

Mythologies



MYTHOLOGIES

#11

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"Then let us compare mythologies.

I have learned my elaborate lie..."

--- Leonard Cohen

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"We're all someone's tool. That's
what society means."

--- Brian W. Aldiss

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MYTH

While a student at Michigan State University, I became very interested in the field of psychology, so interested in fact that I eventually took over 30 credits of psych courses. I suppose it was perfectly natural, as I was in the process of deciding what kind of person I was, and psychology seemed to supply - if not the answers - at least the language in which to think about it. Unfortunately, the psych department at MSU was very much into behavioral psychology, so I wasted a great deal of time rewarding rats, learning about perception, and reading incredibly boring experimental studies. I did, however, manage to take a few good courses, including an introduction to psychoanalysis and humanistic psych.

I'm very skeptical about the value of psychoanalysis, because I know that the recovery rate of patients who have undergone psychotherapy is no higher than that among people not treated at all. I suspect that the chief value of the psychoanalyst is to give a disturbed individual a person to talk to, and the talking itself is the best therapy. It is obviously not necessary for the listener to have much training. Most people work out their psychological problems by talking things over with a friend, bartender, priest, or some such.

But psychoanalysts have become a sort of priesthood unto themselves, with a jargon and a set of dogma that appears inscrutable to the outsider. Sarcastic as this must sound, I have to admit at the same time that their work is not without some merit. The better psychoanalysts have made astute observations about the way the human mind works, and while I may doubt in general their ability to transform this knowledge into a pragmatic form of treatment for the mentally disturbed, I can still see usefulness to their efforts.

Two of the names that frequently arise as popularizers of psychology, individuals who make the field accessible for the layman, are Erich Fromm and Rollo May, both of whom I was brought into contact with during my studies. I have continued to dabble in their books over the years, and decided the other day to review the works of both writers, extracting the highlights of each man's thinking.

I attacked Erich Fromm first, primarily because I knew that I preferred May, and this way I would be driven to continue. I find a basic difference in orientation between myself and Fromm, for much of his conclusions seem to amount to a call for religious faith. I suspect that Fromm does not believe the human mind can exist in the absence of God, or at least, not exist sanely. I started with two of his earlier books, *ESCAPE FROM FREEDOM* and *THE SANE SOCIETY*, because these are generally considered preludes to his most important single piece, *THE ART OF LOVING*.

First of all, it is important to know in advance that Fromm is a socialist. He abhors what he thinks of as the mechanistic nature of our economic system: "Capital, the dead past, employee labor - the living vitality and power of the present." Building on this dichotomy, Fromm asserts that "In the capitalistic hierarchy of values, capital stands higher than labor, amassed things higher than the manifestation of life." It should be obvious from this that Fromm wants to do away with our present manner of doing business. He feels that businesses should be controlled by the individual workers rather than managed by representatives of capital interests. Allied with this, he distrusts dependence on technology and mass production, preferring the kind of "cottage industry" that has largely disappeared.

As I mentioned, Fromm's answer is socialism: "The only constructive solution is that of Socialism, which aims at a fundamental reorganization of our economic and social systems in the direction of freeing man from being used as a means for purposes outside of himself, of creating a social order in which human solidarity, reason and productiveness are furthered rather than hobbled."

There are a number of points that one could raise here. Fromm, a naturalized citizen raised in Germany, knows full well that Socialism has in fact been tried in a number of countries without the sweeping improvements that he implies would result from this reorganization. But one might also wonder just what Fromm is doing discussing political and economic systems in a book of psychology. Well, Fromm is attempting to take the big picture; he is psychoanalyzing society rather than an individual. He sees the alienation that is so prevalent in our day, and concludes from this that there is something basically wrong with our way of doing things. Quite possibly he is correct, but his jumps to conclusions without any form of experimental verification would horrify behaviorists.

Based on his own work, Fromm determines that modern man is already basically a mental slave to the system - his opinions, tastes, likes, dislikes, prejudices, and his vote all determined by forces outside his control. "The modern, alienated individual has opinions and prejudices but no convictions, has likes and dislikes, but no will. His opinions and prejudices, likes and dislikes, are manipulated in the same way as his taste is, by powerful propaganda machines."

A pretty dismal view of things, right? And in some ways convincing, because there obviously is a kernel of truth. And Fromm is obviously a man who wants to support the individual rights and self-esteem of every person, right? Well, let's take a look at some of the refinements he offers as part of the new Socialism. For one thing, Fromm has absolutely no concept of how complicated a society is, particularly one such as ours. He proposes in *THE SANE SOCIETY* that we organization the entire population into groups no larger than five hundred each. Whenever a decision for the group needs to be made, the entire group must be assembled. He is not too specific about decisions that affect more than one group, but presumably the individual groups would send a delegate to a larger group, and those groups to yet larger ones. This is something like our present system, of course, although far more complex and with many more levels. But can you really see anything being accomplished that way? The backlog of undecided issues in each group would soon stretch to years. And how would they ever be able to conduct the research necessary to educate every individual in every group sufficiently about every subject that they could vote on every item of national interest? They couldn't. But Fromm has a solution for this.

"It seems perfectly feasible that a cultural agency, which is politically independent, can exercise the function of preparing and publishing factual data to be used as material in these discussions." Even assuming that it really was possible to create an apolitical agency, how would we educate the populace to handle this data? Fromm mulls this over a while, and comes up with the answer. In order to assure that people had the mental capacity to discuss these issues, we would have to institute a lifelong system of formal education. And since it would need be compulsory, it would serve as a sort of indoctrination. And this apolitical organization would naturally have to oversee the educational process. Thus, you have a group of individuals who first teach children how to absorb data, then present them with whatever data is "relevant" to them for every decision they will make through their lives, and then you have that same group oversee a lifelong "educational" process to ensure that the training doesn't slip. And Fromm thinks that we have alienation and thought control now? His apolitical group would soon possess control in a more absolute manner than ever before in history, and human

freedom would be dead.

With this basic understanding of Fromm's preoccupations, at least into the 1950's, I proceeded to read his short - but often fascinating THE ART OF LOVING. The basic premise of this work is an appealing one - although not entirely convincing. Fromm feels that all human unhappiness and misery boils down to a loss or absence of love. Love, Fromm says, is an art, not an object. We should not spend our life looking for love, but doing love. We are actually ashamed of not being in love, says Fromm: "The awareness of human separation, without reunion by love - is the source of shame." Without love, we go insane.

Fromm is using the term "love" in a slightly different way than we are used to. He thinks of love as a blending of two humans, a "oneness". He interprets most obsessive activity as an attempt to lose oneself in another - everything from orgiastic rites to the use of drugs and alcohol. Conformity then is an attempt to be like other people, a deformed method for expressing love. Because of our alienation and inability to make ourselves truly loving persons, we resort to substitute activities which actually further separate us. The Feminist movement, for example, strikes him as psychologically unhealthy because it attempts to smooth over the differentness/separation/uniqueness of individuals, leading to even more conformity, and less love.

Fromm begins to get a bit metaphysical in this discussion. He defines human activity as either masculine or feminine: "The masculine character can be defined as having the qualities of penetration, guidance, activity, discipline and adventurousness; the feminine character by the qualities of productive receptiveness, protection, realism, endurance, motherliness." He admits, however, that none of us are purely masculine or feminine. Love then appears to be a method of uniting this set of disparate qualities in some psychic way. "Man - and woman - finds union within himself only in the union of his female and his male polarity. This polarity is the basis for all creativity."

I would not want you to think, as a result of the above discussion, that Fromm is merely a popular nut. A nut he may be, but he has made some valid observations, particularly in his discussion of love vs sex. In one sentence, I think Fromm sums up most of what is wrong with our system of courtship and marriage: "Because sexual desire is in the minds of most people coupled with the idea of love, they are easily misled to conclude that they love each other when they want each other physically."

There was a recent, prominent example of this. Jimmy Carter admitted, during the campaign, that he had occasionally lusted after other women in his mind. His wife admitted later that this statement had hurt her deeply. In her mind, if he did not hold all of his sexual yearnings for her, then he didn't totally love her. The fact is that, barring a number of atypical individuals, I doubt that anyone goes through life without twinges of lust for someone other than their spouse, no matter how happily married or how much in love. Sexual attraction is to some extent chemical and physical. I can think of a rather large number of women whom I find sexually attractive, but with whom I am not, could not ever be in love. I'm sure most of my readers - male and female - could do the same. But for most people, sexual interest must be linked with "love interest". This is why we hear so much about the evil of sex without love. Sex without love is - sex. The guilt problems that arise in many cases are not the result of loveless sex, but the result of linking two separate human activities inextricably. The converse is equally true, but harder to put into practice. There is no earthly reason why there cannot be love between two individuals without sex. I suspect that it does exist in one form - friendship. Two close friends - usually of the same gender - may not think of themselves as "in love" even though their feelings for each other

are just as intense as those they feel for their wives/girlfriends/husbands/etc. As has been mentioned in earlier issues of MYTHOLOGIES, one of the by-products of this is that close friendships between unmarried couples of opposite sexes are extremely rare. If a man and a woman feel a close relationship, they recognize it as love, and therefore conclude that it is necessary for them to have sex. And it just isn't so.

