

QUOTES AND NOTES by Ted Pauls.....	1
A SONG OF SIXPENCE by The Readers.....	11

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QUOTES & NOTES

BY TED PAULS

It occurs to me as a result of a brief perusal of the first twenty-nine issues of this magazine that there has existed in this column a terrible imbalance of material. For lo these many months, I have faithfully recorded and dealt with the antics of the conservative wing of our political system. While this is undoubtedly pleasant for the 95% of the readership of liberal leanings, it is obviously high time something was done for the remaining five percent, the staunch (though lovable) conservatives. That this revelation was so long in coming is probably attributable to the narrow attitude which (I am told) is common to all "far-out, fannish Liberals."

Norman Thomas or Elizabeth Gurly Flynn would furnish the most susceptible targets for this treatise, but in deference to Richard Bergeron's love of "involvement," I have decided to attempt a much more difficult subject: John Boardman. This critique is rendered doubly difficult by the fact that John is the only person of my acquaintance to hold so many of my own opinions. Based merely on his letters and magazines, I would say that John and I could probably discuss politics for three hours without encountering a single point on which we disagree. However, even in such a beautifully harmonious relationship, a little rain must fall, and this is an excellent time to thrash out our soggy disagreements.

Let us begin with one of an exceedingly low calibre. In The Pointing Vector #7, John states:

"Fred J. Thompson, the 60-year-old derelict who was recently convicted of the rape-murder of 4-year-old Edith Kiecorius in New York, tipped a fellow worker at a Westchester sanitarium on his plans shortly before he left for New York and notoriety. 'I'm going to the city, get a room, get drunk, and entice a little girl,' he said. When questioned, he elaborated, 'I have too many years -- too little money to attract a woman.'"

"Without taking a stand on this thorny issue, I would like to suggest that if New York City had legalized

and inspected prostitution, Edith Kiecorius would be alive today."

Now, as I say, this is rather a low-powered disagreement. The trouble, I think, is simply that John is placing too much credence in the rationalization of Fred Thompson for his own perversion. The attacker may have sincerely believed that his only reason for molesting the child was his inability to attract a woman, but I think it obvious that the reasons were deeper than that. Moreover, I don't see how this (even assuming the validity of the rationalization) is affected by the lack of legalized prostitution. There are prostitutes in New York city; whether or not they are legal does not much affect their availability.

I happen to agree with John that legalized prostitution would be worthwhile, although for somewhat different reasons. The major justification for "legalized and inspected prostitution" appears, to my way of thinking, to be the probability of lessening the threat of venereal diseases.

But having outlined that minor variance of opinion, it is now time to consider a slightly more weighty issue. In The Pointing Vector #7, John writes a section entitled "The Heckler," which I now quote verbatim:

"Liberal, integrationist, and Jewish meetings in New York have recently been enlivened by the presence of a segregationist heckler from Mississippi, who tries to shout down the speakers. His name is Stephen L'eandes, and he has been sent to New York by a segregationist student organization called 'Campus - to - Campus'. L'eandes' mission is apparently to try to present the racist viewpoint before student groups and others in the North.

"I have seen L'eandes in action twice: once at a meeting in Greenwich Village which launched a campaign to draft Mark Lane for Congress, and once at a meeting of the American Jewish Congress which was called to protest the beating of Rabbi Kurt Flasher at a Greenwich Village restaurant by two young Nazi thugs. Each time, L'eandes tried to keep the speakers at the meetings from being heard. When an attempt is made to silence him so the meeting can proceed, he threatens reprisals against southern Jews if continued attempts are made to integrate the South.

"Finally, at the AJC meeting in January, L'eandes was beaten up as he tried to break up the meeting. This has apparently silenced him for the time being, as he has not been heard from since. He is of average height, in his middle twenties, with dark brown hair, eyes, and mustache. He speaks with a rich Mississippi accent, and usually wears gloves, a plaid scarf, a bright red vest, and boots. The treatment administered to him at the AJC meeting is recommended should he continue these activities."

This is no minor disagreement between John and I; what he advocates here is totally alien to my nature. I suppose this is an excel-

lent example of what Betty Kujawa has termed the liberals "who are only liberal with Their Very Own..." The beating of Rabbi Flasher was indeed a reprehensible incident; John presumably agrees with at least this statement. But I fail to see how the beating of Stephen L'eandes by a group of alleged "liberals" was any less reprehensible, even though John appears to be pleased with the incident and recommends further similar actions. The concept of an otherwise morally unacceptable act becoming proper when committed by a group of John Boardman's cohorts approaches, if it does not actually embrace, the idiotic.

Moral precepts, as well as laws, are created to be observed equally by--and for--all. For the past twenty-nine months, I have been steadfastly contending that my political wing--by virtue of its tactics as well as its ideals--is superior to the conservative element. Suddenly, one of my most outspoken cohorts (and a person, I hasten to add, whom I consider a friend) jumps up on his soapbox and propounds the theory that our side may use despicable tactics as long as we are properly outraged when our opponent uses them!

This we may not do.

Let me tell you what we may do in the case of Rabbi Flasher or Stephen L'eandes, and still remain within the bounds of the vaunted liberal sense of justice. The Rabbi Flasher had the right to defend himself from the "two Nazi thugs" who accosted him in any manner he chose; likewise, any liberals or other interested parties in the vicinity could justifiably enter the fracas and restrain the thugs without necessarily being gentle about it. As for L'eandes, he is simply exercising the right of free speech in attempting to out-shout the speakers. This right, despite John Boardman's evident opinion to the contrary, applies to everyone, from Gus Hall to George Rockwell. (One wonders, parenthetically, if John's reaction to the beating of a liberal attempting to present his view at a conservative rally would be quite so joyous.) The amassed liberals, on the other hand, were perfectly free to shout down the interloper. Failing this, they had recourse to the law: Mr. L'eandes could have been arrested for attempting to disrupt the meeting on a charge of disturbing the peace. But under no circumstances had the members of the AJC group the right to lay hands on the racist, unless he became violent; the instant they did this, they simply lowered themselves to his level, and immediately lost all claim to respect--at least from this quarter.

If I thought that this violent action was a fantastic proposal, The Pointing Vector #10 proved to me that John had not even begun his destruction of liberal ethical principles. The applauded violence against Mr. L'eandes appears harmless enough when compared with these proposals from John's excellent article in #10, "Satyagraha, Havlaga, Treblinka":

"Northern conservatives must be made to answer for the murders committed by their fellow-conservatives in the South. In formal debate or informal argument, conservatives should be charged with these murders and bombings. It is no less appropriate to grill a northern conservative about the crimes of southern conservatives than it is to grill an American Communist about the suppression of the Hungarian Revolution of 1956.

"If conservative violence continues to grow in the South, even more decisive measures may be necessary. It was not havlaga, but counterattack, that stayed the

hand of the Arab murderers in Palestine in 1936. Similarly, if the South is to become unsafe for liberals, then the North can be made unsafe for conservatives. The choice lies with the conservatives. Liberals should not let their lives be thrown away."

And later in the same article:

"The Nazi that is knocked on the head and pitched into a gutter today will not command a concentration camp tomorrow."

The latter statement is unfortunate on two counts: first, it is probably incorrect, unless by "knocked on the head and pitched into a gutter" John was referring to actual homicide. However, I presume that his unthinking intolerance has not progressed quite that far; more likely, John was advocating a bad beating as a preventive measure. The most likely result of this is to increase the man's hatred toward the liberal, and thus make it far more probable that his actions will be carried still further. But that is irrelevant. Even if John's solution were admitted to be workable, this in no way makes it morally justifiable. Despite my own dislike of their ideals and tactics--and dislike, in this case, is a mild term--I think it obvious that George Rockwell's American Nazi Party should be treated exactly as John Boardman and his liberal friends and every other individual in this country should be treated. They should not be "knocked on the head and pitched into a gutter" out of hand. Of course, if one of those Nazi thugs attacks an individual, he has a right to protect himself: he may beat the bloody hell out of the fellow; or, barring this, he may press charges of assault with intent to do bodily harm, a crime for which the penalty is rather stiff. This hypothetical individual has the same right if attacked by a member of the ACLU, or CORE, or any other group; he may defend himself.

