

fessed" his prejudices in the manner of confessing sins and has decided to start next morning with a fresh mind as the sinner would start a new soul. The analogy is false. Inevitably he would be in a state of paralysis. He could not get up in the morning, or choose his necktie, or make his way to the office, or conduct his business affairs, or, to come right down to the essence of the thing, even maintain his identity. What he does in actuality is arise at his arbitrary 7:15, select the necktie which he is prejudiced in favor of, set off relatively happy with his head full of unreasoned judgments, conduct a successful day's business and return home the same man he was, with perhaps a mite or two added to his store of wisdom.

When Mark Twain wrote, "I know that I am prejudiced in this matter, but I would be ashamed of myself if I were not," he was giving a therapeutic insight into the phenomenon of prejudice. There is a kind of willful narrowness which should be called presumption and rebuked. But prejudice in the sense I have tried to outline here is

often necessary to our personal rectitude, to our loyalty to our whole vision. It is time, then, for the whole matter of prejudice in relation to society and conduct to be reexamined and revalued. When this is done, it will be seen that the cry of "prejudice" which has been used to frighten so many people in recent years is often no more than caterwauling. It has a scary sound, and it has been employed by the illiberal to terrify the liberal. And since the "liberal," or the man who has not made up his mind about much of anything, is today perhaps the majority type, it has added a great deal to the world's trepidation and confusion. The conservative realizes that many orthodox positions, once abandoned in panic because they were thought to be indefensible, are quite defensible if only one gives a little thought to basic issues. Surely one of these positions is the right of an individual or a society to hold a belief which, though unreasoned, is uncontradicted. When that position is secured, we shall be in better shape to fight the battle against the forces of planned disintegration.

A Dialogue with La Mettrie

Since thought visibly develops with our organs, why should not the matter of which they are composed be susceptible of remorse also, when once it has acquired, with time, the faculty of feeling?

—LA METTRIE, *Man a Machine* (Leyden, 1748)

Where does one look
To purify the remark of an ancient
Cynic? I am afraid not
To the Eighteenth Century
Or the mechanist La Mettrie,
If he is one, for here
The ambiguity

Begins. Let me explain.
The ancient has us build on
Supposed Plato's supposed
Definition, Man is twolegged
And without any feathers: add,
To tell him from the plucked bird,
His nails are flat.

Now this idea of the dog
Diogenes, shook me. But,
Let me say, no more so
Than the mind of La Mettrie.
I think we are not mushrooms
Swollen for a day, nor even
"Flowers bordering a ditch."

And I want a violent leap
Beyond the dog. Do not
Tell me from him as you mark
The ape by his more intelligent
Face. For once there was
A blurred and giddy light
In my enormous eyes.

A few more wheels, a few
More springs than in,
Say, your better animal?
And with a closer heart
To fill the brain with blood
And start the delicate moral
Hum in the anxious matter.

Suppose I agree the soul is
An engine, admit Descartes
And the rest never *saw*
Their pair of things—never,
As you say, counted them;
Then here's the ambiguity,
And a further problem:

You say you find an inner
Force in bodies, and watch
The smallest fibre turn
Upon an inner rule.
Now I don't see that this
Is such a clear machine.
In fact I think I wish

It were! For I have seen
Your evidence. I don't forget
Your newly dead
And opened criminal
Whose still hot heart
Beats like the muscles in the face
Of the severed head.

I don't forget you say
The flesh of bats
Palpitates in death,
And even more of snakes,
That never sweat. "Why then
Do men boast moral
Acts, that hang on these?"

Besides, injected warm
Water animates the heart;
The hearts of frogs move
If put in the sun or if the heart
Is placed upon a hot
Table or a stone. If it stops,
It may be poked, or bathed.

And Harvey noted this
In toads. (The great physician,
I could add, once
Professionally cut a toad
A burnt witch had kept
For her familiar,
And found it puffed with milk.)

A piece of a pigeon's heart,
Lord Boyle has shown, beats
As the whole one did—
Mark this it is these same
Motions twist in eels,
In spiders or in the tiny
Hands sliced from moles.

Lastly Bacon of Verulam
Tells in his *Book of Spears*
The case of the traitor caught
And opened alive: his heart
In a pan of boiling water
Leaped several times
To a perpendicular.

Height of two feet.
Let us then conclude
Boldly! Man is a machine.
And there is no other thing
Underneath. Except I believe
Ambiguity, with its hope
Or its ancient agony;

For to what do we look
To purify his remarks, or purge
His animal images? What
Piece in us may be cut free
Of the grievéd matter of La Mettrie,
That underneath a temporal reeling
Took on this arch of feeling.

JOHN LOGAN

Is it prudent policy for the U.S. to assist "deviationist" Communist governments?

TITOISM:

Trojan Horse in Poland and Hungary?

SLOBODAN M. DRASKOVICH

EVENTS IN POLAND and Hungary of the past year have been accompanied by an orgy of Western Titoist efforts and manifestations. Western Titoists have not missed a splendid occasion to launch a new offensive against the mind of the free world, realizing that the emotional impact of the tragedy in Hungary would induce many free people to relax their mental alertness and make them uncritically receptive to interpretations which they would otherwise reject as senseless and preposterous.

The salient facts which emerge from an analysis of the revolutionary events of October/November 1956 in Poland and Hungary can be formulated as follows:

1. *Titoism is not an anti-Soviet drive, but Moscow's weapon against the West.* Titoism is not some heretical ideological line of independent, "national" communism, which Tito would be promoting among satellites against Moscow. It is a communist strategy agreed upon by Moscow and Tito to confuse, deceive, weaken and destroy the West.

Khrushchev and Bulganin had visited Tito in May/June 1955 and recognized communist Yugoslavia's right to its own "road to socialism," because they had found out that Tito's "different" communism was much more efficient than Soviet communism in destroying the free world. For practical political reasons, the recognition of the right to a separate road to socialism could not remain confined to Yugoslavia, but had to be extended to all communist-ruled coun-

tries. That is what the Twentieth Congress of the Soviet Communist Party did in February 1956.

Although Moscow was becoming intensely Titoist, the Soviet leaders deemed it necessary to add prestige to their conversion and make it more convincing by having Tito put his authentic seal on it.

In this manner the former dispute between Moscow and Tito about the best way to spread communism was to be substituted by the common Soviet-Yugoslav task of jointly spreading communism by promoting "different" communism, national "independence" from Moscow, national sovereignty, "Titoism."

Such an offensive against the West's political mind would not only unite all communists in a common action against the free world, but the new "Titoist" basis of Soviet-Yugoslav cooperation would "provide an ideological resting place for India, Burma, Afghanistan" and Moscow's other new non-communist friends.¹ The consequences would be that without any changes in the position of the enslaved peoples, Tito would gain popularity, Moscow would maintain and consolidate its rule, the West would be induced to extend its help to all satellites. The free world would almost entirely take over from the Soviets the task of spreading communism in the world and thus commit accelerated suicide.

To make this scheme work, Moscow and Tito had carefully, in the typically communist manner which combines blunt admission of aims and deceit of the "bourgeois" enemy, prepared the ground by a number of significant moves.

¹From *Tito, Moscow's Trojan Horse*, by Slobodan M. Draskovich. Chicago: Henry Regnery Company, 1957.