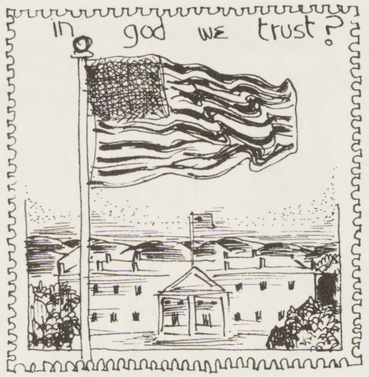
Outlook [R.F.]: Until it's closed down by the F.C.C.
O'Hair: No, because I intend to fight this in a proper manner. After all, I am an attorney, too, and I understand the rules of their game. I think it's important to have an understanding of their rules and how far we can push them.

Outlook [W.B.]: How did you first get involved in the anarchistic and atheistic movements?
O'Hair: Actually, I think that if anyone just looks around, he will immediately be assaulted with the injustices that proliferate everywhere in our society. I think that I was about age 13-14 when I wrote a lengthy paper as to how society should be. At that time, during the Great Depression, I saw the inequalities and I made up a whole list of how we should go about having a society of justice and so-called equal opportunity. I don't see how anyone can help but be libertarian if he is at all sensitive to the present situation.

Outlook [R.F.]: I think that human beings who open themselves to the way the world is have to come out for change. I think our generations, the two and a half generations that are sitting here, have seen the way the world's moving. We know the world is on the brink of ecological disaster or atomic disaster. A disaster brought about by this political organization.
O'Hair: It's a funny thing, because I have an extraordinary confidence in the average person's ability to see the disadvantages under which he labors. On the other hand, I'm fed up with Mr. Average Man because he doesn't move on that knowledge. I know he sees it; I've talked to him. All one needs to do is get into a taxicab and get a liberal education immediately, or talk to a factory worker for even five minutes. One can see they know, they understand. Why don't they move on it?

Outlook [R.F.]: The taxicabs have got a medallion from the city of New York which is worth a lot of money and gives them a monopoly. The factory workers have a union which is structured to keep out competing workers, mostly blacks, and keep wages up. Everybody's got a share of the pie at everybody else's expense. We live in a society of mutual plunder, except that some people are getting a lot more plunder than the rest of us.
O'Hair: One cannot absolutely say that this is the fault of the State, if you stop to consider that the State is manipulated by those in positions of power. I think that in the United States there are hidden positions of power in a great number of instances. We don't really know who owns America, despite Metcalf introducing a list of who owns America into the United States Congressional Record. I thought that was a staggering thing for him to do. In Russia it's pretty clear who's doing the manipulating; those persons are out front. I think we have just as much a controlled economy here, except that their central control is right where everybody can see it, whereas our control is hidden.

Outlook [R.F.]: Ours is more sophisticated.
O'Hair: Nixon is just a petty little puppet. Power merchants have at least twenty different people like him and it doesn't matter which one is put into the White House because they know how these people will react in given



situations. But I don't think Nixon himself is powerful. I think he is just a toy, a tool, a wind-up doll. We need to have an understanding of this.

Outlook [W.B.]: It's interesting that your career is similar to Bernadette Devlin's.
O'Hair: How dare you say that?

Outlook [W.B.]: You wouldn't say that? There aren't any similarities? She also says that the churches have too much power and the people too little.
O'Hair: But she's still tied to her Catholicism. Her whole appeal, when she came to the United States, was for the Roman Catholics to give her money to take back and give to the Roman Catholic I.R.A. Then they could go in and bomb the Protestants in Belfast because there aren't enough jobs for both the Protestants and the Roman Catholics. May as well get rid of the Protestants and then the Catholics will have the jobs. I don't like to be equated with Bernadette Devlin simply because of this persuasion that she has. I thought it was magnificent when she had a baby and said to everybody when they asked questions: "Well, wouldn't you like to know! This is my personal affair." And, of course, that *is* her personal affair. This was absolutely beautiful, and she's gone up in my esteem because of these ideas about herself.

Outlook [R.F.]: Is it possible that she's just using her Catholocism as a way of getting her people's freedom?
O'Hair: No, I don't think so. I think she's very caught up in this. I've read some of her stuff and heard some of her stuff, and she's very involved with it.

Outlook [W.B.]: Well, let me ask you about another woman who's involved in atheism, if not anarchism: Ayn Rand. You've had some dealings with her?
O'Hair: We don't get along too well because I keep insisting to her that she's an anarchist, and this gets her pretty tight. However, there are a couple of things about Ayn Rand. She's a very fine atheist and all her writings are quite atheistic. When she gets on the subject of atheism, some of this is beautiful rhetoric. She was the only person, incidently, in the whole United States who came to my aid when I recently sued NASA for introducing bible and prayer into space.