I decided to jump across a few years. Fromm uses each book to restate most of his former theories, supposedly to show how they lead logically to the premise of each successive series of essays. So I next delved into THE HEART OF MAN.

Psychologists love to classify people into two groups. Readers will perhaps recall in our earlier discussion of Abraham Maslow that people were divided into self-actualizing and other-actualized people. Well, Fromm uses this book to divide us into biophilous, or life loving, and necrophilous, or death loving. Necrophilous individuals are characterized by their enjoyment of discussions about death and sickness, their affinity to destruction and death. They have an interest in the past, they are sentimental, and they usually clamor for law and order. They are distant, they like the use of force. Their inclinations are toward machines, all encompassing systems, they are materialists and collectors. They prefer the darkness, night, caves, oceans, and prefer to have personal security. They are generally pedantic, orderly, and obsessive.

I'm sure that all of you found at least one common link with the above. Fromm hastens to assure us that there are no pure biophilous or necrophilous individuals. We are all mixtures of both. Since we all share some of the qualities of each type, and since there is no scale of measurement, one might ask exactly how one tells if one is necrophilous or biophilous. Fromm tells us. "The highly necrophilous person can often be recognized by his appearance and his gestures. He is cold, his skin looks dead, and often he has an expression on his face as though he were smelling a bad odor."

One might justifiably be somewhat suspicious of Fromm's analysis at this point, I'm afraid. I find it embarrassing in the abstract to find a man capable of some very incisive reasoning to resort to such a subjective and essentially useless bit of construction. His astute observations may be called into suspicion when paired with the above idiocy.

The most recent Fromm I read was THE REVOLUTION OF HOPE: TOWARD A HUMANIZED TECHNOLOGY. From the title alone, it should be obvious that Fromm is returning to his attack on the inadequacies of our political and economic systems. He restates his case that "The majority of men are suggestible, half-awake children, willing to surrender their will to anyone who speaks with a voice that is threatening or sweet enough to sway them."

Fromm insists that we are now at a crossroads, that we have to decide now whether we want to evolve into the kind of society that Huxley predicted in BRAVE NEW WORLD, or humanize our technology so that each individual can realize his full potential to love. He denies categorically that the stresses placed on our citizens are necessary: "Must we produce sick people in order to have a healthy economy?"

But once again, Fromm is externalizing his own prejudices. In general, most of us probably agree with him. There should be more individual control of our destinies; modern society does move too rapidly for most people, there are stresses and strains which are too great for most people, and many of these are unnecessary. There are numerous ways in which our society could, and probably should,

be changed. But Fromm proffers absurd substantiation for his statements, which call his valid points into doubt. For example, as proof that most people want their lives to change, he exhorts us to "look at the bored expression of the average person"...never bothering, of course, to support his arguments with factual data.

And once again, Fromm exposes himself as an intolerant man, a man who is willing to use those tools which he attacks in order to set up the social system he feels would be better for the worst of us. Earlier, he wanted a single agency to control all of the educational processes of the nation. Now he wants the government to determine which industries should be allowed to exist.

Oh, he wouldn't prohibit "useless" industries; he'd merely tax them in such a fashion as to inhibit them. We're not provided any specific examples of "useless" industries, other than advertising, but the general intent is clear. Fromm doesn't accept that - to a great extent - useless industries are weeded out normally, because no one patronizes them. Of course, that's by an economic definition of "usefulness". I'm certain that Fromm could devise his own. Perhaps that will be his next book.

It was with great relief that I closed the last book by Erich Fromm and turned to Rollo May. Fromm is a socialist who believes in a managed society, and believes that he - as a rational being - can determine rationally how that society should be run. If the rest of us disagree, this is merely a result of our irrationality, which in turn results from living in a society not governed by Fromm/rational men. Rollo May, also a psychoanalyst, is a more conventional liberal.

The first book I ever read by May was MAN'S SEARCH FOR HIMSELF, a collection of essays written during and shortly following the introduction of UN forces into the Korean War. May's feelings about that conflict are apparent throughout the book, and it is probably important to keep that in mind when reading the essays.

May has long been involved in studies of anxiety, fear without an apparent cause. He feels that much of our present societal discontent is because we are undergoing a reorganization of our value systems rather than just a shifting of the technological nature of society. He cites David Riesman's observation that the basic American character began to change during World War I. Where formerly most Americans had been inner-directed, self-reliant, and driven by a need to stand out from the crowd, to excel, we are now oriented in the opposite direction. The drive for conformity is possibly the most powerful behavior altering force in our lives.

May goes beyond Riesman. He points to the decline of individual competition in the marketplace as a factor reinforcing the trend toward conformity. He finds other basic orientations in a state of flux. Humor is increasingly vindictive, rather than amusing. The rise of sick humor, the sort of violent humor found in THE THREE STOOGES, are evidence of this.

May says also that our insistence on a split between reason and emotion is a basic change in philosophy. Reason used to include the emotions, where now we tend to view it as in eternal conflict. "Be reasonable. Don't give in to your emotions." we hear, or "Let your emotions go. You can't be reasonable all of the time." May says that until the twentieth century, these statements wouldn't have made sense.

Because of the need for conformity and approval, says May, we no longer sever the ties of childhood. Families used to be closer, but the individual members were given more autonomy. Now we have the appearance of independence, but are emotion-

ally dependent to a degree that would have seemed unnatural to our ancestors. The emotional dependence works both ways. Parents are as enslaved to the need to be loved by their children as are children to be approved by their parents.

I can't help illustrating this by an incident from my own experience. Until quite recently, my immediate superior at work was my father. Lest I hear cries of nepotism, let me hasten to point out that upon my father's departure from the company, I was immediately given a functional promotion that my father had opposed. While it is no doubt true that I would never have had a chance for my present job had it not been for my father, the fact that I retain it is exclusively my own accomplishment.

In any case, my position required that I often sit in on top level management meetings. I'm sure you all have the general idea. A group of executive types standing in a board room, discussing interminably the intricacies of the business. All very proper and dignified. Well, in the middle of one of these meetings, my father was launched into a lengthy dissertation on some matter or another, when he suddenly rose from his seat, wandered slowly down the length of the table to where I sat and, without missing a syllable, leaned over to straighten my tie. I don't think he ever consciously realized that he had done it.

May goes on to explore the meaning of freedom. He points out that rebellion alone is not freedom, that in fact it is a form of dependence. If your actions are dictated solely as counteractions to those of someone else, you are as dependent upon them as if they controlled you directly. What's more, the rebel loses his ability to make decisions. "Since the rebel gets his sense of direction and vitality from attacking the existing standards and mores, he does not have to develop standards of his own." You can't have freedom without limits, without a plan. Anarchy is not freedom, because your choices of action are just as circumscribed.

Freedom, then, is "man's capacity to take a hand in his own development. It is our capacity to mold ourselves." This seems to be a sharp contrast to Fromm, who believes that society should set up supra-organizations to mold us into happy individuals.

May's next major book, *PSYCHOLOGY AND THE HUMAN DILEMMA*, was published in 1967, during the Vietnam War. Although less concerned with rebellion, the difference in May's attitude is important. May's attitude toward the Korean War was ambivalent; he really didn't identify himself with the protest against US involvement. On the other hand, he is unequivocally opposed to the Vietnamese involvement. In fact, in *THE COURAGE TO CREATE* (a book we shall not discuss here) May engages in a virtual sanctification of Daniel Ellsberg.

The essays in this book deal with a variety of subjects. He returns to the idea of conformity as a social goal with particular reference to the organization man. To properly function in our industrial community, says May, an individual "has significance only if he gives up his significance." The most important, effective, and powerful men are those who suppress their own desires and interests in favor of those of the group. The more fully you blend in, the higher you will rise. Your actual capacity to perform the work required of you becomes less and less significant.

May returns to his earlier discussions of anxiety. He also feels that we have made a basic mistake in linking sex and love inextricably. The quest for a perfect love, the idea that a woman or man is not complete without the other, leads to early marriages, marriages of people who have not yet developed their ultimate personalities, who may find one day that they are no longer married to the person

they thought they knew. "But togetherness easily gets empty and boring, particularly when it begins so early the young people have not given themselves the chance to develop their capacities to be interesting as persons. Sex is always something we can do when we run out of conversation."

He expands also on his theory that we have split reason and emotion too cleanly into separate areas. "The seventeenth century belief in the rational control of our emotions now became the habit of repressing the emotions."

Rollo May made the bestseller charts in 1969 with his lengthy work, LOVE AND WILL. Essentially, this book defines the four kinds of love and shows how they interrelate with each other, and with human will. It is frequently abstract and somewhat difficult to relate to real life experiences.

