

she had stirred up. She did not want C.K. to stay in jail. She was relieved when told that he was being sent to the psychiatric ward for treatment.

The psychiatric and psychological evaluation of C.K. revealed a short (five feet, one-and-a-half inches) and slight (one hundred pounds), quiet and shy, adolescent-appearing Mexican with short dark hair, smooth skin, and masculine mannerisms and gestures. There was no thought disorder.

C.K.'s general fund of information was limited, the full-scale IQ being 64. Although this score is quite low, it is important to recognize that C.K. not only has been independent since the age of thirteen but has supported a wife for three years and functioned responsibly in society without incurring debts or requiring assistance. This fact is testimony to the strength of the patient's conviction of manhood, and that "it's a man's job to provide a home and work like a man for his wife."

When first admitted to the hospital, C.K. thought it was possible to have an operation that would enable C.K. to function sexually as a man and to impregnate his wife. After it was explained that this was impossible, C.K. insisted on "getting rid of my breasts" and acquiring a penis. The false penis had almost become a reality to C.K. despite the fact that C.K. had no idea of what an erection or ejaculation was.

## The Broader View

In discussing public opinion and social issues in *Transsexualism and Sex Reassignment*, Dr. John Money and Florence Schwartz make the following observations:

"Aside from the obvious motivation to perform conversion surgery on transsexuals in order to ameliorate their condition and help these individuals to find a happier existence, there are wider implications emanating from the procedure. Technical contributions to the field of reconstructive genital surgery could be of paramount importance. . . . It is fortunate that congenital absence of the penis is rare; however, its scarce occurrence limits opportunities to perfect surgical techniques for correcting those varying degrees of injury inflicted on the male organ by more numerous hazards of daily life, including war. Surgical investigation in the treatment of transsexuals could serve the dual function of creating a more tolerable existence for the transsexual while simultaneously creating a tradition that will expand to include organ transplants beneficial to thousands of men and women."

# Letters to the Science Editor

## Polywater

IN "The Water That Won't Freeze" [SR, Sept. 6], sodium atoms are said to carry a negative electric charge. Since sodium atoms more normally become positively charged, I wonder if this is a misprint. Their removal by acid, as suggested later in the same article, suggests that perhaps the sodium atoms did not carry a charge but were electrically neutral, with their valence electrons still attached. In this latter event, the sodium atom's electron cloud might "appear" negative (and therefore attractive) to any neighboring positive charges. Please try to clarify this item.

JOHN A. YOUNGQUIST,  
Arlington, Va.

EDITOR'S NOTE: SR's science editor carelessly reversed polarity in referring to the electrical effect of sodium atoms in quartz. The true situation is as follows. Pure quartz is made of oxygen and silicon atoms, each oxygen being linked to two silicons. Sodium atoms are present as impurities; these are weakly linked to extra oxygens in the form of sodium oxide. The oxide ions have a tendency to migrate to the surface of the quartz and form a thin, negatively charged layer on the surface, with the positively charged sodium ions suspended below them. The juxtaposition of the negative and positive charges creates an electric field, which is believed to attract, compress, and orient molecules of ordinary water in such a way as to nucleate polywater.

WE MAY HAVE BEEN manufacturing polywater here in central New York State for a number of years. Our refrigeration mechanics have been called out on many jobs to repair systems that were out of order. Upon taking a valve apart, they would find a Vaseline-like liquid that they could not identify. The liquid would evaporate in an instant upon being exposed to the air. When the valve was reassembled the refrigerating system would work properly again.

This phenomenon has been a curiosity among people working in the refrigeration field. At first it was thought to be the result of a fault of the refrigeration liquid. But the manufacturer ruled out that possibility through extensive testing and quality control. Other proposed explanations also were proved false.

I now wonder whether this mystery liquid may be "offspring water," produced by ordinary water that entered the refrigerating system in liquid or vapor form, and then became converted into polymer form while passing through the narrow confines of piping and valves that by chance have electric charges suspended in their surfaces. Offspring water, produced under controlled laboratory conditions, is said to maintain its integrity after long exposure. Instant evaporation of offspring water upon exposure to air under the circumstances I have described might be due to sudden release of

pressure when the valves containing the mystery liquid are opened.

Could it be that we have accidentally found the best way to make polywater in quantity?

ROBERT M. CORBY,  
Apalachin, N.Y.

