each other, and the relationship may then break up. The girl will often say that the boy changed greatly and turned out to be an entirely different person from the one she loved originally.

You ought to offer your daughter help in the form of psychiatric counseling. Waiting until real trouble develops could have the most devastating effect upon your husband.

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When this comment was shown to a practicing psychoanalyst, she (in her non-directive way) made no comment. She merely covered her face with her hands.

Now, it would be easy to write a "Quotes & Notes" type article picking apart the faults of the column simply by pointing out such phrases as "control their desires," "get too close to the man who responds to her," "her transgression," "the protectiveness she so sorely needs," "drove her into this physical intimacy," and so forth. In fact, one could make a swell, biting paragraph simply by pointing out that "protectiveness" is the wrong word: "protection" is what Dr. Franzblau means.

But this would be useless, because Franzblau refuses to stand behind any of these phrases. She qualifies everything, right down the line. Youngsters control their desires, she says, out of protective love and consideration, "among other reasons." "Her lack of closeness to her father seems to drive (her) to get too close to the man..." Even the word "transgression" could be interpreted as meaning nothing more than behavior "contrary to the values and morals which they have been taught at home"--a carefully objective phrase. "She may also need help in restoring her own good concept of herself, which this behavior may have damaged."

Franzblau, you see, carefully refuses to be trapped. If one comes to her and says, "But you're saying that anybody who engages in sex before marriage is mentally disturbed!" she is fully prepared to reply, "I said merely that they may be."



Yet that is precisely what she is saying, in context.

You have to read the total effect of her statements. She qualifies each one, but doesn't actually present the side which she tacitly (read: offhandedly) acknowledges. And by presenting only one side of the question--a side which could easily be correct in any particular case--she makes forcefully the very point which it would be practically impossible to pin on her.

And yet there is another side, and if I really believed Marion Bradley's remarks on the power of satire I might be tempted to send Franzblau a satire of her reply which would go something like this:

ANSWER: Youngsters who are truly and maturely in love with each other control their desires in one way or another. Contraceptives are relatively inexpensive in our society, and the degree of concern which you express suggests that you love your daughter enough to provide her with an adequate allowance. Youngsters control their desires for several reasons, not the least of which is the desire to conform to society's moral code: don't get caught.

When girls behave contrary to the values and morals they have been taught at home, it often points out the shallowness of those values and morals. It is important, when dealing with an intelligent and sensitive youngster, to provide her with standards which are acceptable not only to oneself, but also (perhaps primarily) to her. If the logic behind the standards she is taught seem to her weak and submissive to true, mature reasoning, she may be forced to flee to a more defensible moral viewpoint.

The avoidance of the issue in your household seems like another example of the shallowness of your viewpoint. Everybody is aware of the situation, but nobody says anything about it. This may be because you realize that a discussion of the subject would inevitably serve to undermine the values which you have professed (and perhaps even upheld) throughout your life. To her, your silence means that you know she is right but haven't the moral (if that is the correct word) courage to say so.

By keeping the facts from your husband you are preventing him from exercising his mind in evaluating the situation for himself. You are also hurting yourself by refusing the occasion for a discussion which might bring your feelings and attitudes closer to a position which would be more tenable in the world in which we live. You may be needlessly prolonging your own anxiety over a situation which may well present no cause for alarm or shame.

Such cases often end in marriage. The youngsters, by experiencing love in all its aspects, are better able to understand their relationship and its strengths and weaknesses. When these relationships do lead to marriage, the marriages are usually more stable than those of partners who enter the marriage state half-blind.

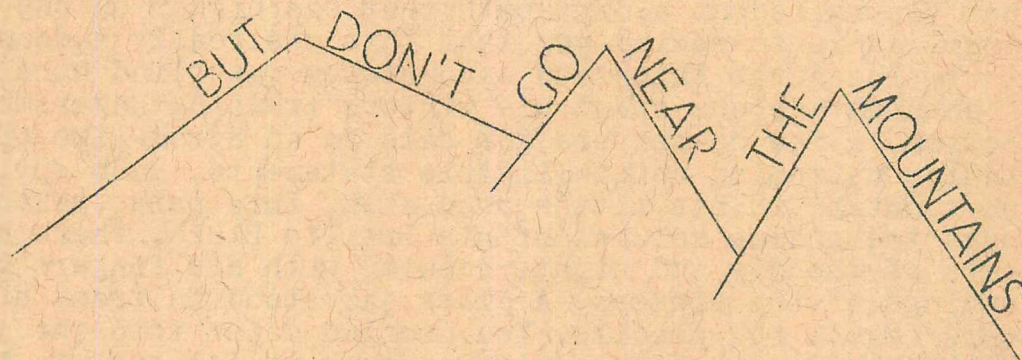
You ought to seek help in the form of psychiatric counseling. Perhaps your husband should too: he sounds like he might be in terrible shape.

--Terry Carr

"Many people are not satisfied to be unique merely in the eyes of God, and spend considerable time in flight from any orthodoxy. Some make a profession of it, and end up, as for instance the critic Dwight Macdonald has, with an intellectual and political career that might have been painted by Jackson Pollock." --William F. Buckley



# HARRY WARNER:



Before a recent week-long vacation, I glanced through the travel section of the New York Times. I had no real intention of taking an escorted tour or participating in the larceny that travelers inflict upon the hotel keepers of Florida by taking advantage of those ridiculously low summer rates. As things turned out, I didn't get further than 25 miles from Hagerstown during that particular vacation week, and I wouldn't have achieved even that journey if I hadn't suddenly succumbed to an overwhelming impulse to see for the first time the grave of Francis Scott Key.

But that inspection of the resort advertisements made me more aware of a trend which I'd sensed for some time. The American public has shifted its vacation favor during my medium-sized lifetime from the mountains to the water. I have no idea of the exact mathematical degree of the the alteration in a water-hill ratio. When I was a little boy, I know that people went to Atlantic City and had summer cottages along the Potomac River. There are still numerous swank hostelries in the Poconos and Catskills that attract many summer visitors. But I'm positive that the balance of power has shifted in favor of moistness to the detriment of the altitudes. One example close to home illustrates the change beautifully.

When I was a little boy, there was an equivalent for everyone in my neighborhood of Kubla Khan, Sodom, the New York World's Fair Century of Progress, and nirvana. It was called Pen Mar. Those who know the geography around my home town can guess that the name came from the fact that it lays astride the Mason-Dixon line between Maryland and Pennsylvania. But its origin and exact nature were known mainly to persons residing within 100 miles of the spot. The Western Maryland Railway was always looking for ways to increase the popularity of the steam cars in the area it served--most of Maryland west of the Chesapeake Bay, plus selected fragments of south central Pennsylvania. Simultaneously, Washington was getting to be a pretty big city and its more prosperous residents felt the need to get away from the ratrace during the hot weather months. Nothing was more natural than that the two factors



should find a common meeting place. At the point where the Western Maryland Railway crested the ridge of South Mountain, the railroad operated an amusement park. On the surrounding ridge and slopes, the summer vacationers occupied their own cottages or the inns and hotels of landlords or landladies.

Back in the late 1920's and in the 1930's, the roads leading to Pen Mar were narrow, twisting and dangerous, so almost everyone used the railroad to get there. You pulled into a complicated siding just off the main line, opened your jaws wide a couple of times when you climbed down the steep steel steps from the coach to adjust to the rarified mountain air, and brushed off a quarter-inch layer of cinders that had seeped through the windows of the train onto your clothing. Then you walked up a dirt path that was higher on one side than on the other, as if to remind you that this was really a mountainside.

The first thing you encountered was blind Otho. He was a Negro of unknown age who spent his winters tramping Hagerstown's downtown section, a few newspapers for sale in an apron-like affair around his middle, muttering unintelligible statements. Each spring, he scooted up the mountain to his little shed along this path, taking with him the three tremendous volumes of his Braille Bible. There he sat at all hours of the day and night, reading with his fingers and reciting the findings of the fingers. A glass jar stood in front of him in which there were a few pencils. You dropped coins into the jar and got a dirty look from passersby if you took a pencil. To the best of my knowledge, Otho didn't budge from this booth from April until September. When the newspaper occasionally had an item about him, it invariably identified him as "one of our profounder thinkers." When he died, the local library found itself the heir to the Braille Bible, and somehow has managed to lose all three volumes.

There was no admission fee to the park. You knew you were inside its unmarked limits because you encountered the wonderful little mechanical figures in a glass case that represented the inhabitants of a Swiss village. Also near the entrance was the star attraction to at least one regular patron, me. This was the pump that provided free water. I didn't enjoy the water in particular but the process of getting it was the fascination to a boy who had never enjoyed the benefits of life in a building without running water. I can still feel the delicate balance of resistance and accomodation that the handle demonstrated when you pulled it. Somehow, it was more fun when you forgot to bring from home a cup and were forced to put a penny into the paper cup vending device.

Pen Mar's principal attractions were the dancing pavilion and the amusements building. I was too young during the resort's glory years to utilize the former for its ordained function. But I liked to stare in awe at the musicians who spent winters in Baltimore teaching at Peabody Conservatory or playing in various professional capacities, then formed a dance orchestra each summer. The amusements building was big enough to have a merry-go-round in its center and an imposing array of nickle and penny games lining all four walls. I have never been able to enjoy Johann Strauss records that are properly constructed with high fidelity. They don't recapture the exhilarating tinniness of the waltzes that emerged from the merry-go-round. Once, when I was very small, I threw this entire building into a panic. I was testing my skill at the dart board and a slight miscalculation of aim caused my missile to hit dead center an extremely large electric light that shattered with a gratifying crack. These were the years when everyone went to gangster movies and read about Al Capone between movies, and



the people who threw themselves flat at the incident later explained that they thought that a gun battle had begun. I think my first intimation of mortality came when I tried for the first time the game of strength. I almost broke my frail back, banging the hammer down on the lever, and the weight that gauged your strength didn't even quiver.

There were restaurants full of stale but fragrant food. An employe of the Western Maryland had given up his engineer's job to operate the tiny railroad that wound through the park and adjacent wooded areas with a real switch. It was supposed to be for the kids but it usually was in danger of capsizing from the topheaviness created by the adult patronage. A few persons with both money and courage patronized the man who took you to High Rock. This was the peak of this mountain range, a mile away from the park. His auto was the only one in three states that dared the climb up a prehistoric road. Atop the peak was a three-story observation tower that provides me with a useful fact about my acrophobia: I wasn't born with it. I clearly remember scampering up the shaky steps of this rickety structure to get the best possible view. I couldn't have been more than five or six years old at the time, because my distress in high places first showed up when I was in the first grade, volunteered to climb the fire escape to deliver a message to an upper story of the schoolhouse while alterations were being made in the stairwell, and froze in helpless terror, partway up.