But that is all. John appears to advocate simply patrolling the streets, finding conservatives, running them to the ground, and then assaulting them. Tell me, John, are we going to wear bedsheets and pointed hats for these excursions? For, you see, Boardman advocates precisely the tactics made famous by the Ku Klux Klan. If these tactics are to become popular with a very large percentage of the liberal movement, it won't take me very long to dissociate myself from that group.

Then we come to this fascinating proposal of reprisals against northern conservatives for the actions of southern conservatives. John states that such reprisals are "no less appropriate" than the grilling of an American Communist for the suppression of the Hungarian Revolution. This is probably true, but I don't believe the question of appropriateness is the important one here; it is more significant to discover whether or not the concept is a just one. With this thought in mind, a simple analogy should suffice to prove Boardman's thesis invalid: should John, as a science fiction fan, suffer reprisals as a result of, say, Bill Donaho's (hypothetical) transgressions against the laws of the land? Stated in these terms, such reprisal is obviously a foolish device, and I'm certain that John would be the first to point out that he is not responsible for any hypothetical crimes committed by Donaho merely by virtue of being a member of the same group--viz., fandom. And yet, this is precisely what Boardman does advocate. We, as liberals, are to harass northern conservatives (presumably including old and dear friends such as Betty Kujawa) for acts committed by southern conservatives.

Of course, the "grilling" that John suggests is merely annoying; it is not dangerous. In his next paragraph, however, he decides that less friendly methods might be undertaken: "...if the South is to become unsafe for liberals, then the North can be made unsafe for conservatives." This, again, is "appropriate," but I fail to see how it is morally justifiable. It is, in fact, the action of these self-same southern conservatives who have earned John's dislike and whom we constantly criticize for these tactics.

But I really needn't have laboriously searched back issues of The Pointing Vector for examples of the occasional (but nonetheless reprehensible) intolerance of John Boardman. In Kipple #28, John begins a paragraph of comment on Betty Kujawa in the tone of an apology, but ends in a manner which causes me to fervently hope that he never has occasion to apologize to me:

"I made a stupid mistake in proposing Betty herself for Fugghead of the Year after reading a remark by her in G-2 that she is a conservative. Recklessly assuming that 'Kujawa' is a Japanese name, I wondered what a non-white was doing in political association with a movement which has a strong racist flavor. But Walt tells me she's a Wasp with a Polish husband-- after spending four years on the same campus with the noted professional refugee Wladyslaw Kulski, I am no longer surprised at her political allegiance."

If Betty wonders why I did not immediately don my hob-nail boots and defend her from this interesting example of guilt-by-association, let me plead simply that I thought she might prefer to do it in her own inimitable fashion. Since she has shown no inclination to comment on the matter, however, the duty of pointing out its stupidity falls squarely on my shoulders.

Perhaps I am missing something fine and pure in John's thinking, but would I be too much of a party-pooper if I asked him to explain just what the nationality of a woman's husband has to do with her political allegiance...? Or, for that matter, the nationality of the woman? I may have missed something in my admittedly sketchy perusal of liberal literature, but I wasn't aware that a person's name was a very reliable yardstick to that person's political leanings, and even less so the name of that person's spouse. I wasn't aware that we were to be suspicious of Polish surnames, or German ones, or Spanish ones, or any others. If this is the case, then I feel that I ought to point out to John, before he accidentally becomes too friendly with me, that my surname is properly pronounced (in the original German) with a silent "l" and that I may any day now introduce into these pages my master-race theory.

All this is just a wee bit silly, isn't it? Of course, John isn't saying anything of this sort at all; but his possibly careless comments do show just a glimmering of this most unfortunate attitude, and this is as good a place as any to point it out.

This has been an extremely difficult article to write. As an ordinary rule of thumb in this column, I criticize the opinions and writings of someone I dislike to begin with, and thus thoroughly enjoy the proceedings. But I think a great deal of John Boardman. Moreover, as I admitted at the outset, I agree with most of what he says. Every so often, however, John tosses off a comment which catches in my craw, and in all fairness I must criticize him exactly as I would Sokolsky or

Lotto. Ignoring our disagreements because John was basically "on my side" would be the easiest course, but also the hypocritical one.

If I am in error in any of the above, in the various attitudes which I have attributed to John to one degree or another, I hope he will not hesitate to inform me of this. As Dick Bergeron commented in Kipple #23, "If subsequent discussion discloses that I've been wrong in any of the foregoing, I'll cheerfully apologize for any errors or mistaken opinions. I'm not frightened of being educated or proven wrong in any respect."

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"Not until the latter part of the eighteenth century was a genuinely modern systematization of the evidence of the rocks put forward, when James Hutton published his 'Theory of the Earth,' first as a brief paper in 1785 and subsequently as a book (1795). Hutton's thesis, simply stated, was that the 'eternal hills' are anything but eternal, that they are being continually eroded into fragments which are swept out to sea, where they are deposited in beds that are, in time, consolidated into new rocky layers; these, by gross movements of the earth's crust, are thrust up into new mountains which undergo the process of dissolution all over again. Such a story is not readily reconcilable with the book of Genesis, for it makes the creation of our world a continuing process, and it implies--by any rationally acceptable standards whatever--that the world has existed far longer than the few thousand years calculated on the authority of the Bible. The basis for this calculation is itself a curious chapter in man's intellectual history. In older printings of the King James Bible there is a thin center strip of small type, consisting largely of cross references. The center strip of the first page of Genesis begins with the words 'B.C. 4004' placed alongside the story of creation. This is the documentary evidence that led many of Hutton's contemporaries to believe that the sacred writings say explicitly that the world was created in 4004 B.C. Considering that the book of Genesis was written several centuries B.C., this is remarkable evidence, indeed--rather like finding a coin in the ruins of Pompeii with the inscription '35 B.C.' on it. The fact is, of course, that the statement 'B.C. 4004' is no proper part of Genesis. This particular figure, first printed in a Bible in 1701, is the guess of one James Ussher, Archbishop of Armagh in Ireland. This imaginative Irishman arrived at the date, we must suppose, by meticulous collation of the 'begats,' though how he deduced so exact a figure from such inexact data is rather a mystery. An even more inspired contemporary of Ussher's, Dr. Lightfoot of Cambridge, figured out that the world was created precisely on the twenty-third of October of that immemorial year at precisely 9 A.M. The irreverent cannot but wonder--was this standard time or daylight saving time?" --Garrett Hardin, in "Nature and Man's Fate," Mentor Book #MT338, 75¢

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A recent episode of "The Defenders," a rather good television courtroom-drama which specializes in controversial topics, concerned the fate of a woman, who, having killed in apparent self-defense or at least without premeditation, faces a charge of first degree murder as a result of some possibly coincidental circumstantial evidence. The

case itself was a difficult one, with all manner of complications with which this column is not concerned; suffice it to say that the woman was found guilty of murder in the first degree and sentenced to death as a result of shooting her drunken and abusive husband. In an actual case of this sort, the verdict could well be guilty of murder in the first degree. But it could also have been murder in the second degree (not premeditated), or even a lesser degree of manslaughter (i.e., self-defense). That, as I say, does not at this time concern me. My interest here is in the justification (if any) for killing in self-defense.

I should at least tentatively agree that there is justification for killing under these circumstances, since I stipulated several times in the first section of this column that a person had the right to beat another in self-defense. The difference is perhaps only one of degree: if a person is attempting to assault me, I feel that I have the right to defend myself, which may entail beating my assailant in order to restrain him. Therefore, it appears logical that if a person set out to kill me, and if no other alternative were possible, I could kill him in self-defense. This may be logical, but I nevertheless find the proposal distasteful. Who is to determine that there is no other alternative to killing him? If I do so, I would obviously be inclined to offer myself a certain margin for error, a degree of flexibility, which is probably unjustifiable. Conversely, if my assailant were to decide (assuming him to be morally and intellectually capable of making such judgements), the definition of what constitutes "other alternatives" would obviously be expanded to a great extent. If your potential murderer should unsheath a knife and charge at you with murderous intent from a distance of a city block or so, and if you held a loaded gun in your hand, it is obviously incumbent upon you to attempt to wound him without causing permanent damage. There is no justification in this case for deliberately attempting to kill him. (This is somewhat complicated by the possibility that you may not be a very good shot, and thus may unintentionally kill the man.)