EDITOR'S NOTE: Scientists familiar with polywater's behavior doubt that the Vaseline-like substance described in the letter above was polywater. They point out that polywater evaporates only after being subjected to extreme heat. At an early September meeting of the American Chemical Society in New York City, Professor Ellis Lippincott of the University of Maryland reported that samples of polywater he analyzed for Dr. Robert Stromberg of the National Bureau of Standards had decomposed slightly after four months in the air at room temperature but had not evaporated at all.

About 400 chemists heard Professor Lippincott's remarks, which included reference to a research paper recently submitted to "Science" by P. F. Page, Jr., of the Battelle Memorial Institute, Columbus, Ohio. Page had studied infrared spectra of polywater and obtained results in precise accord with those Professor Lippincott had obtained earlier. Page had also confirmed polywater's unique molecular structure through nuclear magnetic resonance spectra.

Although polywater probably is not the explanation for the central New York State refrigeration mystery, another new and not yet identified polymer could be. Professor Lippincott told the chemists in New York that he had polymerized alcohols on quartz surfaces, using the technique originally developed by Russian Professor Boris Deryagin for the growing of polywater. Deryagin had suggested that many new polymers might be created in this same manner.

THE FOLLOWING puzzling sentence occurs in John Lear's report on polywater: "Dr. Stromberg . . . obtained an offspring (water) that remained liquid after being heated to 200 degrees C. Ordinary water would have disappeared in a cloud of steam at 80 degrees C."

Since water boils at 100 degrees C. (at sea level), I wonder if Mr. Lear confused the Centigrade (or Celsius) scale with the Reaumur scale, where 80 degrees marks the boiling point of water.

WILLIAM K. MUNN,  
Oakland, Calif.

EDITOR'S NOTE: Although water does not boil until its temperature reaches 100 degrees Centigrade, evaporation occurs with increasing rapidity well before that temperature is reached. At 80 degrees, a considerable fraction of any given amount of ordinary water is vaporizing. Whether the evaporation process is signaled by the appearance of steam at the pre-boiling stage may be arguable, but disappearance of the water is certain.



*Give them this day their daily bread;*

Think of the last time that *you* were hungry. Really hungry. Was it because dinner was late? Or because you missed a lunch?

Can you imagine what it is to go through life never knowing what it is like *not* to be hungry? Subsisting day after day on a few greens around noon... and some pinto beans in the evening? Nothing more. Nothing different. And not even enough of that.

It sounds incredible. And it is incredible. Because it's taking place right now... in the midst of the good life so many of us are now living in America.

But walk down the back roads of

most any Mississippi Delta town and you'll see tenant farmers, field hands, seasonal workers... and their children... with stomachs bloated, eyes dulled, feet swollen, arms and legs matchstick thin.

The irony is that they aren't starving at a rate dramatic enough to arouse the indignation of the nation and the world. Otherwise something would have already been done.

One of the programs that is aiding many of these families is the federally sponsored Food Stamp Plan. Under this plan a needy family can convert a 50¢ food stamp into as much as

\$12.00 worth of food. The problem is getting that 50¢, because many families have *no* income at all.

The NAACP Special Contribution Fund has begun a nationwide drive to help thousands survive. If you can do with one less "dinner out" this month, the money can mean a month's supply of meat, milk, and bread for a family of five. Just \$10.00 buys up to \$240.00 in food stamps.

If you would like to contribute to this fund, please send your tax-deductible check, for as little or as much as you can, to the NAACP Mississippi Emergency Relief Fund.

Thank you. And may *your* next meal be a little more enjoyable.

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(A project of the NAACP Special Contribution Fund—tax-deductible arm of the National Association for the Advancement of Colored People.)

## Red Man

*Continued from page 41*

rightly describes it as "an authoritative book for the general reader and student alike on the archeology, ethnology and history of the tribes and cultures of the Indians of North and South America from prehistoric times to the present day." Avoiding polemics, Josephy's closing chapter, "Indians Today and Their Fight for Survival," points up the situation presented more flamboyantly by Steiner. Like him, Josephy knows Indians and their problems and aspirations at firsthand. Neither makes any claim as an anthropologist although both draw on the backlog of anthropological research for documentation.

