

169

CORRESPONDENCE April 4 - 15, 1953

N. WIENER MC 22

2:20

Davidson College
Davidson, N. C.
April 4, 1953

Dr. Norbert Wiener
Prof. of Mathematics
M. I. T.

Dear Dr. Wiener,

Your book, The Human Use of Human Beings is very provocative. I am sorry that I haven't studied the physical sciences to any great extent. When I find a book that is important dealing with the sciences, that I can understand I am anxious to study it.

Since I am interested in religion, your references to Christian traditions were especially attractive.

I plan to enter the Christian ministry and I want to be able to teach intelligent respect of the scientific method. Could you recommend a few books which might be helpful?

Sincerely,
Luke Scales
Luke Scales
Davidson College
Davidson, N. C.

From the desk of—
ERWIN H. SCHELL

4/5/53

Dear Norbert

If you have 25 copies of
the ~~above~~ paper of 11-30-12⁰⁵
to spare on "The Future of Electromechanical
Machinery" I should like to
obtain to distribute to
my colleagues.

Erwin
[and 4/7/53]

LAWRENCE E. WILLARD, M. D.
330 MAIN STREET
SACO, MAINE

April 4-53

Mrs. Herbert Trainer

Dear Sir:

My Webster's Unabridged is
not modern enough to give
the word Cybnetics.

I hear it pronounced
many different ways.

Would you spare a moment
to tell me just what is the right
way?

I would appreciate it
very much.

Sincerely yours

Lawrence E. Willard

(Mrs. L. E.)

[ans 4/13/53]

Albert R. Getchell
Arthur V. Getchell

Hancock 4690

ADDISON C. GETCHELL & SON
74 INDIA STREET, BOSTON
Law Printers

April 5, 1953.

Dr. Norbert Wiener,
53 Cedar Road,
Belmont, Mass.

Dear Dr. Wiener: My wife recently bought a copy of your "Ex Prodigy," which we have read with interest. We live in Belmont, and I believe that my daughter Janet became acquainted with your daughters in school.

On page 35 you refer to a book that you owned in your childhood but have lost. I believe that it was the same as one that my parents gave me when I was about twelve. I had an intense curiosity regarding the reasons for the mechanical and physical basis for everything in the world, and that book was one of my earliest sources of definite information.

I find that I still have the book, and I am sending it to you because you express a desire to "lay [your] hand upon it." Please keep it. I should like to give it to you in return for the pleasure that we have derived from your biography of your youth.

Although "Young Folks' Science in Story" is a translation from the French (and how Frenchy the illustrations are!), it contains no intimation that it was originally written by Flammarion. Otherwise it seems to fit your description perfectly, and I hope that you will find that it is the book that you mention.

The picture on page 226 gave me my first insight into the operation of a steam engine. Although I have not looked at it for many years, that image is sharp in my mind, and I am sure that it was the foundation of all that I have since acquired in regard to cylinders and pistons. I take satisfaction in learning that you found the book pleasurable in the same way. I also feel a nostalgic admiration for the old St. Nicholas Magazine, in which I first read the "Just So Stories," in my boyhood.

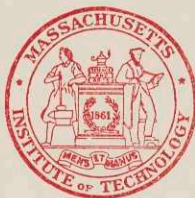
You may be interested in my opinion of one subject treated in the book on which I have expert knowledge (pages 128 et seq. of the second part). The short chapter on "The Printing-Press" is remarkably accurate. Almost everything that I read upon the subject of calligraphy and the invention and practical operation of printing, in popular publications (and even in treatises by those who set themselves up as authorities) contains flaws. That article, however, seems to be correct in all details. If the remainder of the book is equally accurate, it is a remarkable work.

I am mailing the book to you by parcel post today.

With my cordial good wishes,

Albert R. Getchell.

[and 4/21/53]



OFFICE OF THE MEDICAL DIRECTOR
HOMBERG MEMORIAL INFIRMARY

CAMBRIDGE 39, MASSACHUSETTS

April 6, 1953

Professor Norbert Wiener
Room 2-155

Dear Professor Wiener:

I am returning the correspondence regarding Dr. Devereux after having read it carefully. He certainly does seem to be a remarkably well informed and competent person. Just where he could fit in in the Boston situation, I do not know, but I would think that the Harvard Social Relations Department has more activity along the lines he has pursued than any place else with which I am acquainted. I doubt if the research program at the Boston Psychopathic Hospital or at the Judge Baker Foundation would be of sufficient scope to be of interest to one with his background. I will talk with you about this when I see you next.

Most sincerely,

Dana L. Farnsworth, M. D.

DLF:mca

cc to Devereux

--COPY--

Office of the Medical Director
M.I.T.
Cambridge 38, Mass.
April 6, 1953

Dear Professor Wiener:

I am returning the correspondence regarding Dr. Devereux after having read it carefully. He certainly does seem to be a remarkably well informed and competent person. Just where he could fit in in the Boston situation, I do not know, but I would think that the Harvard Social Relations Department has more activity along the lines he has pursued than any place else with which I am acquainted. I doubt if the research program at the Boston Psychopathic Hospital or at the Judge Baker Foundation would be of sufficient scope to be of interest to one with his background. I will talk with you about this when I see you next.

Most sincerely,

Dana L. Farnsworth, M.D.

DLF:mca

c: hb, 21 April.

OFFICE HOURS: 9:00 TO 6:00 DAILY
AND BY APPOINTMENT

TEL. 4940

THEODORE FISCHER GALATI, M. D.
EYE DISEASE : EAR, NOSE AND THROAT
LAWRENCE: 709-10 BAY STATE BUILDING
(FORMER OFFICE OF DR. MERRILL)

6 April 1953

Prof. Norbert Wiener
Cambridge, Mass

Dear Professor:

I shall be very thankful to receive
an appointment with you. It has to be
on a Wednesday afternoon.

It is not related to your book. It is
a pure scientific problem, partially
out of the line of your research work
but your advice may be of great help
to me considering to pursue or stop
a line of studies I had started.

I thank you in anticipation.

Very truly yours,



Prof. of Ophthalmology in
Medical School of Rome.

[ans 4/9/53]

ROBBINS, NOYES & JANSEN

COUNSELLORS AT LAW

19 CONGRESS STREET

BOSTON

REGINALD L. ROBBINS
WALDO NOYES
THOMAS E. JANSEN, JR.

SENEGA B. ANDERSON

TELEPHONE LAFAYETTE 3-0670

April 6, 1953

Professor Norbert Wiener
53 Cedar Road
Belmont, Massachusetts

Dear Norbert:

I have had the pleasure of reading the reviews of your most recent book in Time and in The New York Times. Both of them were very friendly and appreciative, but I think the tone of the one in Time was most excellent. I am glad that you are having such a friendly and interested reception, as I think you well deserve for your fascinating candor and detached point of view. The major subject is an intriguing one, and you a very creditable example.

With all best wishes to you and Margaret,

Sincerely,

Waldo Noyes

[ans 6/1/53]



ESTABLISHED 1870

WOODWARD GOVERNOR COMPANY

MANUFACTURER OF HYDRAULIC GOVERNORS FOR PRIME MOVERS

ROCKFORD, ILLINOIS

PHONE 7-7441

April 6, 1953

SUBJECT

AIR MAIL

Professor Norbert Wiener
Department of Mathematics
Massachusetts Institute of Technology
Cambridge, Massachusetts

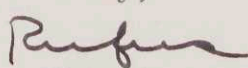
Dear Professor Wiener:

In our telephone conversation today I forgot one thing that I wanted to ask you about. Pelegrin uses the expression "repartition function $F(X)$ " of a random function to mean the probability that ^{an} independent variable x be less than or equal to X . I cannot find this function defined in the two books of yours that I own. Is this correct terminology or has Pelegrin merely used the French word "repartition." In any case we need the correct English equivalent.

Your biography was of particular interest to us because my wife has a brother Kenneth Wolf who is a prodigy, a graduate of Yale at the age of 14. Until 10 he had no formal schooling whatsoever, and at that age entered Western Reserve University for college work. At 2 he was able to read quite well and it was at that time that my wife discovered ^{his} absolute pitch. He had scholarships with Hindemuth and Schnabel, and has performed with the Boston Symphony, the Cleveland Symphony, and other orchestras. Kenneth is now 22 years old. The fact that he was a prodigy has been held against him by the music critics who have been annoyed by it. Because he feels he has not received the acclaim he should have, he has entered the Western Reserve Medical school. However, he is not dropping his piano and composition.

With best regards from Eleanor and myself, I remain

Yours truly,


Rufus Oldenburger

RO/hh

Robinson, Richardson & Leddy

CLEMENT F. ROBINSON FORREST E. RICHARDSON JOHN D. LEDDY

LAWYERS

222 Maine Street, (P.O. Box 438)

BRUNSWICK, MAINE

April 6, 1953

Dr. Norbert Wiener
Mass. Institute of Technology
Boston, Massachusetts

Dear Dr. Wiener:

I have been greatly intrigued with your autobiography not only because of the significant story it tells about your own life, but also because of the recollections it brings back to me of your father, Dr. Leo Wiener.

For some twenty years overlapping World War I I was the secretary of the Economic Club of Portland. This was one of a group of discussion clubs throughout the country which flourished actively during the period just before the radio and service clubs of one kind or another came into the picture. It was my job to arrange the programs and your father was one of my mainstays. As I remember the first time he came to us was on December 29, 1917 and I would not wonder if his experience on the occasion may have made a story he told to you. The subject was then (as it still is) the present situation and probable future of Russia. The principal speaker was supposed to be Charles Woods of London, England, an expert on international relations. But along with him we invited your father. A blizzard developed. Your father started on the afternoon train and got here all right in the last of the afternoon. The Woodsman expected to arrive at 6:30 but by that time transportation was tied up so that eventually arrived about 11:00 P.M. During the interval the local railroad station kept me informed of the progress of his train during the blizzard. Your father took over started in to talk about 8:15 and kept us all entertained, amused and instructed until Woods came in at 11:15. Despite the blizzard outdoors the audience stayed put. Woods cut his remarks to half an hour and was anticlimax after your father. I shall never forget what an evening he gave us. I remember that he had to stop once or twice for five minute recesses but each time he used the technique of Jeffrey Harwood on the Balentine Ale program "if you know what I mean, -"now let me tell you of a new development which you might be on the lookout for", etc.

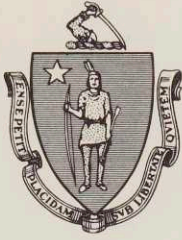
Thereafter we got your father down on several occasions and each time the announcement that he was going to be one of the speakers was a drawing card. He certainly was a dynamic individual and his peculiarities may have made him difficult to deal with. But he certainly was the answer to a secretary's prayer when it came to making up the program for a dinner discussion.

Sincerely yours,

Clement F. Robinson

EH

[ans to 1/53]



The Commonwealth of Massachusetts
University of Massachusetts
Amherst

DEPARTMENT OF MATHEMATICS

April 7, 1953

Professor Norbert Wiener
Department of Mathematics
Massachusetts Institute of Technology
Cambridge, Massachusetts

Dear Professor Wiener:

As secretary of the local Chapter of Sigma Xi, I am naturally aware that you are to present a lecture here on April 15th in the evening.

We, the members of the Department of Mathematics, would feel honored if it would be possible for you to address a group of undergraduate mathematics majors during the afternoon of the same day. The subject of such a lecture we would leave to your choice. We are able to offer you an honorarium of \$25. We suggest three o'clock as being the most convenient time from our point of view. If this time is not suitable to you will you please suggest what time you would prefer?

I am sorry that I have not written you sooner about this matter. Since the time is so short between now and the 15th we would appreciate a reply as soon as convenient.

Sincerely yours,

Allen E. Andersen

Allen E. Andersen, Head
Department of Mathematics

Perhaps you should telephone a "verdict"

AEA/ar

MANSON AGENCY

502 THIRD STREET
WAUSAU, WISCONSIN
TELEPHONE 5219 - 5030

TO PROF NORBERT WIENER FROM CHARLES MANSON

SUBJECT

DATE
APRIL 7, 1953

DEAR SIR: I ENJOYED EX-PRODIGY TREMENDOUSLY. ALTHOUGH A LITTLE YOUNGER THAN THE AUTHOR I HAD MANY OF THE SAME EXPERIENCES IN THE MIDDLE WEST WITHOUT THE SCHOLARSHIP. THE PUBLISHERS GOT A FRIVOLOUS LETTER FROM ME ABOUT IT. (EX-PRODIGY)

NOW I AM ON THE HUMAN USE OF HUMAN BEINGS. IT OPENS MOST INTERESTING FIELDS TO ME ALTHOUGH MY MATHEMATICAL EDUCATION NEVER BEGAN.

IF YOU CAN FIND TIME TO GIVE ME A LIST OF A FEW BOOKS WHICH FOLLOW THE SUBJECT TREATED IN HUMAN USE OF HUMAN BEINGS EITHER BY YOURSELF OR OTHER WRITERS

DATE - REPLY:

IT WOULD BE A GREAT FAVOR. THESE TWO BOOKS GIVE ME A WARM FEELING OF GOODWILL FOR WHICH I AM GRATEFUL TO YOU. YOURS TRULY.

Charles Manson

MANSON AGENCY

502 THIRD STREET
WAUSAU, WISCONSIN
TELEPHONE 5219 - 5030

TO PROF NORBERT WIENER

FROM CHARLES MANSON

SUBJECT

DATE
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DATE - REPLY: IT WOULD BE A GREAT FAVOR. THESE TWO BOOKS GIVE ME A WARM FEELING OF GOODWILL FOR WHICH I AM GRATEFUL TO YOU. YOURS TRULY. *Charles Manson*

NORTHWESTERN UNIVERSITY

EVANSTON, ILLINOIS

DEPARTMENT OF PHYSICS

April 7, 1953

Dear Professor Wiener:

Thank you very much for your letter of March 24, 1953 and your paper on the statistical interpretation of quantum mechanics.

I am sorry that my answer comes with a slight delay. I have no more objections against the mathematical formalism, but I seem to miss a point in the interpretation of the result: I do not understand how the statement: (p 2, l 5-6) "the dynamics [of q.m.] is capable of being formulated as a time rate of change of probabilities" follows from the mathematical results.

As a minor point I'd like to suggest that physicists who do not specialize in Brownian motion theory or noise theory will be unfamiliar with the fact that a unitary transformation of $d\bar{X}(u, x)$ results in a measure preserving transformation.

of α . A short, however heuristic, proof would be helpful.

As to publication, I think the paper should be submitted to the Phys. Rev. as a short article. Except for an elaboration on the above mentioned points, this would only require addition of an abstract, while publication in the Reviews of Mod. Phys. would probably require a critical comparison of your formalism with Feynman's "space time approach to non-relativistic quantum mechanics" and with Bohm's recent papers.

As to funds for Siegel's further work, I think it would be good to contact Elliot Montroll who is, I believe, back with the Navy for a year and in charge of some phase of research contracts.

With very best regards!

Sincerely
Arnold Siegel.

April 7, 1953

Professor Norbert Wiener
2-155

Dear Professor Wiener,

The MIT Library Staff Association is holding its next tea Thursday, April 16, at 3:30 P.M., in the Library Lounge, 14-E310.

On behalf of the association I should like to invite you to attend the tea and to speak to our group between 4:00 P.M. and 4:45 P.M.

You may speak on any topic you feel will be of interest to this group. Could you let me know by Friday what subject you have selected?

Sincerely yours,

Miriam Riceman

Miriam Riceman
Program Chairman

14-N132
Ext. 694

"The Problems of the Autobiographer"

OK ~~had had date~~

MARTIN WEINER
225 CLIFTON BOULEVARD
CLIFTON, NEW JERSEY

April 7, 1953

Professor Norbert Wiener
c/o Simon & Schuster, Inc.
630 Fifth Avenue
New York 20, New York

Dear Professor Wiener:

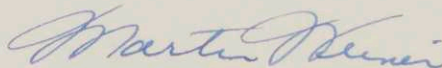
The similarity of our names and the fact that both our families originated in Bialystok, first drew me to your autobiography which is very interesting and enlightening.

I must admit that I had hoped that we could lay claim to you inasmuch as the family pronounces the name as Wiener even though it is spelled Weiner. My father has a recollection of his father's brothers having migrated to the United States following the Civil War, but none of the names of your uncles register with him.

We, however, have a recollection of a tiny person who could answer to the description of your Grandmother, having visited relatives in Brooklyn around 1907 or 1908. This may or may not have been your Grandmother Freda.

I would appreciate if you would let me know if your Grandmother Freda is buried in a Brooklyn cemetery, and if so, which one. This may help tie one loose end of recollection together. In any event, I am writing you as a matter of interest and not to burden you with an extra far removed relative, if it turns out that way.

Respectfully yours,



MARTIN WEINER

MW:tw

[arch 6/1/53]

COPY

April 7, 1953

Mr. Robert W. Boyer
Diocese of Western Massachusetts
37 Chestnut Street
Springfield 3, Massachusetts

Dear Mr. Boyer:

As far as my own contribution is concerned, Cybernetics is still in the stage of an intellectual program and a field of research, and I know of no existing work which can be turned to your needs in the matter you raise in your letter.

Sincerely yours,

Norbert Wiener

hb

COPY

April 7, 1953

Mr. William M. Dennis
Educational Developments, Inc.
4813 E. Seneca
Capital Heights
Des Moines, Iowa

Dear Mr. Dennis:

I have your letter of March 31. You have been misinformed about my work, for I have done no such work as that of which you speak. I regret that I must give you as negative an answer as this.

Sincerely yours,

Norbert Wiener

hb

7-35

COPY

April 7, 1953

Professor Karl W. Deutsch
Center for Research on World Political Institutions
Princeton University
Princeton, New Jersey.

Dear Karl:

Many thanks for your delightful encomium on my book.

As to a visit in New Jersey, I am certainly not coming at the time of the Macy Conference, as I wish all communication between McCulloch and myself to be cut off. Margaret and I will probably make New Jersey at some later time and will let you know well in advance. I hope you are enjoying Princeton.

As to "Cities that Survive", I would be glad to send it in to Meier but for one thing: as it stands it is a three-way article by the two of us and Georgio, and I have learned not to undertake anything with Georgio.

I am not quite clear about your note on social integration. There is, however, one very valuable thing that has just come out concerning Cybernetics and social communication. It is an article by Benoit Mandelbrot, the nephew of Szolem Mandelbrojt, and is entitled "Contribution a la Theorie Mathematique des Jeux de Communication," and is published by Laboratoires d'Electronique et de Physique Appliquees, 23, Rue de Retrait, Paris 20. In this he regards language and the communication between two people--the sender and receiver--as essentially a cooperative game against a third player whom we may call entropy, or nature, or the Devil, and the work seems to be paying off already. I think it is nearer in spirit to what you want than almost anything I have seen elsewhere.

With best wishes from house to house,

Sincerely,

Norbert Wiener

hb

COPY

April 7, 1953

Miss Hazel Gagnon
525 West 5th Street
Ada, Oklahoma

Dear Miss Gagnon:

I am appreciative of your kind comments on my recent appearance with Dave Garroway.

Your travel book project sounds like a good possibility and I want to wish you success with it. However, please do not ask me to do anything in your behalf with my publisher, for the pressure of my scientific work is so heavy that I can do nothing in addition to it these days.

With good wishes,

Sincerely yours,

Norbert Wiener

hb

COPY

April 7, 1953

Mrs. W. Brooking Gex
419 North 10th Street
St. Joseph, Missouri

Dear Mrs. Gex:

Thank you for your recent note and for your kind comments on my appearance with Dave Garroway. My book, Ex-Prodigy, is published by Simon and Schuster, 630 Fifth Avenue, New York 20, and sells for \$3.95, I believe.

I have not kept up with the literature in the field of education for gifted children, and hence I hesitate to send you any answer that I don't know to be helpful.

Thank you for your interest in my book.

Sincerely yours,

Norbert Wiener

hb

COPY

April 7, 1953

Mr. Victor Jelenko
100 N. Eutaw Street
Baltimore 1, Maryland

Dear Mr. Jelenko:

I have received your book, The Republic of the Schools, and I thank you for sending it to me. Unfortunately, the pressure of my work at the moment is very heavy and I have not been able to give the book any attention. I shall keep it, however, in the hope that I can look it over sometime in the future.

With best wishes,

Sincerely yours,

Norbert Wiener

hb

COPY

April 7, 1953

Mr. Cranston H. Jordan
12 Bellrose Avenue
Cortland, New York

Dear Mr. Jordan:

Thank you for your recent letter. I am glad you are interested enough in Cybernetics to take the time to write to me.

But the field is a highly technical and mathematical one, and I beg you to remember that it has little reward for amateurs. I regret that I must discourage you in this way.

With best wishes,

Sincerely yours,

Norbert Wiener

hb

COPY

April 7, 1953

Dr. W.M. Kruseman
Internationaal Signifisch Genootschap
29, Cornelis Krusemanstraat
Amsterdam-Z
Netherlands

Dear Dr. Kruseman:

I can't make the Ninth International Significal Summer Conference this August, first because I shall need most of the summer for rest, and second because there will be a Physiological Congress at about the same time which I shall want to attend on this side of the ocean.

You have all my good will, but I fear that any direct contact with you people will have to wait for at least one more year.

I have received a letter from one of your fellow-nationals which I think you can answer better than I can, and I am sending you a copy of the letter.

With all good wishes,

Sincerely yours,

Norbert Wiener

hb

COPY

April 7, 1953

Professor Saunders MacLane
Department of Mathematics
University of Chicago
Chicago 37, Illinois

Dear MacLane:

I have overdone the public speaking business, and I cannot continue at my present pace without subjecting myself both to great fatigue and to spreading myself too thin. I have to say no at some point, and I regret that this point should be just as you wish me to speak to the Chicago Chapter of Sigma Xi.

I think you will understand. With best wishes,

Sincerely yours,

Norbert Wiener

hb

COPY

April 7, 1953

M. Georges A. Mathieu
United States Lines
10, Rue Auber
Paris 9^e
France.

Dear M. Mathieu:

I am sending herewith my contribution to your review. If you should find it necessary to edit it or shorten it, you have my permission to do so. I enclose a photograph which I hope will serve the purposes you have in mind.

With every good wish for the success of the review,

Sincerely yours,

Robert Wiener

hb

COPY

April 7, 1953

Professor Erwin H. Schell
52-483

Dear Professor Schell:

I do not have as many as twenty-five copies of my ASME paper, since I received only five complimentary copies of the issue in which it is published. I think the only thing for you to do is to write to the editor of Mechanical Engineering directly.

