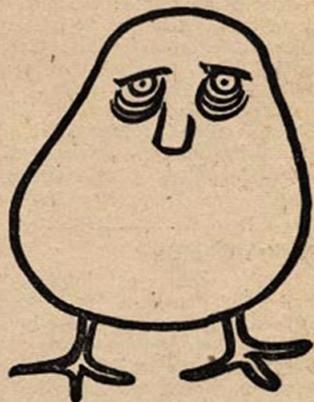


# freethought criticism and satire

# The Realist



November, 1959

222

35 Cents

No. 13

## Space-Theology and Other Misguided Missiles

*"God is infinitely greater than the universe He has created . . ."*

—resolution adopted unanimously by delegates to the 100th annual Lutheran Synod, 1959.

By Paul Krassner

This article isn't going to prove a goddam thing.

For, man's idiotic beliefs are overshadowed only by his capacity to rationalize their validity in the face of danger—to his pride as well as his pocketbook.

One year ago this month—in an article in *Esquire* entitled "A New God for the Space Age"—Ben Hecht wrote that "as the scientists uncover

**IN THIS ISSUE**  
**ARE CONGRESSIONAL HEARINGS RIGGED?**  
**NOTES OF A SKEPTICAL MYSTIC**  
**CENSORSHIP: FROM THE SUBLIME**  
**TO THE RIDICULOUS**

more and more the secrets of space, time and matter, the layman gapes with a new sort of awe at the wondrous mechanics of nature. His spirit stares beyond the headlines of scientific achievement at the One—the Master Mechanic—who laid the tracks for our space ships.

"The earth-bound human, who evolved his myths out of the happy conceit that he was the only conscious pebble on the cosmic beach, will have to conceive a new God of others. I wonder what sort of worship will go with his new God. . . ."

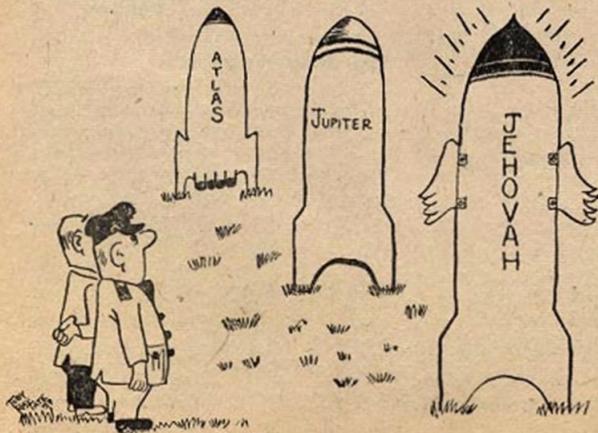
Hecht then gave what has turned out to be the asinine answer to his quaggy question:

" . . . I feel a plan behind all the sixty million years of our evolution from simian to cave dwellers to rocket-ship pilots. Feeling such a plan, I automatically imagine a Planner. My thought goes no further than that word."

There are, however, those whose thoughts do indeed go further than that word. Like, man, they are far, far out.

The theologians of our time have merely taken unto their bosom, this: A New Space for the God Age.

(Continued on Page 8)



## SIR REALIST:

### Oops, Sorry

An error in Robert Anton Wilson's article in issue #12: the phrase used by Wilhelm Reich is "orgastic impotence," not "orgiastic impotence." "Orgastic" refers to orgasms, while "orgiastic" would refer to orgies.

Reich's books, which are of the greatest importance to humanity, are still banned by the U.S. government.

Jack Green  
New York, N. Y.

### Foolish Choice

It was with great interest that I read "The Conversion of George Jean Nathan" by James J. Geller in the October *Realist*. Indeed it was most observant of the editor to note that "something was missing: the answer to the question, *Why?*"—and also quite natural for Mr. Geller to add the supposed missing link: "*Cherchez la femme.*"

Since Nathan was intelligent enough to turn his back on organized religion, why in the world did he marry a religiously enslaved female? Blaming her for Nathan's own original unwise action is foolish.

Sonja Biersted  
Birdsboro, Pa.

### Disservice

The *Realist* does George Jean Nathan and liberals a disservice by writing as though it is assumed that his "conversion" is a fact. What proof have we, that it really took place?

John W. Hardebeck, M.D.  
El Cajon, Calif.

*Editor's note: One indication of its actuality would be Nathan's \$3,000 bequest to the priest who converted him.*

### Can't-Can't

In the May *Realist*, Arnold Bruce Levy reported in "Taboo Or Not Taboo" that the Olympia Press in Paris—which had been publishing English language editions of the famous "classics" of erotic literature—was "silenced by the deGaulle regime . . ."

Thus, I was rather surprised to receive a copy of their new 1960 catalogue. Has the good General had a change of heart? Did [attorney] A. L. Wirin rush over to Paris to obtain an injunction? Was my catalogue mailed out just before the gendarmes arrived?

The following short item is from the catalogue:

"What is sex? Pure joy. It only becomes objectionable when you grow too old, or are too sedgy, or dead." (Nikita Khrushchev and Mao Tse

Tung, joint declaration at the XXII<sup>nd</sup> Congress.)

Does Olympia have an off-beat sense of humor, or did Nikita really make such a statement?

Irv. L. Jacobs  
National City, Calif.

*Editor's note: Olympia Press is now back in business—via, according to the French grapevine, a good-sized payoff. As for that statement, yes, it is rather odd: Russians are supposed to be quite puritanical; in Nikita's case, it may just be that he has since grown old and sedgy himself.*

### Fixed Flag-Raising

By the way, that flag Ira Hayes helped raise at Iwo Jima (issue #11) wasn't a flag at all, but a sewer pipe, or something like that. The whole thing was a faked picture. Maybe this Madison Avenue approach to war was another thing that helped drive Ira Hayes to drink.

James E. Curry  
Washington, D. C.

### Correction

You will pardon an old Mencken fan for taking exception to your statement that H. L. M. was a Fortean (issue #11). "Being dead yet he speaketh!" Mencken wrote H. Allen Smith at the United Press soon after Charles Fort's death:

"Your story describing the funeral of Charles Fort lists me as one of his customers. This was a libel of a virulence sufficient to shock humanity. As a matter of fact, I looked upon Fort as a quack of the most obvious sort and often said so in print. As a Christian I forgive the man who wrote the story and the news editor who passed it. But both will suffer in hell."

Kay Vining  
Baltimore, Md.

*Editor's note: H. L. Mencken was a "Named Fellow" — an honorary distinction not easily attained — rather than a member of the Fortean Society. Many Named Fellows became active in the Society, but Mencken did not. However, he did receive every issue of Doubt for nearly 20 years, until his death, and never refused or returned a copy.*

*In answer to several inquiries by readers of the Realist, the address of the Fortean Society is Box 192, Grand Central Annex, New York, N. Y.*

### Revival

Congratulations on a fine publication. My faith in my fellow man is now and then revived when I find that someone has the guts to say what I'm thinking, or to put into words what I've not yet thought.

Mrs. Carolyn Symonds  
San Bernardino, Calif.

### Disappointed

I am very much disappointed with your paper knocking Russia. Discontinue sending it to me.

James O. Guyer  
Dos Rios, Calif.

*Editor's note: Are we our red herding's kipper?*

### Goombye Pliz

Renew my subscription to the *Realist*? The answer is NO. The reason? In your third number you let out a blast at *The Truthseeker* [the oldest free-thought paper in the world] which was all uncalled for, unreasonable and tended only to antagonize those interested, like myself, in the race question. By that one act alone you lost more friends than you realized.

J. W. Dadisman  
Fayetteville, Ark.

*Editor's note: We don't consider white supremacists our "friends." They are, however, entitled to their needs—so long as they harm no one but themselves.*

### Price Reducing

Thomas Marshall exploded from the stygian obscurity of the U.S. vice-presidency by observing: "What this country needs is a good five-cent cigar." What this country now needs is a good five-cent contraceptive. And that's far too expensive for the appropriate Italians, who need the item at, say, one lira. In India and Egypt, the price ought to be 0.00, and that goes for the sovereign states of Mississippi and Alabama, not forgetting Mexico and points south.

J. M. Scandrett  
Savannah, Ga.

### Over-Compensating?

I find your magazine very stimulating, interesting and rewarding. In some of the articles I think you possibly over-compensate for the lack of reality shown by other publications.

Carol Waltrip  
Chicago, Ill.

### The Easy Way

I sincerely hope your periodical remains unspoiled by that golden path—the easy way out. Be frank, honest, and keep your enlightened point of view, and you will keep me on your lists for a long time.

Stephan Michelson  
Oberlin, Ohio

### The Last Word

. . . Good luck, and stay as bitter as you are.

Robert J. Klein  
Harvard University  
Cambridge, Mass.

The Realist

## EDITOREALISMS

### Freedom of Hypocrisy

Although I am neither married nor, so far as I know, sterile, I nevertheless have a deeply-felt compassion for couples who are involuntarily childless. And the chairman of New York City's Adoptive Parents Committee has stated that, "When you get right down to it, religion is the most difficult issue in adoption."

Two years ago, I wrote to the Child Adoption Service of the New York State Charities Aid Association:

I understand that the State Law concerning adoption requires that each child be placed according to his religion.

How does this in practice affect a married couple whom you find to be healthy, physically and morally; in good financial condition; secure and happy with themselves and with others — but who, in the realm of religion, fall into one of the following categories:

- Atheist
- Agnostic
- Humanist
- Religious without church- or synagogue-attendance
- Members of a faith other than the major three

The director replied: "I think that the best way I can answer the questions you raise is to quote from the manual we are setting up which incorporates our policies and procedures":

The State Charities Aid Association is non-sectarian and the Child Adoption Service has no requirements in respect to the religion of prospective adoptive applicants. However, while the agency respects all forms of religious belief and stands unequivocally for the right of the individual to exercise full and complete freedom without interference in his own religion and in the religious up-bringing of his children, the agency must nevertheless avoid placing a child in a situation in which conflict might arise with the requirements of the adoption law.

The law of New York State directs that children shall, wherever practicable, be placed with families whose religious faith is the same as that of the child's own family. In complying with this provision of the law, the religious faith of the children under care of the agency becomes a factor in determining the acceptance of applications for adoption, for the agency cannot in good faith accept applications from families with whom it has little or no prospect of being able to place a child.

Last month, a study of the religious problems involved in adopting a baby, spelled out how the law actually works.

