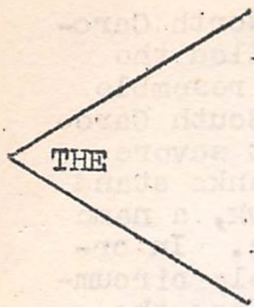


BOARDMAN



POINTING VECTOR

#16 -

July 1963

YOU SHOULD HAVE SEEN THE ONE THAT GOT AWAY

On Thursday 6 June the final examinations were given in Physics 1 at Brooklyn College. On Friday 7 June I turned in 52 grades, including 6 of the 13 A's and 8 of the 13 F's given in that course. On Saturday 8 June I wrote all the letters that I hadn't been able to tend to in the past week and wouldn't be able to tend to in the coming week. On Sunday 9 June I finally left by bus for a long-anticipated visit and fishing trip with my kinfolk in Virginia, taking with me the Sunday Times so they could see what a real newspaper looks like.

Present at this reunion were my parents, just arrived from Fort Dodge, Iowa, and my brother Karl and his wife and three children. The youngsters had been staying with their grandparents while Karl attended a naval course of instruction on applied solid state physics. (Or

so I as a physicist would describe it, The course dealt with such things as metal fatigue, and patterns of strain in solid bodies.) Karl and Dorothy were recently returned to their Norfolk home from Jacksonsville, where the course was held. During this southern sojourn, Karl made use of his leisure time to catch four sharks, the largest a 10-footer taken in May at Windy Hill, South Carolina.

- This is
- O At
- P Great
- E Intervals
- R This
- A Appears
- T To
- I Inflamm
- O Optic
- N Nerves

My father infected all his sons at an early age with severe cases of fishing pox, but the virus is rooted most firmly in Karl. He possesses an awesome array of big game tackle, including a stout rod to which is attached a 14/0 reel with more than half a mile of 130-lb test line. Hanging on the wall of his home next to this weapon will be four jaws of four different kinds of sharks collected during his southern stay, as soon as the jaws finish curing.

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The first shark of our expedition was taken by Dad on 10 June at Virginia Beach pier. It was a 2½-foot gray sandbar, just the right size for bait. (Any shark less than 5 feet long is a "bait shark". Like another animal species I could name, sharks prey most avidly on their own kind.) Other than this tender tidbit, we caught nothing at Virginia Beach, and decided to do the rest of our fishing along the outer banks of North Carolina.

The bays which indent the Atlantic coast of North Carolina are protected by a series of sand islands called the outer banks. These islands and peninsulas, which resemble similar features along the coasts of New Jersey, South Carolina, and Texas, experience during winter the most severe storms of the continent. On one of these outer banks stand the Kill Devil Hills near the village of Kitty Hawk, a name which will last as long as men look into the skies. In order to test their invention under the most favorable circumstances, the Wright brothers chose the spot which has the strongest winds in the country. On a nearby island is Cape Hatteras, where the presence of a lighthouse, a Coast Guard Rescue Station, and numerous wrecks are reminders of the perils of this coast.

There was a nice run of bluefish at Nag's Head, just south of Kitty Hawk, on 11 June, but Karl's big shark rig was idle. (Nag's Head gets its name from the wiles of 18th-century wreckers, who used to drive along the shore at night a mare with a lantern around her neck. Seamen would interpret the bobbing light as a harbor marker and steer their ships on the sandbanks, where they would be plundered.)

It was not until the 13th, when we tried Hatteras Pier, that the sharks began to show up - but when our luck changed, it changed indeed. Karl had no sooner baited his hook with an 18-inch dogfish than the huge reel began singing. The shark was too large to bring up to the pier, so Karl fought it down the pier and along the sand until he finally beached a 7-foot male sand shark which weighed 172 lbs. Scarcely was this brown sea-scavenger hung up and photographed when Karl, using the same dogfish for bait, hooked an even larger sand shark. This one was a foot longer and weighed in at 248 lbs., the largest shark of our expedition.

It appears that our visit to Hatteras Pier coincided with the northward summer migration of the sand sharks. Sharks prefer to feed in waters of at least 70°F, and the friendly and capable pier manager assured us that the larger sharks would put in an appearance later in the season. Hatteras Pier, which is operated under federal supervision in a region which will be maintained in the same wild state it now has, is very well located for big game fishing. It is one of the few piers on the Atlantic Coast which faces south, and the Gulf Stream passes only a few miles offshore.

Shortly after dark, Dad, Karl, and I all hung sharks on our lines at the same time, which was not too surprising as the water was a-boil with them. They shortly lost theirs, but mine hung on and fought like a pre-med who got a C and wants a B. I fought him down the pier and about 100 yards up the beach on light tackle with a 20-lb test line, but as I was getting him up towards the surf the pressure of the tightly wound line broke the core of the reel and I lost him. Karl, who estimated the shark's length at 7 feet, told me that he had seldom seen a shark fought so well on light tackle. "Praise from Caesar is praise indeed..."

Karl took two more sharks that night: a third sand shark and, after the turn of the high tide, a female gray sandbar 6½ feet long which had apparently just come up into the surf

to bear her young. (Independently from the mammals, most sharks have developed internal fertilization and live birth. Some species even have structures similar in function to the mammalian placenta.) In a period of 12 hours he had taken four sharks from a pier with rod and reel, a feat which has never before been accomplished.

The next afternoon, shortly before our departure, Dad landed an Australian nurse shark about 7 feet long. This gray shark, also called the slendertooth, is more typical of Pacific than of Atlantic waters. Aside from Monday's bait shark, it was his first shark. Karl spent most of the next day trimming the jaws and preparing them for mounting.

Karl intends to make another, longer trip to Hatteras Pier in August. By then larger sharks, including hammerheads, can be expected to put in an appearance. Sawfish have also been taken there.

THE OFF YEAR

New York state and city elections are conducted on a sort of four-year rotation. In years evenly divisible by four, New York joins the nation in balloting for a President as well as for members of Congress and the state Legislature. After the presidential year is the mayoral year, in which cities elect their administrations. In New York City this means the election to 4-year terms of the Mayor, 2 other city officials, the 5 Borough Presidents, and the members of the City Council. Following the mayoral year is the gubernatorial year, in which the Governor, 3 other state officials, and Representatives and legislators are elected. Then there's the off year, such as 1963.

For an off year, there is currently a great deal of political activity in New York, and I'm up to my neck in it. A new City Charter expands the City Council from 25 to 35 members; in addition to the men elected from single-member constituencies there will be 2 Councilmen-at-Large from each borough. Each party will nominate one candidate in each borough for this position, and each voter will have one vote for this office. However, the two leading candidates will be elected.

This peculiar position, which combines the worst features of single-member and proportional representation, will have the effect of adding 5 more Democrats to the present 23-2 majority. (There has never been, and certainly never will be, any combination of circumstances in New York which could cause a Democratic candidate for anything to finish third.) The second Councilman-at-Large from Queens and from Staten Island will equally certainly be a Republican. But New York has four official parties and a tradition of political independency; the Liberal Party has a moderately good chance of finishing second in the Bronx, and fighting chances in Manhattan and Brooklyn. (In one memorable year, the Republican candidate for Borough President of the Bronx finished fourth.)

With major-party nomination nearly tantamount to election, there has been vigorous contention for the nominations

among both Democrats and Republicans. On 26 May I was an alternate delegate from the Heights Reform Democrats to a Committee for Democratic Voters convention to choose the Reform nominee for Councilman-at-Large from Manhattan. (The Heights Reform Democrats are the Reform club in the southern half of the 15th Assembly District. I've been a member since February, although I live one block outside the district in the 12th A. D., which has no Reform club.) After ten stoutly contested ballots, the convention nominated Paul O'Dwyer, a veteran liberal and labor lawyer who once ran for Congress from Washington Heights. O'Dwyer, whose qualifications had impressed me before the convention as being superior to those of the other candidates, is the brother of ex-Mayor William O'Dwyer but is not connected with the shady dealings which forced him out of office in 1950. On 20 June the Mayor and the old-line Democratic leaders acquiesced in this decision, and O'Dwyer's only potential opposition in the primary election will come from a Harlem faction of no great moment.

However, the Reform Democrats have announced opposition to the Mayor's slate of 3 candidates for the Civil Court, and there will be a primary campaign for these posts. By 1964 the break between Mayor Wagner and the Reform Democrats who supported him in 1961 will probably be complete and open.