The summer residents of Pen Mar lived in a radius of three or four miles, in structures ranging from mansions to shacks. It was impossible to get lost if you wandered away from the park into the mountains, because you always encountered someone's hotel or cottage, just when you began to feel the heady chill of being lost in the wilderness. Besides, you sooner or later encountered either the railroad tracks or the spoor of the trolly line that climbed the mountain in a slightly different direction.

And today? The amusement park is one with Nineveh and Tyre. Even during the depression years, it continued to enjoy crowds of ten thousand or more on Sundays when fraternal or church groups staged their picnics. But crowds were dropping off by then, and during World War Two, the railroad first leased the park to private interests, then abandoned all hope of its operation. The biggest hostelry in the area, the Blue Mountain House, which had its own railroad siding and a train named for it, burned down. I went looking for its ruins recently and found nothing but a few stone slabs peering from green turf: not a pillar or fragment of charred wood remains. Another giant hotel was sold to the Jesuits, who use it for a summer retreat. Most of the amusement park buildings either fell down or were torn down. A bowling alley operator hung on doggedly until about eight years ago. All that remains now is a tavern. Nature has covered most traces of human occupancy of the park. One Hagerstown soldier, desperately lonely while far from home, nearly broke down completely when he came unexpectedly face to face with the Pen Mar merry-go-round while he was wandering morosely around his station in Alaska. The Western Maryland Railway no longer operates any passenger trains to anywhere. The old fellow who ran the miniature train is dead and nobody knows what happened to his rolling stock. The only time the amusement park finds itself mentioned in print is when an antiquated musician dies in Baltimore and the obituary identifies him as a former member of the Pen Mar orchestra. There are still some summer residents of the area, but the famous and the rich no longer patronize this mountain. The last surviving one was Mrs. Blossom Reed, widow of the Walter Reed who conquered yellow fever. She refused to spend a summer elsewhere until her recent death.



Paradoxically, all this is only a half-dozen miles from Camp David, where bigger shots than ever patronized Pen Mar go to relax. But even the official favor bestowed upon mountain life by the presidents has failed to return prestige to mountain vacationing. The only mountain resort in this part of the state that remains is Braddock Heights, a puny and half-asleep weakling that has few amusements and only the tiniest of summer colonies.

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+ + +

I suspect that much the same thing has happened all over the nation, wherever there is water in sufficient quantities within reasonable driving distances. You could probably get all sorts of explanations for the change in vacation tastes from the experts. It is true that the increased number of autos as the century wore along made it possible for families to reach the seashore from much greater distances with much smaller amounts of trouble. The recent promotion in status of deep tan as a good thing for both men and women has undoubtedly had its effect on vacations. The Freudians could provide their own explanations for the preoccupation with water for relaxation.

But I wonder if we're not being driven in this direction without knowing it. Tentatively, I've decided that the decline of the mountain as a vacation area may be the result of merchandising situations. You see, when you go to the mountains for your vacation, you spend your money on where you stay or what you eat and any amusements in which you may indulge. There is little you can purchase to help you enjoy the summer days of loafing in the mountains, other than golf clubs and comfortable shoes. But just think of how the nation's economy benefits when the public turns to the rivers, lakes, and ocean beaches. Everyone must acquire two sets of clothing, one for use in and the other for donning out of the water. Boats are becoming a new symbol of conspicuous consumption for the nation, now that the automobile is part of almost every family. There are ruined cameras when salty spray hits the lens and new ones are sold as replacements. Whenever a hurricane comes up the Atlantic Coast, it creates a fine spurt for the building industry, because of resort structures that must be reconstructed. I need not dwell on such horrors as water skis, skin diving equipment, and dark green sunglasses.

So I hope that the next learned volume on subliminal motivations and hidden persuaders will treat at length the question of whether civilization is causing vacationers to follow the bears and wolves as items that are extinct in most of the nation's mountains.

--Harry Warner

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"And there she stood, naked as a ping pong ball."  
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--Pat Buttram

"I cannot foresee in any specific way what life might be if human beings were not too many but were individually longer and more youthful living and endowed with minds with powers of understanding beyond our conception, except that all that is now immanent within us would be wonderfully expressed--that what we see in the mirror darkly we would then see face to face." --N. J. Berrill, in "Man's Emerging Mind," Premier Book #d159, 50¢.



# '64 FRISCO OR FIGHT!!

Berkeley wants the 1964 Worldcon. We are going to fight and to work like hell to get it. When we get it we are going to fight and work to put on a good convention.

The '63 Westercon is shaping up into a real swinging affair. The '63 Westercon Committee will be the '64 Worldcon Committee. You know us. You know what we can do. The worldcon will be larger than the Westercon of course, but as far as possible we are going to put on the same kind of con:

- (1) Relaxed, informal--in a motel with a swimming pool.
- (2) A stimulating program with science-fiction topics of interest to readers and all types of fans, interlaced with interesting, note-worthy mundane subjects.
- (3) All the extras we can provide.

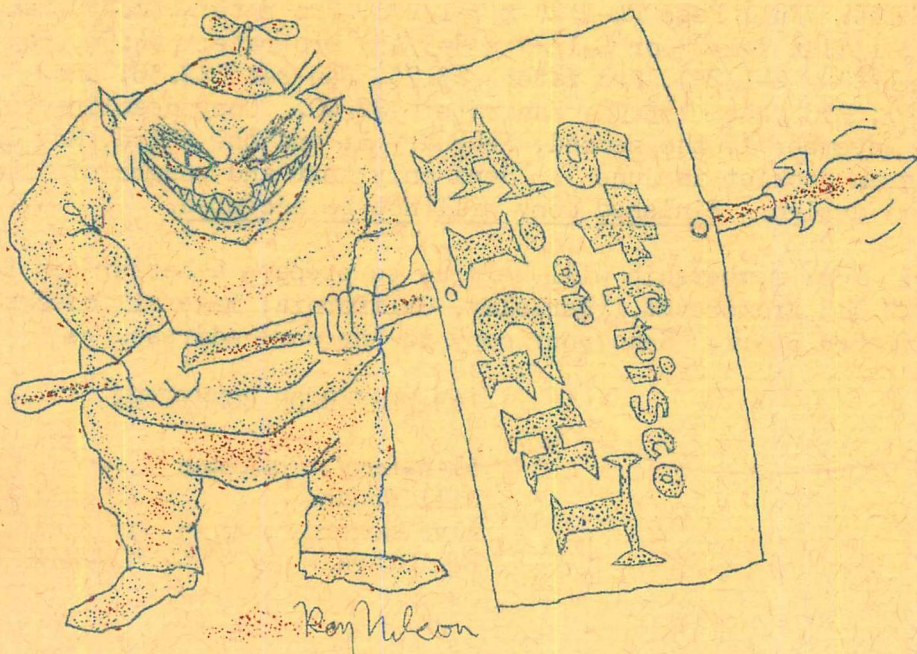
Los Angeles is also bidding. We know we can put on a better con. San Francisco is "everybody's favorite city"--a much better site than L.A. But more than that, L.A. had the worldcon in 1958. San Francisco hasn't had it since 1954. It's our turn.

We are a strong, united group. We have all worked together on major projects before and we know how to cooperate most efficiently to get the job done. We can and we will put on a fine con.

'64 FRISCO OR FIGHT!

'64 WORLDCON COMMITTEE

Al haLevy, Chairman  
Bill Donaho  
Alva Rogers  
Ben Stark





# WESTERCON OR BUST!

Westercon XVI (Baycon II) will be held in the San Francisco Bay Area over the week-end of July 4-5-6-7, 1963. Pro Guest of Honor will be that well-known pro, fan and good-man-at-a-party, Kris Neville. He drinks, you know. Fan Guests of Honor will be those fun-loving convention fans, club fans, fanzine fans, apa fans, all round fans, F. M. and Elinor Busby. We're going to have a ball.

We haven't yet come to a final agreement, but it looks almost certain that the BayCon will be held in a motel, complete with swimming pool and other appropriate facilities.

We are doing our best to put on a leisurely, relaxed fan gathering, a four-day party with just enough program to provide change of pace and provoke interest. The Program will begin about 2:30 P.M. each day and last until about 5: P.M. A Masquerade will provide a Thursday-night ice-breaker; the banquet will be on Saturday and movies will be shown on Sunday. Naturally science fiction will not be forgotten, but the Program will also contain items having nothing to do with stf, but which nevertheless are of interest to fans. But we'll tell you more about that in our Progress Reports.

The main idea throughout will be to have fun. In so doing we want to make the BayCon a fan convention. We are not interested in recruiting; we are not interested in publicizing the cause; we are not interested in having a three-ring circus. We are throwing a party, a get-together for our friends, for fandom. All fans are faunched for. All neo-fans are invited. Likeable strangers will be made welcome.

Brian Donahue will be editing our three Progress Reports and the Program Booklet. They will be multilithed and since Brian is a very fine fan artist, the publications will be beautiful as well as utilitarian. Brian is majoring in printing in college and wants to make each booklet an integrated whole, working the text, pictures and ads into one harmonious design. They will be something special and even if you can't attend the convention, you should join it in order to get them.

And naturally we are selling ads, with the rates the same for each Progress Report and the Program Booklet: Full Page (4-1/2" x 7-1/2"), Pro rate: \$6.75, Fan rate: \$4.50; 1/2 Page (2-1/4" x 7-1/2" or 4-1/2" x 3-3/4") Pro rate: \$4.50, Fan rate, \$3.00; 1/3 Page (4-1/2" x 2-1/2"), Pro rate: \$3.75, Fan rate \$2.50; and 1/4 Page (2-1/4" x 3-3/4"), Pro rate: \$3.00, Fan rate: \$2.00. Copy deadline for the first Progress Report is November 1; the second, February 1; and the third, May 1. The deadline for the Program Booklet is June 1. Send only text and roughs of illos as Brian will do all final design. Finished copy will not be accepted.

Join the BayCon now! Your membership will help us to prepare a better con for you. Send \$1.00 to BAYCON 113 Ardmore Rd., Berkeley, California; make all checks and money orders payable to J. Ben Stark. Send your copy to the same address. ss

'63 WESTERCON COMMITTEE

Al HaLevy, Chairman  
Bill Donaho  
Alva Rogers  
Ben Stark

*Ray Nelson*



# A SONG OF

RON WILSON :: 3107 N. NORMANDIE ST. :: SPOKANE 18, WASHINGTON

You stated in Quotes & Notes (installment #27) in regard to Jack Lotto's column "On Your Guard" that, "I don't believe that we readers should be forced to accept Mr. Lotto's word alone for this" (viz., that the Youth Festival will be a "big anti-American show"). A little further down, you again make mention of "Mr. Lotto's word" and cite that he obtains his information from "rather odd sources" (HUAC).

