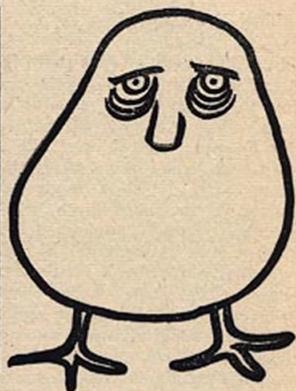


freethought criticism and satire

The Realist



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THE BIRTH CONTROL PILL

By HARRY KURSH

SAN JUAN—Some years ago when I was a business reporter, a prominent New York industrialist and well known Catholic suddenly interrupted a business-luncheon interview on the subject of marketing, leaned over, cupped his hands about his mouth, glanced furtively around the room, and then whispered to me: "How would you like a real story?"

When I assured him that all reporters like "real" stories, he said, "The Church will probably deny it, but I have it on the highest authority that they are testing birth control pills on humans in Puerto Rico."

I was astounded, principally because I knew that Puerto Rico was nearly an all-Catholic nation and such an experiment would probably not be permitted. I passed up the tip. Only recently, after several weeks here in Puerto Rico, did I realize what a fool I had been.

For more than a generation there has been a government-sponsored, official, legal, nationwide program of birth control assistance to the people, even to the extent where free contraceptives are distributed.

How and why those Puerto Ricans responsible for the birth control program—almost all of them Catholics—have been escaping the wrath of the Church, I do not know. Perhaps the Church owes an explanation to such states as Connecticut,

where it is still illegal to traffic in contraceptives and where, as in other states, it is no secret that the Church is the primary force behind anti-contraceptive legislation.

But this much I do know: Not all Puerto Ricans have been getting away with it. One target of the Church is the woman behind the birth control pill test in Puerto Rico. Yes—the pills have been under test here for several years, and thus far the results have been dramatically successful.

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Behind the Curtain

Oscar Riddle wrongly implies (Issue #8, Letters) that there is separation of church and state behind the Iron Curtain. But a careful author named John Sheldon Curtis says in *The Russian Church and the Soviet State* that "since June 1941, the government has lavished favors on the Russian Orthodox Church which, in turn, has strongly supported the government both at home and abroad. . . .

"Actually the Soviet attitude toward religion has been quite consistent. From the beginning, Lenin and Stalin held that religion was incompatible with Communism. . . . On the other hand, the religious problem was never regarded as one of great urgency. . . . Soviet policy sought to reach a *modus vivendi* with groups of accommodating churchmen rather than to destroy the church root and branch."

That same policy has been followed in the countries that Russia "freed" from Vatican-directed dictatorships and took under its own, such as Hungary and Poland. In Poland, there is an active political alliance between the Communists and the Hierarchy. In all of the so-called "captive nations" I believe the clergy are still on the public payroll, more or less as they were under the previous tyrannies.

This seems inconsistent since the clergy and the Commies are always "cussing each other out," but I believe it is quite true.

Henry R. Williams
Washington, D. C.

Riddle Replies

Mr. Williams says, "Oscar Riddle wrongly implies that there is a separation of church and state behind the Iron Curtain." What I said reads thus: "There is in fact no country outside the otherwise plagued Iron Curtain in which that separation exists."

Now the "inside" of the Iron Curtain is a big place — including "Hungary, Poland . . . and all the so-called 'captive nations' specifically mentioned by my critic.

Concerning those satellites I said or implied nothing. "Otherwise plagued" Russia itself definitely was in mind, and, regarding conditions in that state, some pertinent — though actually confusing — words of author Curtis are cited as showing that separation of church and state does not exist there.

That the Communist government of Russia has rather consistently curbed, robbed and regulated the Russian

Orthodox church seems as clear as the further fact that it has not killed it — not "destroyed the church root and branch." This latter was indeed clearly beyond the power of even an "unplagued" government.

But when or where has it been imagined that destroying the church is any part of freedom's plan to separate church and state? In Kiev's Cathedral, St. Stephen's "thumb" got centuries of reverence and made converts to the Church. More prominently than then, it is now there exhibited, to school children and others, to recall the many impostures of the Church.

Russian Communism has removed entirely the vote and voice of the Church from its government. It has banished completely that voice from its vast educational system which, it well knows, is molding the Russian mind of tomorrow. Perhaps my critic can name a Western nation that has attained an equal degree of church-state separation.

Oscar Riddle
Plant City, Fla.

Granted, With Thanks

I thoroughly enjoyed your encounter with the police, and your "ragged" individualism in defying the Civil Defense idiocy. (I was one of the "official" opposers.)

Liberation magazine invites its readers to submit material worthy of publication. With your permission, I would like to send along the two editorials mentioned.

Thomas Grabell
Brooklyn, N. Y.

Splitting Bald Hairs

The article by Robert Anton Wilson in the *May Realist*—"The Semantics of 'God'" — is part of the perennial debate between those who define God in negative terms and those who define him in positive terms.

I suspect that the Hinayana Buddhists, like Lao-tzu, St. Paul and me, unlike you, accentuate the positive. On the other hand, the Mahayana Buddhists, like some of the Christian mystics, will define God by what he is not.

Thus, God is not masculine nor feminine, and I suppose you mean both; though I do faintly suspect you of faith in a feminine God.

Being a poet, not a philosopher, I believe that God may better be defined in terms of a *fortiori*: he is more than masculine, he is wiser than man, more benevolent, more concerned about the future, more willing to take responsibility, more inventive, etc.

This is, I grant, only an elaboration of what a good many ancient Greeks believed, that God was like man only more so.

To be more explicit as to my own

creed, I define God as the communion of saints (past, present and to come), as the more powerful father, and as the more merciful mother.

Kelly Janes
Morrisville, Vt.

Wilson Replies

When I try to think of the universe as being created and/or governed by a "He" more or less like a man, I find after a few minutes that my head begins to feel as if the space between my ears were being stuffed with a palpating wedge of tapioca and turkey feathers.

When I try to think of the universe as being at least *governed* by an "It," however, I have no such trouble, especially when I imagine the "It" as more a *relationship* than an entity. Anybody who wants to call that "It" a "God" is welcome to do so; but please, friend, don't come on with that jazz about a powerful father and/or a merciful mother.

That Big Daddy or Big Mama, presuming He or She exists, must be described by our negative, as well as our positive, abstract adjectives: wise and stupid, benevolent and malignant, concerned and detached, responsible and whimsical, inventive and stagnant, etc. After all, "It" generated not only moonlight and roses, but also cancer, leukemia, Stalin, bubonic plague and the U. S. Narcotics Bureau, among other horrors.

I consider myself religious, strangely enough; and by that I mean something beyond ethics alone, something more esthetic, more mystical. But my religion begins and ends with a deeply felt, and oddly joyous, experience of what Joyce named, in *Ulysses*, "the apathy of the stars." That experience combines the scientific orientation with the still-living religious tradition of the East, and is, I am personally convinced, the lost, original meaning of the mythic symbols of the West. But the only way for an Occidental to gain that experience is to demolish the symbols first.

These symbols — Virgin and Cross, Rebirth and Underworld, and all the rest, especially "God," the Old Man in the Sky — go back to Neanderthal times and once were great poetic evocations of the simple, but wise, nature-worship of the primitive. But I think the time has come to chuck them all out and return to the existential realities of which they are but mental images. They have already been drained of their poetry by the thousands of priests and tyrants who have used them as scarecrows to stampede the mob and browbeat the individualist.

Robert Anton Wilson
Institute of General Semantics
New York, N. Y.

Editorials:

The Contraceptive Case Trial

It was on the basis of an exclusive interview with a necessarily anonymous attorney that "The Contraceptive Conflict" appeared in the April issue of the *Realist*. He had turned down all other requests for interviews, because the reporters were too inconsiderate (calling in the middle of the night) and too insistent (claiming that it was the lawyer's duty to grant an interview).

Yet, in the face of such aggressive journalism, the only reporter present at the trial last month was a representative of the *Realist*. And the *amici curiae* (those who testified as "friends of the court") outnumbered the spectators.

Two Newark, New Jersey drugstore clerks had been arrested, found guilty and fined \$100 each for selling (a) a package of prophylactics and (b) a tube of contraceptive jelly. Now the case was being appealed on the grounds that the 90-year-old statute—prohibiting the sale of contraceptives "without just cause"—was unconstitutional.

For nearly a century, there had never been an arrest for violation of the law. No court had ever answered the apparently simple question that was now before Essex County Judge Walter H. Conklin: *What is the evil that the statute was intended to prevent?*

The possible original intent might have been related to the question of 'obscurity'—it was passed in 1869 at the height of Victorian 'morality.' But now, how was a modern druggist—licensed to sell contraceptives—supposed to know when he was committing a crime? When did the law permit him to make such a sale? And when not?

What was to be standard for deciding? The phrase "just cause" had been defined by the legislators as "medical purposes and the like." Asked the druggists' attorney: "What kind of basis is that for a decision that could result in a fine or one year in jail?"

Answered Attorney General Loftus: "The state is dealing with a case in which the defendants are guilty of violation of a statute. . . . In each situation, the defendants have given no cause for the sale. . . . The New Jersey legislature has the right to prohibit certain acts as being against its public policy and to make these acts crimes. Public policy is to prevent the uttering [putting into distribution] of contraceptive devices. . . . I submit that the legislature has drawn the statute so that if a person has a lawful purpose, he will not be guilty of a crime."

As for the specific evil involved, he merely said that "The state does not have to define [this] . . . the statute is clear on what it desires to prohibit: 'utters or exposes to the view of another.'"

At this point, the judge asked him, "What is 'just cause?'"

"Health or other reasons," came the reply. "But just cause is *not* where you or I, any person, walks in and the druggist sells indiscriminately without any cause whatsoever—such a sale is without legal right."

Judge: "Only with a prescription, then?"