A childless couple must profess to have a religion if they want to adopt a baby in New York State. If they are atheists or agnostics and say so, their application will be rejected.

The director of the Division of Foster Home Care of New York City's Department of Welfare told the *Realist* that "if a no-religion couple lied — saying they did have a religion — it would not be a matter of checking but rather having mutual confidence between the agency and the family."

And a consultant to the State Child Placing and Adoption Committee told us that "unless there is trust in the couple, there would be no way to know that the

religion was being followed."

Most babies put up for adoption are available because their parents are not married. Since, compared with Catholic and Protestant women, relatively few Jewish women give birth to children out of wedlock, the result is that few children are eligible for adoption by Jewish couples.

"From the Jewish point of view," says one mother, "we have a very half-hearted attitude about trying to adopt, because there are so few so-called 'Jewish' babies and no agency that will place a baby in a home of another religion."

State law does not even provide an opportunity for the natural mother to state, if she wishes, that she has no preference concerning the religion of her child.

Recently, a "non-sectarian" agency was faced with an unwed mother who declared herself an atheist and refused to say anything else on the release form for her newborn child. This meant that the child could not be placed in an adoptive home.

A social worker and the grandparents prevailed upon the girl. Finally, she consented to list as her religious "preference" the denomination of her parents, Methodist. Now the baby could be placed, as a "Protestant."

In the case of a baby left on the steps of, say, a police station, with no identification as to its religion, the "rotation system" is used. The religion of such children is listed alternately as Protestant, Catholic or Jewish.

Catholic welfare officials are the most insistent that the religious requirement in the adoption law be retained and, if possible, strengthened. Officials of non-Catholic agencies think the trend in the country is for adoption laws to become stricter regarding religion because of an increasing influence of Roman Catholics in legislative matters.

Msgr. Michael F. Dwyer, director of the Catholic Charities Department of Child Care, says that the church's position is based on the belief that "Roman Catholicism is the only true religion as revealed by the Son of God. It is the greatest heritage which a child can be given — the truth by which we live."

On the other hand, a Catholic mother says that it's important for a child to have religion, but more important to have loving parents who would provide a home that is emotionally, morally and ethically satisfying.

The legal requirement that an adoptive couple must maintain their adopted child's designated religion — and, by inference, not change their own — seems to be a flagrant violation of the Constitutional guarantee of freedom of religion.

We hope that a court decision will resolve the issue. Meanwhile, there remain those "loving parents who would provide a home . . . emotionally, morally and ethically satisfying" who are forced to resort to emotional, moral and ethical deceit in order to do so.

### Knights of the Turntable

Mort Sahl has a routine about an airplane which was destined to crash unless its weight load could be reduced. After all the inanimate objects had been thrown out—including parachutes—and there was still too much weight—it was decided that some of the passengers would have to sacrifice their lives. The order

November, 1959

The Realist is published monthly, except for January and July, by the Realist Association, a non-profit corporation founded by William and Helen McCarthy, to whom this magazine is dedicated.

PAUL KRASSNER, Editor

Publication office is at 225 Lafayette St., N. Y. 12, N. Y.

Subscription rates:

\$3 for 10 issues; \$5 for 20 issues

Five copies of one issue: \$1

Copyright 1959 by The Realist Association, Inc.

in which they were to jump from the plane was to be in inverse proportion to their contribution to society.

And a fight broke out between a used car salesman and a disc jockey.

It figures.

The nation's disc jockeys were busy this month singing *I've Got Those Old Payola Blues*. Adolescents of all ages were terribly shocked to learn that their messiahs of the microphone had actually been accepting bribes to foist certain records upon the public.

This tale, however, is about a record the D.J.s refused to put the needle on. Because it put the needle on them.

Robert Arbogast (George Gobel's partner on radio's *Monitor* squibs) and Stan Ross (occasional contributor to the *Realist*) had made a record called *Chaos*. It was a satire of what is known in the trade as "formula radio" programming—a broadcasting hodgepodge of raucous rock'n'roll records, hysteria-laden news flashes and hard-sell commercials—all held together by a fast-talking cliché-spouter and other obnoxious sound effects.

*Chaos* was released at the Disc Jockey Convention in Miami Beach earlier this year. It was warmly received by those who were opposed to formula radio, and the hotcake was selling like records in many major markets within only ten days.

In Chicago, *Chaos* was the only record you were not allowed to listen to before buying. You had to buy it sight unseen because too many people were crowding the booths just to listen.

Meanwhile, though, disc jockeys and program directors and station owners and managers had finally grabbed the humor by the malice, and soundly banned the record from the air.

Some stations with a modicum of taste in their own programming continued to play *Chaos*—they weren't embarrassed by it. And then an edict was sent out to all of the Liberty Record Company's distributors, stating that under no condition could they give—or even sell—copies of the record to any radio station.

(In Los Angeles alone, 1,000 records had been sold to stations which were using them as ice-breakers in their sales presentations to media buyers from advertising agencies.)

The non-formula stations maintained that *Chaos* was actually a true representation of what the formula stations sounded like. So the formula stations increased the pressure. Wires, letters and phone calls poured in to Liberty, threatening complete boycott of all their records if they didn't stop promoting *Chaos*.

Liberty knew which side its disc was waxed on. They hastily removed the record from their distributors, and asked for a quick return of those still in the hands of radio stations.

Since record sales depend directly on disc jockey cooperation, *Chaos* died at the age of two weeks. Not from exposure, but rather, the lack of it.

### Rumors of the Month

¶ A blow-by-blow description of President Eisenhower's physical checkup last month was reported via ticker tape to all stock brokerage firms.

¶ God is rewriting the Old Testament and calling it *This Is My Herman Wouk*.

¶ The 20th Century Fox movie studios are suing Beverly Aadland for breach of contract because she is not pregnant; they had planned on a posthumous paternity suit as a fitting anti-climax to Errol Flynn's career.

¶ The FBI is investigating a national syndicate of young housewives dealing in black market stolen supermarket carts.

¶ Lloyds of London now has available a special new insurance policy which offers financial protection should the insuree be hit by a re-entering nose cone.

¶ The latest TV show to admit being fixed is *The Price Is Right*; contestants have been fed pep pills just before air time.

¶ A psychological study has revealed that people who rip down the goalposts after a football game were weaned too early in infancy.

¶ The most popular exhibit at the National Business Show last month turned out to be the automatic coffee-dispensing machine.

¶ The American Legion is up in arms about the Berlin crisis—Irvig, that is—they are protesting all public performances of *God Bless America Cha Cha*.

¶ Male rats are volunteering for experimental missile work rather than subject themselves to wearing lip-stick in tests being conducted by the Food & Drug Administration.

### Situation Wanted



Available

For the past five years, I've been working on a novel. (It is *not* about a young writer suffering in a world he never made with a girl he did.) As far as I'm concerned, the book—which is now in the final-revision stage—is an artistic success.

I can't depend on my being a commercial success, however—hitting the best-seller list; appearing on *Time's* cover; guesting on the Jack Paar show; getting a TV talk-show of my own; having my birthday listed in Nick Kenny's column; dramatizing my novel for the Broadway theatre; selling it to the movies; writing the screenplay; turning it into a TV series; going to jail for tax evasion—no, I'll just have to get a respectable job.

My resumé: I'm 27. Started working for *The Independent* while I was still in college (CCNY: journalism, psychology, advertising); later became one of its columnists and managing editor. Have written for *Mad* magazine and the Steve Allen show. Worked six seasons as a summer camp counselor.

I don't feel as if I'm unduly exploiting the *Realist* here; rather, I think of it as a service—giving first crack to some deserving reader who also happens to be an employer. My most outstanding personal quality, incidentally, is my cosmic humility.

The Realist

Reginald Dunsany:

## The Tolerant Pagan

### Tolerant Pagan Meets Negative Thinker

I hope I won't seem generally intolerant when I say that I can't tolerate the intolerance of Robert Anton Wilson. In the October *Realist*, that great I-sayer and Negative Thinker offered a "Sex Education for a Modern Liberal Adult." His pupils he described as "prissy and priggish" and even "insane" because they (I mean we) dislike certain passages in the *Realist* which shock, disgust, and offend many of its potential readers.

He says: "If you are afraid of plain language about the natural functions of the healthy human body — your human body — what are you doing reading a free-thought journal anyway?" Thus he invites many who would like to read the *Realist* not to do so. Wilson "rejoices at the beauty" of sick bowel movements, blood smears, urine analyses, menstrual flows and Red Skelton's lame jokes. Those who don't he classifies as "existentially insane."

"Can a freethought journal," he asks, "effectively combat the vast organized stupidities of orthodoxy if it tacitly accepts the pressure of orthodoxy by restricting itself to prissy and priggish little euphemisms?" Without adopting his prejudicial statement of the issue, my answer is yes. In my opinion, if the *Realist* does not restrict itself to polite language, it cannot succeed.

Anyone in business knows that he must avoid insulting the customers — except when necessary. For the *Realist* to go about breaking all the social taboos, without necessity, is to offend many of its subscribers and drive them away. Wilson endorses such a policy. I oppose it. In my opinion, an editor who allows such a policy has a lemming-like urge to self-destruction.

I don't want to exchange insults with Wilson. I don't think he is "insane." But I do think he is a boor. And he is no ordinary boor, either, who becomes such by birth or circumstance. Instead he's a self-made boor. He adopts boorishness as a principle of life. He thinks it is a virtue. He thinks it makes him a "militant freethinker" as distinguished from the American Humanists who are "just" respectable.

This is a harsh judgment on my fellow-"realist" but I render it with the kindest feelings. I like him. I think his writings would be excellent were it not for his preoccupation with boorishness.

My proposed policy, of avoiding offense, is, of course, subject to exceptions when they are necessary to the purpose of the *Realist*. In my opinion such an exception is necessary for the common journalistic taboo on religious controversy. If the *Realist* were to obey that taboo, it would have to remove its masthead: "freethought (i.e., atheist, rationalist, secular) criticism and satire."

But why should Sir Realist break his lance on every other taboo? There are thousands who would read the *Realist* in spite of (perhaps because of) its defiance of the taboo on religious controversy. But many of these same readers will lose their respect for the *Realist*, and throw it into the wastepaper basket if it violates other taboos — without purpose or reason.