I would like to know where you obtained your idea that the student demonstrations in San Francisco in May, 1960 were "entirely spontaneous"? I find it difficult to take your word alone on the statement, because when you stop to think of it, how can any demonstration be entirely spontaneous? Even the mobile vulgus must have some impetus to kindle it to the explosive point. To think that a large group of individuals can come together and spontaneously erupt into demonstration with no forethought nor outside compulsion is illogical. (The students in question, those commonly credited with the "attack" on police officers, did not set out to demonstrate, but rather to gain ad-

## SIXPENCE

BY THE READERS

mittance to the committee room. When this request was refused, the demonstration commenced. Certain individuals may have had in mind to demonstrate if they were refused admittance, but although the HUAC contends that the students set out with this in mind as a group (organized and regimented by Communists), this has never been proved.)

You also speak of HUAC as possessing a "record in the field of falsehoods, half-truths, and unsupported presumptions." This you quote without revealing your source, as if it were common knowledge and needed no reference. The degree with which you elucidate the record of the HUAC is quite new to me and it seems that, if all you say is true, the American public would not long stand for such a bastard committee and seek its dissolution with all haste. Perhaps George Lincoln Rockwell could start such a movement, if he already hasn't done so. (But why should he? The HUAC, as an anti-Communist, anti-liberal organization receives the greater part of its support from fascist or neo-fascist individuals and groups such as Rockwell and his ANP.)

This tendency of yours to disagree with a practice and wind up guilty of the same offense was shown in Kipple #25, where, in answer to Ted White's charge that you were using Sam

## letters of comment



Moskowitzian tactics in replying to his letter, you said, "I think it would be a matter of courtesy to criticize my tactics with specific facts rather than simply to label them 'Moskowitzian' and leave the matter at that." Only three pages before, in Harry Warner's letter, you stated: "The great fault of the HUAC is its placement of the burden of proof: in our society, the burden of proof lies always with the accuser, not the accused. (...) The HUAC reverses that process, however; it makes the accusation, and then by clever manipulation places the burden of proof on the accused." Don't you think it would be courteous to criticize HUAC's tactics with specific facts rather than simply to label them "clever manipulation" and leave the matter at that? (I was not trying to be devious in those comments, although I can see how they would easily give that impression. I didn't stop to consider the possibility that there might be persons reading that issue of Kipple who were newcomers to fandom. The matter of HUAC has been so thoroughly discussed in our little microcosm since May, 1960 that further dissertations, though perhaps enlightening to one or two readers, would bore the majority of the readership. Rather than to introduce here the illegal and unethical acts of HUAC with which the majority of us are well acquainted, I would suggest that you obtain and read the following printed matter: Habakkuk #4, #5; Warhoon #11-#16 inclusive; Kipple #22, #23, #24; and "The UnAmericans," by Frank Donner, Ballantine Book #X510K, 60¢.)

You say that it is self-evident that man "differs only in his superior intelligence, his ability to reason, from the so-called 'lower' animals." You believe that it is logically possible to see the foolishness in harming others purely for personal gain. I cannot see how this is possible. If I were to set up a proposition such that: "A" is that which satisfied desire; "B" is harm to others with which it is easiest to obtain "A"; and "C" is the human desire--then it seems perfectly logical to satisfy "C" with "A" through "B". (Perhaps, but it seems to me that this only holds true if you concede at the outset that "B" is acceptable, which I refuse to do. If "A" is injustice, through which one may satisfy "B" (human desire, as say for power), then it seems logical to do so only if one has begun with the premise that "A" is an acceptable practice. To begin with that premise, it is necessary to prove it, which you have not yet attempted to do.) In fact, crime is impossible in logical thinking, because to the criminal reason it is perfectly logical and cannot be disproved mathematically. The problem arises when we try to involve abstract concepts into logic. There is no right and wrong in logical thinking unless we limit our thinking to one or the other to begin with. It is pleasurable to reason without abstract concepts, but not practical to we who place faith in "blatherings about 'soul'." I'm afraid that this is one point where you and other atheists will have to find something other than reason responsible for conscience, humanity, etc.

It seems that in our modern society, certain people are unwilling to admit that sex is a part of our existence, that it is here to stay, and that education in sex is just as valuable, if not more valuable, than education in any of the other topics that are intended to prepare individuals for proper adjustment into society. It is the failure of our educational institutions to realize this that makes the problem difficult. Further complication comes from the near-truism that physical maturity seldom coheres to emotional maturity. It is too bad that parents are rarely capable of proper instruction in sex to their children and leave them to their own inquisitiveness and desire for knowledge on the subject.



You said that, "Under current conditions, possession of this book in an American public school would probably constitute a near hanging offense, but it ("Seeds of Life," by John Langdon-Davies) is perhaps the most valuable text of its kind in existence." What causes you to limit your opinion to public schools? (That was an oversight on my part.) From what I have seen, there is more laxity in public school facilities as to the teaching of individuals than is possible in parochial schools. Sex was frankly and uninhibitedly dealt with by my high school biology teacher and there was no issue made of the fact, neither by parents nor by anyone else. I wonder how far one who wished sex to be taught in Catholic schools would get in trying to persuade their teachers that Mr. Langdon-Davies' book was "the most valuable text of its kind in existence"?

It seems that Professor Fred Warner Neal has taken no lesson from history books: there can be no effective compromise with a tyranny. It has been tried time and again and with the same results. Just as it was thought that Hitler could be bought off and pacified, likewise we are trying to convince ourselves that there can be peaceful coexistence with the Soviet Union. Surprisingly enough, in both cases the opposition stated its position and its aims long before the bargaining time arrived, but still we went to the tables with hopes of dividing up the locations in question and going home with a little piece of paper that says they're going to be nice guys and keep on their side of the fence. (Those who are "trying to convince (themselves) that there can be peaceful coexistence with the Soviet Union" have an excellent reason for believing as they do: in this age of 50-megaton weapons, it is, for both camps, a matter of coexist or non-exist.)

Hitler declared his aims in "Mein Kampf" and the Communists have stated that their ends can be attained only by the forcible overthrow of the existing governments. Ask any Communist what the red star means and then ask yourself who you are trying to kid.

In your reply to Dave Hulan you stated, "But if the premise is that dying is not unpleasant to the Pure In Heart, then it follows that no one ought to be sorry when a relative or friend passes away (unless he or she has been overly immoral), since he or she will obviously be better off." It is true that this is not very often the case, but not because most people aren't thoroughly convinced of the truth of their religion. We must take emotions into consideration. When we become close to an individual, that person, in a sense, becomes a part of us because he is a part of our mental existence and memory. Thus there is formed the bonds of love, which is an emotional occurrence, and, since most people permit emotions to rule in times of crisis, at the death of a relative or friend the bonds of love are snapped, the part of the existence is removed and the opposite emotion, sorrow, sets in before the reasoning facilities can take control. But how long does this grief last? How soon is it that the person realizes that what has happened is for the best. Unless, of course, that person's emotions hold the upper hand all the time.

When I was six years old, my father died and I never shed one tear, never felt one moment of regret or sorrow, nor have I done so since. Why? Because I had never seen my father and had never formed one bond of love for him. So his death took nothing from me that was not already missing and that I was not already learning to cope with.

In fact, I recall reading about certain tribes in the Caribbean that declare a day of mourning when a birth occurs because the infant will have to face the troubles and woes of this earth, and a day of rejoicing at a death, for the old man or woman has ended a long journey,



left troubles and woes, and has gone to a better place.

On segregation and integration: Being of Southern stock, I am naturally prejudiced. However, I have come to believe that all men are (or should be) entitled to equal rights and it is my opinion that Negroes should receive everything that is granted to whites--in the way of education, freedom for happiness, etc. It is wrong to limit benefits of democracy to one set or race. At the same time, I think that everyone should have the right to choose who they wish to associate with, live with, and enter marriage with. We cannot grant liberty in one respect and deprive it in another. My sentiments are actually great admissions for myself, because I have a personal hatred that I must contend with. I am trying gradually to abolish the deep loathing that I hold for the Negroid peoples that resulted from the murder of my father.

FRED CAMPER :: APT. 12E :: 40 WEST 77th ST. :: NEW YORK 24, N.Y.

Your philosophy with regard to knowledge is rather interesting. However, you miss one thing. I've seen several examples of brilliant people who have not utilized their knowledge. This was due to a major flaw in their personality. Any crime, one of wasted knowledge or one of robbery or murder, is not really a crime of the individual but a crime of all society, indicating a flaw in our society which allowed these crimes to be committed. Far more important than all types of knowledge is knowledge of ways of improving our society. The most important thing a man can do is to contribute to the establishment of a stronger society. In addition to producing a happy family and children strong in character, we should theoretically owe great debts to psychiatrists, social workers and social scientists. But there is much work still to be done in terms of research in these fields. Without a strong society, nothing can be accomplished.

LOFTUS BECKER :: 6 COLFAX RD. :: HAVERTOWN, PENNSYLVANIA

I think you went a little overboard in your comments on Mr. Lotto's article. Admittedly, writers such as George Sokolsky and apparently Mr. Lotto are not to be accepted on faith; but neither must a columnist in a newspaper, with strictly limited space, be required to give references for all his statements of fact, particularly those that are, if not common knowledge, readily verifiable. The Helsinki Youth Festival is a part of an annual series of Communist-sponsored Youth Festivals, and every prior one was both strongly pro-Russian and anti-American; Mr. Lotto (and, I suspect, you) had no reason to assume that this year's model would depart from the tradition, nor did it--see the papers and magazines for the past month. What I am trying to say here is (1) that in this particular case, Mr. Lotto was evidently accurate and more important (2) that although certainly there is no reason to believe that "we readers should be forced to accept Mr. Lotto's word for this" (i.e., that the Festival would be a big anti-American show), neither is there any reason, in this particular case, for Mr. Lotto to have gone into more detail. You may accept or reject Mr. Lotto's statements in accord with your judgement of his general accuracy; but when his statements are as easily verifiable as those you took issue with, he has no responsibility to back them up with references.

And even in the more substantial part of your argument--where you have a good case--you seem to be going a bit far. In the first place, Mr. Lotto does not base his objections to the WFDY and the IUS on the fact that Pete Seeger sang at one of their meetings; he cites this as corroborative evidence. Of course it is nothing of the kind;



Seeger is in many people's eyes one of the finest folk-singers of the day, something which you probably know and with which I heartily agree. (Vassar College, hardly a strongly Communist college, has had Seeger frequently, to cite just one of hundreds of obvious examples.) But Seeger certainly has been "identified" as a Communist--Harvey Matusow (falsely, cf. his book "False Witness") swore that the entire Weavers group were Communists. Further, Seeger last I heard had been convicted of contempt of Congress for refusing to give the names of other Communists with which he had been associated. It is possible that this conviction has since been over-ruled; but the evidence that Seeger was at one time a Communist is moderately strong, strong enough for Mr. Lotto, if he is foolish enough to think it relevant, to use without backing up.

Lotto, perhaps fortunately, hasn't appeared in any papers I can remember seeing. I am inclined to agree that he is a first-class fugg-head...but one thing that hurts a good cause almost as much as a dirty fight is a minor error in reasoning basically right. Everyone gets involved in the small part of the argument and forgets the whole point of the thing.