The problem is altered somewhat, however, if your assailant happens to attack you from a distance of five or six feet (armed, again, with a knife). Under these circumstances, there would probably be time for only one shot. Aiming for his legs is noble, but also probably suicidal. The problem here is clear-cut: you must stop your assailant, you have only one shot with which to do so, and failure to stop him will cost your own life. The answer (from a logical viewpoint) is equally clear-cut: shoot him in the chest or head. If he dies, that is unfortunate, but when the lives of two individual are at stake--one of them your own--and the death of the other will save your life, then you obviously have a preference.

We are begging the question, however, in considering it from the viewpoint of a participant. I cannot be expected to make an entirely objective choice in a case where one or the other person may be saved, if one of those individuals happens to be myself. The only logically valid method for attacking this question is to look at it from the viewpoint of a spectator, an unconcerned third person. If two individuals unknown to me are engaged in such a scene as I have previously described, I won't have a bias in favor of either. Let us then examine the possibilities. Individual A (the attacker) has lunged at individual B from a distance of, say, six feet, wielding a rather mean looking knife. Individual B, who holds in his hand a loaded gun, has only two or three seconds in which to act. There isn't within this brief period of time the opportunity to examine all possibilities and decide on a

course of action, but we (as miniature gods) may momentarily cause time to halt and give ourselves the advantage of rational discussion which is lacked by our protagonist.

The individual attacked may, of course, allow himself to be killed without resisting. We may safely conclude, however, that this is not a particularly reasonable course of action. He may attempt to flee, dodge away from the knife and run. This course of action is more difficult to judge. There are, as noted, only a very few seconds in which to act, and this particular tactic may, in any given case, result in the death of the individual under attack. It may, conversely, be successful. This depends upon a number of facts which are not available to us as spectators, and which vary greatly in individual cases. A third course of action is to disarm the assailant without permanently injuring him. This has the same fault: it may or may not be successful, depending upon the prowess of each individual to whom the situation occurs. Fourth: he may, as previously mentioned, attempt to shoot and wound the assailant, thus stopping him. But this is even more unpredictable than an attempt to disarm him by combat tactics, and even if the individual in question is a very good shot, the attempt may still be unsuccessful. And lastly, the individual under attack may shoot his attacker in the chest or head, thereby standing a greater chance of stopping him, but also a good chance of killing him.

The fifth alternative is obviously the "best" from the standpoint of the individual under attack; that is, it is the alternative most likely to be successful. But this in no way answers the question, "Is it morally acceptable?"

Two sets of standards have occasionally been introduced to resolve this question, neither of which is valid. One school of thought claims that we must determine whether or not the individual attacked is more valuable to society than the attacker. Aside from the obvious difficulty of determining relative values in human beings, I dislike this criterion for another reason: the question of a person's "value" to society happens to depend on what facet of society you consider. We could easily say that Bertrand Russell is a more valuable member of society than an anonymous pickpocket from Pittsburgh, but this judgment is dependent upon the fact that we are all members and sympathizers of Lord Russell's particular branch of society. If we care to look at the question from the viewpoint of Pittsburgh's underworld society, the obvious conclusion becomes not so obvious after all. (We are arguing here an extreme case. We could as easily use the late Dr. Tom Dooley in the role presently occupied by our pickpocket. There would be little hesitation in saying that Russell is a more important part of our society than was Dooley, but the Laotians who have never heard of Lord Russell and who were helped by Dr. Dooley might give us some argument on that point.)

The second set of standards is even less reliable, but it is one which is often considered (albeit not in this context) by jurors. A man with a wife and three children may not necessarily be considered a more valuable component of our society than a man without a family, but (paradoxically) his loss is considered more important. A lawyer makes excellent use of the resultant emotional reaction on the part of jurors whenever a man has been murdered and has left behind a destitute family. This is the criterion of which I speak, and I have had it presented to me in almost exactly these words when I have discussed the matter of self-defense killing: if you have a family, you have more right to kill an attacker than you would if you had no dependents.

But in my opinion, neither of these sets of standards are parti-

cularly relevant, although both are apparently considered important by juries (as when a doctor is murdered, for an example of the first set of standards). If we are to find a justification for killing in self-defense, we must look elsewhere. "Elsewhere" might very well be in this proposition: we are agreed, presumably, that it is morally wrong to kill for monetary or other gain, or out of anger. We can also say that every individual has the right to pursue his life without fear of being murdered by another human being. (The fact that such a right is vague, in practice, if it exists at all, is irrelevant. Certainly everyone should have this right.) In order to justify killing in self-defense, then, it is only necessary to stipulate that anyone who plans or attempts murder forfeits this right.

I have doubtless not succeeded in convincing anyone that killing in self-defense is justified; I have not even convinced myself. But perhaps I have introduced a few interesting thoughts on the problem, some of which may serve as the basis for a more convincing hypothesis at a later date.

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SHORT NOTES ON LONG SUBJECTS:

Man With An Ass: Richard Lupoff's "subscription" to Kipple recently lapsed, and since he is of the opinion that without Marion Bradley's column Kipple is "utterly worthless," he decided not to remain on the mailing list. This, of course, is quite satisfactory to me, since there are others who will enjoy the copies of Kipple I would otherwise have sent to Lupoff. However, I fear that Richard will no longer wish to review Kipple in Axe, since he will no longer receive it from me. Since his ridiculous reviews are one of the high points of my life--a paragraph of belly-laughes in a mail which might otherwise contain only three or four argumentative letters--I would like to take this opportunity to implore someone in New York to lend him copies of this magazine so that he may continue to review it. Thank you.

Attention, Militant Pacifists! I recently received, two months after I ordered, a copy of "Alternative Rides Again". This 68-page booklet is an anthology of material from the now-defunct radical magazine, Alternative, and contains much material of interest to what I like to think of as the 'Kipple hard-core'. (Are you listening Larry, Walt, Rich, Kevin, Roy, Dave, John, Bob, Ben, Mike, Janet, Bill, Loftus, Rosemary, Steve, Harry, Ron, Ruth, Vic, Joe, Norm, and Derek?) The most noteworthy material is a scene from Randolph Phillips' play, "U.S. Criminal," and an article by Roy Finch entitled "What is a Communist?" Copies of "Alternative Rides Again" are available for \$1.00 from the Greater New York Society, 150 Nassau Street, New York 38, New York.

The Perfect Fanzine: I recently spent a night in reading all of the letters of comment which have been written on Kipple for the past several years, and I have reached the conclusion that in order to please all of my many readers, certain changes must be undertaken. Every issue should be small enough to read in one sitting, and large enough to contain 70 pages of superlative material; the layout should be more extravagant, and less flashy; Quotes & Notes should be a brief editorial, containing 18 pages of scintillating material;

most of the issue should be composed of letters, although there should be no less than ten individual columns and articles each month; the letter column should be viciously edited, although most letters must be printed verbatim; and lastly, my own writing style must strike a balance between the humor of E.B. White and the articulate enquiry of Bertrand Russell. This mixture will presumably please the majority of my readers. (I shall ignore, for the sake of simplicity, the various minority groups who wish to see: more articles on science fiction and fantasy, articles on comic books, a fanzine review column written by yours truly, articles on baseball, and bibliographies of esoteric writers from the pages of The National Girl Scout Review.) Plans are being carried out immediately to institute the necessary changes, and the first issue published under the new policy should hit the stands by early 1968. Watch this space.

Characterizing A Teenager: According to the Baltimore News-Post, "Mrs. James A. Pine, wife of the majority leader in the State Senate, blames teen-age accidents on lack of emotional maturity, desire to show off, and drinking." I wasn't aware that these qualities were monopolized by teenagers, but then I suppose it is a human failing to criticize age groups other than one's own. Mrs. Pine will be eleven years old next March...