May divides love into four categories. Sex or lust, is obvious. Eros he defines as the desire for procreation to reproduce oneself. Philia is what we think of as friendship. Agape is devotion to the welfare of another.

May feels that while it is important for sex and the other types of love to be recognized as separate urges, that it is also necessary not to skew things too far in one direction. Because of the link between sex and love, many married couples feel that sex is love, and that a lack of success in sex means a failure of love. This leads to an emphasis on technique. While May hastens to add that there is nothing wrong with improving your technique, he points out that there comes a point where premeditation sets in and spontaneity is gone. He cites the case of a male who used an anaesthetic to ensure that he wouldn't fall prey to premature ejaculation.

While it is possible to have sex without the other types of love, the converse should also be true. May sees a tendency to replace our old suppressions with new ones. "The Victorian nice man or woman was guilty if he or she did experience sex; now we are guilty if we don't." He goes on to say that the deeply repressed sexual feelings of a century ago seem to have become replaced with repression about death today.

There is a good case for this position. The elderly and sick are kept out of sight of the children increasingly, and death is never talked about in front of them. We find euphemisms. We find ever more elaborate burial vaults and cemeteries. We send mountains of flowers to make death smell good. We suppress our grief in public.

The second half of the book explores the nature of will. He restates his earlier position that protest alone is dependent on your opponent. If we can only react, not initiate action ourselves, then we "automatically hand the power over to the adversary."

Although interesting in some sections, LOVE AND WILL does not for me hold the insights of his earlier books. He does, however, make one statement near the conclusion that made me pause and think a bit. "A strong ego is not the cause of decisions but the result."

May's political alignment colored a great deal of his 1972 book, POWER AND INNOCENCE. Although the book centers around the idea that "powerlessness corrupts", that an inability to effectively control our own lives makes us into deformed personalities, the main brunt of the book is to protest what May sees as a trend toward totalitarianism and strict political control in this country.

May contends that in periods of sharp societal transition, one of the first signs

is the disintegration of the language as a means of communication. He cites not only the outright dissembling of politicians when faced with an awkward question, but even the mystification of simple, unimportant matters. We use obfuscatory language even when it serves no useful purpose. Examples that come immediately to mind are "protective reaction strike", "incursions", and "extravehicular activity". One does not have to read Edwin Newman's STRICTLY SPEAKING to know that new nonsense phrases are being coined nearly every week by one or another of our leaders.

I can't put too much credence in May's historical perspectives, however. In a discussion of Charles Reich's THE GREENING OF AMERICA, May says: "Reich has no understanding of the creeping fascism already discernible in our country: the turning of youth against their fathers, the anti-intellectualism, the growth of violence coupled with the sense of powerlessness of the mass of people, the tendencies of bureaucracies to make decisions on the basis of what works mechanically with all human sense drowned in opportunism."

May's history is somewhat lacking. If fascism is indicated by a turning of fathers and sons against each other, then all societies have been fascistic, for there has always been some degree of conflict between generations. Similarly, I can't imagine that he really believes that there are efficient bureaucracies in non-fascistic societies that make decisions on human bases and not mechanistically. Anti-intellectualism is not a recent trend in this country either, as Richard Hofstadter should have proved to everyone's satisfaction in ANTI-INTELLECTUALISM IN AMERICAN LIFE.

The powerlessness of the individual, the central theme of his book, is perhaps more noticeable than in former times. There is a growing sense of inability to control one's own life. What's more, not only do people feel that they won't be allowed to control it, but most of them are afraid that even given the chance, they'd botch it. We've become, as a people, dependent on having someone tell us what to do, what to like, who to love. We're developing a sort of societal slave mentality.

It would be just as wrong to lend too much credence to the opinions of these two men as to lend too little. There are some perhaps not obvious weaknesses in their backgrounds. Both men use cases from their own practice to illustrate their points, understandably enough, but this reasoning from the specific to the general is chancy at best. It becomes particularly suspect when one realizes that they are seeing a non-random subset of modern man. Their patients are those who for one reason or another are seeking therapy. They do not routinely psychoanalyze those people who are in fact adjusted to our society. For all we know, these problems are not any more prevalent in our time than they were in the past. There were, after all, no psychoanalysts in the seventeenth century.

At the same time, it would be wrong to dismiss their conclusions on this basis. Each individual does reflect in one form or another the nature of his society. While the rest of us may not have surrendered to these strains, we will still have to confront them. We should not lightly dismiss the observations of men who - regardless of the effectiveness of their therapeutic techniques - have spent their lives studying the causes of unhappiness in individuals.

If psychology is in fact a science, then we have to recognize that it is an infant science, one which is still groping about for its basic tools, still trying to develop its basic axioms and truths. It is possible, indeed probable, that there will some day be methods of actually curing mental disorders. Until then, we should take the pronouncements of psychologists with a grain of skepticism.

I M P O R T A N T N O T I C E

from Sheila D'Ammassa

It happened again. Two letters in this morning's mail, addressed to Don & Sheila D'Ammassa. I opened the first. A letter of comment to MYTHOLOGIES -- Don's fanzine. Addressed to us both. The other was a letter of comment to THE PROPER BOSKONIAN -- my fanzine. Addressed to us both.

Are we that hard to keep straight? True, we have a number of characteristics in common...we both like to read, we are both bemused by our eccentric child, we both hate housebreaking puppies. But then, Don doesn't like dog shows or plants, and I do. He is fond of war games and Tabasco, and I'm not. In short, we are very much individual people, who happen to like each other well enough to be married.

Other fans, genuinely partners in a joint fanzine, seem to have the opposite problem. Dena Brown, Susan Wood, Suzanne Tompkins, have all expressed their anger and frustration at having the letters of comment to the fanzines they co-edited arrive addressed only to the male part of the partnership. I think that the attempt by some of you to include me in the letters to MYTHOLOGIES and Don in the letters to THE PROPER BOSKONIAN is a well-intentioned effort to avoid making that kind of cruel mistake. But it doesn't work. It shows the same lack of attention, the same willingness to let one's assumptions override the evidence. Read the masthead, and address your letters accordingly.

If the feminist movement has any meaning at all, it is that we must learn to look at people and their attributes and accomplishments individually. It is wrong to look at a jointly edited fanzine and assume that the man did the editing and the woman did the typing. And it is just as wrong to look at a fanzine done by one of a couple and assume that it is a joint project.

And it hurts. Either way, it hurts.

((For the record, MYTHOLOGIES is created as follows. I, Don, determine what material is to be included in an issue. I write much of it, obviously, and I edit the letter column. Editorial responses such as this are always by me. I do most of the typing, although Sheila has occasionally helped where time and schedules permitted or demanded.

Sheila does most of the running around for electrostencils, cover printing, purchasing of supplies, and runs the mimeograph. I am a mechanophobe, and the damned thing wouldn't work for me anyway. I do almost all of the collating, stapling, addressing of envelopes, and suchlike. I am grateful for the help Sheila provides, and reciprocally I often help with typing, collating, etc. on THE PROPER BOSKONIAN.

But the opinions I express in MYTHOLOGIES are often diametrically opposed to those held by Sheila, and it would be wrong to assume that she shares them. And the converse is true as well.)))

BY WHAT STANDARD?

by Jerry Pournelle

(EDITOR'S INTRODUCTION: This article originally appeared in Denis Quane's NOTES FROM THE CHEMISTRY DEPARTMENT #13, September 1975. It gave rise to some comment at the time, and George Fergus felt compelled to research and write a lengthy response. Due to the length of George's response and Denis Quane's gaffiation, it has never been published until now. I have received Jerry Pournelle's permission to reprint the original piece, along with an afterword to George's article. I have tried several times to reach Denis Quane without success.))

Three days ago Roger Elwood called to comment on my biographical essay in NOTES 10. Unfortunately my own copy of that issue hadn't arrived, resulting in my fishing about for a copy of the article. I couldn't find it, but in the course of my search I came across Loren MacGregor's "Reply to a Chauvinist" in #9, and since I only have four deadlines, one past due, naturally I'm compelled to write a few comments.

Is science fiction anti-feminine? Are most science fiction writers anti-feminist? Are those equivalent questions?

The major complaint seems to be that women in science fiction are treated neither sympathetically or realistically; and that even the best sf projects into the future a number of social arrangements that either directly state, or strongly imply, that the two sexes will have very different roles in society for a long time to come.

These are two separate complaints, although the feminists are likely to say they are equivalent. Are they?

Not everyone thinks so. The extreme feminists imply that anyone who does not believe in both the equality and the equivalence of the sexes is in fact a sexist chauvinist, but this is hardly a universal opinion, even among women.

The trouble is that analysis of these questions brings us very quickly to one of the most profound and difficult problems of philosophy: is there a "nature of man", and, if so, what is it? At one time it was taken for given that there was a nature to mankind, and that the proper role of literature was to describe it. That's no longer a given, and unfortunately many writers who assume the question have insufficient education or background to contribute to the problem; at best they painfully rediscover ideas and concepts that were, quite literally, hoary with age in the time of Sophocles.