Sincerely,

Norbert Wiener

h

COPY

April 7, 1953

Mr. Irving Soltker
1819 Grace Avenue
Hollywood 28, California

Dear Mr. Soltker:

The name Wiener in our family was only one generation at Bialystok, as my father's father, Solomon Wiener, came from Krotoschin in the Province of Posen. Therefore, I consider it rather unlikely that we are related. As to the physicist in Mexico who is a member of the Wiener family, I am inclined to think that that physicist is myself, as I have done a great deal of work on physics in Mexico and I have not run across another physicist by my name there.

It doesn't seem possible to establish any chain of relationship between us, but you know as well as I do that the name Wiener is scarcely an identification among the very limited list of family names of the Jews.

Sincerely yours,

Norbert Wiener

hb

COPY

April 7, 1953

Mr. Walter Stewart
280 Grove Avenue
Metuchen, New Jersey

Dear Mr. Stewart:

I regret that I am not in a position to be of any assistance to your grandson in his application for admission to M.I.T. The best I can do is recommend that he apply through the regular channels--i.e., by application directly to the Mathematics Department.

Thank you for your letter, and I am very glad that you enjoyed my appearance with Mary Margaret McBride. I enjoyed it hugely myself.

Sincerely yours,

Norbert Wiener

hb

COPY

April 7, 1953

Mr. Warren L. Swett
109 Laurel Street
Fairhaven, Mass.

Dear Mr. Swett:

The matter of the Euclid axioms has been very carefully re-studied in recent years and various new sets of axioms, technically more perfect than those of Euclid, have been given by the late Professor E.V. Huntington and by the late David Hilbert. I suggest that in this matter you write to Professor Oswald Veblen (retired), Institute for Advanced Study, Princeton, N.J.

Sincerely yours,

Norbert Wiener

hb

[ans 5/18/53]

COPY

April 7, 1953

Mr. H.A. Tas
Dolderse Weg 164
Den Dolder
The Netherlands

Dear Mr. Tas:

I can't be of very great help to you from this distance, and I have taken the liberty of referring your letter to Dr. W.M. Kruseman at 29, Cornelis Krusemanstraat, Amsterdam-2. He seems to be in touch with Cybernetic people in the Netherlands, and I suggest that you contact him.

Sincerely yours,

Norbert Wiener

hb

Massachusetts General Hospital

Boston 14

IN BOSTON
GENERAL HOSPITAL
BAKER MEMORIAL
PHILLIPS HOUSE

HALL-MERCER HOSPITAL
HUNTINGTON MEMORIAL HOSPITAL
VINCENT MEMORIAL HOSPITAL
BURNHAM MEMORIAL FOR CHILDREN

DEAN A. CLARK, M.D.
GENERAL DIRECTOR

IN WAVERLEY
MCLEAN HOSPITAL
W. FRANKLIN WOOD, M.D.
DIRECTOR

Apr. 8.

Dear Norbert:

I find that McCulloch, as the representative of the Macy Foundation (who are sponsoring Grey Walter's entry into the U.S.), has arranged to meet him at the airport & help him ~~the~~ over the McCarran hurdles. Schwab, whose house-guest Grey will be, is going with him.

So I wrote Grey asking him to keep himself free for lunch on Saturday Apr. 18th. So that, if it suits you, I would bring him over to Tech. Sincerely,
warm regards to Margaret.
Mollie Braner

2.4-0715

LE DIRECTEUR

Monsieur Norbert WIENER
Massachusetts Institute of Technology
B O S T O N (Mass.)
=====

Venise, le 8 avril 1953

Monsieur,

Sur le conseil de notre Collègue Monsieur Jean Wahl, qui a bien voulu me communiquer votre adresse, je me permets de vous faire expédier par le même courrier les Statuts de la Société Européenne de Culture et un exemplaire du dernier numéro de son organe officiel, la revue "Comprendre", qui vous donneront la possibilité de vous faire une idée précise de notre Société, de ses buts et de son action. Si, comme je l'espère, vous acceptiez de nous accorder votre appui, je serais très heureux de présenter votre adhésion au Conseil exécutif lors de sa prochaine session.

Mais cette lettre a un second objet. A l'occasion du prochain numéro de "Comprendre", dont le sujet me paraît de nature à retenir votre attention, je voudrais vous demander votre collaboration, considérant qu'elle aurait dans la circonstance une valeur exceptionnelle.

La notion de politique du dialogue qui constitue, comme vous pourrez vous en rendre compte à la lecture de "Comprendre", l'idée fondamentale de notre Société, et le fait que c'est en Europe que la crise frappe le plus dangereusement la culture universelle, nous ont amenés à nous demander comment le rôle de l'Europe dans le monde est apprécié par des hommes dont le jugement, en raison de l'importance mondiale de leur position, peut être considéré à la fois comme une expression particulièrement valable de la conscience actuelle de ce rôle et comme une force capable d'agir sur le développement de la situation.

Le thème que notre revue met à l'étude peut donc être formulé dans ces termes: qu'a représenté l'Europe dans le monde? que représente-t-elle? que pourrait-elle ou devrait-elle représenter?

Il semble légitime de penser que les réponses à ces questions, aidant à la connaissance d'un des plus puissants ferments de l'histoire humaine,

COMPTRENDRE

REVUE DE LA
SOCIÉTÉ
EUROPÉENNE
DE CULTURE

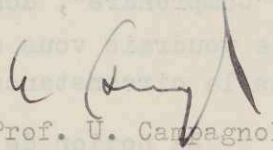
LE DIRECTEUR

ne manqueront pas de contribuer efficacement à une plus juste évaluation de la crise de notre temps, et partant à la détermination des moyens propres à son dépassement.

Dans l'espoir que ce sujet éveillera votre intérêt et vous incitera à y apporter les lumières de votre expérience, je vous signale dès maintenant que toute latitude est laissée à nos collaborateurs dans le développement de leurs articles. Aussi est-ce à titre purement indicatif que je préciserai qu'ils comportent généralement de dix à vingt pages environ.

Ces articles devraient nous parvenir aux alentours du 15 juin. L'administration de la S.E.C. met à la disposition de leurs auteurs la somme de cinquante mille lireš.

Je vous saurais vivement gré de vouloir bien me faire part le plus rapidement possible de votre décision. Je vous remercie à l'avance de votre réponse et vous prie de croire, Monsieur, à mes sentiments de haute considération.


(Prof. U. Campagnolo)

{ans 5/28/53}

The Technology Press



MASSACHUSETTS INSTITUTE OF TECHNOLOGY
CAMBRIDGE 39, MASSACHUSETTS

April 8, 1953

Professor Norbert Wiener
M.I.T.
2-155

Dear Norbert:

Mrs. Winston very generously has lent me her treasured copy of EX-PRODIGY with your autograph, and so I have had the pleasure of reading as a book the recital which I so much enjoyed in manuscript. It was good, convincing, sound in manuscript, more so in proof, and still more so between covers. I stand by the conviction that this is a book which will be read a half century hence by thoughtful people.

Looking toward the next printing, I would set down the following queries and comments:

Page 40. When was Catalepa Farm sold? Was it sold before Old Mill Farm was bought on Page 86?

Page 86. I query the spelling of Shephard Street.

Page 79. Sometime when we are closeted in secrecy, I want to guess the identity of the grade school stinker who became a tycoon.

Page 136. I query the spelling of "spaulded." I believe it should be either "spalled" or "spalded."

Page 149. I believe that "rather divers series" should be "rather diverse series."

Page 178. "I regard this attitude toward libel eminently unjust" demands an "as" after "libel."

Page 189. The phrase "to be indulged by lotus eaters" demands an "in" after "indulged."

Page 195. You attribute the Anglo Saxon Attitudes to the Mad Hatter in ALICE IN WONDERLAND; they are the attribut~~e~~s of the Anglo Saxon messenger Hatta in THROUGH THE LOOKING GLASS. I recognize that Tenniel gives the Mad Hatter and Hatta the same head and hat and I agree with you that Bertrand Russell is clearly the Mad Hatter, but I feel very strongly

that to attribute the Anglo Saxon attitudes as you have done constitutes a flagrant violation of a sacrosanct canon.

Page 215. I query the spelling of "gesell~~as~~chaft" and I query the construction, "...large intellectual elephant...with which...to feel myself a part."

Page 221. I query the spelling of "Lovain."

Page 226. Should "Analysis Situs" be italicized to correspondence with Page 223.

Page 228. You were 57 years old on Page 3; here and again on Page 297 you are 58. This is an interesting gauge of the period of composition of the book, yet I think that consistency would be desirable.

Page 234. "...tease...is...a hoary tradition" is ungrammatical.

Page 254. When you speak of a nibble at a trial balloon, you tempt me to make nasty remarks about flying saucers.

Page 255. Is F. W. Loomis the Wheeler Loomis who functioned in the Radiation Lab in years past.

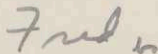
Page 262. "While waiting...an epidemic hit us" demands "I was" after "While."

Page 266. "...different ending than..." is ungrammatical.

Page 273. "Advisers" is preferred to "advisors."

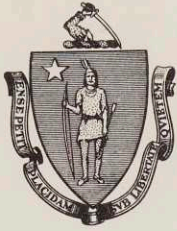
With every good wish,

Very truly yours,



F. G. Fassett, Jr.
Director

FGF:br



The Commonwealth of Massachusetts

University of Massachusetts

Amherst

April 8, 1953

Dr. Norbert Wiener
Department of Mathematics
Mass. Institute of Technology
Cambridge 39, Mass.

Dear Dr. Wiener:

The program of events for the Sigma Xi lecture on Wednesday, April 15, have not changed markedly, but in order to give you complete details I will outline the program as finally arranged. A business meeting of our Sigma Xi Chapter is scheduled for 5:30 p.m. followed by the initiation ceremony at 6:00 p.m. You will probably not be interested in the business meeting but if you wish to attend the initiation ceremony you are cordially invited to do so. The dinner is scheduled for 6:45 p.m. for which we have made reservations for you and Mrs. Wiener. The address is scheduled for 8:00 p.m. following the dinner. Dress for this occasion is optional and for your information I believe in the past almost everyone appeared in business suits.

I do not know how well acquainted you are with Amherst, but I do not believe you will have any difficulty in locating the Lord Jeffery Inn in the center of town. I have made a room reservation for you which should be ready around the middle of the afternoon as you have requested. Upon your arrival in Amherst, will you please call me at number 900, Extension 435, at which time we may make further arrangements regarding the afternoon's activities.

I hope you and Mrs. Wiener have a pleasant trip to Amherst and will enjoy your stay with us.

Very truly yours,

S. B. Hitchner

S. B. Hitchner
Chairman, Program Committee

SBH:H

Telephone:
Temple Bar 3484

INDIA HOUSE,
ALDWYCH, W.C.2.

8th April, 1953

Dear Professor Wiener,

I was very glad to have had an opportunity of meeting you at Cambridge, Mass., and I am looking forward to welcoming you in India next year.

We should naturally prefer to have you in India for about one year if this is possible. However, in case this is not feasible, we shall be content to have you with us from the fourth week of December of this year till the end of September 1954. We shall be glad to meet all living and travel expenses within India for both Mrs. Wiener and you, and also your round trip fare between the U.S.A. and India. I shall have to make enquiries about meeting the transportation expenses of Mrs. Wiener, and about income tax regulations in case any honorarium is paid to you in India in addition to the expenses mentioned above.

I am writing this letter from London to inform you that I am running much behind my schedule, and I am not likely to be able to return to India before the end of April. It will take me two or three weeks to finalise our proposals about your visit to India, but I hope to be able to let you know something definite by the third week of May.

With kind regards and looking forward to meeting Mrs. Wiener and you in India in a few months.

Yours sincerely,

P.C. Mahalanobis

(P.C. Mahalanobis)

Professor Norbert Wiener,
Massachusetts Institute of Technology,
Cambridge,
Mass., U.S.A.

F. M. GUNBY
W. F. UHL
A. W. BENOIT
M. K. BRYAN
R. A. MONCRIEFF
W. M. HALL
R. W. LOGAN
M. JACOBS
G. R. RICH
R. T. COLBURN

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CABLE ADDRESS
CHASMAIN, BOSTON

April 8, 1953

Professor Norbert Wiener
Department of Mathematics
Massachusetts Institute of Technology
Cambridge 39, Massachusetts

Dear Professor Wiener:

On behalf of the ASME Lectureship Committee I should like to inquire if you would be available to serve as one of the national ASME lecturers for the current year. The Lectureship Fund provides for full traveling expenses but no honorarium.

Would you kindly advise me at your earliest convenience regarding the subject you would present, and to assist the Society staff in scheduling your appearance in various cities of the country, will you kindly include a rough estimate of the amount of time you could spare.

Very truly yours,

By

George R. Rich, Chairman
ASME Lectureship Committee

GRR:eb

cc: Mr. E. Hartford, ASME Exec. Asst. Sec.
Col. C. Field, ASME Board on Technology
Mr. K. Atkinson)
Mr. L. Hooper) Lectureship Committee

[amp 4/13/53]

Trip to Amherst, April 15, 1953

Reservation at the Lord Jeffrey Inn ready for your use by mid-afternoon.

Telephone Prof. S.B. Hitchner soon after your arrival. Tel. no: Amherst 900, Ex. 435.

The business meeting of the Univ. of Mass. Chapter of Sigma Xi takes place at 5:30, and the initiation at 6:00. You may attend these if you like, but need feel no obligation to do so.

6:45, dinner. (Reservation for Mrs. Wiener has been made.)

8:00, lecture, "The Motives and Responsibilities of the Scientist."

All your correspondence has been with Prof. Hitchner of the Dept. of Veterinary Science.

Note: The M.I.T. Librarians' Tea, which you have agreed to address on Thursday, is at 3:30 in the Library Lounge. Your topic is "The Problems of the Autobiographer."

MASSACHUSETTS INSTITUTE OF TECHNOLOGY
77 MASSACHUSETTS AVENUE
CAMBRIDGE 39, MASS.

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April 8, 1953

The American Book Store
Mexico City
Mexico

Gentlemen:

At the request of Simon and Schuster, Professor Wiener has autographed a copy of Ex-Prodigy for Mr. W.P. Ehrenberg. It is my understanding that Mr. Ehrenberg ordered the book through you, and consequently I have mailed it to you this morning and trust that you will see that it gets to Mr. Ehrenberg.

Sincerely yours,

Mrs. George Baldwin
Secretary to Professor Wiener

h

7-23

COPY

April 8, 1953

Dr. W. Ross Ashby
Department of Research
Barnwood House
Gloucester
England

Dear Ashby:

I am glad you are doing the type of writing that you are, because unless this sort of thing is done we shall find that Cybernetics becomes infested with parasites. I think you know through Molly Brazier that I have got into a situation here where Cybernetics has become so much a field for certain individuals' hopes to use it to their advantage that I am very much put to it how to arrange my own work. I don't know whether the conference in August can be held as a conference, but I know this much: that I shall be either at the various meetings or on my farm in New Hampshire, and that we want you to look us up for a visit.

What you are doing with the statistical mechanics of open systems is of the greatest importance.

I am working on the theory of experimentation and the theory of the direction of causality. All these are to be chapters of a treatise on Cybernetics which I intend to write as soon as I have accumulated a sufficient backlog of new ideas.

With best wishes,

Sincerely yours,

Norbert Wiener

hb

April 8, 1953

Mrs. William F. Hayman, Jr.
75 Chapel Street
Augusta, Maine

Dear Mrs. Hayman:

Thank you for your letter. My mother is indeed alive, and has been living for some years with my sister and brother-in-law, Professor and Mrs. Philip Franklin, 312 Pleasant Street, Belmont, Mass. I am sure she would be happy to hear from you again.

With best wishes,

Sincerely yours,

Norbert Wiener

hb

MASSACHUSETTS INSTITUTE OF TECHNOLOGY
CAMBRIDGE 39, MASS.

DEPARTMENT OF MATHEMATICS

MR

JOSEPH MITCHELL

210 CENTRE STREET

MITCHELL HOUSE

WILLIAM MITCHELL MITCHELL
210 CENTRE STREET MITCHELL HOUSE
MITCHELL HOUSE MITCHELL HOUSE
MITCHELL HOUSE MITCHELL HOUSE
MITCHELL HOUSE MITCHELL HOUSE
MITCHELL HOUSE MITCHELL HOUSE

DEAR MR MITCHELL:

WILLIAM MITCHELL
MITCHELL HOUSE MITCHELL HOUSE
MITCHELL HOUSE MITCHELL HOUSE
MITCHELL HOUSE MITCHELL HOUSE

WILLIAM MITCHELL

COPY

April 8, 1953

Miss Elinor Green
Simon and Schuster, Inc.
630 Fifth Avenue
New York 20, New York

Dear Miss Green:

Professor Wiener has autographed the copy of Ex-Prodigy for Mr. Ehrenberg as you requested, and the book has been mailed to the American Book Store in Mexico City. I hope everything is in order--I was not certain whether the book should be sent directly to Mr. Ehrenberg, or to the book store which ordered it, and I decided in favor of the latter.

Sincerely yours,

Mrs. George Baldwin
Secretary to Prof. Wiener

h

WCBS

COLUMBIA'S KEY STATION IN NEW YORK

485 Madison Avenue, New York 22, N.Y.

PLaza 5-2000

April 9th, 1953

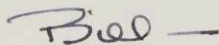
Dear Dr. Weiner:

Over the past eight years some 2500 men and women have visited me on the air, some of them beautiful, some merely distinguished. To me none were so stimulating as you. So often a man of creative accomplishment turns out to be a frost personally...at least on brief acquaintance. There seems to be no distinct correlation between a man's ability to make words dance on paper and the extent to which his personality radiates in public or private.

But my admiration for you, which began with "Cybernetics", and was illuminated by "Ex-Prodigy" has only expanded since we had our chat in person. My expressed desire to talk with you again was much more than social banter. I would consider it a privilege if you would let me know the next time you plan to be in New York so that we can arrange a ~~quieter~~ quieter ~~visit~~ visit.

Of course, many thanks for the splendid broadcast.

Sincerely,



Bill Leonard

PROFESSOR M. S. SUNDARAM
EDUCATION DEPARTMENT



EMBASSY OF INDIA
2107 MASSACHUSETTS AVENUE, N. W.
WASHINGTON, D. C.

9th April, 1953.

CO. 5-5050

Columbia

Dear Professor Wiener,

In answer to your letter of April 2nd, we have not yet received any intimation from the Government of India regarding the invitees to the next Indian Science Congress, but I expect to hear from them before the end of May next. If Prof. Mahalanobis has extended to you an invitation to come to India, he must in the normal course present his recommendations to the Government and perhaps he has not had sufficient time to discuss his project with the authorities at Home. I am sure he will write to you confirming his discussions with you and if you do not hear from him before the end of the month, I shall be glad to make a reference to the Government of India and obtain a clarification on this subject.

With best regards,

Yours sincerely,

M. S. Sundaram

M.S. Sundaram.

29/4/53
Telephoned - Wed. Apr. 15, requested call be sent to validate invitation.
" Tues. Apr. 21 - returned reply which received from India.
D.S. out of reach until Apr. 29.

Mr. Norbert Wiener,
Massachusetts Institute of Technology,
Cambridge 39, Mass.

MSS/lc

April 9, 1953

Dr. T.F. Galati
709-10 Bay State Building
Lawrence, Mass.

Dear Dr. Galati:

I shall be glad to see you on some Wednesday afternoon
which is convenient for you. Please telephone my
secretary and make an appointment.

Sincerely yours,

Norbert Wiener

hh

April 9, 1953

Professor Otto J.M. Smith
College of Engineering
Division of Electrical Engineering
Berkeley 4, California

Dear Professor Smith:

Professor Wiener has asked me to tell you that he will not be at either of the meetings you mention in your letter of April 21. However, he would welcome an opportunity to talk with you, and if your itinerary for your eastern trip should include Cambridge, he would be glad to see you at any convenient time.

Sincerely yours,

Mrs. George Baldwin
Secretary to Prof. Wiener

h

THE OLD CORNER BOOK STORE. INC.
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OFFICE OF THE PRESIDENT

APRIL 10, 1953

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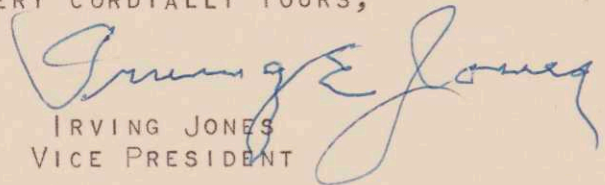
DEAR PROFESSOR WEINER:

THE 125TH ANNIVERSARY OF THE OLD CORNER BOOK STORE IS BEING CELEBRATED WITH A TEA ON TUESDAY, MAY FIFTH, AT THREE-THIRTY AT THE STORE.

WE ARE ASKING OUR CUSTOMERS AND FRIENDS TO MEET DISTINGUISHED NEW ENGLAND WRITERS, PUBLISHERS AND EDITORS ON THIS OCCASION, AND WE VERY MUCH HOPE THAT IT WILL BE POSSIBLE FOR YOU TO BE PRESENT AS ONE OF OUR HONORED GUESTS.

WILL YOU PLEASE LET ME KNOW WHETHER YOU CAN COME?

VERY CORDIALLY YOURS,


IRVING JONES
VICE PRESIDENT

PROFESSOR NORBERT WEINER
MASS. INSTITUTE OF TECHNOLOGY
CAMBRIDGE 38, MASSACHUSETTS

[ans 4/19/53]

P.S. I read with special pleasure
your sentence about Prof. H.W. Tyler,
whom I remember as a singularly
understanding and friendly person
and nothing such as a somewhat
dry and precise manner seemed
to imply.

97 Meriam St.
Lexington 13, Mass.
Friday, April 10, 1953

Dear Wiener

I have just finished reading
Ex-Prodigy and I can't deny my-
self the pleasure — which I hope you
will not feel impertinent — of tell-
ing you how completely delightful
it is, both in substance and expression.

I much miss, since retiring, the
occasional contacts, which I did
not then adequately appreciate, with
colleagues from the other M.I.T.
departments; and here, in a few
hours' reading, is magically afforded
to me an acquaintance I never
could have hoped for, that inspires
the warmest admiration and respect.

Sincerely and gratefully yours

W. L. Seaver

[ans. 6/1/53]

JOURNAL of the OPTICAL SOCIETY of AMERICA

Published by the
AMERICAN INSTITUTE OF PHYSICS
for the
OPTICAL SOCIETY OF AMERICA

April 10, 1953

WALLACE R. BRODE, *Editor*
MARY E. CORNING, *Assistant Editor*
NATIONAL BUREAU OF STANDARDS
WASHINGTON 25, D. C.

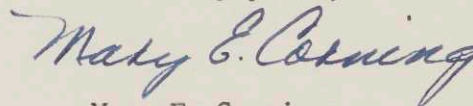
Part II -
AS.

