

Kipple is edited and published at irregular, frequent intervals by Ted Pauls, 1448 Meridene Drive, Baltimore 12, Maryland. Copies of this august journal of opinion and commentary are available for letters of comment, contributions, exchanges, or the cash sum of 20¢ per issue. This issue is dedicated to Theodore Roosevelt McKeldin, who will later this year be elected Mayor of Baltimore. --WOKL

### AN ESSAY ON THE PROBLEM OF RACE RELATIONS

One of the most urgent fields of liberal political activity in this country is the matter of race relations--primarily, assuring legal integration of all facilities, and secondarily (though this is perhaps the most important), promoting the cause of racial brotherhood. There are a number of interesting positions taken on this goal, some of which I should like to briefly examine. First, of course, the right-wing extremist believes that integration is evil, Communist-inspired, and un-Godly. As with bigots of all persuasions, his opinions are emotionalistic, illogical, prejudicial, and based merely on his own irrational hatred. He occasionally dignifies this philosophically unacceptable position with the plaint that he is a patriotic American, a Christian, or any other protective shield which he believes will disguise or otherwise render palatable his prejudice. Since it is not the objective of this treatise to deal with easily-shattered straw-men, it is necessary to say only of this particular breed that his uniquely warped intelligence is probably due to environmental or emotional problems over which he has had no control. His position is utterly unworthy of serious attention.

Disregarding bigotry, there are three remaining major positions on the matter of race relations, all of which agree on the eventual objective. The moderate conservative, the moderate liberal, and the extreme liberal (arbitrary terms for which expediency is the sole excuse) are in agreement that eventual total integration and, finally, complete racial acceptance is a desirable goal. They disagree, however, on the means which should be utilized to implement this situation, and all three views have their strengths and weaknesses.

Those conservatives who agree on the final, desirable end result (an unwieldy, if accurate, designation for the "moderate conservatives") feel that this end must be implemented by a gradual cultural evolution, during which both the legal process of integration and the social process of acceptance will appear by degrees. By this method, no one is forced to accept any integration against their wishes, but, since enlightenment is constantly progressing, the eventual aim is implemented. This conservative position holds that even token integration by court-order is unacceptable, but that there will eventually come into being a situation (whether at a Southern lunch-counter or college, or a Northern union) where integration and acceptance will be instituted with the full consent of all parties concerned.

Many liberals disagree with this position. They agree that integration and acceptance should be an orderly process, conducted within the framework of state and local law, but with the assistance of federal court-orders when the situation warrants it. In reply to the conservative, they argue that without some legal persuasion, there are certain areas which will remain segregated indefinitely. They agree



with the conservative, however, in stipulating that any measures taken to implement integration and acceptance should be of local origin, instituted by the people directly concerned. Federal persuasion and coercion should only be utilized in cases where it was necessary to enforce specific precepts of the Constitution, as for example in protecting the right to vote of the Southern Negro. One of the foremost advocates of this moderate position, although he would be stupified to be equated with even "moderate" liberals, is Senator Barry Goldwater, who has stated:

"It so happens that I am in agreement with the objectives of the Supreme Court as stated in the Brown decision. I believe that it is both wise and just for negro children to attend the same schools as whites, and that to deny them this opportunity carries with it strong implications of inferiority. I am not prepared, however, to impose that judgment of mine on the people of Mississippi or South Carolina, or to tell them what methods should be adopted and what pace should be kept in striving toward that goal. That is their business, not mine. I believe that the problem of race relations, like all social and cultural problems, is best handled by the people directly concerned. Social and cultural change, no matter how desirable, should not be effected by the engines of national power. Let us, through persuasion and education, seek to improve institutions we deem defective. But let us, in doing so, respect the orderly process of the law. Any other course enthrones tyrants and dooms freedom."

In addition to this, both the so-called "moderate" liberal and the so-called "moderate" conservative agree that while integration can be legislated, acceptance cannot be, and that therefore any attempt to do so will only result in a deeper resentment in segregated areas.

In opposition to these more or less comparable views stands the extreme liberal. In his view, integration is now simply a matter of law enforcement, since the necessary precedents have been created in nearly all areas under the jurisdiction of local, state or federal government. He will no doubt admit that integration and acceptance will eventually come to all areas without interference, but he does not wish to wait. He sees the situation as one in which extremely little has been accomplished in the one-hundred years since the freeing of the slaves, and he believes that there is no more time for half-measures. Furthermore, he submits that acceptance can be legislated, at least indirectly, since the environment of the South in particular and the country in general, which he proposes to change, is the factor which will determine the attitude of generations yet unborn.

An effort from this quarter to objectively examine the merits of these three systems of thought is impaired somewhat by the fact that I am admittedly committed to the third position at the outset. In examining the positions, however, I will attempt to objectively show the advantages and disadvantages of each, and at the same time show why I favor the third position.

On the surface, the first position seems the preferable one, simply because it does not entail forcing anyone to do something he or she does not wish to do. Also, it is obviously the course of action least likely to result in serious trouble, such as the riot at the University of Mississippi in 1962. Few people would disagree that it is a good solution indeed which allows a policy to proceed without stepping



on anyone's toes and without provoking disorder. Both of these points are very definite advantages of the first position and, to a lesser extent, of the second position as well. No liberal consciously advocates riots and insurrections; and, in addition, the situation in which both integration and acceptance proceed without forcing anyone to do something contrary to their will is in keeping with one of the fundamental tenets of liberalism--namely, that the desirable state of society is one which assures to each individual the greatest degree of personal freedom. This tenet, however, is a double-edged sword: it also assures the same freedom to the Negro. One is free only to a limited extent when one cannot eat in a restaurant, attend a motion picture, ride in the front of a bus, or look at a white woman simply because the pigmentation of one's skin is different from that of the ruling class. When a certain segment of the population is forced to live in slums, attend second-rate schools, and bow and scrape to a race whose ancestry is traceable to central European primitives rather than African primitives, there is obviously something wrong with this allegedly free society.

It is perhaps a moth-eaten cliché, but nevertheless: "One man's freedom to swing his hands through the air ends where another man's nose begins." This bromide, although over-generalized, presents a fairly good description of the average liberal's conception of "freedom". Now, it is obvious that in the free society, no one should be forced to have friends or acquaintances not of their own choosing; but equally obvious is the idea that no one should be denied their freedom solely on the basis of a biological trait for which they are not responsible. A compromise should be available, and it is, although the "moderates" on this issue do not recognize it as such. It is simply this: legislate complete integration now. Set up a situation wherein a Negro will be able to avail himself of the services of any organization which caters to the public, be it a transit service, a department store, a motion picture theatre, or any other institution which deals with that group known as the American public. Create a situation in which any Negro whose dress and demeanor is equivalent to that of the white patrons may walk into a restaurant, sit down at any unoccupied table he may choose, and be served precisely as quickly and courteously (or as slowly and rudely) as the average white patron. (A similar situation should exist, of course, with regard to public-service organizations which are not restaurants: schools, buses, taxis, movie houses, ad infinitum.) The white patrons, for their part, may leave if the situation bothers them. Barring that, they are perfectly free to change tables, turn their backs, make faces, or whatever else they care to do, within the bounds of the law. Acceptance will come in due time; but integration must come now.

There is already ample indication that time is running out. In Maryland several years ago, a number of respected diplomats from several Asian and African nations happened to stop at a restaurant for a bite to eat during an automobile trip between U.N. headquarters in New York and Washington, D.C. They were rudely refused service. Travelling on to a different restaurant, they were again refused service. They finally completed the trip to Washington, where various American diplomats spent some time attempting to convince them that the difference between Russia and the United States is that the United States is a free country.

If they didn't believe that, I don't blame them.

The situation was resolved shortly thereafter when the restaurants in question condescended to serve diplomats who were "unfortunate" enough to be "cursed" with dark skin. No doubt the American Negroes in the area thought this was damned nice of them.



In an era where the major battles between the Communist and Western blocs are going to be fought for the allegiance of the neutral, uncommitted nations, there is no time for hypocritical mouthings about "freedom" which we do not practice in our own country. From a strictly practical standpoint, the "image" of the United States is not capable of supporting an internal situation where highly respected diplomats from abroad are made to feel that it is a privilege to be served second-rate food in a second-rate restaurant, simply because the restaurant owners do not care for the quality of their skin pigmentation.

There is also good basis for assuming that time is running out from an ethical standpoint. Having decided upon a desirable objective, it is obviously incumbent upon us to strive to reach that objective with all possible speed. Dawdling in an effort to assure that the white man is not deprived of his right to deprive Negroes of their rights is not philosophically acceptable. Our vaunted "slow-but-sure" legal system was never intended to accomodate bigots.