Many other writers would vehemently deny the legitimacy of the question to begin with. The Marxists are practically compelled to say that man has no nature. He is malleable, and The Revolution can produce an entirely new creature. It is because of this axiom of Marxist philosophy that the Lysenko question loomed so large in Soviet science for so long (and, according to my sources, still does).

But if "man" has a nature, and it is the legitimate task of writers either to contribute to understanding that nature, or, at least, not to contradict it - even in adventure stories not intended to be "literature" - then it is also legitimate to ask whether equivalence of the sexes is consistent or contradictory to our understanding.

We know that humans are, or can be, changed into something quite different. There are a number of techniques to bring up children in ways that make them nearly unrecognizable. Is the resulting product human or monster? (monster is here used in the ancient sense of contrary to nature.)

Similarly, would a society of not only "equality" of the sexes, whatever that means, but also equivalence thereof, be natural or monstrous?

That, I think, is the root of our problem.

We know that men and women generally do not think alike, nor do they have similar interests. This is descriptive fact, not a statement of ideal. True, there are exceptions, but in my experience, and from my reading, it seems universally true that the sexes do not see the same world.

Is this a mere cultural phenomenon, or is it ground into the very nature of the human animal? I suppose that no one would say that a biologist who describes the roles of the two sexes of praying mantis or black widow spider as innately determined would be accused of chauvinist sexism. I suppose that no one would say that the blue jays nesting outside my window are chauvinists, and that male and female ought to change roles. Similarly, no one supposes that the common descriptions of temperamental differences between bitches or dogs, or male and female cats, stem from psychological prejudice rather than observed fact.

Sexual dimorphism is common among most animals. In some species both physical and temperamental differences are obvious and extreme. Could this be true for man as well?

Surely it is not sexism or chauvinism to ask?

Let's make a few observations. At church each Sunday we see a young lady obviously pregnant. Comes the week she is absent, and the next week she is thin. The photograph of the new infant is displayed. The men make polite noises and go find the coffee pot. The women, usually as eager for coffee as men, ignore the growing coffee line to examine the photograph and make noises of approval.

The next week the infant herself makes a grand appearance. The phenomenon is repeated, but the reactions of the sexes are more strongly differentiated. Among the women there is considerable discussion, from clothing and whether it is appropriate for the weather, to whether it is not too early to bring the infant among crowds at all. This week there is even coffee left in the pot after everyone has gone home, a rather unusual circumstance.

An outside observer not familiar with human beings would say that the sight of a human infant affects the sexes quite differently. The men are repelled, or at least indifferent; the women are attracted and find the sight itself rewarding. Query: is this a cultural phenomenon, or is it instinctual? The observer would have definitely established that on Planet Earth there are many species which exhibit the same phenomenon: is it justifiable to attribute it to cultural factors in geese? If not, can instinct be rejected out of hand when we observe the same behavior in humans?

But surely it is not universal; there are women who cannot stand the sight of small children. Of course. There are exceptions among other species also. It is the nature of the orange pip to become an orange tree, although in fact few achieve that.

Or, is the whole question of "nature" mere philosophical fog? I repeat, surely it is not mere chauvinism to discuss such questions, even when they apply to the human species.

Take a second example: military forces. We observe that in human history there have been few women warriors, and of those the vast majority have taken arms to defend their homes or their children or their menfolk; the number of female conquistadores is vanishingly small. We also observe that young men tend to become excited by banners, appeals to their masculinity, exhortations to die for abstract causes, and the leadership of officers they may not personally care for; at all.

Nature or culture? Are males congenitally stupid? Is the strange appeal to "take to the hills" and lead exciting lives (an appeal known at least since Homer) a cultural phenomenon, or instinctual? (You will note that to a lesser extent similar questions could be raised regarding racial differences, but since the definition of and differentiation between human races is far less obvious than sexual dimorphism, especially in the modern world, such questions are likely to be fruitless and of historical interest only.)

C.S. Lewis, in a discussion of the temperament of the sexes, once posed this question: suppose you had become involved in an accident with a small child. The child is not hurt, but is very badly frightened, is crying, and has been mussed up. It is your unpleasant duty to take the child home and explain to the parent that the child isn't hurt. As you knock on the door do you hope the mother or father will answer?

Few, I think, would choose to explain to the mother. Of course this too could be cultural: after all mothers are generally more involved with their children than fathers, and in our culture they more often stay home and take care of the kids. Even so, is there not at least the possibility of some differences in the wiring?

Where does all this get us? Only this far: surely it is legitimate to postulate in speculative fiction temperamental differences between sexes at least as great as those between vixen and fox. When observation and literature lead one to suppose different instincts, different natures, for the two sexes, if writers need not be bound by the supposition, but should they be castigated for accepting it?

Defenders of women's rights have many highly legitimate complaints. Certainly it is not realistic to suppose that in the future (or in the past) all women are "dizzy blondes" or Beautiful but Dumb Daughters, or clinging vines, or sultry temptresses, or any of the other stereotypes.

It is not realistic to assume that because one is born female one cannot become an engineer, a scientist, a ditch digger, a street sweeper, a spaceship pilot, a naval officer, or even a soldier.

It is not necessarily realistic to assume that most, or very many, women will choose such careers, nor is it realistic to assume that they will not; but the assumption that they will abandon their traditional roles and take on functional equivalence with men cannot be made IN VACUO. Such a society will be profoundly different from any we have ever known. Similarly, the nature of the people of that society will be quite different from what we have generally supposed in most of our literature.

Finally, I would say that it is at least a viable hypothesis that those societies in which most women retain the traditional role of home guard and child rearer (not merely child bearer) will survive, and those in which they do not will perish. This is only a hypothesis. It stems from a number of assumptions, all vulnerable,

namely that there is a nature of man, that part of that nature consists of innate differences between the sexes, and that social orders which conform with that nature and those assumptions survive better than those that do not.

I do not think it useful to castigate those who believe this. It serves no useful purpose to shout "chauvinist" whenever this hypothesis is put forth. The epithet is deserved only if the theory is not genuinely held, but is merely a rationalization for incivility, or the continued subjection of women.

About a year ago I visited Africa, and we were privileged to go to a big national park where the lions run completely free. For the entertainment of the visitors they have a kind of lion blind where tourists can sit drinking beer or other potions while watching the lions feed.

A bit decadent, but a hell of a lot of fun.

Because there are more impala than there is feed for them, (and too few lions and leopards to keep the impala in check) it's necessary to kill off impala. The rangers shoot them, remove the skin for sale to tourists (helps support the national park) and hang the carcasses outside the blind.

Thus the lionesses usually come around just at dusk; easier way to feed the cubs than hunting, which the lioness has to do a good bit of.

There were two sets of cubs of different ages, and two lionesses, and it was a magnificent sight. The second night the lion appeared. He was about twice as large as the lioness. The carcass had been hung up in a tree, just reachable by the lioness when she stood upright on her hind legs, and she had pulled down a goodly chunk which she gave to the cubs.

Lion walks up. Lioness walks over to him and rubs against him, perfect picture of "wifely devotion" remarked on by all thirty or so of us in the blind. Anthropomorphism, of course, but impossible to avoid the reaction. Lion stood regally for a moment, licked her face with a quick peck (I swear it looked like the cartoon of the man going off to the office in the morning), then walked over to where the cubs were feeding.

He gazed at them from his high regal stance in a manner that invited one to think of paternal pride.

Then he picked up their dinner and walked off into the bush.

Lioness had to stretch full length and work like hell to get down another chunk for the cubs.

Now there was male chauvinism. I thought it a bit upsetting. Unfair, and all that. After all, the goddam lion hadn't done a lick of work. He didn't even stay around to amuse the tourists (who, after all, had paid for his dinner through their contributions to the lodge; if no tourists the rangers wouldn't have put the carcass up there). He just took that meat and strolled off.

Lioness, probably as hungry as he was, fed the cubs first, then ate.

Later, I wondered about my reaction to all this. ON WHAT STANDARD am I judging that scene of leonine domesticity? Just where do I get off creating standards of fair play for lions?

And where does anyone get off creating standards of fair play for humans?

You can't create ethics and morals in a vacuum. You can't create a standard of fair play out of your own interest and yours alone; and this, I fear, is what the feminists would do.

Feminist arguments in the last analysis must be based either on "ought" statements, or on naked power. That is, the feminists must either say that things should be different from what they are, or that, by gollies, they're going to make society different whether men like it or not, so there. If based on power, this whole discussion is irrelevant. They'll either succeed or they won't. If based on "ought" then there's got to be a philosophical scheme in which "ought" is meaningful, which is to say that they reject most of "modern" philosophy including logical positivism and appeal to some universal principles.