Professor Norbert Wiener
Massachusetts Institute of Technology
Cambridge 39, Massachusetts

Dear Professor Wiener:

May we hear from you soon concerning the manuscripts "Spectroscopy from the Point of View of the Communication Theory Part II. Line Widths; Part III. The Amount of Information in a Spectrum" which were sent to you respectively on November 28, 1952 and January 30, 1953. We would like to be able to advise the authors in the very near future concerning the publication of these papers.

Sincerely yours,



Mary E. Corning
Assistant Editor

Cons 4/21/53)

ok ?

**60 MOUNT VERNON STREET
BOSTON 8, MASSACHUSETTS**

April 10, 1953.

Professor Norbert Wiener
Room 2-155

Dear Professor Wiener:

You will recall that I met you in the Faculty Club last Monday with Rackemann and we asked you to attend my dinner club at 60 Mt. Vernon Street, Boston at seven o'clock on Monday, April 13th - right across the street from the Club of Odd Volumes.

You said you would like to come but that I must clear it with your Secretary. I have called your Secretary once but nobody answered, and now I must resort to this form of communication.

We do so hope you are going to be with us. Perhaps your Secretary would be good enough to assure me Monday morning that we may count on you.

2 at M.I.T.

Cordially yours,

Howard Means
J. H. Means

JHM/F

Sx. 48'

parade

PARADE PUBLICATION, Inc.
405 LEXINGTON AVENUE
NEW YORK 17, N. Y.

April 10, 1953

Professor Norbert Wiener
Massachusetts Institute of Technology
Cambridge 39, Massachusetts

Dear Professor Wiener:

Recently we received information from a scientific source of high reliability which has led us to believe that air defense arrangements are by no means as far along as the public has tended to believe. For example, we understand:

1. That the type of micro-wave radar relied upon by the Air Force in the warning network is easily jammed and fooled by approaching planes; and
2. Russian scout planes have already pretty well spotted weak links in the radar chain already existing. In addition:
3. New guided missiles for air defense are far from perfect, and can't effectively distinguish between "a kite and a bomber."
4. Although it would cost the Russians about \$30 million to get one atom bomb over New York, damage there would amount to about \$1 billion.

All this is controversial, of course, but obviously of great importance to the public, even in the light of current Russian peace overtures.

We understand, however, that much of it is already more or less common knowledge in professional circles among physicists and mathematicians, who are familiar with fundamental scientific knowledge on which these devices are based.

On that assumption we would like to approach you with the request that you write a feature for **Parade** (5,250,000 copies; 36 leading Sunday newspapers) outlining the major gaps in our defense preparations. Such a story, based on facts such as those outlined above, would perform a major public service. We appreciate that "Project Lincoln" at MIT may recently have reached somewhat comparable conclusions, but would not want necessarily to identify any discussion of the subject by you with these findings unless you so desired.

Professor Wiener

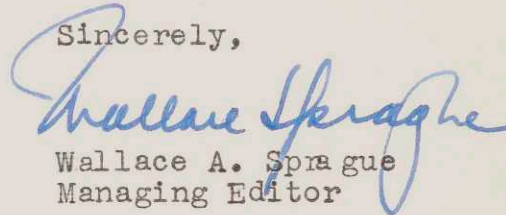
2

April 10, 1953

I realize that you have a busy schedule, both in the classroom, in research, and in outside lectures. Yet because of your known interest in civil defense problems (as in the novel and important proposals which you made in "Life" in 1950), we have felt that you might be willing to undertake such a project.

We should appreciate hearing from you in the near future.

Sincerely,

A handwritten signature in blue ink that reads "Wallace Sprague". The signature is written in a cursive style with a large, sweeping "W" and "S".

Wallace A. Sprague
Managing Editor

WAS:rb

[ans 4/13/53]

WESTERN RESERVE UNIVERSITY
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DEPARTMENT OF SPEECH

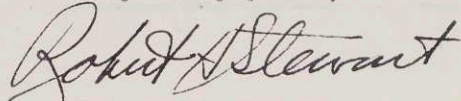
April 10, 1953

Professor Norbert Weiner
Department of Mathematics
Massachusetts Institute of Technology
Cambridge, Massachusetts

Dear Professor Weiner:

I wish to thank you on behalf of the Western Reserve University Roundtable for your participation in the discussion of "Can Machines Do Our Thinking For Us?". It is only through the assistance of qualified experts such as yourself that the integrity of the program and the respect of the community has been maintained. I am indeed grateful for your cooperation.

Very truly yours,



Robert H. Stewart
Executive Secretary
Broadcasting Council

RHS:njs

ROOM 5500
49 WEST 49TH STREET
NEW YORK 20

April 10, 1953

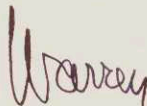
Dear Norbert:

I recently received a copy of your book from Simon and Schuster. I expect I am indebted to you for having this, and I want you to know how delighted I am.

I started to read it on the train the other night, going to Washington. I was tired and badly needed to go to bed. But I got nearly half way through the volume before I could bring myself to put it down. I find it completely fascinating, I find the literary style most agreeable, and much more important than that, it seems to me that the subject matter is a great deal more than merely interesting in that it gives so discerning and so illuminating a picture of the intellectual, psychological, and emotional experiences which you had as a youngster. I know that I am going to enjoy the rest of it just as much, and I am looking forward with even more eagerness to the volumes which obviously must follow this preliminary one.

I am sorry that I was in Washington when you dropped in yesterday, for sometime I am going to make you inscribe my copy as an evidence of our long association and friendship.

Cordially,



Warren Weaver

Dr. Norbert Wiener
Massachusetts Institute of Technology
Cambridge 39, Massachusetts

WW:mjs

[ans 6/1/53]



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TEL. ADDRESS: SEAPOSTES

April 11, 1953,

Sir,

We have just received your most interesting article on Cybernetics, and we wish to express you our very sincere thanks for the great honor you are doing us.

It seems that Cybernetics is interesting more and more people, and a few weeks ago, a series of lectures was given at the Sorbonne on this subject in which Prince Louis de Broglie participated. We also thank you for the photograph which will be quite useful for the presentation of this article.

We will not fail to send you a copy of our review when it will appear at the end of May, and we would be at your disposal to send you the number of copies you might like to receive.

In the meantime, we beg to remain,

Yours very respectfully,

Georges A. Mathieu.

To Norbert Wiener Esq.
Professor at the Institute of Technology,
Massachusetts

MRS. LOUIS E. BURGNER
SHADOWLAWN
OBERLIN, OHIO

April 11, 1953.

Dr. Norbert Wiener,

Dear Sir: I have just laid aside my newest copy of the Saturday Review, after reading with great interest the article about your new book, with various references to your father. He was my German teacher in High School at Kansas City in 1890-92 - a very excellent teacher because even now, German is my second language.

For a number of years, I heard from him, enough to let me know of his promotions and successes, and thro' all the years, I have been proud to know him.

The letter I enclose was one of these, and thinking you might enjoy his expressions of pride in, and affection for you, I am sending it to you in the hope that it will add something to your happiness -

Gratefully, for all you are doing for our world, and with all good wishes,

Very truly Harriett Duffee Burgner.

[ans 9/21/53]

man, although I have passed
fifteen years in American
schools.

Your very kind invitation
is tempting enough to make
me in the object of a
visit, but who knows
how soon I shall turn
westward.

Yours sincerely
Leob Wiener

15 Hilliard Street
Cambridge, Mass
April 27, 1898

My dear Mrs. Burgner,

I was delighted to
hear from you and to know
that you are deservedly happy
in the "happiest corner of the
world," which, of course, I must
interpret as a reproduction
of the earthly paradise encou-
passing but two persons. I
congratulate you, but more
heartily I congratulate Mrs.
Burgner.

I received your kind

letter such as my daughter
Constance made her debut in
this our wretched world; her
brother Norbert is now three
years and five months old.
The latter has not yet learned
to speak German, but he begins
to speak French quite well
and reads English fairly
fluently. I am trying to
teach him the rudiments of
botany and have him read
folk tales, poems and so forth.
My appointment in Harvard

is now two years old; I grant I was
wrong in the advice you refer to, but I am
Prof. Buckman, was principal of a New York
High School, where we taught the many opportunities
his for study in what Boston and Cambridge
abound; I am deep in scientific and literary
study, and am just now working on two
courses of lectures on wild in our time here
courses of the periodicals. I thought that
perhaps of Geography might interest you
as a point that my address has not yet
stopped, that I am not yet an old

Ruth? no pd by

Bihar Institute of
Technology Sindi
11/4/53.

My dear Professor Wiener

I am serving as a Professor at the above
institute and my special subject of
study is in Theory of Numbers. Though I
have been teaching applied subjects too
as well. I took my doctorate from London
University as a State scholar for which
I had to sign a bond either to pay back
£15000/ or serve for five years ^{ie up to Dec 1954.} wherever
the state places me. I must admit that I
have paid very dearly with my liberty
for I am serving in the most unacademic
atmosphere teach only up to under-
graduate standard with no scope
of research work. What about some
fellowship without any strings? I
want to get out once more just
when in academic atmosphere at
least for some ~~to~~ one or two years
when I can do some work. I
hope you will not mind this personal

BY AIR MAIL

AIR LETTER

IF ANYTHING IS ENCLOSED
THIS LETTER WILL BE SENT
BY ORDINARY MAIL.



Prof N. Wiener
Massachusetts Institute of
Technology
Massachusetts Center Bldg.
U.S.A.

CORR - 66

First fold here →

Third fold here →

Second fold here →

Sender's name and address: —
A. V. Prasad
B. I. T. Bldg
India

To open cut here →

letter. I write it because I need
to do some work. I don't know if I can
get a chance to work with you. Very good
work is being done in your
country.
Yours
A. V. Prasad

[ans 4/27/53]

My dear Norbert,

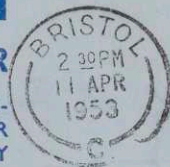
Thank you for your letter. It will be splendid to see you again. Molly Brazier writes that she may be able to fix up a lunch next week-end so that we may gossip intimately. Please believe that you need have no fear that I should ever underestimate your vision and leadership - or steersmanship - in the great widening vista of cybernetics. Truly, I don't see that you have anything to fear from McCulloch or anyone else - your work and your warnings are unassailable and ineluctable; though I speak only of the parts I understand, those which are beyond me I judge to be even more firmly established and respected. I suppose that as a new creed grows, contemporary apostles may well be uncertain as to who is John the Baptist, who Jesus and who Saul called Paul; the casting is perhaps haphazard but maybe we shall all be wearing halos for posterity, and I don't think we need suspect a Judas among us. I confess that my trip this time is largely motivated by the 10³ pieces of silver, but I have no truck with the priests or with the guards. Could we not try to close the ranks and see whether we can express some charity from our brilliance? Our world is in such a tragic state that it may not be enough to propagate the word; someday we may have to act as well, and disunity at that phase could seal our fate. Perhaps I am too soft-hearted or just scatterbrained but anyway I'm looking forward with the greatest warmth and affection to greeting you again and chewing these things over again as we have before. Please give my greetings to Peggy - I hope we'll see her too give my greetings to Reggy - I hope we'll see her too give my greetings to her gossip and mischief.

Yours always
Crestfallen

BY AIR MAIL

AIR LETTER

IF ANYTHING IS EN-
CLOSED THIS LETTER
WILL BE SENT BY
ORDINARY MAIL.



Professor Norbert WIENER.

M. I. T.

Dept. of Mathematics

Cambridge 39.

U.S.A.

MASS.

First fold here

Second fold here

To open cut here

Sender's name and address :-

Greg Walker

BMI

Boitlot.

To open cut here

Dr. Bronowski, March 11, 1953, reminds Professor Wiener of of points recently made in a conversation about Ex-Prodigy.

1. The theorem of Gödel (p. 193, p. 269) should be restated.
2. The index is inadequate (e.g., Godel).
3. There should be additional information in discussing the background of Kraus.
4. Additional points required in the discussion of Israel Zangwell and Zionism.

What Makes the Scientific Mind Scientific

It is the product of unchained curiosity, rare initiative, high intelligence, a passion for freedom and devotion to work.

n. y. Times
Feb 1 '53

By ANNE ROE

MAN'S accelerating progress in unlocking the doors to nature's mysteries has put a premium on scientific brains. As a discoverer of new horizons the scientist plays a crucial role in today's world. He and his works are in great demand.

Because so much depends on scientists and because the true scientist needs certain favorable conditions if he is to do his best work, it is important to examine the scientific mind and to know what are its characteristics. What qualities mark the scientific mind? How and to what extent does it differ from the minds of lawyers, writers, business men and others? How does the scientist do his job? These questions are answered, at least in part, by a study made of sixty-four of our most eminent research scientists.

It should be noted at the start that there are no descriptive words that can be used about scientists that will apply to all scientists or will not also apply to some people who are not scientists. The same is true if you compare special kinds of scientists, such as physicists with anthropologists, or psychologists with chemists. This is natural enough, because scientists are also human beings. Nevertheless, there are some things which are more characteristic of scientists and of particular kinds of scientists than they are of other groups. The study, I should add, dealt primarily with the top, first-rate scientists whose creative efforts are largely in the field of pure research, rather than with those scientific workers whose jobs chiefly involve routines of applied research.

Consider, first, the scientist's attitude toward his work, for this furnishes a basic clue to the make-up of the scientific mind. There is a popular impression that outstanding scientists are likely to be absent-minded, rather shy geniuses who live in an abstruse world of their own, far removed from everyday realities. This is not necessarily so, yet there is an element of truth—and a very important one—in the picture. The element is the scientist's absorption in his work, which often seems to set him apart from other people.

CURIOSITY AND DEVOTION

THE most distinctive thing about a first-class scientist is that he is completely wrapped up in science; he eats it and sleeps it. The chances are that he works nights and Sundays and goes on vacation only at his family's insistence. That is because he would rather be doing his work than anything else. He is not, it is true, unique in this respect; most men who go to the top in any field are devoted to their jobs. But the scientist, more than most, finds in his work the mental and emotional rewards which should and can produce

the greatest results and the greatest personal satisfactions.

These satisfactions stem from two qualities of the scientific mind. One is curiosity. The other is an ability to work out solutions objectively and gain new knowledge independently and in the scientist's own way. Scientists, above all, are people who have retained a childlike curiosity, which many of us lose as we grow up. They have wanted very much to find out about things and have learned that within certain limits they can, little by little, discover what they want to know. Moreover, they have learned that they can find out things *for themselves*—not by asking someone else or by looking it up in a book (granting that it could be learned that way, which is often impossible) but instead, thinking for themselves.

The research scientist, working in a university or research institute, selects his own problems and goes at them in his own way. No one tells him what

to do or when. He must, and wants to, find out for himself. Even when he was in school he preferred the teacher who stimulated him, or simply permitted him to work out the answers by himself, to the teacher who told him what to do each day. The need to become master of himself and his immediate environment is part of man's biological make-up. The scientist is one who has been fortunate enough to find a vocation which meets this need, for the gaining of knowledge is in itself a form of mastery, and deeply satisfying. Thus, the success of the scientist's work depends to an exceptional degree on his curiosity, love of the job and personal initiative.

INTELLIGENCE

SCIENTISTS, as might be expected, are a very intelligent group of people, whether you judge by intelligence tests or by what they actually do. Mentally, they are all above the average, and some of them are very,

very high in the scale indeed. In my opinion, it is necessary, if a person is to become a good scientist, to have an I. Q. of at least 120 or more, and, other things being equal, the higher the I. Q. the better the scientist, if the intelligence is properly used.

I employed a special intelligence test in my study of eminent scientists (the usual ones are not difficult enough) which had separate parts for the different abilities we call verbal, spatial and mathematical—that is, for understanding of words, for ability to imagine the manipulation of objects in space and for ability to work out mathematical problems. I kept the tests separate because these abilities are not necessarily related; one may have very high verbal ability yet not be very good at mathematics, or vice versa.

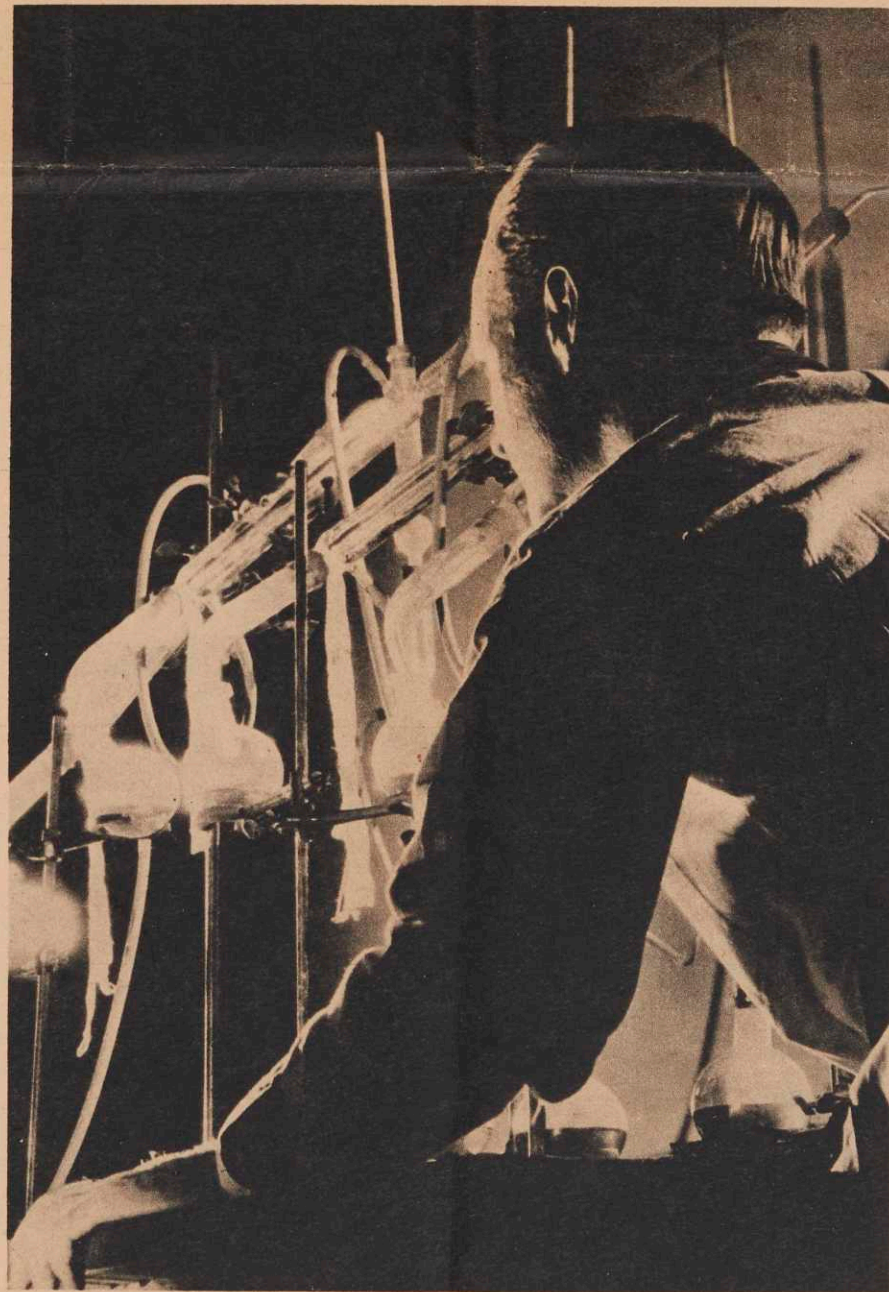
The average I. Q.'s of this group approximated 165 for the verbal test, 135 for the spatial test and 155 for the mathematical, and they ranged from around 125 to nearly 200, or just about as high as you can get. There are, of course, other people with high I. Q.'s who do not become scientists. After all, the average I. Q. is 100, and about 10 per cent of our population have I. Q.'s as high as 120 or more.

There were interesting differences among different kinds of scientists as to the sort of test they were best at. For example, experimental physicists are likely to be relatively better at manipulating objects in space than they were at understanding words. Theoretical physicists were terrific at both. (I did not give the physicists the mathematical test; I could not get one that would be difficult enough for them that the others could do at all.) Experimental psychologists, geneticists and biochemists also tended to be better at the mathematical and spatial tests than at the verbal.

Botanists, anthropologists and clinical and social psychologists, on the other hand, were likely to be better at the verbal test than at the others. For instance, there was an experimental physicist with a verbal-test result somewhat lower than the average of the total group, but with the highest of all in the spatial test. The biologist with the second highest score on the verbal test was below the group's average on both spatial and mathematical tests.

PERSONALITY

IT was also possible to give these eminent scientists some personality tests. These showed that they tended to generalize more than the population at large and to look for unusual aspects of things. Again, there were differences among the different groups. The natural scientists seemed to show a very considerable independence of the need for close personal relations, but quite the contrary was true of the social scientists. In none of these groups are the individuals very aggressive, though the social scientists are the most likely (Continued on Page 22)



The scientist at work—"He is above all a man who has never lost his curiosity."

ANNE ROE is a clinical psychologist who has researched recently in field of vocations. Her "Making of a Scientist" is due this fall.



Senators Ferguson, Taft, H. A. Smith, and Wiley, Chairman of the Committee; staff chief Francis O. Wilson, in the center background; Democratic Senators George, Sparkman and Gillette.



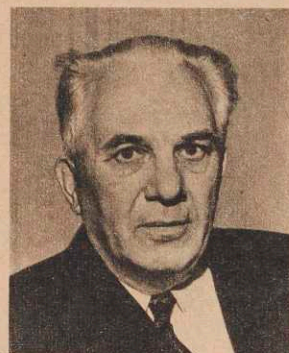
CHARLES TOBEY (N. H.)
U. N.; Economic Affairs.



ROBERT A. TAFT (Ohio)
Europe; Near East and Africa.



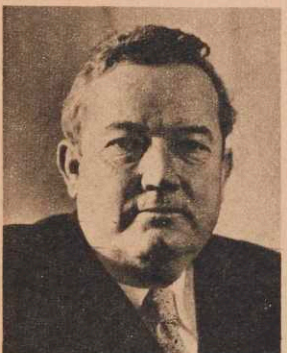
WILLIAM LANGER (N. D.)
Economic Affairs; State Dept.



HOMER FERGUSON (Mich.)
American Republics; Security.



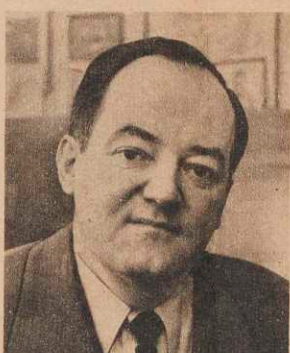
WILLIAM F. KNOWLAND
(Calif.) Far East; Near East.



JOHN J. SPARKMAN (Ala.)
Far East; American Republics.