Attorney General: "I wouldn't say that it is only confined to a doctor's prescription, because a doctor may not be the only one who can establish just cause. . . ."

The attorney for Youngs Rubber Corporation pointed out that conception control is legal, and asked, "If contraceptives can't be purchased at a pharmacy, then *where?*" He further stated that "The conviction was based on the sale of contraceptives to police without inquiry as to the use to which the officers were going to put such articles. If the druggists had made inquiry, would the sale have been legal? And what would be an appropriate inquiry to judge just cause? 'Are you twenty-one?' But they can get married at eighteen. 'Are you going to use this with your husband, madam?' Let the state pose such questions!"

♦♦

It should be noted that the judge had expressed his "wish" that no one would use the courtroom "as a sounding board for religious beliefs." His warning was heard. Consequently, the representative of the New Jersey Catholic Conference could only say:

"This statute has been on the books for eighty-two years [there was an amendment in 1877] without challenge—doesn't *that* argue that all these generations of lawyers have understood the meaning of that phrase? The question hasn't even been raised. Three-quarters of a century gives a status that commands respect and calls out for a sustaining of the statute. What is just cause? You must determine and appraise the facts of a particular situation and apply the law. Just cause is lawful cause. It can only be determined from case to case."

The representative of the Essex County Planned Parenthood Committee contended that "The state has a responsibility under the statute to prove a sale is 'without just cause.' Contraceptive instruments are widely used and accepted on medical, moral and religious grounds—*that* being 'just cause'—and so there should be a source of supply. But contraceptives are also used for circumstances deemed without just cause. . . . What kind of situation could that be?"

Answering his own question, he cited an actual "kidnaping and rape case" where there would definitely have been an "improper purpose." A druggist—*knowing*—"would be guilty," he said.

No mention was made of the unlikelihood that even your friendly neighborhood druggist would be informed of such circumstances by a customer. Halitosis or constipation, perhaps, but not kidnaping. Moreover, it is a fairly safe generalization that rapists are not usually so paradoxically considerate as to take the trouble to use contraceptives in the first place.

"Suppose," said the representative of the Episcopal Diocese, "that the manager of a drugstore asked a lawyer about contraceptive sales: 'Where is it legal?'" He then gave the following hypothetical circumstances:

1. A married couple want to use contraceptives because they can't afford to have children.

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PAUL KRASSNER, Editor

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2. A married couple has two children already—both with mental defects—and they don't want to take another chance.

3. A married couple has nine children, and they don't want to have any more.

To these, the defendants' attorney added a fourth example of a standard by which to judge just cause: "May a married man and woman—not for economic, social or other reasons—have contraceptive intercourse? If we can't know in advance—*now*—whether or not persons can have children at a particular time—and if the state can decide—then we are losing one of our basic freedoms."

Judge Conklin stated that he didn't want to give an "offhand decision" and postponed his opinion. Eleven days later, he ruled that the law is unconstitutional because the "without just cause" provision is "vague and indefinite and incapable of judicial or lay construction in a statute . . . wherein there has not been established any precedent or common law norm of what is proper or improper." He said that "due process of law imposes upon the state an obligation to frame its criminal statutes so that those to whom they are addressed may know what standard of conduct is intended to be required."

The decision went out over the United Press International wires, but it was ignored by newspapers all over the country. In New York, the only paper to carry the item was the *World-Telegram & Sun*.

♦♦

We seriously question that there is any situation where the licensed sale and voluntary use of contraceptives should be legally prohibited.

A decade ago in England, there was a controversy raging over whether the sale of contraceptives by means of slot machines should be permitted. An editorial in a London law journal had this to say about the matter:

The theory is that the making available in slot machines in public places, of contraceptives which are during business hours also obtainable from shops, is putting temptation in the way of persons, especially young persons, who will therefore be guilty of misconduct, which, if the contraceptives were not there, would not enter their heads or would be rejected by reason of fear of consequences.

We do not say there is nothing in this argument, but we do not think there is much in it at the present day. As against the likelihood (or even certainty) that absence of facilities for obtaining contraceptives at a given time and place will sometimes prevent the commission of misconduct, there is the certainty, borne out by universal experience long before contraceptives were invented, that a great deal of misconduct will take place, given circumstances which make it possible.

This misconduct will be followed in its turn by a crop of illegitimate children and venereal disease, and this certainty has to be weighted against the possibility (or certainty, in so far as it is certain) that absence of this particular facility will deter some persons from misconduct. It is largely a matter of numbers on each side of the argument. . . .

In this country—speaking of numbers—figures published by the Office of Vital Statistics show that illegitimate births are on the increase: 77,000 babies were born to unwed teenage mothers in 1956, and 81,000 in 1957. The projected estimate for 1962 is 110,000 to 120,000.

In every such personal tragedy, the misconduct is

not a young couple's mutual spasms of pleasure so much as it is their failure to take the necessary precautions.

The widespread sale of contraceptives by means of slot machines—as is already done at Army posts and gas stations—might not be such a bad idea, then. At least, it would be more realistic than the theme of a recent article in *The Ladies Home Journal* (The Magazine Women Bereave In). The article, a stirring display of sentimentalized dogmatism, was entitled: "Why Pre-Marital Sex Is Always Wrong."

The Unknown Artist

"I shall answer in my own words. Very many questions can be answered 'Yes' or 'No' only by a moron or a slave."
—Dalton Trumbo

The above statement was made in September, 1947 at the House unAmerican Activities investigation into the motion picture industry. As a result of the hearings, a number of "unfriendly witnesses"—the Hollywood Ten—were blacklisted. A decade later, some 250 producers, actors, directors, writers and technicians had been blacklisted in the film capital alone.

The total number of blacklist victims—in radio, TV, books, magazines, the theatre—has been estimated in the thousands. And government security procedures now cover some 13 million in various industries and professions. The satire in this issue of the *Realist* is not so far from the truth after all.

Only recently did Dalton Trumbo admit that he was the mysterious "Robert Rich" who wrote the Academy Award-winning screenplay of *The Brave One*. Previously—in September, 1957, on the tenth anniversary of the blacklist—Trumbo had spoken at Carnegie Hall:

Robert Rich is a soldier fighting through the courts to avoid a dishonorable discharge for honorable service. He is a schoolteacher, one of hundreds who have been blacklisted from their professions at a time when the national welfare is imperiled by lack of teachers. He is a professor—one of scores of professors who have been driven from our colleges and universities during the last ten years. He may be that leader in cosmic ray research who now raises potatoes—or that professor of English who now sells life insurance.

Robert Rich is a scientist who has been denied employment in basic industry at a time when the development of our economy calls for tens of thousands more scientists that presently we have. Robert Rich is a doctor, perhaps a specialist, who has been stricken from the registry at Cedars of Lebanon Hospital in Los Angeles. Robert Rich is an artist whose paintings may not be exhibited abroad because the Department of State says they are subversive. Robert Rich is a musician whose music is disloyal, who has been denied his chair in the symphony, and now abandons music to drive a truck. Robert Rich is a Negro who was blacklisted from the first moment he touched a breast that was not white.

Robert Rich is the Unknown Artist—the man who has been suppressed so mercilessly by his own government that he has forsaken not only his name but all honors which may accrue to his work. He is the Quiet American of our time, and it is my purpose and determination that his name shall be remembered as a symbol of this national sickness long after the Committee itself has been abolished and the blacklist destroyed. . . .

♦♦

A few years ago, a publisher friend of mine lent me a book by Dalton Trumbo, a novel—for want of a

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THE REALIST ARCHIVE PROJECT

better description—entitled *Johnny Got His Gun*. It had been published in 1939, when I was only seven. The book had such an impact on me—the kind of impact that actually changes your life, in terms of perspective—that I went around to little out-of-the-way stores and was able to buy several copies. These I lent out, and the reaction was always the same. Like wow. One, though, wasn't even able to finish the book: too powerful.

I spoke to my publisher friend about it. "There's a whole generation who never even heard of the book," I said. "Why don't you publish a new edition?" He told me to write to Trumbo, which I did. In the letter, I also told Trumbo about plans for the *Realist* and asked if he'd care to write a special feature at our usual rates: nominal to the point of insult. His reply revealed what the blacklist had done, financially, to a man whom I consider a genius.

"As for the new magazine," he wrote, "it sounds great. There's a need for every kind of non-conformity that can be thought of. The idea of doing a column is extremely tempting. However, unlike the *Realist*, it isn't very realistic. I have kids going to college, and only so much time, and even somewhat less money. The result is that I should be the least dependable person you could hit on. I have so many plans as to what I shall do with my free writing time when and if I get the chance that it would be unfair of me to indicate there's a chance I could take on the job you're good enough to offer. . . ."

As for the book, a ninth printing of *Johnny Got His Gun* was published this month, with a special introduction by the author. I will not attempt to describe, praise or recommend *Johnny*, because I find it difficult to write about, as did the critic for the *Washington Post*, "without being guilty of understatement or hysterics." The *N. Y. Herald Tribune* critic, too, admitted, "In eight years of book reviewing this is the toughest assignment I have ever had."

Suffice it to say this: Order a copy (\$3.95, The Lyle Stuart Publishing Company, 225 Lafayette St., New York 12, N. Y.) and if you have any regrets, return the book to me and I personally will refund the purchase price.

Incidentally, I don't get a commission on this. Nothing of the sort. If I happened to be in love with a girl, I don't suppose I'd particularly want to share her with anyone else—but being in love with a book is different—and I'd simply like to share with you a profound and unforgettable reading experience. My only 'angle' is communication.

Vim Without Vigoro

The Book-of-the-Month Club has been carrying on an advertising campaign, offering as a premium Will Durant's *The Story of Civilization*, and highlighting Voltaire's quote, "I want to know the steps by which men passed from barbarism to civilization."