One of the most widely accepted philosophical bases for "ought" statements is "natural law", that is, the appeal to "nature", in which case the above discussion cannot be irrelevant, although it may, of course, be wrong. Again, surely it cannot be useful discussion to label error as sin, that is, to say that those who hold the above opinion are "male chauvinist pigs" (or whatever synonym for traitor is reserved for women who do not accept feminism; and their name is Legion, for they are many),

Now we can turn to the question which began this rambling essay. Is science fiction anti-feminine?

Some is; much isn't. Are science fiction writers anti-feminist? Some are, some aren't, and that's not the same thing as the first question at all.

Certainly I know writers who have high regard for women but who have unpleasant female characters in their stories; sometimes all their female characters are unpleasant. Is this a condemnation of women? In at least one such case I know it isn't for the writer is a woman other women like.

Are projections of futures in which women have different roles from men necessarily sexist? Hardly. They may be anti-feminist, in that the writer explicitly rejects the feminist premises, and assumes the kind of argument made in the preceding pages. (The writer may be a real live male chauvinist pig, too, but not necessarily so; certainly Mr Heinlein is not.)

I don't know how useful all this is, but it would probably be helpful if we'd stop calling names and get down to the real issue: are, or can be, women equivalent to men (as opposed to "equal" in some religious or legal sense), and if so, should they be, and what are the consequences of equivalence? These are legitimate subjects for science fiction speculation; but I for one would say that a writer is no more compelled to accept the equivalence argument, or its negation, than he is compelled to accept or reject the possibility of faster than light travel.

It's said that a philosopher can make any question meaningless. Depends on the philosopher. But certainly it's a legitimate task to reduce certain questions of ethics and morals to their basic elements, and I hope I've made a start at that here.

Of course the ultimately basic question is the whole nature of the "ought" statement: are there any circumstances under which the sentence "You ought to do X" has any meaning other than "X hurray" or "I like X"? That one has quite a long literature behind it, and I doubt that I can contribute much that hasn't been said; besides, I've made enough enemies on this rainy afternoon of impending deadlines.

SEX ROLES, BIOLOGY, & SCIENCE FICTION

or

THERE'S NO VINISM LIKE CHAU-VINISM

by George Fergus

Science fiction appears to be anti-female. Out of some 1500 SF novels with which I am familiar, only about 50 feature a woman or girl as the main viewpoint character. In other words, 97% of the protagonists of SF stories are male.

Part of the reason for this is presumably that writers believe, or are instructed by their editors, that their primarily teenage male audience would react negatively to stories with female heroes. There were, in fact, instances of adverse reaction to books like McCaffrey's *RESTOREE* and Panshin's *RITE OF PASSAGE*. Andre Norton was 30 years into her writing career before she started featuring female protagonists in some of her novels.

I don't know to what extent this prejudice still influences the market, but I suspect that the main reason for the lack of female heroes has been the widespread conception of women as incapable of making things happen--dominating a situation, initiating important activities, making useful speculations, or even controlling the direction of their own lives. This view is continually reinforced by institutionalized sexism in language (what place do women have in the Brotherhood of Man?) and custom (the adoption of the husband's name by the wife), even for independent thinkers who are able to overcome the usual cultural conditioning as to what men and women are supposed to do with their lives. A woman has no creative status in her own right, but only as she inspires or nourishes some activity by a male. To male chauvinists this is merely the natural scheme of things.

Jerry Pournelle's article in *NOTES FROM THE CHEMISTRY DEPARTMENT* #13 attempts to show that there may be justification for such a view. It brings the argument to a somewhat different level than before, and one that is more susceptible to the presentation of fact, rather than mere personal opinion. I identify three main points in his argument. These are, in quick summary:

(1) Men and women have different interests. This has been true throughout recorded history, and may be verified by simple observation. It is not being said that women are less intelligent or mentally capable than men, merely that they have fairly consistent and significantly different preferences, attitudes, approaches to problems, and general reactions to stimuli.

(2) Most animals other than man also exhibit differences in the behavior of the sexes, so one can reasonably assume that some of the behavioral differences between men and women are a result of our biological heritage.

(3) Regardless of whether human sex roles are more learned or instinctive, we do have an apparently "natural" cultural pattern based on the woman bending most of her efforts toward taking care of home and children. The hypothesis that a change in this successful pattern would destroy our society is at least as legitimate as the feminist position. It serves no useful purpose to castigate those who sincerely hold either view.

My response is as follows:

The primary interests of women have traditionally been in marriage, babies, housekeeping, and gossip. If this is fundamental to their natures, then women who have to work outside the home should tend toward vocations involving these things. Yet the overwhelming majority of pediatricians and cooks, for example,

are male. The female workers in hospitals and restaurants generally turn out to be nurses and waitresses. Does this force us to conclude, on the basis of simple observation, that the overriding interest of women is in being servants? It can be pointed out that, of the 69 cultures around the world in which the bearing of burdens is always done by one sex, 83% have women performing this task despite the male's biological superiority in strength.

Disregarding whether this "preference" is biologically or culturally determined, can we reasonably hypothesize that a society in which women were not servants would not be viable? Is it possible that the present troubles of our nation are due to the fact that we first limited and then abolished the "natural" institution of slavery?

Rich Bartucci says in NOTES #11 that it's all a matter of different hormones being present in men and women. Let me wax somewhat chauvinistic myself for a moment and resort to quoting one of our microcosm's authority figures. From a column in F&SF by a certain well-known professor of biochemistry and fount of scientific knowledge: "It is my feeling that all the emotional and temperamental distinctions between men and women are of cultural origin, and that they serve the important function of maintaining the man/woman master/slave arrangement." The characteristics historically attributed to different classes of women are not even consistent: "...the feminine 'temperament' jumps through hoops whenever that is necessary to suit man's convenience."

Male chauvinists are apparently not satisfied merely for the female to be in physical fact less powerful than the male. First they attribute interests to her that allow them to avoid most of the exhaustive work of caring for the home and family. Then they find it necessary to assign to her a biological drive to be passive and submissive. Except when it is necessary to defend her home and family. I wonder how they explain militant feminism. A hoax perpetrated by a small cabal of scheming mutants?

Most sex differences in behavior are not inborn, but develop in childhood. Gender is the only fixed category into which all children can sort themselves and others. As such, it assumes tremendous significance in organizing the child's social perceptions and actions. Boys learn that they cannot grow up to be mothers, so they are discouraged from identifying with them or with home-centered activities. They have to become outward-looking to find their identities. Their observations of older boys and men in our male-centered culture tell them what activities they can engage in and encourage them to develop assertiveness and autonomy at an early age.

Girls, on the other hand, feel little encouragement as they get older to give up their childhood dependence on adults for the supply of physical needs and praise, since such characteristics are culturally portrayed as desirably feminine. They normally have no need to develop independent ideas of self-worth. Girls also get the idea that they are not as smart or as powerful as boys, and inferiority feelings are often reinforced when the onset of menstruation makes many feel unclean and unworthy. Finally, social pressures and the definition of masculinity and femininity as direct opposites eventually influence most girls to actively avoid any former activities that could be perceived as too masculine.

The converse in boys--learning not to be sissies--happens much earlier, and the chauvinistic black-vs-white views of sex roles that they glean from the culture often decrease as they get older and learn better.

About two-thirds of the young adult population, according to a recent study, is thus induced to adopt normal "masculine" and "feminine" preferences, with the

other third remaining for the most part behaviorally androgynous.

Environmental pressures have often, in the past, been stronger than personal preference in determining sex roles. The Israeli Kibbutz arose out of a strongly feminist youth movement which sought by communal living to relieve women of the sole responsibility for domestic duties. Among the original practitioners there was no sexual division of labor. However, pregnant women were unable to perform much physical labor, and nursing mothers had to work near the communal Infants House in order to feed their children. As the birth rate increased in the new land, more and more women were forced to leave the "productive" branches of the economy in favor of the "service" branches near the community center. Thus, not only did women find themselves back in their old jobs, but were even more bored than before because they had to cook or sew or launder or take care of children exclusively for eight hours a day. The primary non-political problem in the kibbutz became the role of the woman, and almost every couple that has since abandoned the Kibbutz way of life has done so because of the unhappiness of the woman. I see no reason, however, to believe that such results are inevitable in this increasingly technological age.

In 19th century England, simple observation would have indicated that women weren't interested in science, law, politics, athletics, writing, teaching, composing, smoking tobacco, wearing pants, cutting their hair short, or any number of other things in which they are now routinely engaged. In the centuries before that, it could be seen by any fool that women were not interested in masculine activities like singing or acting, so the church choir had to use children and castrated males to get soprano voices, and the female roles in plays had to be taken by men. Women couldn't be employed in army hospitals, for they would faint dead away at the sight of men with battle wounds. Things have changed since then, and there is every indication that other generalizations will be disproved in the future, such as that women have a biological imperative to be inconsistent or uncreative or unambitious; to be supportive rather than active, or to be intuitive rather than logical, or to have all desires governed by emotions rather than intellect.