Pinwheel J. Cadwalader Faces Life And Finds Happiness: Once again this issue, the Pinwheel J. Cadwalader System is being used to indicate the number of issues due to each and every one of you fuzzy-faced readers. A number in the upper-right of the address box is the number of the last issue you will receive as things presently stand. The letter C indicates a letter of comment or article of yours in this issue. A letter T, on the other pseudopod, means that we trade magazines, while P indicates your place on my permanent mailing list and S notifies you that this is a sample copy. There were tentative plans for a category notifying you that you were a member of Fans United for Cosmic Knowledge, but I chickened out at the last moment.

Nature Lore Department: "Protective coloration among the animals is another fine subject for vacation study. Take the little yellowish rabbits out where I'm staying. They run like mad when you come anywhere near, then stop dead in their tracks on the glaring white sand beside a clump of green beach grass, apparently in the firm conviction that they are invisible to all and sundry. It works out all right, for their faith in protective coloration is so touching that nobody would dream of disturbing them further." --Will Cuppy, in "How to Get From January to December," Dell Book #F183, 50¢

Elysian Press International: Recently, a letter appeared in the News-Post applauding integrated praying in public schools. I must agree with at least the first part of this enthusiasm, but the letter does raise an interesting question. "The picture in Friday, September 7," begins the writing, "/showing/ children of both races standing with heads bowed in classroom holding morning devotions of the prayer in public school gladdened my heart as it must have pleased Our Lord and Saviour." Now what I want to know is, who sent Him a copy?

--Ted Pauls

LETTERS

HARRY WARNER JR. :: 423 SUMMIT AVE. :: HAGERSTOWN, MARYLAND

I've just discovered proof that man thinks and machines don't. A change in my work responsibilities has put me back on a six- and seven-day week, in contrast to the five-day week I'd enjoyed the past two years, and has fouled up what small amount of regularity remained in my working hours. I'm too tired to think coherently after experiencing a re-enactment of the battle of Antietam this afternoon. Your new issue of Kipple informs me by a set of cunning symbols that I'm on your permanent mailing list. At this point, no machine would under any circumstances take the time to write a letter of comment on the issue just now. I am doing so. This may not be an index to the quality of my thinking, but at least it's a procedure that you wouldn't look for any machine to adopt.

There's a serious flaw in your justification for your frequent quotations from newspapers. "They allow me to present the opposition viewpoint without engaging in the difficult chore of devising terms in which to state it." This seems to say that you believe that the newspaper squibs that excite you so much are the suitable representatives of the thinking of people with whose viewpoints you disagree. I think nothing could be less true. I can think of a hundred reasons for a militaristic policy toward Russia that are better than the one's you generally find cited as reasons for jingoistic newspaper editorials. It would be possible to come up with two or three excellent reasons for segregation that have nothing to do with prejudice against the Negro race. Newspaper items are generally written in a great hurry by individuals with sharply limited writing and thinking ability, and it's a wild coincidence when something appears that is not superficial and suspect for accuracy.

The Terry Carr subject matter is a good example. This long distance psychoanalysis is the thing that has caused Freud's theories to fall into such disrespect. You find it occasionally in fandom: Speer is particularly fond of explaining an individual's actions on the basis of what he assumes to be some deep-seated imbroglio involving the libido and environment. Obviously, it's impossible to determine anything without going through the long procedure that is required when an expert does it--dozens of hours of intimate conversation in privacy between the psychiatrist and his patient, sometimes augmented by extensive investigation among associates of the patient.

Now I am apt to fall into just the same stupidity, when I say that I can think of another answer to your question, "Why be just?" That answer would be: because it makes things easier for the aspect of the mind that Freud calls the superego, and consequently makes things more comfortable for the entire organism that is you. The success of the lie detector indicates that the distinction between right and wrong

(in the form of truth or falsehood) is deeply enough ingrained to involve involuntary bodily reactions. I've never seen such a theory, but I've wondered if it isn't possible that so many centuries of general adherence to law and order haven't made them an instinctive part of the human, along with fear of falling and fear of loud noises. We don't know what mechanism permits certain procedures to be transmitted to succeeding generations in the form of instinct, but something goes on and it might be that it functions when enough consecutive generations have grown accustomed to such procedures. The criminal and the amoral person may simply be the individuals in whom an accident of heredity has failed to transmit this instinct for good and right in preference to bad and evil. (Your theory is interesting, but I have a few dozen objections. First, to quibble momentarily, your instinct that "functions when enough consecutive generations have grown accustomed to such procedures" sounds suspiciously like the inheritance of acquired characteristics. I won't bother to press this course, however, since there are other areas in which your theory falters more obviously. If we are possessed of (or lacking in) a sense of good and evil as a result of heredity, then such instinct is necessarily genetically transmitted. But if this is true then (1) the child of criminal parents would almost inevitably become a criminal; (2) whether or not a person will or will not become a criminal or otherwise amoral type is predetermined before birth, and environment can have little effect on his destiny; and (3) criminals cannot be rehabilitated, since the defect is congenital and not susceptible to environment. There is no evidence to support any of these concepts, although they logically result from your theory. In addition, it doesn't really take much thought to realize that ethics--the sense of good and evil--must be taught. Infants are notoriously selfish; consideration for others (which entails a sense of justice) is not a characteristic of the human animal, except insofar as we are taught to be unselfish and just. If these characteristics were instinctual, the problem of teaching children "good from bad" or "right from wrong" would not exist. But it does exist.)

I can't agree with Larry McCombs about Christmas and Easter observance in schools. These holidays are pretty much in the same category as Sunday: universally accepted in the nation as conveniences even by those for whom they mean nothing in the spiritual sense. We might as well change school schedules to provide classes on certain Sundays in order to avoid all taint of religion in the classroom. Easter means little to me, but Christmas is an excellent time for getting back in touch with nice people, and thinking about the miracle of birth in general, even if you don't believe in the specific birth of a god. (The birth being commemorated is not, in any event, that of a "god".) (Tom Armistead is not quite right about the Christian adoption of the holidays. They were wedged into Christianity to attempt to make that religion more attractive to possible converts, not in any attempt to avoid clashes between Christian and pagan beliefs.)

JOE PILATI :: 111 S. HIGHLAND AVE. :: PEARL RIVER, NEW YORK

School opened here last week, and I felt very warm inside when the Regents' Prayer was conspicuous by its absence at the first assembly. I was still standing after the pledge of allegiance when there was mass coughing, throat-clearing and whispering prompted by the fact that we were spared our traditional avowal of "We're with you, God buddy." The pimply eagle scout who leads us in the patriotic exercises and has heretofore led us in the faunching-before-God exercise stumbled over his own sloppy phraseology and almost mumbled, "followed by the Regen--

er, ah, I pledge allegiance, to the flag" etc.

At any rate, when the 1000 students crammed into our 550-capacity high school building were seating themselves, I heard a faint conversation a few rows back, and obvious reference to the unnerving and inexplicable (you'd be surprised how many high school kids never get past the batting averages in the tabloids) "You may be seated" following the singing of "The Star-Spangled Banner". Said this voice behind me: "Those Supreme Court bastards!" Yes, there's nothing like that old time piety.

I enjoyed Terry Carr's parody of Dr. Rose Franzblau. Dr. Franzblau's column always appears rather incongruous in The New York Post, everyone's favorite liberal-as-hell scandal sheet. She usually appears opposite Murray Kempton, if such juxtaposition means anything to you. (It occurs to me that I laughed oftener at the Doctor's actual reply to this mother than I did at Terry's reasonably rational lampoon. Which brings up the question of which is really the parody?)

Your lead article in Quotes & Notes struck me as tedious semantic pointlessness. Maybe I should be interested in whether Ted Pauls or Kevin Langdon will come up with a universally and perpetually sound definition of justness, but honestly, it doesn't excite me in the least. The concepts of justness and fairness in any single society obviously change, if only slightly, from year to year, and it's mainly a question of whose justice comes closest to the nebulous ideal none of us (even Aristotle) can quite define.