Certainly it is not necessary to violate the harmless little taboos that Wilson finds so unbearable. With a

## Negative Thinking

by Robert Anton Wilson

### Notes of a Skeptical Mystic

*A fool sees not the same tree that a wise man sees . . .  
For man has closed himself up, till he sees all things  
through narrow chinks of his cavern.*

—William Blake

Contemplation (in the Oriental sense) is like turning off a radio. One can speak of what happens as a Void, a great silence, etc., but these words take their meaning only from contrast with the din that went on before. The ordinary person sees with his ears. He does not see a pencil; he hears his own "I" voice telling himself about the pencil. The contemplative mind shuts off the radio — the "I" voice — and looks at the pencil.

An electrical engineer recently presented a paper at a psychologists' convention describing a new process called "Complete Control." It is now possible, he said, to embed small radio receivers in the heads of newborn children. All of these radios would be receiving from one central transmitter, and they would be so placed in the brainstem that the growing child, and later the adult, would never be able to distinguish the impulses and needs of his own organism from the instructions of his totalitarian masters.

Anyone who has achieved anything at all in the nature of contemplation recognizes that we all carry around the neurological equivalent of such radios already. Your "radio" is the sum of the conditioned reflexes Society enforced upon you while you were growing up.

In the human class of life this takes the form of habitual semantic reactions — "internalized sentences," in Dr. Albert Ellis' terminology — a perpetual interior monologue that runs on and on without end, and censors and distorts every perception your eyes and ears make. This is the "I" voice, and you have been taught to consider it your "self." Listen very closely some night as you are falling asleep, however, and you will catch this little "radio" giving itself away by saying things that are clearly not "you" — things your parents and teachers said thirty or forty years ago.

Contemplation consists merely in the temporary cessation of that voice. In the great silence of that interlude you can discover, if you are alert, what your organism really is, what it really wants, and how it truly feels.

\* \* \*

You will learn more about contemplation from a dog or cat than you will from all the Sutras, Bibles, Upanishads and other "mystical" literature of the world. Animals are naturally contemplative, as are children — until we reprimand them for it and tell them to "stop wasting their time."

There is probably nothing funnier than the attempts of an Occidental adult to learn contemplation. He generally sits tensely (in the full lotus posture, of course), screws up his face as if he were doing a problem in triple integral calculus, and slowly turns purple.

If you ask him what he is doing, he says he's trying to "force" his "mind" to stop thinking. A dog has more sense. He simply sits down, or more often

November 1959

## THE TOLERANT PAGAN

good dictionary, he can express any thought relevant to our common purpose without either (a) being "prissy" or "priggish" or (b) repelling our friends.

I have called Wilson a boor. But I have a hunch that his boorishness is specialized and verbal, not general or practical. In his daily life, he probably obeys, almost without thinking, thousands of little conventions that have small basis in reason but that make life livable for himself and for the people with whom he comes in daily contact. I have a feeling that he habitually obeys the non-literary taboos.

For instance, let us take the taboo on open and notorious sexual promiscuity. Wilson admits that his wife is beautiful. He admits that she is redheaded. And finally, he admits that he is married to her. But why? Mrs. Wilson is not the only beautiful redhead in the world. If he doesn't conform to the taboo on public fornication and on the illegitimate fathering of children, why did he have to marry the lady?

Then look at the common social taboo on nudity. I have met Wilson only once, a pleasant encounter. It was a hot day in Manhattan last summer, in the office of the *Realist*, which is not air-conditioned. As I recall, Wilson and I both removed our jackets. (The editor wore none.) But we all wore trousers — including Wilson.

Now if Wilson were a real, honest-to-goodness defier of taboos, he could have made himself much more comfortable by removing his pants. Why didn't he? Or at least, why didn't he open the fly? But he didn't; so there we all sat — slaves to taboos — pants on, flies closed, and sweltering. (*Editor's note: my zipper was stuck.*)

These are only two examples of numerous taboos that Wilson obeys, that we all obey, from day to day. Do we have to violate them all in order to "effectively combat the vast organized stupidities of orthodoxy?" I say no. In fact, that would be a very poor way to accomplish the purpose.

There is only one taboo that we *must* break — the taboo on religious controversy. The others, we should respect. When Wilson thinks it over, I hope he will agree. (*Editor's note: Mr. Wilson has thought it over, and he doesn't agree. He is, after all, a Negative Thinker.*)

In any event, I hope Wilson won't take offense at what I have said about him. After all, some of my very best friends are boors.

The cartoon in the August *Realist*, called "The Filtered Man's Thinker," was a cutting jibe at Catholics. You may remember the picture of Pope John being questioned:

*Voice:* "I see, then you're a man who like to think for himself."

*Pope:* "Better yet, I'm the man who thinks for others."

Now, if there is resentment of this derogatory attitude, it does not come from official Catholic sources. There was an excellent analysis of the difference between Protestants and Catholics in a book published early this year which has been widely read and praised. It is titled *Faith and Understanding in America* (MacMillan, \$3.75) and is written by Gustav Weigel, S.J., a top Catholic theologian. He says:

"... the Protestant believer must see for himself

that this or that doctrine is true. Before he accepts it, he weighs the doctrine in the balance of his own experience, of his own understanding of the Scriptures, of his own postulates concerning what God should be and say.

"This is just the reverse of the Catholic's approach to belief. . . . It is not for him to 'judge' the Divine Message but only to receive it. Since he receives it from a living organ, he does not have to puzzle over the meaning of the revelation because the ever-present living magisterium can tell him exactly what the doctrine intends. . . . If non-Catholics will bear this in mind, they will not be puzzled by the docility of the Catholic when he is given religious doctrine."

(The term "magisterium" as used by Father Weigel means the Pope's authority infallibly to define dogma.)

This book would be good reading for those who question derogatory statements about the thinking ability of Catholics. For it is made clear that the devout Catholic comes to no conclusion of his own on important matters which involve morality — and are there any other important matters? On such things, the Catholic must adopt the conclusions of the Pope and his bishops. This includes even such questions as whether or not a bathing suit is too revealing.

I don't mean to imply, on the other hand, that Protestants do all their own thinking. They in turn are bound by what the Bible says. They consider it as infallible as the Pope claims to be. The same may be said of the Jews.

This theory has little to recommend it above that of the Catholics. In fact, Papal infallibility has some advantages over Biblical infallibility. At least the Pope has a brain of his own, which the Bible does not. That brain, at least, can develop, and dogma and doctrine can accordingly be changed.

For literal non-Catholics, religious doctrine is "frozen" as of the date that last "inspired" Biblical writer laid pen to paper. The Pope can "amend" the Bible "by interpretation" — as our Supreme Court is sometimes accused of amending our basic law. To the extent that, say, Protestants do this, they are un-biblical and un-Protestant.

So we would be wrong in saying that there are no Catholics who think for themselves. There is one, the Pope. But, at least in theory, there are no Bible-centered Protestants or Jews who do.

And it should be understood that this entire discussion has been on a strictly theoretical plane. Few Catholics actually give any thought to such things; fewer Protestants; and fewer Jews. If they did, most of them would probably no longer be Catholics, Protestants, or Jews.

## NEGATIVE THINKING

lies down, and contemplates. He does not think he's doing anything special, and he is not trying to become a Buddha. He simply contemplates.

\* \* \*

Mysticism has acquired a bad name, among other things, because some of its practitioners have resorted to drugs, fasting, going without sleep and/or various other masochistic or orgiastic practices, including ritualized sex, in order to induce the contemplative state.

These practices, however, do not indicate any "abnormality" in the contemplative mind, but, rather, the

"abnormality" of the previous training these people had to break down in order to achieve contemplation. A dog or an infant does it easily, but an adult human has trouble. The busy little "I" voice drones on and on, and the second "I" who is trying to shut it off just turns monologue into dialogue and multiplies the din.

For those caught in this epistemological-psychological bind, only "shock tactics" will work. Zen Buddhists use their *koans*, or riddles; Moslems and Beatniks use marijuana; the Christians and Hindus have used every imaginable form of self-torture; Tantric Buddhists use a ritual sex-orgy; and Voodoo uses a monotonous drum beat.

All of these are just ways of dumbfounding or stunning that noisy little voice long enough to allow the contemplative experience to occur.

Nothing has so murderous an effect on contemplation as does organized religion — unless possibly it be the "unorganized religion" found in the writings of other contemplatives.

I suppose this is why Hui-Neng, the Buddhist, is said to have gone around China destroying every copy of the Buddhist scriptures he could find. Give an automobilist a road-map to refer to and he will generally become so absorbed in it that he completely misses the scenery. There are even people who can't "see" a painting until they have looked at the title.

The analogy between contemplation and the sexual climax grows more real as one thinks of it. Yeats probably defined Love as perfectly as anyone, when he wrote: "When I take a woman in my arms I don't want to change her." The unconditional acceptance of the loved one parallels the mystic's unconditional "entering into" his experience.

The "blurring of the senses" during orgasm — to which Dr. Reich gave so much importance—annihilates the "I" voice's purposiveness as much as does any contemplative state: one cannot, at that exquisite moment, separate "actor" from "acted upon." (To quote Yeats again: "How can you tell the dancer from the dance?")

This probably accounts for the infiltration of sexual metaphor into the mystic writings of even those religions which are consciously anti-sexual in theology, such as Christianity. If the medieval monks had known of peyote, their writings would be crowded with narcotic metaphors rather than sexual ones.

The Freudian notion that the mystic experience "is only" a sublimation of sexuality seems to me precisely backwards. Both sex and contemplation — and eating, excretion, respiration, work, play and death — are things, which have to be accepted, and, if possible, enjoyed, by any sentient being.

It even seems that the preoccupation with sex in modern Occidental civilization, besides being the organism's natural response to the artificial repressions of Christianity, represents also an attempt to extend the boundaries of orgasm to include those things modern man misses because of his deprivation of a contemplative tradition. D. H. Lawrence, for one, seems to have searched all his life for a way to make sex include those things traditionally part of the mystic experience.

In short, for many moderns sex has become, at least partly, sublimated mysticism.

My beautiful redheaded wife once paraphrased Heraclitus by saying that a woman never makes love twice with the same man. I suppose that this observation derives from the General Semantics principles about Smith *Thursday* not being Smith *Wednesday*, the absolute uniqueness of every event in space-time, the process-nature of reality, etc.; but to me it suggests also Krishnamurti's statement that "awareness" is all there is to Vedanta (Hindu mysticism), and Ikkyu's reduction of all Buddhist philosophy to the instruction: "Attention!"