It seems to me then, that Jerry's first point is particularly invalid when applied to SF, where the writer is supposed to extrapolate, not merely to observe present behavior patterns and reproduce the most common of them in his fiction. The feminist complaints which started this discussion relate principally to the portrayal of female behavior and status in societies of the future, which should reflect changes in the interests and attitudes of women, and particularly in the behavior expected of them by the culture at large, such as those that have occurred over these last few hundred years. Especially since the Women's Movement seems stronger now, more worldwide, and more interested in reducing the sex role preconceptions that we pass on to the next generation, than it has ever been.

The increased interest in SF among girls of today is only one indication of the extent to which female interests and attitudes are changing. Public opinion polls in past decades have found repeatedly that women were far less likely than men to vote for a woman for President, but their attitude has changed dramatically in the 70's. Women are now two times more likely to vote for a woman. Five different national surveys have been keeping track of women's attitudes toward things like men sharing in housework and women being promoted to positions of executive authority. Only half of those asked were in favor of these things in 1970, but in the last few years this proportion has risen to three-fourths. It is said that, in the modern world, change is the only constant.

Continued relaxation of the traditional differences between male and female spheres of activity can also be expected to be stimulated by social changes such

as overpopulation reducing emphasis on childbearing, improved communications allowing many "office" jobs to be performed in the home, and shorter working hours increasing the pressure on "breadwinners" to devote time to household chores and child care. New methods of chemical contraception, such as the long-lasting implanted pellets that are now in use in a number of countries (though not yet legal in the U.S.), result in the cessation of menstruation and thus the disappearance of another difference between the sexes.

If I read a story supposedly set 30 years in the future, I expect changes in the roles of women as much as I expect changes from traditional energy sources. And I would want the author to come up with some damned good reasons if he expects me to believe that such changes would not have occurred.

This is not to say that women should necessarily be portrayed as mentally or emotionally indistinguishable from men or as having identical roles in society, merely that there should be significant changes from the present state of affairs, whose extent is up to the judgment of the individual writer. Heinlein generally surpassed his contemporaries in showing women as strong-willed and apt to pursue any career that a man would, although he apparently continues to believe that they would drop everything whenever given the opportunity to marry and raise children. But most SF writers have been either too lazy or too chauvinistic even to try to envision women in anything other than that one old-fashioned, narrowly defined role. The unmarried heroine of THE MOTE IN GOD'S EYE (the only SF novel of Jerry's that I've read), a member of the interstellar society of 3017, becomes desperate if there is no "feminine"-oriented mind around to "talk recipes with" or the like. She also notes that she felt the need to choose between being "a person" or being "an ornament to some man's career". I don't know if Jerry thinks that cultural evolution just stopped recently and will remain in stasis for the next 1000 years, or feels that his society might just happen to cycle back to the same social set-up and pressures existing today in the U.S.

Going on to a consideration of Jerry's second point, I will discuss the three successive processes by which biological sex differences are produced in mammals, how each can result in differences in behavior, and to what extent this can be extrapolated to humans:

Firstly, a sex chromosome is inherited from each parent. If both are type X, the embryonic gonads develop into the ovaries of a female. If one chromosome is type Y, they are induced to develop into the testes of a male.

Sex differentiation in the growing fetus is then continued by means of hormones produced by these developing sex organs. If there is a sufficient concentration of androgens (male hormones) produced by the testes, a male reproductive tract and external genitals are developed. If not, a female reproductive system results. The fact that female organs have to be actively inhibited before the male organs can develop causes this process to take somewhat longer in the male. (I only mention this because the resulting difference in effective age can cause some statistically significant sex differences to appear temporarily in infants of the same chronological age.) When this is done, the hypothalamus (the brain's hormone-regulating section) stops any further production of sex hormones.

At puberty their production is resumed, which results in the maturation of the reproductive organs and the appearance of the secondary sex characteristics. With respect to humans, the androgen testosterone, produced by the testes, enhances protein metabolism and causes continued growth, particularly of muscles, bones, hair, larynx, and so forth. Estrogens, produced cyclically by the ovaries, result in spreading of the pelvic bones, deposits of subcutaneous fat, development of mammary glands, etc. The changes in the male are more extensive and in humans

delay the process for a couple of years compared to females.

As to the ways these can affect behavior, the direct effect of the sex chromosomes is minimal. In males the very small Y-chromosome is known to carry only four minor genes affecting parts of the body other than the gonads. In females, only one of the two original X-chromosomes remains active in non-gonadal cells, and not the same one in every cell. The other X becomes almost completely inert. Thus in both sexes only one X-type sex chromosome can have direct effects on the development of the brain. The 100 or so genes that it carries, however, are still said to be "sex-linked" because a trait carried on the male's single X will occur in every cell, whereas in the female a trait can appear in every single cell only if it was originally carried on both X-chromosomes.

It must be emphasized that sex-linked genes are not things that one sex has and the other does not. They cannot even produce characteristics that the great majority of one sex has and the great majority of the other sex doesn't. X-carried disorders such as hemophilia, muscular dystrophy, color blindness, and perhaps 60 others of record, occur more often among men and constitute the prime reason for the statistically lower survival rate of male fetuses, but are not restricted to them and are rare in either sex.

Only one X-carried trait that affects mental characteristics has so far been identified from cross-sex inheritance correlations. This gene causes the brain to develop a certain type of visual-spatial perception ability that is estimated to be found in roughly 50% of men but only 25% of women. The apparent specialization of part of the parietal area of the brain's right hemisphere for this function may cause the concomitant lessening of some other ability in such individuals. It has been hypothesized that speech difficulties such as stuttering, which are more common among males, have a similar genetic foundation, but all efforts to verify this have so far been unsuccessful.

At one time the hypothesis was advanced that the presence of a Y-chromosome might pre-dispose males to more violent behavior than females. This was due to the discovery of an unusually high proportion of men with the abnormal XYY chromosomal makeup among those institutionalized for the commission of violent crimes, even though the Y-chromosome is not known to affect the brain in any way. Since then, however, it has been discovered that men with an extra X-chromosome (XXY) are also institutionalized in unusually large numbers. It has now been determined that if XYY men have any consistent behavioral attribute, it is a learning disability. Many of them have difficulty associating and relating to their environment, extrapolating and foreseeing the results of their actions, and regulating impulsive behavior. Since differences are not found between normal men and women in this characteristic, the original hypothesis has been abandoned. The presence of extra Y-chromosomes doesn't make an individual more behaviorally masculine, or extra X-chromosomes make him more feminine.

Other genes not carried on the sex chromosomes may be "sex-limited" in that they become relatively more active under the influence of one or the other set of sex hormones. Such traits in humans include most of the secondary sex characteristics but occur in a wide range of individual variation that normally exceeds the average difference between the sexes. That is, even in a single gene pool, some males can have a more feminine "build" than the average female, and vice versa. Only certain well-known extremes, such as baldness and breast size, have essentially no overlap.

It might be noted that a significant part of the normal muscular difference is due to the exercise gained by males performing the types of work that require rapid and extreme exertion. On the Indonesian island of Bali, where males'

cultural preference is for light, steady labor, males and females are almost indistinguishable in build. I mention this example particularly because in recent times Balinese men have been hired by Westerners as dock coolies and have developed the heavy musculature characteristic of men in most other cultures. In a 1911 British survey, women athletes were found to perform at an average of about 65% of the level of men in categories like running and jumping. By 1974 the average had risen to roughly 85%.

With respect to behavior that is determined by circulating hormone levels in the adult, the main category relates to sexual activity. The high levels of estrogens produced in most female mammals at the time of estrus ("heat") stimulate the display of the female mating pattern, consisting of soliciting behavior (such as hopping and ear-wiggling in the rat), "presenting" the rear, and lordosis (concave arching of the back). Such effects are not observed in women, and are also absent in our close relatives among the primates, so need not be considered further.

Psychiatric experience with emotionally disturbed women has indicated the existence of consistent mood variations during the menstrual cycle, but it has not yet been possible to establish any direct relationship between emotional state and the different levels of the female hormones (estrogens and progestagens) at various points in the cycle. The only study of which I am aware that actually measured these hormone levels during cycles of normal, healthy young women, found no general correlation between these and psychologic measures of anxiety, depression, or hostility. Studies of changes in behavior during the menstrual cycle of female primates have been too few to yield a consistent pattern.

In many women, by means not yet fully understood, the sharp decreases in sex hormone levels immediately preceding menstruation can trigger temporary disruptions in the other metabolic functions and glandular secretions that are regulated by the hypothalamus. These are often intensified, however, by psychological variables. Emotional stress, by stimulating some secretions and inhibiting others, can change a mild hormonal imbalance to one that causes severe physical upsets and mood changes, which then reinforce the original stress. A recent study found that those women most likely to experience mental distress near the time of menstruation were those whose religions emphasize the "Uncleanliness" of the menstruating woman and the idea that women are meant to go through suffering at this time because of their sins.