The only questionable segment of this extreme liberal solution to the problem is that, given complete legal integration and legal control of environment, it can force acceptance. This is questionable not on grounds of expediency, for it would most assuredly be effective, but rather on grounds of ethical acceptability. Here, perhaps, the difficulty is largely one of semantics. Given complete integration, enforced when necessary, acceptance will logically and inevitably follow in an uncertain period of time. The reasons for this are three: first, from the standpoint of the businessman and proprietor, he will discover that his business does not suffer a great deal after the initial shock, especially when all establishments which deal in the same service or commodity are similarly integrated; second, from the individual standpoint, because contact with Negroes will teach the individual that, contrary to what he has been taught, they are just like everyone else; and third, again from the individual viewpoint, because, in the case of those born after the legal step is taken, they will be in constant contact with Negroes and thus learn even more quickly than their parents that Negroes are no different than any other large group of people. What is objectionable in this situation, however, is the impression given of indoctrination and propaganda to counteract the indoctrination and propaganda for the opposing viewpoint which currently exists. Obviously, these are unacceptable methods, and while there may be a few liberals to whom this solution would appeal--for example, controlled indoctrination through Southern schools--they are certainly in the minority. One-sided propaganda and indoctrination for the right view is no less evil than one-sided propaganda and indoctrination for the wrong view; both are achieved unfairly, and the fact that the one would have been reached by logic and reason equally well in no way justifies the method. What the average liberal does advocate, of course, is a situation wherein the average Southern white will come into contact with Negroes, and thus come to know Negroes, on an equal footing.

This is possible through legislation and gradual cultural evolution; but it is imperative that the first, legal step be undertaken in the near future. Only then may be honestly claim that this is a free country.

#### REDD BOGGS COMMENTS BRIEFLY ON #34

"Bill Plott's 'report from Alabama', while interesting, contained one dubious statement: 'Most students were willing to go ahead and get it over with....' The University of Alabama is attended by more than 12,000 students, and I rather doubt Bill is that well acquainted with the attitudes of more than a bare majority of them. It's a small slip, but Bill's report is intelligent and penetrating enough so that it



stands out. I hate to see him claiming the same omniscience that too many writers of 'letters to the editor' claim: 'We high school students believe...' or 'We Republicans think that...' By which, of course, they mean, 'I personally believe that...'

"To Don Fitch, I could say: One thing which rather turns me off the conservatives is their habit of frequently repeating catch-phrases such as 'The left-wing Democrats are aiding creeping socialism' or 'They are giving aid and comfort to our enemies and betraying capitalism.' I don't deny that the liberals are just as prone to repeating catch-phrases, but this is common in all political discussion.

"I was quite impressed with the opening two paragraphs of your 'The Devil Meets His Master', and quite chagrined to discover that I must have liked it because you wrote it as an imitation of my style.

"Jim Harmon and I were in an Alvarado street cafe this evening, guzzling coffee and talking. One of us mentioned the John Birch Society, and a few moments later the man from the next table stopped and said to us, 'Pardon me, but I overheard you mention the John Birch Society. I've often heard it mentioned, but I'm in the dark as to what it is. Can you tell me?' Harmon and I described the society in succinct terms and the man, an elderly businessman type, listened courteously. After he had left, we theorized that he was a John Bircher himself, or at least sympathetic to them, and had approached us with the idea of propagandizing in its favor. Unfortunately we were too informed on the subject to allow him to deliver his message.

"I always thought that people generally find 'agnostic' an acceptable term, far less stigmatized than 'atheist'. I see nothing horrible in being described as either one. I'd be more uncomfortable, I think, if I were described as a devout Christian. As for being wishy-washy, I suspect that a refusal to 'go out on a limb' is a pretty reasonable attitude after you've examined some of the precarious perches other people have adopted and watched them industriously sawing at their only feeble support, one-eighth of an inch from oblivion." (444 South Burlington, Los Angeles 57, California.)

#### BILL PLOTT ON RABBITS AND SQUIRRELS AND JACKASSES

"Your comments on the Wisconsin book banning situation were rather interesting. This business of censorship has always been one of my fur-rankling pet peeves. That is one of the reasons why I could never be a good Catholic; I would be constantly rebelling against the Church's 'blacklist' of movies and books. This reminds me of something that occurred in Alabama a few years ago. The WCC, the UDC, or some such damnfool organization launched a campaign to remove a certain grade school reader from the educational programs and the public libraries. This particular book was a typical children's reader with animals as the characters. The animals in this case were rabbits, a white rabbit and a black rabbit who were very good friends... Need I say more?

"Now the Alabama chapter of the DAR is up in the air over another first grade reader but for a slightly different reason. Here's the lead from a recent newspaper story: 'A new version of an old squirrel tale, written for first graders, has the Alabama Society of the Daughters of the American Revolution seeing red.' There was no by-line on this particular story, but some guy deserves a round of applause for that punful title.

"It seems that this particular book, 'The New Our New Friends' reader has been cited by the DAR's 'textbook study committee' as being 'socialistic and unsatisfactory for use in Alabama schools'. This particular committee has recommended that all state textbooks contain a definite American viewpoint in their context. All of these quotes are



from the newspaper story itself, including the following: 'The DAR group says the story features a squirrel named Bobby which was not willing to work collecting nuts. He subsequently had no food when winter came and had to ask a redbird for help. The committee contends this story contradicts the one about the thrifty squirrel which laid away nuts and was able to sustain himself in cold weather.'

"The committee itself made the following gem of a statement: 'The story of the squirrel storing nuts helped make America a great nation populated by men and women steadfast in their ability to put into effect their early training for adult life.'

"As for the story in the book, the committee had this to say: 'Have you ever heard or read about a more subtle way of undermining the American system of work and profit and replacing it with a collectivist welfare system?' Damn. They always told us that the old grasshopper and the ants fable was just chock full of morals that were good for us. And how the hell does one tie even people, much less Americanism, in with a squirrel? (As Linus Van Pelt might say, "Well, it's sure easy if you're stupid!")

"Well, I think I'll cut out and read my copies of the U.S. Constitution and the Declaration of Independence--I feel my patriotic fervor slowly ebbing away after having been exposed to the slothful squirrel..." (P.O. Box 5598, University, Alabama.)

#### MADALYN MURRAY AND HER ELECTRIC ATHEIST

The hue and cry resulting from the Supreme Court decision of July, 1962, which banned a brief prayer from inclusion in the opening exercises of a New York school system, has apparently died down throughout most of the country. In Baltimore, however, the controversy is still a very real one, because the Supreme Court has consented to review the case of Mrs. Madalyn Murray vs. the Baltimore School Board. Mrs. Murray, an atheist whose name has been cropping up in the local newspapers off and on for the last three years, contends that the technically voluntary recitation of the Lord's Prayer which is an integral portion of the opening exercises of all Baltimore schools is in violation of the First Amendment of the Constitution. This is, I think, a valid claim, largely because (1) the Lord's Prayer is a form of worship of only one religion, and thus the acceptance of it by school officials in effect establishes a single religion above all others; and (2) because, though its recitation is voluntary, failure to take part in the opening exercises invites social repercussions, a very potent consideration in a case where the victims are children or adolescents. Aside from the legal battles, however, Mrs. Murray is also carrying out an interesting campaign in the pages of the local newspapers. In this battle, her tactics are brilliant: every two or three months, when the controversy appears to be dying out, Mrs. Murray pens a calm and reasonable letter outlining her beliefs on one facet or another of the controversy. The publication of these letters results in an unbelievable torrent of impassioned replies, running the gamut from the piously naive to the rudely derogatory. Mrs. Murray, a staunch individualist who apparently enjoys the gadfly role, no doubt richly enjoys these dividends. For my part, the near-hysteria of many of these replies has given me many hilarious moments, and I should like to take this opportunity to share some of the more notable excerpts.

Last December, for example, Mrs. Murray wrote what was in effect a holiday greeting to the Baltimore News-Post (one of whose mailroom humorists headed it, "A Murray Christmas"), surely a kindly gesture for an atheist to make towards a group of theists. The brief letter explained the manner in which the Murray family would celebrate the holiday season, and ended with a sincere season's greetings. This, however,



did not warm the cockles of the more vehement theists' hearts; they immediately fired back a veritable deluge of inane blather, of which the following is only a brief sample:

"By the grace of God, through faith in Jesus Christ and in the power of His blood, I and many others have been made to 'see' and have come to know Christ personally. We know that Satan has tried to destroy the truth of the Incarnation in which we believe. We also know that he has failed. We need not fear that his children will succeed." (signed: Rev. William B. Woollett.)