One Winter I worked nights as an ambulance attendant. We had no heater in the ambulance and, in spite of an overcoat and earmuffs, I was constantly subject to that freezing shivering which is as painful as a knife. Then, one night I suddenly remembered that each cold breeze was different from all other cold breezes. At once I "entered into" my experience with a complete acceptance, and the cold no longer bothered me.

"Awareness," or "attention," or "extensional orientation," or whatever you want to call this non-verbal type of experience, not only discriminates between good things, such as orgasms, but also between bad things, such as shivers. You learn that, if some things are good and some are bad, all are *wonderful* (in the etymological meaning of that word).

Most mystics like to write about their consciousness of "oneness" with the cosmos, and the impossibility of arriving at this by rational means. Personally, I am inclined to regard this as an absurdity. People who go around enthusing about this "oneness" generally haven't had a contemplative moment in their lives, but have been reading Sutras or poems. There is nothing supra-rational about consciousness or "oneness."

Every sociologist knows that the ego is a cultural product. Every physicist knows that the most rugged of rugged individualists, if placed in a vacuum, will explode and die. Even before ecology was a science, Shakespeare's fine ironic eye saw the peasant eating the fish that ate the worm that ate the king. Contemplation has nothing to do with such concepts, or with any concepts.

In the highest contemplation, there is no consciousness of "I"; that's all. As soon as one formulates it, grammar drags in "I" all over again (the Cartesian fallacy). Such resonant, but semantically meaningless, statements as "I and the universe were one" can only be produced when contemplation has ended. They are *deductions from* the contemplative experience, and they can also be deduced, by pure reason, from the data of modern science.

If held onto, they become, like all pre-cooked formulations, barriers to the continuation of contemplation. This is probably why, in most religions, the adept only has one mystic experience. The verbalizations he makes about it have to be squared with dogma and authority, and by the time that process is finished, the individual has lost forever the possibility of again getting below the verbal level of his mind.

Mystical writings (including these present notes) are like menus—descriptions of what can be had at the counter of consciousness. What a strange world it is, really, where people sit around reading menus and never dare to take a bite of food . . .

I DON'T  
GET  
AROUSÉ  
ANYMORE.

NOR DO I  
NOR DO I

SAY  
SOMETHING  
TO  
AROUSÉ  
ME..

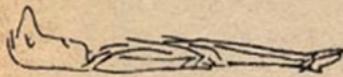
MISSILE  
MADNESS!

MISSILE MADNESS.  
YES, THAT'S A  
GOOD ONE. THAT  
CERTAINLY SHOULD  
HAVE AROUSED  
ME. BUT NO IT  
DOESN'T.

ATOMIC  
HOLOCAUST!

AH, THAT USED  
TO BE A VERY  
EFFECTIVE ONE.  
YEARS AGO I  
GOT AROUSED  
ALL THE TIME  
ON ATOMIC  
HOLOCAUST.  
BUT NOW-

BRINKS-  
MANSHIP!  
GUNBOAT  
DIPLOMACY!  
QUEMOY!  
MATSU!



VERY GOOD. VERY GOOD.  
FOR A MOMENT THERE  
I ALMOST FELT AROUSED.  
I GUESS ITS BECAUSE  
THEY'RE SO CURRENT.

DO YOU THINK  
WE'VE TURNED  
APATHETIC?

APATHY IS SUCH A  
BAD WORD. I'D HATE  
TO THINK ITS  
APATHY WE SUFFER  
FROM.

LET'S JUST  
CALL IT  
FAITH.



## SPACE-THEOLOGY

(Continued from Cover)

Take the case of James A. Pike. His parents were Roman Catholic, and they sent him to parochial schools and Hollywood High School. He turned down a Harvard scholarship to go to Santa Clara, a Jesuit college, where he was first in a class of 3,000.

But, at the age of 19, he gave up the idea of becoming a priest, and he even gave up Christianity. He became an agnostic. "I just didn't know," he explains. "That's the agnostic. The atheist's position is absurd. A man can't prove there's no God. The best he can say is, 'I don't know.'"

For a man who didn't know, though, Pike became pretty arrogant: for his second marriage (to one of his law students at George Washington University) he rewrote the ceremony to leave out any reference to God.

And then his wife became pregnant. They asked themselves "what kind of spiritual incubator" the baby would have. "It was no great mental wrestling match," says Pike. "I think my religious training as a youth just surfaced." And they joined the Protestant Episcopal Church. It was an act right out of *The Status Seekers*.

(Writes Vance Packard: "For the majority of American Christians . . . going to church is the nice thing that proper people do on Sundays. It advertises their respectability, gives them a warm feeling that they are behaving

in a way their God-fearing ancestors would approve, and adds (they hope) a few cubits to their social structure by throwing them with a social group with which they wish to be identified.

("Today, the doctrinal meaning of joining a particular church is far less important in the decision than the social or business meaning. . . . The upper class in most United States communities is drawn more powerfully to the Episcopal church than to any other.")

And last year, Pike's peak was reached. Only 12 years after his ordination, he was selected Bishop of California by leaders of the Protestant Episcopal Church (3,114,000 U.S. communicants; 40,000,000 throughout the world).

The Pikes had been remarried — this time with a religious ceremony—after their first child, Cathy, was born. She watched from her baby carriage in the church aisle.

More recently, Cathy—now 15—appeared with her father on his weekly television program. The subject under discussion: "Theology for a Space Age." Pike was hypothesizing some astronomical statistics — that there are 100 million solar systems, and assuming each has 10 planets, that there is a total of about 1 billion planets.

Asked Cathy: "Isn't it odd that God

would only pick this planet to come to?"

Daddy-O delivered his answer with a straight face:

"The same eternal quality of God that we call Christ . . . manifests itself throughout the universe. . . . God wouldn't hold it against anybody if he didn't know about God. The reason for missionary work is to bring the word. I suppose we've got a real challenge to the missions now. We'd better plan missionary programs for these other planets."

Last month, on Martha Rountree's *Capital Close-Up* broadcast, three theologians — representing you know what - what - and - what — discussed "Space Travel and its Religious Implications." They went even beyond Bishop Pike's suggestion by pointing out that "missionaries to other planets may find they're as well off as we are."

And, in the Vatican, two officials—"experts in the fields of theology and science"—used outer space to grind their inner ax.

Father Daniel O'Connor said that if beings on other planets resemble man in mind and physical form, they would be "subject to the same moral and divine laws governing Catholics on earth." (Don't bother taking us to your leader; we've brought him with us.)

And Father Raimondo Spiazzi said that such beings might be descendants

### SO LONG GOD

I'll see you on the threshold of death  
if I have time we'll talk it over then:  
your last word depends on my last  
breath  
who knows what might have been.

Maybe I'm odd  
deserting the sunday select  
and their mothball-virtue  
but love must have the courage to  
reject  
the outworn, test the new.

It was not hard:  
it was candle light or sunshine,  
the friendship of honest sweat  
and so I drew the line  
between the snob, the hypocrite,  
the cheat.

Spare me a nod  
I found no mystery too deep  
to solve or lift my voice  
against. Let cowards reap  
rewards in their safe choice.

So long God  
if all goes well  
I'll see you on either side  
of heaven or hell:  
a man must have his pride.

—Harold Briggs

I DON'T  
GET  
AROUSÉ  
ANYMORE.

NOR DO I  
NOR DO I

SAY  
SOMETHING  
TO  
AROUSÉ  
ME.

MISSILE  
MADNESS!



VERY GOOD. VERY GOOD.  
FOR A MOMENT THERE  
I ALMOST FELT AROUSÉ.  
I GUESS ITS BECAUSE  
THEY'RE SO CURRENT.

DO YOU THINK  
WE'VE TURNED  
APATHÉTIC?



of Adam and Eve, having reached their particular planet "in some unknown way in prehistoric times, after the fall of the First Parents." Or, they might be beings like ourselves, but descended from other first parents "created separately by God, in which case they might be in a state of pure nature, not elevated to grace as Adam and Eve were before their fall."

There happens to be a cartoon classic which depicts a pair of earthmen who have just gotten out of their rocket ship after having landed on another planet. In the foreground, a naked woman is about to pluck an apple from a tree, as a man and a snake — both also naked — watch. Shouts one of the earthmen: "Stop, Miss!"

Little did the creator (of the cartoon, that is) — Whitney Darrow, Jr. — ever dream how prophetic his humor was.



But so what?

All right, there are those who — despite the inconceivable infiniteness of the universe — have the insufferable audacity to assert that not only is there a "God" who sees the sparrows drop and the sparrow droppings, but that if the sparrow prays hard enough, God will also provide miniature rolls of two-ply tissue in four gay pastel colors.

So what?

Well, for one thing, such a concept is perhaps the best way to instill defenseless children with our schizophrenic heritage. To quote from Wendell Johnson's book, *Your Most Enchanted Listener*:

"The kind of world a youngster gets inside his head may or may not be a good one in which to spend the rest of his life. At any rate, the kind it is, and is to be, depends on the questions the child asks and the answers his elders give him. It is largely their answers that he takes in and puts together to make his private world.

"It may be a dream world, a nowhere land. If it is, then the more he grows accustomed to it and learns to prefer it, the more bewildering for him will be the world outside his head.

"The person whose private notion of reality is out of accord with the world he finds by sight and sound and touch lives necessarily with uneasy feelings of confusion and insecurity. He bumps his shins where he had expected the soft flick of blossomed clover, and he moves warily, missing out on beautiful vistas, while he squints in search of dangers that are nowhere at all."

And if Johnson's language is too symbolic, then consider the ironic tragedy which occurred on a New Jersey highway one night last month. A truck

hit a chartered bus, the bus burst into flames, and a number of girls — all students at Trenton State Teachers College — died.

They had just been to see *J.B.* — a modern stage version of the Bible's Book of Job — the story which asks the question: Why does a just God permit evil to befall an innocent man?

For the dead girls, the problem is solved. For the survivors, it still remains. Maybe.

The traffic accident was without intent — of either man or God — though there was negligence, on the part of the truck-driver. But what about an "evil" accident of nature?

Mrs. Gordon Wetzel of Mentor, Ohio was on a golf course recently when a bolt of lightning struck her down. It glanced off her body and ravaged the head of the iron club she was holding, which grounded the electric current.