We're beginning to wonder, however—when did that ever happen?—especially in view of a current book which just glows with anachronistic fervor, *The Power of Prayer on Plants*, by Reverend Franklin Loehr, head of the (Protestant) Religious Research Foundation.

In it, he describes experiments in which seedlings grew sturdily as the alleged result of positive prayer, while other seedlings withered to the tune of negative

prayer. One woman—who, like the other experimenters, would probably laugh at the lack of sophistication of African natives doing a rain dance—prayed negatively by calling her seedlings Communists.

The possibilities of this new gardening technique are glorious indeed. A new slogan will be necessary, of course: "The Family That Prays Together Harvests Together." And since the prayer works both ways, suburbanites can now sit comfortably in their lawn chairs, playing Bridge—the dummy can do the praying—and before long, they will know their chrysanthemums from their crabgrass.

And if it works with plants, why not with people? And why not on an international scale? At last, a way to win the cold war: The Power of Negative Thinking.

On the other (positive) hand, despite Eisenhower's presidential order to pray for an ailing Secretary of State, the latter passed away. God was too busy in His new role as "That Great Fertilizer in the Sky" to bother with Foster Dulles, a mere human. Perhaps that's what the Bible means—the meek shall inherit the earth—not meek people, but rather, puny little patches of prayed-for petunias.

¶

The reaction to the story in *Time* magazine included a letter which read: "Isn't it possible that the differences in growth of the seedlings result from the breath (fumes) that go over them? If a person thinks angry thoughts (Communism, etc.), more acid forms in the mouth."

There was also a letter from a professor of theology, who said that "Prayer has never been intended to take the place of nature and interfere with poor innocent carrots and tomatoes. Mr. Loehr's idea of prayer belongs to superstition and magic, not to Christian religion."

(Meanwhile, students at Antioch College in Ohio, after delving into the subject, had developed a class definition of the word, superstition: "religion that has been found out.")

Back in the second issue of the *Realist*, we were berated by readers for presenting an editorial on the delusion of extra-sensory perception—and its relation to religion. But the pray-for-plants experimentation would seem to prove our point. Involved here is the parapsychological phenomenon of psychokinesis—mentally causing the movement of objects, without any physical contact whatsoever.

When I was on that all-night radio program, the Long John show, discussing ESP, a believer belittled my skepticism, saying that I had a closed mind on the subject.

"That's not true," I replied. "My mind is open. All I want to see is somebody put a dime on this table and move it just one inch by pure concentration, and I'll be convinced."

"This is a power which must be developed," explained the believer. "You just can't start by moving dimes."

"All right, I'll go along with that," I said, in one of those rare little moments of argumentative triumph. "Start with a penny and work your way up."

*Footnotes

In view of the above editorial, it might be worth mentioning here that I have been offered a well-paying job, editing a metaphysical magazine. (I turned it down.)

Continued from Cover

The woman in question is Mrs. Celestina Zalduondo, a jovial, plump, cherubic-faced mother of two bright and energetic school-age boys. Mrs. Zalduondo, an immensely likable woman with a free-and-easy, unpretentious manner, had been, until recently, Puerto Rico's director of Social Welfare, a post she held for fifteen years.

Born about fifty years ago in a small sugar-cane town in southeastern Puerto Rico, where her family was comparatively well-to-do, she developed early in life an aversion to poverty and ignorance. Her ambition was to do something about it, but to do it largely through taking an active role in Church affairs.

She was advised to become a social worker, a term then unheard of on the island. When she asked what a social worker was, a Church leader told her it was a little bit of everything: lawyer, doctor, teacher, and priest.

Ironic Education

That settled it. She would become a social worker. Ironically, it was the Church that aided and abetted her education in Washington, D.C., where she attended a private Catholic school and later Catholic University. She returned to become one of Puerto Rico's first social workers and later one of the most prominent in her field throughout Latin America.

No one knew better than Mrs. Zalduondo that birth control was one of Puerto Rico's leading socio-economic problems. It still is a major problem.

In spite of the great success of Operation Bootstrap—an all-out program to create jobs by making it easier for industry to establish itself in Puerto Rico—there has been a relatively high rate of unemployment on the island. It has been almost impossible for jobs to keep up with the birth rate.

But Operation Bootstrap in the post-war years has provided new hope — and incentive — for Puerto Ricans, especially women who are now not only working more than ever, but for longer, steadier periods at a time.

Heavy Breeding

One of the previous difficulties in putting birth control over had been widespread apathy. The average Puerto Rican woman didn't care whether she fed four, five or six kids; often eight, nine or ten. It was all the same to her. But since Operation Bootstrap, Puerto Rican women have been liberated, in a sense. They have tasted for the first time some of the new wonders of life that have come with steadier employment. Now they care.

And because Puerto Rican women now care, Mrs. Zalduondo made a sharp break with the past. She has become the Margaret Sanger of Puerto Rico.

Instructions to Follow for Taking Pills

(Editor's note: This is a translation of an instruction sheet used in the Puerto Rican experiment—the pills, of course, to be taken only under careful medical observation.)

1. Start taking pills the fifth day after your period started, even if you are still bleeding.

2. Take one pill daily, preferably after meals.

3. After finishing the 20 pills, wait for your period, which will generally come two, three or four days after. Do not start on another bottle until your period comes.

4. While taking the pills, you will not menstruate, but if you do don't take them for a day or two, you will start menstruating ahead of your regular time. You should stop taking the rest of the pills, and then start again on the fifth day. You will use 20 pills.

5. In very rare cases, you may bleed while still taking pills. If this occurs you should take 2 pills until the bleeding stops, and then start again taking one daily until the 20 days are completed.

6. Put the following information on your calendar:

- a. Day you start taking pills.
- b. Day you stopped taking pills.
- c. Day your period came.
- d. Days period lasted.

NOTE: You should have this information written down when you are visited or when you visit our office. If you move, please notify us of your change of address. We will not be able to locate you unless we have your exact address.

REMEMBER YOU SHOULD START TAKING THE PILLS THE FIFTH DAY AFTER YOUR PERIOD.

Her status with the Church now? Suffice it to say: negative.

She is the Executive Director of the Family Planning Association of Puerto Rico, which was established in 1954 when it had become quite evident that the government's birth control program had bogged down in official lassitude.

Blocking the Line

Mrs. Zalduondo was importuned to become the Association's leader because, in spite of her official position as Social Welfare director, she had been courageously outspoken on the subject of birth control. Whenever prominent priests wrote letters to newspapers, exhorting Puerto Ricans to adhere to the traditional Church line on birth control (no artificial interference with conception), Mrs. Zalduondo wrote strong replies in rebuttal.

"I always thought," she told me in her office, "that if you cannot feed a child, why bring him into the world?"

She continued: "My public utterances seemed to identify me with birth control. But it was also well known that I had come out strongly in favor of legislation, passed in the mid-thirties, which gave equal rights to children born out of wedlock. This legislation had been opposed by the Church."

Open Challenge

There is no doubt that the Family Planning Association of Puerto Rico has launched an open challenge to the Church, although nobody cares to talk

about it that way. The Church is fighting the challenge vigorously, but somehow the struggle has yet to spill over the Caribbean to other lands, where news of such an open challenge could spell trouble for the Church.

For the enormous job it faces — nationwide education, free contraceptives and even free or low-cost surgical sterilization — the Family Planning Association has been operating on a slender budget of around \$100,000 a year, out of which must come salaries for full-time office workers, nurses, doctors and the cost of contraceptive materials.

Helping the Needy

At the moment, the Association is aiming at the poorest Puerto Rican families, those who cannot afford contraceptives or who live too far from clinic centers to make it feasible for them to come into town for contraceptives and the necessary birth control instruction.

For a long time it had been known that many Puerto Rican women were "circumventing" the tradition of the Church by secretly undergoing surgical sterilization. The Family Planning Association conducted door-to-door surveys which confirmed the fact that sterilization had become, indeed, a veritable custom among Puerto Rican women.

Among more than one thousand young women questioned in a single Puerto Rican housing project, it had been discovered that nearly twenty-

AMONG MY SOUVENIRS . . .

The cult of relics illustrates the remarkable fertility of medieval imagination.

Among the offerings for sale, or on display in the churches, we hear of vials of the Virgin's milk or St. Joseph's breath, hairs from Noah's beard, dung from Job's heap, a bit of the bush in which God spoke to Moses, hay from the stall in Bethlehem, fragments of the loaves and fishes multiplied by Christ, and countless other souvenirs of the Lord—his teeth, sweat, tears, umbilical cord, et cetera.

Since no church could be complete without a relic, and many owned hundreds, the total must have run into millions: but the competition led to considerable duplication, and in time to a deal of skepticism.

As early as the twelfth century Guibert, Abbot of Nogent, was troubled by the discovery that at least two churches owned the head of John the Baptist. In France alone, five churches claimed possession of the authentic relic of the Lord's circumcision.

—from *The Uses of the Past*, by Herbert J. Muller

five per cent had submitted themselves to surgical sterilization.

No Welcome Mat

Typical of the Church's reaction to disclosures of this kind was a stern editorial in a leading Church newspaper, *Luz y Verdad* (Light and Truth), which cried out "There's a limit to hospitality," condemning co-operation with the Association's door-to-door interview-and-educational work as an abuse of hospitality and hinting that it might not be remiss to evict such abusers from the doorstep.

On another occasion, one of the Family Planning Association's medical experts had prepared a scientific report on his work in birth control. It dealt largely with interesting research data, but was purely scientific. It took no position on birth control as such. Previous scientific papers prepared by this medical man had always been welcomed for publication by the local medical body. But suddenly it was found that this doctor's birth-control report lacked certain "technical" requirements and was not suitable for publication, or oral presentation.

The Beginnings

The Family Planning Association began the birth control pill experiment about four years ago. Actually the experiment was a cooperative measure with a couple of Massachusetts doctors who had developed what they felt was an effective technique of preventing birth by oral means — a pill.

