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## EXPLORATION INTO GERALD HEARD

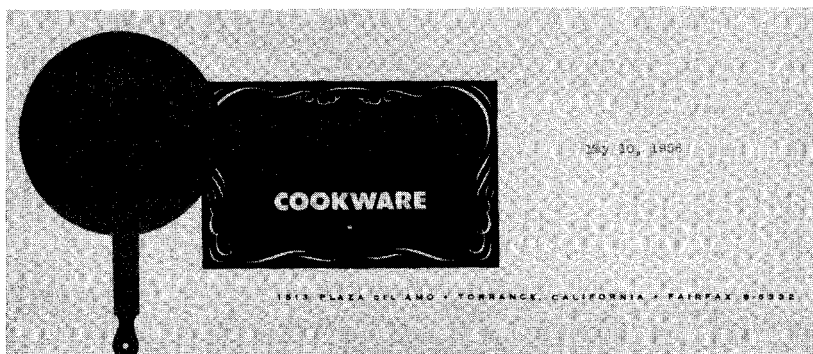
THADDEUS ASHBY



# AMONG US

We're busy as Wapitu (Patagonian beavers) putting out a magazine, radio show, news-

paper column, and now a calendar. We felt you'd be pleased as we are to read this:



Spiritual Mobilization  
1521 Wilshire Blvd.  
Los Angeles, Calif.

Gentlemen:

Just a note to tell you how much we like your "Words-to-live-by" Calendar.

A calendar lasts for a long time, so it's a good way of keeping a company's name in the customer's mind. But we haven't bought calendars in the past because we couldn't get excited over their artwork or ideas.

Your "Words-to-live-by" Calendar is different, and we hope to buy it in large quantities. We'll be proud to send it to our customers and friends; we feel that its striking good looks and moving words will make people want to hang it in a place of honor, in office or home. So we feel sure our company's name and message will make a lasting impression on anyone to whom we send your "Words-to-live-by" Calendar.

Sincerely yours,

JOHN CHARLES COPPERWARE

Advertising Manager

*Faith and Freedom* is a monthly magazine for individual liberty. We will send it to you without charge if you ask for it. Published by Spiritual Mobilization, a national nonprofit educational organization, founded in 1935, we are nonsectarian and nonpartisan.

We are supported by corporations, foundations, ministers, farmers, college presidents (in fact, individuals from all walks of life). Our Advisory Committee includes well-known men in many fields. We will send you their names if you ask for them. Chairman of our Advisory Committee is Dr. Donald J. Cowling, President Emeritus of Carleton College.

Besides *Faith and Freedom* (current circulation, 22,256), Spiritual Mobilization produces *The Freedom Story*, carried by over 400 radio stations, and our newspaper column, *Pause for Reflection*, which appears in

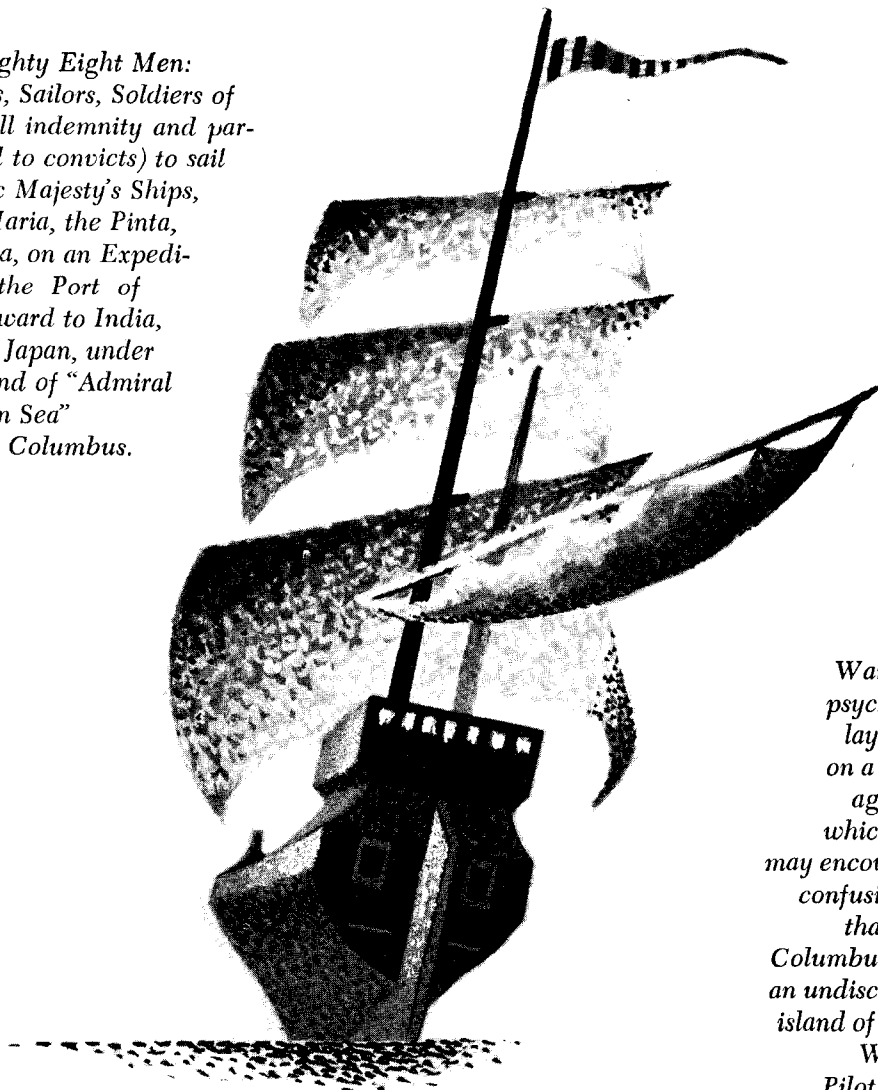
nearly 400 newspapers. We also sponsor conferences attended by ministers, leaders in education and businessmen.

- We believe in the religious philosophy of self government stated in the Declaration of Independence.
- We want to help ourselves and other men to understand the moral values which ought to govern men's relations with one another.
- We want to help ourselves and other men to grow spiritually, so that man may be free to become what he might be and ought to be.

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James C. Ingebretsen, *President*. James W. Fifield, Jr., *Chairman*. William Johnson, *Editor*. Thaddeus Ashby, *Associate Editor*. Tom Van Sant, *Art Director*.

*Wanted: Eighty Eight Men:  
Adventurers, Sailors, Soldiers of  
Fortune (full indemnity and par-  
don granted to convicts) to sail  
her Catholic Majesty's Ships,  
the Santa Maria, the Pinta,  
and the Nina, on an Expedi-  
tion from the Port of  
Palos, Westward to India,  
Cathay and Japan, under  
the Command of "Admiral  
of the Ocean Sea"  
Christopher Columbus.*



*Wanted: Ministers,  
psychiatrists, artists,  
laymen, to embark  
on a dangerous voy-  
age to the beyond  
which is within. You  
may encounter terror and  
confusion. More awful  
than the voyage of  
Columbus, this one seeks  
an undiscovered treasure  
island of ineffable riches  
Within your Self.  
Pilot: Gerald Heard.  
Destination: Unknown.*

## EXPLORATION INTO GERALD HEARD

THADDEUS ASHBY

Suppose you were offered in 1492 "full indemnity and pardon" if only you would risk sailing off the edge of the world. You'd probably ask: "Who's Columbus?"

Now, in 1956, you'd certainly hesitate to embark on a voyage frankly advertised as

more awful than the voyage of Columbus. You'd ask with deeper concern: "Who's Gerald Heard?"

You turn to *Who's Who*, half expecting not to find him. But *Who's Who* gives him 24 lines, and tells you that he was "b. London,

1889; . . . . student Cambridge U., 1908-13 (grad. with honors in history); unmarried."

Anybody else heard of Heard? Who? And will they recommend him as a travelling companion inward bound? Better check up. Ask other writers about him, his competitors.

Who's the best known writer of our time? Somerset Maugham comes to mind. You look him up. Smiling like an old Oriental idol, his weathered face crinkling like wadded up parchment, Maugham says:

"Gerald Heard has that affluence of conversation which (Doctor Johnson) loved in Burke and he has besides . . . . the humor which Burke so sadly lacked. He has wide and various knowledge and the amiable trait of imparting his knowledge with a modesty that makes it easy to forgive him for knowing so much more than you do and with a clarity that makes it easy to follow his discourse even when he treats of complicated matters."

Sounds like a good conversationalist. But what would a more philosophical writer say about him? Aldous Huxley comes to mind. You look him up. Shy, patient, hesitant, gentle-voiced Aldous Huxley tells you:

"Gerald Heard is that rare being—a learned man who makes his mental home on the vacant spaces between the pigeon-holes. He has looked into a score of specialties and, out of what he has seen there, has constructed a comprehensive picture of the world—a picture in which the most diverse elements of reality take their places and are seen in significant relationship. At a time when it is becoming more and more difficult to see anything but the trees, he helps us to become aware of the all-embracing wood."

In other words, Heard sounds like a sort of specialist in relating everything. Is he a philosopher? That seems to be what you need for a voyage behind the Iron Curtain in your own mind. You go see poet-philosopher Christopher Isherwood and hear him say:

"Gerald Heard is one of the very few who can properly be called philosophers, a man of brilliantly daring theory and devoted practice. I believe he has influenced the thought of our

time to an extent which will hardly be appreciated for another fifty years."

Very well. He is a conversationalist, a specialist in relating everything, a sort of ecological "clean up man," and a philosopher.

The eminent Dr. W. H. Sheldon, psychologist, author of *Varieties of Temperament*, said weighing his words:

"Gerald Heard may well be the best informed man alive."

Most important, a pilot through the valleys of the shadow of death that lie in the mind ought to be—not only well informed—but religious, too. Is Heard religious?

You learn that he was on his way toward ordination in the Episcopal Church. What do preachers think of him?

You find that Willard L. Sperry, former Dean of the Harvard Divinity School, said:

"Gerald Heard . . . . feels deeply the spiritually poverty stricken state of our modern world, and our need of a rebirth of personal religion. . . . His indubitable intellectual skills are supplemented by a touch of authentic saintliness which gives to what he says the authority of the prophet . . . ."

And from the Reverend John Haynes Holmes, author and lecturer, you hear:

"Gerald Heard is a scientist, seer, and a saint. The combination is impressive."

In this age of Theological Modernism, you might find many admirers of Heard among the clergy, even if he weren't religious.

You ask Heard point blank:

"What sort of Christian are you?"

He answers: "My book, *Training for the Life of the Spirit*, is drawn largely from the Christian sources I most admire. I admire the neo-Platonists, St. Augustine, Francois de Salles, Catherine of Genoa, and William Law. I am not a Modernist because the Modernists don't take a sufficiently spiritual or psychological view. I believe in miracles and the Inner Light."

You are brought up short. Heard always gives you answers like that, answers that show you that the only way to find answers is to get more understanding than you now have.



In order to understand what kind of Christian Heard admires, you must understand Heard's knowledge of church history and theology.

To get more understanding, you drive out to Santa Monica one day, up a drive lined with brilliant red, yellow and orange anemones and renunculas. To the right of a big rambling house, you see a small modern house with picture windows facing trees and flowers and mountains which overlook the Pacific Ocean. This is Gerald Heard's studio.