Her clothing was ripped apart, zipper-metal twisted, and part of her synthetic-fiber shorts melted. Her hair was singed. Her hearing was impaired. The fingers of her left hand were roasted and split open. Said Mrs. Wetzel:

"I like to think it was God's plan..."



The crux of the problem—from Job to *J.B.*—lies in the words of Norman Vincent Peale:

"It is impossible to prove logically the non-existence of a Supreme Being. Neither can you prove God's existence by the same method . . . [but] the order of the universe is a powerful indication of a Supreme Being. Order always indicates intelligence, and, of course, it is impossible to conceive of

### WHO IS THIS PUNY INDIVIDUAL

Who struts and rants  
When he isn't taking a nose dive  
Into the bushes  
From sheer funk?

Who is he who belches  
And picks his nose  
And pukes and defecates  
And is ashamed of his viscera?

Who is he who cohabits  
In the darkness  
Thinking it is dirty?

Most of all who is this  
Finite creature trembling  
With guilt and unworthiness and  
stupor  
Who yet feels he is able  
To evaluate My universe?

And when he says this creation  
Is wonderful and perfect and excellent  
Who does he think he is kidding,  
God?

—Lucius Daniel

SILE MADNESS.  
THAT'S A  
OD ONE. THAT  
RTAINLY SHOULD  
VE AROUSED  
IE. BUT NO IT  
OESNT.

ATOMIC  
HOLOCAUST!

AH, THAT USED  
TO BE A VERY  
EFFECTIVE ONE  
YEARS AGO I  
GOT AROUSED  
ALL THE TIME  
ON ATOMIC  
HOLOCAUST.  
BUT NOW—

BRINKS-  
MANSHIP!  
GUNBOAT  
DIPLOMACY!  
QUEMOY!  
MATSU!



APATHY IS SUCH A  
BAD WORD. I'D HATE  
TO THINK ITS  
APATHY WE SUFFER  
FROM.

LETS JUST  
CALL IT  
FAITH.



intelligence apart from personality."

It is this "intelligence"—this "personality"—by which man justifies his sado-masochistic way of life, here on earth.

Dr. Harrison Brown—professor of geochemistry at the California Institute of Technology—points out that, "Of all the problems which confront our unhappy world, global family planning is by all odds the most urgent and the most critical."

And Dr. Paul B. Sears—head of the Conservation Department at Yale University—declares that man must begin to control population growth now or face the prospect of a world in which it will be necessary "to license, restrict and ration everything from food to reproduction."

He described as man's major "fetish" the notion that science will discover enough new sources of energy and materials to support any level of population. "Every child that is born has a right not to be a mere biological accident," he said. "It deserves a welcome and the prospect of a good life after it gets here."

But an article in *Our Sunday Visitor*

— national Catholic Action weekly — this month stressed that "God would not make a world in which men would outstrip living resources because they obey His and nature's command."

The writer — Father Anthony Zimmerman, specialist in studies of overpopulation at Catholic University—recalled that Gandhi had once called contraception "mutual masturbation," and he was now asking himself the question:

"Has the Catholic Church perhaps walked into a dilemma, an inescapable choice between permitting birth control and thereby offending God, or forbidding it and thereby wronging man?"

His answer:

"God must have looked into the future when He released an expanding human race upon a globe with final limitation. . . . God seems to have been little concerned about ever running out of food supplies for man.

"Why, for example, did He create song birds instead of capons? Why so much ocean, such lonely deserts, majestic mountains, and endless tundra wilderness, when He could have made more farm land instead? Why did He

command man to rest from labor once a week, thus lowering food production?"

"Christ even said that we shouldn't be overly anxious about food." And Father Zimmerman proceeds to quote from the New Testament. Said Jesus:

"I say to you, then, do not fret over your life, how to support it with food and drink . . . It is for the heathen to busy themselves over such things; you have a Father in heaven who knows that you need them all. Make it your first care to find the kingdom of God, and his approval, and all these things shall be yours without the asking. . . ."

But, in an address to the Italian Catholic Social Week Convention, Cardinal Siri admitted:

"We do not know, and we cannot pretend to know, how God intends to maintain a balance between the population of the world and its resources; we know, however, that such a point of equilibrium must certainly exist in every eventuality, because as surely as God exists and is perfect, so surely must His works also be perfect."

Perfect, shmerfect.

As Dr. L. Harrison Matthews — director of the Zoological Society of London — told the British Association for the Advancement of Science, there are two possible ways of decelerating the present "disastrous growth of the population" — by atomic bombs or by birth control. The first method, he said, has "already been perfected."

In his opinion, there are enough stockpiled weapons to eliminate a third of the world's population — which would leave "a useful amount of elbow room for the survivors, provided that it was not too heavily irradiated."

As to birth control, Dr. Matthews foresaw opposition from many quarters—including the Soviet Union, which has announced to the Economic Commission for Asia and the Far East that it is opposed to any limitation of the Asian population.

"Governments still cling to the old idea that large populations of cannon fodder are desirable," he continued. "Many religious bodies strongly disapprove although they condone war. It

## The King Kong Defense System

We hereby designate Walter Gormley of Mt. Vernon, Iowa as "Realist of the Year."

Back in June, Mr. Gormley drove out to Omaha, Nebraska, center for an Atlas ICBM base. He rented a two-wheeled trailer, bought some linoleum and a few pieces of lumber, and in a University of Omaha parking lot, he constructed an aluminum-painted King Kong missile — "a non-continental, unguided missile that would never get off the ground."

An 'official' pacifist protest — Omaha Action — against the Atlas base was also getting underway then, and Gormley asked the organization to sponsor King Kong, "but some of them did not approve of satire, so I went ahead on my own."

Following is the text of a leaflet he distributed:

Atlas intercontinental ballistic missile bases are being built around Omaha. The Atlas will carry hydrogen bombs.

The Soviets believe that American business would collapse and that the U.S. would automatically go communist if peace broke out. Since they expect to get control of an undamaged U.S., they do not want to mess up with missiles what they expect to be their future property. However, it seems certain they will clobber this country with missiles if they see, or think they see, an Atlas missile on their radar.

The Soviets will not think it necessary to mess up what they expect to be their future property if they know the missiles pointed at them are King Kong missiles!

We don't dare let the Soviets see Atlas missiles on their radar, or they will destroy us with their missiles.

The Soviets will never see a King Kong missile on their radar.

An Atlas missile might take off because someone got tired of sitting in front of the little red button without ever pushing it.

A King Kong missile will not take off if someone pushes the little red button.

Someone might think that meteors on radar are missiles and push the Atlas little red button.

Anyone who pushes the King Kong little red button when he sees spots on radar won't hurt anything!

Why have Atlas missiles when the King Kong is safer, and CHEAPER? Don't go wrong! Defend with King Kong!

I can take only a few days to display the King Kong. By that time I hope the people of Omaha will have made arrangements to use King Kongs instead of Atlas for defense. Will you do your part toward making the necessary arrangements?

ADVERTISEMENT

### A GREETING CARD

depicting some of the events associated with December 25 from Stonehenge to Madison Ave. has been designed by Roy Lee. He sells them at 10 for a dollar. If you have no friends to greet at Xmas, you can use these cards to annoy your neighbors. His address is LEEKARD CO., 6162 Tennyson St., Arvada, Colorado.

is surprising that there are bishops willing to bless battleships, bomber airplanes or troops before battle but who condemn birth control."

As a matter of fact, one such bishop — **Fulton J. Sheen** — actually devoted one of his syndicated columns this month to the justification of "nuclear warfare on a small scale."

Although "a large scale nuclear war" would not "recognize a distinction between fighting forces and civilians," it is conceivable, he said, that "controlled" nuclear explosions "directed primarily against military targets and fighting forces, would be allowable."

"Here the killing of the innocent is not directly sought, though indirectly the innocent might be killed. . . . But large scale nuclear warfare which denies all distinction between soldiers and civilians, and which makes nurses, doctors, lepers, infants, aged and the dying the objects of direct attack is certainly immoral."

And why would it be immoral to kill them? Because *they* "never surrendered their inviolable right to life."

Or, to paraphrase Borden's old slogan: If it's compulsory conscription, it's *got* to be good.

According to Bishop Sheen, then, only *wholesale* nuclear war would not be justifiable, because "Such a massacre would no longer be a legitimate defense against injustice, but rather an annihilation pure and simple of human life."

"Such wholesale annihilation of human life, such as 50,000,000 the first day, as has been estimated, is a far greater evil than any injustice which might provoke a war."

When wars were waged during the Middle Ages, fighting would always cease during Lent. But our standards have advanced since then. It doesn't matter any more *when* you kill.

Morality now is a matter of numbers.

A report published by the National Planning Association suggests that a group of humans might flee to the moon in order to find refuge during an atomic war, until it was over and the radioactive fallout dangers had subsided.

On the other hand, Congressman James G. Fulton — a member of the House Committee on Astronautics and Space Exploration — believes that the actual battleground for the next world war may well be the moon.

For all we know, Gillette's Cavalcade of Sports is going to televise the event.

On the *other other* hand, Congressman Kenneth B. Keating — of that same committee — seeks an international agreement barring the use of outer space for military purposes.

The U.S. Air Force has long contended that whichever side can get higher in the air has a distinct advantage, be-

cause it is easier to shoot down than up. (This month, though, Signal Corps engineers had a pool going, as to how high the Thanksgiving Day lunar probe rocket would go before it came tumbling down, a failure.)

Lt. Gen. Donald L. Putt — Deputy Chief of Staff of the Research and Development division of the Air Force — testified at the Armed Services hearings last year that the Air Force's ultimate objective was to establish a missile base on the moon.

He said that since there was no atmosphere and little gravity on the moon, less energy would be required "to shoot a warhead from the moon

### Changing Partners

Wernher von Braun isn't worried about religion's place in space. The U.S. Army's leading civilian scientist puts it this way:

"Only with God reinstated in the heart of the world will He furnish mankind and its leaders the ethical guidance through the dangers and pitfalls of the technical revolution."

Dr. von Braun — who armed Adolf Hitler with the V-1 and V-2 rockets with which the Nazis came close to winning World War II — didn't say to whose side he thought God was then providing "ethical guidance."

He has been awarded the Americanism Medal of the New Jersey chapter of the Daughters of the American Revolution, for his "spiritual contribution to the world" through lending his "knowledge to preserve Western civilization."

The girls in the D.A.R. have long felt, of course, that a man's art should be judged on the basis of its merit alone, regardless of his past political associations.

to the earth" than vice versa. "Warheads could be catapulted from shafts sunk deep into the moon's surface."