The pill, I have been told, is actually sold in the United States under the commercial name of "Enovid," a drug that is normally prescribed to aid women who are suffering from menstrual irregularities. That the birth control pill had been under investigation in the United States was an open secret and had been mentioned in several newspaper reports, notably in the *New York Herald Tribune* of May 28, 1958, under the by-line of Earl Ubell, one

of America's most intrepid and lucid science writers.

An Artificial Compromise

Paradoxically, while the Church in Puerto Rico, to put it mildly, has never supported the pill experiments, Earl Ubell's report indicated that the Church in the United States felt that the birth control pill might be an acceptable answer to Roman Catholics. Said Ubell:

"A priest in the Chancery office of the New York Archdiocese said the church would not consider it a sin if a Catholic woman regulated her menstrual period with such pills and thereby increased the rhythm method's effectiveness."

The birth control pill used in the Puerto Rican experiment is based on the idea of inhibiting ovulation by influencing menstrual periods. Therefore, it is taken by the woman.

To be one hundred per cent effective the pill has to be taken every day during a 20-day period. Thus far, the pill has been proven 100 per cent effective when used according to instructions, although even when not used daily the pill has cut pregnancies among its Puerto Rican users by an amount far greater than that effected by other contraceptives.

Right now the birth control pill is still under investigation. The experts are no longer concerned over its effectiveness. Now they want to be certain there are no long-range side effects, and they also want to reduce the price of the pill. A bottle of 20 is said to cost over ten dollars.

This would represent a serious setback for making the pill a principal weapon in the war for birth control. But it is earnestly believed in Puerto Rico that greater production will cut the price materially, and it may even be that only one fourth of the present does is necessary for complete effectiveness.

The Basic Value

Meanwhile, the official position of the Puerto Rican government is Swiss diplomacy—neutral. But I have learned that "unofficially" the government is giving moral encouragement to Puerto Rico's Margaret Sanger, Mrs. Zalduondo, a woman whose courage and honesty are so refreshing it almost moves you to tears — assuming you don't mind shedding a few tears of joy because the pill that spells new hope for Puerto Rico is in reality more a symbol of uncrushable human spirit.

And even if the pill were to be a complete failure, the spirit is almost certain to remain a lasting contribution.

Fictional Foreshadowing?

From *The Big Ball of Wax*, a satirical novel of the future, by Shepherd Mead:

It was quite late at night when Harriet and I parked the car . . . things went along so rapidly that I decided I had better take precautions.

"I think," I said, "that you'd better have one of these."

I handed her a pink, heart-shaped pill with "I LOVE YOU" stamped on one side and "AMBISCO" on the other, because they were made by a subsidiary of the American Biscuit Company, makers of famous Fig Newlies.

"Yes, dear," she said.

I broke it in half along the groove and we chewed up the halves together. They had a taste like peppermint and they were sold, it said on the package, "for the prevention of disease only." They did, too. You couldn't even get a cold after you took one. But everybody knew disease wasn't all they prevented. You had to get them in New Jersey because New York had a law.

"I like the cinnamon better," she said, and realized she had made a slight slip. "I mean, I like the flavor of cinnamon better than peppermint." There are only two kinds, peppermint and cinnamon. The licorice one never caught on.

Everybody knew, however, that two halves wouldn't hurt you. In fact, I knew a girl who ate a whole package once, all twenty-four, and only got a case of hiccups. She didn't get a cold for six months. She had a baby later, too, but not on that time, of course.

Religious Socio-Politics Around the World

In Italy, Donato Crotarolo, a Baptist, was given a fifteen-day jail term for the crime of "vilifying the Roman Catholic religion." During the Easter holidays, Donato had gone about posting placards which said that certain dogmas of the Catholic religion did not have their basis in the Bible but were of modern origin.

In Hungary, the leadership of the Roman Catholic Church continued its fraternizing with the Communist government. Presiding Bishop Jozsef Grosz and four other dignitaries stood before the Chief of State and took an oath of loyalty to the Communist constitution. This oath has been nominally required for years but seemingly was not enforced until last month. Indications are that the Vatican will take a hard line on the matter, as it did with the Church in China, instead of the conciliatory line it has adopted regarding the Communist-Catholic alliance in Poland.

This month, on the occasion of Pentecost, or Whitsunday, which Catholics call the "birthday" of their Church, John XXIII used the word "schism" to describe Hungarian developments. He said that "Efforts are being made to install at the head of the people ecclesiastics who are not approved by this See"—that is, the Vatican.

At a meeting of the Disciples of Christ in Charleston, West Virginia, Dr. Richard E. Lentz, national family life director of the Christian Missionary Society said that "Sex is not just a matter of the body or parts of the body alone, but must be considered as part of the whole personality of a man or woman. There is sex because God made it so. Basically, sex is good. When the church says it is bad, the Church is not being true to God's faith."

Christian education programs have failed to "shed full light on the subject of sex," said Dr. Lentz, and he insisted that "the Bible is so frank about sex it wouldn't be allowed to travel thru the mails today if it hadn't been 'holy' written."

In Pennsylvania, a priest told a legislative committee that Roman Catholic canon law forbids "anyone to advocate or advise use of artificial birth control." And, he continued, "the state is no exception to the rule."

Authoritative Roman Catholic spokesmen held in Italy that artificial insemination by donor is not adultery but is nevertheless sinful. Simultaneously, a committee of the Church of Scotland (Presbyterian) held that it violates the marriage vows.

Health-Education-Welfare Secretary Arthur S. Fleming urged a law requiring persons who adopt foreign children to meet the pre-adoption standards within the state of their residence. In many of the states, the Catholic bishops have obtained enactment of laws under which the state enforces the canon law ban against adoption by non-Catholics of children "born Catholic."

In Holland, which is 39.5 per cent Roman Catholic, the Catholic People's Party emerged from the last election as the largest single group in the House of Representatives. Its leader, Prof. Jan de Quay, this month formed a new government to succeed the previous Socialist administration. The Catholics do not have a majority but have formed a coalition with the Liberals and with two Protestant parties. All these are represented in cabinet posts, but the Socialists are excluded.

The Christian Herald, edited by Rev. Daniel A. Poling, polled Protestant pastors and reported that in Detroit, for every Protestant conversion to Catholicism there are six Catholics who become Protestants. The National Catholic Welfare Conference then conducted a poll, this one of Catholic priests. The results, says the NCWC, "proved the falsity of the Herald's findings." They show that for every six Catholics who "turn," there is not just one but 222 desertions of Protestantism in favor of the "true faith."

Ben Hartwell, Chairman of the Congregational Union of England and Wales reported this month that 211 British Congregational churches have fewer than ten members and several have only one. In one town, nine churches have seats for 4,000 but a combined membership of only 850. "Handfuls of people," said Hartwell, "cling to their dilapidated buildings as tenaciously as the dry rot that is sealing their doom."

Last Month, delivering the Lyman Beecher lectures at Yale Divinity School, Professor Joseph Sittler of the University of Chicago said that present-day preachers are "in large part prisoners of accredited mediocrity." He claimed that they are being "chopped up into small pieces" for the promotional purposes of churches. He added that "the will of God has to be simplified into a push for the parish house; the Holy Spirit is reduced to a holy resource which can be used as a punch-line for the enforcement of parish purposes." He told his hearers that "we must fling our protests in the face both of parish people and of church officialdom."

Julius Raab, Prime Minister of Austria, decided to renounce the alliance with the Socialists under which he controls the government. He called elections in the hope that his Catholic party would get an absolute majority in Parliament and could then push thru the concordat which he went to Rome a year ago to negotiate; also so they could restore Church control over marriage, divorce, education, etc. But overconfident Raab lost instead of gaining. The Catholics lost three seats in Parliament; the Socialists gained three. The Socialists actually received more votes in the election than Raab's party.

To Vienna, Austria—where the Catholic party is still in control in spite of its recent repudiation at the elections—40 special trains, 3,000 buses, and many automobiles brought 300,000 Sudeten Germans to commemorate Pentecost Sunday, the "birthday of the Catholic Church." Some came from the U.S. and Canada. They represent the 3½-million-member Sudeten German Community which, before the Second World War, lived within the borders of Czechoslovakia and formed the advanced guard or fifth column for Hitler's conquest of that country. Toward the end of the War, they were expelled.

They came, obviously, for more purposes than just to celebrate the Church's birthday. Austrian Prime Minister Julius Raab addressed them. Their own leader insisted that they are entitled to return to Czechoslovakia, obtain restitution of their property, and exercise "self determination." Again the Catholic political leadership of Europe is raising the kind of issues and using the kind of tactics by which Hitler brought on World War II.

In Oklahoma, Protestants fought the repeal of the state's prohibition law. The Catholic bishop spoke for repeal. The law was repealed.

In Jamaica, the "Rastafari," a Christian sect, teaches that marijuana was ordained by the Bible for man's use. This month the bearded, long-haired votaries mobbed the police and set their cars afire. They were subdued by tear gas.

And in New Mexico, the Native American (Christian) Church, composed of American Indians, induced the legislature to adopt, and the governor to sign, a bill permitting the use of peyote, a mild narcotic, in its ceremonies.

Federal Aid for construction of public schools and for increasing school teachers' salaries, a boon for which financially desperate school boards have yearned for decades, was approved last month by a Committee of the House of Representatives. Then the National Catholic Welfare Conference, speaking thru Archbishop Meyer of Chicago, threw a monkey wrench into the machinery, just as it did a decade ago.

Roman Catholic Senator James E. Murray, who has charge of the bill in the Senate, was publicly notified that if any federal aid is given, Catholic schools must receive equal treatment. Archbishop Meyer said that "Private and public education are partners on the American education scene, and their welfare should be advanced simultaneously in any proposals for temporary federal assistance."