"Does she Madalyn Murray feel she is the perfect one, that only her opinion and that of a few others can cause one of the most beautiful, wonderful and the greatest thing in life to be tossed aside so easily?" (signed: Mrs. Virginia E. Snyder.)

"We need more not less religion in the schools. It is too bad we are so divided by creeds that the most important part of education is left out." (signed: F.C. Pardon, Sr.)

"It certainly is a 'remarkable' thing just how quickly the prayers were thrown out of the schools! I wonder just why we can't get the same quick action in throwing out the trashy books and rotten movies which are taught to our younger generation? (...) How about putting up a big fight for prayers in the schools whether a few illiterate atheists think it is right or wrong?" (signed: Tenacious.)

"It is my sincere opinion that atheists are either frustrated, embittered, lonely, unhappy, miserable or unwanted and so are trying in vain to hit back at something in useless anger or spite." (signed: J. Howard.)

Eventually, however, the furor died down somewhat, and just when it appeared that the controversy might at last die out (until, at least, the Supreme Court rendered its verdict), Mrs. Murray jumped in with both feet again. Her letter on this occasion was in reply to another by Henry Norden, who noted that he wished to keep religion in the schools. Mrs. Murray's reply, which served to further increase my admiration for her, is reprinted here in full:

"Yeah, Henry Norden. We also want religion in schools, my sons and I.

"We want literature, including the Bible, presented as literature. We want religious history as history (let's include the Inquisition). We want religious philosophy, as philosophy. We want comparative religious courses, including Humanism, Rationalism, and Atheism. We want religious music as music...provided all these are presented or studied as literature, history, philosophy, music or art, but not as religious teaching. We do not want to curtail objective study of any subject in the public schools. We are opposed to a religious service, a religious dogma whether sectarian or non-



sectarian, and a preference to religion as opposed to non-religion.

"We demand the objective study of the Bible, Koran, the Trypitaka, the Golden Bough. Our faith in Atheism makes us ask for a spotlight thrown on religion, and more study of it, not less. Our premise is that those who really study religion openly, in depth and without preconceived prejudice, will turn themselves and their children to it." [This, presumably, is a typographical error, or at very best a vagary of grammar, since Mrs. Murray appears to be saying that those who study religion openly will turn to religion, an unlikely sentiment from that quarter...!]

The response to this letter has not been as great, quantitatively, but the quality (viz., of ignorance and stupidity) has been entirely normal. The lunatic fringe of theism acquitted itself admirably, from its subjective point of view. One writer, offering a rebuttal, presented what must be the most maudlin description of indoctrination ever composed:

"Faith cannot be forced; but faith can be found; and faith must first be planted in the heart and in the soul, just as a seed is planted in the earth; and then, faith must be helped and encouraged to grow, to develop; to expand, just as a seed, planted in the earth, grows, develops and expands."

Before returning to her hothouse, the same writer noted that,

"...to deny to any child an acquaintanceship with God, and to deny to any child the rightful legacy of seeking and finding God--is an irrefragably selfish explication, and a monstrously criminal act!" (signed: Peggy B. Miller.)

Whatever the final decision of the Supreme Court, it seems to me fitting to applaud the singular courage of Mrs. Madalyn Murray and her son, William, for daring to dissent, for jeopardizing their social welfare and (occasionally) physical well-being by standing against the onslaught of theistic extremists. Baltimore will never entirely live up to its reputation as an intellectual and philosophical vacuum as long as it can produce, once every fifty years or so, a Madalyn Murray.

#### CARL LAZARUS COMMENTS ON #34

"Your article on religion was very good but you just can't use logic to change the beliefs of a theist. If you bring up all the horrors perpetrated in a world which is supposedly ruled by a just and benevolent God, a theist will respond with something like, 'Man does not have the ability to understand the ways of God. He must have a reason for these things but it is not for man to know the reason.' It's impossible to argue with something like this and expounding logical ideas is a waste of breath, except in the few cases where the theist is just an intelligent person who has taken religion for granted without really thinking about it. Besides, you shouldn't try to shake the faith of Good, God-Fearing Men; didn't you know that lack of religious belief is the major cause of crime? (But now that I think of it, that isn't so wrong; weakminded people, who might be deterred from crime by religious



brainwashing, are more likely to commit crimes without moral indoctrination of some sort, be it religious or otherwise.)

"My school is somewhat open-minded and 'Brave New World' was required reading in several classes. This may be mostly because they feel its literary qualities and message make up for its corruption of our minds.

"Mr. Mallardi is, unfortunately, a very common type of person and is more dangerous than the type of white supremacist who says what he believes and seems like a fanatic to even the nearsighted among us. He is certainly prejudiced, because he measures Negroes and Caucasians by different standards. This type of person will always tell you that he is really open-minded, and he may actually believe that. While I'm on this subject, I think I'll mention a so-called 'proof' of Negro inferiority. Someone took the average IQ's of Negroes with varying amounts of white ancestry and plotted them against the proportion of white ancestors. This produced a graph which showed a very definite trend toward higher intelligence among mulattos with higher percentages of white blood. There's only one catch: if you complete the curve (which is nearly a straight line) you discover that 0% white ancestry should give an IQ much lower than average; obviously, the data must have been wrong. It is also true that a Negro with lighter skin is more likely to receive equality of educational opportunities." (c/o Michael Guitwein, 1370 New York Ave., Brooklyn 10, New York.)

#### ERIC WEITZNER ON ABORTION, INFANTICIDE, EUTHANASIA, AND RELIGION

"Re abortion: Why not? If I may refer to an article by Carl in our first publication (Omicron Ceti #1, edited and published by various Brooklyn young intellectuals), he says that morals should not be forced on people. Abortion may not be 'good', 'moral', etc., but no one is being harmed by its practice, and surely in some cases it is necessary and helpful.

"Infanticide? No! Infanticide, in my opinion, boils down to plain murder, by which someone (namely, the infant) is definitely being harmed. As pointed out in Carl's article, the one essential of a moral code should be restraint of harming other people for personal gain (or for no reason at all).

"As for euthanasia--this is really the controversial issue. My point of view, however, is that euthanasia is more desirable than not. Surely the infant, in such cases, does not know what he is missing. But in the case of an adult, if he is still sane, he should have the right to make a decision. There have been cases where very sick or old people could have been preserved for a few weeks, maybe years, by modern medical techniques, but chose to die. I myself would hate to see someone live in agony for some time; death is usually inevitable as a result of the illness, anyway.

"In regard to religion, let me state that I am a theist. Of course, I've seen all the reasons why I shouldn't be: the Bible is unscientific; there is no proof of the existence of a God; there are too many religions; the natural universe is logical, and can account for all the 'wonders' of science; religion is a man-made thing created out of man's needs and fears; etc. Now let me state my reasons for believing in the existence of a God; I will exclude reasons involving religious practice itself. My reasons, you may say, are not good ones--and you would probably be correct in saying so. They stem mainly from pure faith, opinion, and other such unconvincing things. It is probably justifiable to say that matter has not been here for an infinite length of time: when you think about it, an assumption of the opposite would be rather silly. It is also justifiable to suppose that something does not come from nothing. Then where did we--where did everything--come from?



The concept of God seems to supply the answer. (Not really--it merely substitutes another question, viz., where did God come from? If the answer to this is that God, being infinite, has existed all along, then you have hypothesized something which exists infinitely and independent of anything else. If such a thing can exist, could it not just as easily be the universe which exists infinitely and independently?) Many times when I think about this question I become overwhelmed with a feeling of awe: it is probably one of the most stimulating and difficult questions, and surely it will never be answered. Herein lies its significance--it has no 'logical' or scientific answer. Getting back to the topic, is it not conceivable that God has created an orderly, logical universe? Is it not conceivable that it only seems logical because man has been brought up to its realities? Surely not all its hidden secrets are not at first obvious and I dare say that most of them still not been discovered. Well, I'm not trying to convert you, or even impose my stupidity on you--so think what you like." (c/o Michael Guitwein, 1370 New York Ave., Brooklyn 10, New York.)

