

WHERE BE I?

Chapter 1

THE encounter of Anna with God the day after Memorial Day in the United States of America, the first year that President Kennedy was in office and that man went round the world in space.

Now Anna alone in her house heard God. And God said: Go and read in the papers and see what they are doing with the man they hold prisoner in Jerusalem, and make of it as it were a trellis that I may hang My law upon it.

The wicked are not so, but are like the chaff which the wind drives away. And yet they do return.

O Israel, Israel! Rise up and lift your souls up to Me, that I may minister to them. They are heavy-weighted, they are not glad. Wherefore are you My chosen people? There is heaviness in justice, but righteousness will lift you up to Me. And I shall bear the heaviness of justice.

The souls of the Jews are burdened still with sorrows. He shall give them the garment of praise for the spirit of heaviness.

And God gave two new names to the prisoner, and he shall not be named in this book; for two new names will be given to him in his heart. And the first shall be Francis, which is not a Hebrew name. For he is not a Hebrew. And it means that he is free. And his other name shall be Daniel, for God is his judge. But the name which he already has shall not be named in this book.

And I will burn My name also into his heart, said God, I will burn it in with a mighty fire.

Now the man in Jerusalem was accused of fifteen great crimes against humanity and particularly against the Jews, and death was the penalty for twelve of them. For it was he who in the days when Hitler was in power had had charge of transporting the Jews to camps of hard labor

and torture to be killed. And he had thus sent six million. So many that none could even imagine it.

And there was a man named Tuviah, whom they called Tadek, who had not rested for fifteen years while this man that was most hated for the killing of the Jews was in hiding, for Tuviah's whole family had been sent to death by him. And Tuviah found him in Argentina, fifteen years after the War had ended. And Israel took him, and brought him to Jerusalem to stand trial in the House of the People, so that the world, which was forgetting, might remember the suffering of the Jews, and of all those that perished in the days of Hitler. For those had been the days in Germany when certain men who rose to power called themselves the Master Race, and decided they would exterminate the Jews.

Chapter 2

Let everyone know what the terror has been, and note with dread what horror was done. These are the camps of torture and of death and this is what happened in them. There are many names of them. And Auschwitz was the most horrible. Auschwitz, and Maidanek, and Belsen, Buchenwald and Dachau, Teblinka, Mauthausen, Chelmno, Sobibor, Ravensbrueck and Gardelegen. Lidice also, which was a town, and where no Jews were. Let all who know the names of them add them to this book, let them offer up psalms and prayers. And it will be known for many generations that bitterness and pride rose out of the cold deep and paraded themselves upon the earth. And there was no evil that they did not do.

They tied them to posts to flog them and put them naked into freezing water until many of them died; they buried them alive and stomped on the thin earth above them; they cut off arms and legs from them, and took out shoulder bones and thighs and left their limbs lying about on the ground. They shot them and set dogs on them to

bite their limbs, they lined them up naked at the edges of great fire pits to shoot them in, though they be only wounded; and their blood sizzled and the stench stunk for miles around; and the guards who killed them got liquor and medals and a vacation to go home.

Ah World! There was done an untold number of heartrending, stupid things. They seduced children for the glee of it, raped women in all manner of ways, and sterilized men and women so that they often died in agony of the ravages in their bodies.

And crueller and crueller, faster and faster when none stopped them did they take hundreds and thousands and thousands of their fellows, until it was more than six million to put their evil on. They mutilated, humiliated them. They shaved the hair off their heads to sell it, and took their clothes and herded them with bricks and clubs. There are many pits and trenches in Europe filled with their bodies; the forests of Poland are full of them; there are bodies also in the River San. And when it was not pits it was piles, high piles of bony bodies, stiff, with wounds and bullet holes in them, and sometimes men or women on top that were living still, and blood went out of their veins in fountains and ran down into the ground. When they burned bodies in the furnaces the smoke that rose out of the chimneys came out many days for many hours, and flames would rise with it, and it could be seen for miles around; farmers used the bone ash to fertilize the earth, and none asked: Who was it that I put down for my potatoes, or my wheat? For they did not care, or they were afraid to ask themselves.

Hear! All ye nations of the world and all ye people in them. Let all who know not what happened hear of it. Much more is there written down than is told here. Many great archives hold the tales of evil and of dread, and any who will can go see them. But the world is loath to know itself.

And such things are still being done in the world.

And God said: The dead shall have a voice. But none heard, because they thought: The dead are the dead.