Possibly one reason I find myself arguing with you so much is that I disagree with much of the credo you printed on pages three and four. Given a choice between having--or leaving for future generations --knowledge or freedom, I would choose the latter. Granted, the two are not something you can easily hack apart; no person is free if his mind is fogged with prejudices and falsehoods. And I also believe that knowledge will increase more rapidly in a state composed of free men than it will otherwise. But I do not believe that there is a justification to be found for reducing freedom in order to increase (and, I feel, only temporarily increase) human knowledge.

Now for my favorite little bone to chew on. I am assuming that any cuts you may have made in Professor Neal's article are not damaging to the professor's argument as I see it. But the good man does seem to have rather glossed over the issues.

In the first place, he states that "the Soviet Union [has not] taken intransigent positions or indicated an unwillingness to negotiate seriously." This is hardly the case; on August 29, 1957, the U.S. presented a new eleven-point plan which they felt, at least, was something of a compromise. This plan was rejected without study by the Soviet delegate, who made no reference in his rejection to any of the specific points in the plan. At the last meeting of the Disarmament Subcommittee (of the Disarmament Committee of the U.N.) in 1957, on the 6th of September, the Russians rejected a U.S. proposal to resume negotiations in October, and on the 4th of November they announced that they would no longer participate in the negotiations of the Disarmament Commission and its subcommittee. On the 28th April 1958, the U.S. proposed a meeting on the possibilities of preventing surprise attacks, and the Russians accepted; when the conference met, however (Nov. 10), the Russian delegates insisted on including political and general disarmament questions on the agenda, although the U.S. had specifically limited the conference, when they proposed it, to the problem of preventing surprise attacks. The Russians had agreed to this limitation. And further, the Security Council resolution of 29 April, backed by Hammarskjold and ten of the eleven members of the Council, calling for a conference of nations bordering the Arctic zone for possible "limited measures" for inspection in the Arctic zone was killed on the second of May by a Soviet veto. The Russians on the 31st of March announced that they were suspending tests of atomic weapons; they resumed in September. More re-



cent examples of bad faith and general intransigence on the part of the Soviets are so easy to find that I don't think they need individual recounting.

Further, Professor Neal indicates that we have never taken Khrushchev up on his pledge to accept "any kind of inspection". Not only have Soviet delegates insisted on a maximum of three "token" inspections on Soviet territory per year, but they have refused to discuss any plans with a larger number of inspections per year permitted. The U.S., which originally wanted twenty inspections on Soviet territory per year, has since reduced its requirements to twelve, and possibly further in the past few weeks. The Russians have continued to insist on a maximum of three.

In the second place, parts of the article read like a toothpaste advertisement. Phrases such as "leading American scientists privy to the negotiations" are for all intents and purposes meaningless. This, I think, is a case where Professor Neal should have given his reader some idea of just who the good man was talking about. It is of course possible that there is a valid reason he cannot--e.g., that the information was given him privately by a friend. But if so, he should so indicate.

In the third place, his argument is full of non-sequiturs. "Since the U.S.S.R. had conducted many fewer tests than the United States, presumably it was behind in weapons development." (italics mine) The second part of this argument simply does not follow from the first. Although the U.S. has conducted more tests than the U.S.S.R. (the ratio in 1957 was about 3:1; it is now closer to 2:1), much data has been published on the U.S. tests and is available to anyone (e.g., the book "Effects of Atomic Weapons," based on the two tests the U.S. made about 1948, and published around 1951 or 1952). And further, the U.S.S.R. has gotten much atomic data by espionage, especially in the late 40's and early 50's. Professor Neal does not himself seem too certain that his conclusion is valid: four pages later he asserts that the Soviet Union is "no longer second in military strength."

In the fourth place, evidence that Soviet policy is committed to use "all possible means" for the expansion of communism is not based on "distorted evidence or no evidence at all". Soviet policy is of course bent on avoiding any sort of really major conflict under present conditions, because such a conflict would as almost everybody has been saying result in a loss to both sides. But the Soviets are happy with small wars, as witness the "internal revolution" (Khrushchev's phrase) in Laos, where the bulk of the revolutionary army consisted of soldiers from Communist Viet Nam. Lenin, as well as Stalin, made some very strong statements to the effect that the end of worldwide Communism justified any means used to obtain it, and Khrushchev has frequently reasserted this, though rarely as bluntly as his predecessors. "Those of you who are waiting for Communist policy to change will have to wait for a blue moon, and you know how often that is" is one of his remarks on the subject.

In the fifth place, to say that the U.S. position in Berlin is untenable legally is ridiculous. There is hardly space here to review the argument properly, as is necessary in a legal argument; but any of several State Department papers on the legal aspects of our position there contain more than adequate reviews of the subject. Many are still available from the department; the remainder can usually be found in libraries and various periodicals.

In the sixth place, Neal has a tendency to weasel-word his arguments: "It is true that for the United States to withdraw its military bases from some of these areas might result in exposing them over the



long run to Soviet influence and even Soviet domination, although there is no basis for assuming that withdrawal of American forces in various areas near the Soviet Union would mean that the Russians would necessarily move in physically." (*italics mine*) Since Neal mentions no specific spots, it is impossible to refute his argument by specific examples: he can always reply that the examples adduced were not the ones he was referring to. And further, saying simply that the Russians would not "necessarily" move in physically is a further hedging of bets: Neal is saying only that there is not an absolute, lead-pipe certainly that the Russians will move in. And he further qualifies his argument by using the phrase "move in physically".

In the seventh place, Neal is perfectly able to make statements such as "American policy is no longer couched in wild and irresponsible terms like 'liberation'" in all seriousness. This seems to me a bit ridiculous. "Liberation" in reference to, say, Czechoslovakia, Albania, mainland (and possibly "free") China, Hungary, and other countries is not a "wild and irresponsible" term: the peoples of those countries are not by any stretch of the imagination free peoples, and any policy which would make them such would be a policy of liberation. And, of course, the U.S. is far from first in using "wild and irresponsible terms" or anything like them. Russian documents are stuffed with "imperialists", "revanchists", "militarists", and so forth in just about every paragraph. The Russians are almost unable to make any statements about Germany without using such terms...and of course all the above goes double or triple for the Chinese and Albanian communists. The following are samples from Khrushchev's Concluding Speech to the 22nd Congress of the CPSU, delivered 27 October 1961: "They want us, like traffic police, to safeguard the uninterrupted transportation to West Berlin of their military freights, spies and saboteurs for subversive acts against ourselves and our allies." (Page 109 of the edition published by the Crosscurrents Press. The press is American representative of the International Book Company, a Soviet government agency for the import and export of printed material, and so presumably the translation--made by Novosti Press Agency--is not an unfair one.)

"The Western Powers' policy on the German Question is not prompted by the interests of peace but primarily by the interests of the militarist and revanchist forces in West Germany. The chief demon who shapes the policy is Chancellor Adenauer." (Page 200)

"Militarist, aggressive circles make no secret of their hatred for the Soviet State and our foreign policy of peace." (just following the quotation above)

These quotations are standard, and the sections of that speech and the other included in the book ("Report of the Central Committee of the CPSU to the 22nd Congress of the Communist Party of the Soviet Union") which deal with foreign policy or the international situation read in almost exactly the same way. Even Barry Goldwater's speeches are not so studded with provocative adjectives...partly, perhaps, because such repetition induces nothing but boredom.

So much for the article; there are more things wrong with it, I think, and there are some valid points raised in it--the point that German reunification is probably not something that can reasonably be hoped for; that perhaps the interests of the subject peoples in East Europe can better be served by an attempt to lessen tensions and force their rulers to be more liberal than it can by attempts to free them that may result only in their destruction. But Professor Neal seems to me to ignore too many facts, to make too many false or deliberately misleading statements, to often ignore the implications of one part of



his article in another part, and to seem to be ignorant of the fact that the Soviet Union in the last fifteen years has constantly acted on the basis that "What's mine is mine; what's yours is negotiable."

Steve Stiles: No, lower animals can envision the future. For some fairly interesting data on animal and human behavior--and on the increase in complexity as one goes up the evolutionary scale--see the book "Animal Behavior," in the Prentice-Hall Foundations of Modern Biology series.

Dave Hulan: Why do you have such a limited view of the Air Force? If a future war is, as you assume, going to be a Korea-type war, it would, I think, be only logical to assume that Air Force participation would be similar to that in Korea, which was something more than the "transport and occasional close-in ground support" that you envision. Supply lines are as important now as they ever were, and bombing supply lines can be done with less-than-nuclear weapons. Sure, the Air Force couldn't hope to do anything without the Army--but neither could the Army hope, in most terrain, to win without the Air Force.

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I was unhappy that you failed to unleash a thunderbolt or two on the school prayer situation. Not many persons have commented on the teacher's predicament in this situation. If the schools begin classes with a non-denominational prayer, what happens to the teacher who cannot conscientiously lead a prayer of any kind because of agnostic or atheist beliefs, or feels it his bounden duty to lead a prayer tailored specifically to convert the kids to his particular faith? Under normal circumstances a teacher can get along pretty well on a faculty without regular churchgoing habits or religious beliefs or as a member of some specialized and fanatical sect, simply by keeping his personal and professional life as separate as possible. But if he must call in another teacher to lead the praying of his home room, he's going to be pressured out of a job by indignant parents pretty quick. (The possibility occurred to me while writing the article, but I did not introduce it at the time simply because it is only a small facet of a larger problem. A teacher may lose his job any time he happens to instruct in something not particularly orthodox. The agnostic teacher who refuses to lead a prayer in a New York school faces the same repercussions as a science instructor in Tennessee who decides to teach Darwinian evolution, and the two cannot easily be separated. The amount of freedom which should be allowed teachers is a difficult question, and one that I didn't feel the need to explore last issue in Quotes & Notes.)

But I object additionally to the particular prayer that caused all the trouble. I can't imagine any sincerely religious person of any faith using it. It is nothing but a thinly concealed revision of the panhandler's system. "You've got it; gimme some." It contains no reference at all to the important matters involved in the religions that are current in this country: a striving to avoid sin, to make a personal commitment for good, to observe the golden rule. And finally, Christ was quite definite in the sermon on the mount on this matter of public prayer. He told people not to pray in public, but rather in private. He also told them the precise words they should use in prayer and I think a good case could be made out for Christians to follow the custom of reciting no prayer but the Lord's Prayer.

You may be naive in taking at its face value the recantation of Bob Vining. I am quite certain that this letter was composed by a parent or a priest. Its style is not that of any thirteen-year-old, and it is too inaccurate about the contents of fanzines to have been written



by anyone who had ever read them. I suspect the whole thing is a hoax on someone's part, or a farewell to fandom done for the boy by some elder but less wise individual.

I can't supply any additional information about the pupil beating case in Hagerstown. It has not yet come up for trial, the boy got well, so there was really nothing else that the metropolitan newspapers could publish about it. But I might point out that this Truth for Youth school is not run by the Church of God denomination that has so many churches in the Middle Atlantic States using that name. It's a fundamentalist, very small group which caused the original Church of God here to change its name to First Church of God. Parents who enroll their children in this school must agree to permit corporal punishment by the teachers. Many, maybe most of the pupils are kids who couldn't get along in public schools for one reason or another.