But the most important part of the 5 September primary elections will be the choice of leadership for the Democratic Party in Manhattan for the next two years. Reform will try to get a controlling majority of the 16 votes on the County Executive Committee. Here in the 15th South we are attempting to unseat the old-line district leaders, Joseph Zaretzki and Bessie Kirwan, with newer leadership more conscious of community needs. Zaretzki is also minority leader of the state Senate, and this work has caused him to neglect his local responsibilities as district leader. The Heights Reform Democrats have nominated Manuel Guerreiro and Susan Cohn for the leadership posts. From 20 June to 5 August we will collect nominating signatures for them, and we hope to overfill the quota of 3,000 signatures which our club leadership has set. I am area captain of four election districts in the 15th, although I am hampered in my work by the fact that, as a non-resident of the district, I cannot witness signatures and must canvass in the company of another person who must be a registered Democrat in the 15th.

The southern third of the 1st A. D. is also witnessing a primary contest between Edward Koch of the local Reform club and old-line leader Carmine deSapio, who was defeated by the present Reform district leader James Lanigan in 1961. Lanigan has since broken with Reform and may run a third candidate of his own in this Greenwich Village district.

The POINTING VECTOR makes the following endorsements for district leaders in the Democratic primary election of 5 September 1963 (all numbers refer to Manhattan districts):

1 South: Edward Koch
Carole Greitzer

11: George Miller

2 West: Peter Stanford
Nicola Benitez

13 West: Michael Rosenbaum
Marjorie Cox

3 South: Ira Shein
Anna Zuckerman

15 South: Manuel Guerráiro
Susan Cohn

3 Middle: Eugene Connolly
Barbara Fife

15 North: John O'Brien
Arlene Striger

6 South: Ernesto Martinez
Merryl Chatkin

* * * * *

New York City residents will be surprised to learn that the city's Department of Sanitation has an Educational Director. This high-salaried city position is held by Mrs. Bessie Kirwan, old-line District Leader (female) in the 15th A. D. South, and was given her as a political pay-off for her support of her co-Leader, Joseph Zaretzki. This is one of many examples of how unnecessary and well-paid jobs are created for the supporters of the Democratic machine which the Reform Democrats are now in the process of prying loose from the centers of power.

If Susan Cohn, the Reform candidate, defeats Mrs. Kirwan in September's primary election, Mrs. Kirwan will be permitted to keep her job with the Sanitation Department. Of course, it may not be the same job, but it will be hers as long as she promises not to rattle the cans.

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When I taught at Queens College in the academic year 1961-62, I was impressed by the frequency with which the name of Lucille Komisar appeared in the student newspaper as a supporter of civil rights, an open policy on campus speakers, and other liberal causes. Miss Komisar is now co-editor of the Mississippi Free Press, a weekly newspaper which has been established in Jackson, Mississippi to further the drive for integration in that crucial southern city. Those who wish to support this voice of law and sanity in the deep South should subscribe or contribute to the Mississippi Free Press, 1253 Valley Street, Jackson, Miss.

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The POINTING VECTOR's nominee for the most awkward sentence in literature:

"He wouldn't accept it," said Linton Tomkins, the son of a manufacturer in Groveton, who was an intimate friend of Luke, and preferred to associate with him, though Randolph had made advances towards intimacy, Linton being the only boy in the village whom he regarded as his social equal."

- Horatio Alger, Struggling Upward

LEVIRATE MARRIAGE AND THE TRINITY

by Earle Stevens

We of the Western World are bound by the morality of the Hebrew-Christian tradition, a tradition of separation of God from man through original sin. Man is sinful and in need of redemption, but just how does our heritage of "fallible man" create a redeemer? What is there in the line of Christ that would separate Him from mankind? We are told that the Messiah will spring from the seed of David; therefore, a look at the ancestry of David is in order.

In all folk histories heroes are made of sterner stuff; they are progeny of the gods, demigods, and various combinations of the divine and human. The reasons for allowing our gods to do what we are forbidden are easily explained, but the expectation of divine intervention in geneologies as practiced by the Greeks is totally foreign to the Hebrew morality. Even so, in the line leading to David, considering the prophesy of the coming of the Messiah, it would not be unreasonable to find some special circumstance exempting David from the ordinary. And of course we do; for there are two interesting inclusions in the development of David's family tree -- the only recorded instances of the Levirate Marriage in the whole of the Old Testament. This is a religious law of such strength that God smites a man who is unwilling to complete the contract, a law which requires several biblical verses to record (Deuteronomy 25:5).

Fundamentally the Levirate Marriage is an arrangement whereby a man's name will not cease to exist. A man who dies without male issue is assured of the continuation of his line through his brother. The widow is taken in marriage by his brother or nearest male kin, and the first son is raised in the name of the deceased. This type of marriage creates the strange situation where the physical father becomes a pater (symbolic father) and the spirit father is accepted as the actual sire. As for the boy so brought up, this arrangement neatly sidesteps the entire Oedipus Complex, thus coming as close as the Hebrews could come to divine cohabitation.

The first marriage of this sort referred to in the Old Testament is that of Judah's sons to Tamar (Genesis 38:6). "...And Judah took a wife for Er his firstborn, whose name was Tamar. And Er, Judah's firstborn, was wicked in the sight of the Lord; and the Lord slew him." Now this gives rise to the Levirate Marriage, and Judah's second son Onan is ordered to marry Tamar. However, he is unable to go through with the marriage, and "...he spilled it on the ground, lest that he should give seed to his brother...and the thing which he did displeased the Lord: wherefore He slew him also."

An interesting aside is the Freudian view of the first of the two Levirate Marriages. In the case of Onan, whose mother was a very dominant figure, the common occurrence of a displaced Oedipus Complex appeared. Onan transferred his

love object to his elder brother's wife, causing a reinforced incestuous desire towards her. This made the completion of the Levirate contract impossible on his part, as he was unable to overcome the resulting test of incest guilt.

Note that Onan was not killed for spilling his seed, but for not completing the Levirate contract. It then fell the lot of Shelah, the third son, to continue the line through to David. But time passed, Shelah became grown, and was not given to Tamar as husband. Thus Tamar ultimately forced her way into the geneology of Christ by dressing as a harlot, waylaying Judah, and bearing him twins, Zarah and, most important, Pharez.

The second case is given a full book of the Old Testament -- Ruth. In this instance both brothers died without sons, and Ruth was taken by Boaz, a much older man. "And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen!" The result of this marriage was Obed. The last lines of the Book of Ruth contain "...now these are the generations of Pharez: Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David."

In the eight generations preceding David the only outstanding occurrences as far as geneology is concerned were the two Levirate Marriages. And from David bring the greatness of the Hebrew peoples. It would not then be surprising that a ploy as strong as the Levirate contract was used to create the most important character of Western history -- Christ. Christendom, with a desire to cut all ties with the Jewish tradition and yet retain the heritage of the Hebrew God, utilizes the Levirate marriage in fact, to produce the Messiah. Thus we find Christ is not from the seed of David, but from the seed of God the Father. His family is from the line of David, through Joseph, but He is removed. Mary conceives Jesus Christ before her marriage into the family of David, so Joseph thus becomes the pater of the Messiah, and the God of the Hebrews becomes the sire. The terminology of the Trinity, God the Father, God the Son, and God the Holy Ghost, bears further relationship to the Levirate contract. The method used in Hebrew folk history to produce heroes is utilized by the Christians in separating from the chosen people. A Messiah so conceived is totally alien to Jewish morality, and it might be possible to state that they would be loath to accept any God issued from man.

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See pages 16-18 for further contributions from the Stevens family.

SATYAGRAHA, HAVLAGA, TREBLINKA

No article printed in POINTING VECTOR has aroused such comment as this essay, which originally appeared in #10, August 1962. It examines the relative merits of violent and non-violent protest, and concludes that there are circumstances in which violent protest and violent reprisal to attack are preferable. "Satyagraha" is the method of non-violent resistance led by Mahatma Gandhi. "Hav-laga" is a Hebrew word describing the response to Arab terrorism in British-occupied Palestine. "Treblinka" is a prison camp in Poland where the Nazis killed hundreds of thousands of Jews.

One of the most significant developments of this century has been the emergence of non-violent action as a political technique. The liberation of India is the greatest accomplishment of non-violent action, or satyagraha, as it was preached and led by Mohandas K. Gandhi. The overwhelming military force of the British in India would have crushed any uprising, exacerbating tensions until such uprisings would escalate into a nationwide bloodbath. An India liberated by such methods would be a nation suffused in hatred.

The campaign of satyagraha left this British military force without an object against which to strike. When Indian nationalist leaders were beaten or jailed, a wave of public opinion in Great Britain and throughout the world was stirred up against the occupation authorities. Finally this sympathy generated by the campaign of non-violent action forced the British government to give India her independence.