Farb passes as an anthropologist, but despite membership in the professional societies and employment in museum work, he must be classified as a popular writer on natural history, an anthropological dilettante, and an Indian buff. His book is sloppy anthropology for all its scholarly pretentiousness, and—avowals as friend and champion notwithstanding—Farb has no comprehension of what Indians are really like, what they want, and what they are doing to try to get it. He actually suggests there ought to be "A Society for the Preservation of Cultures" to protect the vanishing Indians as "living laboratories" for study, analogous to the conservationists' protection of the whooping crane! Predictably, perhaps, Farb's book got the nod from the Book-of-the-Month Club. As a result of the wide readership thereby gained, it will further confuse the public and make it harder for Indians to establish that they are very much with us and no less Indian for having exchanged buckskins for business suits.

Finally, last August *Playboy* magazine carried an article by Vine Deloria, Jr., "Custer Died for Your Sins," taken from Deloria's then forthcoming book of the same title. An editor's statement explains: "*An American Indian author returns the stares of those anthropologists who make him and his fellows impersonal statistics.*" The article evoked cries of outrage and anguish from anthropologists across the country. Letters were shot off to *Playboy* and copies circulated among colleagues. Many anthropologists would certainly agree with Deloria that Indians have cause to be annoyed with those scholars who enjoy Indian cooperation in their research but become scientifically disinterested when crises arise and Indians can use their help. Others assume prerogatives, advise, and meddle in matters that should be

strictly the Indians' business. However, no anthropologists have been guilty of such things as trying to brainwash Indians into turning in their hoes for war bonnets and hitting the pow-wow circuit. Nor do anthropological theories, whether bad ones or good from Deloria's point of view, have the power of self-fulfilling prophecies once they are enunciated within the Indians' earshot. Justifiably annoyed as Deloria might be with anthropologists, the article was sheer, indiscriminate overkill.

Among those who replied to *Playboy*, one colleague, whom I take the liberty to quote but not cite, raised the question "Who put the itching powder in Vine Deloria's breech-cloth?" Well, it was Peter Farb. He made a good many anthropologists pretty antsy, too, as reviews of his book in scholarly journals will attest. Unfortunately, the entire reference to Farb's work was



deleted in the *Playboy* editing of the chapter "Anthropologists and Other Friends," which was the main source of the article. While the actual chapter may still annoy anthropologists for its gratuitous insults, clumsy humor, and errant nonsense that direct, practical applications of all research involving Indians must be immediately demonstrable, it is not all that bad. Nor, as Deloria's final chapter makes evident, has he sold out to the forces of vested ignorance, which was certainly the impression given in *Playboy*. He admits finally that "This book has been hardest on those people in whom I place the greatest amount of hope for the future—Congress, the anthropologists, and the churches." Even the offensive picture of an Indian laid out under glass like an entomological specimen was contrived especially for *Playboy*. The book itself has no illustrations.

A much better choice of subject for both Deloria and *Playboy* would have been the chapter dealing with the differences in goals and methods of black militancy and red nationalism. Probably no other contemporary Indian subject is as fraught with confusion and misunderstanding for the general public, both black and white. Deloria's very equivocation as to any mutual relevance of the red and the black movements is characteristic of the thinking of many young Indians and thus informative. Another chapter—that on Indian humor—would have elucidated the Indian mood very well for the average, uninformed American and helped to explain what "Custer Died for Your Sins" implies. These chapters and those dealing with the

central issue of treaties in Indian political ideology, the history of cross-purposes in Indian administration, the nature of Indian leadership, the interplay of cultural and social forces between country- and urban-based Indians, the range from assimilationists to traditionalists among Indians, and even Deloria's personal preferences as to policy and program reform justify the subtitle of his book as *An Indian Manifesto* rather than just *An Indian's Manifesto*.

Perhaps without realizing it, Deloria indicates the development and current state of issues, factionalism, and trends that were revealed for the first time in Chicago in 1961 as interrelated parts of a complex whole. The book is certainly crotchety, and the three chapters dealing with anthropologists, missionaries, and the government are fully comprehensible only to an often infighting ingroup rather than to the general public for whom the book is intended. Nevertheless, whatever personal bias Deloria brings to his writing out of his more white than Siouan ancestry, a family history of three generations closely associated with Indian missionary endeavors, his own education for the ministry, and his present status as a law student, he must be considered a bona fide modern Indian and an experienced, informed activist in Indian organizational work. Deloria's is truly an Indian book. There are a few Indians who write professionally on Indian subjects as novelists or anthropologists, but Deloria represents a type of Indian, fairly often encountered, who threatens "to write a book" but never does. Deloria has. If nothing else, he should shake a patronizing public, self-righteous benefactors, and preciously scientific scholars into a realization that the day is past when we can talk or write as if Indians were either illiterate or extinct, no matter how benevolent or objective our intentions.