Jack Lotto appears in the local Hearst rag here--I suppose he appears in all of the Hearst rags, sort of like a fungus. The only place outside his column and HUAC documents I've seen so much smelly innuendo is in today's decrepit semi-weekly Worker (the remnants of the U.S. Communist press). (I hasten to add that I glance through all seven of the New York papers when I loaf around whilst working part-time at a stationary store here.) Mr. Lotto wants desperately to convince everyone that the internal red (and, by his definition, pink) menace is just about to wrap its slimy tentacles around Washington, the labor movement, the press (except Hearst, of course) and every other area of our lives. Their power grows, he says, as their numbers diminish, because every time a few stalwart hacks depart the party and/or the earth, the Real Dangerous Nasty Hard Core remains. Does anyone swallow this?

Harry Warner: As I mentioned before, our school system has never used the Regents' Prayer to open classes; it is only spoken at the beginning of weekly assemblies, and only then by a carefully chosen pious student (actually, this is misleading--it's spoken by either the president or the vice-president of the senior class, I believe, but then it's a virtual prerequisite to elective office in high school to be pious). I know at least one teacher who, like myself (I'm a junior), would not lower his head during the prayer, and was therefore looked upon as a strange alien object by people in the immediate vicinity. But neither this teacher nor yours truly would exercise the right to be seated, let alone leave the auditorium, while the mystical incantation is muttered. It's a question of guts we simply don't have, as Roy Frank pointed out.

Larry McCombs' reaction to the writings of Senator Goldwater paralleled my own. "Conscience of a Conservative" was the worst thing I've read since "Ralph 124C41 Plus". William F. Buckley's National Review is assuming a hell of a lot when its ad copy reads, "Wouldn't you like to own BARRY GOLDWATER'S important new book?...Of course you would..." (Capitals theirs, underlining mine.)

Further on in McCombs' letter, he speaks of "your attitude to-

wards MR" as being "vastly oversimplified." Since I have never seen Kipple with any regularity, this confused me no end until I came to Buck Coulson's letter and found that McCombs referred to motivational research and not Ol' Frank Buchman's "Moral Re-Armament" crusade. Frankly, I didn't think Ted Pauls would have to "vastly oversimplify" his feelings on the latter. (Moral Re-Armament is referred to as MRA, which easily distinguishes it from motivational research. As for my feelings on the crusade, I don't know whether they'd be considered oversimplified or not. From my admittedly passing knowledge of the group, I would say that they believe in many of the same things in which I believe, but for entirely different reasons.)

Vic Ryan's statement, "I think a vote of gratitude is due 52 senators who read" the King-Anderson bill, and voted against it presumably after much serious mulling, is rather silly. First of all, the Senate never voted on King-Anderson, which is still "in hearings" according to the little checklist chart syndicated to newspapers. It voted 52-48 against the compromise, or Anderson-Javits bill, a considerably better one than the administration's. The major fallacy in Vic's statement is his assumption that all of those 52 senators read the bill, and as a result were torn by mental anguish ("Should I vote for it or against it?") and examined thoroughly every aspect of the bill and the feelings toward it back home. Vic knows as well as JFK does that most of the 52 voted against the bill almost automatically. Vic is applauding Senators Tower, Eastland, Thurmond, Byrd, Goldwater, et al, for doing some deep thinking they never did in the first place. He is correct in saying that the bill was/is hopelessly inadequate, and of course there are those among the 48 pro-medicare senators who cast their votes after an equal amount of non-thinking. It's truly unfortunate that so many votes are cast with nothing more than conditioned reflex as "forethought".

The little fable told to Mike Deckinger by Tom Armistead on page 37, concluding with "That is why God didn't interfere, Mike," prompts me to recommend that Tom be hired as a script writer at Superman--DC National Comics. After the second paragraph, his letter is excellent and fairly agreeable.

LOFTUS BECKER JR. :: WINTHROP F-24, HARVARD :: CAMBRIDGE 38, MASS.

The support John Boardman asks for in #28 for my statements a-nent IQ tests can be found in a number of places; the first one that came to my hand is an article by Professor Klineberg of Columbia, entitled "Mental Testing of Racial and National Groups". I think similar material can be found in any of a number of books on intelligence tests, and quite possibly in encyclopedias.

As far as my statement on "communist tendencies" goes, I'll admit it doesn't seem to make much sense as it stands: in any event, I certainly was not thinking of a danger of a communist takeover at the polls (something, I might add, that has so far as I know never happened--I don't think the communists have ever won an honest election). And yes, the fact that there are over 200,000 people stupid enough to vote for the States Rights Party does sort of disturb me: if these people can gather that many votes with the sort of drivel they put out, a similar group with a really well-run campaign could collect, perhaps, a really terrifying number of votes.

It doesn't seem to me that you are being deceived if you buy a cake mix that implies you are getting security and happiness--if the only way in which it implies this is by the shape and texture of the container, the color of the lettering, etc. If a yellow box with green

letters on it means happiness to your subconscious, then you are get-ting a measure of happiness when you buy it, simply by the possession of a box with these colors. If the cake tastes terrible, that's your own fault--anyone but the moron that somebody seems so concerned with has the discrimination necessary to avoid buying a brand of cake he doesn't like more than once or twice.

BEN ORLOVE :: 825 E. 13th STREET :: BROOKLYN 30, NEW YORK

Kevin's comment on #27 seems rather picky. You use the word "conscience" in a way that the common man would not, but it seems clear from the context.

I can't really think of a good reason for being just. A society that is just is better than a society that is not (that is provable; individuals know what they can do and the punishments for disobeying laws; society can keep crime down more easily). If one is just, one furthers this aim. One person, however, will not make much of a difference. I agree that justice should be practiced for its own sake, but many people would disagree with that.

I see no moral difference between abortion and euthanasia, or at least infanticide. Abortion prevents a baby from living. Infanticide removes almost as much from the lifespan. True, a baby is conscious, but not self-aware. I think that killing something that is self-aware is wrong, and that it is equally wrong to kill something that will be self-aware. A sleeping person is not conscious, but is living, as is a fetus. It is equally wrong to kill either. Euthanasia should be practiced in certain circumstances, if the person so wills it or if the person is badly malformed. (There may be other circumstances I haven't thought of.) (But if it is wrong to kill "something that will be self-aware," where does this leave us in regard to birth control? We are not "killing" something, but we are preventing from coming into existence something which would have eventually become self-aware. How different is this? And if this premise is taken as a solid denial of the morality of contraceptive measures, how then do we weigh it against the advantages of birth control, such as the possibility of preventing the starving of future generations?)

My opinion on the school prayer issue is that you can't satisfy everybody, and, in a case like this, shouldn't. Prayer is personal. If a person wants to pray, fine. But to have an official prayer is to force children into praying. This will have a negative effect. The children might resent the prayer. As I remember praying in school, nobody ever meant it. During the Bible reading, people tied their shoelaces, combed their hair, but never paid attention. My elementary school was overwhelmingly Jewish, well over 90%. Yet there were Christmas and Easter plays, without one reference to Judaism.

Incidentally, what does happen when someone thinks? Various electro-biochemical reactions take place. How can something like that survive after the biochemical reactions have ceased? To put it another way, how can people think without a brain? Thus, I don't believe in an afterlife.

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

The fuss over abortions and the (im)morality of them clearly demonstrates a case where spiritual belief is clashing with scientific fact. I have no quarrel with the Church over its opinions, as long as said opinions are kept to themselves. But in the abortion feud, the unproven (and unprovable) concept that it is murder has needlessly entered the picture. The doctors are using proven scientific methods; they

know that severing the foetus from the uterine wall puts an end to the embryo and prevents pregnancy of same. If, through this act, both the mother and child will be spared a high degree of grief and suffering, then the criticisms should be advanced as advice, rather than orders. If it is indeed murder to detach the foetus (thus preventing its growth and development) it seems to me that countless murders are being committed daily by rapists who manage to subdue their urges, couples who are unwilling to go too far, etc. Never mind about the two living people involved; by neglecting to consummate the act they are denying life to some potential individual who deserves it. Del Rey has probed this matter to some degree (though not enough) in "Eleventh Commandment," which indirectly examines the results of such unreasonable thinking.

