

der the direct demand of the citizens within their borders. I learned long ago out on the farm that the way to get suckers at the top of the tree is to get at the suckers at the bottom.

I put this matter before you now. The achievement which these ceremonies take notice of and the congratulations which they invoke can be validated alone by your capacity to produce the fruits of such preparation. Any fool can get through college; he just has to be a little smart. But only a man of integrity who arouses himself to inquire into and to live by the largest moral and spiritual insights and discipline the race has developed can prove himself worthy of his own effort, the expenditure of public funds, the earnest resolve of our society to give him the chance to gain an adequate education. The receiving of an education puts a person under sacred obligation. It equips him with the ability to do a specific job within his society. But if it has done its task well and if the recipient has understood the purpose of that task, then his education expects him to assume the responsibility of life given in service to the common good.

I want to close my remarks with a picture vividly drawn of that which divides us humans:

Then the King will say to those at his right hand. "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me." Then the righteous will answer him, "Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee: And when did we see thee sick or in prison and visit thee?" And the King will answer them, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Then he will say to those at his left hand, "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me." Then they also will answer, "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?" Then he will answer them, "Truly, I say to you, as you did it not to one of the least of these, you did it not to me." And they will go away into eternal punishment, but the righteous into eternal life. (Matthew 25:34-46.)

The picture makes its point. The ultimate issues of life are human issues. Our education is complete only when we learn that human good supersedes all other good. We are made to live as responsible persons in creative community.

What Is Marxism?

By GUSTAV MUELLER

Marxism is an ideology of hate, expressed in four negations.

I.

The first and foremost negation is the negation of God and of man's believed relation to Him, which is religion. A rabid, militant atheism fired the imagination of the young Marx. In the preface to his doctoral dissertation on the materialistic philosophy of nature in Democritus and Epicurus he says: "Philosophy does not conceal it: In simple words, I hate all the gods; this confession of Prometheus is also her own confession, her dictate against all earthly and heavenly deities, which do not acknowledge man's own consciousness as the absolute and supreme being. There shall be no god above it."

And in his so-called *Critique of Hegel's Philosophy of Law*, a pretentious political pamphlet, which does not come to grips with Hegel's great ethical work at all—the title is a false claim—he says: "Criticism of religion is the basis of all further criticism. Man has sought in the phantastic realm of heaven only his own reflected image. What he sought there, was the superman. This magnified image of himself is pure illusion; by it man is undoing himself (*Unmensch*) and now he will no longer be inclined to be satisfied with this mirage instead of with his own true reality which he now must seek. . . . The fight against religion is at the same time a fight against that world, whose spiritual aura religion is . . . religion is the opium for the people."

Friedrich Engels, the inseparable friend and companion of Marx, carries this on as follows: "The fight against religion, our emancipation from it, and the emancipation of the world from it is the purpose of our whole work from morning to night (*einzig Tagewerk*). . . . The pretension of man to be anything but natural . . . is the root of all untruth and of all lies. Therefore we have declared war on religion and on all religious conceptions."

Marx makes it perfectly clear how this war is to be conducted. Religion is not an object of knowledge, which is merely to be criticised, it is "our enemy, which we do not want to refute but to annihilate . . .

in such a struggle the question is not, whether the opponent is an equal, a noble or an interesting opponent, the only thing that matters is to strike the mortal blow."

II.

The second negation is the negation of reason. Reason is the center of philosophy. Philosophy is a free and logical reflection on all meanings of human existence. It can not live except in freedom—in the freedom to serve the truth. As Hegel puts it: Philosophy must be open to that which is and it must clearly think and say what it is. Reason in that sense is not a natural thing among other things, let alone a physical process which simply occurs. It is rather an obliging and infinite task, a personal commitment and a spiritual reality. As such it points back or implies a world-ground which makes it possible.

Marx denies this classical and idealistic conception of reason and philosophy. With his own venomous arrogance he declares in the preface to *Das Kapital* that he has reformed philosophy, that he has put Hegel upside down (*umgestülpt*), and that philosophy and reason are nothing but ideology.

The term "ideology" he found as a weapon, wielded by French materialists of the eighteenth century. It means that there is no authentic spiritual reality. The implications of this position are terrific. You can never trust what a man says. There is no truth. There is no obligation in any agreement. All such rational conduct of life is nothing but "bourgeois ideology."

Philosophy degraded into ideology becomes the dogmatism of the party line, dictated by momentary power-interest. It is the Marxist dogma, that "all ideality is nothing but material interests fed back (*umgesetzt*) through a human head." Since the "human head" is also physical and material, the sentence says that all ideality is nothing but physical matter "transposed through other physical matter."