GUY M. GILLETTE (Iowa)
Near East and Africa; U. N.



HUBERT H. HUMPHREY
(Minn.) Europe; Econ. Affairs.



MIKE MANSFIELD (Mont.)
United Nations; State Dept.

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I want..."



"I get all the sleep
I need!"



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It's delicious! It's 97% caffeine-free! It lets you sleep!

What Makes the Scientific Mind Scientific

(Continued from Page 10)
to be. This, however, does not mean that the scientists can be pushed around. Far from it. They are, on the whole, a stubborn lot, but they are usually too busy with their own concerns to interfere with other people's affairs.

BACKGROUND

IN their life histories certain situations are common among them, but not unique to scientists. To judge by these samples, scientists tend to come from middle-class homes and to have fathers who were professional men, but particularly to come from homes in which learning is valued for its own sake as well as for the perquisites it may bring economically and socially. A large proportion of these first-rate scientists were first-born children, or at least oldest sons. The records indicate that the natural scientists as a group had tended to be somewhat isolated as boys, not to have been members of gangs and not to have had much social life. In contrast, the social scientists tended to have been leaders in student activities in college, interested in literature and to have had active social lives from an early age.

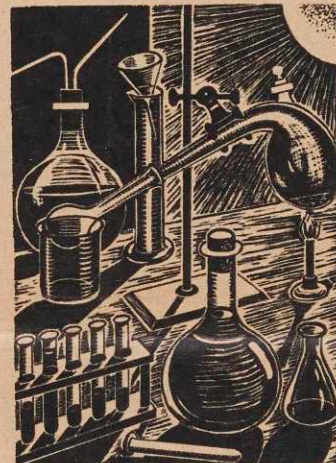
Many had an early interest in the things that later became their vocations, though some did not. A number of the latter appear to have lacked this interest because when they were young they did not realize the possibility of making a living at such things as theoretical physics or genetics or psychology, or if they had heard of such professions it was without any suspicion that they themselves could enter them.

THIS assessment of the characteristics of the true scientist now brings us to the question: Under what circumstances does the scientific mind do its best work? It is evident that one of the most important elements in scientific work is the special freedom it gives its devotees to use their excellent minds to master knowledge in their own fashion. But if science offers this special freedom it also requires special freedoms from and for the scientist.

No one can go far in science if he is not free to see things as they are. The man who is burdened by political or any other ideologies that restrict his thinking—whether they are accepted by him or imposed on him by society—is not free to examine the world to see if it is really in accordance with his beliefs. Men have not always and everywhere been free to become scientists. Creative productivity, not only in science but also in art and other fields, has varied greatly from culture to culture and from age to age in the same culture.

From the periods and circumstances under which productivity has been high, it seems clear that an essential factor in any culture where creative activity flourishes is a high degree of independence and individual freedom.

A very few scientists work best under moderate pressure, a number work best under a little pressure (such as wanting to finish an experiment in time to report it at a particular scientific meeting), but most of them do their best work when pressures are at a minimum, and particularly when they are not emotionally disturbed by problems outside of their work. Moreover, they need time—often long periods of time—in which they may appear not to be working at all, for scientific progress requires a lot of almost unconscious thinking. This is essential before most major advances, and it is the sort of thing that is difficult for non-scientists, such as some ad-



ministrators, to understand and make provision for.

It would seem obvious that major advances in science are not made under the sort of working conditions that characterize the usual industry or Government set-up, with its precise assignment of duties and timing of them. In considering this, the distinction between science and technology—that is, between basic or pure science and applied science—must be kept clearly in mind. Most scientists working in industry or government are engaged primarily in the latter, which does not have the same requirements or the same satisfactions as pure science.

WHAT happens when a research scientist tries to work "under orders" depends largely upon the working conditions and the man's real interest in the problem that falls to him. It is of course difficult for a trained research scientist who through his whole professional life has pursued the particular research that is of personal interest to him, and has done it in his own way, to alter his working habits suddenly and completely. This may eliminate the most important and satisfying aspect of his

profession. Nevertheless, he may get along very well if he can become personally absorbed in the new problem and if the outside pressure is not too great.

But if he took on the job chiefly for the extra money or for some reason not important to him, it is likely that soon the lack of primary satisfactions will overbalance the immediate returns. Scientists and their families are not averse to having money, but usually other things are more important to them.

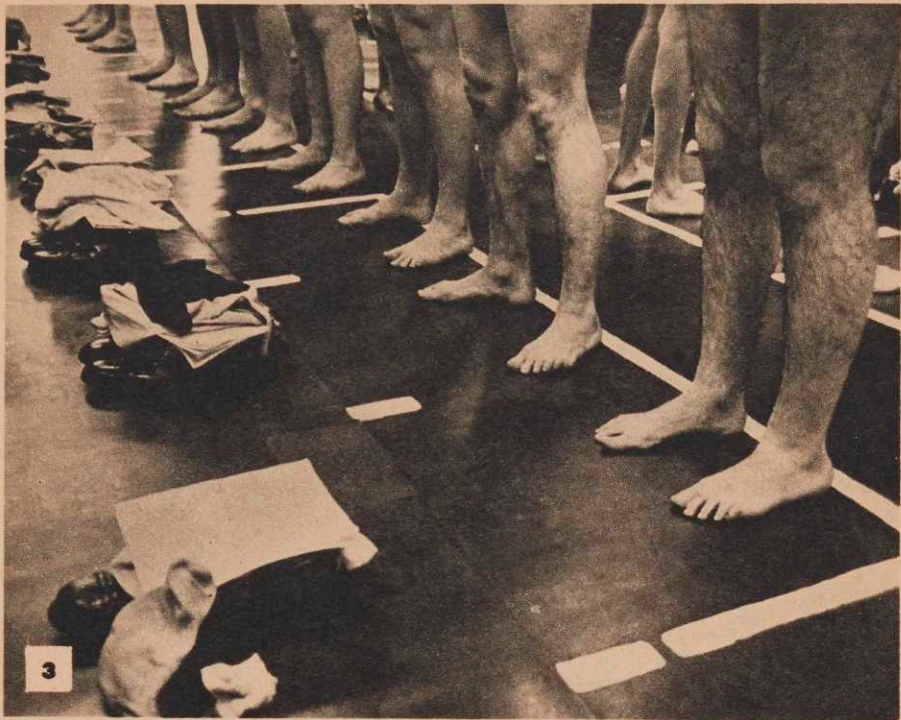
FOR the scientist, accustomed to talking and writing freely about his interests, Government jobs with high secrecy requirements are especially difficult. Working conditions on some new Government projects seem to have been specified by enemies, so perfectly are they designed to afford the maximum of frustration and minimum of emotional comfort to the scientist.

The wonder is that such extraordinary advances in pure science have been made under these conditions. The explanation probably is that the men at the top became thoroughly absorbed in the work or that they were sufficiently patriotic to drive themselves to do it, even at considerable emotional cost.

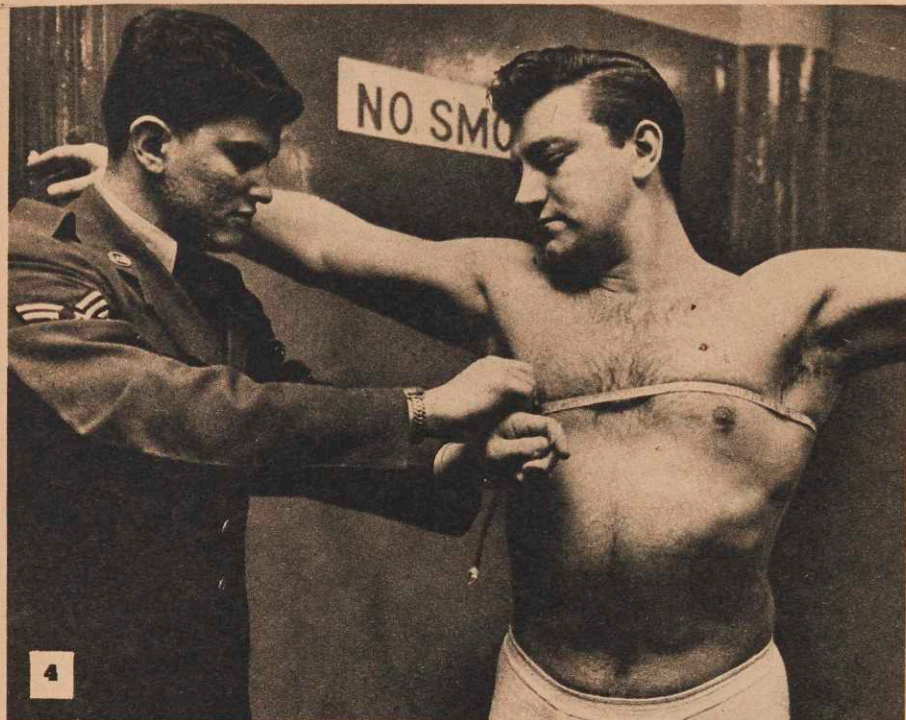
Often the greater material freedom in the research itself has been a compensating factor; where no expense is spared for equipment and tools, the scientist can work on problems he could not possibly have touched before. But if he could not, even so, come to feel that they were his own problems, then research has faltered, or the man has quit or broken under the strain.

GIVEN the qualities of the scientific mind—the driving curiosity, the personal approach to an enjoyment of the work, the high intelligence, the necessity for freedom—if the best creative faculties are to be used—it follows that management policies should be such as to cause a minimum of frustration to the scientific researcher. Enlightened management policies that give the scientist as much choice as possible in selecting his problem, that will make it possible for him to work in his own way and at his own time, and that are sensible in regard to security measures, would be a help.

Scientists do not regiment easily; they are stubborn and independent, and they have little patience with restrictions that seem to them unnecessary if not irrational. It is up to management and workers in other fields to realize these things about the scientific mind and make provision for them. In that way the nation can secure the best from its scientific brains.



3
PHYSICAL EXAM is conducted in assembly-line fashion. Shoes, socks, shorts and Army medical form are placed on floor in front of each pair of feet. Since the Korean war over 1,500,000 men in the nation have been rejected on physical or mental grounds.



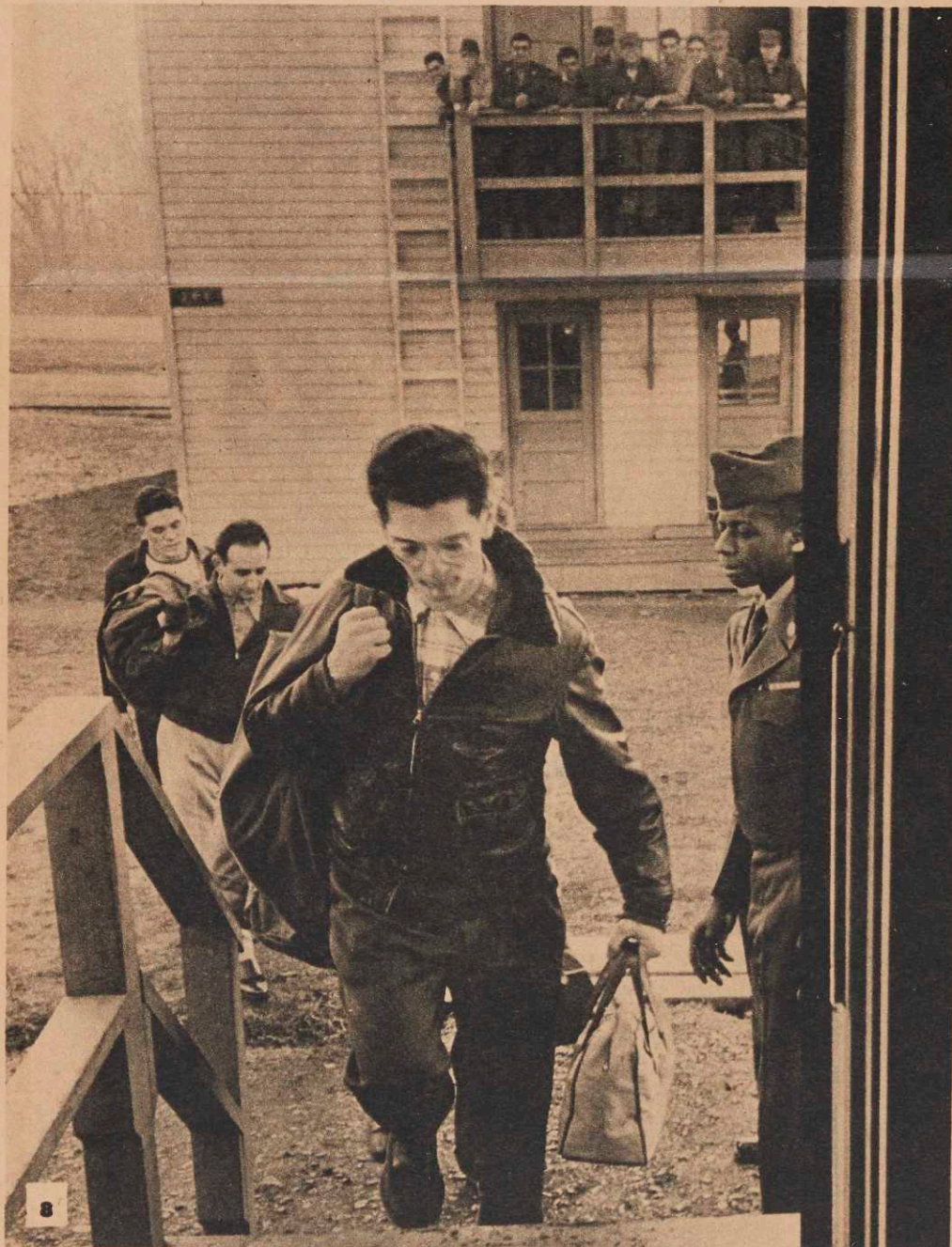
4
ACCEPTABLE REGISTRANT will return home to await call from one of eighty-five draft boards using New York examining station. At present only the Army is drawing on Selective Service manpower pool. Air Force, Navy and Marines continue to rely on volunteers.



6
ACTIVE DUTY BEGINS the instant name is read off by inducting officers. Term of service is for two years. Draft quota throughout nation this month will be 53,000.



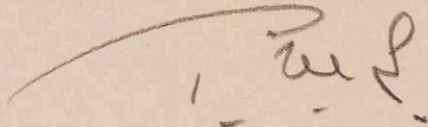
7
RECEPTION CENTER at Camp Kilmer, N. J., is first stop for raw recruits lining up to draw gear. After a week's processing here, they will be sent on to basic training camp.



8
ASSIGNED TO BARRACKS under superior gaze of one-day veterans (on balcony in rear) draftees are prepared to spend their first night as full-fledged United States soldiers.

12th. Apr. *53

I thought that these clippings, of
a CYBERNETICAL nature,- found in recent issues
in NY TRIB. and TIMES Mag. might be of some
interest. Do not return; they are yours for
your files. The other clip,- an OBIT. on that
strange , of-times cantankerous little cuss
C.E.M. JOAD, appeared in TRIB. yesterday,- IIth

A handwritten signature in dark ink, appearing to be 'R. S.', with a long, sweeping horizontal line above the letters.



FRISCO

SOUTHEAST
SOUTHWEST

THE JOHNS HOPKINS UNIVERSITY
OPERATIONS RESEARCH OFFICE
6410 CONNECTICUT AVENUE
CHEVY CHASE, MARYLAND

OPERATING UNDER CONTRACT
WITH THE
DEPARTMENT OF THE ARMY

TELEPHONE
OLIVER 4200

April 13, 1953

Dear Professor Wiener:

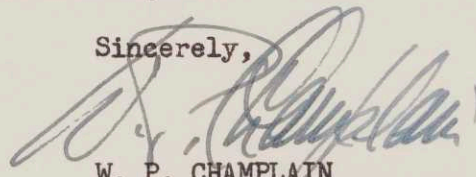
In the course of our consideration of Mr. Georges Roland Dubé as a prospective member of the professional staff of this Office, your name has been furnished as a reference. We are interested in knowing your opinion as to whether Mr. Dubé has such an attitude of mind as will enable him to analyze a broad problem and identify researchable components for further study. Since research investigations might be under little direct supervision, initiative and ability to work independently are most desirable.

Because the problems to be studied have to do with Army operations, there is frequently a requirement to integrate data drawn from among several fields or disciplines -- hence, the ability to synthesize from available data becomes an important attribute in assignments of the type being considered for Mr. Dubé. There will be, also, much contact with Army officials and other persons, so that a demonstrated ability to work harmoniously with others is essential.

Due to the nature of the work, I would ask for your frank opinion of Mr. Dubé's character and of his loyalty to the United States.

A candid evaluation of Mr. Dubé on the points mentioned above, together with such comments as you may care to make on any other aspects of his personality, experience, training and accomplishments will be appreciated. Your reply, of course, will be treated in strict confidence. Please address it to the attention of the undersigned.

Sincerely,



W. P. CHAMPLAIN
Research Personnel Officer

Prof. Norbert Wiener
Department of Mathematics, M.I.T.
Cambridge, Massachusetts

[ans 4/21/53]

Department of Mathematics
Yale University
New Haven, Conn.

13 April, 1953

Dear Professor Wiener,

A few days ago I was informed that I had not been awarded a Fulbright fellowship; in fact, I know of no one here at Yale who received one. In any case, I should like to thank you very much for supporting my application and also for the interest that you have always shown on my behalf.

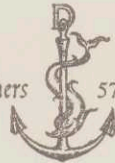
Although I do not have a grant, I have my ticket and am leaving for France on July 1st. My personal savings which I am using for the trip will enable me to remain for about four months and so I should like to find a job in France in order to extend my stay to a year or more.

I should appreciate very much your advice and also any help that you may be able to give me concerning this plan. Thank you again.

Yours sincerely,
Georges Dubé

[ms A/16/53]

DOUBLEDAY & COMPANY, INC., Publishers



575 MADISON AVENUE, NEW YORK 22 - MURRAY HILL 8-5300

April 13, 1953

Dear Professor Wiener:

I hope you will be happy to know that we have just arranged with Houghton Mifflin for an inexpensive reprint of The Human Use of Human Beings which will appear sometime in the fall in our new Anchor Book series, an announcement of which I am enclosing herewith. Among other titles that will appear in the same list with your book are MAN ON HIS NATURE by Sir Charles Sherrington, THREE PHILOSOPHICAL POETS by George Santayana, THE LIBERAL IMAGINATION by Lionel Trilling, and THE LONELY CROWD by David Riesman.

I have discussed with Houghton Mifflin the possibility of your making certain revisions in the text, and they, as original publisher, are agreeable to any changes that you might care to make. My own feeling is that certain sections of the book might benefit from revision, especially in view of the time that has elapsed since its original publication. If you care, I would like very much to discuss with you some editorial changes, and if you are at all open to suggestion in this respect, I hope you will let me know. I will be glad to come to Boston at your convenience.

Sincerely yours,

Jason Epstein
Editor, Anchor Books

Professor Norbert Wiener
Massachusetts Institute of Technology
Cambridge, Massachusetts

JE:nr
Enclosure

[ms 4/21/53]

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

1220

SYMBOLS

DL=Day Letter

NL=Night Letter

LT=Int'l Letter Telegram

VLT=Int'l Victory Ltr.

W. P. MARSHALL, PRESIDENT

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1953 APR 13 PM 6 03

DR NORBERT WIENER, DEPARTMENT OF MATHEMATICS=

MASSACHUSETTS INST OF TECHNOLOGY CAMBRIDGE MASS=

WESTERN UNION IS SPONSORING A NEW TYPE OF 5-MINUTE PROGRAM ON SUNDAY NIGHTS, WHICH REVOLVES AROUND FOUR TELEGRAPHED QUESTIONS TO FAMOUS AUTHORITIES ON FOUR INTERESTING QUESTIONS OF THE DAY, WHICH ARE READ OVER THE AIR ALONG WITH THE TELEGRAPHED ANSWERS. AS YOU ARE ONE OF THE FOUNDERS OF THE STUDY OF CYBERNETICS, FROM WHICH HAS REVOLVED THE HIGHLY SUCCESSFUL MECHANICAL BRAINS, WE THOUGHT THAT THE PEOPLE OF AMERICA, VIA OUR NATION-WIDE PROGRAM "TELEGRAM FOR YOU", FROM 8:55-9:00 P.M. EST SUNDAY OVER THE ABCE NETWORK, WOULD BE INTERESTED IN YOUR ANSWER TO THE QUESTION WHICH FOLLOWS. WE WOULD LIKE TO POINT OUT THAT ALL QUESTIONS AND ANSWERS USED ON THE PROGRAM WILL BE USED IN FULL, NOT OUT OF PROGRESS, AND THAT THE THREE OTHER QUESTIONS AND ANSWERS ASKED ON THE SAME PROGRAM WOULD BE ON THREE OTHER AND UNRELATED SUBJECTS. IF YOU CARE TO RE-PHASE THE QUESTION IN ANY WAY THAT WOULD HEIGHTEN INTEREST, AND YET BE CONSISTENT WITH YOUR OWN VIEWS, PLEASE FEEL FREE TO ALTER IT ACCORDINGLY. DUE TO THE LIMITATION OF TIME ON THE PROGRAM, WE WOULD LIKE TO HAVE YOUR ANSWER KEPT WITHIN 50 WORDS. WE WOULD

CLASS OF SERVICE

This is a full-rate Telegram or Cablegram unless its deferred character is indicated by a suitable symbol above or preceding the address.

WESTERN UNION

1220

SYMBOLS

DL=Day Letter

NL=Night Letter

LT=Int'l Letter Telegram

VLT=Int'l Victory Ltr.

W. P. MARSHALL, PRESIDENT

(49)...

The filing time shown in the date line on telegrams and day letters is STANDARD TIME at point of origin. Time of receipt is STANDARD TIME at point of destination

1953 APR 13 PM 6 03

APPRECIATE HEARING FROM YOU IN THE NEXT DAY OR SO, OR IF YOU FEEL THAT YOU WOULD RATHER NOT EXPRESS YOURSELF AT THIS TIME, PLEASE ANSWER IN THE NEGATIVE. IF YOU HAVE ANY FURTHER QUESTIONS PLEASE DO NOT HESITATE TO WIRE OR PHONE ME COLLECT AT THE BELOW ADDRESS. HERE IS THE QUESTION: "HOW CAN YOU BE SURE THAT THE MECHANICAL BRAINS, WHICH DO PROBLEMS IN MINUTES THAT WOULD NORMALLY TAKE MANY MAN-HOURS? WILL ALWAYS BE CORRECT?". PLEASE WIRE YOUR ANSWER COLLECT VIA WESTERN UNION=

JEFFREY A GREENE ALBERT FRANK GUENTHER LAW INC
131 CEDAR ST NEW YORK 8 NY CORTLAND 7-5060

All computations, mechanical or otherwise, involve possibility of errors. Well designed computations mean odds for appreciable errors are extremely low. Good computing machines involve checks by searching for mistakes, or preferably by several independent channels of computation not accepted unless concordant. Absolute certainty unattainable. Nobody ever bets on sure thing.