Chapter 3

Now there was much hatred for the prisoner among the people, and cries of vengeance, for it was to these places that he had sent them, and he knew where they were going. And many were glad when he was captured, and they said: It is justice that the man should be tried in Jerusalem. But many also were sad, because the prisoner was theirs that they might judge him, and God would not deal with him alone any more. And they feared lest they do some foolish thing.

For not only in Israel there were those who were that eager for his death that they could kill him with their very own hands; so that there were even offers from foreign countries to take the job of killing him; and many thought he was the devil. So that a great cage of unshatterable glass was made for him to sit in while the people were judging him. Two guards stood behind to watch him, and they watched him also in his cell. And this was to protect him; but also it was to keep him from killing himself. For a man whose world has perished is humiliated unto death.

Three judges sat to judge him. Their names were Moshe, Benyamin and Yitzhak. Moshe was Presiding Judge. And the prisoner looked often in the eyes of Moshe, who was a stern and a just man.

And at that time a man named David was Prime Minister of Israel. And David was a man of understanding.

And God said: Benyamin, Benyamin, if you do not love him you commit a crime against Me. And he will return to plague you again and again until you love him. And Yitzhak will break bread with him on the first day that he is free. But to Moshe I will speak from within.

O Jerusalem, Jerusalem! Threshold of peace. How could I forget thee? Great shall be My help

to thee, for many great burdens hast thou borne in My name.

Chapter 4

Now there was inner commotion among the Gentiles because it was of them that the man had been born, and many others of his kind that had done monstrous deeds. And among the Christians great was the puzzle how it had happened that this man was their son, because the teaching of the Christians is Love. And many pondered, and could not understand, and felt much sorrow. And some said: God is dead. Love must be invented anew. We will find a way to be brothers and sisters on the earth without this unknown God, and live together in peace. And they did much good.

And there were a few who denied the man altogether, not wishing to be brothers to him, and they said: He and all the executioners that flourished in those days must have been Jews that turned against their own. Let them fight it out between them. And this they said, as if the Jews were not their brothers also.

And none could understand why the man had persecuted the Jews as if he had nothing to do with them in his heart. For he had studied them, and knew their places, and had visited their land. And said he had done this out of love for their spirit, for the spirit of the Jews is high-soaring to Zion, and holds itself up high therefore.

Ah God! wilt thou not slay the wicked? And God said No. Though they bring hell upon the earth, yet will I not slay them. For I deal with living beings, henceforth it is you who shall deal with the dead. And I have begun new doings on the earth.

Thou shalt not kill. How long, how long have I told you? And never any more have your own law to put a man to death, or any woman or any child. And let all the nations do likewise throughout the earth. Let no one bereave me of My sons and daughters, that each might come into the hands of the living God.

You have heard it said before: The truth shall rise out of the earth and righteousness shall look down from heaven. And the way of the wicked shall perish, for in the heart of the ungodly will I make myself known.

Vengeance is the way of the helpless. Am I not with you? Make yourselves not separate from Me, lest you become wicked inner men and commit great madneses against My Spirit.

But deepen your understanding even to the innermost parts, and learn to be discerners of spirits; there be many more like him on the earth that did bring hell upon it. For his was a time when great evil was loosed to live openly on the earth, and more is yet to rise. It was a host that left Me, said God, and many there are still who are not with Me.

Will you be as he in wishing to remove him from the earth? For that is what he would have done unto you. I tell you, if you repeat his thought, you would be ill.

Truly the world has been sore heavy for many generations and did not will to see much truth. And if there be no truth, said God, where be I? Wherefore would there be need of Me? For I am He who has another and a greater truth, which is that you should see the lesser. For you have heard it said before, the truth shall rise out of the earth and righteousness shall look down from heaven.

Truth is in the judgment seat. It is before mankind to be seen. Shall you kill it? It will but come again. But look you carefully upon him, and let him live. (For this truth was in the prisoner.)

And lightness and grace will come into your souls and many glad hearts to My people Israel, and they shall never be tired any more.

And I will make the whole world glad through Israel. Through Israel will the whole world be made glad.

And it is the First Judgment, and there will be another before the last. And each shall be more

difficult to bear. But after it is borne, then it will be easy.

Chapter 5

Now the prisoner sat quiet in the court with taut muscles and tight lips, showing no good or evil on his face. But when he spoke his voice was icy, for there was much contempt yet in him. And he was eager for correct details of little things, and scribbled notes on the evidence against him so that he might later justify himself. And this infuriated many. And many thought in their hearts: What right has he to hope? Does he think he can prove innocence?