The door opens, and you see Heard striding rapidly toward you, hand outstretched.

Slim, gaunt, hawk-nose, tapering hands, haunting eyes, a curly pointed beard, and a soft British voice, almost a whisper: "How are you?"—as if you were a shy kitten who had hidden under a parked car. Now why should you feel that?

After tea, you tell him: "Before I go on any risky expedition, I want to know more about the pilot. Tell me some vital statistics. Where you were born, what jobs you've had. . . . ."

"Of course," Heard says, and smiles, "it appears much easier to pass judgment on a man if you know the unimportant things. Some

people know everything about one, except the content of one's brain. Here you are, look this over—while I look over a very exciting paper which Andrews of Johns Hopkins (I'm sure you know him) just sent to me."

"Um," you say, flattered that Heard thinks you know Andrews of Johns Hopkins.

You read the biographical bit he hands you, and notice him digging in his bottom filing cabinet, squatting springily, as if his body is lithe, full of vitality, not subject to the back-aches which afflict the average man of 67.

You learn, as you read, that Heard was ace commentator for BBC, reporting on science. His job was to broadcast the discoveries going on in every field of science.

During this period he met and gained the respect of top-ranking British scientists. H. G. Wells made this comment: "Heard is the only man I ever listen to on the wireless. He makes human life come alive."

In 1937 Heard came to the United States, having been offered the chair of Professor of Anthropology at Duke University.

Heard lectured for a time on sociology.

"Sociology," he said, "lies largely in the hands of the pedants. They mass fact upon unrelated fact. They are interested in amassing, not co-relating. Yet, until they begin to co-relate, sociology will remain a branch of statistic-ology."

After leaving Durham, Heard settled in

California.

All this time Heard was writing books. He has averaged more than one book per year since he started writing professionally and has turned out 30 books in all.

You put down this biographical information and look at Heard anew. You see his slim hands writing rapidly. His blue eyes peer over his glasses seeking some book on the shelf. Your eyes follow his, and you note down some books by Gerald Heard:

*Pain, Sex and Time; Training for the Life of the Spirit; Is God Evident?*

### Are Heard's Books and Ideas Fun?

"Mr. Heard," you say, "how can I find out what you believe in a hurry, I mean? It would take years to read all your books."

"Come to my lecture next Sunday morning," says Heard. "You might find it fun."

"Fun?"

"Comes from the Irish *fonn* perhaps, meaning *pleasure*, or the German *fahn* meaning *to wave a flag*. Possibly, also from *fundamental*."

Next Sunday you stand in the lobby of the Coronet Theatre looking at the muddled modern art on the walls—which has got itself, Heard tells you later: "in the same fix as a kitten tangled up in a ball of yarn." You turn away from the art and look at the people going into the darkened theatre.

You're surprised to see so many celebrities, artists, film technicians and engineers. What's the common denominator that pulls capitalists, publishers, psychiatrists, actors, writers together, binding Philistia to Bohemia?

The common denominator walks out on the stage, black coat, striped formal double-breasted "weskit," pearl gray tie.

### Heard and Your "Imprisoned Splendour"

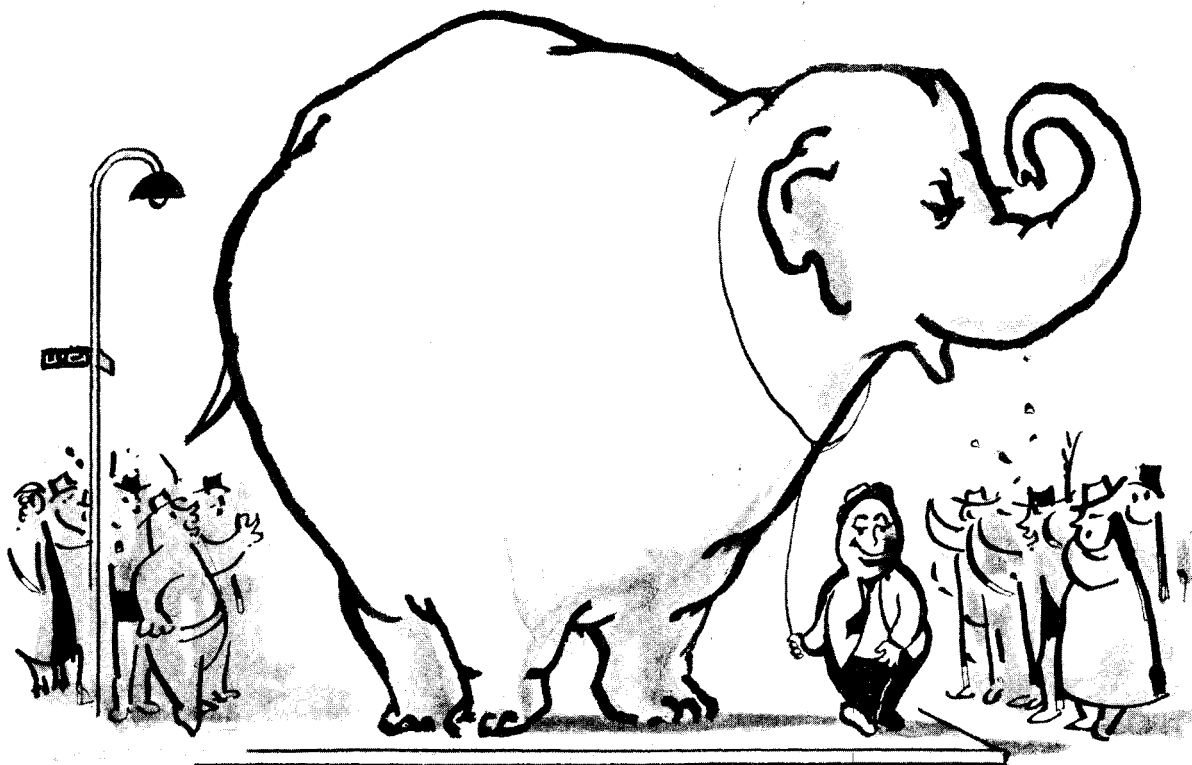
He began to speak of the understanding heart, which Solomon asked for—the heart which can "entertain itself, entertain a new idea, entertain a stranger."

Heard spices his lectures with apt quotations. You remember a poem from Browning which contains the line physicist Raynor

(Continued on Page 22)

**Gerald Heard will lead the discussions at the Second Annual Wayfarers Conferences, sponsored by Spiritual Mobilization, at the beautiful Center of Creative Living Idylwild, Calif. First Session: "A Practicable Religion and Psychology for Today" — this session will search for inner values which show: how do you live with yourself?—August 6-11. Second session: "Leadership in Today's World"—this session will attempt to show we should use these values to live with other people—August 13-17. Hosts: James C. Ingebreetsen and Edmund A. Opitz. A few fellowships are available for ministers, students and others. If you are interested, please write to James C. Ingebreetsen, "Faith and Freedom" for facts and application blanks.**

## SOME PEOPLE WILL DO ANYTHING TO BE REMEMBERED



But why not be remembered for the ideas you've shared?

We do a lot of digging around among inspirational, spiritual and thought-provoking writing. We keep a notebook of the best material—the passages that move us. “Words to live by,” we call them.

So when the well-known advertising firm of Brown and Bigelow suggested we feature “words to live by” in a calendar, we succumbed to their enthusiasm.

Now we are glad we did. The Brown and Bigelow people have produced a piece of art—if that's the right word for a beautiful calendar. It is popular-sized (8 $\frac{1}{2}$ " x 14"); it puts across sixty short, stimulating messages, and says them inexpensively (\$35 per 100);

it keeps you in touch daily with customers, civic leaders, employees—all persons you want to think well of you.

We've pre-tested the “Words to Live By” calendar and have had orders from a wide variety of companies. Not only businessmen are excited about the calendar. Orders have come from a church youth group, a newspaper, doctors and from several individuals who tell us they plan to send the calendar as an end-of-year greeting.

The B and B folks tell us they must soon close out on orders for the 1957 calendars. If you haven't seen our brochure describing the calendar in detail, write us today—in time to place your order. With calendar orders, it's January in June.

# ALONG PENNSYLVANIA AVENUE



Libertarians are asking: "What's wrong with the right?" They know something's wrong. They point to the endless political defeats the right has suffered.

Rightists point out that socialist laws get the backing of both parties. They admit that the Bricker and Mundt-Coudert amendments suffer defeat in the midst of apparent triumph.

Why? ask libertarians. Why, even with a running head start, do rightists always snatch defeat from the jaws of victory?

The right offers plenty of excuses: enemy plotting, financial cabals, executive pressure. Libertarians listen, and nod, but notice that the rightists don't do any self-criticizing. They always blame the enemy.

Libertarians point to recent headlines to dramatize how the right has been wrong. A Marine sergeant ordered six men to watery graves in a senseless death march on Parris Island. You would think that every rightist would jump to his feet in protest, calling for an overhaul of the entire military training program—a program which frankly proclaims that it intends to crush the individual and reduce the soldier to a mindless zero.

Libertarians believe the problem cuts much deeper than the amount of vodka Sgt. McKeon drank on that fatal day. Deeper even than the brutality of the drill instructors over the recruits. Libertarians ask: do we want a system in America that teaches men to obey the orders of absolute despots, that stamps out individuality, that replaces voluntary agreement by tyranny and terror?

On this vital issue, do the rightists rise to champion individual liberty? Libertarians point out that they do not. The only voices to champion freedom here have been none other than Professor Max Lerner and the *New York Post*, leaders on the American left. Lerner's column on the Parris Island Six was unbeatable in its devotion to liberty.

Libertarians point, in contrast, to Mr. John

O'Donnell, one of the most conservative members of the Washington press corps. Did he too, they ask, leap to the side of liberty? No, he sprang to the defense of the DI's, of brutality as a method, and of militarism. He worried, not about freedom, but about hampering the DI's in their appointed task of whipping boys into "men."

Curious situation, libertarians comment: the leftist sounds the trumpet for freedom, while the rightist worries for fear the armed forces might relax their "tough" program.

The left has always accused the right of placing "property rights" above "human rights." Libertarians have always seen through the absurdity of this charge. They have seen that property is as much a basic human right as any other, and that we can have no true freedom unless private property is safeguarded. But, in a sense, libertarians admit, the left has been right. For too many rightwingers are eager to defend property rights, but then do nothing when *personal* rights are at stake.

Take personal liberty, libertarians say, that is, freedom of speech and action. They ask: How many rightwingers attack militarism and conscription? How many attack censorship? Why did only leftists come to the defense of *The Miracle* when that movie was battling censorship boards? How many rightwingers are willing to defend the Bill of Rights all the way—to defend the rights of communists, for example, to speak or to print pamphlets?

Rightwingers like to expose the inconsistencies of leftists, but few of them, libertarians point out, realize their own opposite ones. Sure the left supported Congressional committees when they pilloried businessmen and gamblers, only to oppose them now when leftists are on the griddle. But, libertarians ask: Didn't the right do just the opposite?

Libertarians know they cannot afford to be inconsistent, even from the most practical



political point of view. For, being in the minority as they are, they have only one "selling point" to present the American people—a glorious set of principles. And if they are not consistent in expounding these principles, who will be? And how will others become libertarians if they cannot see libertarian principles for the murk of inconsistencies?

So, libertarians conclude there is one big thing wrong with the right: inconsistency—the mixing of statist dross in the pure gold of liberty: That is, war, militarism, censorship, i.e. cut free speech for leftists.