-Norbert Wiener

Reply sent Tues, Apr. 14, 1953

University Residence Hotel
45 West 11th Street
New York 11, N. Y.
April 13, 1953

Professor Norbert Wiener
Massachusetts Institute of Technology
Cambridge, Massachusetts

My dear Professor Wiener:

There are two reasons why I presume to write to you. First, I want you to know that a review of your latest book in the New York Times last week evoked in me fond memories of your father at Harvard, of Josiah Royce, and of yourself. You see, as a green freshman in 1915 I blundered into taking the somewhat advanced course in logic, Philosophy C, given by the great Royce, believing that it was an introductory course to the subject of Philosophy, like Philosophy A, B, 1 and 2, which I later took. And so I came to meet the very young Dr. Norbert Wiener, the section head in Phil. C. Although I did not distinguish myself in that course on logic my freshman year, I was greatly impressed with its mathematical demonstrations, and with the moral courage of its final examination, which asked for a demonstration of fallacious reasoning in President Lowell's February 1916 report on the University. Veritas, indeed!

Later, in 1918, I took your father's course on Tolstoy. I liked your father tremendously - not so much because of his wide scholarly attainments, but because of his engagingly frank and outspoken personality. Perhaps the liking was mutual - he once stepped down from the lecture platform and took my fountain pen out of my hand until I would agree with his comments on a man of parts, who, like himself and Francis Bacon before him, took all knowledge to be the interest if not the province of an educated person. When the war came and I was in the SATC, lo it was Professor Wiener who taught us trigonometry. But best of all my memories of your father is that famous evening debate in a Cambridge hall, in 1919 I believe it was, with Scott Nearing, the university radical of that day. Again and again since then I have used your father's wonderful exposition of the American way of life in discussions with my friends, and to great effect.

My second reason in writing you is personal. You eventually found your true life interest in mathematics. I have a nephew who seems to have a real aptitude for mathematics. He is one of the honor

students at De Witt Clinton High School in New York City and would like to go to college this fall, preferably to M. I. T., to which he has applied for admission. He was recently interviewed in New York City by the M. I. T. representative here, and I understand that the interviewer stated that he would recommend acceptance of my nephew's application. I hope that he will be accepted by M. I. T. He is a fine boy and a promising student in the engineering sciences.

May I bespeak your interest in his behalf? His name is Carl William Greene, and he lives at 1501 Undercliff Avenue, Bronx, New York.

With warmest regards and best wishes, I am

Sincerely yours,

Thomas H. Greene

The City College

CONVENT AVENUE AND 139TH STREET

NEW YORK 31, N. Y.

DEPARTMENT OF CHEMISTRY

April 13, 1953

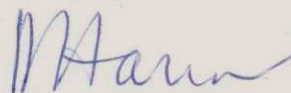
Professor Norbert Wiener
Department of Mathematics
Massachusetts Inst. of Tech.
Cambridge, Mass.

Dear Professor Wiener:

We enclose the check.

Our thanks for a stimulating evening.

Sincerely yours



Benjamin Harrow

April 13, 1953

Mr. R.J. Luke
Claremont Street Hospital
Claremont Street
Belfast, Ireland

Dear Mr. Luke:

Thank you for your recent request for a reprint of Professor Wiener's paper, "Time, Communication, and the Nervous System," which appeared in the Annals of the New York Academy of Science. Professor Wiener regrets that he has no reprint of this paper to send you.

I suggest that you write directly to the New York Academy of Science for whatever help they may be able to give you in securing a copy of this paper.

Sincerely yours,

Mrs. George Baldwin
Secretary to Prof. Wiener

h

April 13, 1953

Mr. George R. Rich, Chairman
Charles T. Main, Inc.
80 Federal Street
Boston 10, Mass.

Dear Mr. Rich:

I am complimented by your invitation to serve as an ASME lecturer for the current year. But I fear I must turn you down, since the pressures on my time are as heavy as I can bear. Additional lecturing and traveling would consume more energy than I can muster, and I hope you will understand the motives which impel me to say no to you.

With thanks and best wishes,

Sincerely yours,

Norbert Wiener

hb

April 13, 1953

Selective Service Local Board No. 7
53 South Broadway
Yonkers 2, New York

Gentlemen:

I am writing in behalf of Dr. Felix Browder who is engaged in important scientific work which is in danger of being postponed and partly disorganized in case he should be drafted into the Service. I am speaking from a knowledge of the quality of Dr. Browder's work and of his quality as a scientist; I have no ulterior motive and in particular no motive of any partisan character.

I feel that Dr. Browder is an original and creative scientist belonging to that very small number who are not so preoccupied by technical work for industrial corporations or the war effort as to limit very seriously their scope of pure scientific thinking and their contributions to that mother-lode of science which must be mined if the smaller subsidiary veins are not to be emptied and rendered barren by our short-sighted methods of exploitation. At the present time, science in this country and in the world is undergoing a mass exploitation which depends largely on the fundamental ideas developed by an older generation which is either dead or is past its period of greatest activity. This is true in all the sciences, but above all in that source-science of all others--namely, mathematics. Although still a very young man, Dr. Browder is among those few whose devotion to science and ability in techniques are both high, and who bids fair to contribute largely to the ideas of a whole generation of scientists. What he will contribute in detail I cannot yet say, for it belongs to the nature of scientific work that it asks ten questions for one that it can answer, and that it answers ten questions for one whose practical value can be assessed in advance.

Dr. Felix Browder: Selective Service No. 30-7-27-337

In sincerity and in power, Dr. Browder is well towards the head of the young Americans working on deep scientific problems, and if he is given a few years free time to speculate and develop the consequences of his ideas, I will bet on him as being one of the names which will most redound both to the scientific credit of America and to the particular work which will be the stock in trade of those industrial and military scientists whose work applies more immediately to the national emergency and is hence easier to evaluate.

I speak from a very thorough knowledge of Dr. Browder and his work, and I hope that you will see eye to eye with me in making an effort to avoid the drying up of at least one spring of world science and national honor.

Respectfully yours,

Norbert Wiener
Professor of Mathematics

hb

Dr. Felix Browder: Selective Service No. 30-7-27-337

April 13, 1953

Mr. Wallace A. Sprague
Managing Editor, Parade
Parade Publication, Inc.
405 Lexington Ave.
New York 17, New York

Dear Mr. Sprague:

Thank you for your recent letter requesting an article for Parade on air defense arrangements. I am complimented by your request, but must refuse it because I am not qualified to write such an article.

With thanks, and best wishes, I am,

Yours sincerely,

Norbert Wiener

hb

[ans 4/14/53]

April 13, 1953

Dr. M/S. Sundaram
Embassy of India
2107 Massachusetts Ave., NW
Washington, D.C.

Dear Dr. Sundaram:

Thank you for your recent letter. I received positive assurance from Dr. Mahalanobis that I would know the status of my invitation to India by April first or immediately thereafter. As it is now the middle of the month, I consider that Dr. Mahalanobis' option on my services has expired, and I am notifying him and enclosing a carbon copy of my letter to him for your use. I regret very much that it will be impossible either now or later on for me to visit India. I believe that in fairness to those who receive invitations to India, the Embassy should take precautions to see that such invitations are not issued by irresponsible people.

Sincerely yours,

Norbert Wiener

hb

W A secret

April 13, 1953

Mrs. L.E. Willard
330 Main Street
Saco, Maine

Dear Mrs. Willard:

Professor Wiener has asked me to thank you for your recent letter, and to answer it for him.

Professor Wiener prefers to pronounce Cybernetics as follows: sigh-ber-knee-ticks, with the accent on knee. Many others, however, use the following pronunciation: sigh-ber-net-ics, with the accent on net.

Sincerely yours,

Mrs. George Baldwin
Secretary to Prof. Wiener

h

April, 14 - 1953

To Prof. Herbert Wiener; -

M. I. T.

Cambridge,
Massachusetts.

My dear Prof. Wiener: -

My daughter,
Mrs Rice, suggests that you might
like to hear from one of your un-
seen audience.

One who could see you only as
a small boy house hunting in
West Somerville, Massachusetts with
his attractive Mother. She came
several times to our home on Cur-
tis Ave. before deciding on a house
in Medford Hillside and I remember
on one occasion she was quite

worried because you were missing so much by not learning to dance. I wonder?

Also, I remember how terribly disturbed Mr Chase was because he could not read your first written physics test. As if any 10 year old boy could write so one could read. Didn't they all print at that age?

But for your facial decorations, to me, you look as you did when a student at Tufts.

Very truly yours
Mary F. Chase

Mrs Harry L. Chase
77 Fairmount Rd.
Ridgewood, New Jersey

[ans 6/1/53]

over

I haven't had time to read
your book but I am going to do so.



THE PARK SHERATON HOTEL
NEW YORK 19, N. Y.

Ke 6-1260

April 14, 1953

10^C

Dr. N. Wiener
M.I.T.
Cambridge, Mass.

Dear Professor Wiener,

Please find enclosed a letter from Mr Rene Larguier, introducing Mr Fernand Lienard, a French engineer and Statistician, who has come to this country on a 6 week tour sponsored by the Mutual Security Agency, and as a member of the Quality Control Study Group.

Mr Fernand Lienard would be very glad if you are kind enough as to give him an appointment on Friday 16 (in the morning if possible) so that he may have the opportunity of meeting with you. He intends to bring with him Dr Andre Laurent, a fellow member of the team and the Head of one of the Divisions of the French National Institute of Statistics. I shall join both gentlemen, and help them when needed, in the capacity of an interpreter.

Mr Liénard is leaving for Boston to-day and will have to come back by an early afternoon plane, on Friday. Dr Laurent will arrive in Boston by an early plane on Friday morning and will stay there all day long. Therefore they would be very glad if you could possibly meet them ~~during~~ both during the morning. May I ask you to leave a message with Mr Lienard, Harvard Club, Boston, or leave a note with your secretary whom I shall call on the phone as soon as Dr Laurent will land in Boston air port.

I am writing by same mail to Dr. Fano, to whom Mr Lienard is introduced likewise by Mr Larguier.

Sincerely yours,

Genevieve M. d'Haucourt

Dr Genevieve d'Haucourt

"This I Believe"

16

Presenting the Personal Philosophies of Thoughtful Men and Women in All Walks of Life

EDITORIAL BOARD
EDWARD R. MURROW
WARD WHELOCK
EDWARD P. MORGAN

485 Madison Ave New York

LINCOLN-LIBERTY BUILDING
PHILADELPHIA 7, PENNA.

14 April 53

Professor Norbert Wiener
Massachusetts Institute of Technology
Cambridge, Mass.

Dear Professor Wiener:

At the suggestion of Mr. Douglas MacGraw I am writing to ask you to participate in the Edward R. Murrow radio series, "This I Believe". This series is designed to present the personal philosophies of successful people in all walks of life and we would be highly honored if you would accept our invitation to appear as Mr. Murrow's guest.

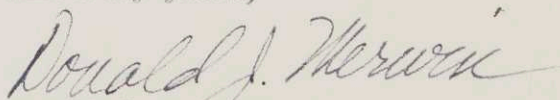
I feel that the personally significant experiences of your life could be drawn together in a most real and convincing statement of your philosophy. Your contribution would involve a statement of some 3½ minutes on the air - roughly 600 words - setting forth the beliefs by which you live and the personal experiences that have led you to hold these convictions. What you say, of course, would be completely up to you; our only request - that you speak personally about what is important in your own life.

Basically, this program is an attempt to help nourish people's spirits, clarify their thinking, and reinforce their sense of values. It is not a religious program, though many contributors choose to discuss religion. I am enclosing a booklet which may be of some further help in explaining the details of the program.

If you agree to do a script for us, the procedure is quite simple - simply jot down, even in roughest form, an outline for a script. Send this proposed draft to our office where we will have an opportunity to check it for timing, etc., and we can then arrange to have you record it at a time and place convenient to you.

Thank you for any consideration you can give us. I look forward to hearing from you in the very near future.

Sincerely yours,


Donald J. Merwin
Editorial Assistant

"This I Believe"
... a daily radio series
... a weekly newspaper feature
with guests and
Edward R. Murrow DJM:pb
cc Mr. MacRae

[ans 4/24/53]

*The Editorial Board of
"This I Believe"*

Edward R. Murrow

Ward Wheelock

Edward P. Morgan

extends an invitation to

Professor Herbert Weiner

to appear as guest on

*Edward R. Murrow's
"This I Believe" Program*

P. S. W. P.

THIS INVITES YOU to make a very great contribution: nothing less than a statement of your private beliefs, your personal rule of life, your independently arrived-at sense of values—all in 3½ minutes, as you yourself speak, which normally is 600 words.

This is a tough job, as we well know. It is something so intimate that no one can write it for you. You must write it yourself, in the language most natural to you. Every person faces two intensely personal situations in life: when he draws up his will disposing of his material things; and when he comes to consider the relative values he holds which govern his outlook and his way of life. It is a testament of importance to every thinking man and woman, and it is this that we are asking you to write down and record. As a matter of fact, it often takes just such a request as this to reveal one's own beliefs to oneself, as they are formulated into a creed to pass on to others.

Moreover, we'd like you to tell not only *what* your beliefs are now, but *how* you reached them; and if they have changed, then what caused the change. We want this very personal. We'd like you to tell of things or events in your life, personally important to you, which resulted in changing or strengthening your beliefs.

There are some things we do *not* want. We do not want a sermon, religious or lay; we do not want editorializing or sectarianism or "uplift" or "finger pointing" or the riding of hobbies; we do not want your views on the American way of life or democracy or free enterprise. These are of vital importance—but another subject. Simply stated, we want you to tell us what you live by. And we request that you write in terms of "I," not the editorial "We."

Although this program is designed to express moral and spiritual beliefs, it is *not* a religious program and is not concerned with any specific *form* of religion. We hope that you will express a belief in a Supreme Being; most of our guests do, and briefly state the importance of that belief to them. However, this is your decision, for it is your belief. Avowed disbelief, as you can readily understand, cannot be accepted.

Such a statement as we ask of you, given by the right person at the right time, can have a wide and lasting influence for good; and at no time more than now has there been such need for personal philosophies of this kind. Your belief—simply and sincerely spoken, in clear and concrete terms—may have this happy result in the life of someone hearing you. We believe it will. May we have your contribution?

YOU have been invited to be a guest on "This I Believe" because you have been recommended to the Editorial Board as the decent living, decent thinking person who will have great value in promoting the moral and spiritual values in practical philosophies of life.

This program was conceived by hardheaded, hard-working business people. It seemed worthwhile. It sounded like a practical answer to a great need of today. Its amazing success has proven that this is so. Here is the record:

After eighteen months developing scripts and the plan, "This I Believe" went on the air in Philadelphia over WCAU March 19, 1951 twice a day, five times a week, for 13 weeks. Responses were wide and deep and significant.

In the Fall it was on six of the biggest radio stations daily and in six of the biggest newspapers weekly.

Starting January 28th, it will be on the air and in print as follows:—

175 U.S. radio stations— an average of 2 times a day with 39,000,000 listeners per week, an average of 2.4 times a week.

175 U.S. newspapers with a circulation of 16,000,000 per week.

140 Armed Forces Radio Service stations once a day, 6 days a week in U.S., Europe, and the Pacific.

The State Department through the Assistant Secretary of State Edward W. Barrett is using it importantly two ways:—

1. Voice of America broadcasting to foreign countries in foreign languages.

2. Newspaper syndicated series of "This I Believe" offered to leading

papers in 97 different countries through the local office of the United States Information Service.

Because of this great audience, because every one connected with the program is working, because we think it well worthwhile, because there is not a touch of commercialism in it (the money is anonymously subscribed and Murrow and others donate their services)— we hope that you will consider this a "draft" of your contribution.

It will be a big contribution. It is hard to write. And it is no good unless it is really personally you—what you really believe along the lines covered in the previous page.

If you will contribute—here is what is involved:

1. Return the acceptance (fill out biography).

2. Write your script and mail to "This I Believe," Lincoln-Liberty Building, Philadelphia 7, Penna. If you wish, over-write your script and our editors will help in cutting and organizing.

3. We return this script to you—advising you of arrangements to cut the tape convenient to you in place and time at a local radio station where, if you wish, you will be helped in microphone technique.

4. You cut the tape—and are through with it.

Mr. Murrow then cuts your introduction and conclusion.

We put all of it on a master record and make transcriptions which are sent to the stations.

A recording of the complete broadcast will be sent you for home use.

EDITORIAL BOARD

“This I Believe”

Lincoln-Liberty Building
Philadelphia 7, Pa.

Dear Sirs:—

I accept your invitation to appear as guest on Edward R. Murrow’s “This I Believe” and I will send you my script about

For Mr. Murrow’s introduction, following are biographical notes:

RELEASE:

For \$1.00 and other valuable consideration I hereby grant to Help, Inc., producers of the radio series “This I Believe,” the right to copyright and to use in print, radio, or television the script and/or record I made for “This I Believe” in whole or in part.
Help, Inc., states that

1. It is incorporated in Pennsylvania as a non-profit, charitable organization.
2. The five minute radio program “This I Believe” will only be broadcast on time donated by the radio stations and will never be sponsored or commercialized.
3. The purpose is to disseminate the message of “This I Believe” as widely as practical and the deficit in so doing will be paid by private contributions.

.....
SIGNATURE OF GUEST

.....
DATE

.....
STREET

.....
CITY

.....
STATE

(OVER)

"This I Believe"

A Daily Radio Broadcast*
A Weekly Newspaper Feature

by

EDWARD R. MURROW

*Presenting the Living Philosophies of Thoughtful
Men and Women in All Walks of Life . . .*

What is Behind "This I Believe"	1
Edward R. Murrow	<i>News Analyst</i> 2
Carroll Binder	<i>Newspaper Editor</i> 4
William Orville Douglas	<i>Associate Justice, U. S. Supreme Court</i> 6
Peggy Wood	<i>Actress, Author</i> 8
Marty Mann	<i>Executive Director</i> 10
Ward Greene	<i>Editor and General Manager, King Features</i> 12
Thomas Mann	<i>Novelist, Essayist, Philosopher</i> 14
James Q. du Pont	<i>Engineer, Businessman</i> 16
C. Jared Ingersoll	<i>Industrialist</i> 18
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* Produced by Edward P. Morgan.

What Is Behind "This I Believe"

At a lunch of four business men in 1949, "This I Believe" was started.

The conversation began with the truism that material values were gaining and spiritual values were losing, among people generally. The reasons were obvious:—the uncertainty of the economic future, impending war, the atom bomb, army service for one's self or loved ones, the feeling of frustration in young people in facing the future generally. Add to that the great stepping up of money, freedom and power for tens of millions of people. Then consider the great increase in education and free time—and instability in values is then understandable.

Obviously, too, we must get back to fundamentals. For in the individual's credo lies the strength and happiness of the family—the community—the nation. Never was the issue so clear-cut—for today spiritual values of men are being assailed by materialistic values everywhere and we cannot see our spiritual values weakened.

All the above is general conversation.

But what can be done? The group of four decided then to start "This I Believe", a 5-minute radio program to run daily. Edward R. Murrow, one of the group, agreed to introduce each guest. Every day, 260 days a year, it was planned to have a successful man or woman regardless of religion, race or color, who is a decent citizen, tell his personal philosophy, what he deems important, the personal rules upon which he runs his life. These guests will cover all stations of life—business men, lawyers, writers, educators, baseball players, actors—anyone who has been successful in his chosen profession and in his adjustment to the realities of the world.

EDITORIAL BOARD

Edward R. Murrow
Ward Wheelock
Edward P. Morgan

A year was spent in planning this series and six months in setting an editorial policy and getting our first forty records made. Over 400 men and women have to date written their beliefs for "This I Believe".

Our objective and policy are very simple.

Today more than ever before there are less spiritual values—but a great restless searching for the personal answer of "What is worth while?" "What can I believe?" "What shall be my personal credo?"

We hope, in a modest way to give the answer arrived at by well-known, successful men and women, hoping that a sentence or viewpoint each day might be provocative or stimulating and helpful to some individual. This program has no connection with any church—it is run by laymen. Each personal philosophy expressed on "This I Believe" will be of spiritual significance—touching directly or indirectly the basic principles taught by every church. But there are 75,000,000 people in the United States not associated with any church and we are hopeful that the messages of the broadcast may reach them, too.

Our guests are by invitation only, after careful selection. We want the thoughtful, carefully conceived, personal basic beliefs of people—what *they* have personally learned of relative values so far in life.

We do not want dogma or editorializing or finger-pointing at the listener. "This I Believe" will be what its name says—the personal beliefs of the speaker. These will be many and varied.

We think on the air and in print from time to time these may well be a small but steady light—helpful in basic thinking and living.

"This I Believe"
Lincoln Liberty Bldg.
Phila. 7, Pa. RI 6-7500

"This I Believe"

*The Living Philosophies of Thoughtful Men and Women
in All Walks of Life*

The First Broadcast

of

"This I Believe"

EDWARD R. MURROW

News Analyst

MURROW: This I Believe. By that name we bring you a new series of radio broadcasts presenting the personal philosophies of thoughtful men and women in all walks of life. In this brief time each night, a banker or a butcher, a painter or a social worker, people of all kinds who need have nothing more in common than integrity, a real honesty, will talk out loud, about the rules they live by, the things they have found to be the basic values in their lives.

We hardly need to be reminded that we are living in an age of confusion—a lot of us have traded in our beliefs for bitterness and cynicism, or for a heavy package of despair, or even a quivering portion of hysteria. Opinions can be picked up cheap in the marketplace while such commodities as courage, and fortitude, and faith, are in alarmingly short supply.

Around us all, now high like a distant thunderhead, now close upon us with the wet choking intimacy

of a London fog, there is an enveloping cloud of fear. There is a physical fear, the kind that drives some of us to flee our homes and burrow into the ground in the bottom of a Montana Valley, like prairie dogs, to try to escape, if only for a little while, the sound and the fury of the A-bombs or the Hell-bombs, or whatever may be coming. There is a mental fear which provokes others of us to see the images of witches in a neighbor's yard and stampedes us to burn down his house. And there is a creeping fear of doubt, doubt of what we have been taught, of the validity of so many things we had long since taken for granted to be durable and unchanging. It has become more difficult than ever to distinguish black from white, good from evil, right from wrong.

What truths can a human being afford to furnish the cluttered, nervous room of his mind with, when he has no real idea how long a lease he has on the future? It is to try to meet the challenge of such ques-

tions that we have prepared these broadcasts.