And all who looked upon him said: He has no feeling. Neither does he repent one whit. And they cried to him: Repent ye! But it was like saying: Dry yourself, to the sea. And the sea does not know that she is wet.

And they put before him all the horror he had helped to do, the widowed, the childless, the fatherless and motherless, and those who were disfigured in body and soul. But to the world did he look cold. And when they asked him: Did you not care? He said: It meant nothing to me.

And when people got used to seeing him, they began to call him an ordinary man. For he wore ordinary clothes, had glasses and receding hair, and he looked like an ordinary man. And he was fifty-five years old.

Now if the sea knew that she was wet, rightly would she say: If I become dry, then am I the sea no more. And if the sea changes, great is the upheaval, and she is slow to do it. Thus also with a man.

And he did wait for judgment a long time, and his life is tied up with the death of the Jews. And through him is every man's life entwined with all of them that live and with the six million that are dead.

Let no one be fooled, to call him an ordinary man. For God has looked into the heart of the prisoner; none knows what the prisoner has seen.

And in the third month of the trial he began to be agitated. And when they accused him yet more and more, he began to shout and to leap to his feet saying: No! No! I did not do it! Never have I killed a single man! Rather I am as Pilate. In the same way as he did I deliver men to their tormentors. Like Pilate also did I first try to save them. But the guilt, that is not mine. For the chain of command was upon me and I could not have broken a single link.

And none were satisfied with his answer, and many thought: How is it that he does not understand his guilt?

And the prisoner thought: How is it that they will not understand? And he said to them: I know that I deserve no mercy. And you will probably hang me.

And the people thought: It is true what he says. But still he does not even repent. And this bothered them exceedingly.

And one day he stood before them in the court and said:

I did only what other men commanded me, and I am in the hands of fate. But in my heart I know my guilt.

And the people said: Good!

But they did not believe him. And though he said: I am as my country and my people shaped me in my time, and I would have done otherwise had I been able, for I did not hate the Jews, still they felt unsatisfied.

And the prisoner thought: Even when I tell them, they do not believe me.

So that the lack of understanding was deep.

And the whole world wondered what would be done with this man. And there seemed no way but to kill him, for the law of Israel gave death, and his defense was not acceptable to man, and neither would God take it.

Chapter 6

Israel, thou didst have a bitter time in the womb. And long hast thou dwelt in My memory, said God. I shall recover the six million. I shall scatter them once more over all the earth. For the Jews will be forever a scattered people, though Israel be a nation for evermore. They are the wound in My Spirit, said God, and they shall make My Spirit whole.

And I will pour of My Spirit upon all flesh and on all them that have not received it through the six million that I will send back. And many others will I return that have been killed so that they will be killed no more. They will know of death and what comes after, and they shall have spiritual children. That is how you shall know them. For they shall rise in varied manner of appearance and be called by many names. Therefore learn, and be discerners of spirits. For in no other way shall you know them.

And of all the places having a suffering spirit, Israel shall be the first to heal. And Germany shall be the last. And you will remember that it was said: The last shall be first and the first shall be last, and ponder what it might mean. For the way that flourished in these years will perish, but the way of the Jews shall remain longest on the earth, and all who suffer shall be one with them. They did know Me first, said God, but they will come last unto Me.

And a sign will be given, and the flame that burns from the ashes of their dead will be put out. And God said: You have been My chosen people, but I have no more cruel task for thee.

O Jerusalem, Jerusalem, how long have I loved thee! For thou hast borne the burden of the truth for Me. And all the nations shall know that I am God when I am sanctified in you before their eyes. For I did take away the stony heart and gave you a heart of flesh, and I do give you a new heart for this day, holy, even as My Spirit, that has no violence and no anger in Him.

Israel shall heed the Lord. Then will all nations and all generations rejoice, saying: The

new land of Israel has the law of God for a beacon, despising death, and having no heart for vengeance. How marvelous is she. And they shall cry: Hurrah! For God has sent his guidance down for her to take it by the hand. And again they shall cry: Hurrah! Hurrah for Jerusalem the holy!

Chapter 7

Comes now the judgment and the law of God. And this does the law of God say, that the man shall choose his own judgment.

And this will be after they have passed judgment in the court of law and have given sentence, and the man has returned to his cell.

They shall say: The man is now a prisoner of God. And as he is a prisoner of God, men have no more hand on him. And we shall withdraw ourselves from judgment, for his life and our life are entwined as in a marriage between them, and we shall wait upon the Lord.

And they will go to him in his cell and say: Choose now your own judgment. And you can choose the judgment we have given you, or you can choose another. But kill not yourself. And God is with you.