### **Follow-the-Leader?**

Another big defect of the right: the rush for short-cuts, for the quick, expedient solution. The road to liberty, libertarians believe, will be long and hard, but worth travail.

It should be obvious, libertarians assert, that the present political leaders are too compromised to be worthy of support. And yet, they say, most rightwingers shrink from the slow task of building a libertarian party from the ground up. It's much more seductive to look for some quick road to power.

What, libertarians ask, would this power be worth? Would Lyndon Johnson or Frank Lausche really be any better than Eisenhower? How can rightwingers look for salvation from the present crop of rulers?

Libertarians charge that rightwingers are too willing to surrender basic principle in the name of a sham expediency. The worthy Bricker amendment, they show, has been scrapped by Bricker in favor of a mealy resolution with practically no power at all. Is a quarter of a loaf really better than none?

Libertarians point out that America would be worse off with the new Bricker amendment, because the executive would continue unrestricted, while the gallant fighters for the Bricker amendment would shut up shop and go home, thinking their job done.

The same thing happened, they say, with the Taft-Hartley law. In 1947, the American people were bitterly against the violence and special privileges used by unions—and properly so. Yet Senator Taft weakened the new law to the extent necessary to pass it over

President Truman's veto. More sensible, he told us, than to wait vainly for repeal of the Wagner Act. What was the result? ask libertarians. The unions continued on their merry way, only slightly affected by the new law, while anti-union-violence sentiment died out, content with the Taft-Hartley Act.

Refusal to surrender principle, libertarians remember, is not only moral but expedient, because it keeps the ranks together until true victory is attained.

This reminds libertarians that to their catalog of rightwing errors, they need to add: follow-the-leader. Too often, rightwingers stop thinking for themselves and pick some leader to follow. This, say libertarians, is a truly dangerous game. For it shifts emphasis from the principles we should cherish to some person or persons. And persons are always fallible. They may fail us through weakness of understanding, or of character.

And then, when the leader fails, or surrenders, the rank-and-file go right down with him. If rightwingers stress their devotion to Taft, or Bricker, or McCarthy, they can only stray with them whenever they sink into error. But if rightwingers devote themselves to libertarian principle, they will know when leaders make mistakes, and will reduce their own.

### **Searching for Magic**

In the coming election, libertarians warn, the right is once more pinning its hopes on a magical short-cut. The South will bolt the Democratic convention, so the story runs, and its electors will choose some Southern "conservative" for President.

Why, ask libertarians, should such a pipe dream be taken seriously? They show that many things are wrong with it, among them: (1) the South will *not* bolt—unless forced by rabid Northern leftists in control of the party; (2) if they do, the Republicans will win in a walk.

Libertarians are begging rightwingers to abandon these paths of error. Let us, they say, fashion and hold fast to consistent libertarian principle, and be willing to work for the long haul, not for short term expediency—to secure the future of our country.

## SEEKING NEW IDEAS WITH GERALD HEARD

The Chinese have always puzzled the Western world. This is partly due to the oddness of their language, I think. We say "as plain as ABC." But, of course, this is not at all plain to the Chinese, for they have no alphabet. Their word signs are "ideographs." And although at the start, like our own words, they were pictures, they have now become complicated patterns for conveying ideas.

Not long ago, I was reading an article by Stuart Chase in which he argued that this odd characteristic of the Chinese language was a hopeful feature in the present situation in China. Mr. Chase, who has always been interested in the way that our words reveal our characters, pointed out that "head on" contradictions simply don't exist in Chinese.

The Chinese see two sides to every question and both sides contribute something of value; each needs the other if we are to find the truth. Stuart Chase concludes: a people whose thought shuns extremes and whose language cannot express exclusive opposites will not long tolerate the crude alternatives of Communism.

However, I've been wondering, ever since, whether Mr. Chase's hope is well founded. It is surely a grim thought that the new word which the Chinese have given to mankind is "brainwashing." For it turns out that it was China, and not Russia, who coined this sinister term.

But should we be surprised? The Mongolian rulers were always interested in subtle ways of shaping the wills of their subjects. A crude burglar bursts the lock. The clever thief picks it. And now that the cold war is undoubtedly taking another turn, the whole problem suddenly appears to grow urgently pressing.

The alternating blizzards of abuse and sud-



den spells of blandness (that routine for shaking resistance) will, no doubt, continue to be the surface tactics. Underneath, however, a new technique is being tried out, and already the results have clearly proved to be "highly promising."

Look at the report, issued by the Army, on our prisoners of war in Korea. To some degree, one-third of them succumbed to the skilled pressures put on them.

And the important fact is that no drugs were used. They were simply talked to by Chinese who had been educated in American universities. As to the IQs of these prisoners who yielded to the treatment, some were high and some were low—this apparently made no real difference.

What did seem to matter was the fact that they were quite unprepared to defend themselves. They were healthy lads who had been taught to conform, but they had no self-won convictions. As the gospels say, the house was "empty, swept and garnished."

And it is interesting to note that the boys who did hold out were the ones who had an honestly thought out belief—religion was the thing that made the difference between surrender and endurance.

No wonder, then, that Major Mayer (the army psychiatrist who had to sum up and report on this amazing record) declares that here is a new weapon. Indeed, it is a new warfare—so new and efficacious that we are forced to rethink our strategy.

We know from the past history of warfare that time and again campaigns have been lost because the defending troops had been trained in an out-of-date drill and discipline. And, of course, the principle that underlies drill and drill's development has been known to every businessman from the beginning of this century.

**This is an equation that is generally called "Taylor's Law of Scientific Management" and which, when it is put in ordinary language, is quite simple. It goes this way: whenever you alter a machine you must retrain its tender.**

#### **. . . . . Save Sit on Them**

Today, Major Mayer points out, we are struggling to win in a battle of ideas. But then, this is nothing new. Indeed, this thought has become a platitude so boring that we can hardly attend to it. What is new, and most important, is the fact that it is an army psychiatrist who says it.

Long ago, at the beginning of Christianity, its most powerful Propagandist, the Apostle Paul, told his raw recruits who were facing the unquestioned strength of the Roman Empire that they weren't fighting with flesh and blood—but against spiritual powers.

Many practical politicians still put their faith in the disproved cynicism of that vulgar-ian opportunist, Napoleon Bonaparte—"God is always on the side of the big battalions"—with blind masses you can do anything.

We must be thankful, however, that the army is outgrowing this dangerous delusion. For keeping the lead in the "stock-piling" of atom bombs is only the first step.

Talleyrand, Napoleon's foreign minister, warned his master of that: "You can do everything with bayonets save sit on them." And Napoleon realized this when he said, "My guns can conquer the Austrians; I cannot conquer their hate." The man who has a faith, he alone, as St. Paul says, "having done all" can "stand" and "endure to the end."

This all means, of course, that we must give the young a faith. A youth of today needs to be told *why* he should practice discipline. And the best way to tell him is to show him.

People are always saying that juvenile delinquency can be cured by discipline. But look at the word "discipline" — discipline means the behavior of a "disciple," and can there be disciples if "masters" are lacking?

As William Sheldon has said, a man with a very crooked physique can teach physiology, but a man with a twisted psyche cannot teach a true psychiatry. And we know that

now psychiatrists are nearly **always required** to have some sort of psychoanalysis before they are allowed to try their hand at putting other people straight.

Now we come back to the very sore edge of our national and ideological problem. Have we ourselves a clear and convincing vision of our way of life, of the American way? What do we mean by the "American Way"? And if we can't say clearly, definitely what we do mean, what sort of picture does our life give to the world, to the young?

We say that we believe in freedom. And yet, to give one example, the other day a minister made a statement about drug addiction which showed that he had little knowledge of how this dangerous and complex problem has been handled by devoted experts. When asked what he would do about it, he said that he would authorize wire-tapping.

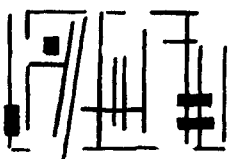
Our community still believes that the solution of every problem is arrived at through coercion rather than by understanding. The structure of the state, though we still call it free and democratic, is constantly coercive. It is government by threat.

#### **We Face A Rival**

Long ago, Plato said that social advance should be and only can be by moving from coercion to consent. We cannot, however, gain loyal consent unless we can win it. This can only be done by fairly and openly answering the questions which the young put to us, and, at the same time, putting before them a way of life which we ourselves actually live and which is clearly worth the living.

And today such proposals are not Utopian notions or abstract ideals. America is up against a rival that is making its case and, as the 33% defection among American POWs in Korea warns us, it is a case against which a large portion of our young were unprepared to defend themselves.

Our young must now have a defense, but it can't be given to them by the army. It is a job for the church. Only when religion gives vision can the community have a faith—a faith not only to stem a hostile ideology but to conquer it.



**Reinhold Niebuhr: His Religious, Social and Political Thought.** Charles W. Kegley and Robert W. Bretall (Editors). Macmillan Co. 486 pp. \$6.50.

Special interest in this book jumps out at the reader on pages 434-435. Niebuhr states:

"I should like to eliminate another area of difference by failing to support any idea which I propounded in my early work, *An Interpretation of Christian Ethics*. . . . I was only dimly feeling my way in this book toward a realistic and valid Christian ethic. I disavowed some of my ideas and amended others in later works, which roughly represent my present position. I am not therefore able to defend, or interested in defending any position I took in *An interpretation of Christian Ethics*."

With this statement in mind, former students of his had best brush up on current views. This Kegley-Bretall edited book would help. It collects a good study of Niebuhr by 20 eminent scholars, contains over 22,000 words of Niebuhr himself. A bibliography gives a fairly complete list of his work.

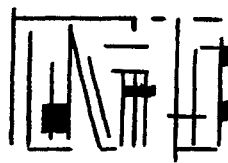
**Heaven and Hell.** Aldous Huxley. New York: Harper & Bros. 102 pp. \$2.95.

There is a geography inside each of us that dwarfs and dims even the vast, star-lighted expanding universe outside, Huxley tells us.

He sails into and probes the last and furthest area of this land inside—visionary experience.

What does this place look like? The author calls out three native characteristics: inner glowing, preternatural light; prisms of intense color; and heightened significance.

How to get there? Huxley says certain ascetic practices lead you in that direction: meditation, stimulants like mescaline, the hypnotic trance, glittery objects and certain works of art.



The heavenly side of this New World predominates in the book. Huxley finds some of its beauty, delight and enchantment singing in certain phrases of George Russell, Blake, the Bible; coloring the brush strokes of Georges de Latour, Caravaggio and Rembrandt; even springing momentarily from such worldly entertainment as fireworks, royal pageantry, theater arts.

But there is the nether land too. Some of the under-inner-world visionaries? The artist Gericault (*Raft of the Medusa*), Carlyle (*Sartor Resartus*) and Dante are mentioned.

Unfavorable conditions—fear, anger, hate—create negative visions, says Huxley. Favorable conditions—positive emotions like love, joy and confidence—direct visions heavenward.

Both sides of this visionary land reflect hidden splendor under the Huxley internal looking glass.

**New Concepts of Healing.** A Graham Ikin. New York: Association Press. 262 pp. \$3.50.

The medical chief of a mental hospital stated that much of his work consisted in removing the sense of guilt of his patients. Remarked a bishop present: "This is difficult to reconcile with my work, which includes awakening a sense of sin."