The difference between the thinking process of the machine and that of a man might be that the former can think in only one way. I don't think that even the most advanced electronic brain in existence today could possibly calculate on anything except the binary system. It would need to be killed and a new race would have to be created utilizing different principles to use the sort of arithmetic that we learned in school. But men can and do change their thinking from the familiar ten times ten is one hundred to the binary system without dissection.

The trouble with integrating only things that are supported with public money is involved in the situation that I mentioned some time back. Most of the white people of the nation are prejudiced against Negroes sufficiently to patronize establishments that do not cater to them, even though many of these whites will go to considerable trouble to fight for equal rights for the Negro. If the law doesn't require the restaurant owner and the factory manager to serve and hire Negroes, economic pressures or the difficulty of getting enough qualified help to produce at a profit will cause the restrictions to continue. It's no use saying that the prejudiced areas should be allowed to work out their own problems gradually. They have never done so and they won't in the future.

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Your comments on the Supreme Court prayer decision seem quite reasonable. I've heard all sides of this question, since it seemed to be the topic of faculty-lounge discussions for a while this summer. Myself, I'd rather see something done about the Christmas and Easter celebrations in the schools, which usually are involuntary, rather than all this fuss over an inane little meaningless prayer which any agnostic would happily mumble to avoid controversy. It seems to me that the public schools ought to be a place where children could be taught what each of the major religions believes, and how and why they worship as they do. It ought to be a place where children of different religious backgrounds could openly discuss their beliefs and even debate or argue some of them. But it ought not to be a place of worship or celebration of religious rights--those should be left to the homes and churches.

In practice, just the opposite holds true. Free discussion of differences and similarities among religions is avoided because of possible controversy, while Christian pageantry is forced upon the students because it is a sure bet that a majority of the parents will support it, probably even demand it.

I had some contact with Bob Vining through N3F round robins, and was not too surprised at his letter in Obelisk. His contributions to



the robins consisted of pencilled notes, dealing mainly with baseball. I got the impression that he was about 13 years old, and far from mature enough to grasp most of the material in fanzines--either the humor or the serious matters. I'm sure that his idea of fandom was drawn from a very small and non-representative sample, but I'm also sure that he was applying a very narrow-minded point of view in his judgement of it. I'm also more than a little convinced that his parents had something to do with this letter--his insistence that it is all his own doesn't much convince me.

Ron Wilson's article on computers was interesting, though it suffered a bit in places from clumsy construction and lack of clarity. In a recent essay for a limited-circulation group (heh heh, boy are we ever exclusive--the key club of fandom) I tried to tackle this problem of the meaning of "thinking". Essentially, my argument was this: a simple organism like the paramecium has a very limited set of operating instructions. For instance, its response to all objects larger than itself is identical: retreat a short distance, rotate to a new heading, procede forward again. Its response to all smaller objects is to ingest them. These are the only discriminations it makes in reacting to objects in its environment. We would feel quite clearly that the paramecium does not think; it is merely a simple machine obeying built-in orders. But as we go up the scale of complexity, we find no sudden change. We merely find an increasing fineness of discrimination among various stimuli, and an increasing wideness of possible responses. In many areas of its behavior, a dog reacts to each stimulus independently--we may say that he is "thinking". But he still reacts to all female-dogs-in-heat with a standard response--in this case he does not think, but obeys a simple pattern. When we examine a human being, we find much the same thing. Our range of responses and our stimulus-discrimination is probably the best of the animal kingdom, but it is still far from perfect. We all, for instance, have a pattern response of "jumping" to the stimulus of a "sudden loud noise". In this case, we are not thinking, but reacting mechanically. Only the most superbly functioning human beings (and I doubt there are more than a few hundred in the world, if that many) react to each and every stimulus in their environment totally on its own merits. Those who react almost entirely to patterns may be considered insane if their patterns are too far from the norm (a paranoic reacts to the pattern that all other persons are threatening him, for instance) but the average man in American today lives largely by patterns. To say then that a machine does or does not think is largely a meaningless question, I think. We can't even say clearly whether or not man thinks.

If this seems abstract and silly, let me give a more concrete and immediate example. Dr. Skinner of Harvard has developed a theory of behavioral analysis which explains all behavior in terms of a few simple laws of stimulus, response, rewards, reaction time, etc. He has been able to explain all observed actions of pigeons, dogs, etc., in his laboratory in terms of his laws. Furthermore, they seem in all lab situations to apply to human beings. In fact, using his theories he built the famous Skinner teaching machines, one of the first and most efficient devices for programmed learning. People are quite willing to believe that his theories can explain animal behavior--animals have no souls, they don't "think," they just respond automatically. But very few people will accept his theories when applied to humans. Because they can see their own internal processes, they feel that something different is happening, even though the outward actions are the same.

An example: a pigeon is taught to go to a certain box to get wa-



ter. In Skinner's terminology, the act of going to the box is rewarded by water--hence the response of going to the box is reinforced and becomes a permanent part of the pigeon's repertoire--whenever it feels thirsty, it goes to the box. But now we stop putting water in the box. For a while the pigeon will continue to try to get water from the box, but eventually he stops; his trips to the box become less and less frequent, until finally it is visited no more often than any other random part of the cage. Skinner says that the reinforced response of going to the box is now no longer being reinforced--yet the learned response continues for a while, but without reinforcement it slowly dies out.

Now consider a human being who has become used to going to a certain fountain as he walks through a park. The fountain goes dry. For a few days he will still automatically visit the fountain--it has become a habit and he doesn't remember that it's dry until he turns the handle and nothing happens. Eventually, he ceases to try the fountain--though he may make occasional visits to see if it has been repaired yet. The outward behavior is the same--yet we consider the pigeon to be obeying simple laws of conditioning, while we are going through a complex pattern of thinking. (The difference lies in the degree to which man and pigeon follow this conditioning. If I were in the position of the man walking through the park, I would undoubtedly visit the fountain occasionally to see if it had been repaired--but I find it hard to believe that I (or any reasonably intelligent man) would return to the fountain for "a few days," each time forgetting that the fountain had been dry on the previous attempts. I might, in a moment of extremely deep thought about something totally different, do it once, but hardly two or three days in a row. A comparable situation would be one where a man and a bird were placed into a completely normal room--say, a bedroom--but with a sheet of invisible, unbreakable plastic covering the only exit. While the bird might fly into the sheet many times attempting to leave (since it had been conditioned by long experience to accept the evidence of its eyes), a man would only blunder into the barrier once. Thereafter, he might spend a great deal of time exploring the barrier for an exit, but he would hardly attempt to walk through it a second time.)

Now, I fear my point has become lost in all this--it was simply that it is impossible to draw a line and say "this is thinking, but that is mere mechanical response." You can be sure (by definition) that you think (I Am, Therefore I Think...?); you can be fairly sure by analogy that some other humans (those who behave somewhat like you) think; but from there on out you are pretty well stuck.

I assume that the example given at the top of page 14 was a typo: "If A implies B and C implies B, then A inevitably implies C..." Not the way I learned logic, it doesn't! (The error appeared in the original manuscript, but I take the responsibility for it since it was my duty to correct any such errors.)

A computer could easily be programmed to answer the question: "What do you think of Wally Weber?" It would simply give forth all information it had relating to Weber, together with any conclusions it had drawn from the data. This is all a human does in answering the same question. The only difference is that the human uses some means of deciding what information is important, confidential, unreliable, etc., and hence withholds some of it. Similar weighing factors could be built into a machine.

All your arguments about "an immortal soul," ESP, etc., are merely ways of restating the common human conceit that "Something superior happens when I cogitate that does not occur in other organisms,



except possibly sometimes in other humans."

"No machine has the hundredth-of-a-second access to the over one-hundred trillion memories of past experiences that characterizes the human brain." Indeed? First of all, I know very few people who have instant access to more than a fraction of their stored experiences. Secondly, many modern computers use a drum scanning system, and can reach the majority of their working memory within microseconds. A hundredth of a second is considered a very slow response in modern cybernetics work.

No machine can think abstractly? As you say, a computer probably has no sensory impressions connected with the word "wine," yet a computer can make quite logical decisions about the symbol "wine" in connection with other equally non-oriented symbols. If that isn't abstract thinking, what is?

It has no sense of subjective time? It cannot tell that it is playing checkers now, or that it has an opponent? The latter is certainly not true--it can tell whether someone is feeding it moves for an opponent--if fitted with proper sensory organs, it can even tell whether you're sitting at its control desk. As for a sense of subjective time, an awareness of "now," I can think of no way in which a computer reacts differently than a human on this account. And if you're only talking about the fact that you're aware of time, but you don't think a computer is, you're in a realm of meaningless conjecture. You must show some observable difference in reactions before you can claim that there is a difference in internal "awareness".

At the moment computers can "think" faster and more accurately than humans. However, they don't have the ability to "intuit"--to ignore some data, discount other data, skim rapidly over the more important factors while ignoring minor ones, etc. Thus they are not capable (within a reasonable time period) of making the subtle decisions that humans can make. In short, they're too accurate for these purposes.

I'd like to suggest a little puzzle. It is quite possible to build a small machine with the following characteristics: it would be mounted on a little electrically driven cart; it would sense and avoid all obstacles in its path; when its batteries began to run down it would seek out an outlet and recharge itself; every so often it would seek out a pile of supplies and build a duplicate of itself; the rest of the time it would merely move randomly about. Now, in what ways is this machine to be differentiated from a living being? I can think of only two: it requires a very specialized environment which occurs naturally only when humans choose to provide it deliberately, and it was created by a living creature totally different from itself.

I can't quite agree with your enthusiastic recommendation of Donner's book on HUAC. I got the distinct impression that Mr. Donner was being very selective in the choice of quotations, incidents, etc. which he related. Taking a sentence or two out of context from various hearings, mentioning only a few of the Committee's many hearings, etc., he was using HUAC's own tactics against it. Don't get me wrong--I agree that the Committee is pretty bad--I'm only saying that I don't think Donner's book is a very objective study of it.

Congratulations on finishing Goldwater's book. I never got past the first five pages. I kept finding myself arguing with each and every sentence. Since I was unable to accept his most simple basic premises, the whole book seemed nothing but nonsense to me. It is as if someone started out by stating that the earth is flat and heavy objects rise at a rate proportional to their color. The rest of the book might follow logically from these assumptions, but I'd consider it a waste of time



to read unless it was a well-written fiction.

By the way, I was talking with a staunch Goldwater supporter one day at Yale. I remarked that Goldwater's book and his prepared speeches seemed uniformly stupid or ill-informed, while his off-the-cuff comments in interviews seemed rather intelligent. Said this right-winger, "Well, don't forget the audience of clods he's aiming for with his public statements." That may get him a good many votes, but not mine!