For I shall be with him, said God.

And they will say to him: Stay and live in our land. And your family can be with you. And all the people shall invite him also.

He will wonder, he will not believe them, he will fear for his life. He will ask, and they will say to him: It is the truth we tell you, for God has given you to us. We are giving you back to Him.

They will leave him alone in his cell for six days, and they will give him six candles, to burn one for each day. And they will say: We will leave you alone for six days, and we will give you six candles, to burn one for each day. Meet then, with yourself, and confer.

And in the morning of the seventh day they will go to him and ask: How have you chosen?

And if he choose to sit in prison, he will say how long. If he say: I will go free, he will say how soon. And if he say: I do not know which to choose, for I do not comprehend how this could be, they will let him be another while.

And there is no prophet to know what he will choose. For God has said: Even I who know all things will not know until he tell me. And this I do so that none shall command him and he shall know My way.

And when he has chosen, it will be told to the people. Let them mark it, and go on their way. And any who speak loudly or with argument will but hear themselves speak. But if any of you be mortified, lift your mortification up to Me, said God, and I shall fill you with the Holy Spirit.

Now if he wills to leave their land, many will be the dangers to him. So that they will insist, saying: stay with us. For we have taken an inner oath, to do you no harm.

And the whole world shall wonder: How could this be? Truly it is madness. For this man whom the people hate and this people whom the man has outraged have decided to love one another.

And when he will say to them: I grieve over what I have done, and what I did not do, for truly did you suffer; they will answer him saying: *Yih'yeh beseder*. Which means in Hebrew: It will be all right. And with compassion they shall love one another.

And when he dies, it will be said: God took him, like Enoch who walked with God. But this one He took to teach him how to walk. And he began to learn it from the Jews. As for the time that he shall die, that is between him and Me, said God.

Chapter 8

And many heard God, for the Spirit of God was roundabout. But when some of them heard this thing they sat down and wondered, saying: God, they could never forgive him. How could

they forgive him? He did send them to such horrible deaths. If he go free he will step out into the street and someone will shoot him; another will stick a knife into him, twisting it; they will lunge for him and carry him off to the highest tree in Jerusalem and swing him to and fro for a week. Thus much did he offend against them. And Oh Lord! Much more.

But God said: Let no one lay a hand on him or any that are his. And if he ask the way of any, let them answer him in peace. And whatever he may need, in that way shall you help him. And it may be he will need nothing.

Now others said: The six million deaths must be avenged; and though his death is not equal to so many, still we must take his life away: many things in our law speak of it. Moreover, whoever is merciful with the cruel will in time become cruel with the merciful.

Let the children of Israel do according to My law, said God. Lest they be benumbed; for their own understanding shall flatten them out.

And the children of Israel put their heads together and said: If we do according to how any one of us thinks, we are limited by the size of our own understanding. And they decided to do as God commanded.

Woe! Woe unto Israel the new nation though she be but young, thirteen years old! Woe unto her if she do not take her new heart for this day! I will chastise her, said God, if she forgets My law, preferring to follow her own. I have told you before, that I have regard for My holy name. Likewise have I regard for My law.

Heed thy God, O Israel, heed him! For God has said: If Israel forget My law then shall the new nation that was full of bright hope become a dull and fractured desert where men and women fight to eat the dust and take up arms against each other. They shall not know brotherhood any more, and none shall love her. Her own kin that are scattered over all the earth shall tire of her, she will be a beacon and a place of gathering no more.

Her enemies shall tread on her, her populace shall flee, and Jerusalem the beloved city, Jerusalem that God has Loved, will be broken forever. And God shall never look upon her with favor any more.

But great will be their joy to obey Him. Therefore will Israel be renowned. Jew and Christian shall there join their spirits together. The sons of Allah shall laugh with them. And her spirit will be strongest in all the earth, and she will be a beacon to all the nations. Let any that would go to her take care lest too great a fullness not bring distress upon the land.

Chapter 9

Do not think that the man who was tried in Jerusalem was Satan, for he was not. But he judged men, even as they judged him. And God did but use him to hang His law upon.

And I shall make known what neither My children of darkness have thought of, nor My children of light, who are both alike to Me, said God. For I shall explain My doings of four thousand years.

All will be stabbed by astonishment; they will gasp, they will not recover; and they will marvel thenceforth continuously.