#### JOE PILATI COMMENTS ON SEVERAL RECENT ISSUES

"Re your treatise on religious beliefs: You were, in my opinion, guilty of a certain arrogance in your derogatory repetition of the word 'religion', pure and simple, as opposed to the term more open to debate and/or ridicule--'organized religion'. (I know, it sounds like quibbling to me, too.) 'Most ignorance,' said Aldous Huxley, 'is vincible ignorance. We don't know because we don't want to know. It is our will that decides how and upon what subjects we shall use our intelligence.' (From 'Beliefs' in his 'Collected Essays'.) I underlined those sentences when I first read them because they struck me as beautiful logic. And then I remember being mildly shocked by the next sentence, which seemed--and still seems--to be a dubious presumption: 'Those who detect no meaning in the world generally do so because, for one reason or another, it suits their books that the world should be meaningless.' (I would feel more comfortable discussing this point if I knew precisely what Huxley considered "meaning". But without that precise knowledge, I'll nevertheless blunder ahead and hazard the statement that if you are willing to grant the logic of the first quoted statement, then the second seems equally logical. Huxley is, after all, only saying that we believe what we choose to believe--that is, we believe that which supports our preformed conclusions. The hedonist believes that the "meaning" (read: purpose) of life is to have fun, because that belief happens to suit his purposes; the theist believes that the "meaning" of life (or the world) is to test and perfect ourselves before we enter the Kingdom of God, because this belief happens to be compatible with his basic attitudes; and similarly, anyone who believes that there is no purpose, no meaning to life (or the world) probably holds this belief because it happens to more nearly agree with his basic outlook than any other. This is not to say that such beliefs must necessarily be irrational. Once the basic foundation has been laid, a network of very logical and reasonable opinions and beliefs is erected. But the foundation itself is unproven and unprovable, and which foundation is chosen by a given individual is pretty much a result of which agrees with his mental vagaries, prejudices, enthusiasms, etc. This is what I believe Huxley was saying. Of course, he was also saying that once a philosophy, a system of beliefs has been chosen, we are prone to thereafter ignore contradictory facts and opinions. This trait, although universal to some extent, is confined in its less pleasant aspects to individuals who qualify as fanatics. Some of us (hopefully including you and I) may be more reasonable in considering contradictory facts, but even this faction cannot be entirely reasonable: because the basic



premises of most philosophical systems are merely assumed and not proven, the believer is naturally prone to be a little touchy about challenges to these beliefs, because he has partially accepted them "on faith" and cannot defend them adequately. For instance: Dave Hulan believes that pleasure is the most desirable goal, but cannot prove it; Eric Weitzner believes that God exists, but cannot prove it; I believe justice to be a desirable trait in both individual and society, but cannot prove it. Since these premises are basically indefensible, we are somewhat at a loss in an argument. But on the other hand, because we are fairly reasonable human beings, we are unlikely to react as zealously to a challenge as, say, George Rockwell would react if his premise were challenged. At any rate, this is what Huxley said to me in that quote; he may have been saying something entirely different to you.))

"Would John Boardman care to elaborate on the apparent analogy he sees in (1) freedom-of-speech guarantees in the Soviet Constitution, and (2) the belief he seems to hold that no self-styled (for that is his one criterion) conservative can adhere to democratic/republican principles? (For after all, John, America is both a republic and a democracy; a republican democracy, if you wish. This idea I borrow from the excellent television commentator, Dr. Albert Burke.) Does Boardman actually believe that Professor Clinton Rossiter (who is my favorite conservative) and Gerald L.K. Smith are co-conspirators? 'As far as I'm concerned, anyone who calls himself a conservative is a conservative--who should know better than himself?' --John Boardman, in Kipple #32. Come off it, John. Then in #33 Boardman proclaims that he has 'judged conservatives by their deeds, not their words.' Is there a discrepancy here?

"John's facade of liberalism continues to crumble. As one of his sources of information on conservatism he cites 'The Fascist Revival', by one Mike Newberry. I know, as well as John knows, that Newberry is a staff writer on the American Communist Party newspaper, The Worker. Does John seriously expect objective interpretation or analysis of the extreme (or even moderate) right from a writer on the extreme left? Talking to a Communist about the political right seems to me as futile and ridiculous as talking to a jazz-is-the-only-true-music type about folk music. Boardman has often discussed the stupidity of those who equate or identify democratic socialism with despotic communism. Such people are undeniably saturated with misinformation, but no more so than Boardman when he mentions Irwin Suall's 'The American Ultras' (an excellent study prepared for Norman Thomas' Socialist Party) and the aforementioned Newberry thing in the same sentence, as 'Boardman-recommended' readings on the right. I've heard Irwin Suall speak, and I've read enough Newberry in the Workers I pick up sporadically in the city. Quite a united front you're constructing, John: an honest, articulate Socialist and a raving, ranting Red.

"I cringe at Dave Hulan's assertion that Democrats in New York 'are practically Socialists', and the Republicans are 'about as liberal as Kennedy.' Mayor Wagner will be surprised to hear himself called a Socialist. When one speaks of liberal Republicans in New York State, one must confine one's statements to Senator Javits and three or four representatives in Congress from the city, including John Boardman's hero Lindsay. Otherwise, the argument falls apart. Lawyer and Bay-of-Pigs negotiator James Donovan, who opposed Javits for the Senate last November, was no illiberal at times that the Liberal Party (basically a Ladies' Garment Workers Union splinter whose endorsement is worth 250,000 votes) almost didn't endorse him. (Donovan wouldn't even profess outright approval of Kennedy's medicare bill, fa crissakes.) The 28th District, my district, is represented by Mrs. Katharine St. George



whose republicanism is roughly similar to that of Goldwater, only further right.

"At the public school I attend, there is no written 'code of dress'--a student whose attire is deemed unsatisfactory is simply dismissed by the assistant principal through any teacher. Most such incidents I've seen or heard of have seemed fair by pragmatic, if not idealistic, standards--these usually involve too-tight trousers, dresses, or overly flamboyant female hairdos. Of course, Pearl River HS is rather liberal as schools go, and really fantastic offenses are rare, perhaps due to the average income level hereabouts--this is a bastion of contemporary American bourgeois living and, hence, morality. It's only my inborn social conservatism that keeps me from devising some sort of test case, like coming to school without shoes. It's relatively easy for me to defend, for example, Lincoln Rockwell's right to speak in Central Park in New York, but I find it much more difficult to defend beehive hairdos. Somehow I can't 'scream like a wounded banshee' (tut tut, Ted, prejudice?) in this case...forgive me.

"Rockland County just had its first big book-censorship hassle since the man and the ism McCarthy faded away. A library trustee in the county seat, New City, objected strenuously to a volume for children entitled 'My Mother is the Most Beautiful Woman in the World', by Becky Reyher; a Russian folk-tale. The story is set in Czarist Russia, and if my memory of two-week-old newspapers can be trusted, it concerned a lost child who, predictably enough, finds his (or her?) mother on the last page, where the basic premise 'beauty is in the lie of the beholder' is introduced. This lone library trustee was up for re-election, and three weeks prior to the balloting he removed the book from the library with a flourish and took it home. The local newspapers, perhaps on heresay and perhaps on facts (we've never found out which), reported that this trustee burned the book. When these reports appeared, the man told the press haughtily that 'I didn't burn it--I tore it up and still have the pieces in a drawer at home. The book was pro-Russian propaganda.' Happily, the ensuing furor insured this character's defeat by a tremendous margin. The only possible passages in the book which could be construed as 'pro-Russian' contained high praise of Russian vegetables and climate." (111 S. Highland Ave., Pearl River, New York.)

#### A FABLE FOR OUR TIMES by Larry McCombs

Once upon a time the world was ruled by steel barons who persecuted their employees and drove them to poverty and death in great economic battles between barons. One day a group of employees fled from some of the barons to an undeveloped valley and organized the United Steel Association, a group of steel workers who elected their own managers and ran their factory themselves. The experiment proved successful beyond all reasonable hope, and soon the U.S.A. was the wealthiest steel company in the world.

But some disgruntled people noted that the employees of the U.S.A. were still poor and oppressed in many cases. Even though each employee had a vote in the company, he was only paid according to his production, and hence might remain poor, while those who got themselves elected to management became wealthy. Noting this, a group of employees rebelled in one of the baronial firms and set up their own association, calling it the United Socialistic Steel Representatives. In this association, each worker was guaranteed an equal share of the profits, no matter what his job. Of course, certain restrictions had to be made until the firm was successfully established in the bitter world of steel competition.

The U.S.S.R. was even more spectacularly successful. Very soon it was threatening to overtake the production of the U.S.A. and they



were battling for the world market. The barons found themselves out of power before they knew what happened. The U.S.A. and U.S.S.R. joined in temporary alliance to defeat the last uprising of the barons, but then resumed their struggle for domination of the world market.

Each company was convinced that the other was profoundly unfair to its employees, and each desired to free the employees of the other. The employees themselves were uncertain as to whether they were better or worse off, but like all men everywhere, they preferred to stick with the evils they knew than to risk new ones. So they doubted the propaganda their company distributed about the other, but were still willing to defend their own company against the attacks of the other.