General Putt explained that the moon "might provide a retaliation base of considerable advantage over earth-bound nations." But, he added, "We should not regard control of the moon as the ultimate means of insuring peace among earth nations."

The moon would be only "a first step toward stations on planets far more distant, from which control over the moon might then be exercised."

The Russians have since hit the moon and photographed its back side. Next stop: Uranus.

Meanwhile, back on earth, at a meeting of the nation's top space scientists — a seminar on the realities of space exploration — Dr. A. R. J. Gorsch, who manages I.B.M.'s space programs, blurted out that the emperor is really naked.

"There isn't any point in zooming

off into outer space," he said. "We could spend the money better solving problems here at home — taking care of our overcrowded, underfed millions. If we did that, we wouldn't need to find new worlds to colonize."

This was in direct opposition to a statement recorded in *Realist* #1 by Msgr. Irving A. DeBlanc, director of the National Catholic Welfare Conference's Family Life Bureau. He had said — in answer to the contention that birth control is the only answer to the problems created by a fast-growing world population — that the human race should find another planet rather than limit its population by birth control.

It would seem that the race for space is really one between missiles and missals (Roman Catholic prayerbooks containing the service for the celebration of mass throughout the year).

But it's a friendly sort of competition.

At the first public unveiling of an American ICBM, the reading of the Air Force Association's official invocation was led by a Father Mulalley and recited, as suggested in the program, by the entire assembly:

"Lord, God of Hosts and Father of us all, be with us as we are about to open our national convention. Take out of our hearts all selfishness. May our constant motivation be the ideals and principles expressed in the Preamble of our constitution — Peace through Airpower.

"Lord, God of Hosts and Father of us all, may all our deliberations and all our decisions at this convention be in accord with thy Holy will and merit thy continual blessing. Amen."

One of Father Mulalley's colleagues — Father Joseph M. Reardon, a Maryknoll missionary — did indeed empty his heart of national selfishness. He gave his blessing to a Russian sputnik:

"I said to myself, 'There is that thing rushing up there among the stars that God created. I am a priest of God and have the power to bless things.' So I blessed it . . ."

And finally, Father W. Norris Clarke — a member of the American Philosophical Association and a specialist in metaphysics at Fordham University — has drafted, with a group of leading Jesuit theologians, a code of moral principles on outer space exploration, which he has proposed to the U.N.

He held that "the first principle that must guide any human use of outer space is the same as that which applies to his use of the earth itself."

And therein lies the ultimate irony.

Both the United States and Russia have sterilized their rockets so as not to contaminate the moon. We should only have had as much regard for the earth and its inhabitants.

There is no point in bemoaning nuclear fallout here. We all know that

bit by heart. But it is positively amazing that there should still be any controversy about it.

Yet, this month, Hearst columnist Jack Lotto accused the show business personalities who are active in the Hollywood Committee for a Sane Nuclear Policy (see issue #12) of being dupes of the Communists.

Two weeks later, Lotto was harping on the fact that Communists were pointing to the rigged quiz shows as proof of the immorality of the free enterprise system. "Corruption," he quoted them as saying, "is a built-in feature of the capitalist system, whose only morality is the pursuit of private profit."

Lotto's column continued: "The Reds described the quiz fixing as only one phase of the immorality in the American way of life," and he quoted from *The Worker* and *The People's World*, official organs of the Communist Party in this country:

"Corruption is all around us. . . . Today the giant monopoly makers put poison into the bread. . . . The adulteration has become legitimized. So with much other food in America, such as the shooting of weird poisonous chemicals that hasten growth into chickens and cattle we eat."

Again, Lotto was more concerned with the source of the criticism than with its truth or falsity. He commented:

"While disparaging American food producing methods, the local comrades 'forget' about similar activities behind the Iron Curtain. Radio Budapest is broadcasting the news of how Hungarian housewives can now buy fatter, tastier fish thanks to Communist experiments and injections of fish."

As if that justifies what we do in this country. Dr. Edward Teller — inventor of the H-bomb — stated on *Meet the Press* that "Danger of fall-out radiation is not nearly as great to the American people as the danger from chemical additives in our food supply."

Cranberries are merely the Charles Van Doren of the food industry.

For instance, a packer of frozen peaches was told that his product would stay bright and fresh-looking if he would add a touch of thiourea to his pack. Which he did. And the chemical caused the peaches to stay bright and fresh-looking, and the packer sent them out to his distributors.

Another packer also added thiourea to his peaches, but before shipping them out, he asked the Food & Drug Administration to test them. The FDA fed some of the peaches to rats. Within a few hours, they were all dead.

It was only by accident that the FDA learned about the first shipment that had gone out. And it was only by luck that the shipment of poisoned peaches was stopped in the

warehouses before it could be purchased by the public.

Up until this year, when the Food Additive Control bill became law, the FDA was allowed to act only after a food product had been placed on the market.

Nevertheless, at last count, there are 704 chemical additives regularly being used in our foods today—276 of which have never been adequately tested—and which probably have a degenerating effect upon the organs

### Secret Ingredients

The not-so-secret ingredient in cranberries was publicity. In recent months, however:

- Three carloads of lettuce were destroyed because they had been sprayed with too much DDT.

- Bugs frozen right along with spinach caused 350,000 packages to be condemned.

- Eighty-five tons of frozen rotten eggs were seized.

If a federal subsidy is granted to cranberry manufacturers, it might just possibly start a trend. One which could eventually end in rigged—deliberately poisoned—crops.

In any event, it is a fairly safe assumption that not a single woman who refused to serve cranberries on Thanksgiving Day, has stopped putting on lipstick several times every day.

and cells of the human body. "Probably" — judging by the ratio of toxicity in 25,000 different chemical food additives tested by the FDA since 1940—only 150 of which are considered safe within limits.

Meaning that even they are poisonous, but we have no tests delicate enough to show their toxicity in the small amounts used, or what accumulative effects they have over a period of time.

We do know that some of the chemicals are derivatives of gases which were considered too deadly to use in World War II. The bitch of it all is that these additives are tested individually, although we eat many of them in different foods simultaneously.

Nutritionist Carlton Fredericks pointed out this month that there is no evidence—for there has been no testing—to determine the harmful effects of various combinations of these "safe" chemicals, especially when eaten repeatedly.

That the profit motive can breed inhumanity was shown by testimony before the House Interstate Commerce Committee, of four doctors and scientists who had lost their jobs when they spoke out against certain companies and institutions interested in the continued use of additives.

Dr. Robert Collier Page, for exam-

ple, was dropped as medical director of Standard Oil of New Jersey when he campaigned for a major study of cancer-inducing properties of chemicals.

This shut-up-and-work attitude is itself cancerous:

"Last year," testified another 'eased-out' doctor, "an official of one of the largest chemical companies told me that they had fired their medical director because he was too interested in carcinogens [cancer-producing cells] in their products. This experience is not unique. Government, university and industrial research in this field has been obstructed, while apologists for carcinogens are in great demand."

Somehow, it is not much of a compensation to know that the Manischewitz company has now put on the market a variety of kosher baby foods—"prepared under strict Rabbinical supervision, of course!"

Again, though, lest we forget, our scientists are being permitted to pitch in and help make space safe (mainly for theology).

Dr. Hugh L. Dryden — director of the National Advisory Committee for Aeronautics — wants to keep the moon "clean" until it can be explored. He said biologists fear that hitting the moon with nuclear explosives or even satellites with "dead dogs" would hinder scientific progress by contaminating the moon.

Nor are we losing our humane qualities.

In Liverpool, England, for example, the Royal Society for the Prevention of Cruelty to Animals has protested the sale of a toy rocket ship containing a plastic dog in its nose cone.

Which is also an indication of the whole mythology of space that kids have been developing over the years. Actual interplanetary travel may not be possible for centuries, but people have come to expect it. In one way or another, it's got to happen.

There is a theory that we may end up having public fantasies — with everyone agreeing that they witnessed the same spatial phenomena via mass teleportation. Those who don't will be branded — and persecuted — as heretics.

The *Psychic Observer* this month took a big step in that direction, with an article entitled "How to Break into Other Worlds." It gave, "for the brave of heart, some exercises to assist in moving from world to world, or" — and this was an interesting touch of honesty—"from reality."

A sample exercise from the *Psycho—oops, Psychic—Observer*:

"Practice during waking hours various methods of breaking agreement with present reality. When walking down the street, at times practice seeing through buses, cars, buildings. Practice looking into and through

## Religious Socio-Politics Around the World

**THE NEW ADULTERY.** Most people think of birth control mainly as birth prevention or spacing. But there is another phase, described by Nobel Prize-winning geneticist Dr. H. J. Muller, speaking to a celebration of the Darwin Centennial at the University of Chicago. He showed how by artificial insemination a race of "super-men" might be developed.

Catholics would call this an invasion of the prerogatives of God to 'Whom' they assign the sole right to 'determine' the number of children every family will have and the character of those children. Many Protestants and Jews would also consider artificial insemination as adultery. If it is, then 'adultery' can be quite moral—when carefully, skilfully and scientifically performed.

**FETAL PROTECTION.** A committee of the General Assembly of the U.N. is proposing a Declaration of the Rights of the Child. There was an attempt by Catholic delegates (from Italy and other countries) to insert a clause guaranteeing the child's right to life "from the moment of conception." The proposal was rejected, after opposition from the United States, Canada, Britain and other Free World countries.

But another clause was inserted as a compromise, providing "legal protection" for the child "before and after birth." The purpose of these proposals is to bolster the Church's opposition to birth control, abortion, etc. The compromise is itself equivocal and is expected to be debated further.

**SUNDAY DRIVER.** "All labor on Sunday is prohibited," reads a New York statute, "excepting the works of necessity and charity" — meaning "whatever is needful . . . for the good order, health or comfort of the community." Mitchell Cotter was arrested for cleaning a sparkplug on Sunday. The judge held that, "by making an attempt to repair his car . . . he was preserving the peace and quiet . . ." The case was dismissed. Cotter said he'd have preferred a decision on the constitutionality of the law, which still remains.

**ANTI-INTELLECTUALISM.** Among the elections held across the nation this month, there were two, in New York and New Jersey, on referenda for additional funds for public educa-

paintings, pictures, and people. One day the veil will drop and a whole new world will come into view. . . .