All philosophy is the "superstructure" or ideology of material and physical class-interests. And since those so-called "classes" are, in accordance with the whole

Marxistic hate-ideology, always and inevitably at war, and since war is conducted on the principles quoted above, all attempts at reasonable discussion are futile. If the principle of logic is denied, there is no possibility of any mutual understanding. The well is poisoned. You may have the most sincere and reasonable intentions to be fair and to do justice—to the Marxist this is merely a ruse and hypocrisy.

Whoever attacks or ignores reason and philosophy is the loser. His ignorance of philosophy shows up his own philosophy of ignorance. Marxism, by undermining philosophy as an ideological handmaiden of material power-interests, has branded itself as nothing but an ideology; "truth" depends on those in power who reach the tactical decision, what sort of double-talk might be the most opportunistic at the moment. Hence the frightening anxiety of all, living under this terror, to be orthodox and to swing along with the party line at the right moment. Hence also the impoverishment of thinking, whose richness depends on the freedom of individuals to bring to public discussion their own views and abilities. Truth must be replaced by uniform and cominform propaganda.

III.

The third negation is the progressive abolition of progress. When an epidemic makes progress or when you have a progressive tuberculosis you are subject to a progression which you would rather not have. Progress in this naturalistic sense is the Marxist conception of it. It is thought of as an irresistible natural power in which man is a helpless victim. He can do nothing to stem this sort of "progress."

Marx had inherited the term progress from Hegel. But he claims to have reversed its meaning. Hegel says that the meaning of history is a "progression in the consciousness of freedom." If Marx is correct in saying that he has put Hegel's philosophy upside down, the sentence then would read "The meaning of history is progression in the unconsciousness of slavery."

In Hegel's philosophy the idea of progress is inseparable from a widening, deepening, improved understanding of truth. It is a more mature formulation of what the Enlightenment had in mind when reason was said to liberate man from narrow provincialisms, prejudices, and superstitions. We are entitled to speak of progress, if a former world view is seen through its limitations, when its truth becomes a partial aspect of a wider truth. In such a maturing, dialectical progression we preserve the individual differences and former

insights, while at the same time we also cancel them in favor of a revised and more comprehensive knowledge. And Hegel is careful to state that such a progress is tied up with the earnest endeavor in seeking truth, and that it is therefore not a blind or irresponsible change in time. What is later in time is not therefore also more spiritual or true in content: "The logical order in ideas must not be confused with their order in the sequence of time."

Marx's reaction against Hegel and his step "forward" in "the order of time" is at the same time many steps "backward" in the "logical order of ideas." Marxism is truly reactionary.

To distinguish between a natural progression or change and a meaningful progress we need values, norms, standards by which we evaluate a change. A change is a progress in a philosophical sense only if life becomes richer, more meaningful, more valuable to individuals and societies; or, to put it negatively, if suffering, misery, and ignorance are diminished. But since Marx assumes that reality is all physical, natural, material, he has no such spiritual value which could serve as a norm of progress or regress.

And since he further believes that philosophy should be replaced by natural sciences, he is bent on finding progress as a natural or scientific "law." This he proclaims to have found and all Marxists parrot after him that progress is proven scientifically. As Lenin states it: "Science is a copy, a reflex, a photograph of matter in movement." This dogmatic and blind scientism makes scientific progress impossible.

Scientific progress has always rested on logical questions put to nature. Physical phenomena are criticized, not blindly accepted at their face value. Physical science itself is not physical. It is a logical method, by which spatio-temporal changes are measured and predicted. And philosophy of science has shown that this measuring or quantitative description of appearances can never equate its equations with a

knowledge of reality. A philosophical scientist knows the limit of his methods. Only when we know our various limitations have we made true human progress.

Marxism has stifled both the scientific as well as the philosophical progress. The practical technical application of sciences becomes a mysterious progressive process of nonsense—as if the value quality of human life were dependent on a more efficient mechanism and technicism. Man himself, a physical object among other objects, can now be mechanically manipulated. Man is a mass subject to impersonal laws. Scientism in political practice leads to the most revolting dehumanization of life known to history.

IV.

The fourth negation is the negation of freedom and democracy. The term "democracy" has assumed an ideal meaning for us, which the Greek expression itself does not contain. Whether a "people's rule" is desirable or not, depends on what sort of people is going to rule by what sort of rule. The tacit assumption that it will be a good people or that its rule is good speaks well for our confidence in man, but any unexamined optimism is nevertheless a bit naïve. The thoughtless communistic stuttering "people's democracy" shows how empty the term can be—it approaches a vacuum.