I think your whole attitude towards MR is vastly oversimplified, Ted. For instance, MR shows that people prefer to buy things packed in red and yellow packages (warm, friendly colors) rather than blue or grey packages (cold, antagonistic colors). Are we then to require all manufacturers to use the blue and grey packages, or legislate a uniform package? How else can you prevent the use of MR? No, I fear that you're just going to have to produce "thinking" human beings (in my previous definition--"non-pattern-reacting-humans") before you'll do away with such evils.

I too argued religion with Dave Hulan for a few looong letters till I tired of the game. You can't win, but have fun trying!

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On Wilson's article: Thinking is hard to define, but that is no excuse for leaving out obvious parts of "thinking". Ron says that "Thinking is the ability to reason." I will ignore the obvious semantic fallacy there, and suppose that he means that thinking is reasoning. However, reasoning conserves both knowledge and hypotheses. It is easy enough to submit propositions to logic, but the most important aspect of thinking is in the non-rational analysis of observations and consequences of observations that lead to new hypotheses; this is the process of creation and only after this does reasoning come into the picture.

The human brain differs from a mechanical brain mainly in the "portals" of sensation available and in complexity. Not only are there many more senses in the human but whatever gets into the brain is usually not forgotten for a long time. These old memories can be both hindrances and aids. Also, the brain has all sorts of junk hanging around in it: half-formed impressions, maternal admonitions, traumata, and like that, which profoundly influence the course of one's thought. So if you want a machine to think and act like a human, you'll have to expose it to a wide variety of stimuli, allow it to experiment with the sources of these stimuli, give it non-rational drives like those of a human, and a lot of time. It will act human then, and not until then.

On the other hand, with different experience and different drives we could expect the machine to have a personality which would diverge widely from most human personalities, but the psychoanalytic case files are filled with recounts of the damndest personalities.

Also, I deny certain statements and implications from Ron's article: 1) that "If A implies B, and C implies B, then A inevitably implies C"; 2) that we can rely on our ability to "pull the plug out"; 3) that the human brain has the "hundredth-of-a-second access to over one hundred trillion memories"; and 4) that the mechanical brain cannot think abstractly (by nature) or have a sense of "subjective time" (for the latter, all the Infinite Creator--man, of course--has to do is put received information in temporal order, allow it to associate between quanta of info received at about the same time, and give it a sense of how far it has had to "go" to get a datum for use).

Kevin Langdon and I have discovered a most remarkable way to bolster one's finances while hitch-hiking cross-country. This method is



best put into effect in the early evening, when rides are hardest to get. We arrived in Portland to look over Reed College but were unable to find any place to stay due to the hyper-activity of the fuzz. We chanced upon a gang of evangelists in the municipal park where all the old coots hang out and found out where they were having their prayer meeting. On our way over to it I evolved an ingenious plan: Kevin was to tell them that I was a member of the C.P. and that he was really a Believer but was letting on to me that he was a Dirty Agnostic. We went in, and when the singing and testifying and hollering was over, Kevin buttonholed one of the ushers and confided all this to him. The usher got one of the Pillars of the Church and after arguing with him for about ten minutes, I Weakened and consented to Try Praying to Almighty Gawd for Forgiveness. This joker went down to the alter with me and hollered (in the first person) that I was supposed to be praying. (It is neither necessary nor desirable to wait so long, but I let him rant as long as he would, which was about an hour.) Then I suffered this Miraculous Conversion. Then we told him that we were broke and had no place to stay. Of course, a pair of Christians are not sufficiently trustworthy to be taken into a Christian Home, so they gave us \$2.00 and pointed out a flophouse. Now this was our first experience with this gambit and I am sure that with more finesse we could have gotten a larger audience for a better hard-luck story and hence realized a greater yield. I would very greatly appreciate any comments on this method; especially pertaining to personal experience, suggestions as to method, etc. Considering the spiritual boost it gave those people, I do not feel bad about bilking them.

I was impressed by the altruism of one Mike Deckinger.

You have hit it right on the head, Ted, when you say that atheists and agnostics have a right to be offended by the New York prayer, but you couthlessly sidestep that point by saying that the children involved could just leave the room when the prayer was being said. Have you, as an adult, ever refrained from saluting the flag, saying the pledge of allegiance, or standing up for the national anthem when everyone else was doing so? If so, you have been able to withstand the withering stares because those people, by and large, had little power over you. This is not the case with a child, however; his classmates are his playmates, a very influential group, and the teacher forms a parent-figure, with all the coercive power thereof. Since the child has to point himself out by leaving the room for thirty seconds or by not saying the prayer (it becomes obvious after a while as to who is not reciting), the child is not free to abstain. Religion is a purely personal matter, since it concerns no one but oneself. (The Jehovah's Witnesses have a right to visit me occasionally or to accost me on the street corner, but I have the right to tell them to clear out and never come back and also the right to free passage on the street corner.) This prayer could offend not only agnostics and atheists, but people who believed in some sort of non-intervening deity or non-personified Supreme Entity, and also people who had no desire to bless "parents, teachers, or country." What makes the feelings of these people violable? The legislature has no business legislating in this area.

Your Self-evident Bit caused me to think. I would say that the greatest crime is not just hypocrisy and failure to use one's power for the benefit of mankind; rather, I would include all things that fall under the heading of intellectual dishonesty: hypocrisy, cupidity, what Bertrand Russell calls the "characteristics of nice people". (See his essay "Nice People" in "Why I Am Not a Christian".) There is something that we can leave to our children that is as important as knowledge:



call it boundary conditions, a world that is getting better, conditions and institutions where knowledge is welcome. Grok?

Hulan is, of course, off his stick when he says that the only rights a person has are those which he can defend, and you, Ted, are completely on your stick in your rebuttal. In my estimation, the aggregate of a man's rights are such that none of them interfere with any other man's; but I am to deduce from Hulan's comment that any ordinary king or general of an army has quite a few rights. ((The only trouble with "the aggregate of a man's rights are such that none of them interfere with any other man's" arises in cases where A's right to do X interferes with B's right to do Z, and B's right to do Z interferes with A's right to do X. In such cases, where the "rights" are mutually exclusive--where the exercise of one must necessarily abridge the other--who has the right, A or B? This situation is frequently introduced in discussions of integration: The right of the Negro to eat in a public restaurant abridges the right of the owner to serve whom he wishes, while conversely the right of the owner to serve whom he pleases abridges the right of the Negro to eat in a public restaurant. Which of these rights, then, is to be respected to the detriment of the other?))

BERNARD MORRIS :: c/o MITSFS, ROOM 50-020 :: MIT :: CAMBRIDGE 39, MASS.  
Congratulations on your attitude towards the Public Prayer controversy. It is the first reasonable one that I have seen in print. Regardless of what you and I believe, school prayer is an old and established custom, and there is no sense in antagonizing the John Birch creeps or, even worse, giving them more fuel for their fires of hatred. There is a more interesting case that you may already know of; it is the case of Mrs. Madalyn Murray vs. the state of Maryland. She is a hard-headed atheist who pulled her son out of the compulsory Lord's Prayer in his school. But this was not enough. She then went to the courts to have the prayer declared illegal. The case has worked its way to the Supreme Court and will be decided Real Soon Now. In her aims she is absolutely right, but in her methods she is, to put it mildly, rather tactless. By her own admission she is now a penniless outcast, ostracized by the whole community. That she could have accomplished her objectives without all the attendant publicity, and did not, shows that she is: stupid, which her background denies, a martyr, which is very likely. I have the same opinion of atheistic martyrs as I do of Christian ones: they're off their nut. ((The case was discussed in Kipple #8 (December, 1960, pages 15-17), although I have heard virtually nothing about it since the initial controversy. The general consensus of opinion appears to be that Mrs. Murray is "nuts". My extremely limited acquaintance with Mrs. Murray would lead me to agree with your label, "martyr": she appears to greatly enjoy the stares and whispers of the more conventional housewives and mothers of this neighborhood.))

Dave Hulan (and all Christians, Moslems, Buddhists, etc.): I hope I may ask without hurting any feelings, how would you take it if your family suddenly dropped dead? How much real comfort would "heaven" be? Think it over.

JOHN BOARDMAN :: APT. D-3 :: 166-25 89th AVE. :: JAMAICA 32, NEW YORK

Re the Helsinki Youth Festival, here is a portion of a letter from one Midge West, a British girl I met at the Vienna Festival:

"The Helsinki Festival was a bit of a let down after the Vienna one as we were accomodated all over the city instead of in one place as in Vienna. We did not get the opportunity to see as many delegations as we did in Vienna, and owing to transport difficulties we were very li-



mitted as to where we did go. Helsinki is not a very interesting town and has nothing much to offer culturally as Vienna has. Also the Finns are a very apathetic people and very seldom do you see them smile. They seem to have the attitude, 'We have very little to smile about so why the hell should we.' I managed to take in a few concerts and also a seminar on under-developed countries. I saw dear Yuri and tossed an amorous Arab out of my bunk on the Russian train which took us to Virog.

Does she mean Viborg? -JB/ I enjoyed a two-day trip we made to Schwerin in East Germany--they would not let us stay in Berlin as we were originally supposed to do--and the East Germans gave us a wonderful if hectic time. We went round a railway factory and a Teachers Training College, and a reception was held for us by the Bürgermeister after a wonderful open air concert by the local talent.

"Our stay in Leningrad on the way back was also very eye-opening. The architecture is really wonderful--as indeed it is all over Russia and their trains are the height of luxury. There are two assistants and one interpreter to each carriage. (...) There are of course a few restrictions in these Communist countries that you don't experience elsewhere; for instance, your passport is taken away for the whole of the journey through East Germany, Poland and Russia and only given to us a few minutes before we reached the Finnish border. Also going round factories and frontier towns your cameras are confiscated, and I noticed in East Germany particularly the shortage of fresh fruit; the only thing you could buy were lemons. Also there were no potatoes, and the meat portions were smaller than one would expect here. On the whole I enjoyed the Russian food which, although strange, was edible, and the East Germans gave us some very good food as well--although I have since read that there have been riots owing to food shortages. A favorite sport around newspaper offices is inventing food shortages in unfriendly foreign countries. -JB/ I certainly did not see anyone starving or even looking near it there so they must have enough to live on if not the luxury diets we are used to. I found the Russians extremely friendly people and very anxious for peace. The Russian man is, I am sad to say Sad? -JB/, a darn sight more romantic than the Western man. I have never felt more feminine than when I was in Russia and never have been given more flowers or treated more courteously. If you are a student in Russia the world is your oyster and I must admit that their educational system is a darn sight more fair than ours. If you have got the brains to be a top rate engineer or the ability to be a ballet dancer you are given every assistance to achieve your ambition.