This breach between the healing hands of science and religion prompts Miss Ikin's *New Concepts* (American edition just out)

A noted British psychologist, Ikin agrees with Jung: The Protestant clergyman today is insufficiently equipped to cope with the urgent psychic needs of our age. It's high time the clergy and psychotherapists joined forces.

The author focuses the spotlight on the minister as pastor—shows how psychotherapy can make this role more effective.

She advises interpersonal, not objective,

healing and guidance. For the minister, this means adopting an I-Thou relationship, rather than the cold scientific I-It. The agent participates personally in the problem. He learns as he helps others learn. But he must be prepared to accept responsibility—the minister or spiritual healer as well as the medic or analyst.

The new clergyman, sketched by Ikin, assumes Titan dimensions—is mature himself, poised and well balanced, possesses deep wells of love, friendship, sociability as well as a capacity for solitude. Ikin points to Christ.

How can today's clergy fulfill the role? Throughout her book, the author stresses the need for better psychology-trained clergy.

The last 100 pages — appendices — deal with documentary reports of approaches to religion and health in the U.S. Give source list of seminaries, hospitals, universities and institutes offering pastoral training and clinical study.

**The Will to Believe. Marcus Bach. New York: Prentice Hall. 184 pp. \$3.95.**

Books about the power of faith, the magic of hope and the wonders of confidence are not new. But Dr. Bach's current book gives faith, hope and confidence new reality, new sparkle and popular appeal.

Bach writes easily, simply. His sentences are short and printed in large type, broken up with bold headings on each page. Dr. Bach is not presenting new theories and studies. He does not paint a new picture of the world. Rather he presents a new way of looking at it—the other side of the creative coin.

Religion's chief function is not to make men good and virtuous. These are religion's by-products, Bach says. Rather it should inspire men, strike the spark within each, creating a desire and will to follow in the footsteps of Christ.

Bach's book is that sort of inspiration.

**Psychology and Worship. R. S. Lee. New York: Philosophical Library. 110 pp. \$3.75.**

The book collects a series of Burroughs Memorial lectures by Dr. Lee, the Vicar of

the University Church of St. Mary the Virgin, Oxford.

On the basis of Freudian psychology, Lee discusses the ordinary forms of worship, the habits and states of mind of the average good Christian. A minister might want to take a second look at his congregation through this window of psychology.

Dr. Lee does and notes, for example: "The hungry sheep look up and are not fed" all too often because the pastor offers the desiccated and indigestible food of abstract dogmatics and moral theology.

". . . . we find that the ordering of worship . . . . is in the hands of the intellectually trained, who tend to impose the forms of their own worship as the norm."

The thought throughout Lee's book is that in order to build the "should be" you have to start with the "what is." The author uses psychology to shed new light on worship and life, as it is.

**Preaching on the Books of the New Testament. Dwight E. Stevenson. New York: Harper & Bros. \$3.95.**

Mr. Stevenson presses for integrated preaching. He doesn't think chips and shavings of scripture make good sermon foundations. He advises sermon construction based on complete books of the Bible.

For two chapters he talks about expository preaching. The rest of the book deals with each New Testament book separately. For each, Stevenson gives an introduction, an outline and special points of interest, finally a sermon of the whole book.

A new income tax ruling should save ministers some tax dollars. Says the new Internal Revenue Code: *money paid a minister for housing and used for that purpose, is not subject to income tax.*

The Tax Commissioner held such payments taxable (under the 1939 Code). But several court cases have since decided not. The Commissioner now rules that *ministers who paid taxes on such amounts in earlier years should apply for refunds.*

Write Spiritual Mobilization President, James C. Ingebretsen, for details.

## Articles in Review

More than 325,000 local churches and synagogues will launch fund raising campaigns this year. What's the best way to go about it?

Executive Director of the American Association of Fund Raising Counsel, Inc., **David Church**, says **These Fund Raising Tips Pay Off** (*Nation's Business*, March, '56).

He gives some general ideas about: when to hire a professional fund raiser, how much to pay, how to organize a campaign.

A few specific tips on the collection process:

(1) Make sure every volunteer worker understands the traditional fund-raising principle that 'the cause and the need are bigger than the institution.' Ask support for the health of the community, not for such-and-such a hospital. That way contributors feel they give for the sake of their own health, not just to satisfy some group of do-gooders.

(2) Send solicitors out in pairs rather than alone. This gives them confidence and authority, makes a home call more impressive.

(3) Don't leave pledge cards when departing. If the card isn't filled out during the visit, better make another visit a couple of weeks later. Leaving a card gives everybody the feeling that the job is done—yet nothing conclusive is accomplished.

Four thousand psychiatrists and psychoanalysts thronged into Chicago during the first week of May. The occasion—the 112th meeting of the American Psychiatric Association.

Churchman present would have pricked up their ears at the presidential address of R. Finley Gayle, Jr., chairman of Virginia Medical College's department of psychiatry.

Gayle discussed: *Conflict and Cooperation Between Psychiatry and Religion*. (*Christian Century* reports it in **Psychiatry Makes a Move**, May 9, '56).

Some of Dr. Gayle's comments:

(1) Cooperation between religion and psychiatry can come at both individual and group levels.

(2) In every community, groups of interested and competent people from both professions ought to be meeting regularly "for their mutual enlightenment," and sponsoring public meetings on subjects of their mutual concern.

(3) The American Psychiatric Association and Association of Mental Hospital Chaplains should form a continuing section on psychiatry and religion.

(4) Apprehension will be appropriate "only if representatives of psychiatry and religion should fall into the trap of forming a mutual admiration society, mistaking backslapping for mind-and-soul searching."

Daniel Boorstin once noted: the genius of American politics consists in an innocence of abstract doctrine and theoretic dogma.

What is the guiding light, then? **Russell Kirk** claims it used to be a body of custom and belief that Americans held in common:

(1) the Christian ethical system, (2) common law, (3) representative government, (4) prescriptive private rights and (5) respect for personality.

But this body of belief has lost much of its weight and authority. It's time to **Return to Principle in Politics**, says Kirk (*Southwest Review*, Spring, '56).

What kind of principle? Kirk claims we need both a conservatism of reflection and a liberalism of reflection, each aware of its own first principles.

He notes these first principles of reflection in two modern scholars: Eric Voeglin and David Riesman.

According to Kirk, Riesman's premises are blood brothers to John Stuart Mill's: What we require is not an ideological enthusiasm for some vague scheme of economic abundance or "fair shares for all," but a utopia founded upon new concepts of community and individuality. One principle seems to govern the Riesman utopia: "Do as you will."

Kirk concludes that the conservative holds to the tragic view of life, the liberal, to hopes of lotus-land. He predicts: "The conservative will be the intellectual master of American social thought for a great while to come."

"What is going on in the church in Russia?" asked leaders of the Council of Churches. So they donned furs and flew over to find out this Spring.

What did they find out? The question in various forms flew at Council President, the Rev. Dr. Eugene Carson Blake, in a "Meet The Press" telecast of April 1.

The **Christian Beacon** made a recording from the NBC broadcast, printed it in its **April 5th issue**.

The two page transcript records such questions as: "Aren't you going to be used throughout the satellite nations and in the West to show that there is real freedom of religion in Russia?" (Lawrence Spivak)

"You said that religion might modify communism so that we could coexist. Is not the opposite true? Is not the church used by the government there?" (May Craig)

"Will they let children go to school, to what we would call Sunday school?" (Raymond Brant, *St. Louis Post Dispatch*)

The Beacon prints Dr. Blake's answers with no editorial comment on the transcript pages.

An informative piece.

"Yes, church attendance is on the increase—that's because going to church has become the 'thing to do.'"

"Of course Billy Graham draws large crowds, but look at the flamboyant methods he uses."

**William R. Farmer** reviews and refutes comments like these (**Cynicism and the Revival, Christianity and Crisis, April 2, '56**). He says: "The truth is that church attendance is increasing because God is at work . . . . creating opportunities for evangelism and spiritual growth that the church has not enjoyed for half a century.

Mr. Farmer thinks the spiritual renaissance going on in America is the authentic work of God. He believes too many churchmen have climbed on the bandwagon of cynicism during the past eighteen months.

The trouble with the cynics—they just don't have any positive ideas themselves; it's easier to take potshots at others. Go out and preach the Gospel, says Farmer; it's the good news people want to hear.

## **For Discussion: Must You "Fit In?"**

(Some questions for discussion)

1. Do you see any difference in "conform" and "adjust"? Define both.

2. If your five-year-old reads with the speed of a 10-year-old, should you: (a) keep him in a class with children his own age where he fits in better socially, or (b) put him in an upper grade on a level with his ability? Where would he be happier?

3. Your church group refuses membership to a Negro, and you object. How far will you carry your objection? Will you go along, hoping to change the group attitude some day? Resign from the group? From the church?

4. Take a closer look at six of your closest friends. Note the similarities in dress, gestures, reading interests, attitudes. Trace the source of these group traits.

5. A communist tells you there are 305 steps leading up to the State House. A Democrat-Republican tells you 105. Knowing nothing more about the two, which would you tend to believe? Why?

6. Can you think of five ways in which you're "different" from your "group"? Should you try to cut down this variance or increase it?

Can you think of any instance when your youngster would be justified in rebelling against you? Would you discipline him if he did?

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# THE NCC DRIVES ITS '56 MODEL

EDMUND A. OPITZ

I have been attending the sessions of the third National Study Conference on the Church and Economic Life. The topic under "study" — "The Christian Conscience and an Economy of Abundance."

The social action wing of the National Council of Churches invited 400 or so delegates from member churches and organizations to sit through four days of lectures and study groups. Main function? They act as a sounding board for ideas cherished by the NCC's Department of Church and Economic Life.

According to official notice, the delegates were supposed to be "predominantly lay people engaged in agriculture, business, industry, labor, government service, and the professions." But by my count, about 146 of the 400 participants were amateurs; all the others were identified as being from the NCC, local councils of churches, the YMCA—or as clergymen.

So that the conferees might be ready for the sessions, the NCC issued a pamphlet on the conference theme late in 1955. Authors Leland Gordon, professor of economics at Denison University, and Reinhold Niebuhr of Union, admitting America's prosperity, asked: What are we going to do about it?

Our larders are full, they tell us, because of free compulsory education, mass production and abundant natural resources. But we will not stay prosperous unless government stabilizes and stimulates the economy by spending more tax dollars and controlling banks.

These controls can easily keep a full head of steam in the economic machine—according to the pamphlet. (Anyone with a schooling in economics will question this seriously.)

No one at the conference, to my knowledge, tried to analyze the factors—political, social, physical, moral—which make full-steam prosperity possible.

But several drew attention to the fact that the abundance is pretty thin in spots. "Islands of poverty" dot our sea of prosperity. They demand government action. But even larger: how can the U. S. help under-developed countries work their way out of their poverty? Private investment can't answer, they said: "In many areas the choice is between public investment or no investment."

In short, the government which gave us our prosperity must now level out distribution—not only in the United States but round the world.

You may ask, why did the NCC bother with a conference at all? The final documents—the Conference Message and Resolutions — will differ little from the pre-conference thinking and writing of those in and close to the NCC Department of Economic Life. And, since the sponsors claim the Conference will speak only for itself, why go through all the motions?