Now the elected manager of the U.S.A. was honestly afraid that the U.S.S.R. might use hired goons to damage his factory, so he sent some of his employees out with machine guns to set up barriers along the factories. The U.S.S.R. manager saw them coming and sent out his own employees to capture as much of the ground as possible between the two factories, so as to defend themselves against the U.S.A. attack.

After several months of maneuvering, the two companies had established a line of defense across the mountains between their factories. Each was watching the other warily.

The chief advisors of the U.S.A. gathered together. "We must convince the U.S.S.R. that they will be destroyed if they harm us. That is our only hope," they told one another. So they built a huge slingshot which could launch a mighty boulder into the U.S.S.R. factory. They placed several of these slingshots conspicuously along the border, and announced publicly that they would be fired if any U.S.S.R. guards tried to cross the border.

Now the U.S.S.R. advisors gathered in consternation. "We cannot trust the U.S.A. with such power," they agreed. "If they ever get ahead of us in production or need to force us out of a contract, they may use their slingshots as blackmail to force us to do what they want. We must set up equal slingshots of our own to retain our integrity and freedom."

So the U.S.S.R. began developing slingshots as rapidly as possible and planting them along the border. But the U.S.A. now became worried at these signs of intended aggression, and they stepped up their own slingshot production, feeling that if they could maintain four slings to each one of the enemy's, they would be safe. More and more frequently, one side or the other used the threat of the slingshot firing to force its will upon the other in various business dealings, each afraid to let the other think it weak.

"Is there not some way we could end this slingshot race?" asked one of the U.S.A. employees one day. "Soon we shall be doing nothing but producing slingshots, and sooner or later, one of us is bound to use them over some dispute." But another employee assured him sadly, "When you have an enemy who has declared that he will bury you, there are only two ways to avoid the war which you want so desperately to avoid--either you surrender immediately or you stay so strong and convince him so well that you will not give in that he will be afraid to start anything; there is no third way."

And so the slingshot struggle continued. Soon the two factories forgot all about steel production, and their original differences of philosophy. They turned all their efforts to building slingshots, and spent their hours in defense of their own war efforts and in discussion of the enemy's possible strength.

Finally one day, the U.S.A. saw that the U.S.S.R. would soon have nearly half as many slingshots as they had, despite their best efforts. "When that occurs," said the chief advisor, "they will be able to attack us by surprise and hope to survive." "We cannot take the risk," said the manager. "We must attack them by surprise now while we



hold the advantage."

And so they did. The mighty boulders flew back and forth, leveling the factories and killing off the employees. At last silence reigned, and the insects came out among the ruins and began to eat the carcasses. Then very slowly the ants began to evolve towards civilization.

MORAL: If there's no third way, and surrender is so terrible, why don't we all commit suicide and let the ants get started? It'll take them quite a while to learn to build slingshots.

--Larry McCombs

#### CHAY BORSELLA COMMENTS BRIEFLY ON #35

"Re integration, I have a solution--one final solution--for the whole business. My proposal is that one million white Roman Catholic men and women from all sections of the country join hands in marriage with one million Negroes of the same faith. The participants in my program will, of course, be in their early twenties or thereabouts. In a few years, a new skin hue will prevail, and no one will pay color any mind. Too, this will allow the RC Church to do something constructive--a welcome change of pace from its endless taboos and verbotens.

"Apropos of nothing, I just read the autobiography of Ben Franklin, and I have to admit that I think a lot less of the man after having read it. What a wishy-washy guy he was! As he got older, he said, he never stated an opinion, per se, or contradicted something he disagreed with. Agree with the other guy, give the little man what he wants to hear--that sort of thing. In his final years, Franklin wrote a letter to Ezra Stiles in which he admitted his religious beliefs. He was a Deist of sort, he admitted; and in the postscript he adds an appeal that Stiles will keep the letter confidential and not expose him to criticism for his beliefs. Franklin also wrote a letter, unaddressed, but presumably to Tom Paine, in which he advised against the publication of Paine's thoughts concerning religion. Paine responded, of course, with publication of the 'Age of Reason' (and was ostracized the rest of his life for this work). Paine had convictions! I might modestly suggest that Paine's picture should replace Washington's on the dollar bill and the five-cent stamp." (Box 443, Towson State College, Towson 4, Maryland.)

#### LARRY MCCOMBS COMMENTS ON #34 AND #35

"Your comments on Bill Mallardi seem rather out of proportion to the significance and intelligence of his statements. I mean, it seems rather like devoting a volume of deep philosophical reasoning to refute a religious tract. Anybody who couldn't see the glaring flaws in Mallardi's original statements wouldn't be very likely to follow your arguments or be convinced by them.

"Incidentally, we had a fine pseudo-segregation hassle here in Oak Park a few weeks ago. I say 'pseudo' because it was largely a case of one bigoted woman and several unscrupulous newspapers creating a furor out of nothing. It seems that the conductor of the Oak Park Symphony Orchestra had hired a Negro violin player without consulting the directors of the orchestra. (I should explain that Oak Park is a rather wealthy suburb, in which to the best of my knowledge there is only one Negro family residing--the general atmosphere is that of most wealthy suburbs; Republican, conservative, stodgy, and very concerned with appearances.) After the violin player had attended a rehearsal, she received a letter from one of the directors, informing her that she need not return. Naturally she contacted the conductor (also the NAACP and the newspapers, apparently) and they decided to make a fight of it. The board member insisted that the conductor's contract did not allow him



to hire new musicians without the board's approval, and that the firing of the violinist had nothing to do with race. The conductor pointed out that he couldn't find any such stipulation in the contract, and that they'd never objected before. The board member then issued a statement that she did not feel it was the business of the symphony to 'pioneer a controversial issue in the community,' repeated that the issue of race was not involved, and reaffirmed the board's policy of hiring musicians without regard to race, creed or religion.<sup>1</sup> By this time the papers had blown it up to a crisis, always making it appear that this one woman spoke for all the citizens of Oak Park. Actually, I was somewhat surprised to find sentiment among students and faculty at the high-school running quite strongly against the board member. The students on my lighting crew suggested boycotting the upcoming concert in the school auditorium if they didn't let the violinist play. Meantime the conductor resigned. Finally the rest of the boardmembers got through to the newspapers and explained that they didn't agree with this one woman who'd spoken, that the violinist would be allowed to play in the concert, and two of the board members even came down to a rehearsal to shake her hand (rather gingerly, it appeared in the photos) for the news photographers. The conductor agreed to lead this concert before resigning, the village ministerial association claimed credit for the settling of the problem, and the concert went on with a bigger audience than ever before. Of course, the papers immediately dropped the story, once the scandal was over, but I note that the school board at its last meeting passed a motion requiring all users of the school auditorium to be groups that do not discriminate in any way for racial or religious reasons.

"Two things impressed me about the incident. First, the hypocrisy of the board member who could at one moment claim that race had nothing to do with her decision, and at the next defend it on the grounds that she didn't want to pioneer integration in Oak Park. And second, the way the newspapers were able to play up the incident to make the whole community seem segregationist, when in fact the majority of people in Oak Park were actively or passively opposed to the segregation. I wonder how many of the racial incidents are built up by the papers until they explode into fighting, where they might have been quietly settled by the people involved if reporters hadn't been anxious for a story?

"I'm afraid I haven't much of an opinion on the Katanga-Congo situation. I just can't figure out who's hornswoggling whom in that mess. It does seem that the Africans are being played for pawns by everybody with any power, but our news is so carefully censored that I can't make any sense at all out of the power alignments. The Cuban situation is quite different. Here our government has chosen to blatantly inform the world that the United States has no respect for international law, but will deliberately invade and harass a government of which they disapprove, and will continue these illegal acts until they have succeeded in destroying that government. A few years ago, I scoffed when people warned that the events of Hitler's Germany could be repeated here. But I don't scoff anymore. When I watch people blandly swallowing the Washington propaganda, and allowing themselves to be talked into a war they don't want, grasping at any straw to justify our aggression, quieting any fears they may have of atomic war by digging pitiful little shelters in their back yards, I just quietly pray for a miracle. And since I don't believe in God, prayer or miracles, I tend to be a bit pessimistic.