Stress may also cause the cycle to terminate prematurely. (In fact, when women are subject to the same stresses, as with inmates in institutions, close co-workers, or roommates, they frequently end up menstruating in synchrony.) This produces a second correlation between mood and menstruation, in which the hormonal changes are not the cause, but rather the effect. Thus, although a high percentage of female suicide attempts occur during the quarter of the month just before or during menstruation, so do admissions to prison and children's sicknesses. The timing of a woman's court appearances and conviction, or the onset of illness in her children, is not likely to be caused by her mental state.

Metabolic changes like those in women also occur in men, but usually only one at a time at irregular intervals. There is a tendency, however, in many mammals, for those biochemical processes controlled by feedback from the hypothalamus to develop near-monthly cycles, independent of any menstrual cycling. These have been found in a number of men, particularly when illness exaggerates them. The incidence of this appears to be frequent enough that some bus drivers and airline pilots have had their schedules adjusted so that they are off work on "low" days.

(This can be taken too far, however. There is apparently a great desire among many people to believe that the events in their lives correlate with fixed cycles of nature, whether in terms of planetary movements or biological rhythms. One can now buy an electronic calculator whose sole purpose is to determine the critical periods for one's purported 28-day emotional cycle, 23-day physical cycle, and 33-day intellectual cycle. Biorhythm could become the modern do-it-yourself successor to astrology. Maybe Heinlein's "Year of the Jackpot" will become a new cult classic.)

As for the general male response to androgens, the position of a male animal in a dominance hierarchy has been found to correlate with the level of testosterone in its bloodstream. This has given rise to considerable speculation about the effect of male hormones on aggressiveness, even though the most dominant animals (usually those that are largest in body or horns or teeth) are not necessarily the most aggressive. More recently, however, it was discovered that a mammal with a high plasma level of testosterone emits an odor that stimulates attacks by other males. Thus males are highly sensitive to the odors of other males, just as they are to the odors of females. Since these are somewhat different for each species, a male that spontaneously attacks other males of its own kind will often live quite peaceably with other animals or humans. As far as is known, humans are the only mammals who are completely insensitive to such olfactory stimuli.

It has also been found that if an animal suffers a defeat its testosterone level drops markedly and stays low for weeks, whereas if it experiences success or is exposed to a female in heat the level rises sharply. It is now known that anxiety inhibits testosterone production, although the exact mechanism is still being debated. Thus the actual degree to which testosterone affects emotional state, rather than vice versa, is difficult to say, even with respect to the lower animals.

For men, most studies have shown no correlation between plasma testosterone levels and either overt fighting behavior or personality test scores on aggressiveness. The level in the blood of normal men can in fact exhibit as much as a 4:1 variation during the course of the day, which people generally do not notice reflected in behavior. There is, of course, the possibility that such effects in humans only require the presence of a certain minimum level of the hormone, as sexual activity does, but researchers have also been unable to relate the rising levels of testosterone in adolescent boys to any measures of aggression.

This lack of correlation is also borne out by studies of castrates. Removal of the gonads turns the fierce bull into the docile ox, but the effect on humans is not very dramatic if it occurs after the physical changes at puberty have influenced psychological development. Several eunuchs throughout history, such as the Byzantine general Narses, have sought and achieved positions of military power. They apparently did not need testosterone in their bloodstreams to fuel aggressiveness.

Some countries practice castration of sex offenders, but a long-term study of the results indicated that this did not inhibit aggressive actions except where these were directly dependent on sexuality. Conversely, the administration of testosterone to men suffering from androgen deficiency disorders is found to increase libido, potency, and muscular size, but not aggressiveness.

The effect of hormones released during the prenatal period is more significant. In most mammals, in addition to causing sexual differentiation of reproductive tracts, they cause response thresholds to change in the brain and other parts of

the central nervous system so that even though the "wiring" for all types of behavior is present in both sexes, certain behavior is more easily elicited in one sex than the other.

The most important of these sex differences in the brain, which again relate to reproductive behavior, are physically detectible. The male testes produce estrogens as well as androgens (in such amounts that the urine of the stallion is a prime source of estrogens for medical use), but the male never displays the female mating posture. This is because exposure to a sufficiently high level of androgens at a particular stage of fetal development will permanently de-sensitize estrogen-receptor proteins in the hypothalamus of most male animals. This permanently inhibits such things as the display of the female mating posture and the operation of the hypothalamic/pituitary/ovarian feedback system that causes cycles of ovulation and hormone production in the adult female.

It also sensitizes the male brain to the later presence of androgens, making libido dependent upon androgens in the male, whereas it is dependent upon estrogens in the female. The result is that males have the potential of becoming sexually aroused at any time during the appropriate season (seasonal stimulation of the gonads is controlled by another hormone, produced by the pineal gland in response to the annual variation in day/night length), whereas females cannot become interested except during the short, well-defined period of estrus when their cyclically-stimulated ovaries produce a maximum level of estrogens.

Primitive animals rely almost entirely on chains of such biologically-programmed reflexes. However, all types of behavior become less influenced by such programming, less stereotyped, as nervous systems become more complex. Many of the primitive biological controls undergo evolutionary atrophy. Specifically, the sex differences that I have described in terms of physically-detectible sensitivity to androgens and estrogens have been found not to occur in man or in those of his primate relatives that have so far been tested.

Of particular note, libido in both sexes is a function of androgens, which are produced by the adrenal cortices as well as the gonads. The primary androgen in female primates, androstenedione, serves to maintain such things as sexual interest and capacity for orgasm, without being powerful enough at normal levels to have the physically masculinizing effects of testosterone. The culmination of this evolutionary trend is that the sexual behavior of the female is more like that of the male in humans than in any other species.

Other brain differences associated with pre-natal hormones in mammals cannot be determined directly, but must be observed in behavior. Unfortunately, the primates differ considerably in the behavior patterns that have developed in response to various biological and environmental pressures. Behavior varies by sex with some primates but not with others.

Unfortunately, only one primate has been tested so far for the effects of pre-natal exposure to different sex hormones. This is the rhesus macaque of India, which forms polygamously-oriented troops and dominance hierarchies. The behavior of this primate is learned mainly through socialization during play. If an infant is kept from social contact with any other monkeys prior to testing, it does not exhibit any of the sex differences that have been found to occur without previous social experience in mammals such as rodents. For example, if a female is allowed to mature without interaction with her mother or with other monkeys, she remains either indifferent or actively abusive toward infants placed with her. Even with respect to sexual behavior, a monkey that socialized normally but never observed copulation may require several years of trial and error to figure out exactly what to do.

On the other hand, during social play, a small number of behavior patterns are reinforced to different extents in the two sexes. Rhesus males become progressively more threatening toward others, come to engage in more strenuous physical activity, and develop more frequent display of the male mating pattern (consisting of mounting and pelvic thrusting) than females do. For example, the male mating pattern is shown by almost 90% of males, but only about one-third of wild females.

The general hostility of the rhesus male tends to interfere with the spontaneous display of maternal behavior toward infants, but there is no evidence that this monkey has a lesser fondness for infants per se than does the female. Both males and females are markedly less antagonistic toward infants than they are to adults.

The means by which this reinforcement of particular behavior occurs are not well understood. In this instance, they have been theorized to involve a male preference for certain neural stimuli such as those associated with large muscle movements, but how this could develop as a result of the pre-natal exposure to androgens is unknown. The strength of the reinforcement, however, appears from field observations to decrease for those species with the more highly developed nervous systems. For example, the almost universal front-to-rear position for copulation has been observed to be replaced occasionally by the "unnatural" face-to-face position among siamang gibbons, pygmy chimpanzees, lowland gorillas, and Japanese snow macaques.

The malleability of such species is further indicated by the significant changes in their social behavior that occur in response to different environmental influences in captivity as compared to the wild. Apparent cultural variations have also been found among neighboring groups in such things as degree of "maternal" behavior by males or sexual assertiveness by females. In the few instances where a primate has been experimentally shifted to another group, it has within a short period of time altered its pattern of behavior to conform to that of the new group.

Probably the most significant differences among the various primates have to do with the sexual cycle of the female. Although cyclic estrogen production does not have a direct effect on sexual activity in primates, it does have two residual indirect effects. Estrogens, in addition to being necessary in a general sense for the maintenance of the female reproductive systems and secondary sexual characteristics, more specifically cause the vagina to swell and emit lubricant secretions. This promotes sexual receptivity by eliminating vaginal dryness and stiffness, and sometimes also by exerting pressure on the sensitive clitoris.

Secondly, this enhances the attractiveness of the female to the male by causing the emission of a special odor during those few days of the menstrual cycle when the estrogen level is at its maximum compared to the level of progesterone. This is analogous to the regular period of estrus in other mammals. It is accompanied in many primates by the swelling and reddening of their "sexual skin" area behind the genitals.