Whereas many Indians will disagree with Deloria on some of the specific points, broad generalizations, and recommendations, they can agree on the basic premise of the manifesto, whether they are vocal promulgators or supportive of it by simply being Indians: the tribals shall inherit the earth. Although rejected and even scoffed at by some anthropologists, an abiding theme in the history of ethnological thought suggests that the Indians might just have a point. By-passing the phase of feudal peasantry which evolved into the industrialized urbanism of the dominant societies of our time, not only Indians but Maoris, Lapps, Gypsies, and certain other ethnic groups seem singularly unencumbered by outmoded, essentially



freeholder agrarian ideologies still attaching to modern technological society. Tribal or pre-peasant attitudes and reactions retained by such groups, whose formal tribal institutions may have actually undergone great re-formulation or destruction, might be uniquely adapted to providing models for a new re-ordering of an undeniably distressed and inequitable society. They may be able to show us ways ultimately to utilize and enjoy modern technology without the fear of becoming its mindless creatures.

In *The Study of Man* in 1936, Ralph Linton argued for the primacy of the local band as the key to a new social order appropriate to technological society. About a decade earlier the brilliant linguistic anthropologist Edward Sapir, in one of his philosophical essays, "Culture, Genuine and Spurious," drew a similar conclusion.

Even the most devout of the cultural evolutionists, who are prone to sneer at personality and culture studies and anything smacking of humanism in science, especially the science of man, have enunciated a "law of evolutionary potential." They persist in using terms that get the backs up of ethnological informants to prove they are studying *culture* not people, and if anyone thinks "primitive" and "backward" are pejorative terms, he is just not scientific. Nevertheless, their argument runs that the evolution of culture in general, or "macro-evolution," progresses by fits and starts at the specific or "micro-evolutionary" level. "Advanced cultures" become overspecialized along certain lines and progress bogs down. Then, a "backward culture"—freed of its own overspecialization by the shaking up it got from the advanced culture—develops innovative recombinations from what is left of its inventory and the selections or impositions of the advanced culture, to get the macro-evolutionary show back on the road. Unfortunately, as not only Indians are painfully aware, advanced cultures, their waning potential notwithstanding, are seemingly bent on simply eliminating the backward cultures before they can make their contributions to the grand scheme of total cultural advance.

Perhaps all that Deloria is asking of the anthropologists, as well as of the missionaries, the government and other "friends" is that, if they cannot agree absolutely that the tribals actually will inherit the earth, they will agree to help Indians get a chance to try to inherit something either as a matter of humanitarian concern for their birth-right or from the perspective that we are foolish to pass up anything that might be a good idea, things on earth being what they presently are.

## European Scene

*Continued from page 43*

The poem, "A Soldier Understands a Soldier," by Hamid Ghulom, takes the form of a conversation outside Prague between an Uzbek colonel and a Czech major, recalling the liberation of the capital in 1945. Major Miroslav declares that Czechs have cheered Russian tanks for the last time. When the colonel asks him why, he replies:

You know, it's a difficult world.  
An unpleasant event took place once  
And an unexpected unpleasant  
disorder.  
War liquidates all scandal.

The reference is apparently to the latest Soviet occupation of Prague, and Nissman wonders whether the author was being cynical or has "attempted to probe the limits of the permissible from the point of view of the Soviet censorship apparatus."

**The limerick is a form** that resists the Romance languages; indeed, it barely makes it in English. Yet Mercure de France has courageously published 256 humorously illustrated pages of *Limericks et autres poèmes ineptes*, translated from Edward Lear. Even if the mute e's stay mute and syllables are swallowed, French intonation and stress put up their usual battle. In spite of a free-wheeling fourth verse, one of the best adaptations is "There was a young lady from Douai":

Il était une jeune dame de Douai,  
Dont les lacets très rarement se  
dénouaient.  
Elle achetait des socques  
Et de tout petits chiens mouchetés et  
baroques,  
Et souvent elle se promenait dans  
Douai.