Euthanasia is practiced today in hospitals, though it's not called that and it's not regarded as mercy killing. Nothing seems crueller than indefinitely prolonging the life of some dying, suffering person by the use of drugs or other means. This decision should be left up to the patient and the patient alone. For what purpose should a woman, riddled with cancer, be given a few extra months of life, at the cost of constant pain, or a semi-euphoric state bereft of any awareness or consciousness? (One reason often cited by those who oppose euthanasia is that a cure for the disease might be discovered in those "few extra months".) People like that are ready to die, and the unnatural aspect is not that they are being permitted to die, but that they are being prevented from doing so. (Personally, I doubt that "constant pain" would cause me to ask that an end be put to my life; pain can be endured, and I am of the opinion that life on any terms is preferable to none at all. Of course, I might very well change this opinion if I were to be subjected to continuous and ghastly pain. Too, I don't attempt to force this personal preference on others; the decision is strictly that of the person involved.)

Elsewhere in Kipple you try to equate the act of a brainwashed person with that of a man who commits a crime by hearsay alone. This is not a valid analogy, say I. (Perhaps not, but I didn't necessarily intend it to be. The entire point of my comment was that a person who murders another is guilty of a crime, regardless of his reason (unless, perhaps, it be self-defense).) The hypothetical Russian worker is having an unending deluge of anti-U.S. propaganda literally poured into him. No matter where he is, the inevitable topic is how the capitalistic war-mongers in the U.S. are menacing the freedom-loving peoples behind the iron curtain. To the worker, an American and a vicious, deadly criminal are synonymous; he has no reason to think otherwise of them. (Isn't it strange, to momentarily digress, how by just transposing a few words in the two sentences preceding we can obtain an excellent picture of what, why, and how the average American thinks of Russians? It certainly is a wonderful thing...) If he is driven to a frenzy by the relentless babble, takes a plane to the U.S., and shoots down the first man he sees, then the guilt lies with the Russian leaders responsible for subjecting him to the propaganda. Who is guilty in a murder case? The weapon or the individual who uses it? In this instance, he is the weapon and the users are safe behind the iron curtain. (But a weapon has no volition; a peasant has. He can be made to hate by propaganda, but the choice to kill is his own. There are, regrettably, a few people on this earth whom I hate; however, this does not mean that I intend to kill them.)

But only the most gullible, unthinking ignoramus would kill a man simply because he's been told that the man is evil and must die. In this instance, the man has merely received the statement that X must

die. He's been given no reason, outside of a cursory and insufficient explanation that X is guilty. He has no reason to believe that X is indeed guilty, as he has been told, and he has every reason to wait and find out for himself whether or not it is true, and then determine what his actions may be. Any man who murders another because he's been told of the other's guilt once or twice deserves the full penalty of the law.

Terry Carr's account of the Franzblau column (which I chuckle over quite often) points up the indefensible "logic" and thinking employed by the sob-sisters who grind out this tripe for the readers. Their main position is inevitably that when a teenage couple are alone together, only harm can result, and they should be thoroughly segregated until they're at least thirty and married and you don't have to worry about them. Ann Landers, in particular, despite some witty cracks now and then, has an obsession with the seeming immorality of teenage boys, who, according to her, are out to get all they can from a girl with no thoughts for her welfare. As a teenager--and this is good until Feb. 10th--I find the intimation both repugnant and untrue. The blanket accusation of the ignorant, loose-moraled teenage boys is probably more harmful than this solitude she's so afraid of. Another annoying quality the sob-sisters share is the belief that the worst possible thing to befall a couple is that the neighbors might talk. Time and time again, couples, both married and unmarried, are warned against certain things on the possibility that it wouldn't look right to others. In a sense they are told to curtail something which they know to be perfectly right and reasonable because someone else, who can't mind her own business, might get the wrong idea. I'm still waiting for the day when these columnists will be told off. (Watch this space...)

In his letter, Ron Wilson states his complete lack of compassion or sorrow for the death of his father, and farther on mentions his attempts to rid himself of hatred for the Negroid race for somehow bringing about this death. If his father was such an unknown stranger, why the enormous resentment and hatred over the ones who were (I presume) responsible for his death? It's human nature to hate a being who destroys something very close to you. Isn't this a displayal of emotions he denies possessing earlier in his letter?

DEREK NELSON :: 18 GRANARD BLVD. :: SCARBORO, ONTARIO :: CANADA

You take Barry Goldwater apart for stating that America is fundamentally conservative as an established fact in #28. Then you write just as positively that "young people are not predominately conservative". Unfortunately, you may be right (witness the October Nugget article by Michael Harrington which demolishes the YAF) but it gives you no more right to state your belief in the political division of the nation than Goldwater. (Mark Owings also called me on this, and you are both, of course, correct.) Besides, judging from the crowds Goldwater attracts it might seem to him that there is a massive conservative movement. And judging by the split in the Nixon-Kennedy vote in 1960, liberals certainly aren't much in the majority, if at all. (I seriously doubt that any election is a very reliable guide in this sense. If my personal acquaintances are any guide, a tremendous chunk of the populace is neither liberal nor conservative, and more than likely voted in that election for the name a friend might most frequently have mentioned. This is no exaggeration: there are four other people in my immediate family, one of whom has never voted in 50-odd years. All of the three remaining supported Kennedy, and I doubt that any one of them could adequately define "liberal" or "conservative". Likewise, there must be many who voted for Nixon without having the slightest idea what

he stands for.)) (I realize there are ways to disprove that last sentence, but I think I can answer them. For instance: the anti-Catholic vote went to Nixon. Big deal. Anti-Catholics are usually fundamentalist conservative farmers, etc., and anyway, the Catholic vote went to JFK.)

By the way, your second example of an "error" in Goldwater's judgement is false. Goldwater does not consider the JBS "radical" by any means; the term radical, for him, is reserved only for those on the left. (Precisely. And now that you have more clearly summed up the opinion, I find that I still consider it an error in judgement...))

Balderdash to your next paragraph. I know very few people who don't agree that our society is ailing; the big argument is whether liberal or conservative policies will remedy the situation. Why shouldn't a conservative feel he has nobility and an inherent Rightness on his side if he profoundly believes in his views? After all, liberals like to think they've got the "answer" to all the problems, and liberals talk about the inherent correctness of welfare "to the needy", and the noble duty of helping the country down the path to Utopia by running it the way they see fit. "The Conscience of a Conservative" did not "stroke my ego" beyond making me feel glad somebody in the world felt as I did. As with anyone who expresses opinions that aren't watered down to nothing, I naturally have disagreements with Goldwater, but I would argue those points rather than dismissing them with a seeming wave of slur words, some of which I've reprinted above. (By the way, it is the use of the smear by HUAC among other things that makes it enemies so opposed to it.) (My book review wasn't intended as a smear, and I regret that it gave that impression to anyone. If I attempted to outline my disagreements with Goldwater, I would end up writing a book at least twice the length of his. Some of these disagreements, as I noted, had previously been discussed in Kipple. So I concerned myself with the basic attitudes represented in the book (and, incidentally, with the writing itself, which I admired). As a book reviewer, this was my prerogative.)) Your degrading of those who read "The Conscience of a Conservative" rather than a refuting of its facts is certainly no way for a "liberal" to act. Or is Buckley correct? Are all liberals hypocrites at heart? (I hope the lead article in this issue cures that notion.)) Like Mrs. Roosevelt saying she'd have refused to shake hands with Hitler in his later life because he murdered millions, but saying she would shake hands with Vishinsky (and had at the UN), seemingly forgetting that he ran Stalin's purge trials in the late 1930s. And I was glad to hear all the outraged shouts from the liberal balcony about the US-pressured Dutch sellout of West New Guinea to Indonesia in direct violation of the UN charter which prohibits aggression by one nation against another and promises to uphold territorial integrity and the right of all people to choose their own government, in this case the natives of New Guinea who are now yoked to Sukarno's wheel.

I'm glad to see John Boardman admits that the WYF version of "peace" is in disagreement with the beliefs of "some Americans." Whether or not the WYF is a communist front organization doesn't really matter since it is a matter of record that an anti-American line was taken by the stated disagreements with American policies. (I look rather askance at an attitude which equates "disagreements with American policies" with "anti-American" feelings.)) That a group of Americans could help bring their country into disrepute at such a meeting is both shameful and shocking. I was extremely glad to hear that Finnish youth reacted against the holding of the Festival in Helsinki.