Gandhi's satyagraha inspired political movements around the world to follow the same techniques. However, it soon became evident that satyagraha is not a universally applicable way of life, but merely a tactic to be followed where it gives the best hope of success. This was made horribly evident in Palestine in 1936, when the Arabs conducted vicious pogroms against the Jewish minority in the British mandate. The Jewish community advocated a policy of "hav-laga", restraint. Armed resistance was to be used only by settlements and towns attacked by the Arabs, and no counter-attacks were to be made. It was hoped that the British occupation forces could be counted on to defend the Jewish settlements.

Hav-laga was a tragic failure. It became evident that the British police and army had no concern in the Arab-Jewish civil war except to protect British interests in the Middle East. If the British intervened at all, it was to aid the Arabs during these wars of annihilation. Thousands

of Jews were killed during these attacks, and the Jewish community of the ancient town of Hevron was completely wiped out. The Arabs customarily committed sickening mutilations upon the bodies of their Jewish victims.

In the face of this horror, the regular Jewish defense force Hagana was constrained to the unrealistic policy of havlaga. But the Irgun Tsvai Le'umi (National Military Organization), with far inferior numbers and resources, counterattacked against the Arabs. By the time the civil strife died down, many Arabs had discovered in a most direct manner that it could be dangerous to attack Jews. This policy was so successful that, during the Nazi rule in Europe, no one except the geographically and emotionally remote Gandhi seriously suggested havlaga as a policy with which to meet the Nazi efforts to exterminate Europe's Jews. The uprisings in Warsaw, Lodz, Wilnius, and in some of the extermination camps themselves, were conceived and executed in a spirit of violent attack against the Germans, even when the overwhelming German force made defeat inevitable.

Thus, by the end of the Second World War, there was evidence available from which generalizations could be made about the circumstances when satyagraha is, and is not, a valid technique. If the revolt is made by a subjugated and exploited people against rulers who are amenable to national and world opinion, and can be reached by humanitarian arguments, satyagraha has high hopes of success. But if the aim of the ruling nation, class, or race is not subjugation but extermination; or if these rulers defy general condemnation of their rule and methods; or if they are so convinced of the inferiority of their subjects that humanitarian arguments bear no weight with them, then a campaign of non-violent resistance is merely a way of throwing away lives. As an example, consider whether non-violence would have been effective had the colonial power in India been not Great Britain, but Portugal, Spain, Germany, or the Netherlands. During the periods of their colonial rule, these nations customarily used the most savage methods of repression of nationalist feeling in their colonies. With the exception of the Netherlands, the governments of these countries throughout most of their histories have had little consideration for the value of human life at home, let alone in their overseas empires. Spain in Peru and Germany in Southwest Africa have deliberately employed mass extermination as a means of dealing with unrest among native populations.

Gandhi himself showed that he realized satyagraha to be a technique which may or may not be used in pursuit of a given end, rather than a dominating personal philosophy. In 1947, at the time of the partition of Pakistan from India, genocidal riots broke out along the partition line. The Pakistani government invaded the princely state of Jammu and Kashmir, which according to the partition agreement had been ceded to India by its ruler. With Hindus being murdered by the thousands in Pakistani cities, Gandhi realized that here was a different situation from the Brit.

ish occupation. Accordingly, Lo supported the armed Indian defense of Kashmir against the Pakistani invasion.

At the present time, satyagraha is being employed with varying degrees of success in the southern states of the USA as a tactic against racial segregation. It is also being counseled as the tactic which liberals ought to employ in the face of increasing conservative violence, particularly in the South. The anti-nuclear-bomb groups in many countries feel that non-violent action is the most effective way to halt the drift towards a nuclear war.

Here, as with the cases cited from the recent past, the technique of non-violence must be examined separately for each situation. The opponents of nuclear testing make a very effective case for themselves by adopting non-violent methods; in fact, a violent revolutionary movement against militarism would be a virtual contradiction in terms. The public, even when hostile, is enormously impressed by the witness of people so strongly opposed to another war that their very method of protest illustrate the peace which they seek. If the police can do nothing with them, neither could the soldiers of an occupying army. (However, the anti-nuclear-bomb organizations would be more effective if they stressed as a positive program the establishment of a World State with powers sufficient to adjudicate international disputes and enforce these decisions.)

In passing, it might be interesting to speculate on the effect of a campaign of non-violent action in a society such as that described by Robert A. Heinlein in Starship Trooper. One can imagine the frustration of the rulers of such a society, in which the franchise is limited to veterans of the armed forces, when the weaponless populace cuts them out of the society's economic life, or resorts to large-scale sit-downs and jail-ins in an effort to gain political rights. A garrison state would be paralyzed by such a campaign, no matter how much military experience its leaders had.

In parts of the American South, satyagraha has had a limited success. Although the machinery of state and local governments is in the hands of segregationists, and the South is thus the core of American conservatism, it is possible to appeal the resulting legal cases to the United States Supreme Court. There, despite the conservative campaign to discredit the institution of judicial review, decisions are given which assert the rights of the Negroes who are seeking desegregation.

In the upper South, and in such large cities as Atlanta and Miami, there is enough respect for the law that the decisions of the Supreme Court are enforced by local authorities. But in many places the conservatives who rule locally conduct their affairs as if the federal courts had never decided against practices of racial segregation. Also, extra-legal harassments, including beatings and murders designed to intimidate local Negroes, are regularly employed as a technique to preserve segregation. It is impossible to reach segregationists by humanitarian arguments, as they are convinced on both a rational and an emo-

tional level that Negroes are an inferior order of being which need not be extended the considerations appropriate for one's fellow men.

Under these circumstances it is highly doubtful whether satyagraha is an appropriate technique. Evidence is accumulating that southern conservatives will be satisfied with nothing less than the murder of all who challenge racial segregation. Let us consider only the events of the past year.

On 25 September 1961, Herbert Lee was murdered in Liberty, Mississippi. Lee was shot and killed by Representative Eugene Hurst of the state's legislature, because he had been active in the NAACP and in a voting registration drive. Lee is far from being the first Negro murdered in Mississippi for registering to vote. This registration drive has been marked in addition by many beatings and jailings of the Negroes active in it. A local judge, Brumfield, has told Mississippi Negroes that "if you continue to follow the advice of outside agitators you will be like sheep and be slaughtered".

((In the original article this item was followed by several other acts of violence against Negro and white liberals and integrationists in the South. These have since been overshadowed by the murders of William Moore and Medgar Evers, and the police brutality in Birmingham, Danville, Jackson, Savannah, Cambridge, and other southern cities.))

Conservatives are by no means reticent about what they propose to accomplish if they take power. As long ago as 1928, Maj. Gen. Ralph Van Daman began collecting files on "subversives". These files were kept in the San Diego National Guard Armory until 13 February 1962, when they were seized by California's liberal governor Edward Brown (Dem.). Maj. Gen. George W. Fisher (Ret.) had had charge of the files since 1952, as an official of a private organization called the San Diego Research Library. These files were used to screen people for both governmental and private employment. General Fisher later sued successfully for the recovery of the files.

The John Birch Society has announced that it is also keeping files which would be used as a basis for government action should conservatives assume federal power. Members and sympathizers of the society are asked to submit data for these files.

In short, it has become painfully clear that by their actions conservatives intend to suppress liberalism and liberal political movements by violence, and do in fact attempt to suppress them in localities where they hold power. The only conclusion that a liberal can draw is that they believe the issue to be our lives or theirs. As a liberal, I confess to a preference in the matter.

Some liberals claim that we violate the assumptions of our own political beliefs when we take violent action in defending ourselves against conservatism. But upon us rests the responsibility of self-defense so that liberal ideals may survive, and may exert a greater influence in American

political, social, and economic life. The northern liberal, removed by distance from the battlefield upon which his southern brethren are engaged, can yet aid them where he is. Northern conservatives must be made to answer for the murders committed by their fellow-conservatives in the South. In formal debate or informal argument, conservatives should be charged with these murders and bombings. It is no less appropriate to grill a northern conservative about the crimes of southern conservatives than it is to grill an American Communist about the suppression of the Hungarian Revolution of 1956.

If conservative violence continues to grow in the South, even more decisive measures may be necessary. It was not *hävлага*, but counterattack, that stayed the hand of the Arab murderers in Palestine in 1936. Similarly, if the South is to become unsafe for liberals, then the North can be made unsafe for conservatives. The choice lies with the conservatives. Liberals should not let their lives be thrown away.

The possible necessity of violent reaction to conservative violence should wait upon future developments in the case of most conservatives. Even now, they may come around to lawful procedures if the federal government makes it clear that it will prosecute vigorously the denial of civil rights, or the conservative use of political violence. (It is not to be forgotten that in 1961 the Grand Dragon of the Ku Klux Klan in Florida gave up and retired from the organization.) But for the American Nazi Party, and its British counterparts who have recently been raising their heads again, the need for counterattack becomes more immediate. These groups stand in a different legal position from other conservatives. In identifying themselves with the late German Reich, they assume the status of armed forces which have refused to honor the capitulation of 1945. Since this state of war has never been terminated, the Nazi parties now operating on the territory of the belligerents of World War II are in a state of war with the allied powers, including the United States.