**Italy's Giacomo Debenedetti Prize** for criticism was awarded this summer to Raffaele Amato for his study *Conjectures on Parini's Night* (Einaudi). Debenedetti, one of Italy's finest professors and scholars, is especially remembered for having saved his fellow Jew Saba from Nazi persecution. It is fitting that an important prize was established in the name of a man who won so many himself.

Unfortunately, the announcement reminds us of a bit of less agreeable news. The distinguished series *Il Saggiatore*, published by Alberto Mondadori and long edited by Debenedetti, has fallen victim to the New Left. This collection, which brought to Italy some of the world's finest minds—Gropius, Husserl, Ernest Jones, Jung, Lévi-Strauss, Margaret Mead, Teilhard de Chardin, Edmund Wilson, among oth-

ers—also included, ironically, Marxist and Leftist thinkers like Sartre, and was about to publish an anthology of the polemics emanating from the May 1968 revolts in France.

We have already noted in these columns that the militant New Left in France and Germany, unlike that in America, concentrates its attacks on publishers. The activist or Maoist journals in Italy, such as *Che fera* and *Quindici*, denounced *Il Saggiatore* and "the culture industry as the scene of the production of the system's ideology." After eight years as a branch of Arnoldo Mondadori's huge publishing firm (identified by the Left as paternalistic capitalism), *Il Saggiatore* broke away in 1967. Alberto Mondadori increased its staff to eighty, necessarily but optimistically, in view of the small revenue from prestige publishing. When this year a cutback of 40 per cent of the employees became unavoidable, a cry went up that the dismissed were those Mondadori considered "undesirable elements." A sit-in followed, augmented by workers from other publishers, and a diatribe was launched against the "sacred culture" and "imperialism" allegedly perpetuated by *Il Saggiatore*. It is a sad day for Italy when a second-rate Guevarist sheet like *Quindici* can help topple Italy's most distinguished publishing venture. It is just as well that Giacomo Debenedetti, who was himself denounced as a Leftist, is not around to witness it.

**While Spain prepares to revive** one of Europe's oldest dynasties, two exiled Spanish novelists have just published books discrediting the Austrian and Bourbon monarchies. Carlos Rojas recreates the reign of Carlos II in his *Auto de fe* (Ediciones Guadarrama). Corpus Barga's *La baraja de los desatinos* (The Card Game of Folly), written twenty years ago but only now released by Carlos Milla Batres in Lima, arraigns the deplorable Bourbon dynasty of Felipe V, ancestor of the current pretender to the throne of Spain.

*Auto de fe*, whose very title calls infamous crimes, is a panorama of the zealous inquisitors, the courtiers and idlers, even the dwarfs and buffoons who preyed upon an indolent king, and weakened from within an empire that was outwardly at its zenith.

Carlos Rojas has always been concerned with the Rightist excesses in Spain (a previous work was entitled *Adolf Hitler Is in My Home*). His newest novel, with that of Corpus Barga, will make many Spaniards even more uneasy about the scheduled return to monarchy.

Answer to Wit Twister, page 66:  
bleats, stable, ablest, tables.

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SR/OCTOBER 4, 1969

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(Continued on page 84)



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(Continued from page 83)

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# KINGSLEY DOUBLE-CROSTIC NO. 1852

Reg. U. S. Patent Office

By Thomas H. Middleton

DEFINITIONS	WORDS
A. Crisp, lustrous, plain-woven fabric.	1 22 74 107 117 148 157
B. Loser (comp.)	164 170 177 198 16 24 53
C. Linguistic group of Indians of the SW U.S.	110 193 27 42 59
D. "The sweetest hours that e'er I spend, / I spent among the O!" (Burns, "Green Grow the Rashers").	63 69 71 90 122 134
E. On many occasions.	136 5 12 17 87 112 114 163 180 190
F. V-shaped fortification.	192 210 25 62 99
G. Stills.	102 135 205 3 20 23 34 37
H. Worker in light metals.	38 65 115 121 182 188 9 13
I. Existing everywhere.	50 118 140 155 161 175 200 81 106
J. Rosencrantz: The world's grown honest./Hamlet: Then is—near.	126 201 10 194 48 88 98 31
K. Wild pranks.	41 66 91 109 160 169 51 61 152
L. Relating to the universe in its present state.	165 185 56 57 75 108 35 84 123
M. "The moon lies fair/Upon —." (2 wds.; Arnold, "Dover Beach").	197 44 47 206 21 67 128 147 168 30
N. Envelop, wrap, bandage.	32 103 144 187 46 52