It has been a difficult task and a delicate one. Except for those who think in terms of pious platitudes or dogma or narrow prejudice—(and those thoughts we aren't interested in) people don't speak their beliefs easily, or publicly. In a way, our project has been an invasion of privacy, like demanding a man to let a stranger read his mail. General Lucius Clay remarked it would hardly be less embarrassing for an individual to be forced to disrobe in public than to unveil his private philosophy. Mrs. Roosevelt hesitated a long time. "What can I possibly say that will be of any value to anybody else?" she asked us. And a railway executive in Philadelphia argued at first that we might as well try to engrave the Lord's prayer on the head of a pin as to attempt to discuss anything thoughtfully in the space of five minutes. Yet these people and many more have all made distinctive contributions of their beliefs to the series. You will hear from that inspiring woman, Helen Keller, who despite her blindness, has lived a far richer life than most

of us; from Author Pearl Buck; Sculptor William Zorach; businessmen and labor leaders, teachers and students.

Perhaps we should warn you that there is one thing you won't hear, and that is a pat answer for the problems of life. We don't pretend to make this time a spiritual or psychological patent medicine chest where one can come and get a pill of wisdom, to be swallowed like an aspirin, to banish the headaches of our times.

This reporter's beliefs are in a state of flux. It would be easier to enumerate the items I do not believe in, than the other way around. And yet in talking to people, in listening to them, I have come to realize that I don't have a monopoly on the world's problems. Others have their share, often far bigger than mine. This has helped me to see my own in truer perspective; and in learning how others have faced their problems,—this has given me fresh ideas about how to tackle mine. I hope, as you listen to future programs on "This I Believe," that they may be of assistance to you in a similar way.

We have committed the Golden Rule to memory; let us now commit it to life.
—Edwin Markham

Broadcast by

CARROLL BINDER

Newspaper Editor

MURROW: This I Believe. The word integrity is sometimes loosely used. But it fits no man's character more snugly than that of my esteemed friend and colleague, Carroll Binder, now editorial editor of the Minneapolis Tribune. Listen to the warm, human beliefs of this internationally known journalist:

BINDER: "We are all at the mercy of a falling tile," Julius Caesar reminds us in Thornton Wilder's *IDES OF MARCH*. None of us knows at what hour something we love may suffer some terrible blow by a force we can neither anticipate nor control.

Fifty-five years of living, much of the time in trouble centers of a highly troubled era, have not taught me how to avoid being hit by falling tiles. I have sustained some very severe blows. My Mother died when I was three years old. My first-born son, a gifted and idealistic youth, was killed in the war. While I was still cherishing the hope that he might be alive, circumstances beyond my control made it impossible for me to continue work into which

I had poured my heart's blood for twenty years.

I speak of such things here in the hope of helping others to believe with me that there are resources within one's grasp which enable one to sustain such blows without being crushed or embittered by them.

I believe the best hope of standing up to falling tiles is through developing a sustaining philosophy and state of mind all through life. I have seen all sorts of people sustain all sorts of blows in all sorts of circumstances by all sorts of faiths, so I believe anyone can find a faith that will serve his needs if he persists in the quest.

One of the best ways I know of fortifying oneself to withstand the vicissitudes of this insecure and unpredictable era is to school oneself to require relatively little in the way of material possessions, physical satisfactions or the praise of others. The less one requires of such things the better situated one is to stand up to changes of fortune.

I am singularly rich in friend-

ships. Friends of all ages have contributed enormously to my happiness and helped me greatly in times of need. I learned one of the great secrets of friendship early in life—to regard each person with whom one associates as an end in himself, not a means to one's own ends. That entails trying to help those with whom one comes in contact to find fulfilment in their own way while seeking one's own fulfilment in one's own way.

Another ethical principle that has stood me in good stead is: Know Thyself! I try to acquaint myself realistically with my possibilities and limitations. I try to suit my aspirations to goals within my probable capacity to attain. I may have missed some undiscovered possibilities for growth but I have spared myself much by not shooting for stars it clearly was not given me to attain.

I have seen much inhumanity, cheating, corruption, sordidness and

selfishness but I have not become cynical. I have seen too much that is decent, kind and noble in men to lose faith in the possibility for a far finer existence than yet has been achieved. I believe the quest for a better life is the most satisfying pursuit of men and nations.

I love life but I am not worried about death. I do not feel that I have lost my son and a host of others dear to me by death. I believe with William Penn that "they that love beyond the World cannot be separated by it. Death is but Crossing the World, as Friends do the Seas; they live in one another still." Death, I believe, teaches us the things of deathlessness.

MURROW: That was Carroll Binder, editor, traveler, commentator, who knows the world and its problems perhaps as well as any living American, and who has learned that supreme lesson: the importance of knowing one's self.

A Prayer for Every Day

Let me not shut myself within myself
 Nor dedicate my days to petty things,
 Let there be many windows in my life,
 The entrance to my heart a door that swings,
 Where through I go and come with eyes that smile,
 And folk without as gladly come to me,
 That, haply I may learn the thing worth while,
 The art of human hospitality.
 Save me from self-preferment, that would gain
 Its cloistered place, safe sheltered from the strife.
 But purposeful and calm and sweet and sane,
 Lord, keep me in the Living Room of Life.

—M. A. H.

Broadcast by

WILLIAM ORVILLE DOUGLAS

Associate Justice, U. S. Supreme Court

MURROW: This I Believe. It sometimes happens that men in high places forget a sense of humility. William Orville Douglas, associate justice of the United States Supreme Court, is not one of these. Justice Douglas was born in Minnesota 53 years ago, reared in the wide open spaces of the far west. Lawyers can be stuffy at times but here is one of the nation's most brilliant students of the law who cherishes a kinship with nature. He fishes, hunts, climbs mountains and probes into the back country of distant lands to learn how simple men live and think. His own life has been a turbulence of challenge and hard work. Now, Mr. Justice Douglas shares with us his convictions.

DOUGLAS: During moments of sadness or frustration, I often think of a family scene years ago in the town of Yakima, Washington. I was about seven or eight years old at the time. Father had died a few years earlier. Mother was sitting in the living room talking to me, telling me what a wonderful man

father was. She told me of his last illness and death. She told me of his departure from Cleveland, Washington, to Portland, Oregon . . . for what proved to be a fatal operation. His last words to her were these, "If I die it will be glory, if I live it will be grace." I remember how those words puzzled me. I could not understand why it would be glory to die. It would be glory to live, that I could understand. But why it would be glory to die was something I did not understand until later.

Then one day in a moment of great crisis I came to understand the words of my father. "If I die it will be glory, if I live it will be grace." That was his evening star. The faith in a power greater than man. That was the faith of our fathers. A belief in a God who controlled man in the universe, that manifested itself in different ways to different people. It was written by scholars and learned men in dozens of different creeds. But riding high above all secular controversies was a faith in One Who was

the Creator, the Giver of Life, the Omnipotent.

Man's age long effort has been to be free. Throughout time he has struggled against some form of tyranny that would enslave his mind or his body. So far in this century, three epidemics of it have been let loose in the world.

We can keep our freedom through the increasing crisis of history only if we are self-reliant enough to be free—dollars, guns, and all the wondrous products of science and the machine will not be enough. "This night thy soul shall be required of thee."

These days I see graft and corruption reach high into government. These days I see people afraid to speak their minds because someone will think they are unorthodox and therefore disloyal. These days

I see America identified more and more with material things, less and less with spiritual standards. These days I see America drifting from the Christian faith, acting abroad as an arrogant, selfish, greedy nation . . . interested only in guns and in dollars . . . not in people and their hopes and aspirations. These days the words of my father come back to me more and more. We need his faith, the faith of our fathers. We need a faith that dedicates us to something bigger and more important than ourselves or our possessions. Only if we have that faith will we be able to guide the destiny of nations, in this the most critical period of world history.

MURROW: That was Associate Justice William Orville Douglas of the supreme court with a message of faith for the future.

Last Will and Testament

Final paragraph in the will of Charles Dickens

I commit my soul to the mercy of God through our Lord and Saviour Jesus Christ, and I exhort my dear children humbly to try to guide themselves by the teaching of the New Testament in its broad spirit, and to put no faith in any man's narrow construction of its letter here or there.

From "The Life of Charles Dickens"
by Hesketh Pearson, Harper Brothers

Broadcast by

PEGGY WOOD

Actress, Author; Star of C.B.S.-T.V.'s "Mama"

MURROW: This I Believe. One of America's foremost actresses, Peggy Wood, often type cast in mother roles, is herself a mother and grandmother. Born in Brooklyn, she started her professional career in Broadway musicals . . . but today she is a symbol of understanding and thoughtfulness—on and off the stage.

WOOD: Occasionally my mother used to announce that she was going to take time out from the day's activities "to rest," she would say, "and to invite my soul." She always put the phrase in quotes, in order, I expect, to divert the facetious remarks which might arise from the worldly or practical-minded folk within earshot or to disarm those who might feel "soul" was a Sunday word not to be used in everyday conversation.

But she meant to do exactly what she said, "invite my soul."

The pressure of the modern world is so great upon us today that we find little time for rest, physical rest, let alone leisure for spiritual recep-

tion. Thus, when we take the word "soul" out of its Sunday clothes it is unfamiliar to us, we don't know it very well. We may have different interpretations of the meaning of the word, to some it may mean "conscience," to others that part of our being given us with life. I believe with Dr. Schweitzer in the sanctity of life, that miracle called life, which cannot be manufactured by man, does come from a source which we call God, and that life and soul are the same. And yet when I am asked pointblank "What do you believe?" I hedge and play for time in my confusion by saying, "Well, now, that's a pretty big question."

It is not altogether the pressure of the modern world which has clouded our comprehension, "the simple faith of our fathers" got a nasty jolt when Copernicus propounded his theory that the sun and stars did not revolve around the earth and that therefore man was not the sole object of celestial concern. Darwin dealt another blow

and Freud's search into the operations of our hidden selves shook our conviction that man could be made in the image of God.

It might be said that such matters affect only dogma, and not belief, and yet the mounting complexities of man's discoveries about himself and the world he lives in increase so with the years it is little wonder man cries out for something simple and enduring in which to believe.

As in moments of great grief the reeling emotions steady themselves by concentrating upon small physical occupations—the careful tying of a shoelace, the straightening of a crooked picture on the wall, the tidy folding of a napkin—so I believe, in this heart-breaking world, in tending to the simple familiar chores which lie at hand. I believe I must keep my doorstep clean, I must tidy up my own back yard. I need keep only the two great commandments to live by: to respect the Giver of

Life, and my duty towards my neighbor.

I believe that people deeply revere these two commandments (upon which hang all the laws and the prophets) and suffer personal distress when they are broken. When the property owners in South San Francisco refuse to let a Chinese family move into their district, when flaming crosses are burned and when the homes of decent people are bombed, we are all aware that our own doorsteps have been sullied and the human neighborhood besmirched.

If I am too puny to grasp the cosmic contours I believe I can at least live my faith within my own small orbit, gaining in strength from others until that time when all men can rest—and invite their souls.

MURROW: Those were the beliefs of Peggy Wood, actress and writer . . . who has wisely faced the complexities of modern life with a humble creed.

We have too many men of science; we have too few men of God. We have solved the mystery of the atom; we know too little about the Sermon on the Mount. We know how to make war; we do not know how to make peace.

—General Omar Bradley

Broadcast by

MARTY MANN

Executive Director of the National Committee on Alcoholism

MURROW: This I Believe. Mrs. Marty Mann is the Executive Director of the National Committee on Alcoholism which has as its purpose the education of the public on this disease. Mrs. Mann has had a varied career as a former magazine editor, art critic, photographer and hotel manager. Her work has taken her to far corners of the world, and her beliefs are founded on many experiences, not all of them pleasant.

MANN: I am an alcoholic—one of the fortunate ones who found the road to recovery. That was 13 years ago, but I haven't forgotten. I remember what it was like to be hopelessly in the grip of the vicious disease of alcoholism, not knowing what was wrong with me. I remember my desperate search for help. Failing to find it, I remember my inner despair—my outer defiance.

I remember the arrogance and pride with which I faced the non-understanding world, in spite of my terrible hidden fears—my fear of life and my fear of death. At times I feared life so much more than

death that twice I sought death. Suicide seemed a welcome release from a terror and agony past bearing.

How grateful I am now that I didn't succeed. But I believed in nothing, then. Not in myself, nor in anything outside myself. I was walled in with my suffering—alone, and, I thought, forsaken.

But I wasn't forsaken, of course. No one is, really. I *seemed* to suffer alone, but I believe now that I was never alone—that none of us are. I believe, too, that I was never given more to bear than I could endure, but rather that my suffering was necessary, for me. I believe it may well have taken that much suffering, in my case, to break down my wall of self, to crush my arrogance and pride, to let me seek and accept the help that was there.

For in the depths of my suffering I came to believe. To believe that there was a Power greater than myself that could help me. To believe that because of that Power—God—there was hope and help for me.

I found my help through people

—doctors whose vocation it is to deal with suffering, and other human beings who had suffered like myself. In the depths of my personal abyss I received understanding and kindness and help from many individuals. People, I learned, can be very kind. I came to believe deeply in this—in people and the good that is in them.

I came to realize that suffering is universal. It lies behind much apparent harshness and irritability, many of the careless even cruel words and acts which make our daily lives difficult so much of the time. I learned that if I could understand this, I might not react so often with anger, or hurt. And if I learned to react to difficult behavior with understanding and sympathy, I might help to bring about a change in that behavior. My suffering helped me to know these things.

I do not believe that everyone *should* suffer. But I do believe that suffering can be good, and even necessary, IF—and only if—one learns to accept that suffering as part of

one's essential learning process, and then to use it to help oneself and one's fellow-sufferers.

Don't we all endure suffering, one way or another? This fact gives me a deep sense of kinship with other people and a consequent desire to help others in any and every way I can.

It is this belief that underlies my work, for alcoholism is the area in which I feel best fitted, through my own experience, to help others. And I believe that trying to help my fellowmen is one of the straightest roads to spiritual growth. It is a road everyone can take. One doesn't have to be beautiful or gifted, or rich or powerful, in order to offer a helping hand to one's fellow-sufferers. And I believe that one can walk with God by doing just that.

MURROW: That was Mrs. Marty Mann, founder and Executive Director of the National Committee on Alcoholism, who through her own suffering has found the strength to help her fellow men.

Believe nothing rashly.

—Cato

Broadcast by

WARD GREENE

Editor and General Manager, King Features Syndicate

MURROW: This I Believe. With a few kind and fatherly words of encouragement at just the right moment, Newspaperman Ward Greene has started hundreds of writers and cartoonists on their careers. What beliefs have helped him on his own way up? Now editor and general manager of the huge King Features Syndicate, he gives some answers.

GREENE: When a man is ten, he has a boy's faith in almost everything; even Santa Claus is a belief he is not quite ready to give up so long as there is a chance the old gentleman may really live and deliver. When a man is twenty, he is closer to complete disillusion and stronger conviction than he will probably ever be in his life. This is the age of atheists and agnostics; it is also the age of martyrs. Jesus Christ must have been a very young man when He died on the cross; Joan of Arc, they say, was only nineteen as the flames consumed her. It is in the later years—oh, anywhere from thirty to fifty—that a man at some time stands with the tatters of his hopes and dreams fallen from

him and asks himself, "What, indeed, do I believe?"

He is very apt, then, to cling to the words of other men who have written for him the shadowy signposts that come as close as anything to pointing pathways he found best in the past and roads he will trust on the way ahead. These words may be mere copybook maxims, that honesty is the best policy or haste makes waste. They may be a line from Shakespeare—"to thine own self be true"—or from the Bible—"all things whatsoever ye would that men should do to you, do ye even do to them"—or from the poets—"I myself am Heav'n and Hell." They may seem a sort of hodge-podge in a man's mind, yet they can make a pattern not inconsistent and not weak.

So if I believe that I myself am Heaven and Hell, that anything less than honesty to myself and others is a boomerang on them and me; if my translation of the Golden Rule is simple acts of kindness and understanding and compassion, practised in the hope that they will be shown

to me, then I have a way of life that is a sort of unselfish selfishness. The bald statement may sound cynical, but if I can follow that way, I shall not be too unhappy here and I may face death with regret but an untroubled face and a stout heart.

But there are blocks and pitfalls in a way of life, even assuming that a man can adhere to it steadfastly despite his own inclinations to deviate. These are the work of other men who adhere to other ways. The driver who never exceeds thirty miles an hour still risks the hazard of the fellow going seventy. Hence kindness and compassion are not

enough.

A man, I believe, must have courage and fortitude and a burning sense of justice, too. There are times we should turn the other cheek, but there are likewise times when we must fight the good fight. When? Well, if a fellow can't find the answer on the signposts or in his heart, I guess he has just got to pray.

MURROW: That was Ward—Jimmie—Greene, native of Ashville, North Carolina, currently a resident of Rockleigh, New Jersey, a successful—and human—author, editor and playwright.

Credo

"I have always believed that the long view of man's history will show that his destiny on earth is progress toward the good life, even though that progress is based on sacrifices and sufferings which taken by themselves seem to constitute a hideous melange of evils. This is an act of faith. We must not let ourselves be engulfed in the passing waves which obscure the current of progress. The sinfulness and weakness of man are evident to anyone who lives in the active world. But men are also great, kind and wise. Honor begets honor; trust begets trust; faith begets faith; and hope is the mainspring of life.

"Those who read this book will mostly be younger than I, men of the generations who must bear the active part in the work ahead. Let them charge us with our failures and do better in their turn. But let them not turn aside from that which they have to do, nor think that criticism excuses inaction. Let them have hope, and virtue, and let them believe in mankind and its future, for there is good as well as evil, and the man who tries to work for the good, believing in its eventual victory, while he may suffer setback and even disaster, will never know defeat. The only deadly sin I know is cynicism."

Henry L. Stimson—"On Active Service in Peace and War" (Harper)

Broadcast by

THOMAS MANN

Novelist, Essayist, Philosopher, Nobel Prize Winner

MURROW: This I Believe. Thomas Mann, the great novelist, essayist and philosopher, comes from a family of merchants. He was born in Lübeck, Germany, in 1875. At the age of 25 he was snatched up in a whirl of literary success after the publication of *BUDDENBROOKS*. A prolific writer, his other classics include *THE MAGIC MOUNTAIN*, and *JOSEPH AND HIS BRETHREN*. Thomas Mann was a militant anti-fascist and Hitler, of course, burned and banned his writings. He came to the United States in 1938 and now lives and works in Santa Monica, California. He reveals now his creed.

MANN: What I believe, what I value most, is transitoriness.

But is not transitoriness—the perishableness of life—something very sad? No! It is the very soul of existence. It imparts value, dignity, interest to life. Transitoriness creates *time*—and "time is the essence." Potentially at least, time is the supreme, most useful gift.

Time is related to, yes, identical with everything creative and active; with every progress toward a higher goal.

Without transitoriness, without beginning or end, birth or death, there is no time, either. Timelessness—in the sense of time never ending, never beginning—is a stagnant nothing. It is absolutely uninteresting.

Life is possessed by tremendous tenacity. Even so its presence remains conditional, and as it had a beginning, so it will have an end. I believe that life, just for this reason, is exceedingly enhanced in value, in charm.

One of the most important characteristics distinguishing man from all other forms of nature is his knowledge of transitoriness, of beginning and end, and therefore of the gift of time.

In man transitory life attains its peak of animation, of soul power, so to speak. This does not mean man alone would have a soul. Soul quality pervades all beings. But man's soul is most awake in his knowledge of the interchangeability of the terms "existence" and "transitoriness."

To man time is given like a piece of land, as it were, entrusted to him for faithful tilling; a space in which to strive incessantly, achieve self-realization, move onward and upward. Yes, with the aid of time, man becomes capable of wresting the immortal from the mortal.

Deep down, I believe—and deem such belief natural to every human soul—that in the universe prime significance must be attributed to this earth of ours. Deep down I believe that creation of the universe out of nothingness and that of life out of inorganic state ultimately

aimed at the creation of man. I believe that man is meant as a great experiment whose possible failure by man's own guilt would be paramount to the failure of creation itself.

Whether this belief be true or not, man would be well advised if he behaved as though it were.

MURROW: That was Nobel Prize winner, Thomas Mann. His value of time, as everything that is creative and active, is perhaps one of the secrets of his own productive and creative life.

Convictions are the mainsprings of action, the driving powers of life. What a man lives are his convictions.

—Bishop Francis C. Kelly

Broadcast by

JAMES Q. du PONT

Engineer, Businessman

MURROW: This I Believe. The validity of a viewpoint is usually a matter of perspective, of seeing things in their proper dimensions. James Q. du Pont was trained at M.I.T. as an electrical engineer. He sharpened his focus on life as a professional photographer for seven years in Johnstown, Pennsylvania. His long experience with the du Pont company for which he works has familiarized him with such varied material mysteries as the manufacture of cellophane, nylon for a pair of lady's stockings, and certain aspects of the atomic bomb. During one phase of the Manhattan project he was assigned to the huge atomic plant at Hanford, Washington, where sensitive men of science had to turn their talents to the awful task of perfecting destruction. What truths could a man hold to? Jim du Pont, who speaks of his beliefs now, had to answer that question for himself.

du PONT: Ever since one midnight, in nineteen hundred and nine—when I first heard my Mother crying—I have been groping for be-

liefs to help me through the rough going and confusions of life. My Dad's voice was low and troubled as he tried to comfort Mother—and in their anguish they both forgot the nearness of my bedroom. I overheard them. I was only seven then—and while their problem of that time has long since been solved and forgotten—the big discovery I made that night is still right with me—life is *not* all hearts and flowers. It's hard and cruel for most of us much of the time. *We all* have troubles—they just differ in nature, that's all. And that leads to my first belief.

I believe the human race is very, very tough—almost impossible to discourage. If it wasn't, then why do we have such words as "laugh" and "sing" and "music" and "dance"—in the language of all mankind since the beginning of recorded time? This belief makes me downright proud to be a human being.

Next—I believe there is *good and evil* in all of us. Thomas Mann comes close—to expressing what I'm trying to say—with his carefully worded sentence—about the "fright-

fully radical duality" between the brain and the beast in man—in all of us.

This belief helps me because so long as I remember that there are certain forces of evil ever present in me—and never forget that there is also a divine spark of Goodness in me too—then I find the "score" of my bad mistakes and regrets at the end of each day—is greatly reduced. "Forewarned of evil is half the battle against it."

I believe in trying to be charitable—in trying to understand and forgive people—especially in trying to forgive very keen or brilliant people. A man may be a genius but he can still do things that practically break your heart.

I believe most if not *all* of our very finest thoughts and many of our finest deeds must be kept to ourselves *alone*—at least until after we die. This used to confuse me. But now I realize that by their very nature, these finest things we do and cannot talk about are a sort of secret preview of a better life to come.