## Big Names Make Big News

These conferences act, in my judgment, primarily as promotional devices to sway public opinion. Four hundred top church and lay leaders affixing their names and reputations to a document makes more news than the appearance of a monograph written by some unknown churchman.

Hence they must select delegates carefully, shepherd them through the sessions, give them a chance to speak their piece, and, finally, attach the weight of their names to a document prefabricated in large part by the core of social actionist church professionals.

On the third day of the Conference, Union's John Bennett, my old friend and teacher, and Don Bolles, genial and efficient public relations man for the NCC pressed me for my reaction.

"Isn't the word 'study' in the title of the Conference too narrowly conceived?" I asked.



"It would fit better if the delegates were exposed to more than one point of view."

Dr. Bennett replied, "We had planned to have Dr. Robert Wilson (of Standard Oil of Indiana) and Victor Reuther to present both sides. What could be fairer than that? As it turned out, Reuther couldn't come, so we had two businessmen: Wilson and Paul Hoffman."

### Newspapers Filled In

Wilson, supposed to redress the balance, seemed to go out of his way to make such cracks as "In these days when new organizations to 'save' the American way of life seem to spring up almost every day. . . ." and ". . . . . the blind laissez-faireism that decries all rule and puts a premium only on blind self-will."

Hoffman stressed our responsibilities to the less fortunate nations and our obligation to meet the economic challenge of the new Soviet strategy. The answer was government aid, of course, and he figured the cost over the next five years should run to \$200 billion.

When Dr. Bennett finished, Don Bolles chimed in: "In my years with the NCC I have never said that any conference spoke for the churches of America; the newspapers filled that in."

"You're technically in the clear," I had to admit.

Dr. Bennett maintained that the position I and my friends represent is "irrelevant" to the issues of our time. However, he seemed to toy with the idea that future conferences should have better representation of other points of view.

The NCC would be up against a real problem if it became obvious that its pronouncements reflect the position of a mere few hundred professionals. It must continue to give the appearance of being non-partisan, or at least bi-partisan, to be effective.

Already there are signs that its bias is showing. The conferences no longer attract the man who supports the free market and limited government; he has learned not to lend his weight to a conference stacked against him. The only delegate you might call an articulate spokesman for the free economy

was Noel Sargent. Although he sat on the Message Committee he had no place on the program.

You will find a frank admission of the NCC bias in the recent statement made by the officers of Christian Action when they closed its national office: ". . . . when we began there was some uncertainty as to how the newly-formed National Council of Churches would move, but today on most social issues the National Council is providing much better leadership than seemed likely in 1951."

That is, the viewpoint of a group of near socialists has now become pretty much the official position of the NCC.

The near socialists say so themselves.

I was impressed by the way the typical delegate, favorably disposed toward the ideology of the Conference, fumbled his own case. The average minister and interested layman has been snowed under by social action publications from headquarters for a quarter of a century.

### \$100,000 to "Educate"

At church conferences, he got the same treatment; likewise from many secular agencies and schools. Despite this massive and continuous exposure to collectivist propaganda, many of those who support it with at least sufficient enthusiasm to want to be a part of a Church and Economic Life Conference show only the vaguest understanding of what the whole thing is all about.

To summarize:

(a) The once-strong opposition to the social action position of the NCC has liquidated itself;

(b) The inner circle of church professionals may be sharp and fast with their collectivist doctrine, but their camp followers have learned the lessons poorly, and their collectivism is only skin deep; it does not reach the bedrock of conviction;

(c) The resources of the core group seem to be inexhaustible—at the conference they announced the final document would play a key part in the NCC's nationwide educational program which is being financed under a special \$100,000 grant.

# LETTER FROM PETER

PETER CRUMPET

PETER CRUMPET  
CAMDEN, S. C.

I SENT YOU DOWN THERE TO BRING  
BACK A PIECE ON HOW THE PEOPLE  
FEEL ABOUT DESEGEGRATION AND  
ALL YOU SEND IS A BILL FOR LIVE  
AMMUNITION. EXPLAIN.

EDITOR.



Dear Willie:

I know. I know. You sent me South to report  
on the progress of desegregation and to find  
out the farmers reaction to what they call here  
Eisenhower's Slippery Parity Program.

I received your telegrams. Such language,

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**PETER CRUMPET** sounds like what it is, a pseudo-  
nym—for a writer with South Carolina relatives and  
a passion for anonymity.

Willie! Want to assure you the cat has *not*  
got my tongue. Nor have I been wasting your  
money—exactly. True, I put down on my ex-  
pense account “Quail, dressed—\$50.00.”

But the fact is, I've been bird hunting.

**This Had Better Be Good!**

“Bird hunting!” I can hear you now. But don't  
get excited. Let Peter explain.

On the border of Lee and Kershaw Coun-

ties in South Carolina, there is a grocery store. The building sits on brick stilts. Under it skulk guinea hens, chickens and one white turkey. It was constructed thirty years ago of cheap jack pine, and the yellow paint is peeling off. (I know. This fascinating bit of information has cost you \$300.00. But let me tell it my way.)

### Pot Belly Stove Talk

We pull up there to get gas. It's a pleasant place to visit. A water oak of marvelous proportions casts a huge shadow over half the building; it is cool to drink a Coke there after a hot hunt for birds. The other side of the building bakes in the East sun; when there has been a frost, it is peeling.

Inside there is a counter which runs along the left hand side of the room, full of candy, chewing tobacco, snuff, shoe laces and a delousing powder for chickens. The room is long rather than wide. It stretches back to shelves on which are heaped in dusty profusion bags of waterground corn meal and white flour, cereals, Purina feed, canned goods and parts of a rocking chair.

In the center there is a Franklin stove, always stoked high at this variable time of the year. There is a chair behind the stove and two chairs in front of it. A bench runs part way along the right hand side of the room. On the floor (which lies under an inch of dirt), beside the bench, there usually squats a Negro. He is not always the same human being, but the color is polished mahogany.

The chair behind the stove is reserved for a man who has sat there without moving since I arrived. He is old—and ageless—and he wears a nearly white, collarless shirt and a black hat something between western and pork pie. The two chairs in front of the stove are reserved for the storekeeper, a stout, bespectacled man in his sixties, and a person who appears to be his brother; only older. The bench is for transients. It is always filled. They come and sit for hours.

Principal crops in this soil-pillaged part of the South (if you care) are feed corn, cotton, lumber—mostly pulp wood. Pigs and fowl are the universal complement of every barn-

yard.

They are all farmers, the transients who sit in the store. Of a sort. But who does the farming I don't know. Colored share croppers, I suspect. One white man who has never paid Uncle Sam a cent of income tax asked our guide whether a year's revenue of \$2400 was taxable. "Pretty near," he was told. But then, they don't pay tax on their liquor either. One gallon of corn alcohol and apricots or peaches and six months' fermentation in a charred keg and four months, in the trunk of your car = vintage "white lightning."

I was having trouble hitting quail. Sometimes, when I shot particularly badly, I rested at the store for half an hour, listening with a mounting suspense for that rare break in a silence as old as the tired old land.

I can tell you something. They are deeply, more deeply than anybody up North can ever appreciate, concerned by the desegregation decision of the Supreme Court. They are not going to take it. Nothing violent, although there is vestigial heat in their eyes when they speak of it. The cause of States Rights has received a tremendous boost by virtue of their uncompromising opposition to integration; perhaps a case of *ex stercore, aurum*. There is coagulating a bitterness against Federal Government intervention in their private and State affairs. It can be described best as a sort of recalcitrance. It is not necessarily limited to the Negro issue.

### Shooting at Quail

"No nine ol' main sittin' up theyuh in thuh Suhpreme Cowut is goin' tuh tell us down heah what tuh do," said the ancient in the black hat. His face was expressionless, nearly, and his gray cotton sock slipped down to reveal very pale skin on a delicate ankle. There was a silence of fifteen minutes. When it became obvious he had said his piece for the day, we left to shoot at some quail. Yes—at some quail.

Two o'clock the next afternoon, we were back. The store keeper said, "Good evenin'. Cokes, ah spect. You don' tell me you let yore children up Nowth go to the same school with niggers?"

"Yes, they do."

"You liuke it?"

"I hadn't thought of it. Like in the army. You kind of take it for granted."

"They tell me that ain't wuhkin' out theyuh, in thuh ahmy, ithuh. It ain' nevuh goin' tuh heppen heah."

### You Put Them In

Three men on the bench echoed, "Tha's right. It ain' nevuh goin' tuh heppen heah."

I looked over at the Negro to get his reaction, presuming he had one. The milks of his eyes were so dusky and red-streaked, his face so black, I could not make out his expression. I don't think he understood more than a word or two of the conversation. The Negro farmhand here is a very stupid human being, at least three grades lower than the Negro in New York, and probably two grades lower than his white master in rural South Carolina.

We were back the next morning. The storekeeper addressed me again, thumbs hooked to galluses.

"The Raipublicans ain' nevuh goin' to gate us tuh vote foh thame agin'. Eisenhower sade las' week, owa month, owa sometime since then—when I misremembuh—thate thuh dee-se-gruhgation decishun fulfeeyuld his platfowum obligation."

"Well," I demurred weakly, "it isn't all his fault. He put in two judges out of seven. The rest were put in by Roosevelt and Truman, and they were the boys *you* put in."

### Ike I Reigns

Silence. I went out and missed some more quail. Next afternoon:

"Two Cokes? An' uh Baiby Ruth?"

"Thanks a lot."

His brother said to me:

"Ain' no difference who put who in thate cowut. It's Ike an' his Raipublicans as got through theeyus decishun. Thuh Raipublicans ain' nevuh goin' tuh git the Sowuth nowuh."

That was it. He meant it. He got nodding and grunted approval from the others. No matter the facts, the desegregation ruling by

a largely Democrat appointed Supreme Court had been perpetrated during the reign of Ike I. So Republicans are to blame.

Although the people in this backcountry southern community (I do not and cannot speak for townspeople and the new class of Southern suburbanites) are obstinately and pacifically determined never to allow a judicial body to legislate on a social matter—and as a result have breathed new fire into the fight against Federal encroachment on States Rights—they are equally determined not to be "cheated" out of the general prosperity.

### Yessuh!

"Us poah fahmas as got to haive help," old man Black Hat said to me, and the audience murmured "Yessuh."

"What are we going to do with the heaps of surpluses?" I prodded, passing around surplus Cokes to everybody (you paid for that, too, Willie).

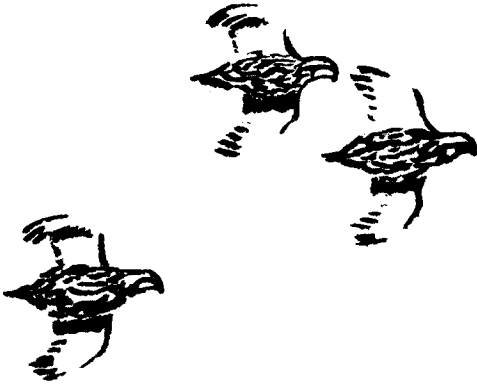
When the storekeeper's brother saw I miscounted and did not have one for the Negro sitting in the corner, he took his feet off the hot grating and got the black man a Coke. He answered me.

"Tha's all right, an' it ain't mah concern, nor yours. We got tuh haive fixed one hunner' per saint parity, owa us pore fahmas is goin' to stahve to daithe. Tha's the truth," he ended, nodding, and all the others nodded in agreement. "That's the truth," they chorused.