The American Nazi Party recognizes and attempts to make political capital out of the ambiguous reaction of liberals to them. In the April 1961 issue of their publication National Socialist Bulletin (whose title has since been changed to SternTrooper), the ANP leader George Lincoln Rockwell writes:

"In order to work their evil will...where the appearances of Free Speech, Assembly, etc., must be preserved, the Jews have invented and promoted an utterly irrational but emotionally appealing swindle called 'liberalism'... They have trained up a gang of unthinking-Zombies who mouth all their platitudes about 'brotherhood', 'free speech', etc. -- and are ruthlessly used by their Jewish manipulators to insure the free speech of reds and traitors, the tolerance for treason.."

"The American Nazi Party has discovered by practical experience that this gang of Jew Zombies...is a deadly monster which can be used to destroy its masters.."

"These Goy 'liberals' really believe...their 'love'

and 'tolerance' and 'free speech' routine.

"...the 'liberals' have been taught the religion of tolerance, -- and they will tolerate anything which is sufficiently arrogant and aggressive.

"So we are arrogant and aggressive. We openly announce our intention of gassing Jew traitors and their accomplices... The 'liberal' Goy judges, writers, and other leading stooges of the Hebes get the same thrill out of 'tolerating' us as they do out of mixing with coons and commies. They will still be mouthing their 'liberal' idiocy as we march them into the dock for trial before juries for aiding the communist conspiracy. But meanwhile, they are the Frankenstein built by the Jews which we have now turned on its criminal creators."

It is the principles of liberalism that the Nazis propose to use in their declared war against liberals, Jews, and Negroes. By attacking them wherever they identify themselves, we can break this weapon in their hand! The Nazi that is knocked on the head and pitched into a gutter today will not command a concentration camp tomorrow.

A THING DONE HAS AN END

Most of the doctrines of conservatism are merely unwise, impractical, and outmoded. Racial segregation is also murderous and seditious. In recent weeks the opposition of southern conservatives to just Negro demands for equal justice has risen to a crescendo of brutal frenzy. Demonstrations by Negroes, and demands for equality of treatment in public accommodations, hiring, and voting, have brought forth a response of raw terror from the conservative white South.

Most heinous of these crimes have been the murders of William Moore in Alabama and of Medgar Evers in Mississippi. Both men were shot in the back after dark, in the finest tradition of the Old South. Although men have been accused of both these murders, anyone familiar with the course of law in the South can confidently predict that neither will be convicted of their crimes. Local authorities will not return indictments, or if the federal government brings pressure on the states to try these killers, they will be exonerated by white juries. If the state governments take any action, it will be to award medals to Floyd Simpson and Byron de La Beckwith for deeds which, by the perverted standards of conservatism, were highly honorable.

The governments of whole states, and members of Congress, have openly proclaimed their seditious intent towards the United States of America. Senator Olin Johnston (Dem., S. C.) said in 1957 that if federal troops sought to enforce integration in his state, the state National Guard ought to be called out to meet them in armed conflict. The Attorney General of Florida at that time expressed the same sentiment to a legislative committee. Many southern states, first among them Alabama, have ac-

tually gone so far as to declare void within their borders various decisions of the United States Supreme Court -- an act of studied sedition against our nation. And over 100 southern members of Congress have published a Manifesto declaring their opposition to our Constitution as it is interpreted to forbid segregation.

At all public occasions, and on all holidays, southern states and cities fly the Confederate flag, the flag of treason and slavery. In some places, this flag actually replaces that of our country, and its "desecration" is punishable by law. "Dixie" replaces the National Anthem in many respects, including public ceremonies and the signing off of radio stations.

Loyal American citizens should not be expected to suffer the continuation of segregationist murder and sedition. Moore and Evers are only the two latest men to be killed for expressing the Constitutional rights of American citizens. More martyrs may have been added to this long and honorable roll by the time this issue reaches you.

Remember these things the next time you hear someone defend racial segregation, or try to extenuate its continuation.

He is an accomplice in the murder of William Moore, of Medgar Evers, and of scores of other honorable men.

He would be an accomplice in your murder if he thought he could get away with it.

He is your enemy, and the enemy of your country.

Don't bother arguing with him.

Kick him in the teeth.

DIPLOMATIC NOTES

"Diplomacy" is a fascinating board game which to a large extent succeeds in duplicating the strategy of international conflict. The game board is a map of Europe as it was in 1914. The players, from 3 to 7, in number, each manage the forces of one of the major powers of that time: England, France, Germany, Italy, Austria-Hungary, Russia, and Turkey. They can make (and break) alliances among themselves, and engage in the traditional maneuvers of international diplomacy as they move armies and fleets about the board and conduct campaigns. "Diplomacy" is available at \$7.50 from any large department store or from Cornwall Corp., 48 Warcham St., Boston 18, Mass. Or, if this seems too great an expense, I can furnish rule books @ \$1 and maps @ 4¢.

It struck me that "Diplomacy" could be easily adapted to postal play, since there is no element of chance in it beyond the initial assignment of countries to players. So, with the help of Fred Lerner, president of the East Paterson Diplomacy Club, I have established a set of rules for postal "Diplomacy" and begun the publication of a postal "Diplomacy" bulletin, GRAUSTARK.

The first game of postal "Diplomacy" is already under

LEST WE FORGET:

CONSERVATIVES' PLAN FOR OUR FUTURE

"I have some definite plans for Professor Galbraith, Ed Murrow, and Arthur Schlesinger Jr. I can't reveal these plans because if there's a leak they might get out of the country before I'm inaugurated." - Senator Barry Goldwater (Rep., Ariz.), U. S. News & World Report, 12 February 1962, p. 70.

"The central question that emerges...is whether the White community in the South is entitled to take such measures as are necessary to prevail, politically and culturally, in areas in which it does not prevail numerically? The sobering answer is Yes - the White community is so entitled because, for the time being, it is the advanced race...The question, as far as the White community is concerned, is whether the claims of civilization supersede those of universal suffrage...National Review believes that the South's premises are correct...Sometimes the minority cannot prevail except by force; then it must determine whether the prevalence of its will is worth the price of using force!" - National Review, 24 August 1957, p. 149.

"The individual Southern states must act now to defy the popular mania for the universal franchise, and amend their laws and constitutions to set up objective voter qualification tests aimed at restricting the vote to, let us say, 60 to 70% of all adults." ((This is approximately the percentage of the South's population which is white.)) "There are advantages to the South - and to the nation - in pioneering against the mobocracy which is threatening the stability of our society coarsening our politics, and undermining the vision of the authors of the Federalist Papers." - National Review, 4 June 1963, p. 437.

"Many conservatives feel, as I do, that the United Nations' poses numerous problems, all of which could be solved in thirty minutes by one company of U. S. Marines." - Revilo P. Oliver, American Opinion (John Birch Society), June 1960, p. 41.

"I would lynch Earl Warren!" - Fulton Lewis Jr., in a speech in Boston. Reported in Time, 24 November 1961, p. 143.

"We demand that total segregation be maintained in the nation's schools, and that only members of the White Folk Community be allowed to engage in the educational and cultural activities of our White society...We believe it better that only members of our White Folk Community be allowed to take part in the affairs of government or serve in the courts...We approve the removal of all alien minorities...We believe that the government should refrain from competing with private enterprise, and from interfering in the hiring practices of private enterprise...We demand that the federal government stop issuing judicial decrees which violate state sovereignty." - Platform of the National States Rights Party.

EDITORS-IN-EXILE

Ever since he was expelled from the United States for violation of some "anti-subversive" law, Cedric Belfrage has been carried on the masthead of the National Guardian as the "Editor-in-Exile". The POINTING VECTOR also has its editors-in-exile, Earle and Cindi Stevens, presently of De Ridder, Louisiana.

I met the Stevenses when we were at Syracuse University together a few years ago. Then, in 1961, "Sweet Jack" (as Earle calls President Kennedy) called up the reserves over Berlin, and off the Stevenses went to an army camp in what they have come to know as "Lousy Anna". They're still there.

Opportunities for intellectual contacts at an army post in the South are somewhat scant, and Earle has been kind enough to express his appreciation of the POINTING VECTOR, and clippings from more widely circulated liberal publications, which I send him from time to time. He has also made numerous contributions to the POINTING VECTOR, latest of which is the essay on p. 6 of this issue.

The next few pages contain several extracts from the Stevenses' letters.

BOOK REVIEWS

by Earle Stevens

The Age of the Tail by H. Allen Smith, Little Brown & Co., Boston, 1955.