"Moving from dimension to dimension isn't a power, it's a knack."

tion. In New Jersey, it was a bond issue for public colleges. In New York, it was an amendment to authorize new borrowing for common schools.

The New York referendum was overwhelmingly defeated. The New Jersey referendum won but by a very narrow margin. In New Jersey, the Roman Catholic opposition was bold and strong. Bishop Walter J. Curtis attacked the whole concept of using public money for public education. He said that students should be on a "pay as you go" basis.

In New York, the Catholic press harped on the subject of the wastefulness of public school administration, the excessively small classes, "frills" etc. The defeat of the bill places the New York schools in an extremely dangerous situation. Already, many parents find it necessary, because of the degeneration of public school education, to send their children to private and parochial schools.

**SAFETY SECOND.** A legal-theological storm was launched last month in East Germany, when Otto Dibelius—head of the Evangelical Church, the largest in Germany—announced that he had become convinced that the laws of the Communist-dominated German Democratic People's Republic were not binding on his Christian conscience; he said he would not even obey the traffic laws into West Germany.

**ARGENTINA.** The issue of dual loyalty was involved when Antonio Cardinal Caggiano was enthroned as Archbishop of Buenos Aires, and Monsignor Umberto Mozzoni, Papal Nuncio to Argentina, boycotted the ceremony, objecting to the form of oath which the Archbishop had agreed to take. It provided that he would "be faithful to the nation, recognizing its sovereignty and national patronage."

But another Argentine Archbishop—Antonio Jose Plaza of La Plata—has called together a group of followers of Juan Peron, exiled ex-dictator. (Peron has applied for lifting of his excommunication.) The band of Peronistas is organizing and arming in the mountains. It is such private activity as this that prompted even U.S. papers to point up "the key political role of the Catholic Church in Argentina."

**GREEK SUPPRESSION.** Rev. Spiros Zodiatis of New York City was sentenced in Greece to 35 days in jail for using the title "Reverend" before his name in articles written for a Greek magazine. Only priests of the Greek Orthodox Church are permitted to use this title in Greece. Three Jehovah's Witnesses were also arrested

there on charges of publicly preaching their religion in violation of law. A few days earlier, two other Witnesses had been fined \$167 on the same charge.

**JAIL OR JESUS.** Religion continued to serve as a form of punishment on both coasts last month. In Jackson Heights, N.Y., a 21-year-old bookkeeper who admitted stealing a car was ordered by the judge to go to church every Sunday. And in San Francisco, Judge Andrew Jackson Eymann—who in July ordered an 18-year-old to attend Mass every Sunday for two years—now ordered a 24-year-old to attend services at a Unitarian church every Sunday during a year's probation sentence for drunkenness and disturbing the peace.

The late Supreme Court Justice Robert H. Jackson once ruled: "If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion, or force citizens to confess by word or act their faith therein."

Civil-liberties attorneys hope to catch that falling star.

**NOT BY PRAYER ALONE.** The third International Conference on Spiritual Healing held at Philadelphia recently recommended a "prayer corner" in every Christian doctor's office for the benefit of patients.

But in Atlantic City last month, a six-year-old girl died for lack of a blood transfusion because her parents, members of the Watchtower Bible and Tract Society, were obeying the law of the Bible that "Ye shall not eat of the blood." They persisted although the chief surgeon told them that without a transfusion the child would die.

And in Maryland, a member of the Church of God was prosecuted for permitting his daughter to die without medical attention. His lawyer contended that a parent has "no legal duty to provide medical care" to a child and that if the law does require it, "it is sufficient to provide nursing, watching and praying." The court decided to enforce, not the law of God, but the law of man, and sent the father to jail for manslaughter.

**BLUE NOSES.** The official Vatican newspaper attacked the Miss World Contest in London, saying that it looked "very much like cattle, horse or dog shows" and that "the girls should appear fully clothed, at least for the enthroning and the coronation." As previously reported here, some American bishops took a stricter stand,

forcing one contestant to withdraw from the Miss Universe Contest under threat of hellfire.

The sponsors of the Miss Universe Contest have since withdrawn from it and are setting up a new "International Beauty Congress." Contestants will appear in "tastefully designed play clothes" which will "not be as revealing" as the bathing suits which will continue to arouse the clergy at the next Miss Universe Contest, under new sponsorship.

**RED NOSES.** It was a case of the pot calling the kettle blue. Father Hugh Michael Beahan addressed the recent convention of the National Licensed Beverage Association. He said that saloon keepers should "stand up and fight the blue-nosed enemies of the liquor industry." Controlled drinking, he said, relieves tensions and helps people relax, and "because drinking creates a problem for a relatively few people, we should not consider depriving the vast majority of normal adults." He added that barkeepers should get rid of their inferiority complexes, as they are in "an honorable profession."

**CONGO DRUMS.** Charges by native leaders in the Belgian Congo that Catholic missionaries are holding natives in slavery were reported here previously. The violence has since spread to adjoining Ruanda-Urundi, a Belgian trust territory. Native leaders there have accused Andre Perraudin, Vicar Apostolic of Kabgayi, of plotting with the Catholic Church "to suppress the people's lawful struggle for freedom in favor of continued Belgian rule." The prelate in turn said he was inspired "solely by demands of justice and social charity."

**CHURCH HUCKSTERS.** Lutheran leader Alfred P. Klausler, editor of the *Walther League Messenger*, stated this month that "there is not pride in the gospel, but a determined preoccupation with numbers, with the bursting material prosperity of the church." He condemned the increasing use of "huckster tactics of Madison Avenue" and "everything from billboards . . . to soap operas disguised as religious drama."

**SINS, ANYONE?** The Vatican is publishing an *Encyclopedia of Sin*. In it, among other things, World War II is called a sin, as is the making and dropping of the atomic bomb. The preparation for World War III is not listed in the sin-full encyclopedia: the Fascist dictators were friends of the Pope; the Communist dictators are not.

**FRIENDS.** St. Patricks Cathedral in New York last month included in a solemn mass the birthday celebration

of Dominican Republic dictator Trujillo.

**JEWISH ATROCITIES.** Last month the perpetrators of some old Jewish atrocities were made to pay for their violence, and to do justice to their victims. A total compensation of about \$700,000 was required to be paid. But these were Jewish atrocities in reverse. Israel agreed to pay this sum to 21 French Roman Catholic institutions for damage done in the 1948 Israeli-Arab war. Claims for Protestant property had been settled earlier. Israeli authorities are also negotiating with the Greek Orthodox Patriarchate.

**MORE RESTITUTION.** Protestant leaders in Colombia took great satisfaction in the order issued last month by the Colombian Catholic hierarchy requiring the citizens of La Plata to make restitution to Protestant residents for damages incurred in a mob attack on a Protestant church. The Colombian evangelicals called the order "an indication of a more friendly attitude" toward Protestants in that country.

However, the actual statements of the bishops accused the Protestants, in effect, of lying about the cause of the outbreaks. They attributed them not to the incitements of the Catholic clergy but to the "illegal propaganda of the proselytizing Protestants" and said that they resulted from "public indignation" which "finally exploded when the people could stand no more." The Protestant-alleged incitements of the priests were called "pure invention." Furthermore, the bishops' order for repayment covered only a fraction of the damage that the Protestants claimed.

**UNITED PLATITUDE.** At their recent conference in Syracuse, New York, the Universalists and Unitarian churches adopted a constitution for their merged body, the Unitarian-Universalist Association. There was active debate as to whether the name of Jesus should be mentioned in it. A statement of purpose was adopted as follows: "To cherish and spread the universal truth taught by the great prophets and teachers of humanity in every age and tradition, and immemorably summarized in their essence as 'love to God and love to man.'"

At the closing session, under threat of a split, the assembly struck out "in their essence" and inserted "in the Judaeo-Christian tradition."

**SHEEP-STEALING.** The practice of preachers who take parishioners away from each other — called "sheep-stealing" in the trade — is on the increase. The Southern Baptists started recently to establish churches in the North, thus violating the informal line of demarcation between them and the Northern

Baptists — who are now retaliating by setting up churches in the deep South.

Catholics are upset because Protestant missionaries who previously went to China to convert the "heathen Chinee" are now excluded from that country, and are going by the hundreds to Latin America to convert nominal Catholics to Protestantism. But the Catholic Church is making inroads on the previously overwhelmingly Protestant agricultural sections of the U.S.

A Notre Dame priest recently conducted a street-preaching tour among Negroes and other poor people in the South. He urged the Church to step up its activities there, and the National Catholic Rural Life Conference has appointed a new chief for just that purpose.

Even Jews — traditionally antagonistic toward seeking converts — have turned toward proselytism on a systematic basis. But Father Arthur P. Clyber, speaking in Kansas City, Missouri, to the Archeonfraternity of Prayer for Israel — an organization of Catholics who pray for the conversion of Jews — said that "A Jew is an unfinished, incomplete, Catholic. . . ."

Last month in Jerusalem, ex-Shintoist Setsuzau Kotsuji converted to Judaism and became, simultaneously, a complete Jew and an incomplete Catholic: at the age of 60, he was circumcized.

**BY THE HERD.** A Protestant leader has adopted the theory of the Catholic Church that the way to convert pagans is nation-by-nation, not person-by-person. Robert G. Nelson, mission representative of the Disciples of Christ, returned from a visit to Southwest Africa, and said that the only way Christianity can reach the African masses is thru their leaders.

"I know that this concept is in conflict with the view of many church leaders who send missionaries out to preach to the masses," he said. "But in the present political atmosphere we will have to move more rapidly if we are to seize the opportunities to give guidance."

This theory — under which Emperor Constantine gave the Roman church its first start — was expressed recently by the editor of the London *Tablet*, the principal English Catholic paper. He said that leaders of the new African nations should favor Catholicism.

"Protestant missionaries," he said, "often seem to local rulers too ready to identify Christianity with democracy. The Catholic Church has never been tempted to such identification." The Church of Rome, he continued, has a "stricter doctrinal structure . . . making [its members] disciplined and respectful to authority in a way that will commend it to wise rulers."

## From the Sublime to the Ridiculous

by William D. Yeager

**Censorship is a ridiculous practice to begin with, and this month, it had gone from the ridiculous to the sublime and back again.**

When the new session of Congress convenes, an important item of business will be the bills introduced at the preceding session to strengthen the hand of the Postmaster General in dealing with his own warped view of obscenity in the mails.