### How Many Buhds You Got?

Nobody mentioned the alternative to starvation, namely, gainful employment, so I didn't either. Instead of going for my typewriter, I went for my gun. I missed three shots in a row. One bird died of a coronary on my fourth shot. I shot a fifth time and handed Buster, the black kennelman, a lean bunny. His 65-year-old smile was toothless rapture. Then we stopped at the store for a Coke.

I said, "Look, you don't want the Federal Government to mix into your affairs. You see what it got you—integration. That's what you get for letting yourself be other-tegrated rather than inner-tegrated. Are you sure you



want the government to buy your cotton and your pigs from you, tell you how much you can plant and what you are to do with it, put you in jail if you don't treat your land the way they want you to?"

"How many buhds you got?"

Next day I brought along some ammunition. I mean, I had with me an official of the Eisenhower administration, a man of many personable qualities, the least of which is his inability to miss the birds I have shot at. After we had corrupted a few coveyes (laying about with great vigor, if with modest success), we headed for the store.

I announced portentously, "Here's a gentleman come all the way from Washington to talk to you. He's got the word. He can tell you what they're trying to do for you there, and why they aren't doing exactly what you want." I added to myself, "I hope."

He explained. He talked in terms of one or two syllables, and he held doughtily to the present tense. He showed how foreign markets for surpluses had been killed by government dumping at unreal rates. With the use of two small bags of corn meal, he gave a visual example of how price supports lead to ever greater surpluses. He even made direct appeal to the traditional self-sufficiency of farmers, their independence, their quick anger at the imputation that they would accept a handout. By the time he got to this part they had all managed to bum a cigarette from him.

He had a rapt audience. Occasionally, Mr. Black Hat nodded, and the wattles below his chin quivered. They did not say anything when he had finished, but then they hardly ever talked. I walked out pretty well satisfied we had made progress. I even killed five or six birds.

Day later I saw the storekeeper again. He looked at me, I thought, warily. "I want a 7-up," I said with breathless derring-do, and from the startled flap of his red eyelids, I knew I had made an impression. By golly, it was time for a change! I turned around, facing Mr. Black Hat, the storekeeper's brother, transients. "You want a 7-up, any of you?"

"Grait Lohwd!" Mr. Black Hat laughed, his stomach a ponderous bellows. But nobody else laughed, and soon he shut his face back into its attitude of concentrated vacancy.

### Missing The Mark

I went out and missed four birds, bang-damn!, bang-damn!, bang-bang, damn-damn! What was the use! The next day, while the guide put gas into the pick-up, I bought a Coke. I was not surprised to hear old Mr. Black Hat say, "They ain' nevuh goin' tuh do thate to us; we ain' nevuh goin' to have no niggers in our schools." And the storekeeper muttered, "Us pore fahmas is goin' to git one hunner per saint, so hailp me."

I hope they aren't both good prophets. But I'm afraid they are.

Sincerely yours, Peter Crumpet.



(Continued from Page 6)

Johnson used for his book title, *Imprisoned Splendour*. That's what this voyage into your Self is all about, you decide:

*Truth is within ourselves, it takes no rise  
From outward things, whate'er you may believe.  
There is an inmost centre in us all,  
Where truth abides in fulness; and around,  
Wall upon wall, the gross flesh hems it in,  
This perfect, clear perception—which is truth.*

*A baffling and perverting carnal mesh  
Binds it, and makes all error: and to KNOW,  
Rather consists in opening out a way  
Whence the imprisoned splendour may escape,  
Than in effecting entry for a light  
Supposed to be without.*

From all the quotations Heard gives you, and the way he relates them, you begin to see an outline of a map to guide your inward exploration. "*The Kingdom of Heaven is within you.*" There is a sun imprisoned in your Self. Let it rise. This sun is Thoreau's "*there is more day yet to dawn.*"

### There Is a "Science of Your Soul"

Yet the practical, down-to-earth man in you, the skeptic of wise and reasonable doubt, asks: "How do we know this thing is there?" You want to be sure before you risk, traveling to "some far corner of thy heart."

What makes Heard absolutely sure he'll uncover ineffable treasures in your Self?

Heard answers: "The poets and prophets have always known about it. The mystics, the saints and the poets do not contradict each other. Now the scientists, psychiatrists, the physicists, chemists and brain surgeons are discovering it. I find these discoveries most exciting. The scientists are waking up to the power within the soul. If the scientists can demonstrate it, where the poets only hinted at it, the world may believe that the next continent to discover is the human soul."

"Very well," you say, impatient now. "Demonstrate it, please."

But the lecture ends, on the tantalizing promise that Heard will give you a glimpse of the "science of the soul" next time.

As you stagger punch drunk from the theatre, your head reeling from sixty minutes packed with quotations, word origins, correlations, shocked by the impact of this heav-

ily laden freight train, you think: "It's a good thing he's leaving science till next time. I couldn't carry any more now."

Outside in the patio of the Coronet Theatre, the audience stands around waiting for a chance to talk to Heard, who comes out after his lectures and basks in the sun, enjoying criticism, answering questions.

You hear a man in his thirties complaining to a man in his fifties: "He's a jack of all trades, master of none. He doesn't do anything. He doesn't weave baskets, nor toil, nor spin, nor play a violin."

"That's right. He doesn't do anything except take information from religion, psychology, science, all areas where man is making discoveries, and makes out of all this a continually evolving philosophy of living."

You edge up to Heard and overhear a little old lady say to him: "Mr. Heard, do you think it's wise to open all these doors? Best let sleeping dogs lie, don't you think?"

"I believe there are two choices in life," says Heard softly. "To seek security, that is, to escape from pain. Or to seek new experiences, regardless of the pain. I stand on the side of new experiences."

"Hello, Mr. Heard," you say.

"So you did come. I'm glad to see you."

"I want to hear more before I make up my mind about you."

"Why don't you drop around for tea?"

"Thank you, but I don't know. Your ideas shock me a little. If I understand what your invitation means, maybe I'm not quite ready."

"Just as you like," says Heard in the very gentle tone you noticed before. Now why did you think of a man talking to a kitten hidden under a parked car?

### A Celebrity Comments on Heard

You see Christopher Isherwood, author of *I Am A Camera*. You wave to him. "Tell me," you say. "I've heard that both you and Aldous Huxley acknowledge a great debt to Heard. I believe one critic said that Huxley's whole 'content, style and message changed' from the moment he met Heard."

Isherwood, boyish, blond, frank, open, says: "Huxley was writing *Eyeless in Gaza* in 1931.

He got stuck on it. His old friend D. H. Lawrence had just died. You may remember how *Eyeless in Gaza* seemed to change directions in the middle? Huxley had been a satirist, you know. *Point Counterpoint*, was perhaps his best satire, though *Brave New World* is more famous. After he met Heard he wrote *Ends and Means* and, instead of being satirical, it had a very positive message, that one must be constructive and build a philosophy of construction, or one faces suicide. Since then Huxley's style has become warmer, his insight vastly deeper."

"How has Mr. Heard helped you?"

"He helps me relate everything to a larger plane. He does it indirectly. By talking. He has been constantly talking for eighteen years, has spoken to psychiatrists, industrialists, the top communicators in every field. Often they appropriate his ideas and pass them on. He

is one of the most influential people (subtly influential) alive. His talk sets eggs in many nests. They hatch years later."

"Why isn't he better known?"

"He's too much for most people to swallow, too original. Yet he has had as much influence on contemporary thought as Frank Lloyd Wright on contemporary architecture. He is interested in absolutely everything—including suspect topics) and he has an impact on everything."

#### Heard Will Look Into—Even This

"What do you mean, suspect topics?"

"For example, take flying saucers. Most people either believe in them religiously, or reject them utterly. Heard wrote a book about them called *Is Another World Watching?* He didn't find for or against, but simply discussed the evidence showing unidentified aerial objects. Or take *Bridey Murphy*."

"Has Heard written about her, too?"

"Several things. One scholarly article in *Fortnight*. Most people swallow the story, or ridicule it. Heard does neither. He is not credulous. He believes we should consider, examine, and explore all these things. Find the germ of truth in them, discard the errors."

"Does it bother you that he leaves so many questions hanging?"

"It's maddening. He never answers in a simple, pat way that closes the subject. The soul of his talk is quoting. He always quotes some tiny, anomalous detail. You ask him, for example: 'Will there be a war this year?' He pauses, then answers: 'You know Lipton's big work on the bee?' And quotes something about the production of honey; you use this as a homology to answer your question."

"Has he contributed any new ideas?"

"It's not his ideas that are important. It's his state of mind. He's completely open."

"I've heard him called a saint."

"A saint is somebody on the beam. There's a kind of knowledge running through us. Heard has contacted it more than most people. Certainly he's a half-saint. I'm glad he's not a full saint. He said once: 'It is the half saints who are the great characters. The full saint is curiously unnoticeable.'"



"What would the world be like if there were as many 'Heardians' as there are, say Freudians?"

"People would be more inquiring. They would approach new phenomena in a truly scientific spirit. Now they're either uncritically for Bridey Murphy, or they say: 'Impossible!' 'Heardians' would be willing to entertain any new idea if there's the slightest anomalous bit of evidence to support it. But they would not be credulous. Heard is willing, no matter what the cost, to go into this jungle around us in pursuit of truth. That I find truly magnificent."

As you drive home from the lecture, you remember a number of references to Hindu and Buddhist sources. You ask yourself: Do you want to journey to your inner temple with a heathen? Ask him point blank:

"Are you a Christian or aren't you?"

He answers: "What do you mean by Christian? Baron von Hugel, the eminent Roman Catholic theologian, said there were five Christianities, each formed to solve a contemporary need. I don't believe that Christianity is finished. There is more revelation to come. Official, established Christianity proves that nothing fails like success. You must keep young or you won't run. Christianity isn't finished, even though the official churches have stopped running, and rest more on authority than Revelation. We need a contemporary Christianity. I don't care what you call me. Labels are libels anyhow. Faith is the choice of the most noble hypothesis. The open mind depends on an open heart."

"That sounds like hedging," you say. "Can't you answer more directly?"

"Which would help *you* more? An easy answer, or an answer which asks you questions about yourself? Of course, you can find out what kind of Christian I am by reading *The Creed of Christ*, or *The Code of Christ*. But wouldn't it help you more if I asked you questions about what *you* mean by Christianity, and why you practice it the way you do?"

You answer: "I have to admit this would help me. But can't I learn from your conclu-

sions? Can't I learn from your experience?"

Heard chuckles and watches you from the corner of his eye while he delivers this pearl: as if to say one usually doesn't. "We learn that when certain gases are heated to such an extent as to become visible, and that contact with them produces a deleterious effect upon protoplasm—we do not put our fingers into the fire."

You laugh. "Then why can't you tell me in a definite, final way about the 'fires' I should avoid?"

"I had rather tell you of ways to build up your immunity. I had rather talk of you, and how you can tap your energies, how you can live a life of greater awareness."

"Awareness of what?"

"Ask of any new experience: Does it make for more awareness of your Self? Of the world? Of Truth? Of the harmony in the relationships of things? Awareness produces euphoria. Awareness of your Self means awareness of your body, brain, the force that drives you. There is no center of power in your world as strong as the power in your own soul. Be aware of it. And be wary of it. Tap it, and you can become whatever you wish to be."