What we really mean by the term is not what the term means. What we have in mind is rather freedom. And all freedom is based on the freedom to think and to say what you think. Without thinking, without sharing universal ideas through which we can communicate and form a community, all other freedoms would instantly collapse. The absence of logical thinking is insanity. If we "lose our mind" and with it our freedom, we lose everything.

Thinking is a social process. One does not think in isolation. One thinks in meeting the thoughts of others. If I meet you and you represent a thought differing from my own, we exchange ideas and each of

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About the Author



Gustav Mueller, Ph. D., University of Bern, author and scholar, has written poems, plays, novels, and a number of books in his special field, philosophy. *Philosophy of Our Uncertainties* (1936) and *Education Limited* (1949) were published by the University of Oklahoma Press. Professor of Philosophy, Dr. Mueller is also chairman of the committee which directs the Program in Letters in the College of Arts and Sciences.

Disease and a Way of Life

By J. TEAGUE SELF

Just preceding the turn of this century, Sir Ronald Ross, a British scientist, sailing along the Italian coast looked out over the swamp lands with their pitiable inhabitants scourged by poverty and disease, and commented that in a few years these people should be free of the malaria which had plagued them for centuries. A short time before making this comment, Ross, in August, 1897, had recognized the malaria parasite in mosquitoes, thus confirming his belief that they played a part in its transmission. The night after this momentous observation, Ronald Ross penned these words in his poem titled, "In Exile."

*This day relenting God
Hath placed within my hand
A wondrous thing; And God
Be praised. At his command,
Seeking his secret deeds
With tears and toiling breath,
I find thy cunning seeds,
Oh million-murdering death."*

The scientist-poet not only was elated over finding the secret of transmission of this, the world's number one killer, but he foresaw man's freedom from suffering from this and other diseases which might be transmitted in a similar manner. Ironically enough at the time Sir Ronald Ross made his statement concerning malaria among the Italian people, he was having difficulty as a medical officer in India where the discovery was made, because his superiors felt embarrassed by such wild speculations of a colleague. He seemed rather unperturbed by this action and undoubtedly felt that truth in his discovery would be verified, and that man would take sufficient action to destroy the mosquitoes which transmitted malaria and hence eradicate the disease. What he perhaps did not fully appreciate was that malaria is a disease which goes hand in hand with certain living conditions of human populations, and to control it these conditions must also be changed. These conditions include poverty and all of its consequences, such as malnutrition, poor medical care, poor housing, and above all, subjugation to a mental state of hopelessness.

The name malaria was invented by the

Italians to designate a disease which they believed to be caused by the damp night air or "bad air" characteristic of swamp lands. Little did they realize that the air which gave the disease its name had nothing to do with the ailment and that those damp squalid places which they believed to produce the "bad air" had an entirely different relation to malaria. Neither was it understood that living in the swamp lands had any relation to the low socio-economic order of the people and that they were unable because of economy, education, disease, and other causes to better their own conditions under their own power.

During the early colonization of America, malaria was a disease of distressing importance among the colonists throughout the eastern seaboard and the Mississippi Valley as far north as southern Canada. The colonists also believed that the disease was caused by "bad air." We have good evidence of this in the old antebellum homes of the South which were built on the highest points possible away from the lowlands. As agriculture developed in the Mississippi Valley, lands were drained of mosquito-producing waters, and better screened housing units were built on higher grounds away from mosquito breeding places. Because of these practices the disease itself receded southward, until in the middle 1930's it appeared primarily in the lower Mississippi Valley and Gulf Coast states. The gradual disappearance of this disease was not so much due to any effective effort of the people themselves directed towards its control, but was rather a consequence of a change in their own living status.

Since endemic malaria has practically disappeared as a disease in America during the past ten years, it has been assumed by some that it was eliminated from this country as a result of the application of new and powerful insecticides, such as D.D.T. Let us, however, consider the conditions under which native malaria made its exit from the United States of America. The recession in the incidence of the disease antedated by many years the intro-

duction of D.D.T. and other modern control measures. It receded at a time when the social and economic conditions of the people of the Southern states were improving steadily and materially, and made its exit at a time when these people were more prosperous than at any time since the Civil War.

The work of such agencies as the Tennessee Valley Authority in its vast and important malaria control program and the D.D.T. residual spray programs during and immediately after World War II, sponsored by the United States Public Health Service in co-operation with State and County Health Departments, perhaps constituted the final blow to this dreaded parasite in America. We must keep in mind, however, that this was accompanied by generally improved living conditions throughout the endemic areas of America and did not involve total destruction of malaria mosquitoes.