ANNA VAKAR

REVIEW

"THE ENIGMA OF SURVIVAL"

TWENTY-FIVE years ago, most professors of psychology and philosophy would have been quite skeptical of the idea that in the 60's distinguished men in both callings would be writing seriously about the possibility of human immortality. The persistent labors of Dr. J. B. Rhine in the field of extrasensory perception have for years been undermining bland denials of any kind of survival, but this has been a gradual leavening process, without a direct approach to the subject of immortality. By 1938 W. Macneile Dixon's *The Human Situation* had begun its long career of surprise-reprintings, indicating a growing interest on the part of thoughtful men in the question of immortality *apart* from any of the familiar theological doctrines. Dixon was a reincarnationist, along with two other eminent thinkers of his time, G. Lowes Dickinson and John McTaggart. Later, in 1950, came C. J. Ducasse's monumental volume, *Nature, Mind, and Death*. To Ducasse, the most philosophically justifiable conception of immortality is to be found in the hypothesis of rebirth in another physical body. Dr. Ian Stevenson is of similar persuasion, and is now receiving considerable publicity in his endeavors to collect evidence that former incarnations on earth can work their way through to present consciousness—and be verified.

Hornell Hart's *Enigma of Survival* belongs to a somewhat different tradition, reminiscent of some of the more carefully written books in exposition of "spiritualist" theory produced in the last century. But this is a book that will receive attention and keep the discussion going. Prof. Hart begins:

In our materialistic age, death looks like the final curtain. The materialist insists that beyond death is utter blackness, absolute silence.

But all through the ages there have been those who have insisted that this dark verdict is false. They have claimed to have proof that personalities go on beyond the death of their mortal bodies—that life

beyond the grave can be, and for those who have lived rightly is, more glorious, more beautiful, more creative than our existence here on earth.

When our hearts finally stop beating—when our brains grow cold and start decaying—what then will become of that which has been the thinking "I" within that brain? Does the consciousness go out for ever, like the flame of an extinguished candle? *Or can this "I"-thinking personality go on somehow or other into a continuing—and perhaps fuller—experience beyond the grave?*

More than two thousand years ago, Job debated with his "comforters" the question: "If a man die, shall he live again?" Ever since that time, the issue has been argued ardently in the temples of religion, in the halls of philosophers, and (in modern times) from the rostrums of scientists.

Strangely enough, the full impact of the arguments on both sides has never, till now, been adequately summed up between the covers of any single book.

If we really want to know the answers to the basic questions—and millions of us do—an obviously sensible way to go about it is to examine open-mindedly the conclusions which the most thorough students have reached—both for and against survival. We need to hear the debate out.

To review all the evidence and to hear the arguments is (of course) impossible for practically all of us. But the results of searchings by the best minds who have come to grips with the problem can be distilled and placed before us. That is what this book undertakes to do.

This is rather ambitious for a 260-page work, but Prof. Hart does offer a fairly thorough survey of the kinds of future existence which can be discussed without reference to an over-arching philosophical theory. (Neither Prof. Ducasse nor Dr. Stevenson avoids the possible relevance of philosophical theory to the reports of phenomena by the Spiritualists.) In any case, let us sample a few of Prof. Hart's tentative conclusions:

Many of the sceptics about survival have shown a disposition to reject the sometimes naive spiritualistic conception of life after death as being a mere continuation of life on earth, in much the same sort of four-dimensional world as on earth. But if we accept the hypothesis that, after the death of the body,

the unconscious mind of the survivor is merged with the conscious part, so that the entire personality becomes fully accessible to the "I"-thinker, a new scope of post-mortem experience becomes conceivable—even though we must admit our present incapacity to grasp it with any close approach to full clarity.

A basic characteristic of the inescapable "I"-thinker is the sense of personal identity, based on recognition of the chain of his own memories as being his own.

That the after-life (at least in its early stages) is an embodied existence, is the conclusion which emerges from the study of ESP projection and of apparitions, as related to shared dreams.

The full accessibility of subliminal memories to the "I"-thinker, after death, helps explain difficulties in mediumistic communication, meets the objection about senility being irreversible, and suggests a new scope of post-mortem experience. We can begin to conceive of the wider life which becomes possible when consciousness transcends what, on earth, has been its time dimension.

Here, of course, one moves from the areas most closely identified with the Spiritualists to questions which have concerned philosophers of all ages—and psychologists in our own time. When we "begin to conceive of the wider life which becomes possible when consciousness transcends what, on earth, has been its time dimension," we are, moreover, in the realm of metaphysical speculation. MANAS has always contended that such speculation should not be considered unless one is positive that consciousness cannot transcend its familiar limitations. Who can be that sure of any negative judgment concerning the potentialities of man? *Enigma of Survival* is published by Charles C. Thomas, Springfield, Ill., at \$4.50.