"...It began, as we all know, at a precise moment in history -- on the twenty-second of September in the year 1957 at five thirty-five o'clock in the morning (Eastern daylight-saving time). From that moment on every child born into the world was equipped with a tail."

"...The purpose of this... (tail)... training, required of every child... is twofold. First, it is important that the human tail... be well-groomed if its owner hopes to make his mark in life; and, second, it is even more important that a person know how to fake effectively with his tail. The ability to dissemble has long been one of the first requirements for success in business and politics as well as in social life."

This book is the first total history of the initial 40 years of the human tail, its fads and facts, and contains some pointed observations of the human condition.

Love and Peanut Butter by Lesley Conger, W. W. Norton & Co., Inc., New York, 1961.

"...I have a sister (perhaps she never read Ingersoll) who is up to her eyebrows in church activity."

"...It's amazing what they learn in school these days. Duncan's science book has a marvelous diagram which explains perfectly the inner workings of a toilet flush box. Now if

somebody could just 'drum into these boys' heads that they ought to life the seat first.,,"

This is sort of an intellectual Cheaper by the Dozen by an unusual mother, if you accept as "usual" the type that writes this kind of book normally. Imagine the life of six kids with educated parents that eat, go to the can, are sexual in nature - gee, dad, just like real. Refreshing.

((To which Cindi adds, "Funny and charming without being saccharine."))

WHY IS A YOUNG CONSERVATIVE?

by Earle Stevens

What did you expect? Certainly the kids entering college this year and the years to come are going to be more and more conservative. What makes you and me liberal?

1. We were born during the Great Depression - though we may not remember it, we heard our parents talking about it.

2. We spent our formative years during the heyday of F. D. R.

3. Hitler is real to us - we remember the Second World War.

4. We started our real education during the Truman years. Our political hero became Stevenson.

Now about a kid just entering college this fall. He's 18 - born in 1945.

1. He knows nothing of the old order - Hoover and what he stands for. Hoover is a vacuum cleaner or F. B. I. chief.

2. The Second world War is a myth - he may have read a few pages about it in a history book and some crud written for the he-man set in the men's magazines.

3. He doesn't know who F. D. R. is, not really.

4. He only knows of one enemy - the Russians. He can't remember them being allies. ("F. D. R. sold out")

5. He spent his formative years in a state of general prosperity. If his parents hadn't shared in the postwar boom he wouldn't be going to college.

6. He started his education in the Know-Nothing era of McCarthy (not Charley).

7. (Very Important) He has almost no imagination. He grew up with Uncle Miltie. I can. or rather we might, look back with fondness to Milton Berle, but we grew up with Fred Allen. As a child I doubt if I saw a half dozen Three Stooges. He has seen them all. I remember the Marx Brothers and the Mad Russian. He remembers Jerry Lewis.

Unless he was very lucky his first introduction to good music will be in college. It might take if he is a cultural snob. But I remember the City Service Hour, the N. B. C. Symphony, and the Longine-Whitnauer program. I knew who Charley Parker was when I was in high school.

We know who Taft senior and Fighting Bob are - does he? How could he be liberal?

He was no doubt caught up in the great American passion for automobiles. He reads Hot Rod and/or Motor Trend. He just may be convinced that what Romney can do for Nash he can do for us all.

So, if people from our generation can embrace the Right, what can we expect from his - and future generations?

What happened to ours? The desire for security after the Great Depression and the Second World War. A young man goes into industry and is caught up in the foggy notions of our corporate structure, a sort of Robber Baron Prep School. I doubt if any Share-the-Wealthers were ever promoted to high levels in the Sun Oil Company or the New York Central. Our corporate power structure is a holdover from Adam Smith and our young man's parents have pledged allegiance to it.

A SENSE OF WONDER: JARED JOHN STEVENS (born 1 April 1963)

by Cindi Stevens

I do not believe in a woman leaving an infant whom she has spent so much time and pain acquiring, to run back to her job as if she had merely been making a trip to the john. This, of course, depends on the conditions. Some women are alone and have to work, others' husbands may be out of work, and others may have so little income that it is a necessity. But it is merely selfishness on the part of many - they want that "little extra" for more clothes, that new TV set, the little sports car, etc. Or they like the admiration, praise, and company of their fellow employees, especially male. After all, a little baby doesn't look at you and say, "My, you look radiant this morning" or "Well, you certainly did an excellent job on those dirty diapers."

These women don't seem to realize it is not only their responsibility to see to the growth and development of their child, but that there can be and is great pleasure in watching and participating in this phenomenon. Who can foresee whether they will have any more children when they say they'll really quit with the next one? Or that they might lose this one baby, never having really spent much time with it. Maybe this sounds harsh, but real life is no bed of roses.

No matter what he says, Earle is a riot over that baby; "We" have to change him immediately, fuss over him when he cries, tease with him, watch him laugh, and sing to him. He plans to teach Jared to read when he's a year or so old - according to that article in the Ladies' Home Journal. So you know who the teacher will really be!

PHILOSOPHICAL ANARCHISM

Thanks to dozens of dedicated nineteenth-century yellow journalists, the word "Anarchism" conjures up the picture of bearded bomb-throwing aliens who congregate in dim and dirty cellars by candle-light, or throw spherical black bombs at the agencies of Law and Order. In fact, Anarchists are people who start from the principle that "the government is best which governs least" and from this conclude that the ideal government is one which does not exist at all.

Formerly, many people who struggled against political or economic oppression held this view. They saw the State as the instrument of a cruel and arbitrary ruling power, and from this concluded that the State was a necessary or unnecessary evil. In its early nineteenth-century development, liberalism took this position, but later abandoned it under the influence of the historical developments described by Milton Viorst in his book Liberalism, reviewed in this issue of the POINTING VECTOR. Now one school of conservative thought, represented by the New Individualist Review of Chicago, is groping towards this conclusion. Such conservatives believe that the power of the State is evil not only when it assumes the direction of the nation's economy and places restrictions on the freedom of private capital, but also when it forcibly drafts men into the army or limits by legislation the freedoms of speech and assembly.

Philosophical Anarchists seem to be agreed that political and economic organization is an evil, and introduces needless complications into a society that ought to be based on peoples' mutual respect for each other as individuals, and voluntary cooperation with and mutual help for each other. It is a vision of a simple, almost pastoral society, where neighbors exchange goods and services with each other out of love and friendship, and large political, economic, and social organizations are avoided as things evil and destructive by their very existence and innate nature.

But, of course, to propagate their views Anarchists must organize and thus take on some of the characteristics of the society whose overorganization they reject. One of these organizations is the Church of the Brotherhood of the Way. This church, which is incorporated as a religious organization in California, is headed by Patriarch William L. Donaho, Box 1284, Berkeley 1, California. Its sacrament is a water-sharing ceremony, at which is repeated the following pledge:

"I pledge my life and all I own to you and to any other man or woman who will make the same pledge to me. I will not knowingly act against you, and if you call on me to help I will not refuse you. I will not rest content until you have food, clothing, and shelter, and I will care for your children as if they were my own. If you are sick I will nurse you. If you are hunted I will hide you. If you are lonely I will talk to you. Let us now stand together so that mankind will not die by its own hand."

This pledge, which members subscribe to when they feel

ready for it, was written by Ray Nelson, "Member of the Council of Elders and Minister of the First Berkeley Agapē". (Congregations of this church are called "Agapēs" from a Greek word which was once used to describe early Christian congregations.)

The Nelson Pledge, by reducing friendship to a code, violates its spirit. It is reported that the pledge is causing difficulty among members of the church, who are allegedly getting reluctant to ask one another for the least favor considered normal among friends lest it be thought that they are taking advantage of the pledge to impose on their co-religionists.

Another anarchist venture is the Labor Gift Plan, founded by Richard Kern, Room 2207, 150 Nassau Street, New York 38, New York (Telephone: 212-BE 3-1149). Kern, who explains the plan in an article on page 21, is a thoroughgoing pacifist and Anarchist whose views are explained in Paul Krassner's collection Impolite Interviews (\$4 from the Realist, 225 Lafayette Street, New York 12, New York). Members of the Labor Gift Plan operate among themselves a pool of goods and services which are exchanged or donated as Kern describes.

Without formally committing myself to the ideals of the Labor Gift Plan, I find I have become a member by keeping Kern on the POINTING VECTOR mailing list. Therefore, this issue is going to all members of the Labor Gift Plan. I do not anticipate that the POINTING VECTOR will arouse sufficient interest to be considered as a contribution in the spirit of the Plan - after all, I am a physicist, not a journalist, by profession. But I would like to hear from Plan members who feel that this newsletter is worth a comment, favorable or adverse. (Or maybe some of them have fields that they would like quantized.)