In contrast to the American situation it is pointed out that during the past several years a concerted attempt has been made to eradicate malaria mosquitoes from the island of Sardinia as a means of controlling the disease. A whole army of workers was employed in this intensive project, and yet the mosquitoes still occur on the island in spite of all these efforts. One wonders if such a program can be permanently successful without something being done to raise the living standards of the people involved.

The purpose of this paper, therefore, is to point out that, with many diseases, treatment, artificial control measures, and the like are of little or no avail in the absence of understanding by those responsible, and in the absence of improvement in the living conditions of the people.

Soon after the implication of mosquitoes in the transmission of malaria was made by Sir Ronald Ross, Walter Reed and his co-workers demonstrated that mosquitoes transmit yellow fever, and the work of eradicating this disease in the Western Hemisphere got under way. The eradication of the mosquito vector of yellow fever was simple as compared to that for malaria-

bearing mosquitoes in America because the yellow fever mosquito is a domesticated insect which breeds in flower pots, tin cans, rain barrels, and other containers, around human habitations. Hence the problem of controlling it is simple as compared to that of controlling most malaria mosquitoes which breed primarily in the wild. One of the major results was its effective control in the Panama Canal Zone, thus making the construction of the canal possible.

The job of clearing the Panama Canal Zone of yellow fever was in the hands of two of the world's greatest sanitarians, General W. C. Gorgas and his co-worker, Mr. Joseph A. LePrince. Mr. LePrince has written of his fear of a return of the disease after it was cleared out because "he knew that women's hair looked better and kept looking better when washed in rainwater." I heard him say recently that he had to slip in and pour oil in General Gorgas' rain barrel to prevent the development of yellow fever bearing mosquitoes. Even at the present time the yellow fever mosquito finds the holy water fountains in Latin American countries an excellent place to multiply, and, in such places as the highly cultured city of New Orleans, it manages to survive the winters by breeding in flower pots inside houses.

General Gorgas had his troubles also. In 1905 the Panama Canal Commission, supported by the Secretary of War, recommended to President Theodore Roosevelt that "Gorgas should be dismissed and replaced by a man with more practical ideas." One cannot always obtain understanding and proper action even among the higher echelons of society.

So it is, and has been, that ignorance, combined with superstition and low socioeconomic living standards, along with unwieldy social customs, have played a major role in the perpetuation of some of man's most important diseases.

About 150 years B. C., Agatharchides of Cnidus penned the following statement: "That the people taken ill on the Red Sea

suffered from many strange and unheard of attacks, amongst others, worms upon them, which gnawed away the legs and arms, and when touched retracted themselves up in the muscles and there gave rise to the most unsupportable pains." The worm referred to by Agatharchides is the guinea worm which only recently was estimated to infect some 27 million people in western and southern Asia and in Africa. It is thought by many that the Biblical passages in the Book of Numbers 21: 6-9, referring to the fiery serpent which Moses held up in the wilderness, actually is concerned with the parasite referred to by Agatharchides rather than real serpents. Be that as it may, the disease caused by this organism has plagued the people of Asia and North Africa for centuries, and today is as common as it was in the beginning of our recorded history. Yet, a slight change in the habits of these people could effectively control the parasite. The worm, about the size of a lead pencil and up to two feet in length, lives under the skin in the arms and legs of man and makes contact with the outside through a lesion or opening. Eggs are released into the water when it comes in contact with the infected skin. If the eggs are consumed by certain small aquatic organisms which inhabit the water, they hatch and live in the organisms as parasites. Man gains his infection when the aquatic organism in which the parasite lives is swallowed in drinking water. In the Near East, where the disease is so common, it is associated almost entirely with the "step-wells" in these highly arid areas from which drinking water is obtained. It is customary to wade into the well to dip up drinking water to be carried away in crocks for human use. The substitution of a windlass or pump for this method of obtaining water, or simply sterilizing the water, would free man of this parasite so common to the population of that area of the world.