"Forced conformity: You adopt a very sneaky trick of argument here which I've never seen used quite so openly before. When you set out your three alternatives and number them, you make obvious a flaw in



your reasoning which you could have concealed by more subtle statements. This is a variation of the old excluded-middle ploy--you go one step further, allowing the two ends and the middle, but nothing else. Either we force all students to dress properly, force them all to dress improperly, or give them complete freedom--this is how you lay out the choices. In practice there are an infinite number of possibilities. The most common settlement is to give students complete freedom as long as they do not cross certain lines. This sounds very unfair, but it's exactly the policy followed in most adult societies. If you walk down the street in Baltimore in a jock strap, you'll probably be arrested for indecent exposure. The law gives you considerable freedom in choosing your clothing, but it places extreme limits upon that freedom. You may disagree with those limits, but you would probably place other limits. (I recognized (and accepted) the legal limits in my original article. Now the question becomes: Can a few politicians and educators on the school board presume to arbitrarily go beyond the law?) Now, a restaurant owner has the right to insist that his patrons wear coats and ties. (Though in theory he has no more right to insist upon this than upon their all being white; we allow certain prejudices to exist, if we consider them reasonable.) A private school likewise has the right to insist that its students wear uniforms, since if they don't they can take their business elsewhere. But all students are required to go to public school--does this mean that the school has no right to regulate dress? (Yes.) Obviously not. If a girl shows up nude, the school has a right to send her home to prevent disruption of the entire school's functioning. (Oh, come now. This situation is very nicely covered by the law, and we are both perfectly agreed on its unacceptability. But the right to send this girl home is one guaranteed by law; beyond this, the school has no such right. Let me clearly state my position on this matter once again: if the student's mode of dress is acceptable to the law and to his or her parents, then the school has no right to object. Perhaps school teachers should be expected to have an inflated vision of the school's importance, but I would not expect this from you--do you really believe that dress found acceptable by parents and by law can rightfully be banned by that abnormally muddle-brained crew of petty censors known as School Authorities...? I submit that such authoritarian practices, committed in the name of the student body (though the other kids probably couldn't care less if a girl wears sloppy sox or a boy leaves the sleeves of his shirt rolled up), are done for the sole purpose of whatever hollow pleasure may be obtained when power is exerted by those in a minor position of authority. Vic Ryan can probably tell us the psychological term for this intellectual bullying; it is a trait which you discuss below as applying to some teachers.) The girl has overstepped the limits of her freedom--though she may have a theoretical right to go nude, she annoys so many other people in exercising that right that they band together to prevent her. Now, where do we draw the line in practice? Nudity we'd probably all agree is unallowable--what about a bikini, or a bathing suit? Pretty distracting apparel for a place of learning? Then how about shorts and tight slacks? Perhaps loose slacks are okay, but do you want to put teachers in the position of having to rule on whether a girl's slacks are too tight or not ('Bend over, honey, and let me look at your behind!')? No, it's much simpler to set forth as short as possible a set of rules and insist that they be obeyed. The rules can be kept simpler if girls are required to wear dresses, boys forbidden to wear jeans, etc., rather than try to distinguish between shades of decency and indecency. (If simplicity is a virtue in rules, let's "simplify" our laws so it won't be necessary to distinguish between shades of illegality... Or are you interested in applying that criterion only to certain specific sets of



rules as your personal whim dictates? And you'll notice I didn't answer any of your questions regarding specific articles of clothing. They are simply not relevant. I have certain personal opinions as to the acceptability of these various items, but it would serve no purpose to relate those opinions, because it does not happen to be any of my business. My opinion is valid only insofar as it decides what Ted Pauls may wear; I feel uncomfortable imposing my standards on the teenagers of Philadelphia. The personal whims of the Philadelphia school board are equally irrelevant--the situation is equally none of their business--but unfortunately they aren't as sensitive as Ted Pauls when it comes to imposing standards on someone.))

"Is it not fairer to state in advance that girls will not be allowed to wear slacks, rather than to state that dress must be 'decent' and then crack down upon some girl who thinks her slacks are decent when the teacher disagrees? So it is really fairer to the student to have an accepted set of rules--at Oak Park, for instance, girls' skirts must be at least down to the kneecap, and hairdoes cannot be ratted more than three inches from the head. This gives an objective standard which both students and teachers can agree upon--rather than leading to endless arguments about whether a particular skirt or hairdo is distracting or indecent.

"Furthermore, in practice, it is not the decent, friendly, likeable student who violates such rules--it is the rebellious kid who is looking for a way to fight the authorities. If there were no regulations on dress, he'd find something else to fight. That is, of course, a generalization, but from my experience is largely true. If the authorities did not frown upon fluffed-out hairdoes, these girls wouldn't wear them. Whether that's an argument for abolishing the rules, I don't know. It seems so, but I fear that some of these kids would then push towards the extremes of bikinis or v-necklines or something to arouse pressure from the authorities so that they can be rebels.

"Now after all this attempt to defend the school's point of view, let me reverse myself and say that I would rather see no restrictions upon dress at all. I will not put a girl out of my class because her skirt is too short (matter of fact, I rather like those short skirts!). But then, in junior and senior science classes, I have very few of those behavioral problems who are involved in such crackdowns. My students aren't the type to go to such extremes of dress anyway. I can see the authorities' point of view, and don't know what I'd do in their place.

"I must disagree with your statement that 'it is hardly likely that' attire affects behavior. Take the same group of high-school students and allow them to attend one dance in jeans, etc. Then make the next dance a formal affair. The difference in behavior will be enormous. ((That is true, of course; I was thinking, in regard to this code of attire furor, of the particular matter of "improper" clothes making an otherwise decent youngster act improperly, which I don't think is the case. I was so intent on this single situation that I forgot the many situations in which attire does affect behavior.)) Due to the particular mores of our society, people automatically become better behaved when they get into a suit and tie--of course, at a boy's school where coat-and-tie is required at all times, it soon loses its effectiveness.

"I am not too upset about rules of dress or behavior, so long as they are clearly set forth and consistently enforced. I am, however, greatly annoyed by a more general phenomenon of which persecution for dress is usually a minor symptom. I refer to the continual preoccupation of the high-school teacher with his status above the students. Now, there are a good many teachers who see their students as people



and treat them as such. But the great majority seem to live a life of tremendous insecurity, in which the slightest imagined insolence from a student threatens them to such an extent as to make them livid with anger. It is my suspicion that these people went into high-school teaching because they could not compete in the adult world, and they are deathly afraid that they'll be shown up by their students too if they don't keep them down. These are the people who will have a boy suspended from school for swearing or smoking, then dash for the teachers' lounge to have a smoke and report, 'I caught that goddamn Smith kid swearing again!' totally unaware of the irony. (If a "great majority" of Oak Park's teachers are really like that, your students must find you a refreshing change.)

"Vic Ryan: The fact that the Russians have a good civil defense system may not make us more likely to attack, but it may very well make them more likely to risk provoking an attack. If the American population feels that it has a secure shelter program to protect it in case of war, they'll be more likely to insist that it's worth a war to get rid of Castro, and so perhaps goad the Russians into a war. Most Americans have never seen the effects of war first-hand, and it doesn't take much of a crutch to convince them that we're invincible--that a nuclear war would only mean a few weeks of inconvenience.

"It seems to me that Dave Hulan ignored a good opportunity to turn one of your arguments back against you. If many religions encompass many patently stupid and contradictory arguments, but all agree on the existence of some sort of God, is not this a good argument for the existence of a God? Just as, if a crowd of people bust out of a building to tell of a fight inside, wildly disagreeing on all details, but all agreed that two men were fighting in there, you would likely choose to believe the latter, ignoring the differences in the accounts as insignificant.

"Doesn't all the argument over 'justice' and 'freedom' boil down to this: Though I was born into it involuntarily, my decision to remain in this society is a voluntary one. In the last resort, suicide is always available as an escape. As long as I choose to associate with another person, I must limit my own actions, at least slightly, to avoid causing him undue trouble. To take an extreme example, I can no longer fire a gun through the space which he occupies, though I would be free to do so were he not there. If the limitations of my freedom seem to outweigh the benefits of the society, then I may try to change the society (talk him into standing elsewhere so that I can shoot at my target), and failing that I may leave the society (take target and gun and go elsewhere). There is no sharp line dividing freedom from license, or justice from injustice. If the game isn't worth the price, pull out. If it is, why bitch? (If you'll pardon my answering my own question, one bitches, of course, because that is often an effective way to change the society.)

"I must disagree, Ted, that government support of parochial schools would be support of Catholicism 'above all other religions.' The Catholics are not the only people who have parochial school systems, though they may be the most numerous. This is like arguing against the government paying for the White House, because during the past twenty years the Democrats have gotten much more use out of it than the Republicans, so the government has been supporting one party at the expense of the other.