COMMENTARY OUT OF CULTURAL BOUNDS

A NUMBER of readers, in writing their reactions to MANAS articles, have picked up the expression, "180-degree turn in our day-to-day activity," which first occurred in a letter printed in the Aug. 9 issue, and has appeared several times since. It is an effective phrase, and will doubtless get a lot more use before it wears out.

A California reader suggests:

When one speaks of 180-degree change of direction, he may be motivated by the "feeling" that he can remain the same person while making this change—or, if he speaks for a group, that the group need not change, but only its direction. Here, it seems to me, is a failure to see that even a 360-degree revolution on the horizontal plane may mean just going round and round, like the Biblical ass turning the millstone.

This reader has a theory about the self—there is the personal self, the *persona* or mask of overlays, a kind of synthetic self, and the human self, which is the authentic substance of being. The contradictions between these two selves are a source of our difficulties:

Both psychotherapy and Zen seem founded on the assumption that every human acquires, in growing from infancy, a personal identity that is forced on the individual consciousness by its social environment, which interacts with the generic endowment of the individual. Both approaches to human ills employ techniques to heal this breach between the "human" (common denominator) self and the "personal" (special) identity which is, in part, an acquired facade. The great complexity of the situation derives from the interaction of these two forces, both of which alter and modify each other.

Lacking the instincts which compel uniform behavior responses in the higher animals, man has the capacity to vary his responses by intending his will. The collective decisions of individuals in time create patterns which distinguish one group from another. These patterns may exhibit tremendous external differences, although the members of the groups are at root fundamentally alike.

The differences, this reader proposes, are in the "horizontal" plane, while the common humanness of all is the vertical dimension. Therefore:

The 180-degree change requires a vertical change along with the horizontal revolution, a change in motive, to get out of the deepening rut. We can be moving upward in our understanding and grinding our corn in our special society at the same time. Thus the person who minimizes his "personal" feelings and operates on the vertical scale of that which works well for all, not only heals the rupture between his acquired identity and his true, potentially human self, but is also modifying his social environment to some degree.

This week's lead article, which also has the title, "The Book of Anna," is an illustration of how the special religious tradition of a single culture can be made to rise—"vertically"—to a plane of universal meaning. The language and the symbolism of this allegory are Biblical, but the sense is beyond all limiting case. This is the practice of art in the Tolstoyan sense. MANAS finds it a great privilege to present this profound investigation of the good and evil in human life.

CHILDREN

. . . and Ourselves

CORRESPONDENCE AND NOTES

ONE thing is certain in respect to discussions concerning "discipline" and "permissiveness": when thoughtful writers address themselves to these questions a great deal of constructive thinking ensues. This has been true of the writings of Homer Lane and A. S. Neill. Bruno Bettelheim's *The Informed Heart* and Paul Goodman's *Growing Up Absurd* are other examples, which have evoked comment and correspondence from MANAS readers. One letter, referring to both Bettelheim and Neill, is as follows:

Editors: I have been interested in MANAS' comments on A. S. Neill. A letter quoted in "Children" last June 7 seemed to me to slightly (or importantly) miss the point about "free development" in children by assuming that free development is something separate and possibly antagonistic to "working with others" and "facing absolute needs." To me it seems that free development can exist only by including the two latter concepts, and that it naturally does so in the free, harmonious development of the sane human being. Modern society might be thought to be demonstrating the opposite. Dr. Bettelheim, whom you quote as apparently approving the afore-mentioned view, is of course dealing with children who have started life more handicapped than most others. That children *can* grow up very differently is, I think, abundantly shown in Neill's *The Free Family*, a volume which I think would provide much ground for comment and criticism in your column.

Another reader has sent us a copy of a letter to the *Nation*, in which the writer takes Joseph Margolis to task for too "amoral" an approach in his article "Rebellion on Delinquency" (*Nation*, July 15). One paragraph of this letter reads:

The qualities of honor, self-sacrifice and courage mentioned by Mr. Margolis will, upon reflection, show that they have been perverted—not invented—by the delinquent. . . . If the delinquent is seen as a youth in confusion, not rebellion, a human being in the process of degeneration and not creation, a potential criminal of future, if not current, danger to

himself, his family and the world, then we are in the position to take the necessary action towards his possible regeneration. . . . Our hope, it would seem to me, is in well-conceived, unsentimental programs of rehabilitation. If these are not forthcoming in the near future, the prospects are likely that the public will accept programs of draconian punishment of which neither Mr. Margolis nor myself would approve.