A more striking story perhaps is the one concerned with the so-called Chinese liver fluke. This is a small worm about one-

quarter of an inch in length which causes a disease of the liver, fatal to man. The worm is estimated to infect some 190 millions of people in far eastern Asia and the Pacific Islands. The survival of the disease is dependent primarily upon a single food habit of man, namely, that of the consumption of steamed fish on rice, a delicacy among all classes. The particular manner by which the dish is prepared involves insufficient cooking to kill the parasites. The fish for this ritual are grown in ponds, and since the ponds will not themselves support the fish population, the fish must be fed. Because of the low economic status of the people, the only fish food available is human waste. As a result of this feeding of human excrement to the fish, man passes the infection on to them, and then when the fish are consumed, the disease is passed back to man. The low living standard of the people, along with a set and inflexible method of eating the fish, is responsible for the parasites maintaining themselves in this large segment of the population of far Eastern peoples.

Over one hundred million people of the world are afflicted with the often fatal blood disease known as schistosomiasis. This disease is caused by a worm parasite which invades the human body through the skin and lives in the blood stream around the lower bowel. As the parasites mature, their eggs escape through the tissues and leave the body with the excrement. To survive, the eggs must be deposited in water. When they hatch, the young, immature individuals invade snails and spend a part of their life in these animals. The parasites eventually escape from the snails into the water and invade the human skin when they come in contact with it. It is obvious, therefore, that the one hundred million people who suffer from this disease do so purely because of poor sanitation. Avoiding the water contaminated by human waste would in large part control the affliction.

It seems as if this would be a simple problem to solve. Let us again, however, relate this problem to conditions of human life. Take for example, the Nile Valley where some 80 per cent of the agricultural population suffers from the disease. In the first place, the land of the Nile Valley must be irrigated and the farmers must work in the water thus making it possible for the disease-causing organism to come in contact with and enter the human body through the skin. The low economic status of the people renders the wearing of protective clothing impossible. The low social and educational status of the people causes them to be ignorant and almost completely uninformed on the method by which the

About the Author

Since leaving his native Texas in the 30's, Dr. Self has made a distinguished record for himself as a parasitologist. He has been president of the Oklahoma Academy of Science and has published many scholarly papers. In addition to his duties as Chairman of the Department of Zoology he is continuously carrying on research in his field. This paper was written for the Quarterly.



disease gains admission to the human body. The necessity for the fertilization of crops and the absence of any type of fertilizer except human waste makes the use of human night soil a necessity. Therefore, the people who are afflicted with the disease are totally subjugated to the simple conditions which are necessary for its existence.

The disease, common from Japan south through the Asiatic countries, the Pacific Islands, and Africa was introduced into the Western Hemisphere during slave trading days and now is common in the Caribbean Islands and certain areas of South America. In all areas where the disease occurs, its survival is associated with ignorance and subjugation of people to specific types of social and economic factors. While these factors are simple, they cause at the same time insurmountable complications so far as the infected people are concerned since these people are unable by their own power to overcome the conditions of their lives.

Recently an eminent authority on world health estimated that some 450 millions of the world's human population are afflicted with the commonly known hookworm. Here again is a disease which would have no chance of survival except for ignorance of its cause and social and economic conditions which favor it. Hookworms enter the body through the skin. When the eggs hatch into young, these enter the skin when it is exposed directly to contaminated soil. Control would be a simple matter of avoiding the pollution of soil with human wastes. No one would knowingly and wilfully subject his skin to such exposure if the results were understood. A number of years ago a graduate of the University of Oklahoma was assigned to a civilian conservation camp in a neighboring state. The principal project of the camp was to construct sanitary toilets in an area of high hookworm incidence. To those who operated this program the problem seemed simple. They merely had to construct these toilets for people who were unable financially to do so themselves and help stop the contamination of soil. The project was completed, and after some weeks the former University student was sent back to the area to determine the effectiveness of the program. Much to his amazement, he found that the toilets were being used only by the women, and he aroused no small amount of consternation by suggesting that they be used by both men and women. It was explained to him that under no conditions did women and men use the same toilets. This is an example of how a deep-rooted custom may cause and even increase some of our most widespread diseases.

In many areas of the world, hookworm disease is inseparable from occupational practices. Such is the case among the miners in continental Europe where no sanitary facilities are provided in the mines. This is also true in the coffee groves of Latin America where the coffee bean pickers and their families live by day in the groves which are ideal for the development of hookworm in the soil, and where no sanitary facilities exist. In a large segment of the afflicted populations, however, ignorance is solely responsible for the perpetuation of the disease. It has been shown that hookworm can be effectively controlled largely by educational measures. This has been demonstrated in our Southern states during the past twenty years. The state departments of health, aided by the Rockefeller Foundation, have reduced the incidence of the disease to a relatively low occurrence, merely by educating the common people on how the disease is acquired. In hookworm and in the other diseases which have been discussed so far, there is little question but that a proper educational program would be one of the most effective measures of control.