"No church, you say, should have the right to force its own moral precepts on those outside its membership. Very well, suppose I am a devout Catholic and believe that I should have the right to force persons to salvation in the Holy Church, though they may try to fight it. It is my moral precept that the good of salvation outweighs any evils



of coercion. By your own standards then, how dare you force your moral precepts upon me and prevent me from conducting an Inquisition?" (All moral codes are not equally valid. Assuming the premise that it is desirable that as few persons as possible suffer or die, we can discriminate between different moral codes, choosing as acceptable only those which promote this situation. What I am saying, of course, is that my moral precepts are superior to yours (in your hypothetical capacity as a devout Catholic), and therefore yours are unacceptable. This sounds terribly egotistical, but ethical codes, after all, are not such ephemeral things as personal preferences, no one of which may be more valid than another. They are, instead, philosophies which may objectively be weighed against one another, in order to determine which are acceptable. If you say that Grace Kelly is a beautiful woman, and I say she is not, this is a personal difference of opinion which is hardly open to discussion, since our respective opinions probably depend on emotional differences, biases, etc. But if you say that all Negroes ought to be executed, and I say they ought not, this is something more than a personal disagreement. One or the other attitude is obviously irrational, and it wouldn't be difficult to determine that, in this case, it is yours. Similarly, if I say that the Catholic Church hasn't the right to force its moral precepts on non-Catholics, and you say that it has the right to torture and kill heretics, one of us is obviously wrong. If we grant the premise that the acceptable moral precepts are those which do the least harm to others, then it seems reasonable to say that my precepts qualify under this criterion and are therefore superior. (You could, of course, argue that salvation in the Holy Church would, in the long run, be helpful--but then you'd have to prove the truth of your religion, an impossible task.) Because my moral precepts are superior--because I am right--I am entitled to interfere with the Inquisition you have planned. I rather imagine you'll have a good deal to say about that in your next letter, however...) (Apt. 407, 238 N. Pine Avenue, Chicago 44, Illinois.)

#### VIC RYAN OFFERS A FEW THOUGHTS

"The sociological study which Enid Jacobs mentions is pretty much a classic one, not particularly because it shows the real 'smashing' of stereotypes, but because the experimenters were working with everything in their favor and still managed only inconclusive results. There were all sorts of confounds. For one thing, there was an army order associated with the integration, so there was very little likelihood that overt hostility would flare up; soldiers obey orders, even if it violates something as presumably ingrained as ethnic prejudice. Secondly, the Negroes with whom they associated were nothing like a random grouping; they were generally better educated and better assimilated into army life, and everything about them served to confound the standard stereotypes of 'dirty', 'illiterate', 'stupid', 'doesn't wear shoes', etc. Finally, the principle of cognitive dissonance was at work; since the men all had equal status in their primary reference group--at that time, and under those conditions, almost certainly the armed forces--to downgrade the Negro would be to dangerously approach downgrading one's self.

"The things which Mike Deckinger has to say about conformity being a relative matter are, of course, quite true, since every individual tends to look to one side or the other and perceive his fellows as being either Organization Men or dangerous deviates, with comfortably few marginals. However, I'd like to question the interpretation that increasing conformity necessarily means a lack of intelligence, or a diminution of same. Solomon Asch--himself a brilliant man--has argued that the truly rational person will give at least some weight to what



the social situation demands in a position in which there's a competing force of individual self-disposition--i.e., non-conformity. The amount of weighting to the social mode, of course, depends upon the person and upon the circumstances, but in any situation there's real reason to believe that if I'm in a group of 50 people where 49 advocate shelters as a positive protection against the dangers of thermonuclear attack, and I'm the only dissenter, that I'm likely simply to be wrong. The larger group will have the means of cancelling random error; of bringing to the fore huge sources of often conflicting information; and, in all likelihood, a minimum of one person more rational and intelligent than myself. (The thought of all 49, drawn from a random sample, being thus superior is too damned frightening to contemplate.)

"I'm not saying that might makes right, or even that any social adherence is useful or ethical: but rather that the automatic rejection of the social mode, simply because a number of idiots rely pathologically upon it, is a very definitely 'irrational' act. It's the generalization that bothers me.

"Just what was so startling about the mention of 'security measures' in regards George Lincoln Rockwell? There are obviously plenty of people that'd be more than eager to dispose of the man, and, assuming that, as a citizen he's entitled to police protection, he sure as hell was going to get it--with a vengeance. (Of course, the FBI was interested too, but probably as much in the safety of the audience as in Rockwell's.)

"My argument about 'clutching at the straw' still stands; as far as I'm concerned neither of us can predict your behavior in the event of an atomic attack--panic distorts behavior something fierce, and I somehow doubt that the world can be much panicked beyond the threat of global holocaust associated with nuclear warfare. You may be disposed to act the way you say; but you may also crouch in that gutter with a desperate hope of living through the bomb that'll be dropped in your hip-pocket.

"If you're going to keep throwing the old clunker 'Who is to decide this? Or that?' at me, I'll just have to retaliate with an even more ancient taunt, 'Who decides anything?' The simple fact is that arbitrary decisions must be drawn to insure the semblance of social order that's necessary for a functioning society, at least on the level to which we're accustomed. There's a distinction between first- and second-degree murder, with accompanying variant punishments, but the possible severity of recrimination does nothing to better define the line between the offenses. What is reasonable suspicion to warrant a search party, an arrest, detention? Where is the line to be drawn between friendship outside marriage and simple adultery? They're all arbitrary as hell, they're usually dependent upon the ends desired and they're uncomfortably often decided after the event--but they simply have to be present in an ordered society.

"Perhaps you have the faith in human nature to believe that the demonstrators in question were merely going to 'demonstrate in sympathy for the students at the University of Mississippi', but to me this is violently a-tuitive and simply contradictory with everything I've seen, read, heard and thought about mob action. Does a group of men gather to 'Hang that dirty rapin' N-----'? Or do they gather to 'talk about it'? This certainly isn't the same thing as walking past a bank and being picked up for attempted (not attempted--"potential") robbery; millions of people walk innocently past banks every day, while mobs, while much less frequent, seem to be a helluva lot more virulent. (Incidentally, if you walk past the bank after a night of bragging about how you're going to knock it off the next day, the police just may pick you up.)



"This is inconvenient, of course, and there's obviously rational, moral reasoning behind allowing a group of students to interact until they reach a frenzy and all but castrate the object in question--but I submit this is just the sort of thing society can't economically tolerate. Break up a rowdy bunch early, take their rope and see to it that they go home, and you've abridged their freedom of assembly. But wait for the worst possible thing to happen, and there's likely to be violence and a toll in property and/or lives. As it's certainly better to let ten guilty men go than to convict one who's innocent, surely it should be better to break up ten ad hoc, charged-up groups that'd never really get into trouble (I'd like to see you find ten in any given year, though) than to allow one to go too far and pay dearly for it.

"That's society: arbitrary, certainly, and subject to all sorts of dictatorial contradictions, but we trust elected and appointed representatives with similar matters as a matter of course, under the assumption that order is a desirable thing. Yes, to answer your question, I'd be willing to trust you with these powers, providing that, in the real situation, I'd be allowed a similar voice in such a person's selection." (Okay, you've convinced me that dispersing a rowdy group is justifiable, although it still seems uncomfortably like compromising principles for expediency. But even after having been convinced, I still retain the right to quibble, so I'll mention that your analogy to "letting ten guilty men go free rather than executing one innocent man" is applicable precisely converse to the point you are attempting to make...)) (Box 308, 2309 Sheridan Rd., Evanston, Illinois.)

#### JEROME McCANN COMMENTS ON CENSORSHIP

"You are a nasty man! You actually allow your terrible magazine, Kipple, to be circulated among us loyal citizens of America. Even high-school students! How can you indulge in such corruption of good people? Why don't you take my advice and change your sinful ways? You should follow the shining example of the courageous people of Edgerton, Wisconsin, the people whom you so cruelly criticized in Kipple #34. These wonderful people are doing much to change our present form of government. It is just too bad they don't have more of a voice in our government, because they would correct things. They would make sure that Democracy would be able to operate fully. No controversial or unpleasant material would be discussed. Whoever heard of this silly thing of freedom of speech and press, after all? We and our children must be protected from the evils of truth. After all, if you disagree with or dislike some situation, you simply ignore it--pretend it doesn't exist--and it will go away. Besides, we must remember that our way is the right and only way; we must never admit the possibility of being wrong. Everybody should have the motto, 'I'm right and everybody else is damned.' If it wasn't for the likes of you, Ted, America wouldn't be in the bad shape it is today.

"I just couldn't resist the temptation of making fun of these people. Actually, it isn't that funny. They put pressure on our officials locally and nationally, and Communists in general must celebrate every time one of these pressure groups succeed in passing a law which infringes on our freedom in some way. It makes less work for them; it puts us a step closer to their form of government. I'm for as much freedom as possible without infringing on the freedom of others (I do not believe, to use a cliché, that freedom means shouting 'Fire!' in a crowded theatre). True, these people who want unlimited censorship mean well, but as the proverb goes: 'The road to Hell is paved with good intentions.' The best way to fight that with which we disagree is to discuss it openly, as you do in Kipple.