"Poland I did not like at all; it is a terrible place for the black market and you have to hold on to your luggage and passport for dear life all the time. They gave us some food packs but some Poles had already got at them so there were only 800 for 1900 people. We had no hot drinks at all, only some horrible soda water stuff, and one of the worst trains it has ever been my misfortune to travel in for up to 36 hours. They had no lights at all, wooden seats, and one carriage of sleepers for the above number of people. To cap it all some idiot of an official came round with the most stupid visa forms--which we had already filled in, but he made us do them again--currency forms--which need only be filled in by people staying in Poland--all written in Polish which no one could understand and they expected us to fill these in in the pitch black. We were all very glad to reach East Germany again, I assure you...

"On our way back we spent three days in East Berlin or to be exact, just outside it. Again our passports were taken and our cameras; these were given back, after many lies from the officials as to their



whereabouts, three hours before we were due to get the train to Ostende...

"The American delegation were a rather beatnik lot and very anti-social. We invited them over to our building--which was considered the best accomodation of the lot--and we waited for them, and if we wanted to hang around until they came we'd be there still; not one little American turned up, so we downed the beer and grub ourselves."

I had no intention of making a shotgun accusation when I mentioned a certain prominent fan with a long record of red-baiting. I thought that this periphrasis could refer to no one but Sam Moskowitz, and I so identified him in Pointing Vector #10. But I've just read a reprint of a 1939 article by Jack F. Speer, and I've come to the conclusion that premature birchery was a more general sport in those dim and distant days. After all, why demonstrate your patriotism by a day-to-day devotion to this country's political principles of liberal democracy when it's much easier to call your opponents Reds?

MARK OWINGS :: 319 E. NORTH AVE. :: BALTIMORE 2, MARYLAND

As another recent graduate of the same high school that Jack Chalker attended, I think his figure of 40% is too conservative. Of course, I believe it was C. S. Lewis who once commented that the Hebrew is the next thing to an atheist, and with City largely Jewish...

Salinger? A candidate for the best author of all time? Your taste is rather morbid, I think. ({I didn't claim that he was great, only that he was superior to Henry Kuttner.})

MIKE DECKINGER :: 31 CARR PLACE :: FORDS, NEW JERSEY

It seems as if you've overlooked the whole point of the Supreme Court ruling in reference to the New York school prayer ban. Do you believe that anyone, whether he be a rabid atheist or a devout Christian, should be part of a public school where a religious appeal constitutes a portion of the curriculum? In other words, religion is a private, personal matter. Nothing is stopping the children from saying the prayer on their own, if they choose to, but this allowance does not give the authorities the right to construct a prayer of their own, and lead the children in a recital of it. How many students do you actually think would voluntarily choose to utter that or any prayer, if it was not a part of the morning exercises? ({How many students do you think would voluntarily choose to attend school?}) This is merely a case of mental domination, not as unpleasant as actual brainwashing, but nonetheless a sincere attempt to direct a child's thinking towards religious fields, and subtly force him to acknowledge the existence of a God, under the implication that if everyone else is doing it, he may as well do so too.

I don't like to see young children, who have scarcely the reasoning power to determine right from wrong, led by the teachers into an involuntary acceptance of religion. If the youngsters are that religious, than an innocuous prayer, delivered daily, will not affect their spiritual life to any degree. And the removal of said prayer should not change them either.

You say that anyone who chooses not to recite it is under no obligation to do so. Quite true. Neither is anyone under any obligation to study at school, or to obey the teacher, or a dozen other things. This is all inconsequential. The main point is that the prayer was offered as a definite part of the curriculum. Even if every student in the class ignores it, it doesn't soften the fact that it's being presented to them. And since such things as bias and favoritism are con-



sidered underhanded, why not offer a similar avowal of atheism, for the students who reject the existence of God? After all, what's fair for one is fair for the other.

Chalker did you one better with the latest Mirage; he sent you a copy, while I never received one, even though a quick skim-through revealed a rather misinformed letter by Al Andrews on yours truly. I've chosen to ignore all that's been written in the past by Chalker in the fuss erupting over my "Christmas story". As I've stolidly maintained, it's incomprehensible that an insignificant little tale like mine should have any bearing at all on Christianity, which has been around for two thousand years, a considerable length longer than me. Were Chalker's faith as steadfast as he claims, then it seems natural that he would have simply ignored the story. Perhaps his rabid, frothing-at-the-mouth reaction reveals a basic insecurity in his beliefs which he must cement through violent refutation before the idea is given an opportunity to form into something concrete. Not that I particularly care anyway. Writers and philosophers far more skillful than I have attacked the question, and I'm almost flattered that I was singled out. I shudder to think of the reaction were he to see "Inherit the Wind" or read a good account of the Scopes trial.

John Boardman: I disagree that retribution is the rock on which law is founded. How can a thief possibly make an equal retribution to someone he's stolen some money from? (By this question, I mean the theft would constitute, in addition to the monetary value, a number of abstract items like anguish at the loss, time consumed in searching for the money, etc. You can't repay qualities like that.) By stealing an equal amount for the individual from some other party? Law seems to be based more on a comparable punishment foundation, whereby the punishment is meant to approximate the crime. But there are so many other factors involved--severity of the crime, the condition of the criminal, the manner of the crime--that a 100% equal punishment is impossible.

Dick Kuczek is absolutely right. The time for sex education is way before high school, preferably when the child is in the 8-10 year age bracket, or perhaps even earlier. But expecting any school to devote a course in fundamental sex education for those so young is sheer folly. It's obvious that there will never be such a course. The ideal alternative would be to have the parents administer such teachings then, but in most homes even that is too much to expect.

To take Kevin Langdon's statement a step further, not only is the misuse of intelligence more heinous a crime than the failure to use it, but even worse is the forcible misuse by a small handful who direct the actions of the majority. The iron curtain countries are filled with people (most of them peasants) who are not knowingly misusing their intelligence. But, when day by day the idea that the American capitalists are evil, baby-killing monsters is hammered into their heads, they're bound to end up believing it. A Russian worker who hates an American enough to kill him is guilty of no crime on his own--it is the brain-washer in the government who takes the blame. (One might feel sorry for the peasant under the circumstances, but it is hardly possible to absolve him from the blame on those grounds. If I murder a man because you've told me that he is evil, that doesn't transfer the guilt of the crime to you.)

KEVIN LANGDON :: 1824 HEARST AVE. :: BERKELEY 3, CALIFORNIA.

You are somewhat off your stick in opposing the Supreme Court decision. Prayers in school, even voluntary prayers, constitute the use of public facilities for religious observances. Legally, this is as un-



warranted as holding a Catholic mass in the school auditorium. (I admitted last issue that the legal position was clear; I just thought that a lot of hell was being raised without sufficient reason.)

Thinking is not reasoning: thinking is a self-conscious process of the human brain that does not necessarily have anything to do with reasoning. Most of our thinking time is spent not in reasoning, but in simply letting pleasant thoughts drift through our minds. If Wilson's definition were correct, then he could hardly include ESP as part of thinking.

If A implies B and C implies B, then A does not invariably imply C. It doesn't in many cases. Let's substitute "X loves Y" for A, "X either loves or hates Y" for B, and "X hates Y" for C. Now, since our A clearly implies our B and likewise our C implies our B, then our A must imply our C; that is, X loves Y implies X hates Y. It certainly is a wonderful thing.

Where does Wilson get the figures in his statement, "However, no machine has the hundredth-of-a-second access to over one-hundred trillion memories of past experiences that characterizes the human brain"? Permit me to doubt.

The statement, "Machines are limited in ways that the human brain can never be limited" is patently ridiculous. The human brain is a machine. I could go on, but there's no point to it; the article is poorly thought out and poorly written. I'm a little surprised that you accepted it.

I am utterly disgusted by Mike Decadent's remarks.

Hulan: The premises "God exists" and "Death is unfortunate" are not contradictory. God also sends people to hell, and most of us would probably end up there if the theists were right.

Certainly you can have an opinion on an unresolved scientific question, but it is hardly self-evident. If your thinking is as yet too clumsy to be bounded by the limitations of philosophical thought, then it is also too clumsy to publish. (Are you trying to be difficult?)

Your remarks would be a lot clearer if you would define "justice". (The just is that which is fair to all concerned. Aristotle defined justice as that which is (1) fair and (2) lawful. However, in my opinion, that which is lawful is just only when it is also fair; when that which is lawful ceases to be fair, it likewise ceases to be just. Is that satisfactory?)

You still haven't explained why you think knowledge is valuable. (Knowledge is valuable because only through knowledge can there be progress.)

VIC RYAN :: RM 308, LINDGREN HALL :: 2309 SHERIDAN RD. :: EVANSTON, ILL.

Devoting part of a "Quotes & Notes" column to the Supreme Court "prayer ruling" wasn't much of a surprise on your part, of course, but the startling factor was your calm and collected manner of speaking. I expected a denunciation of all Christian practices in public schools and got a middle-of-the-road summary instead. Read Larry McCombs' letter in the latest Bane; I completely agree with his view that a prayer may be "voluntary" but still binding for all practical purposes. Few youngsters are willing to bring upon themselves the distrust of their teachers and the dislike of their contemporaries. Where children are concerned there has to be a freedom in practice as well as one in theory.

You certainly picked some beautiful quotes. The person who said "We need religion more now than ever before" seems to have hit the nail precisely on the head. Religion simply isn't thought of as the worship



of a deity anymore; it's the means of reassuring one's self that all will indeed be well.

I disagree with Dave Hulan in his comments that a "plebescite would reveal the majority (of the people) to be in favor of Kennedy's Medicare plan..." A majority of the citizenry would be in favor of medicare, I suspect, but Kennedy's plan--I suppose the King-Anderson bill is referred to here--was a startlingly bad one, one which probably wouldn't be accepted by many who knew its full provisions. The sections covering the financing of medicinal (drug) costs and such nonsense were pitiful; I think a vote of gratitude is due 52 Senators who read the bill.

How can you consider MR "false advertising practice"? MR isn't a product making ridiculous claims: it's a technique that's more visual than communicational; that is, the factor that persuades a woman to buy such-and-such a brand of macaroni isn't the line "BEST macaroni of all," but rather the yellow package in its pristine phallic form. This isn't misrepresentation. A product doesn't imply "security and happiness"; this has been attributed to it, not claimed for it. You seem to question, along these same lines, whether I'd rather have elected to office the best man or the best image; well, I'd prefer the best man, of course--but I'm rather firmly convinced he couldn't be elected. (You are quite probably correct that the best man couldn't be elected, but I fail to see how this justifies condoning the public relations gimmicks which make a candidate look good to the masses.) The chances that the man best qualified to be president could be elected are so small as to be infinitesimal, I suspect. Not only is there the very strong chance that this man might be either a Jew or a Negro (two minority groups, in which those who rise to prominence are obviously not mediocre people) but there's similarly little chance that he'd be "attractive" enough to win. Thus public relations men might give a clod an appealing image--but they might also make a qualified person suitable to the people. I think this shows as much hope as despair.