It might be generally assumed from what I have said, that the types of diseases of which I speak must occur only among the ignorant and the poor. This is not true. Everyone is familiar with the word tapeworm. One, known as the fish tapeworm, afflicts an estimated ten million people in the Scandinavian countries of Europe and the northern Great Lakes region of the United States and Canada. These people are recognized as being among the most highly cultured and educated in the world. They get the tapeworm by eating improperly cooked fish which harbor it. The fish get the infection from water contaminated with sewage. Two simple precautions would effectively control the disease in man. One would be the proper disposal of sewage, and the other would be simply not to eat certain types of fish until they are properly cooked. Most of the people, it so happens, who are afflicted by this tapeworm relish improperly cooked fish, and they insist on having their fish incompletely cooked regardless of the possibility of tapeworm infection. This is comparable to the insistence of the author on having his steak rare in spite of the fact that he might get a beef tapeworm by the same method. In view of the above, we can understand why the poor, illiterate Chinese consumes contaminated fish in his festivals. He has little control over the method by which the fish becomes infected, and he is not sufficiently educated to know how to change his own eating practices. From the elite of the world's population, how-

ever, one would expect that a slight change to improve the conditions of health of the people would be easy, but man is not so prone to change his own eating habits when it involves his own desires.

Let us take another disease which is no respecter of persons. This is amoebic dysentery which occurs throughout the world's populations. Infection by this disease again is due solely to pollution of food and drink by human excrement. That it should therefore be common in tropical countries where there is little cooking of food, where sanitary facilities are nonexistent, or poor at the best, and where climatic conditions are ideal for the survival of the causative organism, is not surprising. But it may surprise the reader to know that in Oklahoma and other states of these United States of America the incidence of this organism runs more than 5 per cent. In this State the transmission is in certain cases a result of the contamination of food by sewage, but often it also involves the defiling of food and drink by food handlers who practice poor personal hygiene. This is particularly true of the carrier who prepares such dishes as green salads. In a large metropolitan area in Oklahoma it has recently been demonstrated that 19 per cent of the food handlers in school cafeterias are carriers for this organism. We have no public health facility for enforcing the treatment of these people or of prohibiting their handling the food consumed by our children. We should be appalled but not astonished, therefore, that from 5 to 10 per cent of the general population is infected by the organism. This is not entirely a case of ignorance or social and economic necessity, but rather one of unconcern and disregard on the part of the general population. Such is not an exception even among the educated.

One disease which should make us Americans blush is that known as trichinosis caused by the trichina worm. The trichina worm is a parasite which invades the muscles, and in heavy infections is highly fatal. It lives in man, hogs, rats, and many other animals; and the disease is acquired by eating meat containing the microscopic living parasites. Our present information indicates that within a lifetime, one in six Americans is parasitized by the organism. Hogs get the disease by feeding on pork scraps containing the parasites. Unfortunately, human beings are as susceptible to the organism as hogs. We get the disease almost entirely from pork which has not been sufficiently cooked to kill the parasites. In a typical American way, the husband and wife, both of whom are employed or engaged in some other activity, stop on the way home in the after-

noon, buy some pork chops, rush home, treat them lightly to a hot skillet, and then eat them with some canned French fries and frozen peas—all of this being prepared and downed in a matter of minutes, so each can meet an early evening appointment. As we all know, it tastes fine, but unfortunately the pork is not cooked well enough in this manner to kill the parasites. Since the pork becomes infected in the first place by feeding hogs raw garbage containing poorly cooked pork scraps, the disease is perpetuated in both human beings and hogs by this method of cooking.

The practice of feeding raw garbage to hogs is not only a universal practice in the United States, but in many large cities is looked upon as the most satisfactory method of garbage disposal. Hence, the incidence of trichinosis is higher among Americans, with the highest standard of living in the world, than in most other nations. The incidence and severity of the disease among Americans differs from that in other nations by virtue of the method by which pork is dispensed. The American custom is to buy pork at the butcher shop rather than for one family to kill and consume an entire animal. As a result of this, any infected animal is parceled out over the counter in small bits to many families; hence the intensity of infection seldom becomes great in any one individual, but the rate in the population is increased. If it were our custom to butcher animals and consume them within a family, we would have many more acute cases of the disease, such as occur, for example, in certain European countries. Again, therefore, the perpetuation of the disease is dependent upon a particular custom, and the fact that we as Americans are usually not acutely infected is also the result of a peculiar custom.