"Oh yes, and may I reconfirm your suspicion that the American



public is not as stupid as some people would lead you to believe. I go to the largest high-school in Chicago, Lane Tech. It has an enrollment of five thousand five hundred plus and it is indeed typical of Chicago schools in one aspect, the books included in courses. 'The Catcher in the Rye' is suggested reading for second and third year students, Aldous Huxley's 'Brave New World' is required reading for third and fourth year students, as is Orwell's '1984' and Dostoevsky's 'Crime and Punishment'. These books are not merely read but they are discussed completely by the class. We are even tested to see if we understand the author's purpose in writing the book. Shocking, isn't it? I just hope the situation is equally 'shocking' in other cities of our nation." (1453 N. Harding Ave., Chicago 51, Illinois.)

#### BEN ORLOVE COMMENTS BRIEFLY ON SEVERAL RECENT ISSUES

"You're right about Mallardi, of course. The Negro is not naturally inferior; the areas in which he is inferior are due to unfortunate circumstances, not his intrinsic abilities. The solution is to change the circumstances, not perpetuate them.

"The Katanga situation is, to put it in words of one syllable, a big mess. The problem is due mostly to colonialization. Africa was carved up without any consideration of native tribal distinctions, so some tribes are split up among several different countries and some nations have many tribes which are loosely united. The allegiance to the tribe is no longer so powerful as it once was, but it is still very important. The Congo is such an area. Of course, the situation would not have been nearly as bad if the Belgians had educated the Congolese in self-government. The French did this, with good results.

"Secessionist areas are generally thought of as wrong, unless they become independent or are forced into union with an enemy of the United States. ({Please clarify that statement.})

"School authorities do have the right to enforce 'proper attire' or any rule they please as long as it doesn't interfere with the Constitution. The same is true of the Army. The rules hold only for the students when they are in school. Of course, the rule could be brought to the courts, if it's really bad.

"Justice and legality, as you say, are often not remotely synonymous. There are many just laws, and there are some, like the 'blue laws', censorship, etc., which are not just. Calling justice fairness won't be of much help in clarifying this discussion, because it doesn't do any good unless you can find a good definition of fairness which could be applied to some extent to justice.

"Capital punishment is essentially revenge. It is felt that punishment is necessary, so the murderer is executed. He becomes an example, to prevent future murders. The problem with this is that there is better revenge, as Loftus Becker Jr. says, that killing someone is not punishment, and that capital punishment does not stop other murderers.

"Kevin Langdon: When I proposed killing babies with inheritable diseases, I meant it as euthanasia, and I think it only should be done in cases like that of Mongolism. One beauty for the readers to tangle with is Huntington's Chorea. It is inherited, I think as a recessive, and at about age thirty, when most people who are going to have children have had at least one, the victim suffers a complete breakdown of the nervous system. He usually dies soon after.

"Carl Lazarus: Your definition of the just society is good, but also imperfect. There are unpleasant things, like taxes and service in the armed forces, that are necessary. Defining 'harm' is difficult, and proving it is even worse, especially when psychological harm is included. There can be no short definitions of it. The aphorist D.D. Runes says, 'Justice is more a question of attitude than fact.'



"Fabricius wasn't that stupid. He (unless there was another 16th Century Fabricius) discovered the first variable star, Mira, no small feat, considering it has a period of 331 days." (845 East 14th Street, Brooklyn 30, New York.)

#### AND I ALSO HEARD FROM

Walter Breen notes that Larry and Noreen Shaw have been making rude comments about your obedient servant once again, made even more rude by the fact that they neglected to send me a copy of the magazine in which the remarks appeared. One wonders at the mental age indicated by such actions. Mark Owings continues to send invitations to Baltimore's newest science fiction club, and I continue to ignore them. This is not entirely rudeness on my part; I have an unfortunate neurotic tendency which causes me to feel miserable at social gatherings of any kind, unless the persons involved are old acquaintances. In any event, I am the world's least interesting conversationalist, so Mark should be glad I prefer to remain a stodgy old hermit. Thanks also to Charles Burbee, John Boardman, Bob Brown, Dave Keil, and Ron Sverdlove.

#### SHORT NOTES ON LONG SUBJECTS

Since writing the article about Mrs. Madalyn Murray several weeks ago, I have collected an unusually large batch of newspaper clippings dealing with Mrs. Murray and her son, William. This increased notoriety is partially as a result of the lawsuit which was recently reviewed by the Supreme Court, but it is also a result of several other incidents which deserve mention at this time. Mrs. Murray's name appeared briefly in the newspapers when she took part in anti-segregation demonstrations against a Baltimore motion picture theatre. William Murray received notoriety on two separate occasions, once when he managed to get arrested and again when he was assaulted. In the first case, police officers accosted William because he resembled a runaway they were seeking. Officers demanded his name and address; he replied that he was not legally required to give either, and so refused, whereupon he was arrested and tossed briefly into a cell. In the second case, he was waylaid by a group of teenagers who annoyed him in various ways, including one who waved a crucifix in his face and repeatedly taunted, "See, I'm a Christian." (William later perceptively observed, "He seemed to think he had to prove it to me.") This is nothing new to William Murray, who quite casually mentioned that it happens nearly every day.

Finally, it has come to my attention that the final paragraph of that earlier article is written in a rather maudlin fashion. An apology is in order for my clumsiness of expression, which obscures or distorts my very genuine admiration for Mrs. Murray and her son.

It gives me great pleasure to report that Kipple's new format is universally despised by the readership, a situation which has resulted in a very welcome decrease in the mailing list. The only reader who thought the innovations a step upward was Larry McCombs; everyone else found something unpleasant to say about the changes. You'll note, no doubt with snide remarks about my undemocratic practices, that the effect of this negative vote has been unimpressive. The only change in this issue is a return to the old stapling pattern, and this was a reversal of quite utilitarian purpose: copies were falling apart with only two staples in the corner.

In the light of current developments, this excerpt from a speech by Nikita Khrushchev delivered at the 13th Komsomol Congress (April 18, 1958) becomes rather ludicrous: "Once upon a time our country was a lone rock in the capitalist world. Now the great Chinese People's Re-



public and other brotherly socialist countries are marching with us along the road to communism. About one billion people are united by a common goal and help each other. Our monolithic unity, friendship, and cooperation are the guarantee of the invincibility of the communist cause." I'm sure glad to know there's no longer any reason to believe that the communist cause is invincible...

Once again this issue, the esoteric tic-marks in the upper right of the mailing wrapper will inform you of your status on the mailing list. A number is the number of the last issue you will receive under existing circumstances. The letter "C" indicates that you are represented herein with a contribution. "T" indicates that we trade magazines. The letter "P" means that your place on my permanent mailing list is assured. And "S" means this is a sample copy.

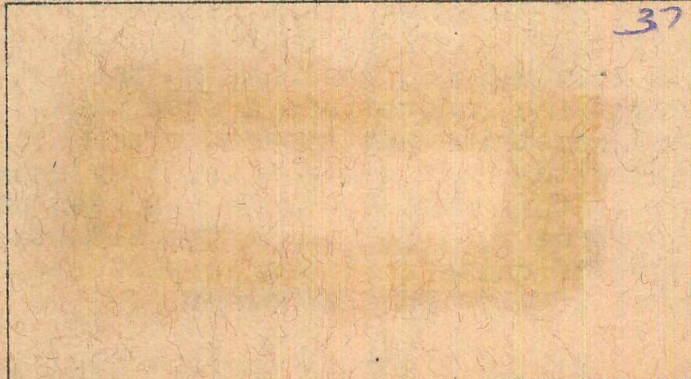
George Gaylord Simpson, in "The Meaning of Evolution" (Mentor Book #MD66, 50¢): "Human responsibility requires, in each individual as well as in society as a whole, that the search for knowledge be a search for truth, as unbiased as is possible to human beings; that probable truths as discovered be tested by every means that can be devised, that these truths be communicated in such a way as is most likely to ensure their right utilization and incorporation into the general body of human knowledge, and that those who should receive this knowledge seek it, share in its communication, and in their turn examine and test with as little prejudice as possible whatever is submitted as truth. This is a large order, indeed, but a necessary one. It involves responsibilities for every living person, and responsibilities that cannot be ethically evaded; that is, their evasion is morally wrong. Among other consequences of this morality, it follows that blind faith (simple acceptance without review of evidence or rational choice between alternatives) is immoral. Such faith is immoral whether it is placed in a theological doctrine, a political platform, or a scientific theory."

To end on a cynical note: A misanthrope can best be defined as a person with a wide knowledge of history.

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