This partnership idea sounds very cozy. The trouble is that it is forbidden by the Federal Constitution. But Catholics are not expected to permit aid to public schools unless they get their share of the federal bounty in some form.

While Archbishop Meyer of Chicago was insisting on federal aid for parochial schools, another bishop, Lawrence J. Shehan, was talking as if they might not get it. He suggested that the Church "concentrate on establishing parochial junior and senior high schools rather than elementary schools." One writer for the Woman's Page of a Catholic paper admitted the "probability" that in the future, with costs mounting, the Catholic populace cannot support separate schools from kindergarten thru high school. If Congress stands firm in its refusal to support religious schools, the whole divisive separate system, so precious to the Church, may collapse.

The hospital strike in New York City dramatizes the seemingly insoluble conflict between the need of the unskilled workers for a living wage and the financial stringencies of the "non-profit" institutions, all of which seem to be Jewish. The same problem exists as to all religious hospitals. Catholic hospitals, for example, compete with the others, and with public and private institutions, on the basis of the totally unpaid labor of nuns. The basic issue is whether the "curing ministry" which the churches have assumed for centuries has not really gotten too big for them to handle. Perhaps this function, like education, is one that the churches must relinquish to government, as has already occurred in other countries.

Alfredo Cardinal Ottaviani is Pro-Secretary of the Congregation of the Holy Office at Rome. As such he evolved and laid down the Catholic Church's modern rule that where it gains political power, as in Spain, minority religions have "no rights." He will come to the U.S. this month, receive honorary degrees, and "visit friends." These will not include a leading American Catholic theologian, Father John Courtney Murray, who in 1953 claimed that Ottaviani's pronouncement was not official, but spoken only "in his purely personal capacity." The Vatican rebuked Murray and supported Ottaviani's position.

There has been much grousing among the ministerial and priestly seekers-after-preferment because the chaplaincy at West Point is not rotated among the denomina-

tions as in the services and at the other service schools. Instead it has been occupied solely by Episcopalians. Bills were introduced last month to force a change of policy. But before the bills could be considered, the Defense Department backed down to the extent of naming a new Chaplain who is a Presbyterian.

Thirty-five priests are serving not as chaplains but as soldiers in the French Army in Algeria. In France, it seems, they are not exempt from the draft. This month they "leaked" to the press a copy of their appeal to religious superiors for guidance with respect to French atrocities against rebels. Backed into a corner, the Chief Chaplain's office issued a statement condemning the atrocities. But at the same time he condemned those persons (namely the priests) who "sought to exert pressure on the hierarchy" by what he called a "more or less hidden appeal to French and world public opinion."

The Japanese soldier who led the attack on Pearl Harbor was converted to Presbyterianism; the American who led the atomic bombers over Hiroshima and Nagasaki was committed to a mental institution—he thinks the Japanese are trying to kill him.

While Edward T. Smith, a prominent Catholic writer, was condemning the "wonderfully wild eccentrics" who object to sending mice into space in rockets, the National Institute of Health refused to permit publication of pictures of a rhesus monkey being killed by radio waves. The federal official in charge was concerned, he said "with the sensitivity of the folks in India who permit us to import and use experimentally these animals they worship over there."

The Catholic Church dedicated an approved medal for aviators and air travellers which honors the Blessed Virgin as Patroness of Flight. It will provide a source of revenue for the Knights of Columbus. The spacemen now being trained for the moon flight were asked about their religions. One replied that he relied on prayer. The rest said that they relied on the "scientific genius of the space engineers" to get them back to earth.

Arturo Frondizi was elected president of Argentina with the help of anti-clerical groups. But he has now "turned coat" and is putting through special privileges for Jesuit colleges. He is also seeking a concordat with the Vatican. But last month in a by-election in the state of Mendoza, his party was badly beaten, got only 1/7 of the votes.

The shirtless ones—"los descamisados"—got world attention during the regime of Peron in Argentina, organized by the devout ex-strumpet, Eva Peron. She and Juan were in excellent standing with the Church at that time. But the hierarchy in the United States opposes shirtlessness. Bishop Dwyer of Nevada recently forced the cabarets in Las Vegas to put brassieres on their female performers. And the New York Catholic press more recently demanded and obtained an order requiring the African Ballet Company to sacrifice authenticity to puritanism by concealing the innocent nudity of the dancers' upper torsos. The action brought valuable publicity to the troupe. In Washington, D.C. last month, they packed the house and received high praise from the critics. They danced shirtless.

The "Citizen's Committee for the Advancement of Christianity in the YMCA" has been organized in Washington, D.C. under the leadership of a Methodist pastor and the director of the office of religious relations of the AFL-CIO. Its purpose is to obtain removal of racial barriers in the YMCA facilities in the nation's Capital.

John Francis Putnam's

Modest Proposals

As any decent businessman will agree, there is nothing quite so creative as risking your own money. This risk of one's security, wealth and legal tender has a mystique quite beyond the crass imaginings of a mere "creative" artist. After all, the artist risks nothing but occasional hunger which puts him right down at the animal level where he belongs. Businessmen are neat, punctual and cheerful. Artists are unreliable, eccentric and dishevelled. From a basic American point of view, where lies the true superiority?

A businessman rightfully resents the bad opinion that artists presume to have of him. And it is understandable that the businessman should resent the high price of creative talent. How many beat poets are members of the Rotary Club? Where were all the string quartet players at the last convention of the National Association of Manufacturers? Just show us *one* artist who ever met a payroll.

(The mystique of payroll meeting is another question, by the way, to be developed in a full supplementary paper at a later date.)

Yes, Artists are pushing their way in everywhere. They have muscled their way up into the upper income brackets by sheer force of talent instead of relying on decent businesslike methods. They now flaunt their eccentricities in the better restaurants and night clubs, and it is rumored that several writers were seen indiscriminately flourishing Hilton Carte Blanche credit cards.

Righteous indignation lighted up its bengal flares in conservative clubs all over the nation when it was learned that Norman Rockwell, a man who *paints pictures* for a living, had actually made a *million dollars* from this kind of activity.

Fortunately this kind of distasteful situation can be brought to a stop.

It is well known that Hollywood businessmen (they are called producers) have been among the greatest sufferers from this "high-price-of-talent" trauma. A movie star is not a talent, but a commodity to be seen, sensed and lusted over, and therefore a movie star is worth the money. But a writer! A creep who produces an idea, an intangible, and then has the nerve to demand and get a huge sum of money for it . . . this is the cup of hemlock. And many's the tolerant and kindly producer who's had to cough up as a result, paying out good money for vaporous intangibles—for *ideas*.

But along came the Congressional Investigation into unAmerican Activities in the Film Industry. Along came ten Hollywood writers who refused to testify. Along came the Producers' blacklist to the rescue.

For ten years not one of those presumptuous writers has written a thing for the studios—not under his own name. Oh, they're all as busy as ever, but they've been doing it on a black-market basis—and for *half price*. This is sensational news, and a heartwarming prospect for businessmen everywhere.

By the simple expedient of a blacklist, overpriced talent has suddenly been brought down to realistic levels, permitting the true scope of the businessman to soar to new heights of imaginative accumulation. No longer must the producer, the publisher, the business-

man be held back by the crippling effects of overpriced talent when a blacklist can force the unscrupulous artist back down to a reasonable appraisal of his own worth.

Pointing the way to a more healthy economy we feel that the blacklist might be extended from Hollywood's ten to cover the *entire* creative field in the country today.

Reasons for the blacklist need not be political. To the highminded idealist, any reason would do: blacklist people who don't like to eat devilled eggs on picnics; people who wear toupees to bed; people who persist in picking their noses after forty.

Besides cutting production costs, a generalized blacklist would eliminate many objectionable features of the entertainment field, such as the Star build-up. This would force public relations men to take up and finish that novel they have been putting off for years. (And once they were novelists, the blacklist would take care of *them*.) Since all Academy Awards, Emmys and Tonys would be awarded in absentia, this would eliminate a lot of tiresome TV, and save millions.

We are getting dangerously close to the wage structure of the country. Patterns would be set by such things as a vigorously administered whitelist in Little Rock which could slash wages in half. Merchandising would be next, with advertising completely wiped out: no more name brands—for *they'd* all be branded.

Before long, phone books would be collected in scrap paper drives and the post office department would discontinue operation since no one would be using his or her right name anymore. Even names of states, cities and towns would be changed so that the Hammond Map Co. and the Interstate Commerce Commission would liquidate their affairs on the same day, while the Annin Flag Company would market its first starless unspangled banner.

And, of course, there has to come a final day of reckoning. The many blacklists, cross-indexed and interlocking, will have taken over so thoroughly that nobody will be qualified for *anything* anymore. At that low point, a maiden lady in East St. Louis, Missouri, after an exchange of witticisms and half-truths with a snake, will take a tentative bite out of an apple and start our troubles all over again.

And Now Our Little Band-a Will Play Some Propaganda

The Long Island Community Orchestra was not permitted to hold a concert scheduled for June 6th because the Westbury School Board had barred the group from using the local high school auditorium. The Board's action followed an attack in *The Tablet*, a Catholic weekly, which charged that three artists who had appeared at two previous concerts of the orchestra were Communist, Communist-fronters, or entertainers at Communist-front functions.

The School Board claimed, however, that it had banned the concert because there might be overcrowding. But they nonetheless forbade the orchestra from even rehearsing in the school. And they asked the conductor to fill out an application for a teaching position, which contained a loyalty oath. (The orchestra had been part of an adult education program.)

On the 6th of June in the year 1944—D-Day—men fought and died for freedom. The coincidence of the dates merely serves to emphasize the travesty as now, fifteen years later, the threat of subversion by music proved to be too much for an American community to bear.