But to show you I'm not opposed to everything liberalism stands for, I'll note that Bill Plott has the answer to the civil rights prob-

lem (in combination with BG). Desegregation by the use of the political power Negroes have in the South is the best way. The denial of voting rights by whites is against the law (XV Amendment) when it is done because the voter is of a different color. I believe in several test cases Negroes have proven this is why they were denied the vote and not because they were illiterate, etc. Here Congress can legally act to enforce desegregation, since Negro voters could elect representatives sympathetic or at least not hostile to their attempts for equality. Integration is a different matter entirely. ((Congress "can legally act to enforce desegregation" in any case where such segregation is ruled unconstitutional by the Supreme Court; the Federal Government can legally act to enforce desegregation whenever and wherever it is found. Of course, we may (and probably will) disagree as to whether or not this course of action is morally right, but it is obviously legal.))

Government interference in the lives of the private citizen is the major threat to democracy in the West. Some countries, such as Sweden with their ombudsman, have, even within the suffocating folds of socialism, kept democracy and a love of freedom beyond that of some of the so-called capitalist nations. But the United States (or Canada, for that matter) isn't Sweden, and the size and population of the nations would prohibit such a system working over here. The role of the Federal Government is to ensure the continued existence of the United States through national defense and control of external affairs. And excepting inter-state communications and other duly authorized constitutional powers, it has no right to interfere in the internal affairs of the nation. (This, by the way, as far as I am concerned, means HUAC is illegal from a constitutional viewpoint and should be abolished along with most other Congressional committees.)

The question of prayers in schools is a touchy one. In Scarboro, there's a reciting of the Lord's Prayer (Protestant version) and a Bible reading every morning. Last year, several members of the LRY (the youth group of the Unitarian Church, of which I am a member) got sick of standing for the prayer--so they didn't. A big hassle followed and it ended up that they didn't have to attend class while the prayer was being said. And they don't.

They wanted me to join them but I said no, for two reasons: 1) I could care less about Christianity and the right to dissent from it, for the simple reason that I consider religion a personal thing and the outward trappings don't matter anyway; and 2) if Catholics can stand through the prayer without squawking, so can I, and so can any non-believer. After all, we weren't forced to say it, just to stand during it out of respect.

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I think you'll find that no one can argue your statement that "censorship is morally wrong." If we postulate cases in which it is necessary, you will merely say, "Yes, it is necessary, but still wrong." So, the only line of argument is to plant the feet firmly, throw back the head and state with equal certainty, "Censorship is morally right." And there we are.

Your definition of "morally right" rather restricts the whole range of ethical problems. It is "morally right" that each sentient being should be allowed to pursue its own development as it sees fit, without restriction, harm or compulsion. All else (including civilization, religion, education, etc.) is morally wrong, but necessary in some instances. So the question of moral rightness or wrongness is reduced to a tautology and we must argue the question of necessity. It is

a good way of looking at things--one is forced to be a bit more logical about questions of necessity than about questions of right or wrong.

I will make a firm statement myself, then. "So long as we insist upon maintaining some form of organization greater than the individual, we must use some sort of censorship, either active or passive." If we were willing to allow each man to be a Thoreau if he wanted to, then we wouldn't need censorship. But we have certain ideas about material progress, proper society, etc., which require the subordination of the individual to the will of the majority. In that case, censorship and other forms of compulsion become necessary.

In regard to integration, one thing that no one has mentioned is that the fight against hidden segregation will even even tougher than the fight against the open segregation of the South. In Central California, for instance, the Negroes are confined to the poorest sections of town, are actively prevented from owning houses in the suburbs, are not given jobs in the front of stores or restaurants, are segregated socially in the non-official functions of school life, and are carefully kept in their place by the all-white churches. (I speak specifically of the cities of Wasco, Shafter and Bakersfield, of which I have first-hand experience.) But all of this is unofficial and unadmitted by the majority of the community, and since they are allowed to eat in any restaurant and ride where they want on buses, the Californians consider themselves to be integrated. And, for the most part, the Negroes are too poor and uneducated to take the organized action necessary to assert their rights. How can a man work from 5 a.m. until 7 o'clock in the evening at hard physical labor, support and take care of a large family, and maintain a tar-paper shack in a district notorious for its vandalism, and still have time to organize his neighbors for an attack on a nebulous enemy?

Why doesn't he improve himself? How? He can't move into a better district because the real-estate agencies won't sell to him. If they did, the neighbors would make life so miserable that he would move out again. He can't build a better house where he is because no one would be fool enough to loan him money to build a good house in such a miserable location. He can't save money because he's getting minimum wages, and supporting a huge family. He can't get better wages because he hasn't the education. He can't limit the size of his family because it is a running battle to keep enough kids in the fields to finance the rest of the family. His kids aren't getting any better an education because the family has to move frequently to follow the crops, or they get no support and help at home to match that given to white children of upper class homes. The problems are mainly economic, but there is that all important racial bar which prevents movement upward in economic classes.

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I appreciated the care with which you phrased your comments on the question of "life". The Catholic view that a person lives from the time sperm meets egg seems patently silly, but I'm hard-pressed to pick any point at which the foetus or child becomes "human" and, supposedly, worth saving. The "consciousness" issue isn't much help. Some people of course live through their lives without ever approaching a state of "consciousness"; does their mental malfunction mean that they're not human? I wouldn't care to answer. My own view on legalized abortion is that a desperately unwanted child shouldn't be born. The mental experience will leave some rather ugly scars on the mother's psyche, and the child is almost certain to suffer. A woman likely to lose her mind is

every bit as much endangered as one whose cervix won't permit the birth of her child. In a case such as this, the life of the mother should be paramount, not that of a "child" as yet unborn, a child that may not live at all, and has a better than casual chance of growing up in a distinctly unfavorable environment. Pragmatically, I think it's a workable distinction; it's no more difficult to determine the likely mental consequences of an unwanted birth than it is the physical.

Was Terry Carr's article perhaps written in lieu of the one on censorship which he'd planned to do for you? (No. My spies in New York report that Terry's censorship article is coming along nicely. The first eight volumes are in nearly final form, with the remainder (Book Nine through Book Twenty-three) in the form of rough notes. Terry has used his advance payment to hire a man to carry the manuscript for him...) I believe Dr. Rose Franzblau was on the Tonight Show sometime during the summer, and although she appeared a little less evasive, she didn't seem any more intelligent than her column indicated.

Somehow I find it difficult to envision a time when Harry Warner was a little boy. I pictured him as a full-grown newspaperman from birth, for some reason.

Larry McCombs: Mightn't we say, "Dr. Skinner of Harvard has developed a theory of behavioral analysis which attempts to explain all behavior in terms of a few simple laws of stimulus, response..."? Operant conditioning works beautifully with electrode-affixed rats, but it simply doesn't explain complex behavior--most behavior--and it's frightfully inapplicable to all but the simplest cases of ambivalence. Incidentally, the pigeon that stops going for water after there is none does not do so because he is no longer reinforced; he is negatively reinforced, or at least one theory holds this. If you're still insisting on the validity of Skinner's work, I suppose it's innocent enough that you believe it all.

The only fault I can see in the otherwise commendable theory of early sexual education is that the child who has even a reasonably clear conception of heterosexual relationships may feel very guilty indeed if he passes through the rather normal homosexual period at age twelve or so. He may want to play around with his comrades (down, Marion, please!) but he may be very disturbed that he isn't interested in girls, instead. It may affect his later sexual adjustment. You may have noticed that that's a lot of "may"'s. It may be.