Outlook [W.B.]: Did you win?
O'Hair: No, I lost. But this is politics *par excellence*. You see, if the war in Viet Nam is wound down, what in hell do we do? Capitalism is based on wasteful production. And the only really valid wasteful production would be space exploration.

Outlook [W.B.]: This is State capitalism, not laissez-faire capitalism.
O'Hair: Now come on, there hasn't been laissez-faire capitalism for 100 years. But if we don't have the war in Viet Nam to boondoggle with, they'll have to find some place to throw it away. The next best thing is a space program, because we can spend as much on the space program as we spend on any war. The only thing we have to do is get the people behind the space program. Well, NASA was in trouble and had lost its budget appropriation. There was really an appeal to the American public to back the space program. Could they make an appeal to the young people who were drafted into the war in Viet Nam? No. Could they make an appeal to the blacks? Could they make an appeal to the labor unions? Could they make an appeal to the aged? So they actually appealed for support of the space program to religious nuts all over the country, and they programmed this into the space flight. It was called experiment P-1 and it was planned to conquer space for Christ.

Outlook [R.F.]: Then it wasn't spontaneous?
O'Hair: Oh, go away, of course not. There was an order to have a "Spontaneous manifestation of religious awe at 7:31 PM plus ten seconds on Christmas eve." The whole idea was to interject religion into the space program so that we could have the money from Viet Nam thrust into the space program. Then we could continue to blow off rockets into space indefinitely with that money. I think it's very significant that the whole space program is under the military. It isn't under any scientific university; it isn't under astronomy; it isn't under anything else. It's an engineering and military space feat, and nothing else. As a matter of fact, if you listen to Werner Von Braun, he says that the whole space program is predicated on a search for God. You should read some of the government stuff that's coming out in respect to the space program. Then Pope came out and said that some of the next space flights are going to have to take priests. The Roman Catholic Church is going to be talking in those terms pretty soon, because there is a possibility that we may run into life forms and they will have to be converted.

Outlook [R.F.]: Either that or killed.
O'Hair: Converted or killed. So this was a very deliberate injection of religion. And I'm the only person in the United States, I think, who saw it and moved to stop it, and Ayn Rand is the only person who supported me. She made a public statement that religion should be divorced from space explorations. So I have this tiny warm spot in my heart for Ayn Rand.

Outlook [W.B.]: What other dealings have you had with Ayn Rand? You said that she very much objected to your calling her an anarchist. Well, why did you call her an anarchist?
O'Hair: Simply because I had read her books, and I think throughout her books that this is the thrust. I like her idea of personal excellence. This particularly appeals to me, and

the idea of craftsmanship in whatever one does. I like to think there's personal excellence in my presentation of American atheism.

Talking about laissez-faire capitalism, I feel that our American Atheist is a little capitalist group in a way. Trying to fight for this, and a free marketplace of ideas. As a matter of fact, because of that I've even had our name copy righted in order that we aren't associated with atheistic communism or communistic atheism. That's completely different from our libertarian American Atheist movement which we're trying to project at this particular time. We're not at all interested in the Marxist concepts of atheism
in Russia where atheism is used by the state as a political weapon, just as religion is used by the State in America as a political weapon. So there is an imposition of atheism there, and in the United States there is an imposition of Judeo-Christianity. Both of these are used to whip the masses into strict compliance with State doctrines in both governments. And to hell with this.

Outlook [W.B.]: What are your views about obscenity on radio?
O'Hair: I have been trying to do an historical analysis of the origins of profane words and sacred words. Profane words being involved with the so-called obscene words. I've discovered that these easily break down in the English language and in most others into thirteen words that are taboo. Thirteen words which have had a charge put upon them. These words break down into three different groups: One is parts of the body. Second is the functions of these parts of the body. And third is certain words in derogation of women. There are no words in derogation of men.

Religion is against any kind of natural function at any level. So, as I go back through this, I find out that religion puts the charge upon these words. I have been telling people at universities and so on: "Don't utilize these words in the way that religion has taught you to. Tell your child who is one year old or two years old to go into the bathroom and piss." This is the proper use of the word; it is a good English word. It has fine historical origins. This is how we should use it. We should not say, "Oh, piss on him." That's using the word in an obscene, religious way. I think that we should go back and utilize these things in a way that they should be utilized. Take away from it a specific charge that has been put upon it by the Judeo-Christian religion which is anti-life, anti-life process, anti-life function, and restore these words to a use which is beautiful, very wonderful. I can't imagine a young man pulling a woman into his arms and saying, "Let's fornicate" or "Listen, baby, let's have sexual relations."

We shouldn't permit this kind of semantics to hang us up. "Anarchist" is a word designed so that anybody associated with it can immediately be put into jail. It is used to designate a screaming madman.