The Tolerant Pagan . . .

by Reginald Dunsany

There were a number of important religio-political developments last month. The most significant were: (1) a violent but unsuccessful protest against a Methodist raid on the federal treasury; (2) a behind-the-scenes attempt, which was barely thwarted, to place a well-known partisan of the Vatican in the most powerful appointive post in Washington; (3) a before-the-scenes, sensational, political rhubarb which looked like a personal dispute but was really an attempt to place another such politician in another such post.

(4) A new reassertion by the Pope of his right to control the Catholic vote, accompanied by important Catholic rebuffs to John F. Kennedy for having questioned that right; and (5) a recrudescence of the kind of dangerous, indiscriminating, Protestant prejudice against all Catholic candidates that in the past has given rise to such movements as the KKK, the APA, etc.

You didn't read about these things in your *New York Times*, *St. Louis Post-Dispatch* or *Atlanta Constitution*, did you? For that reason, they may seem almost incredible. It is only that there is a universal journalistic taboo which requires either (a) that events with politico-religious significance be concealed or (b) if such events are reported, that their politico-religious significance be concealed or disguised.

Masons vs. Methodists

The Masonic attack on the Methodists was considered sufficiently important to be reprinted in the *Congressional Record*. But it seemed not important enough to deserve a line of type in any of the numerous newspapers that I read. The event was very significant, however, in revealing how unreliable are the Protestants in church-state issues.

Before its appearance in the *Congressional Record*, the charge was published in the *New Age*, official organ of the 33rd Degree Scottish Rite Masons. This is the most exalted of the American divisions of the Order. It is the segment which has fought most consistently against Catholic political machinations. But this time it was blasting, not the Catholics, but two groups of Methodists for violations of constitutional principles.

"We Believe . . ."

It said that if Emory University in Atlanta, Georgia, executed a proposed fellowship program in Old Testament religion at the expense of the federal government, "it will mean that the federal government will pay for religion. . . . The government will collect \$22,500 in taxes from American citizens, then pay these men for engaging in religious studies. We believe that Emory University is wrong to apply for and accept these funds for such a purpose. We believe it is unthinkingly disregarding a basic American principle."

Lecture of the Month

The announcement listed him simply as "Dr. Maneck of India." His tacky topic: "The Cosmic Glue Principle in the Human Body."

The statement also challenged the action of the Holston (Tennessee) Conference of Methodists as violating the same principle in "taking over from the federal government at Oak Ridge, a hospital which, with its site, is said to be valued at \$4,000,000."

The Emory Board

The Methodists at Oak Ridge simply disregarded the Masonic attack. The head of Emory University replied with a defense that would have done credit to a Philadelphia lawyer. He said he would accept the scholarship funds, that there was no religious subsidy because the funds, while they are for theological studies, are not to be used in the theological school of the University.

Presumably, the Catholic Church would have a right, under this precedent, to train any number of its priests in any of its colleges so long as they are not called theological seminaries.

The editor of the *New Age* made clear the nature of the Protestant raid on the treasury when he said that "A notion seems to obtain in some quarters that the principle of separation of Church and State is a constitutional weapon to strike at a particular church. This notion is grotesque; the principle applies to and is good for all churches."

Strange Bedfellows

It is especially intriguing that the Masons should provide the Catholic Church with even this left-handed defense, for their organization is the true *bete noire* of the Church. It is

subjected to rather more severe anathemas than the Protestant churches themselves.

While the dispute raged, the Methodist Bishops were holding their semi-annual conference in Washington. They called in John Kennedy and cross-questioned him about his views on the separation of the Catholic Church from the State. So far as was revealed in the press, Senator Kennedy politely refrained from turning the same question on the Bishops.

The Empty Post

The second significant development last month was the attempt to substitute for the late John Foster Dulles as Secretary of State (himself very sympathetic to Vatican ambitions) a prominent Catholic, Robert D. Murphy, recently decorated with the Laetare medal for his services to the Pope. After Dulles' resignation, it was expected that Christian Herter, his first Assistant, would assume his post promptly. But this did not occur.

The appointment was delayed; and when it was finally announced, the President was very gruff about it. He made his announcement to the press, in Herter's presence, then walked away without a single complimentary word for the appointee. The Senate confirmed Herter almost instantaneously, and its rapid action was considered a rebuff to Eisenhower for his ineptness.

Pressure?

Very few newspapers indicated that it was anything but ineptitude. But one of them mentioned "pressure" for the appointment of Murphy. And Doris

Jewish Dual Loyalty

Ex-Senator Ralph E. Flanders of Vermont told the New York chapter of the American Council for Judaism this month that a dangerous situation was being created because many United States citizens of Jewish faith "seek a relationship with the foreign state of Israel, which is different from that which other Americans have with Israel."

He suggested the "limiting [of] political action to the political arena—and particularly [the] guarding against improper use of the passions of religious affiliation" because anti-Semites are ready to exploit such apparent dual loyalty.

The professional hatemongers' basic theme is the "Jewish-Marxist plot" to conquer the world. It is ironic, then, that a book published this month by the Philosophical Library, entitled *A World Without Jews*, contains the first English translation of Karl Marx's anti-Semitic diatribes, which heretofore have been carefully eliminated by the translators and editors of his books.

Fleeson said that Eisenhower was more "at home" with Murphy than with Herter. Murphy has been Assistant Deputy Secretary of State and has served under the last three administrations.

The appointment of Murphy would have made explicit the alliance between our State Department and the diplomats of the Vatican. It would certainly have been more significant than would the election of, say, Kennedy as President. For one thing the Secretaryship is subject to very little public control.

Under Eisenhower, it has not even been controlled by the President, and political theorists agree that in the field of foreign affairs the Congress can exercise much less control than in domestic matters. Also, to the ordinary voter, foreign affairs is, literally, an exotic subject.

Foreign Affairs

The Secretary of State is therefore freer than the President to effectuate his own personal or religious convictions. Furthermore, Murphy seems to have much stronger religio-political convictions than Kennedy. Certainly, he has never, like Kennedy, disavowed political allegiance to the Pope.

And lastly, it is in the field of foreign affairs that the Vatican is most deeply interested. The Pope is more interested in regaining control of the Catholic countries wrested from him by the Communists after World War II, of the Catholic Church in China, and perhaps also of the Orthodox Catholics in Russia than he is in getting, let us say, federal aid for American parochial schools.

Thus, while the people of the United States listened, entranced, to a discussion whether there should be a Catholic president, a quiet attempt to turn over a more important office to a partisan of the Pope was barely prevented.

The Luce Woman

Another political-diplomatic development which was minor but nevertheless quite significant was the fight over the appointment of Claire Boothe Luce as Ambassador to Brazil. While the newspaper reader never became conscious of it, one of Senator Wayne Morse's principal objections to the famous convert to Catholicism was her record of intervention in Italian politics while she was ambassador at Rome.

She had even impliedly threatened the withdrawal of Marshall Plan aid, according to Morse, if the Italian people failed to support her favorite reactionary faction in the Christian Democratic (Catholic) Party. She burst into tears publicly on one occasion when that faction met a reverse in Parliament.

The Substitute

After Mrs. Luce's resignation from the Brazil post, which was reported

Follow-Up to Past Issues

What Makes Wyatt Urp?

Faith-healer Thomas Wyatt, who conducts the largest religious broadcast of its kind in the world, started a "crash program" in which "70 believers" participated in a "continual prayer chain, praying twenty-four hours a day" for those who sent "tangible evidence" of their faith—namely, money. "Think of it!" they were told. "Any time, day or night, you can know that someone is praying and *you are included in that prayer*. When you are asleep we will be praying. When you arise in the morning, when you go about your work, and when you forget to pray, or when you don't feel like praying, we will be praying for you" (issue #1).

Follow-up: This month, Wyatt had a new gimmick. "For you farmers who will believe," he wrote, "we are to bless the seed you sow that it might bring forth an abundant harvest. Take seven seeds of each kind you have planted, or will plant this spring, and send them to us. We will lay our hands upon them and bless them in the name of the Lord. Many have already proved that seed that is blessed in faith will produce a more abundant yield than seed that is not blessed. . . . Believing farmers will reap such an abundant harvest that the world will be amazed." In addition to the seeds, they were instructed to enclose a "faith-tithe of \$—."

Demonology

Protestants at the Convocation of Canterbury debated whether or not people can really be possessed by devils (issue #4).

Follow-up: No doubts on the subject disturb the nightly repose of the editors of *America*, the Jesuit weekly. "Angels and devils are realities," they said—"more real than the people we meet on the street."

Religion As Punishment

At the Butte County Jail in Oroville, Calif., a prisoner—awaiting trial for four months on a bad-check charge—protested that his constitutional rights were violated by compulsory attendance at religious services. He said he was "locked into a submissive position" each week and forced to listen to the "intolerable and fanatical rantings and ravings." The director of the Northern California Civil Liberties Union wrote to the Sheriff, stating that "there should be some provision for prisoners who don't want to attend the services" (issue #6).

Follow-up: The Sheriff said he would permit the prisoner to stuff his ears with cotton. Meanwhile, in Philadelphia, a man convicted of assault was released from jail, having convinced the judge he had "seen the light" by painting in his cell pictures of the Last Supper, the Sistine Madonna, etc. And in Waynesburg, Pa., three teen-age burglars were "sentenced" to spend Sundays in prayer for a year.

In New York City, David Campanella, son of former baseball star Roy Campanella, was adjudged a delinquent for breaking into a drug store and was paroled. Neither the Associated Press nor the *N. Y. Times* revealed this fact, but according to stories in the Catholic press, Judge Sylvia Liese "specified" that he "take the instruction" in Catholicism from a named priest. This is an obvious violation of civil liberties, regardless of reports that young David was baptized a Catholic; the courts have no right to impose Catholicism even on Catholics.

fully in the press, she was replaced by John Moors Cabot who himself had been through considerable difficulties with the Roman Catholic hierarchy in his present position as ambassador to Colombia.