I believe there is *no escape* from the rule that we must do *many, many little* things to accomplish even just *one* big thing. This gives me patience when I need it most.

And then I believe in having the courage to BE MYSELF. Or perhaps I should say, to be honest with myself. Sometimes this is practically impossible, but I'm sure I should always try.

Finally, and most important to me—I *do* believe in God. I'm sure there is a very Wise and Wonderful Being who designed, constructed and operates this existence as we mortals know it:—this universe with its galaxies and spiral nebulae—its stars and moons and planets and beautiful women, its trees and pearls and deep green moss—and its hopes and prayers for peace.

MURROW: You have heard the creed of James Q. du Pont, a member of the du Pont company and a citizen of Wilmington, Delaware, who respects the worlds of both science and religion and bridges their contradictions with knowledge, understanding and faith.

He does not believe, that does not live according to his Belief.

—Thomas Fuller

Broadcast by

C. JARED INGERSOLL

Industrialist; Member Board of Directors Pennsylvania Railroad

MURROW: This I Believe. Tonight we hear from a stubborn man, Mr. C. Jared Ingersoll. Mr. Ingersoll is a man who knows how to run a railroad—he is chairman of the board of a line in Oklahoma and a director of the Pennsylvania Railway—but who is more concerned, really, with the pleasure he derives from doing things for other people. We have discovered in the course of preparing these broadcasts, that the statement of belief, the reducing of it to words, is not easy. Many people have never attempted it. Belief does not seem to be the result of ease, luxury or far-ranging opportunities. Often it is the result of adversity and disappointment which somehow temper and toughen a man's convictions. This is what Mr. Ingersoll believes:

INGERSOLL: I feel very presumptuous and uncomfortable about trying to explain out loud the things I believe in. But I do think that all human problems are in some way related to each other so perhaps if people compare their experiences they may discover something in

common in hunting the answers.

I am a very fortunate man for I lead a full and, what is for me, a happy life. I say this even though I happen to have had, in the course of it, a couple of severe personal blows. My first wife collapsed and died one day while she and I were ice skating, after 18 years of a most happy existence together. My only son, a sergeant in the Army combat engineers, was killed in Italy in the last war. Nonetheless, these tragedies did not throw me completely and I have been able to fill my life anew with happiness.

I do not mean to sound calloused. Those blows hurt me deeply. I guess that two basically important things helped me most to recover. One is the fact that I have come to see life as a gamble. The other is a belief in what some people call the hereafter. I try to live fully so that when my luck changes there will be little room for regret or recrimination over time lost or misspent. My belief in the hereafter is wrapped in the intangible but stubborn thoughts of a layman. Very likely I would get

lost in trying to describe or defend, by cold logic, my belief in God but nobody could argue me out of it.

I have come to believe that I owe life as much as it owes me and I suppose that explains the fine satisfaction I get out of endeavoring to do a job to the best of what ability I have, and out of helping somebody else.

As a kid I used to ride a rake in the hay fields. I got a tremendous kick out of trying to sweep every field clean as a whistle. Here I made a surprising and happy discovery: that there could be actual enjoyment in the exercise of thoroughness and responsibility, that duty didn't have to be a drudge.

I don't know exactly why, but I like to do things for other people. Not only family responsibilities, work on a hospital board and vari-

ous church organizations, but also the most inconsequential things that might hardly seem worth the time. My office happens to be on Independence Square and now and then I have occasion to direct a tourist to the Liberty Bell or fill him in on a little of the history of Philadelphia. The tourist doesn't seem to mind and it makes me feel good. I'm afraid I'm not very profound. I have tried to comprehend why something so simple and so sound as the Golden Rule is so often forgotten or held in disrepute. I can only say—and I say this quite selfishly—that I have found it a good investment. It has paid me a very high return, undoubtedly more than I deserve.

MURROW: That was Mr. C. Jared Ingersoll who knows a lot about railroads and people, telling us what he believes.

Strong beliefs win strong men, and then make them stronger.

—Walter Bagehot

Broadcast by

DICK POWELL

Actor

MURROW: This I Believe. Screen star Dick Powell was born in the modest surroundings of Moundview, Arkansas. For the past 20 years he has been exposed to and eminently active in the strange and garish world of motion pictures, and radio. Some country boys have lost their way in these never-never lands, some have been hoisted to dizzying heights of "success"—in quotation marks—only to slip down the other side on the banana peel of mistaken values. Mr. Powell, more than incidentally a husband and father, has held fast to the basic beliefs he learned in a small town.

POWELL: As I watch my young son crawling on the floor, trying to learn to walk, I am filled with a desire to help him. Not with just a steadying hand. I want to pass on to him as he grows up some practical, workable philosophy of life that will make his steps sure and strong in the face of the next Fifty Years. I'd like to give him something new, something startling, something even atomic in its originality. But I don't know any new

sure-fire philosophies with a lifetime guarantee.

I can and will pass on to him those things I've believed in during my attempt to live a full and useful life. Even they are not original; others passed them on to me. I won't mind repeating—and I hope he won't mind hearing—over and over again all the quotations, rules, proverbs, even bromides that I live with. "Honesty is the best policy"—"A stitch in time saves nine"—"A rolling stone gathers no moss"—"Laugh and the world laughs with you, weep and you weep alone." And by all means "Do unto others as you would have them do unto you."

I'll try to make them sound as little like slogans as possible. This won't be easy. They have been repeated so often in such a ponderous and sanctimonious manner that their sharp true meaning seems to have been dulled. But I'll tell him these things because I believe in them. I believe in them because they are truth and are the results of the thinking and living of thousands of God-fearing people before me.

Some of these thoughts were even from people who had no organized religion but realized the necessity of them if they were to live successfully in a group.

As a boy, I sang in the Catholic Children's Choir. After my voice changed into what the neighbors called the loudest tenor in the city, I sang in every choir in town—Baptist, Episcopalian, Presbyterian, Jewish Synagogue, the Masonic Hall and many others. I belonged to the First Christian Church but I never sang there because I was too busy elsewhere. I like to think that I had a liberal religious education even if it was from the choir lofts.

I learned to believe that not all men are good, but that most men want to be good. I believe in God, and whether I try to have Him hear me through the Temples, the

Churches or even from the sidewalks of the street, it is to the same end. I want always to try to be vigilant, to help see to it that man shall forever have the right to worship God and call to Him whenever and wherever he pleases, within the bounds of the society he lives in.

My son will soon walk. He will start living in society the minute he starts playing with the boy next door. I know that these things I believe will help him live better with the boy next door, the thousands in the state, the millions in the country, and, yes, the even billions in this great world.

MURROW: The movies can make a man a "tough guy" or a debonair star but only his honestly spoken beliefs can be the measure of his real character, as Actor Dick Powell has just shown.

You are young, my son, and, as the years go by, time will change and even reverse many of your present opinions. Refrain therefore awhile from setting yourself up as a judge of the highest matters.

—Plato

Broadcast by
RALPH RICHMOND
Author, Copywriter

MURROW: This I Believe. Sometimes it takes the shock of tragedy to awaken our talents for happiness. Ralph Richmond, a Philadelphia advertising man, once almost lost his life, but in the process he discovered himself. Today at 57 he is a lively citizen, grandfather, a writer of verse and essays. He won the Saturday Review of Literature prize for completion of the last unfinished novel by Joseph Conrad. Here is Ralph Richmond to reveal his beliefs, and how he found them.

RICHMOND: Just ten years ago I sat across the desk from a doctor with a stethoscope. "Yes," he said, "there is a lesion in the left upper lobe. You have a moderately advanced case . . ." I listened, stunned, as he continued: "You'll have to give up work at once and go to bed. Later on, we'll see . . ." He gave me no assurance.

Feeling like a man who, in mid-career, has suddenly been placed under sentence of death with an indefinite reprieve, I left the doctor's office, walked over to the park and sat down on a bench—perhaps,

as I then told myself, for the last time. I needed to think.

In the next three days I cleared up my affairs. Then I went home, got into bed and set my watch to tick off not the minutes, but the months.

Two and a half years, and many dashed hopes later, I left my bed and began the long climb back. It was another year before I made it.

I speak of this experience because these years that passed so slowly taught me what to value and what to believe. They said to me: Take time before time takes *you*.

I realize now that this world I'm living in is not my oyster to be opened, but my opportunity to be grasped. Each day to me is a precious entity. The sun comes up and presents me with twenty-four brand new, wonderful hours—not to pass but to *fill*. I've learned to appreciate those little *all-important* things I never thought I had the time to notice before—the play of light on running water, the music of the wind in my favorite pine tree.

I seem now to see and hear and

feel with some of the recovered freshness of childhood. How well, for instance, I recall the touch of the springy earth under my feet the day I first stepped upon it after the years in bed. It was almost more than I could bear. It was like regaining one's citizenship in a world one had nearly lost.

Frequently I sit back and say to myself: Let me make note of this moment I'm living right now. Because in it I'm well, happy, hard at work doing what I like best to do. It won't always be like this; so while it is, I'll make the most of it. And afterwards, I'll remember and be grateful.

All this I owe to that long time spent "on the sidelines" of life. Wiser people come to this awareness without having to acquire it the hard way. But I wasn't wise enough. I'm wiser now—a little—

and happier.

"Look thy last on all things lovely—every hour!" With these words Walter de la Mare sums up for me my philosophy and my belief. God made this world—in spite of what man now and then tries to do to *un-*make it—a dwelling-place of beauty and wonder, and He filled it with more goodness than most of us suspect. And so I say to myself: Should I not pretty often take time to absorb the beauty and the wonder . . . to contribute at least a little to the goodness? And should I not then, in my heart, give thanks? Truly I do. This I believe.

MURROW: That was Ralph Richmond, an advertising copy writer and a man of letters, who has learned by experience that in things which seem commonplace, can be discovered some of life's most precious values.

This above all: to thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man.

—Shakespeare (Hamlet)

Broadcast by

MARGARET MEAD

*Anthropologist, Author; Assoc. Curator of Ethnology,
Amer. Mus. of Nat. Hist., N. Y.*

MURROW: This I Believe. Anthropologist Margaret Mead, of New York's Museum of Natural History, is a strong, confident woman who has travelled to Samoa, Admiralty Island, Bali, and New Guinea, and come back with a wealth of information about primitive people and their customs. From a life of broad experience she draws her beliefs.

MEAD: Children used to play a game of pointing at someone suddenly, saying: "What are you?" Some people answered by saying: "I am a human being," or by nationality, or by religion. When this question was put to me by a new generation of children, I answered: "An anthropologist." Anthropology is the study of whole ways of life, to which one must be completely committed, all the time. So that when I speak of what I believe, as a person, I cannot separate this from what I believe as an anthropologist.

I believe that to understand human beings, it is necessary to think of them as part of the whole living world. Our essential humanity de-

pends not only on the complex biological structure which has been developed through the ages from very simple beginnings, but also upon the great social inventions which have been made by human beings, perpetuated by human beings, and in turn give human beings their stature as builders, thinkers, statesmen, artists, seers and prophets. I believe that each of these great inventions—language, the family, the use of tools, government, science, art and philosophy—has the quality of so combining the potentialities of every human temperament, that each can be learned and perpetuated by any group of human beings, regardless of race, and regardless of the type of civilization within which their progenitors lived, so that a new-born infant from the most primitive tribe in New Guinea is as intrinsically capable of graduation from Harvard, writing a sonnet or inventing a new form of radar, as an infant born on Beacon Hill. But I believe also that once a child has been reared in New Guinea or Boston or Leningrad or

Tibet, he embodies the culture within which he is reared, and differs from those who are reared elsewhere, so deeply, that only by understanding these differences can we reach an awareness which will give us a new control over our human destiny.

I believe that human nature is neither intrinsically good nor intrinsically evil, but individuals are born with different combinations of innate potentialities, and that it will depend upon how they are reared—to trust and love and experiment and create, or to fear and hate and conform—what kind of human beings they can become. I believe that we have not even begun to tap human potentialities, and that by a continuing humble but persistent study of human behavior, we can learn consciously to create civilizations within which an increasing proportion of human beings will realize more of what they have it in them to be.

I believe that human life is given meaning through the relationship which the individual's conscious goals have to the civilization, period and country within which one lives. At times the task may be to fence a wilderness, bridge a river, or rear sons to perpetuate a young colony. Today it means taking upon ourselves the task of creating one world in such a way that we both keep the future safe and leave the future free.

I believe that our faith and our acts are so dependent one on the other that it can truly be said that all things work together for good to them that love God.

MURROW: That was Margaret Mead, a native of Philadelphia, now a resident of New York, who is equally at home in learned societies and with the cultural and economic aspects of aboriginal life. Her underlying belief, that people are people—everywhere.

Faith is the elbow for a heavy soule to leane upon.

—Sir Thomas Overbury

Broadcast by

LOUIS B. SELTZER

Editor-in-Chief, The Cleveland Press

MURROW: This I Believe. Louis B. Seltzer is a newspaperman. He has been, in turn, a reporter, editorial writer, city editor, news editor and today is Editor-in-Chief of the *Cleveland Press*. The newspaper business is a fast moving and even a frantic way of life, yet somehow Louis Seltzer has managed to find time to do some deep and honest soul-searching as his beliefs demonstrate.

SELTZER: Each day I have a special appointment.

The same one.

The same place.

For the same purpose.

Unfailingly, I have kept it, since a small boy.

I intend to keep it every day for the rest of my life.

I meet my God.

With His help, I take an inventory of myself, just before I release my mind to sleep.

The measure by which He and I judge me is simple.

It is His Word, plus the good words of good men from the beginning of time—or so many of

them as I have either read or heard.

In the solitude of this sacred appointment, and in His Presence, this is not a polite inventory.

It is a blunt, searching, severe inventory.

It covers thoughts, and acts, and impulses, and temptations, and even tentative inclinations.

Swiftly, candidly, they are reviewed—they are inventoried.

And judged, in the light of His precepts, and the best known conduct of living men—and men no longer here.

In what respects have you failed? What thoughts had you that were not good? What man did you offend? What man did you ignore? Were you completely honorable in all you did that day? What effort did you make—not generally—but, specifically, to make yourself better in the sight of God—as you prepared that day to keep this special Appointment?

I believe God gives us something to begin with.

It is not much. In my case, I know it was not much. I am not sure to-

day it is much.

It is, however, up to me, with God's help, to fashion myself of that clay, and those chemicals, and that tentative personality, and that spirit, into something approximating what He should like me to be.

In my wallet I have three pieces of paper. They are yellowed, and frayed. I refer to them constantly.

One says: "What doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with Thy God."

Did I do so that day?

Another says: "I expect to pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

Did I measure up to that—this day?

Another says: "Make big plans; aim high in hope and work, remembering that a noble, logical diagram once recorded will never die, but long after we are gone will be a

living thing, reasserting itself with ever-growing insistency."

At the end of the day, in communion with God—what of that?

I believe, profoundly, that each of us has a mission to perform so long as he live.

It is to take the foundation God gives us at birth, and make of it, by discipline, such light as we let into our soul, such reason as we cultivate by nurturing our minds with the good thoughts and distilled wisdom of others, and our own; by consciously lifting ourselves to the spiritual summits achieved by God and his good people—thus to make and strengthen ourselves so that in our time on this troubled planet we will have given to it something more than just our labor, and our material accomplishments — something that can be measured as good in the sight of our God.

MURROW: There the creed of Louis B. Seltzer who heads The Press, a great newspaper in his home city of Cleveland, Ohio.

If you say "There is no God" I can only ask how a speck of a mortal, living for a moment on an atom of an earth in plain sight of an infinite universe full of beauty, wonder and design, can confidently hold so improbable a view.

—Dr. Charles W. Eliot: Charles W. Eliot, Volume II, by Henry James (Houghton Mifflin Company)

Broadcast by

ALBERT J. NESBITT

Industrialist, President John J. Nesbitt Company

MURROW: This I Believe. To this observer, one of the marvels of our age is the striking diversity it produces in the characters of men. Albert J. Nesbitt is an industrialist, president of the John J. Nesbitt Company, which makes heating units and ventilators. His favorite sport is fox hunting—(riding to hounds). At the same time, he is president of the Philadelphia YMCA, and furiously active in civic affairs ranging from the Community Chest to the Council of Churches. Against that background, Albert J. Nesbitt reveals his beliefs.

NESBITT: One day about fifteen years ago I suddenly came face to face with myself and realized there was something quite empty about my life. My friends and associates perhaps didn't see it. By the generally accepted standards, I was "successful," I was head of a prosperous manufacturing concern and I led what is usually referred to as an "active" life, both socially and in business. But it didn't seem to me to be adding up to anything. I was going around in circles. I worked

hard, played hard, and pretty soon I discovered I was hitting the high-balls harder than I needed. I wasn't a candidate for Alcoholics Anonymous but to be honest with myself I had to admit I was drinking more than was good for me. It may have been out of sheer boredom.

I began to wonder what to do. It occurred to me that I might have gotten myself too tightly wrapped up in my job, to the sacrifice of the basic but non-materialistic values of life. It struck me abruptly that I was being quite selfish, that my major interest in people was in what they meant to me, what they represented as business contacts, or employees, not what I might mean to them. I remembered that as my mother sent me to Sunday School as a boy, and encouraged me to sing in the church choir, she used to tell me that the value of what she called a good Christian background was in having something to tie to. I put in a little thought recalling the Golden Rule and some of the other first principles of Christianity. I began to get interested in YMCA

work.

It happened that just at this time we were having some bitter fights with the union at our plant. Then one day it occurred to me: what really IS their point of view, and why? I began to see a basis for their suspicions, their often chip-on-shoulder point of view and I determined to do something about it.

We endeavored to apply—literally apply—Christian principles to our dealings with employees, to practice, for example, something of the Golden Rule. The men's response, once they were convinced we were sincere, was remarkable. The effort has paid for its pains and I don't mean in dollars. I mean in dividends of human dignity, of a man's pride in his job and in the company, knowing that he is no longer just a cog but a live personal part of it and that it doesn't matter whether he belongs to a certain church or whether the pigmentation of his skin is light or dark.

But I can speak with most authority on how this change of attitude affected me and my own

personal outlook on life. Perhaps, again, many of my friends did not notice the difference.

But I noticed it. That feeling of emptiness, into which I was pouring cocktails out of boredom, was filling up instead with a purpose; to live a full life with an awareness and an appreciation of other people. I do not pretend for a second that I have suddenly become a paragon. My faults are still legion and I know them.

But it seems to me better to have a little religion and practice it than think piously and do nothing about it. I feel better adjusted, more mature than I ever have in my life before. I have no fear. I say this not boastfully but in all humility. The actual application of Christian principles has changed my life.

MURROW: That was Albert J. Nesbitt of Philadelphia, at once a hard-headed businessman and warm-hearted human, a husband and a father, who knows the importance of a full life, and who has learned much about how to live it.

Greatnesse and goodnesse goe not alwey together.

—John Clarke

Broadcast by

CONSTANCE WARREN

Educator

MURROW: This I Believe. It is said that woman's work is never done. Although she has no family of her own, Constance Warren, a celebrated American educator, has a large one in the thousands of students she has loved and inspired in her long career. Aged seventy, she is president-emeritus of Sarah Lawrence College, and still a tireless worker, a brave pioneer, really, in the rich and vital field of education. Hear, now, the personal philosophy of Constance Warren.

WARREN: I am one of those very fortunate people who have loved my job, teaching, for I think it is one of the most important in this world. I believe that we must understand, in order to live richly within ourselves—and usefully to others. I am convinced that misunderstanding and suspicion come from ignorance and I have faith that most young people are eager to learn and very discriminating as to the values for them of what one has to teach. I think we must all learn early to distinguish between pleasure and happiness and that happiness is the

by product of service. The key phrase in the Bible, to my mind, is "He that loseth his life shall find it." I have never been interested in Theology, but the teachings of Christ seem to me basic to good living. I suppose I do just what most people do, clothe him with all the finest traits which I have discovered in people I have known and then, when I am puzzled, I think "What would Christ do under these circumstances?"

I believe strongly that we can never build happiness on the misery of other people, that the time is past when we can be content with relieving the misery in this world. That we must now focus our most constructive thinking and energy on eliminating its causes. The growth of this viewpoint seems to me the most encouraging development in a troubled world. Friendships are very important to me for I believe strongly that human relations should be an inspiration to creative living. I am sure that, by and large, if I trust people, they will live up to my trust. I never look for trouble until

it is thrust in my face. I also believe strongly that with deep capacity for affection should go equally deep objectivity, that it is absolutely essential to be fair with everyone. I never believe in competing with anyone but myself. I feel that that is the best way in the world to get the summation of my ambitions.

I think we are responsible for consciously training ourselves to so make comparison between our own situation and that of other people that we avoid self pity. Suspicion and self pity seem to me two of the most corroding characteristics which one can have and I must be constantly on the alert to prevent them from getting a foothold in my thinking.

I believe that growing old should be a rich summation of experience, not a decay. That, generally speak-

ing, we make of our old age a heaven or a hell and can look for no greater rewards or punishment in any future life than we can give ourselves in this one. Although a Protestant, I believe in the Catholic idea of a "treasury of good works," not laid up by Saints alone but by any one who has tried hard to live usefully and happily. I am not concerned that my name should be remembered, but I hope that I may have accumulated a little anonymous treasury which will filter down through succeeding generations and add to the sum total of right values by which men live.

MURROW: Those were the views of one of America's great ladies, Miss Constance Warren, an educator who has shared the rich human experience of her life with maturing young people.

In practical matters the end is not mere speculative knowledge of what is to be done, but rather the doing of it. It is not easy enough to know about Virtue, then, but we must endeavor to possess it, and to use it, or to take any other steps that may make us good.

—Aristotle

From The Invitation To Be A Guest On "This I Believe"

"This invites you to make a very great contribution: nothing less than a statement of your private beliefs, your personal rule of life, your independently arrived-at sense of values—all in 3½ minutes, as you yourself speak, which normally is 600 words.

"This is a tough job, as we well know. It is something so intimate that no one can write it for you. . . .

"Moreover, we'd like you to tell not only what *your* beliefs are now, but *how* you reached them; and if they have changed, then what caused the change. We want this very personal. We'd like you to tell of things or events in your life, personally important to you, which resulted in changing or strengthening your beliefs.

"There are some things we do *not* want. We do not want a sermon, religious or lay; we do not want editorializing or sectarianism or "uplift" or "finger pointing" or the riding of hobbies; we do not want your views on the American way of life or democracy or free enterprise. These are of vital importance—but another subject. Simply stated, we want you to tell us what you live *by*. And we request that you write in terms of "I," not the editorial "We."