The same with the word "atheist." The atheists, good atheists, the humanists and ethical culturalists say to me, "Madalyn, don't use the word atheist. It's an offensive word." It isn't offensive to me; it's offensive to the religionists.

And they're not going to tell me what to do. If I'm going to be an atheist, I'll tattoo it on my forehead if I want. If they don't like it, that's their problem, not mine. We have to get away from this charging of words, which is really propaganda.

Outlook [W.B.]: The interesting thing about "anarchist" is that the full phrase is usually "bomb-throwing anarchist."
O'Hair: Bomb-throwing anarchist or wild-eyed anarchist. I hardly hear an anarchist referred to unless he's a wild-eyed or a hairy anarchist. It's time that we see this. Now I don't like Stokely Carmichael much, but Stokely Carmichael gave a lecture in which a small portion of his presentation had to do with definitions. And he said *we* have the power of defining what we are. When we permit somebody else to define, we give *them* power. We have to seize the power of definition. I know that Al Capp who will be interviewing me on TV is going to turn on me and say, "Are you an anarchist?" And I'm going to say, "Would you accept the Webster's Collegiate Dictionary as an authority on words?" And if he says "yes," I want to read him this definition of anarchy that's in Webster's Collegiate Dictionary. "Anarchy is a political theory holding that all forms of political authority are unnecessary and undesirable, and advocating a society based on voluntary cooperation and free association of individuals and groups." That's beautiful. Nobody, *nobody* could disagree with that. And the same way with atheism. Atheism is a theory holding all forms of God authority to be unnecessary and undesirable, and advocating a society based on cooperation and free associations of individuals and groups. It's the same thing. A good atheist should be an anarchist and a good anarchist should be an atheist.

Outlook [W.B.]: If there are two kinds of anarchists, individualist anarchists and collectivist or communal anarchists, would there be a similar breakdown in atheists?
O'Hair: I don't know, I have a little bit of difficulty with some anarchists and some atheists in respect to these definitions. For instance, I can't understand your talk about communal anarchism. This is advocated by Dorothy Day who puts out a little newspaper from New York City for which she charges twenty-five cents a year. She's a Roman Catholic, and this whole thing is shot through with her Roman Catholocism and her mysticism and her bleeding heart approach to the poor and the downtrodden. I'm sorry, but I think the poor and the downtrodden have to do a little bit for themselves, too. That's part of the freedom of the individual. Freedom to get in there and do a little bit of work and not rely on other saviors.

Outlook [W.B.]: How about downtrodden Vietnamese? The ones that are being downtrodden by bomb-throwing archists as opposed to bomb-throwing anarchists?
O'Hair: I do not believe that force, even the force of war, is an acceptable way to solve any dispute, international, national, inter-group or anything else. I think we have to wrestle through the field of ideas. The primary thing that needs to be done is to get a free marketplace of ideas, in which I have absolutely no worry about which set of ideas will win. And I think that they will be both anarchistic and atheistic. These ideas will come out on top as superior ideas for human direction and human goals, ideologies, and so on.

We don't have a free marketplace of ideas anywhere in America at any level. We don't have a free marketplace of ideas in magazines, we don't have it in newspapers, in radio, and we certainly don't have a free marketplace in television. I've been involved in an 8 1/2 year battle to obtain radio time if I pay for it, to expose my views. This has included two administrative appeals to the highest levels of the FCC, and it has included one battle in the federal district court in Washington, D.C. We hope to file another one soon. Incidentally, you don't even have free speech in a courtroom. It's ridiculous to presume we do, and it's ridiculous to try to find a remedy for the stricture of free speech in our courts because they are constituted in such a way that it is impossible to give you a fair hearing or a determination which does not benefit the State.

Outlook [W.B.]: Could you give us an example?
O'Hair: Do you know that in every federal court in America now, before the judge takes office, he has to take an oath with a belief in God that he will defend and support the Constitution of the United States as the defenders of the Constitution now in authority see that defense? The first thing I say is that he does this through a belief in God. Now, can you imagine an atheist going into a court where the judge is required to believe in God? Where the court opens with a "*God* save our nation and this honorable court? And where the testimony is given with everybody else swearing on the Bible that he'll tell the truth, and the atheist standing there *not* taking an oath on the Bible? So that it's impossible for an atheist to even get started in a situation such as this. We have been thrown out of court simply because I won't stand up and take an oath. We have been thrown out of court because I have immediately challenged the judge's authority to sit since he is God-instituted. And the same way with anarchism. I have said to them, "You have no right to sit here through legalistics, you have only a human right because of the quality of social justice or justice before the law. And if you are already committed to the Constitution of the State of Texas which is

GO TO 21