The crux of our disagreement seems to be that I consider misrepresentation a greater sin than exploitation. The latter is a loaded word, of course, but I not only wanted to use the term you're likely to employ, I wanted to strengthen the side I don't believe in, to get just a bit better perspective. You might take advantage of the average Joe, and he'll never know the difference--but lie to him, let him discover it, and he's obviously going to be unhappy with himself. (I somehow cannot agree that it is permissible to take advantage of a person so long as he doesn't know the difference and thus is not unhappy with himself. If you steal from me, and I fail to notice the loss, does this render the act of stealing any less reprehensible? Any less illegal?)

Well, if we're going to accept Bill Plott's reasoning, then school facilities are always unequal, both within and between races. I suppose the child that lives two blocks from school is not receiving the same educational opportunity of one who is but a block away?

TOM ARMISTEAD :: QUARTERS 3202 :: CARSWELL AFB :: FORT WORTH, TEXAS

In Kipple #28 Mike Deckinger allows that it is repugnant when God does not intervene and stop all these horrible wars we've been having. Of course, many clergymen have no answer for it; they are deluded and uninformed as to exactly what the Bible does say about these subjects. They're too busy having Sunday Blue Laws enforced and preaching hell and damnation to pay any attention to the fact that the Bible does give reasons for what God does. It would be senseless not to...else why would there be a Bible?



Even though my view is one which you might find unsatisfactory, at least it is a view coming from someone who does believe in the Bible, so I think it is worth a little if only in discussion value. It seems so many Christians wish to beg off these subjects and expect you to take everything on "faith". This is because half the time they are preaching against what the Bible plainly states, and they can't back it up. Anyway, I have come to believe that God was working out a plan here, and that we were put on the earth for a purpose. Of course, right there you moan and say, "Yeah, one of those..." Well, really, I think it is as good as the theory of evolution (which still has its holes, even you must admit). The plan is merely to change your personality, if you will it. It is quite simple...if you follow all the precepts laid down in the Bible, your personality has got to change and it will. If you don't wish to do this, I'm not going to beg or ask you to...it is not essential right now. The idea is that God divorced himself from man, and is leaving man to run his own course. Those who wish to be with God may follow Bible precepts, but those who do not are free to run their life as they please. God could have stayed in with humans since the first, but we would have griped and moaned, "You didn't give us a chance, Lord; we could have done it our own way without you butting in and making us obey your commandments." So, to avoid this, God let us run things Our Way--in fact, he still is, and has been for 6000 years. When we are just about to annihilate ourselves via the H-bomb, he will intervene and stop it. Then he will start his empire on this earth and show the world that it is indeed better than what man has done in 6000 years. That is why God did not interfere, Mike. I think it is as good an explanation as any. (You know, Tom, you certainly are a wonderful thing...)

I too applaud the Supreme Court decision about prayer in school. I agree with Ted that the prayer in question was not offensive--to me, at least--and it is unfortunate that this prayer and this situation was the only one that could be found to take to court. Perhaps if we had a school that enforced a Devil-worshipping prayer it would have been easier for many people to take. The reason for the decision is just the possibility that some other, more mind-rotting prayer might be used, like "God, please bless the Southern Senators, and the HUAC, and all the good hearted nice kind censors, Amen."

The pagan custom of Christmas and the one of Easter are too deeply rooted in our society for them to be stopped. All this Christmas bit gets me. I mean, where in the Bible does it say to celebrate Christmas, or Easter even. Every other observance that God wanted celebrated is outlined in the Bible. Why would Christmas or Easter be an exception, if they were to be celebrated? You find no one in the early Christian church celebrating either Christmas or Easter. This was brought in much later by pagan types who tried to ally the Christian and pagan beliefs so they wouldn't clash so much. This is obviously pagan, if you are a Christian. If you are not, then you shouldn't have to participate in something that you don't believe in. Either way these are bad things to have observed, forcibly. And, by hang, it is on the forcible side! No one got out of the Christmas choir at school--it was a great privilege, uh huh. No one seems to understand that it isn't important how Christ was born, or how he died, but it is important what he did and that he did die. This is rarely brought up. If I was a person with any sense at all gazing upon the Protestant scene, seeing all these churches preaching fire and brimstone and ridiculous things that you know any God that had any compassion at all wouldn't do, I'd be nauseated too. I was.



For example, how could a loving, kind, merciful God allow a mother to come to "heaven" and cast her son down to "hell" for all eternity, and then let the mother stand by and watch her son being tormented. Boy, what a blast she'll have in heaven, plucking her harp as she watches her son being kneed in the groin by Satan! Wow...

And these people actually believe they are going to heaven and will live there for all eternity. I wonder what they will do there? Nothing could be more boring to me than sitting around all day plucking a harp and flapping my little wings and sniffing pink clouds and watching the angels play and just making a complete lilly-livered ass out of myself. ((You would, I presume, prefer doing it in the pages of this magazine rather than in heaven?)) If this is eternity, the hell with it! I could think of better ways to spend my time. If one has a choice between "Christianity" which gives you a "heaven" with nothing to do but play your harp and (I guess) masturbate for the rest of your life, and you contrast this with some of the Eastern religions which at least add a few dancing girls, etc.; well, if that was my choice, I believe dancing girls would be it. Fortunately, I have more than "heaven" to look forward to.

I realize that I've gotten myself into a very zealous type line, but Mike Deckinger turned me on, and I was irritated at these self-righteous "Christians," less than half of which know the names of the first four gospels, and believe pagan teachings--and what is astounding to me, not pagan teachings like many of the eastern religions where you get something in your supposedly "heavenly" bliss, but an insipid thought of harps, and wings, and pink clouds. This upsets me.

And we all know what a steeple stands for, don't we? (In case you didn't, it is a phallic symbol culled from pagan penis worshippers.)

Dave Hulan: Dave, I can say that "God exists" and I can also say that "Death is unfortunate." It is easy for me because I don't believe that you go to heaven when you die. It is unfortunate because you have lost a few years of growing nearer to God, and being able to watch other human beings when they are given free reign and not required by God to conform to any rules. Of course, they suffer through ill health because of improper dietary and physical habits (habits outlined in the Bible) and poor mental health again attributable to no source from which to get information of a nature that is useful. But that is neither here nor there. It is unfortunate, but it isn't exactly tragic. If I was sure I was following every precept I wish to, I wouldn't mind dying right now, but the point is, I haven't developed enough will power and faith at 14 to follow God's commandments to the letter. This takes time--usually a lifetime. Oh, and I suffer because I don't do these things--just last week I had a nasty illness. I'm not really a good Christian, but I'm trying, and I hope to succeed. It takes time.

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Your quotes from the letter columns of the local papers are rather typical of "homespun wisdom" throughout the nation. You should see some of the backwoods, Bible-belting letters that appeared in papers down here. The South suffers greatly from its letter writers. The intelligent people, who should be writing, sit around on their cans and very rarely bother to write letters to the editors of local and national periodicals. It's the semi-literate clods who do the letter writing, and it shows. There is a definite pattern to the type letters that they write and almost inevitably it will conclude with a "Jesus said..." or a "When I get to heaven..." phrase.

But getting to the Court decision on prayer in public schools,



it is significant to note that most of these letters of protest stem from a lack of understanding for the Court decision. The ruling does not ban prayer from public schools. It merely bans prayers that are sanctioned or prepared by governing officials. Harmless, non-denominational, non-mandatory as it was, the New York state prayer was used by way of example simply because the state of New York had endorsed it and for no other reason.

BUCK COULSON :: ROUTE 3 :: WABASH, INDIANA

So far, Vic Ryan is the only contributor to the MR discussion who has shown that he even knows what Motivational Research is--the rest of you seem to think it's some new form of advertising, comparable to the subliminal type. It isn't a new advertising invention; it's simply a study of why people do buy the things they do.

Since most of you are using the auto industry as an example: John Clod, say, buys a new car because it makes him feel masculine; the car's performance is strictly a secondary matter with him. He doesn't, however, do this because of MR--he has always bought cars this way and in all likelihood he always will. So the Schmalz Auto Co., using Motivational Research, discovers this fact, markets an expensive car which gets poor gas mileage, breaks down easily and doesn't steer well--but it makes John Clod feel masculine as all hell while he's at the wheel, so he buys it. Is there anything wrong with this?

You've been saying that John is getting gypped, since he is buying a product which gives an inferior performance. You are overlooking the fact, however, that John Clod doesn't give a damn about the performance. He wants to feel masculine, and he gets what he wants. You think his car is inferior, but he doesn't, and even if you explained matters to him he still wouldn't, because he isn't using your standards of judgement. Forcing him to buy a plain ordinary car that just happened to be built ruggedly would work a severe mental hardship on John.

The only change that doing away with MR would bring would be to make John Clod unhappy. He would still buy the car which made him feel the most masculine, but he wouldn't be able to find one which suited him as well. You seem to think that forcing producers to quit marketing products aimed at the consumers' subconscious would result in the consumer making a logical choice, which is ridiculous.

As for the use of MR resulting in "inferior" products--inferior by whose standards? By yours, maybe--but what right do you have to inflict your standards on other people? All MR does is discover what standards are being used by the purchaser; the results can be used by the sociologist and the educator as well as the advertiser. The only possible way of changing things for the better is by using Motivational Research as a tool in the re-education of the population. If the population based its purchases on logical motives, MR would faithfully record the fact and advertising would become logical or disappear. You're trying to cure the disease by treating a minor symptom.

If the people can be educated to make intelligent choices, fine. (Impossible, of course, but still a fine ideal.) Opposing an increase in the general imbecility is fine. But opposing a system which really makes use of the imbecility already present is the most futile "reform" that I can think of. Take a look at gambling, which is even more dependent on suckers than is advertising. Gambling is illegal, opposed by all reform groups--and one of the biggest businesses in the country. The only way to prevent people from being suckers is by education; attempting to eliminate the opportunity for them to become suckers is pouring sand down a rathole.



In defense of the Wabash judge I might remark that driving a car with a flashing red light on top constitutes impersonation of a police officer, a crime which will never be taken lightly as long as there are police officers around to impersonate. As for the punishment, it may have been unusual but it wasn't particularly cruel and I for one am damned glad to see anything done to get some of these damnfool kids off the highways, even temporarily. Especially the highways around Wabash. I've been in one fatal accident, and I'm not anxious to make it two.

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AND I ALSO HOID FROM: Dr. Antonio Dupla wonders what happened to his twelve-issue subscription. About a year ago, George Willick told me to place Dr. Dupla's name on the mailing list, and he (George) would forward the money. Copies of two issues were sent to Zaragoza, but after several queries to George without a reply, and not having received any cash from Willick, I removed Dr. Dupla's name. +++ Bill Wolfenbarger thinks he's too young and "un-read" (at age 18) to enter into our discussions. +++ Vol Johnson, Fred Galvin, C. R. Borsella, Len Moffatt, and Joe Pilati subscribed. +++ And thanks also to Larry McCombs, Rosemary Hickey, Dick Lupoff, Kevin Langdon, Richard Ambrose, Terry Carr, and Bill Donaho.

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