"Although this program is designed to express moral and spiritual beliefs, it is *not* a religious program and is not

concerned with any specific *form* of religion. We hope that you will express a belief in a Supreme Being; most of our guests do, and briefly state the importance of that belief to them. However, this is your decision, for it is your belief. Avowed disbelief, as you can readily understand, cannot be accepted. . . ."

Those are the rules—the editorial policy—which govern the writing of each guest on "This I Believe." It will be noted that we seek very personal and practical beliefs of the kind that apply to daily living. How easy it is for people not to have beliefs . . . or not to be specific in their thinking! And isn't it true that no country or no business can succeed without beliefs, policies, rules? So how can a life succeed without beliefs, policies, rules? Out of these beliefs, and adherence to them, come character, satisfaction, a true and lasting happiness.

Many schools are teaching moral and spiritual values based on "This I Believe" scripts and records. Seniors in high school and college students are writing their own "This I Believe," according to the above outline and in the same manner as a program guest. The very writing of it, the thinking required and the ordered expression that follows, is helping them to arrive at their beliefs. It is thus doubly rewarding.

Why not have the members of your family write their individual "This I Believe"—exactly as our guests do? Even though it be written for the writer's eyes only, it will be profitable to him, providing him with a personal and practical guide by which to live.

Questions and Answers Regarding "This I Believe"

Who pays for it?

Time is given by the radio stations—space by the newspapers. Costs are paid by Help Inc.—a charitable, non-profit corporation of Pennsylvania.

Is the program sponsored?

No—nor will it ever be.

Who profits from "This I Believe"?

It will always require substantial contributions to operate. Certain businessmen have underwritten the present budget.

Is "This I Believe" a church program?

No. It is run by laymen and is aimed at the individual, whether a church member or not. It does promote the principles that every church advocates.

Who broadcasts on "This I Believe"?

All guests are invited by the Editorial Board, only on specific recommendation covering integrity and success in decent living. Guests are men and women from all economic, social, and educational groups, covering all religions, geography, races, and colors.

"This I Believe" as now broadcast

—locally on 196 U.S. stations averaging 12 times per week—reaching 39,000,000 different radios per week, an average of 2.2 times —on the C.B.S. network every Saturday Night —on 140 AFRS stations in Europe and the Pacific 6 times a week —on Voice of America weekly in 6 languages

STATIONS AND TIMES

City	Call Letters	Times	City	Call Letters	Times
Akron, Ohio	WADC	4:10 P	Cedar Rapids, Ia.	WMT	6:00 A 6
Albany, Ga.	WGPC	7:00 P Sat.	Champaign, Ill.	WDWS	5:05 P
Albuquerque, N.M.	KGGM	1:55 P	Charleston, S. C.	WCSC	7:10 A
		10:35 P			6:45 P
		5:00 P Sat.	Charleston, W. Va.	WCBS	5:25 P
Allentown, Pa.	WHOL	8:55 A 6			1:05 A Sat.
		6:40 P 6			Sign Off 7
		11:15 P 6	Charlotte, N. C.	WBT	11:05 P 6
		10:00 P Sat.	Chattanooga, Tenn.	WDDO	5:40 P
Altoona, Pa.	WVAM	6:00 A			10:35 P
		8:55 A			6:00 P Sat.
		7:00 P Sat.	Chicago, Ill.	WBBM	5:30 A
Amarillo, Texas	KLYN	5:40 P			7 to 9 P
		6:40 P Sat.	Chico, Calif.	KXOC	1:55 A
Anderson, Ind.	WBHU	1:30 P			7:05 A
		10:05 P			10:15 P
Anderson, S. C.	WAIM	7:55 A	Cincinnati, Ohio	WKRC	5:55 A
		11:20 P			7:40 P Sat.
Ashland, Ky.	WCMI	7:05 A	Cleveland, Ohio	WGAR	5:05 A
		3:30 P			6:25 P
		7:00 P 6	Colorado Springs, Colo.	KVOR	2:40 P
Asheville, N. C.	WWNC	6:45 P			10:55 P 6
		7:00 P Sat.	Columbia, S. C.	WMSC	6:25 P
Athens, Ga.	WGAU	3:00 P			7:00 P Sat.
		10:55 P	Columbus, Ga.	WRBL	6:30 P
Atlanta, Ga.	WAGA	4:40 P			11:55 P
		11:15 P	Columbus, Ohio	WBNS	5:30 P
		7:00 P Sat.			11:15 P
Atlantic City, N.J.	WFGP	9:25 A	Concord, N. H.	WKXL	11:15 P
Augusta, Ga.	WRDW	10:55 P	Corpus Christi, Texas	KEYS	6:00 P Sat.
		7:00 P Sat.	Cumberland, Md.	WCUM	3:45 P
Austin, Texas	KTBC	6:00 A			6:55 P
		9:55 P			7:00 P Sat.
		11:55 P	Dallas, Texas	KRLD	7:00 P
		6:20 A			10:15 P
		6:00 P Sat.	Danville, Ill.	WDAN	6:45 A
Bakersfield, Calif.	KERN	4:30 P			5:25 P
		11:00 P	Dayton, Ohio	WHIO	10:15 P
Baltimore, Md.	WCAO	6:15 P			7:00 P Sat.
		7:00 P Sat.	Decatur, Ill.	WSOY	1:40 P
Bangor, Me.	WGUY	6:25 P			9:55 P
		11:10 P	Denver, Colo.	KLZ	5:55 A
		7:00 P Sat.			10:15 P
Beckley, W. Va.	WJLS	8:15 A	Des Moines, Iowa	KRNT	10:25 P
		6:40 P			7:30 P
		11:00 A Sun.	Detroit, Mich.	WJR	6:25 P
		7:00 P Sat.			7:00 P Sat.
Billings, Mont.	KOOK	11:55 A	DuBois, Pa.	WCED	8:30 A
		10:00 P			11:20 P
Binghamton, N.Y.	WNBF	7:00 P Sat.	Durham, N. C.	WDNC	3:50 P
Birmingham, Ala.	WAPI	4:55 P			6:25 P
		11:05 P	Elmira, N. Y.	WELM	5:55 P
Boise, Idaho	KDSH	10:05 P	El Paso, Texas	KROD	6:55 A 6
		5:00 P Sat.			10:55 P 6
Boston, Mass.	WEEL	6:35 P	Eugene, Oregon	KERG	12:15 P
		7:00 P Sat.			8:30 P
Buffalo, N. Y.	WGR	5:55 A	Evansville, Ind.	WEOA	6:25 P
		1:35 A			4:00 P Sat.
		7:00 P Sat.	Fairmont, W. Va.	WMMN	5:45 A
Burlington, Vt.	WCAX	7:55 A 6			5:50 P
		6:55 P 6			11:15 P
		11:10 P 6	Fayetteville, N.C.	WFAI	7:10 P Sat.
Butte, Mont.	KBOW	7:50 A 6			
		5:00 P			
		10:05 P 6			
		5:00 P Sat.			
Carlsbad, N. M.	KAVE	5:00 P			
		2:30 P Sat.			
		10:05 P			
Cedar City, Utah	KSUB	7:15 A			
		6:00 P			
		5:00 P Sat.			

"This I Believe" as now published

—once a week in 48 leading daily papers with a circulation of 7,200,000 per week

—sent as a newspaper feature by the State Department through U.S. Information Centers in 97 countries for use in papers around the world

City	Call Letters	Times	City	Call Letters	Times
Ft. Myers, Fla.	WINK	6:30 A 6	Grand Forks, N. D.	KILO	11:05 P Sat.
		3:05 P 6	Grand Rapids, Mich.	WJEF	6:55 P
		12:00M 6	Great Falls, Mont.	KFBZ	6:45 A
		7:00 P Sat.			6:00 P
Ft. Smith, Ark.	KFPW	11:45 A	Green Bay, Wisc.	WBAY	6:15 P 6
		10:15 P			10:25 P 6
Ft. Wayne, Ind.	WANE	2:50 P	Greensboro, N. C.	WBIG	6:55 A
		6:30 P			6:25 P
Frederick, Md.	WFMD	7:00 P Sat.	Greenville, S. C.	WAKE	12:05 A
Fresno, Calif.	KFRE	1:25 P			4:25 P
		7:55 PWed.	Hagerstown, Md.	WARK	7:25 P
Gloversville, N.Y.	WENT	7:55 A	Harlingen, Texas	KGBS	5:15 P
		6:20 P			7:15 P Sat.
		7:00 P Sat.	Harrisburg, Pa.	WHP	9:25 A
			Hartford, Conn.	WDRC	7:25 A
					6:25 P
			Hopkinsville, Ky.	WHOP	7:00 P Sat.
					4:55 P
			Houston, Texas	KTRH	8:55 A 6
			Idaho Falls, Idaho	KID	6:30 A
					10:05 P
			Indiana, Pa.	WDAD	7:55 A
					12:05 P
					7:05 P
			Indianapolis, Ind.	WFBM	7:00 P Sat.
					5:20 P
			Ithaca, N. Y.	WHCU	9:55 P
					11:15 P
			Jackson, Miss.	WJOS	6:00 P Sat.
			Jacksonville, Fla.	WMBR	11:55 P
					9:30 A Sun.
					7:40 P Sat.
			Jamestown, N. D.	KSJB	3:15 P
					6:00 P Sat.
			Johnstown, Pa.	WARD	2:10 P
					10:55 P
			Joplin, Mo.	KSWM	6:55 A 6
					12:45 P 6
					6:00 P Sat.
					6:00 P Sat.
			Kalamazoo, Mich.	WKZO	6:55 P
					12:05 A
					7:00 P Sat.
			Kansas City, Mo.	KMBC	6:20 A
					6:20 P
			Keene, N. H.	WKNE	8:55 A
			Knoxville, Tenn.	WNOX	7:55 A
					5:25 P
					7:45 P
					6:00 P Sat.
			Kokomo, Ind.	WIOU	7:15 A
					4:30 P
					6:00 P Sat.
			Lake Charles, La.	KLOU	6:00 P
			Las Vegas, Nev.	KLAS	1:55 P
					10:15 P
			Little Rock, Ark.	KLRA	10:30 P
					6:00 P Sat.
			Los Angeles, Calif.	KNX	10:25 P 6
					7:00 P Fri.
					1:55 A Sat.

NEWSPAPERS

Newspaper	Day	Newspaper	Day
Anderson, S. C.	The Daily Mail	Detroit, Mich.	Free Press
Ashland, Ky.	Independent	Eugene, Oregon	Register-Guard
Atlantic City, N. J.	Reporter	Fairbanks, Alaska	Jessie's Weekly
Birmingham, Ala.	News	Fairmont, W. Va.	Times-West Virginian
Boston, Mass.	Globe	Johnstown, Pa.	Tribune
Burlington, Vt.	Reformer	Keene, N. H.	Keene Sentinel
Cedar City, Utah	Iron County Record	Ketchikan, Alaska	Daily News
Charlotte, N. C.	Observer	Knoxville, Tenn.	News-Sentinel
Cincinnati, Ohio	Times-Star	Los Angeles, Calif.	Sun
Cleveland, Ohio	Press	Louisville, Ky.	Courier-Journal
Columbus, Ohio	Ohio State Journal	Memphis, Tenn.	Press-Scimitar
Dallas, Tex.	Times-Herald	Minneapolis, Minn.	Tribune
Danville, Ill.	Commercial-News	Muncie, Ind.	Star
Decatur, Ill.	Review	New Orleans, La.	Times-Picayune
Denver, Colo.	Post	New York, N. Y.	Herald Tribune
Des Moines, Iowa	Register	Parkersburg, W. Va.	News
		Philadelphia, Pa.	Bulletin

City	Call Letters	Times	City	Call Letters	Times
Louisville, Ky.	WHAS	5:10 A	Macon, Ga.	WMAZ	8:20 A 6
		4:20 P			11:15 P 6
		11:05 P	Manchester, N. H.	WFEA	4:45 P
		6:00 P Sat.			10:00 P Sat.
		9:00 P Sat. & Sun.	Marion, Ind.	WBAT	7:25 A
					12:50 N
					10:15 P
					6:00 P Sat.
			Mason City, Iowa	KGLO	10:45 P
					6:05 A
			Massena, N. Y.	WMSA	4:50 P
					10:15 P
			Memphis, Tenn.	WREC	5:15 P
					11:05 P
			Meridian, Miss.	WCOC	6:00 P Sat.
			Miami, Fla.	WGBS	11:20 P 7
			Milwaukee, Wisc.	WISN	4:30 P
					10:55 P
			Minneapolis, Minn.	WCCO	3:40 P
					11:05 P
			Minot, N. D.	KCJB	6:40 P
					6:00 P Sat.
			Missoula, Mont.	KGVO	2:50 P
					10:50 P
			Mobile, Ala.	WKRG	5:10 P
					11:00 P
					6:00 P Sat.
			Moline, Ill.	WQUA	6:10 A 6
					6:10 P 6
					10:55 P 6
			Montgomery, Ala.	WCOV	10:10 P
					6:00 P Sat.
			Muncie, Ind.	WLBD	10:35 P
			Nashville, Tenn.	WLAC	3:55 P
					6:00 P Sat.
			New Orleans, La.	WWL	10:05 P
			New York, N. Y.	WCBS	5:55 P
					1:05 A
					7:40 P Sat.
			Odessa, Tex.	KOSA	8:30 A
			Oklahoma City, Okla.	KOMA	10:35 P
					5:05 A
			Omaha, Neb.	KFAB	4:55 P
					10:55 P
					5:55 A
			Orlando, Fla.	WBDO	5:55 A
					3:50 P
			Paducah, Ky.	WPAD	7:40 A 6
			Palm Springs, Cal.	KCMJ	10:50 P 6
			Parkersburg, W. Va.	WPAR	2:25 P
					7:25 P
					7:00 P Sat.
			Pensacola, Fla.	WBSR	8:15 A
					6:00 P Sat.
			Peoria, Ill.	WMBD	11:00 P 6
			Philadelphia, Pa.	WCAU	5:40 P
					11:25 P
					7:00 P Sat.
					6:55 A
					4:15 P
					10:30 P
					4:35 P
					6:30 P
					7:00 P Sat.
			Pocatello, Idaho	KEYY	4:55 P
					10:05 P
			Portland, Me.	WGAN	3:50 P
					7:00 P Sat.
			Portland, Oregon	KOIN	1:20 P
					1:30 P
					6:30 A 6
					6:10 P 6
					11:45 P 6
					7:00 P Sat.

AND DAYS OF PUBLICATION

We must take time, take pains, have a plan, form spiritual habits, if we are to keep our souls alive; and now is the time to begin. A man to whom religion is a reality, and who knows what is meant by "the practice of salvation," keeps his balance, because the living center of his life is spiritual. He cannot be upset, nor shaken. The same hard knocks come to him as to others, but he reacts to them by the central law of his life. He suffers deeply, but he does not sour. He knows frustration, but he goes right on in his kindness and faith. He sees his own shortcomings but he does not give up, because a power rises up from his spiritual center and urges him to the best.

Joseph Foni Newton

Easter 1949

parade

EDITORIAL OFFICES
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April 14, 1953

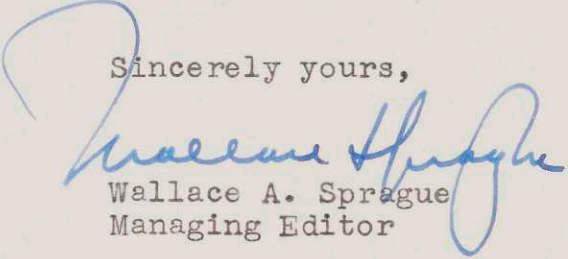
Professor Norbert Wiener
Department of Mathematics
Massachusetts Institute of Technology
Cambridge 39, Massachusetts

Dear Professor Wiener:

I'm indeed sorry that you feel you cannot write an article on air defense arrangements of the sort I outlined in my letter last week.

This is perhaps an imposition, but do you know of any qualified scientist who might be in a position to help us in this situation? Any guidance you could give me I would greatly appreciate.

Sincerely yours,


Wallace A. Sprague
Managing Editor

WAS:rb

[ans 4/16/53]

April 14, 1953

Miss Lois Friedlander
Simon and Schuster, Inc.
630 Fifth Avenue
New York 20, New York

Dear Miss Friedlander:

Professor Wiener has only faint recollection of the people to whom he asked you to send complimentary copies of Ex-Prodigy. If you have a list of these people available, would you be kind enough to send a copy to him?

Thanks very much.

Sincerely yours,

Mrs. George Baldwin
Secretary to Prof. Wiener

h

April 14, 1953

Mr. Irving Jones
The Old Corner Book Store, Inc.
50 Bromfield Street
Boston, Mass.

Dear Mr. Jones:

Thank you for your recent letter. I am complimented
by your invitation to attend your 125th Anniversary Tea,
and shall be delighted to join you on that day.

With best wishes,

Sincerely yours,

Norbert Wiener

hb

211 E. Lakeview Ave.
Columbus 2, Ohio
April 15, 1953

Dr. Norbert Wiener
% The Riverside Press
Cambridge, Mass.

Dear Dr. Wiener,

I am studying your book,
"The Human Use of Human Beings". I
say studying because I do not have a
scientific mind. Please excuse me
for saying so; but, I have a philosophical
mind. I write to you thinking that
my philosophical ideas may say
something to your scientific ideas.
My philosophy resolved the conflict be-
tween Christianity and Greco-Roman
paganism.

If you will be so kind
as to read my ideas, I will be as
concise as possible:

good and evil are relative
to god because god is the center of
the universe. God is not "yes" or "no".
He is right in the center of "yes" and "no".

Man is paradoxical. Man
seeks both freedom and slavery. He
seeks freedom mentally and physically
and slavery spiritually. He can only
find the answer to his quest in the

2.
parallel paradox of god.

As the universe revolves around god, the center, each of us are a universe within ourselves. So, good and evil are relative to man.

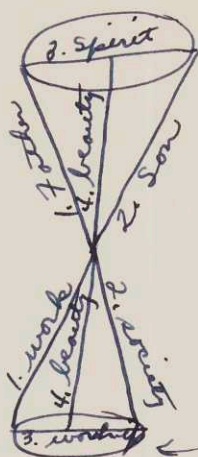
Man can only find his true center right in the center of "yes" and "no". The center of man's "yes" and "no" is, also, the center of god's "yes" and "no". God and man are spiritually complementary paradoxically.

The following is a geometrical explanation of my philosophy:

<u>Seven dimensions of god</u>	<u>Six dimensions of man</u>
1. Father	1. work
2. Son	2. society
3. Spirit	3. worship
4. Descended (attentive)	4. beauty (attention)
5. Ascended (resurrection)	5. justice (resurrection)
6. Sitteth (life)	6. cross (life)
7. Come again (incarnation)	

Here I would like to say that my philosophy is the result of definite personal experiences. I have experienced the first four dimensions of man. Perhaps I shall experience the last two some day. Then, I might be able to communicate my body. The mind is subject to time; therefore, the communication is in the form, or pattern, of information. The body is subject to space; therefore, the communication is in the form, or pattern, of revelation. The first three dimensions are to be contemplated as a group

3. in order to see their correct relationship to each other.



← cycle of good + evil

← cycle of good + evil

1st dimension - composed of - god, The Father - Intercourse which interjects life + death. - Work - Relationship of man to earth. Man tries to put work into the 2nd dimension. Society cannot be integrated by work because work is man to earth, not man to man.

Intercourse cannot be "love or hate". It is "life and death". god, The Father, comes to us in the experience of intercourse and integrates man + woman into one.

2nd dimension - composed of - god, The Son - Intercourse which interjects love + hate. Society - Relationship of man to man. Men can only be integrated into a society by intercession. This relationship is "mercy". When man intercedes for someone in the name of mercy, he is integrated into one with god, The Christ. This experience is similar to the experience of intercourse but on a higher plane.

3rd dimension - composed of god, The Spirit - Inspiration which interjects pain + pleasure. Worship - Relationship of man to god. Worship divided man because it is man to god. (The reason for the many religions). When man centers his attention on pain + pleasure, he receives inspiration. He feels a deep sense of

4. separation from god instead of nearness to god.

The first three dimensions are relationships. The last three are communications.

- 4th dimension - Face to face - Beauty is the union of gravity & grace. When man sees god, he sees his own face reflected in spiritual beauty. Pure love between the opposite sexes is platonic love, spiritual contemplation of the soul. The union of two opposites can only remain pure by meeting in beauty. This form of friendship is evidence that god is in nature in the form of beauty. The greeks knew this truth.
- 5th dimension - Side by side - justice is the union of generosity & gratitude. Pure love between two of the same sex is fraternal love, spiritual contemplation of the soul. The union of two likenesses can only remain pure by meeting in justice. This form of friendship is evidence that god is in humanity in the form of justice (mercy). The greeks & Romans knew about justice.
- 6th dimension - To stand (at the foot of His cross.) The "cross" is the union of punishment & consent. Pure love between one of a higher rank and one of a lower rank takes the form of filial love, spiritual contemplation of the soul. The union of one of a higher level and one of a lower level can only remain pure by meeting in "the cross". This form of friendship is evidence that god is in all forms of religious practices by way of the cross. The cross is not limited to Christianity. Every true religion demands self denial which is

5. "the cross."

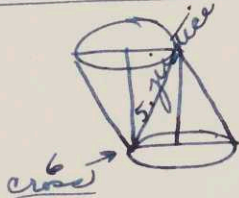
The three implicit loves of god in this world are intercourse, intercession, + inspiration.

Then are three forms of the one explicit love of god in this world. They are beauty, justice, + the cross.

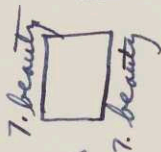
The Greeks and Romans ~~were~~ were not pagan at all. There are no pagan people or religions.

I agree with Maurice Maeterlinck when he writes that the soul pursues a life of its own on the other side of the curtain. Eternal life is for all mankind. Nothing can touch the soul but the friendship of god which is beauty, justice, + the cross.

geometrical form of 5th + 6th dimensions



geometrical form of 7th dimension
Eternity



Take away the circles and angles of the 5th + 6th form and you have the 7th form.
Beauty is eternal.

Very sincerely yours,
Clara Radtke

April 15, 1953

Dr. P.C. Mahalanobis
Indian Statistical Institute
203 Barrackpore Trunk Road
Calcutta 35, India

With respect to my prospective trip to India, it was made clear to me that I would hear about my wife's transportation cost and about income tax matters about April first. Up to the present, I have not heard from you in any way.

I must consider that I have granted you nothing more than an option on my services for next year, and that this option was to expire on April first. This option has now expired. The matter is therefore closed, and I do not wish to reopen it at any future time.

Sincerely yours,

Norbert Wiener

hb

cc: M.S. Sundaram, Embassy of India.

Embassy telephoned - Apr. 15 + 18

Not sent