I feel that the Labor Gift Plan suffers from the same shortcomings as the Church of the Brotherhood of the Way. The often expressed misgivings that selfish persons will take advantage of these ideas is not as serious as it might sound at first thought - after all, how many people with the gall to be really efficient freeloaders are going to move in circles where they will hear of either? But members will inevitably feel guilty about asking other members, including strangers, to live up to their commitments. Previously agreed upon cash payments, with obligations settled promptly, are easier on the spirit than a barter pool of gifts with the attendant burden of guilt feelings about free-loading.

Perhaps a person raised on an Israeli kibbutz or a Hutterite community would be better able to enter into the spirit of the Labor Gift Plan. For a person whose background is the combination Protestant-Capitalist ethic so concisely described by Weber and Tawney, the Plan is a drastic step. The organizational details, 30-day deadlines, and various other problems of membership which take up much space in Kern's bulletins to Plan members make the Plan seem almost

(continued on page 23)

THE LABOR GIFT PLAN

by Richard Kern

This is a club, membership in which is open to all. There are no dues, no fees, nothing to pay, nothing to buy, not even anything to fill out. Each member will give his labor to any other member, so then joining means offering your labor free to all the other members and simultaneously becoming eligible for the same from them.

Memberships are free on request. Just write in and say, "I want to be a Labor Gift Plan member" -- and poof! You are one. And henceforth you can get the free labor of every member, as long as you continue to honor their requests for yours.

What kind of labor? Every kind. Whatever a member does or did for a living, he'll do for you free in his spare time.

Although it is easy to become a member, you must actually serve another member in order to stay a member yourself -- or, if no one asked you to give them anything or do anything for them, then you must recruit a new member. All memberships automatically lapse after a month unless one of those two things has happened. But recruiting is simple. Just offer the goods and services of all the members free, with no strings attached but the 30-day time limit. No one can refuse such an offer. This article is just such an offer to you!

We have a booklet, constantly being updated, listing all members and their goods and services. Only a member may have a copy, because the possession of a current copy proves that you are a member, entitled to the free labor of the other members because you stand ready to give them yours.

This is not a barter, swap, or exchange system. There are two differences between the Labor Gift Plan and all such systems:

First, no record is kept of values involved. You stay a member simply by continuing to serve or recruit or both, and as a member you may have all the free labor you request.

Second, barter is an exchange between two people, and it doesn't work unless each has something the other wants AND wants something the other has. But the Labor Gift Plan overcomes that obstacle by being a sort of pool for the goods and services offered and available, so that if you want something anyone in the club has, it's yours; and if anyone in the club wants something you have listed in the latest directory, it's his -- though you may not want what he offers. This is strictly a gift system.

Every reader of the POINTING VECTOR is welcome to join. There is absolutely no obligation, for your membership will automatically end after 30 days if you have neither served nor recruited in that time. In the meantime, your own personal army of servants awaits your commands! For 30 days

we will give you free what we sell for ~~our~~ living. We feel that you will enjoy the comradeship and warm feelings this arrangement brings forth --- so much so that you will want to stay a member, and add your goods and services to our list, or merely make sure that everyone with whom you come in contact knows of the existence of the Labor Gift Plan and that its members will serve him free for 30 days; for the latter activity alone, if it results in new members, will insure the continuation of your own membership.

What should you offer? Offer to do for your fellow Labor Gift Plan members whatever you do for a living, or whatever you can compete with professionals in. (If, for example, carpentry is your hobby but you aren't as good as a professional, then don't list carpentry, for it would be bad for the reputation of the Labor Gift Plan for somebody to be dissatisfied with what he gets through the Plan.) You may impose any terms or conditions you like. For example, you may want to say that you are available only at certain times of the week.

Any costs involved are paid by the recipient, not the donor. For example, a repairman may charge for parts, although his labor will be his gift to you; and a merchant may charge actual cost; and a dentist may charge the pro rata cost of his office rental and nurse's salary.

Readers who do not live in the New York area should join by mail. Although there probably will be no goods or services they can offer by mail, they can stay a member by recruiting in their own area, and after this process has continued for a while, there will soon be many members in your own area.

Although all the members, at this writing, are in the New York area, the goods and services of many of us are of such a nature that they can be offered by mail; and experience proves that most people have something they can offer by mail, even if it's only the junk they'd ordinarily store in their attic, or books they have read.

Of course, this Labor Gift Plan is profoundly subversive -- profoundly subversive, that is, of the evils that money always seems to bring in its wake, such as poverty and war. Yes, there is a connection between money and war. Millions of American rely on the threat of war for their jobs -- their very livelihood and that of their wives and children. And the Labor Gift Plan makes it possible for people to work, and produce, and thus show their affection for their fellow man, without money or the lack of it getting in the way.

HOW TO JOIN: Simply contact the office by mail, in person, or by telephone. BY MAIL: Write Labor Gift Plan, Room 2206, 150 Nassau Street, New York 38, N. Y. IN PERSON: Call the office for travel instructions and nearest subway stations. BY TELEPHONE: 212-233-1149.

WHAT YOU WILL BE ASKED (what to put in a letter): Your name and address (more than one address, if possible, such as residence, business, permanent) and telephone number(s) and hours when you can be reached by telephone. A

detailed description of what you would like to offer the other members -- or you may just say that you will recruit. What terms or conditions, if any, that you want to put on your labor-gift offer.

We look forward to welcoming you to membership. Contact us now.

PHILOSOPHICAL ANARCHISM (continued from page 20)

as complicated as a money economy. If the Plan ~~grows~~ to any size, keeping records on which members have contributed or received services will be as complex as a major banking operation.

Thus far I have made use of my Labor Gift Plan membership to exchange subscriptions of the POINTING VECTOR and the Brownstone, published semimonthly by V. L. Richman, 601 West 115th Street, New York 25, New York. Although not a member of the Plan himself, Richman is sympathetic enough to it to have included an article on the Plan by Kem in the June 10 issue.

The Brownstone is \$2 a year to New Yorkers, and \$3 a year to others. In many respects it resembles the POINTING VECTOR and Tom Seidman's Anthrohedron (Math Research Lab, P. O. Box 3981, Seattle 24, Washington) as a venture in personal journalism. The editor's principle concern is the peace movement. The latest issue contains a study of the late Pope John's writings on peace, the attempt of the U. S. Internal Revenue Service to seize the funds of the Committee for Nonviolent Action, non-violent action against segregation, and a correlation between poetical classicism and social and political conservatism.

DIPLOMATIC NOTES (continued from page 14)

way. I am the umpire, and as the players send their moves to me I compare them, determine which moves are legal and compatible, and publish the results in GRAUSTARK.

Enrollment in a game is \$1. New enrollments are not being solicited at present, as I do not want at present to try to conduct more than one game at a time. Non-players may subscribe to GRAUSTARK at 10 issues for \$1; this includes, if desired, all back issues thus far published.

* * * * *

In POINTING VECTOR #15, p. 15, was a brief account of Mrs. Madalyn Murray's long legal struggle to keep her sons from being pressured into attending prayers in their school. Despite legal harrassment and extra-legal violence from local Christians, Mrs. Murray won her case before the U. S. Supreme Court, which by forbidding prayers and Bible readings in the public schools reaffirmed our traditional separation of church and state. The Court also strengthened religion by returning it to the domain of strictly private belief and practice, where it properly belongs.

B O O K R E V I E W S

From time to time widely read men are impelled to list ten or a dozen or a hundred books which they feel have influenced them greatly. I have never done so, but high on any such list would be a book which I encountered at the age of 12 when I was an eighth-grader at Mountain View School in El Monte, California.

At that time I was "student manager" for the school's athletic department. This in practice meant that I sat in a dusty supply room by the playground and checked out and in the athletic equipment used by my more simian classmates. It left me a lot of time for reading, and I read.

One of the books I encountered was a long history of Russia, then our heroic ally. The book conveyed to the reader the great expanse which this nation covers in time and space, and her rich and complex history. In later years I attempted to find the book in a library for re-reading, but could remember neither author nor title.

At last I discovered this book, in a later edition, a few months ago on a friend's bookshelf. It is A History of Russia by Bernard Pares (5th ed., Knopf, 1947). In re-reading it I discovered once again the sense of wonder at the centuries-long history of this people whose destiny history has tied so closely with our own.

History for Pares is not merely a king-list and a chronicle of the doings of nobles and heroes. The people over whom these notables ruled are always in evidence -- particularly during that great hiatus in the early 17th century when the ancient royal house of Ryurik died out. The choice of a new sovereign was to some measure a popular choice, and insured that Russia should continue under Russian rule rather than that of some Polish, Swedish, or Tartar princeling.