The *Journal* of the American Medical Association for Sept. 12 reprinted some remarks by Prof. S. L. Halleck in *Psychiatry* for November, 1960. Dr. Halleck points out that we must recognize the inevitably strong appeal of deviant behavior in a tightly-routinized society: for a number of confused personalities, in other words, there seem to be actual advantages in "being bad." According to Dr. Halleck:

There are definite social advantages to the person who chooses the criminally deviant role. The attractions of the criminal culture can be enormous. It is a seductive culture in which guilt feelings are easily rationalized away and in which the rewards for effective performance are great. It rewards those who conform with acceptance, a definite role in life, and status. While some offenders are probably unable to form close interpersonal relationships, others can do so, and associations between offenders may be close and sometimes meaningful. . . . Moreover, in spite of the great volume of literature and publicity designed to point out the evils of crime, the offender remains a romantic figure in the eyes of the general public. Even if he is apprehended and punished, he is not, on his emergence from prison, fully rejected by the wider culture. On occasion communities have been militantly proud of their reformed criminals, who live in their midst as respected citizens.

Returning to the letter quoted above, it would be a mistake to set A. S. Neill and Bruno Bettelheim up as in opposition to one another, whether in theory or practice. In his work at the Sonia Shankman School in Chicago, Dr. Bettelheim has dealt with children whose emotional disturbances were extreme. He found that an initial atmosphere of absolute permissiveness is often the first step in therapy. The children whose tragic case histories are depicted in Bettelheim's *Truants from Life* are not

so much deviant or amoral as unable to become human. We understand that Dr. Bettelheim is by temperament a tough disciplinarian. If this is so, his stress on the need for uncritical acceptance is very much to his credit, since no intelligent "discipline" of any sort can be appreciated by the child until he has emerged from his chrysalis into the world of conscious choice.

A. S. Neill's pupils at Summerhill, on the other hand, have often been sensitive and creative along with being "anti-social" or "deviant." Lane has been able to work with such children, encouraging them to develop in an atmosphere of understanding. Agreement between Lane and Bettelheim seems to be chiefly on the point that with both types of children the usual forms of censure or punishment are destructive. But this does *not* mean that a child who begins to find himself will not greatly appreciate a sense of order and the natural disciplines which follow when willingness to cooperate is forthcoming.

For our own part, we are continually struck by the adaptability of the human psyche. By this we do not mean to suggest concurrence with the view that, through conditioning techniques, we can mold personality according to our desires. We mean, rather, that most human beings are able to respond both to the challenge of extreme permissiveness—at times—and at other times to the very different challenge of discipline and justifiable exercise of authority. Each educator who has been successful in helping disturbed or deviant children must owe a great deal of his success to an intuitive awareness of which attitude will do the most good.

Systems of permissiveness can be as rigidly structured as those of authoritarian control, and just as dogmatic. Parents are often caught in what might be called "uneasy compromises" between the extremes, whereas there are times when the confused or explosive child needs anything but compromise—needs, perhaps, a temporary extreme and the opportunity to respond to its challenge.

We have not been able to locate A. S. Neill's volume *The Free Family*, which, if our correspondent is correct, must have been written as a sequel to *The Problem Family*, reviewed in MANAS some years ago.

FRONTIERS The Intermediate Area

ETC., the Review of General Semantics, for July, 1961, has a discussion of Joseph Wood Krutch's book, *Human Nature and the Human Condition*, which deserves attention. The critic, Richard Dettering, writes down to Mr. Krutch's level from a great height of semantic sophistication. The net of his comment seems to be that he blames Mr. Krutch for not squaring the circle. He regards the desert philosopher with an urbane tolerance, mingled with annoyance. Mr. Dettering admits that Krutch has reached a number of sound conclusions ("he *was* right when so many glib youngsters were lashing at him for being wrong"), he likes Krutch's prose ("admirable for its purity and composure"), but finds him guilty on the more serious counts of confusing method and unsupported philosophical assumptions.

Mr. Dettering's point is that while Mr. Krutch declares himself on the side of the angels—against mechanistic science and deterministic sociology and psychology—he fails to produce *evidence* for the spiritual absolutes his book forever hints at. Thus:

Throughout the book Krutch sprinkles . . . "maybe's," "perhaps's," and "possibly's" to intimate within the mechanistic deterministic picture some fork on which the human personality can escape the track of environmentalism and regain its kingly, Hamlet-like, God-like stature. That his persuasion contains no convincing proof, either empirical or rational, Krutch well knows. It rests on sheer additive impact of peevish, fidgety cavils and hinted scepticisms against the dominant knowledge of our era. His case has all the consistency of moral force backed by clear and penetrating argument. But the argument is nowhere to be found.