Much has been said and is being said about the relationship of man's comfort to his education and the general socio-economic standards. In this brief article I have attempted to give examples of diseases which affect continuously large segments of the world's population and which are responsible for a tremendous amount of morbidity as well as mortality. They are also directly related to the social customs and economic status of peoples. Even highly civilized countries, such as the United States of America, and in highly prosperous areas, such as Oklahoma, we have examples of debilitating diseases which owe their existence almost entirely to carelessness, ignorance, and deep seated customs. Only recently I was engaged in a campaign to have all of the Boy Scouts in my area immunized against tetanus before they went to their summer camps. In one instance, two boys, the sons of highly

educated people who were community leaders, were not allowed by their parents to take these immunizations. The explanation was that they saw no reason for these immunizations since the boys did not have tetanus. This illustrates the fact that among the highly educated there may be considerable ignorance.

As one who is interested in the well-being of the human race, particularly from the standpoint of infectious diseases, I am strongly convinced that the solution to the control and eventual eradication of many diseases, including those which I have mentioned in this article, as well as many others, can be accomplished only on the basis of better knowledge of health through education, and improved socio-economic conditions under which people live. It is unfortunate, therefore, that more attention is not given to the relationships between the general well-being of the population and the knowledge which is extant concerning its debilitating infirmities.

The world is now experiencing a complete new era in transportation. Within a few hours we can move from any one point on the earth's surface to almost any other point. This brings up an entirely new health problem wherever you happen to be on the earth's surface. Now, we as Americans can not think only in terms of controlling the diseases to which we have been accustomed in the past, but must think in terms of controlling diseases wherever they occur because distance is no longer an effective barrier. This is illustrated vividly by an occurrence in the early 1930's in the region of Natal, Brazil. A French mail plane flying from Africa to Brazil transported one of the world's most important malaria transmitting mosquitoes from Africa to Brazil. This new and more efficient vector was responsible for one of the most devastating malaria epidemics that the Americas have ever known. Luckily, through the efforts of the Rockefeller Foundation and the Brazilian government, this mosquito was eradicated before it reached limits beyond control. This illustrates, however, the fact that a new and more efficient tool, which is now at our hands, can very well result in catastrophic consequences. Man must never forget the relationships between his infirmities and his way of life.

Europe Revisited . . .

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eration is glaringly vitiated by political expediency. Far be it from me to underrate the importance of military and economic factors. Yet their overemphasis tends to falsify the real issues. The impact of tradition—the impatient and exasperated may

call it fossilized history—is such that no hastily improvised, exclusively organizational pattern can prevail if it be not integrated into the predominant organic structures.

The exasperating fellow, the European intellectual, is a key figure in our relationship with foreign countries. I think I was only frank in more than merely hinting that the intelligentsia in many of the countries I visited are either out of touch or often out of sympathy with this country. While such an attitude is fully to be expected from Communist writers, it also is found in a host of non-Communist and even definitely anti-Communist authors. We of *Books Abroad* are modestly convinced that we are going in the right direction in keeping Americans informed on the mentality and aspirations of foreign countries by disseminating pertinent literary information. But another and equally important step would be to provide European intellectuals and especially European writers with a chance of knowing us better. This could best be done in this country, by an arrangement which would allow these foreigners, as our guests, truly to share our living conditions, both our work and our play, our certitudes and our doubts. Such an arrangement, I am sure, would signally contribute toward dispelling many of the vicious and harmful prejudices and misunderstandings prevalent in Europe about our true intentions and our true nature. I am sure that quite recently by the impact of certain visa refusals under the provisions of the McCarran Act, there has been the growing suspicion in Europe of anti-intellectual bias in this country and of discrimination against writers. This reporter on more than one occasion heard the international goodwill character of his trip and its planned literary survey challenged with the statement that "we did not even let European writers enter the States." As there are instances in which a literal application of the Act has alienated, disturbed, and upset genuine friends and political allies; and as, moreover, the better-known European writers greatly influence political opinion and attitude, this situation must be viewed with serious concern. Many of the current prejudices and misunderstandings regarding this country stem from unfamiliarity with the American scene and spiritual climate, rather than from the insinuations of a hostile and often diabolically clever propaganda. Moreover, because a certain provincial, traditionalistic, and nationalistic outlook of some European writers, especially in the economically underprivileged countries, could easily be corrected by giving them the opportunity of acquiring a broadened universal outlook, I feel very strongly that

an intelligently conceived and carefully implemented exchange-program for European writers would go a long way toward eliminating distressing and mutually dangerous misconceptions. Should my paper this evening in any way have stimulated interest and support for such a suggestion, I would consider myself richly rewarded.

What Is Marxism? . . .