The institution of serfdom and the obsessive role it has had on Russian history is also examined. The revolutionary movements of the late 19th century are followed as they developed from the underground opposition to Nikolai I, through the abolition of serfdom and the assassination of Alexander II, and into the industrial and peasant unrest that finally brought down the Romanov Dynasty. He shows that, since the reactionary court of Nikolai II refused the slightest concession to popular demands, the mode of protest became progressively more violent and extreme until the revolution, when it did come, swept away feudalism and capitalism simultaneously.

Pares shows that the developments of Russian history under Communist rule have been more Russian than Communist. Whenever the interests of the world Communist movement have conflicted with the interests of the Russian state, international Communism has been sacrificed. In 1945, when the victorious Soviet armies swept westward at the collapse of the Reich, they did not act with the primary motivation of extending Marxism-Leninism to the nations of eastern Europe. Their principal aim was to crush forever these ancient

enemies of the Russian people, the feudal lords of Prussia, Poland, and Hungary.

In short, Pares explains much about the motivation of present Russian policy. Under their ideological trappings, the issues of the "Cold War" are nationalistic issues. It is necessary to understand the political and social history of Russia in order to understand why the Soviet Union has the goals it has in international affairs.

"Freedom" in Russia has traditionally meant 'freedom' from foreign domination: Tartar, Swedish, Polish, German, or American. To the end of this freedom it is considered necessary to sacrifice what the Anglo-Saxon world considers to be vital individual freedoms. The differences between these concepts of "freedom" are in large part the differences between the histories of sea-girt England and invasion-plagued Russia.

The applications of the traditional individual freedoms in American history is discussed by Milton Viorst of the New York Post in Liberalism: A Guide to its Past, Present and Future in American Politics (Avon, 60¢). Viorst shows that, contrary to the accusations of conservatives, liberalism is not a coded body of doctrine, but a pragmatic approach to the political and economic problems of a democracy. Initially, it was believed that a weak government was the best government, and this feeling was confirmed when financial interests tried to promote the federal power for their own benefit in the National Bank controversy of the Jackson administration. But during the economic expansion of the 1870's and 1880's it was conservatives that took a "laissez-faire" attitude and liberals who began to urge that the government regulate the economy in the public interest. By the beginning of the present century it became evident that only the federal government commanded the resources to curb large concentrations of private power in the public interest. And, since through elections the government's use of its powers is more subject to public accounting than is private power, liberals have since sought to use the federal government as an instrument to promote the economic as well as the political welfare of the public.

Viorst's study of the development of liberalism from Jefferson's day through the Robber Baron epoch of the late 19th century and the critical days of the '30's to the present is a valuable survey of the liberal position at this time when it is being assailed. Liberals may take pride in noting that it has been their proposed programs of the past that have survived the test of time and become part of the accepted structure of American political and economic life today. Liberal proposals are enacted in fits and starts; a long period of inaction during which these proposals lie dormant will be followed by a crisis which has come about because these proposals were not accepted. Human nature being what it is, it is only after such a crisis that the program which could have prevented it is adopted. (For further information, see developments in the civil rights field in today's newspaper.)

THINGS THAT GO BUMP IN THE MAILBOX

JOE PILATI, 111 South Highland Avenue, Pearl River, New York: Let me get this straight, John -- you want CORE to reconsider this inane offer you mention ((of some ex-Marines who wanted to take an armed Freedom Bus through the South and retaliate to the first segregationist attack)) thus placing itself at the level of the rednecks, thus negating all possible honor on the part of this extremely important section of the integration movement ("Who has honor? He that died o' Wednesday.") thus discrediting the whole movement, and maybe starting a civil war in the process. (Don't start quibbling and saying we're in one now.) ((What? Do you mean that William Moore and Medgar Evers are still alive?)) At the very least, I'm shocked at your suggestion. It's a damned fine thing you or someone with similar opinions were never in a position to influence Gandhi or Thoreau. I'd hate to think of Walden and/or Civil Disobedience as just another bit of agitprop. ((Speaking of Thoreau, have you ever read his Plea for Captain John Brown?))

New readers are reminded that, as always, double parentheses ((like this)) indicate my own interpolated comments.

TED PAULS, 1448 Meridene Drive, Baltimore 12, Maryland: You surprised me. I expected you to use the Moore affair for a diatribe about how we ought to go out and beat the bloody hell out of a few Northern conservatives.

Incidentally, I agree completely with the final paragraph of the article "When Will This Stop?" Since you seem to think I'm a pacifist (despite my protestations), you'll probably raise eyebrows at the fact that I agree that the Freedom Riders should've taken those Marines up on their offer -- or, better yet, that they should have conducted their own defense. For, you see, this is defense, not retaliation; there's a big difference.

((Joe Pilati, meet Ted Pauls. Ted Pauls, meet Joe Pilati.))

CARL LAZARUS, 50 Kenilworth Place, Brooklyn 10, New York: Maybe you and I don't read the same way. ((I learned by the phonetic method)) but your quote about the hanging of the Chief Justice doesn't seem to fix Buckley's guilt. He said, "Roughly speaking, Mr. Bozell's views are that the Chief Justice should not be impeached, though maybe he should be hanged." I can detect no presentation of Mr. Buckley's views here -- only those of Mr. Bozell. ((In the article itself, Bozell didn't go this far. The talk of hanging is Buckley's, not Bozell's.))

Beryl: We do have people in the United States who are the equivalent of the Nationalist Party supporters in your country ((South Africa)) but you are taking a term ((Conservative)) which encompasses many different types of people (some of whom do not deserve the term) and condemning all who use it for the misdeeds of some. I suggest that you

find out more about American politics and listen to both sides of the story before you make a conclusion based upon one (so it seems) source of information.

John: You feel that the term "conservative" rightly belongs to the semi-literate southern mobs and literate, but prejudiced, southern leaders, and that all other who take it are allying themselves with this group. ((Blast it, they do! See the National Review quotes on p. 15.)) What prompts this idea? ((The way these people characterize their own ideas as "conservative". If they think this label best fits themselves, who am I to gainsay them?)) The traditional ideas of conservatism are quite different from those of a southern lynch mob; the conservatives with whom I agree believe in the maximum possible amount of human freedom and dignity. ((How many of them voted for the Civil Rights Acts?)) The racists are using conservatism to cloak less respectable ideas. They are the ones who are usurping the name.

((When the Ku Klux Klan violently overthrew the loyal governments in the southern states after the Civil War, they called themselves "conservatives" even then. You're the usurper of this name.))

By the way, you seem to have been misled about my age. Edward Rubin and I are both high school sophomores; I trust that this will not lower your praise of Omicron Ceti. ((By no means. Sorry.))

Seth Johnson: Here's a novel solution to the farm problem. End all government subsidies, price supports, and restrictions on crop production. ((Dollar wheat, here we come!)) Allow American farmers to sell their surpluses on the world market, where, with our advanced agricultural methods, we could probably undersell all competition. Farmers could produce to the hilt, thus guaranteeing a decent income ((on dollar wheat?)) the federal government would have fewer expenses ((how about the farmers who'd have to go on relief)) gold would start flowing into the country, and food prices at home would not have to be fantastically high. ((Yeah, but what would the farmers live on?)) We wouldn't lose out allies, since they would still be dependent upon American protection. ((How does the dumping of American wheat protect Australia, New Zealand, and Canada?)) Can you find any hitches? ((This plan has more hitches than a twenty-mule team, and is about as well fitted to modern farming.))

DEREK NELSON, 18 Granard Blvd., Scarborough, Ontario, Canada: On "Will Communism Conquer the World?" ((which was included in POINTING VECTOR #14)) page 3 ... If Communism seems to be a "loathsome monster bent on world domination" it's probably because it's true. There is little question of this anywhere in the Western World. ((Nor was there any question in 17th-century Protestant Europe that Roman Catholicism was a "loathsome monster bent on world domination", or vice versa.))

The difference between Communist Russia and Wilhelminian Germany is obvious. The former is a revolutionary

system, the latter a legitimate power seeking territorial, finite gains, the former infinite gains. A revolutionary system must either expand, collapse in anarchy or slowly and painfully transform itself into a legitimate power. The Russians are doing the latter, but to prevent their expansion in the meantime (and afterwards) requires military supremacy. The Red Chinese are still in the revolutionary period and their expansion is a symptom of their system.

((The USSR has not been a revolutionary system since before 1922. Whenever the interests of International Communism have conflicted with those of the Russian state, the Russian state has triumphed. For the past 40 years we've been faced with a rival nationalism, which is following Tsarist aims of expanding in Asia while securing the European flank from attack, and resisting the equally traditional eastward push of Germany. The present world situation would not be substantially different if the Romanovs still sat in St. Petersburg and the United States were a Cooperative Commonwealth or a Corporate State.))