There, he had spoken up in opposition to the persecution of American Protestant missionaries, was roundly

condemned by the Catholic press, but stood his ground. Protestants are hoping he will stand on the same ground in Brazil, where the hierarchy is seeking political control, and where, as in Italy, there is great need for United States aid. They also hope that his successor in the Colombia post will be as militant as he was in the defense

of minority religious rights.

In the April *Realist*, I quoted John Kennedy's statement in *Look* magazine that "whatever one's religion in his private life may be, to the officeholder, nothing takes precedence over his oath to uphold the constitution and all its parts—including the First Amendment and Separation of Church and State."

I showed how diametrically this conflicted with Pope John's dictum of last December demanding "unanimity" among Catholic politicians in their subservience to the "moral guidance" of himself, his bishops and his priests. And I asked: "What will the Church do about Kennedy?" My guess was that it would again dodge the issue as it did in the cases of Al Smith, Supreme Court Justice William J. Brennan, etc.

Conscience-Stricken

It has not dodged the issue to the extent I expected. The reaction of the Catholic press generally was unanimous: that Kennedy was wrong. He was wrong, this press insisted, because there is something superior to the oath of office, namely a man's conscience. This sounded good, especially to Protestants who lay so much emphasis on private conscience. But they would find on careful examination that not even conscience should be superior to an officeholder's duty. If his conscience conflicts with his duty, he should resign his office—or not run for it in the first place.

Furthermore, the Catholic press was not considering the *private* conscience at all. Under Catholic doctrine, the

conscience of each individual Catholic must conform with what is called the "conscience of the Church." This is defined, on all important moral matters, by the "infallible" pronouncements of the Pope. Therefore, what the Catholic press was contending for was the superiority over "man-made law," not of the individual conscience but of the corporate conscience of the Church.

Adlai Again?

Kennedy's action and the Catholic reaction also had its practical effects. There developed more and more talk about reviving the Stevenson candidacy, perhaps with Catholic governor Mike DiSalle of Ohio as his running mate.

Catholic Senator Eugene McCarthy of Minnesota, a close ally of Hubert Humphrey, spoke in Detroit about the consciences of Catholic politicians. Indirectly but clearly he showed that he is at odds with Kennedy. Kennedy toured California and was welcomed by Democrats generally. But he was rebuffed by a statement of Roman Catholic Governor Edgar (Pat) Brown: that he is himself a candidate.

So the question now ironically seems to be: can and will the Catholics beat Kennedy? This while Kennedy was having that aforementioned, mutually satisfactory meeting with the Methodist Bishops in Washington.

The situation was further complicated by a new pronouncement by

Pope John on the electoral duties of a Roman Catholic. A candidate of the Catholic party in Sicily had entered into some kind of coalition or popular front with the Communists. When he refused to renounce it, the clergy campaigned against him.

They obtained a statement from the Sacred Congregation, approved by the Pope, to the effect that even persons who claim to be Christians, if they in fact "favor" the Communists by their actions, must be blackballed by Catholic voters. Catholics who support them are guilty of sin, are deprived of the sacraments—which is their only recourse to obtain forgiveness—and are therefore condemned to hell.

The Euphemism

Papal opposition to communism, like the Catholic defense of "conscience," is one of the euphemistic devices that makes the Pope so popular in this country. What the pope actually wants is just *another* kind of autocracy.

The question of who favors the communists "by his actions" while publicly opposing them is not easy to decide. Politicians are always accusing each other of consciously or unconsciously aiding the Kremlin cause. Such charges were widely made against Harry Truman. No one took them very seriously.

But if the Bishops tar a candidate with the Communist brush, it is binding on all Catholics. So the Catholic hierarchy has in its hands the power

Caption Contest

The award for the caption under the cartoon to your right goes to Stanley Spartner of Long Island City, N. Y. Michael Anthony is taking time out from *The Millionaire* to deliver the \$5 check.

He is also delivering envelopes containing honorable mention for the following captions:

"He hasn't had any word from the Pope yet . . . and he told us 'ecumenical' meant *everybody*." (Donald Oakley, Cleveland, Ohio)

"How much is Moses paying him for these stone tablets?" (Milton Silverman, New York, N. Y.)

"He says he's a conscientious objector." (Ivan Thorin, Eveleth, Minn.)

"He's in voluntary detention; he has two wives, and, what with the contraceptive shortage . . ." (Kolbein K. Waering, M.D., Nelsonville, Ohio)

"I don't care *what* Dr. Menninger says—maybe he is Jesus Christ." (Russell Green, Gray, Ga.)



"He's waiting to confess a mortal sin—he lied to Margaret Mead."

June-July 1959

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to control the Catholic vote—it thinks and insists.

The *Washington Post* is the only newspaper that I have read which puts its finger on this point. It said that "Catholics in free countries will want to use their own judgment as to whether a candidate is so involved with the Communists that he should be defeated."

The Pope's new dictum, therefore, was not fully understood everywhere. But it did tend to stir up new, vague, and indiscriminating doubts about Catholic politicians. Some months ago, there was an attempt to suppress all discussion of religion in connection with the campaign (see issue No. 3). There was serious danger that this attempt would succeed. It was supported not only by Catholics but also by such people as join the National Conference of Christians and Jews and try to solve religious differences by disregarding them.

The Superficial Question

This attempt has now clearly failed—and John Kennedy can have much of the credit for its failure. Many people are talking publicly about Catholic presidential candidacies. The difficulty is the vagueness and generality of this discussion. The discussion always concerns the question, "Can a Catholic be President?" This assumes that all Catholic candidates are alike with respect to dual loyalty—a dangerous assumption.

It is bad for the country for non-Catholics to contend that no Catholic may be elected President. Carried to its logical extreme, this principle would exclude all Catholics—a large segment of our population—not only from the Presidency but also from other public offices, and even from public employment. This is the sort of prejudice that was personified by the Ku Klux Klan.

Unfair Exclusion

Furthermore, such exclusion is unfair. The mere fact that a man is born a Catholic does not mean that he is a minion of the Pope. Kennedy has made clear that he is not. (He may be lying, but so might any politician, and the mere public denial of minionship is in itself important.) Other Catholic candidates should be given an opportunity to make a similar disavowal.

Most of the discussion last month that arose from Kennedy's statement failed to make a distinction among Catholic candidates. The Gallup Poll asked people "if they would vote for a Catholic"—presumably any Catholic; the main speaker on the famous *Lutheran Hour* said that the question is important; the head of the Baptist's legislative organization in Washington described several reasons why people

In Defense of the Beat Generation

by Paula Rivers

The concern of "The Fallacy of the Beat Generation" in the *May Realist* was primarily with their literary endeavors. The article, however, assumed and implied an understanding of the "unwholesome and unattractive lot" with which it dealt. The antagonistic attitude prevalent throughout most of the article seems to me to point out one of the gravest problems of our times—the inability to identify our own experience with that of others—or perhaps even more basic in many cases, the absence of experiences similar to those of the group in question.

Papal Dispensation

When the Pope announced last month that Catholics may not vote for non-Communist candidates who "by their actions" favor the Communist cause, many wondered what would be the effect in Poland where the Catholics and Communists cooperate fully at election time.

The answer came quickly in the form of an announcement from the Vatican that the strictures did not apply in countries governed by a single party. This would exempt Poland and all other countries where, as a matter of fact, the Communists have enough power to make a Communist-Catholic pact feasible.

are doubtful about voting "for Catholics." Other Protestant leaders who, before Kennedy's statement, were silent have now spoken up—but all on the question of whether "a Catholic" can or should be elected.

The Wrong Issue

All of them, in my opinion, are discussing the wrong issue. The proper question is not whether the Candidate "is Catholic" but whether he holds a political loyalty to the Pope that is superior to his oath of office.

Perhaps now would be a good time to revive a term which has been in disuse for years. This is the term "papist." Its use died out because most people assumed that it was just a derogatory way of referring to all Catholics. This is not true. The dictionary defines a papist as "a Roman Catholic regarded as a partisan of the pope."

Really, a Catholic who is not a papist is no more dangerous than a Protestant officeholder who puts the law of the land above the injunctions of the Bible. Discrimination against Catholics is unsound. Discrimination against papists—that is, persons with foreign loyalties—is quite sound. It will not lead to another Ku Klux Klan outburst—for there is nothing un-American about wanting to avoid clerical domination of the country. But discrimination against all Catholics, as such, is bigotry, impure and simpletonian.

In either case, there is a lack of appreciation of the situation of these individuals—to the extent that we seem to continue to kick them in the teeth and desecrate the creative art that expresses their experience—not realizing that we ourselves are caught up in the same situation as they, but are responding in more traditionally sanctioned ways.

Whether or not the creative members of the "beat generation" are talented in the traditional sense of the word is really superfluous. The art of any period represents a view of reality unique to that time and to the experiences and circumstances of the individuals. To say, for instance, that much of the poetry of these people is pointless and verbose is denying these attributes to life and contemporary man in society.

Calling *Howl!* by Allen Ginsberg "an overblown, puerile outburst that might do justice to a disturbed person of about age 12" is evidence that the reviewer has little grasp of what Ginsberg more probably had in mind, i.e., depicting the spiritual wasteland of modern man in this age of mechanization, dehumanization, atomized insanity.

Swift, in the 18th century, once wrote that he used the most blatant language possible to arouse some response to the panorama of human foible, stupidity and hypocrisy. So Ginsberg and others, using the commonplace and ludicrous, are attempting to evoke a response in their readers and to mirror the reality they see.

The reactionary criticism that has been evoked in many circles has not evaluated their writing in view of social realities and the most outstanding issues of human existence; criticism has instead been in light of "traditional literary standards."