A bill sponsored by Rep. Katherine E. Granahan was approved by the House of Representatives at the last session, extending the Postmaster's authority to impound the mail of suspected offenders. It will go before the Senate at the coming session.

The Senate will also have before it a House-passed bill to give the police of the District of Columbia the right to confiscate movie machines, printing presses and other equipment used in connection with the production, sale or display of what they consider smutty literature or films.

Such legislation is to be expected from politicians who above all else must indicate to their constituents that they are on the side of God and against Satan. But judges are not under such severe pressure to do this. Therefore, there is probably very little that can be done against these bills in Congress; the best protection is in the courts.

Thus, the new anti-obscenity bill adopted in Pennsylvania last month was being challenged in court before the ink from the Governor's signature was dry.

But the necessity of giving injured persons such hearings at all was deplored by a professor of constitutional law at Villanova (Catholic) Law School. Speaking at Sacred Heart Convent in Philadelphia, he said that there was a "growing tendency of U. S. courts to give undue hearing to pressure groups and to set aside laws carefully arrived at by state and federal legislatures."

He should know.

The extent to which police-state type suppression of "vice" can go is illustrated by the arrest in Elmhurst, N.Y. last month of George Hardy. He was charged with possession of obscene photos and literature. Someone in his apartment house had complained that someone else had a collection of smutty books, pictures and films. But it took two detectives three days to track down criminal Hardy, who was then lodged in a detention cell.

He is 82 years old.

Let us turn now to the movie industry. The Production Code—an instrument for regulating the movies' morals, drawn up by a Roman Catholic priest — was once again being challenged by a second-rate film: *Happy Anniversary*.

Now, the code insists that pictures

shall uphold "the sanctity of the institution of marriage and the home" and forbids them to imply "that low forms (sic) of sex relationships are the accepted thing."

And *Anniversary* was at first denied a seal of approval, for its story line revolves around the home life of a married couple (David Niven and Mitzi Gaynor) which becomes slapstickly upset when the husband tells his in-laws, and the children hear, that he and his wife had been intimate before they were wed.

But Hollywood came up with The Great Compromise. The following lines—thought out loud by the husband rather than actually spoken—were inserted into the script:

"I was wrong. I never should have taken Alice to that hotel room before we were married. What could I have been thinking of?" (Had there been any doubt?)

Niven refused to recite this bit of "recantation" which was completely—and admittedly—inconsistent with the film's whole theme, and another actor had to imitate his voice.

So much for sex, and on to religion.

In his famous encyclical of 1957, the late Pope Pius urged the suppression of movies that (a) offend decency or (b) are "against the Catholic religion."

The most virulent attacks last month were made on that second count—directed, not toward films, but toward television. The Catholic press, aided by such "secular" critics as Jack O'Brian, incited strenuous protests against three "offensive" acts.

1. The re-exhibition in honor of Reformation Day of the controversial production of *Martin Luther*. Catholic editorialists said that the display of the Luther film was an "assault on good will." The station was swamped with protests. But the film was obviously not obscene. It was just, in effect, anti-Catholic.

2. Comedienne Jean Carroll—a sort of female Phil Foster who simply substitutes "my husband" in all the old "my wife" gags—was doing a rather dull routine on the Ed Sullivan show. Then she mentioned Lourdes, where the miracle healings supposedly take place. "My husband," she said, "threw his false teeth into the water there." The audience laughed, then applauded.

Nevertheless, diocesan newspapers—never mentioning the actual joke—said

it was sacrilegious, the complaints poured in, and Sullivan—himself a Catholic (who knows what his guests are going to say)—made a prompt act of public contrition, with the firm promise to amend his ways in the future.

3. "The Play of the Week" had as its first production, Graham Greene's *The Power and the Glory*. Greene is a Catholic. The story was about a "whiskey priest" who had fathered an illegitimate child. Asked one Roman Catholic reviewer:

"How Catholic is a man who has attacked priests, cardinals, the Vatican and the Index of Forbidden Books?... Granted the play was an honest version of the book, that the acting was tops in all departments. Degradation of the sacred priesthood, of a man taken from among men by God, to do His work, nay one who is 'another Christ,' is by no stretch of the dollar suitable fare for public media."

Robert W. Spike, vice-president of the Protestant Film Commission, takes rather a healthier position on this subject. He pooh-poohed the complaints from other Protestants about the forthcoming *Elmer Gantry* and *Rachel Cade* films, in which "unsavory" Protestant characters are portrayed.

(*Elmer Gantry* is based on the Sinclair Lewis novel. It concerns an unscrupulous and lecherous evangelist. *Rachel Cade* concerns a woman missionary who bears a child out of wedlock.)

"There is no need for Protestants to be sensitive about *Elmer Gantry*," said Dr. Spike. "I am sure our ministry has enough validity and integrity to withstand this classic caricature. Indeed it might be very good for us, in a time that oversentimentalizes the minister, to have such a character shown."

This tendency to oversentimentalize the clergy extends into news reporting. It tends to suppress derogatory information about them and to provide readers with a false picture of the profession.

For instance, very few newspapers carried the story last month of the trial in North Carolina of Rev. J. T. Swinson, a Baptist minister. He was accused, along with 38-year-old Mrs. Swinson, of having invited a fellow minister, a friend of long standing, Rev. G. A. Hamby, to his home. During his visit, Rev. Hamby was lured into bed by Mrs. Swinson. She told him she had given her a husband a sleeping pill.

After Rev. Hamby (a married man, for 37 years) was comfortable, a flash bulb went off and he was beaten by Rev. Swinson with a three foot stick. He gave Rev. Swinson a check for \$650 as a down payment on a new automobile and promised to make the monthly payments in Rev. Swinson's

## DIABOLIC DIALOGUES:

### Are Congressional Hearings Rigged?

(Editor's Note: The following is an excerpt from the verbatim transcript of a tape-recorded conversation between Oren Harris—chairman of the House Special Subcommittee on Legislative Oversight—and Charles Van Doren—of Soul-Searchers Anonymous.)

Harris: . . . Okay, Charlie, now listen, here's the pitch. I want to milk this thing for all the publicity we can get. We've checked the old TV ratings, and you're the boy who can fetch headlines if anybody can. I'm sure glad you volunteered to testify.

Van Doren: Now, wait a minute, the only reason I sent you that telegram was that NBC insisted on it; other-

behalf.

Rev. Hamby went to the hospital and had 60 stitches taken in his wounds. He then went home and confessed to his children. On their urging he went to the authorities.

Rev. Swinson was convicted of aiding and abetting in blackmail, conspiracy and larceny. His wife was likewise convicted, but her sentence was suspended so that she might take care of their two children.

It is hard to estimate how many interesting stories like this are lost by reporters because of the ban on unkind words about the clergy. This taboo permeates all our means of communication. So long as it continues, the public cannot form an accurate judgment about men who occupy important positions in the community.

And so long as the various media remain chicken-hearted when it comes to "public" protests against their offerings, the real public will be denied an element of reality in their entertainment and information.

So it was this month, on the Candid Camera segment of the Garry Moore show, that the sublime reached the ridiculous. A woman saw a man eat a "dog wafer" in a pet shop, but the clerk—really Alan Funt—wouldn't believe her. "I swear to God he was eating it," she said.

The word God was eliminated from the sound track.

wise, they'd have suspended me immediately. But you can't pin a thing on me—sir.

Harris: I've got news for you. Your producer friend, Freedman, has put the finger on you.

Van Doren: Al Squealed?

Harris: Sorry, kid, but it looks as if you've got no choice. Now, the hearing isn't till next month, so you have plenty of time to write a real schmaltzy statement.

Van Doren: I'll fix Freedman's wagon. "They can break my legs," he told me. And now he double-crosses me. It's enough to shake your faith in human nature.

Harris: Hey, that's exactly what you said last year when you denied receiving answers.

Van Doren: That's exactly what Freedman told me to say. And I was so used to getting answers from him. Oh, that dirty stool pigeon!

Harris: Hold on, now, Charlie. You can't appear revengeful about this. Look, I'll coach you this time. Just do what I say, and at least you'll have public sympathy on your side. Now, the first thing is, you've got to have a real melodramatic reason for deciding to tell the truth.

Van Doren: Some lady sent me a rather maudlin letter—

Harris: A what letter? Listen, I don't want you using any of these egghead words in the caucus room.

Van Doren: Well, I was just wondering if it would be too—corny—to say that it was her letter which tipped the scales.

Harris: That's a good touch, but we need a big gimmick. We've got to build up the suspense. Look, Charlie, why don't we send you a telegram in response to your telegram—and we'll let the papers know about it—only you'll be out of town, get it? Go to

New England or somewhere with your wife. You can get a leave of absence from Columbia. Everybody'll be wondering where you are. It's a natural. Then, when you come back, you can call a press conference, see.

Van Doren: Gee, I don't know, I feel as if I'm being used.

Harris: So what's new? Kid, they've been using you all along. You know what you are? You're a commodity. Why do you think NBC hired you for \$50,000?

Van Doren: Well, they didn't know themselves at first. But they did put me on the Dave Garroway show.

Harris: You were just another J. Fred Muggs, for all they cared.

Van Doren: That's not true. I was regarded as an intellectual talent—

Harris: Why — because you had stood in an isolation booth and looked like you were concentrating? Anybody who thought they were getting creative entertainment by watching you dispense trivial information — they deserved to be fooled.

Van Doren: Ah-ah-ah-choo!

Harris: God bless you.

Van Doren: Say, why don't I include that — your saying "God bless you" to me—in my statement?

Harris: No, absolutely not. It would look too phony. I'll tell you what. You get your lawyer to say it, and you can quote him. And then I'll say it, too—at the hearing—but you've got to give a good performance. Do you think you'll be able to cry while you're reading your statement?

Van Doren: I'll try—I'll think about the jobs I'll be losing.

Harris: You think NBC will fire you?

Van Doren: That's show biz.

Harris: And if Columbia lets you go, too, you'll be completely unemployed?

Van Doren: Well, I'm on the staff of a new magazine called *Leisure*.

Harris: That's an ironic title.

Van Doren: You think that's bad? Their January 1960 issue has already gone to press, and my article starts off like this: "Who and what are your gods? Are they the same as mine? Probably they are . . ."

The Realist  
225 Lafayette St.  
New York 12, N. Y.

Form 3547 requested

BULK RATE  
U. S. Postage

PAID

New York, N. Y.  
Permit No. 6172