MARCELLO TRUZZI, 625 N. W. 32nd Place, Gainesville, Florida: You might be interested in a book which should soon be out. A Dr. Marshall B. Jones, a psychologist here, has just finished his study of the Project Alert organization. I just read his manuscript and it is fascinating. He shows that this organization was initially a product of the Navy brass in Pensacola (especially one Admiral Goldthwaite). This Admiral Goldthwaite went to much greater excesses than General Walker ever tried. Jones has the work completely documented. He even has copies of all the minutes of the Project Alert meetings. Apparently the Fulbright Memorandum put the reins on Project Alert insofar as the Navy was concerned, and it then became less central to the organization. This band of superpatriots, however, did have their initial impetus from the Navy's desire to get money, and to hold down the Air Force power. Project Alert is a major rightist group and apparently has its centralization in Pensacola, Florida. After the Fulbright Memo, and the quieting down of Navy efforts, the group had its problems and was forced to take the role of a conservative political group - a role which it had previously denied, claiming itself to be merely a patriotic organization. Dr. Jones showed all the ties of the Project Alert and Goldthwaite with Harding College and various other Birch groups. Especially interesting and humor-filled is his description of their importation of Dr. Burke (the TV commentator on "A Way of Thinking"). ((Is this the Emory Burke who has active in the Columbians and the National States Rights Party?)) Apparently, after Eddie Rickenbacker came down and openly advocated a preventive war, people were so shaken by the exposure of what had only been implied in Project Alert propaganda, that Project Alert thought they should get some more neutral speaker. They got Dr. Burke who then proceeded to tear into the Radical Right, that is, in fact, talking against all their aims at

their own rally. ((Sorry, wrong Burke.)) Another such example was their importing a Catholic priest, on the suggestion of some of their Catholic members, and then having the priest turn out to be a liberal who talked against segregation and states rights! They had a hell of a time living this down. Though much of the study is frightening, it is rather nice to be able to read of such disorganization and sloppy planning by the enemy.

BERYL RATZER, 12 Bermol Court, 26 Minor Street, Yeoville, Johannesburg, South Africa: Maurice and I and the kids intend going to Israel in February....Our plans are as definite as they can be under the circumstances. We intend going on the Ulpan ((intensive training school in Hebrew)) which begins in Feb/Mar. This is a fulltime course with facilities for families with children...As yet we have not yet decided where we will settle - it depends on where the prospects are the best. Maurice hopes to be able to take some motor repair equipment with and to open a motor repair shop...

Now, as to the developments here which have led us to decide to leave. I am sure you have read volumes on the new bill which allows 90 days imprisonment without a trial or anything, and unlimited further periods of 90 days with only a magistrate to visit.

...What is perhaps more relevant to us is the increase in anti-Semitism. Apparently it has begun to alarm the Jewish Board of Deputies - the watch dogs over Jewish affairs. The core seems to be among the Hungarian refugees who are thought to be responsible for the blowing up of both the Shul and the monument at the cemetery.

((The best of everything in Israel. I'm sorry to hear that you're leaving the land that's been your home all your life, but in view of the present situation I feel you're making a wise choice.)) L'shanah ha-ba'ah b'Yerushalayim!!!))

MIDGE WEST, 12 Parkhurst Road, Wood Green, London N22, England: It may please you to know that a weekly news, comment, and opinion programme had an idea which misfired, I am happy to be able to say. The idea was to go to Birmingham, England, and get various race prejudice comments from the shopkeepers, restaurant owners, etc., and then say something about putting our own house in order before sounding off about the Governor Fulbrights ((I think you mean Faubus)) of America. However, not one instance of real race prejudice could they find. Only one stall holder said he kept a hatchet under his stall in case the Negroes caused trouble, but when asked to produce it he replied that he had never had occasion to use it, and it must have got mislaid somewhere. Birmingham, England is the only local authority who have appointed a full time Negro Liaison Officer whose job is to sort out any difficulties which arise between

whites and Negroes, and so far this has worked extremely well. The only case the reporters for this programme found of race hatred were some West Indians who thought that the Pakistanis should go back where they came from. According to the City Council integration over the past ten years has been complete and successful, Ku Klux Klan please note and learn from.

((One major difference between the British and American experiences with race relations is that, as soon as trouble arose, British law enforcement authorities refused to temporize or compromise with racism. A little firmhandedness by the federal government at the time of the school desegregation decision in 1954 would have prevented most of the present difficulty.))

FRED LERNER, 476 International House, 1414 East 59th Street, Chicago 37, Illinois: I often find it difficult to discuss the Libertarian position on civil rights with Liberals. ((Libertarians are those conservatives who take a position similar to that described under the heading of "Philosophical Anarchism" on page 19. They appear to oppose all interference with the free use of private property, including zoning laws, anti-discrimination laws in hiring and housing, the Sullivan Act, fish and game licensing laws, and speed limits.)) Basically I believe in integration of government-owned facilities, and of private facilities which enjoy a government-granted monopoly, such as bus lines and telecommunications. But I feel that private property, even if regulated or licensed by governments, should be run as the owners see fit. I would hate to have the Commission on Human Rights run my business or home. . .

When I say, "I don't believe in segregation, but I think that a property owner's business should be minded by no one but himself, without government coercion", I am usually answered with "Human rights are more important than property rights". That's an asinine statement. Of all the rights which I allegedly possess, the one I value most is my right to acquire and hold property. ((Who says Libertarians are not true conservatives? Where will you find a better summary of conservative ideology?)) As long as I can own and enjoy my home and possessions, I don't care if I can't vote, or if I can't eat in a lunch counter. In a society as frustrating as ours, it is necessary for many people (myself included) to have something which is mine and mine alone, to which I can retire when the morning paper looks too gloomy or when I've failed another zoology exam. As Ashley Montagu remarked in The Cultured Man, one of the major faults in today's society is the increasingly restricted sphere of our lives under nobody's control but our own. Now that the most basic of our freedoms, that of arbitrarily controlling our own property, has been abridged, we are yet further enslaved to the Machine in Power.

((If you can't vote, how are you going to guarantee these other rights? And as for government interference, remember that the greatest expropriation of private property in American history was the Emancipation Proclamation.))

THE I. R. T.

The Interborough Rapid Transit is New York's oldest and shabbiest subway system. This song about the misadventures of one of its passengers was contributed to POINTING VECTOR by subway fan Elliot Shorter, who is uncertain about its authorship but reports that the tune is "The F. F. V., or Engine 143". Internal evidence places the song several years back. Nowadays the train from 242nd Street goes no longer to Flatbush Avenue, but stops and turns around at South Ferry. (Brooklyn passengers change at Chambers St.)

Along it came, the IRT, a-cannonballing through
 From 242nd Street to Flatbush Avenue.
 At 5:15 one Friday eve, it pulled into Times Square.
 The people jammed the station, and Georgie he was there.

The people jammed the station, they pushed and shoved
 around,
 And Georgie looked upon the train, and it was Brooklyn
 bound.
 He vowed at once that train to ride that weekend, not
 to roam,
 For Georgie was a shipping clerk, and Brooklyn was
 his home.

The people jammed the station, a million head or more.
 George used his elbows and his knees until he
 reached the door,
 But when he reached that portal wide, he could not
 take the gaff,
 The conductor closed the door on him and cut poor
 George in half.

The train pulled out of old Times Square, the swift-
 est on the line,
 It carried Georgie's head along but it left his
 body behind.
 Georgie died a hero's death, his martyrdom plain
 to see,
 And the very last words I heard him cry were
 "Screw the IRT!"

Well, if you ride the IRT and you approach Times Square,
 Incline your head a few degrees and say a silent prayer.
 For his body lies between the ties among the dust and
 dew,
 And his head still rides the IRT to Flatbush Avenue.

Midge West reports this song from the last Aldermas-
ton March:

Mao Tse-tung to Khrushchov said
I wanna have a little bomb like you.
My bomb will be twice as red
I wanna have a little bomb like you.
If we all go up in flame
I wanna have a little bomb like you.
Confucius, what an honourable shame
I wanna have a little bomb like you, Jack,
I wanna have a little bomb like you.

THE TORTURES OF THE DAMNED

THE TORTURES
of the damned
are not a fit subject
for polite conversation.
Therefore, there should
be no damned.

Their cries
interfere with digestion
are worthless as litera-
ture,

and, as it is their own
fault anyhow,
are thoroughly
dishonest.

Officer,
I wish to report a dis-
turbance:

A noise,
a loud
noise.

.. Frances Dean Smith

THE POP EX AND THE BOMB

Women
hate men
because
they make
babies
and
men
hate women
because
they make
babies
and
babies
hate people
because
they made
them.

but
parents
hate babies
because they don't certify
the future
after
all.

.. Frances Dean Smith