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us is enriched by this process. I appropriate something from you, you appropriate something from me. The process of exchange, the give and take of ideas is richer than any of the partners is who contributes to it. In order to be successful, we have to open ourselves to the others. Without veracity and trust in the veracity of others we cannot arrive at any truth. If we thus risk ourselves, we also expect kindness and respect from the others.

The philosophical name for this process is *dialectic*, derived from the Greek "dialogue," which means to speak something through together. Democracy is the political realization of dialectic. Hegel conceived the whole history as such a dialectical process on a grand scale. Marx took the term and, as usual, perverted it into the absurdity of a "Dialectical Materialism." Marx is related to Hegel's philosophy as a dog is related to the corner of a cathedral.

Hegel's historical dialectic is the clarification of opposites within the divine-and-human spirit. This dialectic of the divine-and-human is reflected in the unity of all logical opposites, such as apparent and real, temporal and eternal, finite and infinite, etc. By working out a principle, its limitations are discovered and overcome in a wider and more comprehensive knowledge. Dialectic is meaningful only if it refers to thinking human beings who can freely express themselves. "Matter" can not be dialectical and a "dialectical materialism" is a wooden iron.

Marx transformed Hegel's logical opposites into a clash of brute power groups. Their "dialectic" is merely a clash of force against force, without a common human ground. And these forces, in turn, were narrowed down to economic classes. The whole intellectual, spiritual, moral, aesthetic, and religious culture and their dialectical relations disappear in the bloody monotony of class-struggle between "the bourgeois" and "the proletarian" classes.

Their clash is an absolutely unintelligent process, in which the greater mass and the greater number determines the unavoidable result. In an official pronouncement of the Supreme Soviet of 1931 it is not orthodox to speak of this class-struggle as "mechanical-causal," which is

proper for machines, but as "deterministic-causal."

Freedom of thought and of speech, the true dialectic of the human mind, is incompatible with "dialectical materialism," just as a true democracy is impossible within a "people's democracy." The living human mind and spirit is the creator of all historical realities, including natural sciences and technical machinery, and it is not a product of a "deterministic causality."

The priority of logic over its embodiments and applications is the refutation of "dialectical materialism." But, unfortunately, a logical refutation is not convincing to an enemy who considers an appeal to truth as treason to the party line. He leaves us no alternative but to defend our freedom by force.

This enemy is Marxism. It can not be separated from Russian imperialism. It is the communistic manifesto of Marx which makes such a distinction between political practice and philosophical theory ridiculous; which abolishes all private ownership; which gives to the state the right to send you to work where the state pleases; which foments trouble and fans hatred all over the world to soften this world up for a communistic world-conquest. Russian imperialism is merely the secular arm of the Marxist creed, in which all Russian youths are indoctrinated.

Marxism is the denial of religion, reason, progress, and freedom. Now—destructive negations are simple, co-operative construction is difficult. Marxism is so simple that even Communists can understand it.

Books

How the Russians Thought

THE RUSSIAN MIND From *Peter the Great Through the Enlightenment*, by Stuart Ramsay Tompkins. University of Oklahoma Press.

In this book Stuart Ramsay Tompkins, whose knowledge of Russian history, literature, and language qualifies him to discuss the Russian mind, provides a psychological portrait of the Russian mind until 1855. Supporting his conclusions with facts—frequently the result of careful historical detective work—he shows clearly that the mechanisms employed today by the Soviets spring from comparable methods and institutions of the Russian past.

The Communistic system, however, has perverted these methods in startling ways in order that they might serve the control features implicit in a Communistic regime.

The Russian mind and characteristics from the Middle Ages up to the Crimean War are examined in detail. Education,

classes, the press, censorship, journalistic activities, and a host of other institutions necessary to a society of free peoples are analyzed carefully and related to the political and social milieu of the monarchs of Russia from Peter the Great to Alexander II.

Handbook for Politicians

PRIMARY ELECTIONS IN THE SOUTH, by Cortez A. M. Ewing, University of Oklahoma Press.

Perhaps no one is better qualified to reveal the complex political scene in the South than Cortez A. M. Ewing, who in this book discovers the strength and weakness, the democratic and undemocratic methods, and the false and real motives underlying Southern political strategy. He answers such vital questions as: What power does incumbency give a candidate? How are votes bought and sold in large blocks? How can a corporation "railroad" its candidate into an influential post?

For politicians who would like to know where they stand statistically, for Southerners who would like to know just what their votes mean, for professional or lay scholars of government, and for general readers who are interested in Southern politics, this book is recommended.

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