DEFINITIONS	WORDS
O. Twist; envelop.	138 151 153 183 191 127 132
P. Characterized by a lightly pert or exuberant manner.	171 181 95 146 82 156 162 195 125 40
Q. Fresh-water cyprinoid fish of Europe.	49 68 129 141 149
R. Disinclined, undecided.	2 4 18 28 77 204 137 119
S. Special events; requirements; reasons.	124 208 8 101 111 173 58 145 158
T. Type of punch.	207 15 179 7 133 202 86 33
U. Fosse, furrow.	45 76 80 167 209 139
V. Music: at a rapid tempo.	54 92 211 55 104
W. Give off, emit; come gradually into being.	26 93 39 73 116 83
X. Indifferent.	120 70 78 105 6
Y. Odorless, bitter alkaloid used as a stimulant.	43 159 199 11 14 89 184 19
Z. Herb of the nightshade family, chief source of scopolamine.	64 94 189 172 176 186 150
Z <sup>1</sup> . Forced out.	96 131 203 29 85 166 100
Z <sup>2</sup> . Having an unpleasant, stale smell or taste.	154 178 196 60 36 97
Z <sup>3</sup> . Learned.	212 143 142 113 174 79 72 130

## DIRECTIONS

To solve this puzzle you must guess twenty-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram. . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. If read up and down, the letters in the diagram have no meaning. . . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line. When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop.

					1	A	2	R	3	G		4	R	5	E	6	X	7	T	8	S	9	H		10	J	11	Y							
		12	E	13	M	14	Y				15	T	16	B	17	E	18	R	19	Y	20	G	21	M		22	A	23	G	24	B	25	F	26	W
27	C	28	R	29	Z <sup>1</sup>			30	M	31	J	32	N	33	T	34	G	35	L			36	Z <sup>2</sup>	37	G			38	H	39	W			40	P
41	K	42	C	43	Y	44	M			45	U	46	N	47	M			48	J	49	Q	50	I	51	K	52	N	53	B	54	V			55	V
56	L			57	L	58	S	59	C	60	Z <sup>1</sup>	61	K	62	F	63	D			64	Z	65	H	66	K			67	M	68	Q	69	D	70	X
		71	D	72	Z <sup>3</sup>	73	W	74	A			75	L	76	U			77	R	78	X			79	Z <sup>3</sup>	80	U	81	I	82	P	83	W		
84	L	85	Z <sup>1</sup>			86	T	87	E	88	J	89	Y	90	D	91	K	92	V	93	W	94	Z	95	P	96	Z <sup>1</sup>	97	Z <sup>2</sup>			98	J	99	F
100	Z <sup>1</sup>			101	S	102	G			103	N	104	V	105	X	106	I	107	A			108	L	109	K	110	C	111	S			112	E	113	Z <sup>3</sup>
		114	E	115	H	116	W	117	A	118	I	119	R			120	X			121	H	122	D	123	L	124	S	125	P	126	J			127	O
128	M	129	Q	130	Z <sup>2</sup>			131	Z <sup>1</sup>	132	O	133	T	134	D	135	G	136	E	137	R			138	O	139	U	140	I	141	Q	142	Z <sup>2</sup>		
143	Z <sup>3</sup>	144	N	145	S			146	P	147	M	148	A	149	Q	150	Z	151	O			152	K	153	O	154	Z <sup>1</sup>	155	I	156	P			157	A
158	S			159	Y			160	K	161	I	162	P	163	E	164	B	165	L	166	Z <sup>1</sup>	167	U	168	M			169	K	170	B	171	P	172	Z <sup>3</sup>
173	S			174	Z <sup>1</sup>	175	I			176	Z	177	B			178	Z <sup>2</sup>			179	T	180	E	181	P	182	H	183	O	184	Y	185	L	186	Z <sup>2</sup>
187	N			188	H	189	Z	190	E	191	O	192	F	193	C	194	J	195	P	196	Z <sup>2</sup>	197	M			198	B	199	Y			200	I	201	J
202	T	203	Z <sup>1</sup>	204	R	205	G			206	M	207	T	208	S	209	U	210	F	211	V	212	Z <sup>2</sup>												

Solution of last week's Double-Crostic will be found on page 20 of this issue.

OCTOBER 4, 1969

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