The misunderstanding of the "beat" movement is due primarily to the lack of knowledge of the actual reasons and motivations behind this rebellion from society and this rejection of the *status quo*. An understanding of those reasons might very well make us more tolerant of these "misfits" and even sympathetic for their "cause"; it may also give us deeper insights into ourselves and the existing social structure.

When criticizing these so-called "degenerates," we should seek to know what they are "degenerating" from, and why. We must also be aware that such movements have been a part of societies throughout the 2000-3000 years of civilization.

The current inability of the general public to comprehend the nature of the present revolt might very well point up the degree to which contemporary mass culture has numbed the sensitivity and perceptivity of its almost passive audience. If this generalization does follow, perhaps we should be more concerned with the passivity of the masses rather than the questionable activity of a minority.

Why have the "beatniks" rejected the conventions, the customary attitudes and values of our contemporary society? Why do they choose to live apart? We must first recognize that morals, principles of right and wrong in behavior, are for the most part double standards. Hypocrisy has become an integral part of society. Some reject this double standard and establish their own criteria for action.

Others reject certain "ethical" standards because they reject the superstitions, taboos, and myths which they feel to be the primary source of such codes. (By myths I mean the beliefs and notions that men hold, that they live by or live for. As R. M. MacIver points out in *The Web of Government*, every society is held together by a myth-system, a complex of dominating thought-forms that determine and sustains all its activities.)

To some "beatniks" this system of ethics constitutes foolish, even absurd beliefs in kowtowing to non-existent abstracts which to them are in effect figments of man's overworked imagination. They feel no obligation toward society, or responsibility for social order. Indeed, many view society as a chaotic struggle stemming from some very idiotic contentions.

In a recent study of "Bohemian"

Ad Nauseam

The following advertisement appeared in several national magazines this month. We quote it without comment.

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life in San Francisco a psychoanalyst stated that the "members of the hard core" of this colony were searching for identity, "a search that most find an answer to in their adolescence." Indeed, this is a weak and inadequate analysis of the problem. The quest for identity is real—it is the problem of man.

It is becoming the problem especially of modern man as the traditions of his society are being crumbled by reason, rejection and conflict, as man's irrationality is being manifested in the possible wholesale slaughter of the human race and in his frenetic obsession with power, supremacy, self-adulation.

The plight of man is being exposed, and he is coming to realize that he lives in a world devoid of rational origins, devoid of discernible purpose and direction, where communication is much more difficult than ever before supposed, where his knowledge that death will finally usurp his being can render his existence absurd, meaningless, or absolute.

Consciousness of these real problems, which include the quest for identity, the futility of the human struggle, the isolation of individual from individual — brings forth varied responses of anxiety, despair, disgust. Consciousness of death is a paramount concern, and very often the prime obsession.

Death is the one fact whose implications we may seek to ignore by accepting established creeds or ways of looking at the world — be they providential, naturalistic, humanistic, positivistic, or materialistic. Our relationship to the fact of death remains the

JACK AND THE BEAT STALK

Not too long ago, the Rev. Bernard P. Donachie, at a solemn mass at New York's St. Patrick's Cathedral, said that the beat generation had flourished because "they are simply the product of the twisted confusion resulting from the failure of the world to recognize and accept the Catholic Church as the one true Church of Christ."

But now, in the June issue of *Playboy* (The Magazine of Aloneness), Jack Kerouac reveals that "it was as a Catholic . . . that I went one afternoon to the church of my childhood (one of them), Ste. Jeanne d'Arc in Lowell, Mass., and suddenly with tears in my eyes and had a vision of what I must have really meant with 'Beat' anyhow when I heard the holy silence in the church . . . the vision of the word Beat as being to mean beatific.

"There's the priest preaching on Sunday morning, all of a sudden through a side door of the church comes a group of Beat Generation characters in strapped raincoats like the I.R.A. coming in silently to 'dig' the religion . . . I knew it then."

He also reveals that, in regard to the picture of him on the cover of his

all-important one is what we choose to do with our existence.

Through artistic endeavors, writing, acting, art, and music, many "beatniks" find meaning in what for them might otherwise constitute a meaningless existence. Many of these people are not seeking recognition but simply a creative outlet. Being creative artists, they are immediately placed in a sort of exile in a society in which the arts are neither sincerely appreciated nor enthusiastically cultivated. The artist — as the intellectual, as indeed the Negro, the Oriental, the foreigner — is in the oppressed minority and must either band together or lead an ivory-tower existence.

"Beatniks" are often found in groups. To many of them meaning is found in groups of individuals like themselves—of those who accept them for what they are or at least for what they think they are — as certainly we all feel most comfortable in groups which acknowledge us for *what we think we are*. The question of identity is, however, not a familiar one to most people since the relative security of their comfortable environs and the static state of their spirit keeps them from ever asking it.

Contributions

We would like to thank the following persons for their contributions this month to The Realist Association — the non-profit corporation which publishes the *Realist*.

Anonymous \$2; Henry Heller \$5; William A. Lecaro \$1; Leonard E. Miller \$1; Chauncey S. Riddiford \$10; Dennis T. Smith \$2.

book, *On the Road*, "the only publication which later did not erase the crucifix from my breast . . . was the *New York Times* . . . God bless the *New York Times* for not erasing the crucifix from my picture as though it was something distasteful.

"As a matter of fact, who's really beat around here, I mean if you want talk of Beat as 'beat down' the people who erased the crucifix are really the 'beat down' ones . . . I am not ashamed to wear the crucifix of my Lord. It is because I am Beat, that is, I believe in beatitude and that God so loved the world that he gave his only begotten son to it."

Father Donachie will have to decide for himself whether Kerouac is writing with his heart on his sleeve or his tongue in his cheek.

Label, Label, Who's Got the Label?

In the June issue of that latter-day vigilante, *The American Mercury*, there is a terribly thoughtful article by the famous son of a famous father — Fulton Lewis III — determined to carry on the family tradition. The title of the article is "A Guide to Red Reading," and a brief excerpt will give you the general idea:

"If you take the time and effort to investigate your own school library, you will find many books there authored by persons who have been affiliated with the Communist Front efforts to subvert our beliefs in God, our nation and our concepts of freedom."

Not a shocking thing in itself, Lewis III agrees, but shocking indeed that children might read such books without *knowing* about the authors.

"The labeling of these books," he advises, "will give the student an opportunity, first-hand, to see the Communist Front line in action . . . indirectly it will serve as a demoralizing instrument to stop the writing of these authors."

Now there's a great idea, you must admit, and one's instant reaction might be to commend young Lewis III's awareness. But a little thought convinces the true lover of objectivity that such an idea doesn't go half far enough.

As it stands at present the idea would be of help only to those of us who are so alert that we already realize how much more important it is to study a man's politics than to appreciate his work. I mean I'm sure none of us is naive enough to think that Picasso's stuff is art: it's quite clear to astute thinkers that he's just slipping us the old Bolshy malarkey, subtly hidden in those fish 'n cubes 'n all.

But, as I say, we can't afford to be selfish about this idea of labeling the product for what it is. I mean some people don't like Jews or Catholics, others don't like Chinamen, or homosexuals or drivers of Volkswagens. And you often can't tell from the author's name. Often they change them.

And anyway even the name isn't enough. Imagine how you'd feel if you read a damn good book that kept you awake half the night and found out

About the Author

John Wilcock is a widely-published free-lance writer and a New York Sunday Times staffer. He is the editor of "Echo" — a new magazine "of sight and sound" — there are actually five little long-playing records among its pages of text.

Contributors to the first issue include Alexander King, Mike Nichols and Elaine May, Jules Feiffer, Gypsy Rose Lee, James Thurber, Larry Adler, Nat Hentoff and Fred Astaire — talking, drawing, writing, playing, singing and dancing their way through a unique (so far) venture in American publishing. "Echo" is \$1.50 per issue; \$7 a year (six issues). Address: 160 E. 48 St., New York 17, N. Y.

later it was by a guy who voted for Eisenhower? The trauma might put you off Westerns for years.

I remember what a fuss there was down South back in the days when television first came in and the folks down there discovered that all those smooth jazz combos they'd been enjoying so much on radio were integrated and had colored fellas playing trumpets and things. Why it's enough to make a man wonder *what* he can trust.

But at least television shows performers up for what they are. Not so, books. Suppose you'd been a reader of, say, Langston Hughes, and you'd enjoyed all those stories of his about how there's one law for rich men and one for poor; one law for Negroes and

one for whites. Yes, you'd say, that's right; this fella has really got onto something there. And then suppose you'd found out that this Langston Hughes is a real Negro himself. Well! you'd say. No wonder he writes all those un-American thoughts. He's prejudiced, you'd say.

You see, it makes a big difference knowing something about who's doing the writing.

Fulton Lewis III considers the possibility of identifying all authors. "I'm sure," he says, "that most authors wouldn't mind if we labeled their books according to their political or religious affiliations" — but then decides against it. This "would not be important," he feels.

But, vigilant as he is, he's missed out on some important bets. What about all those immoral writers? Shouldn't we take care of them, too? I mean I don't want to go reading some book by some dope addict or drinker or bigamist without knowing about it first.

I've heard a lot about these old-time actresses who hit the skids and then made a remarkable comeback just in time to write their autobiography, but *has anybody checked up to make sure they aren't drinking again?* Because I don't want to waste my time reading some book about a reformed lush if she's not really reformed. That's false pretenses.

As a matter of fact, it just occurred to me what a big field we've opened up here. I think it's going to need a bureau to keep tabs on authors. Suppose some book by a reactionary, celibate but drunken atheistic gardener found its way into your child's school library, and, after publication, the author married a rich, liberal Jewish girl, converted to Judaism and gave up his job; shouldn't we keep our impressionable young readers up to date on his changed status?

Perhaps we can develop some system that makes use of sticky labels which the librarians could attach to the books as soon as the sticky information reached them.

—JOHN WILCOCK
(British, atheist and pacifist)

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