That's what happens when you talk to Heard. You call on him with a chip on your shoulder, to find out where you disagree with him on religion. You come out feeling that the points you disagree on are small compared to the real issue: that if you face your Self, and become aware of your potentialities, and help others become aware, our problems could soon be solved.

Could we solve our differences of religion, politics, economics, simply by facing our selves and becoming aware of our talents?

You realize that Heard has just said *Yes!* Yes, provided you say to yourself: Before I can heal the group, I must practice: *Physician, heal thy Self.*

Heal our Selves of *what?* you ask.

Psychopathy, Heard answers. The world-



wide psychopathy caused by running away from our Selves, and trying to sacrifice our uniqueness in order to adjust to a sick society.

And how will facing our Selves cure us? By making us stronger, and more free.

Freedom means increasing choices. There is only one way to be wrong—but there are an infinite number of ways to be right. The only way to be wrong is to decrease freedom of choice. You are wrong when you persuade yourself or some one else to give up freedom.

But the ways of increasing choices are infinite—for you increase your freedom every time you discover a new and better alternative way of solving your problems.

So as you face your Self, and learn to tap your creative energy, you become free.

Next Sunday, Heard will tell you things science has discovered about your Self, so while waiting, you look up a list of his books to get a broader picture of him. You find, to your surprise, that he has written best selling detective novels:

*A Taste for Honey; Reply Paid* (on the paper book jacket it says: "Over half a million sold"); *President of the U.S., Detective* (on the book jacket you read: "Winner Ellery Queen First Prize—1946").

You find out that through writing detective stories, Heard became interested in a new kind of religion. How? What's the tie-in?

"From detective stories," Heard says, "I became interested in supernatural stories, stories in which you confront the terrors at the back of your mind."

Heard found himself interested not in the "terrors," but whether it might be possible to find "ecstasies equal to the terrors."

### You Can Find Ecstasy in Religion

Perhaps this explains Heard's attempts to combine religion with psychiatry. For where psychiatry tries to root out the terrors at the back of the mind, religion tries to supplant the terrors with ecstasies.

So Gerald Heard came to wonder whether there was a science of the soul.

What would a science of the soul do? Science means *to scan, to cleave*. Conscience means *know science*. A science of the soul



would first penetrate the soul, cleave it, in order to know it, in order to get into it.

Heard felt certain that if you could cleave your soul, you would find that in proportion to the ecstasies you experience in the soul, the soul evolves. Heard found that man has not changed much physically since his creation as man—except for his brain. Man's brain has grown enormously. Could the soul, or at least one end of it, be located in the brain?

You've always believed you had a soul. But it would be nice if science could prove it.

Heard looks for scientific prison breakers. That is, for ideas which break man out of his prison. He has drawn up a list of books called "the break through books". (You can get this list from *Faith and Freedom*.) Hundreds of scientists, working separately, are chipping way at man's prison walls. Most of them don't realize it.

Gathering their chisels, trip-hammers and compression drills into one big "break through" theory, Gerald Heard is showing the scientists how to unite their efforts into a

single blow.

Whether what these scientists are up to constitutes a "science of the soul" or whether that's merely a poetic phrase you hope to discover at Heard's lecture.

You sit in the darkened auditorium of the Coronet Theatre, watching the celebrities, the capitalists, the composers, the captains and the kings arrive.

Mr. Heard, with springy steps, walks swiftly out on the platform.

### Science Looks for Your Soul

Heard offers evidence to show that scientists are now abandoning the idea that consciousness is a kind of materialist mist which the brain gives off.

"Even the most conservative school of psychiatry, by which I mean the Freudian school (laughter), now knows we're more than matter."

You learn that Freud, studying biology, gave up the idea that the mind is "a mere appendage of the genitalia", and formulated what he called the "life instinct," made up of, Freud said, "psychic energy."

"Since Freud, how many scientists have discovered a similar force?" asks Heard.

You learn how biochemist Coghill says that instinct is the "integrating agency which synchronizes our total pattern of action."

Heard speaks of the brain surgeon Penfield's "fascinating excavations on the brain" which show a control center at the top of the spine called the "scanner" — and of Nobel prizeman Spiemann, who calls this control center "the organizer." Heard asks if these centers are the same as Coghill's "synchronizer" and if they are the seat of Freud's "psychic energy."

Manipulate these control centers, and perhaps you could manipulate the person. You could put your finger on the driver of the brain. Heard tells you how Penfield operated, giving the patient a "local," and how he aimed a tiny beam of light into this control center in the brain and moved the light.

Instantly the patient lifted his arm and wiggled his fingers. Here then, was the driver of the mind. Then the patient spoiled the

whole thing by saying:

"I'm not doing this. It's being done to me."

So Dr. Penfield asked himself some shrewd questions: *Who is objecting?* If the *I* was being manipulated by the beam of light, why was the *I* protesting, and where was it?

Then Norbert Weiner began to build mechanical brains, with "executives, memories, and organizers." He spoke of "built-in-potentiality" meaning that if he knew what a machine was supposed to do, he could install a control center like Penfield's scanner, to send messages to the rest of the brain.

Then geneticist Kalmus pointed out that "built-in-potentiality" may be instinct, like Freud's "psychic energy." Perhaps, said Kalmus, our genes carry information and potentiality from one generation to the next.

Psychiatrist Carl Jung began to speak of "social unconsciousness," and knowledge which we are born with. We contact this knowledge through dreams, drugs such as pentathol, gases such as carbon dioxide, stimulants such as lysurgic acid or mescaline, or mystical experience, which the prophets called visions.

"Where is the soul?" Heard asks. Have the chemists, the brain surgeons, located one end of it? They have written scores of work papers about X-factor, the undiscovered driver, order-giver, organizer, scanner, psychic energy—what Dr. Robert Lindner calls "the instinct of rebellion."

### Heard Sees What Science Throws Out

Heard, you see, as he adds the fragments together, often pays extra close attention to what the orthodox scientists throw away. He quotes a philosopher who said you can tell what men value by their garbage. Like "the base Indian who threw away a pearl richer than all his tribe" some scientists throw out any evidence proving you have a soul.

They rule it out because it is so upsetting. The psychiatrist Lou Cholden said: "These fellows are simply frightened out of their wits by all this."

Heard describes their predicament with the new machine, the electroencephalograph, which records the smallest impulses the brain

generates, when you attach it to your brain.

"They said unto the machine: 'We've invented you to write down everything the brain says. Now write.'

"And the machine answered: 'I'm writing. Now say something.'" (The audience laughs.)

Concludes Heard: "They'll never get anywhere trying to measure the soul *solely* with machines, or listening to it solely with microphones. To listen *to* the soul, they must listen *with* the soul. No other instrument will avail."

### Your Soul is Made of Music

"Has any reputable scientist listened *with* his soul, as he reads the new data turned up by his microscope and spectroscope?"

The audience leans forward to hear the answer to this. You look around you as Heard pauses and the room grows quiet. You see Igor Stravinsky, composer of *Petrouchka*. There's William Mullendore, Chairman of the Board of the Southern California Edison Company. There's C. T. S. Keep, publisher of California's *Fortnight* magazine.

Heard answers his question by reading this paper by Donald Hatch Andrews, professor of Chemistry, Johns Hopkins University:

"We are making the startling discovery that the basic reality of our universe is *not matter but music*. . . ."

"Inside the calcium atom . . . . we detect chords which are sometimes familiar, but yet part of a vaster pattern, rich in texture beyond any music ever dreamed of in the human brain. As (it) surges around us, we come to realize that it is in these patterns of harmony, melody, and counterpoint that we have the true reality. . . ."

". . . . We recognize that in this innermost essence of life—the soul, the spirit, — we have the supreme reality. . . . Within the 'island universe' of atomic suns and planetary electrons which compose the body of each of us there exists the integral pattern and power of unity of the human spirit. . . . Imagine, throughout the universe outside us, a unified and coherent spirit, the spirit of its Creator.

"Thus through the new vision of science we can understand how there can be a Creator of the universe who holds in His hand the

farthest reaches of the stars, and yet stands close to each of us. . . ."

So this Heard lecture ends.

When you leave the theatre you see Shirley Thomas, television commentator on life in Hollywood. She says: "I feel a little awed."

Several things bother you. One thing, Heard seems too eclectic. He seems to see a germ of truth in every theory.

You remember his invitation to drop by whenever you felt ready. You don't feel "ready" but you'd like to clear this up.

He greets you as always, gentle, grave, as if he sees the frightened kitten in your mind and wants to give it courage. After some small talk, you say to Mr. Heard:

"You seem to find a germ of truth in every theory. Don't you believe in evil?"

"My idea of absolute evil is the saculena, a parasite crab that lives on other crabs. Entering the crab's anus, it penetrates its eating tentacles through the crab's body. Groping



with tubes, running its deathly drinking straws through the nerves to the brain—the saculena becomes a part of the crab’s circulatory system and sucks out the crab’s substance which it converts into new saculena. And the healthy crabs around it are helpless against it.”

“Ayn Rand’s devil,” you remember, “the insidious parasite who attacks creators. And now, please—tell me your idea of good.”

“I start with three dogmas” says Heard. “One, life has meaning. Two, man can find it. Three, coercion will not work, but in the long run will do more harm than good. *I believe God has but one purpose, to keep us pointed toward freedom. We need freedom.*”

“Our great need is not for judges or dividers to redistribute property.”

“What is our greatest need?”

“We need seers,” says Heard. “*Men who can see.* It takes only one in a hundred thousand people to change man’s course.”

“Would these seers ever advocate initiating force, that is, starting violence for any purpose, noble or humanitarian?”

“Good God, no! You see, whenever a crisis makes us absolutely helpless we’ve got to use non-violence, abandon all coercion. Whenever things get really bad, when, say, you’ve got a child actually dying, because it’s starved of affection, or becoming a dementia praecox, you can scold and threaten, and that child will certainly rapidly go away where you will never touch him again.

“You can’t cure world-wide psychopathy with coercion, either. You can cure people by making them want to change themselves, by showing them something better to change themselves into. You do it with love.

“You can stop people from attacking you, temporarily, perhaps. But you can’t improve them with coercion. I am absolutely opposed to all forms of coercion to make people do what I think is right.”

“What would your seer do, then, to change man’s course?”

“He would ask questions. He would always be interested in the anomalous. He would

ask why there is such a terrific effort in education to rule out the anomalous, to reduce everybody to this average, adjusted thing, to say that everything can be measured. He would see that this effort is a retreat, a wish to escape from facing the strange, the uncanny, the intruder.

“It’s the questions you ask, not the answers you give, that really contribute.”

“Why?”

“Norbert Weiner explained it: ‘The machines will give us the answers. But they can never ask a question.’ Our point is, that’s why we’re so keen on liberty. The moment you stop people asking questions, you’ve castrated the human mind.”

“Is this seer the highest man?”

“No, he’s only the beginning. By asking questions you learn who you are. You learn this by getting deeper into your Self, to what in German is called *funkelin*, the little spark. In late Greek it’s called the same thing, *enteresis*, the spark, perhaps the source of inspiration. In Sanskrit it is called the *Atman*. It is the Inner Light.”

“Would the seer do anything creative?”

“He would be a contemplative.”

“But,” you object, “I’ve heard of contemplatives who just sit, watching their inner vision, as ordinary men watch television. A contemplative doesn’t *do* anything.”

“How does one know?” Heard asks gently.

“He’s just sitting there, like a tree.”