Mr. Dettering accuses Mr. Krutch of harboring secret "absolutes" which he will not name, and of using them as weapons "to undermine trust in the modern methods of rational inquiry and analysis." He seems to think that when Krutch evades the task of expounding a doctrinal metaphysic, preferring to suggest that

the inward perceptions of men find widely differing embodiments in speech and action, the author is helping himself to the ammunition which rightfully belongs to the relativist camp. Mr. Krutch, Dettering seems to be saying, ought to come out into the open and pronounce his dogmas plainly, so that he can be shot down. The review is apparently intended to smoke Krutch out from behind his "ambiguity"—an offense which the critic finds masked but not diminished by the author's undoubted literary ability. The final barrage is as follows:

Krutch honestly fears that our civilization will perish if people think their own standards and values are only relatively valid. He suspects an insidious cynicism to be creeping into the minds of men based on the position that what is good is only what is good "for me." All he can see along this path is vulgarity, commercialism, exploitation, and nuclear war. Many of the rest of us share this fear. But we attribute the danger, not to a belief in relativism, but to dogma, intolerance, and self-righteousness, practices of which Krutch is innocent, but which are more frequently associated with beliefs in some absolute than with the perspective of relativism.

Even though his style is more suggestive and insinuating than polemical, Krutch at no time shows any distrust of his own language. The simplicity of his prose is deceptive, and the familiarity of his favorite terms (like "of," "why," "conviction," "knowledge," etc.) can be so easily mistaken for intellectual clarity. Because such expressions are used so often, they have become very vague and ambiguous and depend almost entirely on their context for meaning. But Krutch's sentences so often contain only more words of the same promiscuous breed. To say that "knowledge *why* gives a fuller understanding of the thing itself" only permits the key terms to reinforce one another's vagary.

Of course an absolutism enshrouded in such atmospheric verbiage is probably not nearly so frightening as some of the more exact absolutisms which still surround us; an absolutism which merely says there *are* absolutes is safer than the absolutism which says just *what* the absolutes are. But the one kind still gives a rationale for the other; and many of us believe that the world can well do without both kinds while still holding to most of the specific values of humanists like Krutch. In fact, these specific values, whether innate or nurtured, seem to us so

important today that it is a shame to see their holders disrupted and divided by a partisanship less founded on incisive reasoning than on nostalgic ethical and literary alliances.

Poor Krutch! His very virtues have betrayed him. Plato, when he got to matters lesser men and imitators could dogmatize about, lapsed (or rose) into myth. Plato *sought* the ambiguity of the myth, the resource of every wise prophet who comes ahead of his time. If you want incisive propositions, go to Descartes and his successors, or to Calvin and his. Go to the people who write about matters which are already settled, if you want settled conclusions and precise meanings. So far as we can see, Mr. Dettering has never really entered Mr. Krutch's universe of discourse.

It is true, of course, that bigots and philosophers use the same words on occasion. It is also true that the bigots use the words to make the conventional moralities, while philosophers use them to unmake conventional moralities. These changes take place out there in the uncharted territory Mr. Dettering dislikes—the place where meanings are determined by contexts and you have to use your head afresh on each intimation. Out there, you are on your own. The moment the meaning of a term becomes "fixed," it crosses the line into what the security-officers of scientific humanism label Reliable Knowledge. Fenced in by this limited sort of certainty, it is not of much value to the philosophers. As for the defense of the "specific values" which Mr. Dettering says he and many others share with Krutch, some remarks by Edwin Grant Conklin in his address as retiring president of the American Association for the Advancement of Science (1937), are to the point:

In spite of a few notable exceptions, it must be confessed that scientists did not win the freedom which they have generally enjoyed, and they have not been conspicuous in defending this freedom when it has been threatened. Perhaps they have lacked that confidence in absolute truth and that emotional exaltation that have led martyrs and heroes to welcome persecution and death in defense of their faith. . . . The scientist realizes that his knowledge is

relative and not absolute, he conceives it possible that he may be mistaken, and he is willing to wait in confidence that ultimately truth will prevail.

There can be, of course, no end to this argument, precisely because of the imprecision of its terms, which reflect the imprecision of the ideas they represent. It is here, however, in this indeterminate region of thought, that new meanings are made and human progress, if any, attained.