Do you think that thievery is the only way in which one person can take advantage of another? (No.) No technique of salesmanship is thievery, but all, more or less, try to take advantage of a person. Now, if we lived in the ultimate welfare state, our food would be handed us at the corner commissary, so there'd be no problem. But, in a competitive society, one of the real backbones is that private enterprise can direct its efforts into making its products more desirable. Anyone with any degree of sophistication should be able to make some rudimentary discriminations. In this, or any other light, thievery cannot, of course, be condoned; taking advantage of someone is probably equally indefensible, but the real harm comes when the person realizes that he's been had. Sell to what he's looking for, and you've at least made him happy. (Obviously, to the person involved, it is preferable not to realize that you are being taken advantage of, but I wasn't considering the question from the subjective viewpoint. My point is that, on an absolute scale, taking advantage of someone is no less morally reprehensible if the victim is unaware of his loss. My comments on thievery were by way of an analogy, and one which I shall repeat: if you steal from me and I fail to notice the loss, then from my subjective view-

point the act is obviously not significantly harmful. But the objective situation is not changed at all by my stupidity in failing to notice the loss; it is still thievery, and you are still guilty of the crime. The same idea applies to MR and any other means of false advertising. The subjective reaction of the person involved in no way changes the objective consequence of the act being committed.))

Somehow I feel that the controversy over MR has paled considerably, particularly since Buck Coulson did what nobody else bothered to: define his terms. Aside from the inevitable few parting shots, his comments would seem to pretty well wrap up the matter.

Incidentally, there's an off chance I might work in MR this coming summer. This is at least partially attributable to your comments: not that I'd go out and mug a person now that you've dealt with robbery, but your rather emotional opinions on exploiting people with depth techniques have interested me more than any of the half-dozen or so things I've read on the subject. Aside from this, I'd like to do some practical sampling of some of the areas employing psychologists, and MR is certainly one of the most notorious, if not one of the most occupationally secure or rewarding.

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

If you believe that I made an ass out of myself with my letter in Kipple #29, I wonder why you printed it? Perhaps I came on a little strong, but it was on something in which I believe. My other letters have been on things I think and believe to be true, yet you have not commented that they are asinine. Thus, my current "asininity" must be a result of the fact that I believe that there is a God and that he will intervene, and you don't. ((I was baiting you in both of my comments on your letter, and since the fuggheaded reply I envisioned failed to materialize, I cheerfully apologize for underestimating you. I do agree that you came on somewhat strong, but I was objecting to your typewritten shouting, not your beliefs.))

You are sarcastic because I try to answer Mike Deckinger's thoughts to the best of my knowledge. Since you don't believe in God, naturally this view isn't going to parallel your beliefs. But I thought Mike's observations deserved an answer, and if mine was so revolting to you, you could have merely sent it to him without printing it. You made no answer to Deckinger's paragraph asking why God did not intervene in wars, yet ridicule me when I try my best to answer him. If I am to answer Mike, it must be on the premise that God does exist and that He has something to do with humans. ((To effectively argue from this premise, however, it is necessary for you to prove it.)) Naturally, since you do not believe this, I'm sure it seemed a little different to you. But is differentness a need for sarcasm and ridicule? Have I ridiculed you because your belief is different than mine?

I don't believe in the theory of evolution, because it is imperfect and unproved by scientific study. I believe the Bible is true. ((If you don't believe in the theory of evolution because "it is imperfect and unproved by scientific study," may I ask why you believe in the Bible, a document which is undeniably "imperfect and unproved by scientific study". If "scientific study" is to be your guide in deciding what to believe, then kindly show me how it can be used to substantiate the Bible?)) Ergo, to you, this makes me asinine? It must, because the only place that I countered your views was when I said there was a God and outlined briefly what He has been doing with the world. Most of the latter half of the letter concerned itself with a refutation of the currently held views of heaven. If you thought these views

were asinine, then you are by the same token calling your own views asinine, because at times you have made remarks on the non-existence of an afterlife. If you think heaven is non-existent, then why do you rebuff me for saying that I think the current notion of heaven is so invalid that if it were true I'd feel like an ass flying around the clouds plinking a harp the rest of my life? ({As I said, it was not so much your views, but your manner of stating them, which irritated me.})

You might ask why I don't keep this embarrassing (to you) belief quiet so I won't be looked down upon (by you, and, I suppose, others). The answer is that I would feel rather two-faced in doing so. Maybe I will change my views as I get older, perhaps even to evolution if you can prove it to me. ({I suggest you read the following books, if you are willing to spend time in determining whether or not evolution can be proven to you: "Nature and Man's Fate," by Garrett Hardin (Mentor Book #MT338, 75¢), "The Meaning of Evolution," by George Gaylord Simpson (Mentor Book #MD66, 50¢), and "Evolution in Action," by Julian Huxley (Mentor Book #MD204, 50¢).}) But right now I have my belief, and trying to keep it secret would serve nothing. There is no need to overtly evangelize and convert anyone, and I'm sorry if I gave this impression. Your beliefs are your own business. If I seem foolish because of my belief, such is life. I cannot change something because to some I seem foolish. This would be being untrue both to myself and to you. I'm sure you will stick to your views even though with a crowd of so-called "Bible-belters". So must I stick to mine with such a mixed group as fandom. Even as some of the "Bible-belters" will look down on you, so, I suppose, will some fans look down on me. I cannot help that, but I cannot change my inner feelings because a few will laugh. I'm sure you wouldn't either.

In the past, I have often listened to what people have said, and tried to hide embarrassing portions of my personality, because in my crowd only a "nut" would hang around writing stories and articles all his spare time, and like to play the piano and listen to classical music all the time instead of rock and roll. But one can only hide so much, and even though I may be considered a nut by some, I cannot close off parts of my personality and deny their existence because they might possibly meet with ridicule with some.

I hope this explains why I cannot in all honesty deny my faith in God because of your ridicule of me.

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

Re pagan origins of Christmas, Easter, and other Christian festivals: In the evil old days of paganism, the benighted Scandinavians carried an image of Frey about their fields at sowing time in order to make them fertile. Then the missionaries came, the evil old ways of idolatry were ended, and enlightenment dawned in the land. The Scandinavians then rendered their fields fertile by carrying about them an image of Saint Erik.

Jonathan Edwards was quite certain that the saved would enjoy watching the torments of the damned. He said, "The damned shall be tormented in the presence of the glorified saints. Hereby the saints will be made more sensible how great their salvation is. The view of the misery of the damned will double the ardor of the love and gratitude of the saints in heaven."

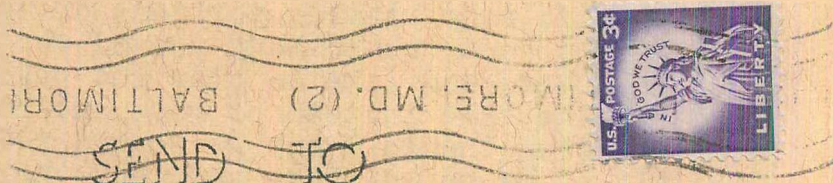
I've heard it said that it is impossible for an atheist to get married in Maryland under state law. Is this true? ({I don't have any information on any such law, although one could well exist. I do know that there is a Maryland law prohibiting an atheist from holding public

office or even from working for the state in a minor position. The Maryland Court of Appeals has ruled that lack of belief in God "renders a person incompetent."})

AND I ALSO HEARD FROM: Ron Wilson (new address: Room 119, Goldsworthy Hall, Pullman, Washington), C.R. Borsella (new address: PO Box 443, Towson State College, Towson 4, Md.), E.S. Jacobs, Mark Owings, Jinx McCombs (new address: Farley House--C306, Raymond College, University of the Pacific, Stockton 4, Calif.), Redd Boggs, Norm Metcalf, Lenny Kaye, Bill Plott (goddamn new address: PO Box 5598, University, Alabama), and D.A. Latimer. I did not hear from Richard Bergeron, whose comments about his love of "involvement" now take on a rather hollow ring.

OAFISH AFTERTHOTS: To end this issue on a questioning note, I shall save the trouble of writing several personal letters by noting here that the following information is desired: (1) what effect, if any, will the upcoming postal increase have on fanzines; (2) in the section of that law allowing "communist propaganda" to be banned from the mails, who decides what constitutes communist propaganda; and (3) who will comprise the Worldcon Committee for Los Angeles, if they should win their bid? I will be indebted to anyone supplying me with any or all of this information, none of which I am able to find in the stacks of printed matter which litter my desk. Thank you.

FROM
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U. S. A.



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