“Suppose,” says Heard, “you were a man from a century ago. Suppose you came on a lonely steel tower, high on a hill. It’s nothing but a web of girders, with no wires running to it or from it. What would you say it’s doing?”

“Nothing,” you admit.

“Yet that television tower is transmitting a vision. A contemplative might be, too.”

“How do you mean?”

“A true contemplative would be broadcasting. Broadcasting increasing awareness of truth. Broadcasting love. An artist does it when he paints. A writer, too. Yet brushes and typewriters are only tools. What if a writer could communicate his vision directly



*Pen and wash drawings of Gerald Heard by  
Tom Van Sant for Faith and Freedom.*

without paper, presses, or magazines? One's circulation would rise immensely."

"So maybe a contemplative is creative after all. He creates, or generates a vision and broadcasts it—without any tools?"

"Without any tools except the Deep Self."

#### **What Would You Call this Vision?**

"Would you call it telepathy?" you ask.

"Telepathy, empathy, understanding, love. The words don't matter. The feeling is what matters. The feeling would tell you: the world is a good place. Life is worth living. There is meaning. You can find it. A contemplative would be a life-giving man. Near him you would suddenly feel the courage with which to face a lifetime."

"Of course, all this will be in the future?"

"As far in the future as it takes man to awaken to his Self," Heard answers.

"I mean, you didn't mean for me to embark on a voyage into my Self—with a view of becoming a contemplative in my own life?"

"Answer it yourself. Man is as ready as he is brave."

"Answer it—now?" you ask.

"Whenever you feel the answer come over you. Perhaps next time. Perhaps never."

You leave Gerald Heard, and drive past the red and orange flowers to the street, feeling very much awed, very strange.

"This is all too vague for me," you say. "Too abstract. Too mystical. I don't like this at all. I don't want to touch it."

Just ahead of you a little gray kitten runs under a parked car. Now why, when Heard first spoke to you, did you feel he spoke in a tone you might use on a kitten under a car?

Could you make a kitten come out from under a parked car? You stop your car. You kneel. "Kitty? Kitty?" The kitten cowers and retreats deeper into the shadows.

Then you know: Heard saw a frightened kitten in your own mind, a frightened immature Self, hiding in the shadows—withdrawn. You can't coax this kitten out—nor your own Self out of the shadows which obscure your own imprisoned splendour. You can't help others out of darkness, until you're brave enough to let your own light shine.

#### **A Kitten Comes Out**

Could Heard help you coax out that frightened kitten, your own immature Self—so it can grow in the sun?

You remember: "Lazarus, come forth!"

But Jesus said that in a loud voice, not a soft, coaxing voice. Then you remember Heard's saying that loud doesn't mean loud as we think of it. It means *well heard*. Jesus may have cried in a soft, but resonant, well heard voice:

"Lazarus, come forth!"

You get back into your car. You ask your Self: "Will any of this ever happen to me?" You drive away. In your rear view mirror you see the kitten come timidly out from under the parked car and look after you wistfully—as if it wished it had been brave enough to accept your invitation.

In your mind's eye it isn't hard to see the rest happening: you simply swing your car around and return.

You stop at Heard's house. You walk up the path. You knock timidly on the door. It is very late.

"Come in," says a well heard voice. "The door isn't locked. It's always open."

# PAUSE FOR REFLECTION

JAMES C. INGEBRETSEN

*Faith and Freedom* is read worldwide. This morning's mail brings a note from Kochi, Japan, which is so heartwarming that I want to share it.

About a year ago Toshio Murata wrote a letter to Billy Graham's father-in-law, Dr. L. Nelson Bell. *Southern Presbyterian Journal* published it.

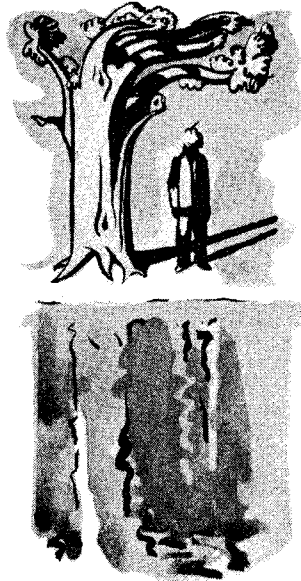
We were impressed with the Christian sincerity of the letter and correspondence followed. From this casual beginning, has come a warm friendship. Writes Murata, who soon hopes to teach economics in a Christian College:

"... I have heard of Social Gospel before, but I have never got detailed information about Social Gospel until I read your book... What a happy man I am! How kind you are! I think it is my duty to let your philosophy go all over Japan in Japanese.

"I am now translating Dr. Machen's 'Virgin Birth' into Japanese, and nearly half of the work has been accomplished. I think it will be finished next spring. As soon as I am free I should like to translate some of your books if you grant me to do so."

Murata goes on to say that he is now setting out to rewrite entirely an economic monograph which he first wrote as his graduation thesis on the subject, "Thou shalt not steal." Then he "sympathized with Christian Socialism." Now, the new version, which is to go to all the main schools in Japan, will be "rewritten from libertarian viewpoint."

"Once," says Murata, "I had a vague admiration of Socialism, but I could not help feeling anxiety about the freedom of faith. After being taught many facts by libertarians in America, all my questions vanished. . . . Thus the books you kindly sent to me are being most effectively used. . . ."



"... Such ideas as Spiritual Mobilization are not yet known well in Japan. In this sense I have many things to do.

"May your work be blessed!"

God bless you, Toshio Murata, in what you are setting out to do. If it is any comfort to you, the ideas of Spiritual Mobilization are not yet very well known in America either!

In many of our theological seminaries, students continue to be assured of the "moral and spiritual" validity of the socialism with which they may have been indoctrinated as undergraduates.

Happily, *Faith and Freedom* does manage to help a few students, whether in undergraduate schools or in the seminaries, to put into perspective what they read in their textbooks or hear from their professors. For instance, also in the week's mail is this letter from the campus of one of America's great Eastern universities:

"Dear Sirs: I am enclosing a check to help pay for my subscription to *Faith and Freedom*. I wish I could send more but, presently, I am a student at ———— . . . . ."

"I read and reread your magazine every month and get more out of it each time. The University I attend, like most colleges today, leans toward socialism and the material I obtain from you . . . . . is helping me think through these initiative-dulling philosophies."

Letters have been piling up on my desk since our March issue, asking for copies of Mr. J. Howard Pew's Final Report on what happened to the Lay Committee of the National Council of Churches. I'm pleased to say we can now supply this important 316-page Report to anyone who will write me for it—James C. Ingebreetsen.

# CURRENT READING

## ON FREEDOM AND FREE ENTERPRISE

(Essays in Honor of Ludwig von Mises)

MARY SENNHOLZ, EDITOR

(New York: D. Van Nostrand, 333 pp.  
\$3.50)

Nineteen contributors (from six countries) confirm Dr. Mises' international reputation as a scholar of the first rank. Among them: F. A. Hayek, Jacques Rueff, Henry Hazlitt, and Bertrand de Jouvenel.

What makes this *Festschrift* exceptional? For one thing, a sizable number of the participants contribute significantly and originally—in the full spirit of the teachings of the man they honor. Here is the highest form of academic recognition.

Three essays strike the reader especially: (1) Professor Hutt's *The Yield from Money Held*, (2) Mr. Spadaro's *Averages and Aggregates in Economics* and (3) Mr. Rothbard's *Toward a Reconstruction of Utility and Welfare Economics*.

Hutt's essay states that money held is not barren; people hold money because of the services it performs. He points out that anything that performs a service can hardly be barren.

Spadaro sharply questions the validity of statistical averages to describe economic reality. He shows that much data cannot be lumped together and divided, explains that averages often mean a loss of information.

Mr. Rothbard shows why the government's coercive activity cannot possibly increase social welfare.

It increases, says Rothbard, only when at least one person gains and no one loses. And since every government action rests on coercion, some one has to lose. He goes on to show how the free market, based on mutual gain, does increase social welfare.

Certainly it has been many years since so many sound economists joined together. That many of the contributors are younger men who have not yet had time to make their reputations is even more encouraging.

For almost three generations the ranks of liberty's defenders grew thinner. Now, at last, they seem on the rise again.

GEORGE REISMAN

## THE POWERS THAT BE EDMUND A. OPITZ

And

## THE KINGDOM WITHOUT GOD

(Essays by Gerald Heard, Edmund Opitz and others)

(Foundation for Social Research, Los Angeles, 1956. Total price for both books, \$3)

Who was it that said, "Don't just read good books. There isn't time for that. Read the best." Among libertarian literature, these two books must be classified along with the best. For their great value is not only that they present a clear statement of libertarian principles, but relate these principles to instances where, in recent years, their application has been neglected.

In the first volume Edmund Opitz surveys "the measure of the church's departure from its exercise of a salutary, indirect force upon public life. . . . to the present when many churchmen are trying to play power politics with the church." In documenting his study he makes reference to the National Council of Churches, the churches and the United Nations and the Social Action groups within the various denominations. He does not interpret separation of church and state to mean that society or the nation is to be insulated from the influence of religion. Rather that the churches of today must stop playing the political game.

The second volume, *Kingdom without God*, is an anthology of articles that have appeared in *Faith and Freedom* and elsewhere with significant new material added. Mr. Opitz is the major contributor. In addition, there are notable articles by William Johnson, Irving Howard, Gerald Heard, Norman Ream, plus a splendid introduction by James Ingebreetsen. There is also a brief but classic statement by the late Frank Bean on the place of laymen in the church.

One of the major themes running through both these books is a clarion call for laymen to "recapture the church." This is in keeping with a cardinal premise upon which the libertarian rests his case—respect for the individual.

EDMUND D. GATES

## DR. FIFIELD

Many people are tired of hearing about the communist conspiracy. That pleases the communists. And it complicates the efforts of those responsible for our security—at home and abroad.

I am going to keep talking, writing and praying about this serious threat. J. Edgar Hoover's fears about it are enough to convince me. Did you see David Lawrence's comprehensive report on the communist conspiracy? Lawrence, editor of the *U. S. News and World Report*, puts down facts which I am sure will shock you.

I'll send you a free copy if you want one. Write to me at the First Congregational Church, 535 S. Hoover Street, Los Angeles.

### It's Our Job

Not all Americans ignore the Communist threat—but without any effective national leadership there is no rallying point. I detect people groping for leadership in the responses to my *Lighted Window* television program (now in 28 cities each week). I learn about it in letters from listeners to *The Freedom Story*; I see it within my parish—among my personal friends.

The Chairman and the Chief Counsel of President Eisenhower's new Internal Security Commission are both members of my church. Chairman Lloyd Wright and Counsel L. Dale Coffman feel the urgency and follow through with a sense of mission. They've set aside personal interests to go to Washington. For Mr. Wright, it comes just after his year as President of the American Bar Association which took him away from his law practice.

If both these men feel these matters are important, don't they deserve more serious consideration in our hands? Don't we clergymen have a special responsibility here? If freedom is the will of God, it is our job.

### Write for Copies

Why not give these matters more consideration at your ministers' meetings? Certainly, little sober thought is given to the conspiracy in meetings of the National Council of Churches. Collectivists seem to dominate the planning and program committees. The NCC takes positions which seem to me to be actually treasonable.

I hope you'll read the David Lawrence article; with it I'll send my recent address on "Judaism vs. Zionism"—it may interest you also.

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