This cyclic attractiveness of the female has given rise in many species to a sort of polygamous system, in which a high ratio of females to males increases the chances of a male being able to find a female who is in estrus. With those primates with whom this visual and olfactory cueing is manifested to the greatest extent, such as baboons, chimpanzees, and most macaques, it also gives rise to a dominance hierarchy (pecking order) among the males, who compete for the small number of females in estrus at any one time.

Among the larger, primarily ground-dwelling primates such as baboons, this is

also usually accompanied by extreme sexual dimorphism, with males often growing to twice the size of females and developing huge jaws with protruding canine teeth. This occurs mainly to allow males to scare or decoy ground predators away from lactating females and their young. Protection from predators is also gained by gathering in large troops as herd animals do.

The fact that man remains an extremely generalized primate, with even the most primitive members of genus *Homo* exhibiting none of these specialized adaptations, has not deterred some writers on popular anthropology from deriving conclusions about "natural" human behavior from the observation of rhesus macaques and savannah baboons. Presumably, this happens because such non-arboreal quadrupeds are much easier to observe than most primates, which are still mainly tree-dwellers.

Why didn't man's ancestors evolve such physical and behavioral adaptations when they emerged from the forest to join the baboons in their savannah habitat? Presumably because the apes from which man is descended were more intelligent and adaptable than primates like the baboon, whose behavior can change only if their biological instincts change. For example, on those rare occasions when chimpanzees (our closest relatives) cross open country to get from one forest feeding area to another, they start to behave like baboons in that they move in a compact group and their response to a predator is to try to frighten it away (by throwing sticks and stones at it). Then, when they get back to the safety of the forest, they resume their normal loose, friendly, and non-hierarchical social organization.

In addition to the apparent descent of man from a relatively unspecialized primate, it should be noted that man's ancestors generalized their behavior even more by adding meat to the primarily vegetable primate diet. In doing so they adopted the cooperative hunting and food sharing habits of the less powerful carnivores. (Primates other than man do not share food. Not even mothers give their offspring any food except natural milk.) The food-sharing carnivores such as wolves exhibit no appreciable differences in non-sexual behavior (including caring for the young), since predators have no great use for a method of decoying away other predators. The motivation and reflexes for carnivore predation are also completely different from those relating to threat and dominance behavior in the ground-dwelling primates.

Lions are the only significant exceptions to this general lack of sex differences among carnivores in non-sexual behavior. Among lions, females do most of the hunting. This same situation with respect to humans, of waiting for the other sex to provide one's food, has sometimes been put forward to explain the woman's supposed biologically-evolved submissiveness to the man. It has not, however, made the male lion noticeably submissive.

(I might mention that Jerry was right in questioning the standards by which he observed male chauvinism in lions. Limited "personal observation" is a poor method for determining general conclusions, and the use of such isolated anecdotal "evidence" in a number of popular treatments of ethology has been justly criticized by the specialists in the field., who only do this to illustrate typical events from a mass of observational data. Since it is the females who normally do the hunting and killing of prey, the male is in the habit of taking off with the remains after they have satisfied their hunger. This may explain the behavior of the male in the artificial feeding situation that Jerry described, with a non-fresh carcass. In the wild, however, according to George Schaller (whose *THE SERENGETI LION* won the 1973 National Book Award in science), if cubs arrive late at the site of a kill, the male is actually more likely than a female to share the remaining food, if it should be scarce. Females were seen to cuff away even starving cubs from a fresh kill, with the cubs generally having to fight for every scrap they get.)

Since the ecological niche occupied by primitive man was different from that occupied by any of the other surviving primates, extrapolation from primate to human behavior is likely to be valid only if a given behavior pattern is deep enough to persist in all of the primates despite their adaptations to different circumstances. Of course, we have seen that even then (as with the olfactory responses) it is not certain. After all, the gap between modern man and the most intelligent apes, in terms of the brain-to-body weight ratio, is as great as that between the apes and the most primitive living mammals.

Man's principal adaptive mechanism has been cultural evolution, which is enormously fast and efficient compared to biological evolution, allowing him to develop to his present state in an astoundingly short time. The function of biological evolution during this period with respect to the brain has not been to produce adaptations to any specific environment, but rather to facilitate the process of cultural evolution by improving the mechanisms of idea generation, retention, and transmittal: thought, memory, and speech. Biological programming has tended to atrophy except where it has to do with infant behavior that culture cannot affect. (Such evolutionary atrophy of fixed behavior patterns that are no longer necessary for survival has been observed in several strains of laboratory rats, mice, and rabbits.)

I have not yet discussed one remaining pattern of behavior that is known to be determined in most mammals by the concentration of sex hormones in the bloodstream. This is maternal behavior, whose components usually include nest-building; attacking anything that comes too close to the nest or young; and carrying, retrieving, protecting, and licking clean an infant. Such actions are stimulated by the complex of hormones produced near the time of giving birth, such as progesterone and prolactin, that also initiate the physical process of lactation. After a certain period, hormone levels return to normal and "weaning" results.

Most of this "maternal" behavior can be artificially induced in males as well as females by chemical stimulation of the brain. Conversely, if a litter of newborns is given to a female mammal who has never given birth, she will usually ignore them or, if a carnivore, may eat them. Even so, if presented with successive litters for several days, a virgin female or a male will gradually begin to "mother" them and eventually will exhibit the full range of maternal activity (with the exception, in the male, of lactation). Once maternal behavior has been induced, the threshold for its reappearance independent of pregnancy is considerably reduced. It is untrue that female mammals in general have a mothering instinct or interest in infants that males do not.

The effects of pregnancy hormones on such behavior again appear to a negligible extent among the higher primates, possibly because the attachment of parents to their offspring has to continue for longer after birth. Many female monkeys seem very gauche and nonplussed by their first infants.

Anyone who tries to explain a woman's interest in babies by this mechanism will first have to come up with a good reason why non-pregnant women show as much interest as mothers do. Some human mothers produce milk in response to a baby's cry, but this is a conditioned reflex, not an inborn one.

Maternal behavior by male primates varies considerably for different species, although in general it correlates with the degree to which they have remained monogamous. It is high in many New World monkeys, which generally lack sexual skin changes and exhibit only mild sexual dimorphism, if any. In fact, among marmosets, titis, and night monkeys, the male actually carries and cares for the infant most of the time except during breast-feeding. In the Old World, adult males of several lemur and macaque species have been observed to crowd around a

newborn, trying to clean and groom it, and among mangabeys there is so much interest in infants that they are frequently the cause of conflict between adult males.

In those species that have become polygamous, maternal urges are sometimes combined with sexual urges and directed toward females, who are sexually attractive only during their estrus period but are often as little as half the size of the males. Among the harem-forming hamadryas and gelada baboons, for example, orphaned infants of either sex are more apt to be adopted by young males than by females. Also, mature male baboons tend to cluster around the females with the youngest offspring, and are highly sensitive to any hint of distress from an infant.

The primate most closely related to man that forms monogamous family units is the gibbon of Southeast Asia. Gibbons do not exhibit sexual skin changes and have no distinct sex roles as far as caring for infants, initiating activities, or protecting the family.

One method of determining which sex differences in behavior are biologically induced, that avoids the extrapolative uncertainties of animal studies, is to examine the behavior of pre-pubertal members of both sexes in a typical present-day example of the simple hunter-gatherer culture that was characteristic of early man. A study using the same techniques to compare London children with African Bushman children found that the London boys were much more interested in physical activity than girls, and in conjunction with this had a preference for playing with members of their own sex. However, this strong sex difference did not show up significantly among the Bushman children, where sex role expectations are minimal. The only significant difference that appeared in both groups was the boys' greater preference for aggressive and threatening behavior in play.

Another study was made in Kenya on a village where there happened to be so few girls born in a particular generation that boys had to care for infant siblings and aid in household chores. They performed these duties creditably and ended up displaying none of the sex differences in behavior that would normally have occurred. (Studies such as this have to be made in primitive societies where sex role expectations come solely from the parents, rather than through the communications media.)

The most prevalent method by which cultural effects are eliminated from conclusions about innate behavior is the observation of how much the sex roles can differ from one culture to another. All, with the possible exception of those that have been pathologically distorted by unusual environmental conditions, should presumably exhibit whatever behavior preferences are programmed by biology. On the other hand, even the existence of a behavior pattern in almost all cultures cannot be considered proof that it comes directly from some instinctive biological drive. Does the tendency to cover one's loins? The incest taboo? The menstrual taboo? In resolving such questions, the examination of cultures that deviate from the norm can yield the most significant results.

In a number of primitive cultures, boys are not steadily inculcated with ideals of masculine behavior. This is put off until the rites of initiation into manhood at puberty. When men and women live separately, young boys are classified and kept with the women and girls, where they help with domestic chores. In this situation, sex differences like those occurring in rhesus monkeys are not found. Children display equal tendencies toward aggression, rough physical play, or nurturant behavior (offering help and support).

Although other examples are available, the classic study of this type is still

Margaret Mead's 1935 SEX AND TEMPERAMENT IN THREE PRIMITIVE SOCIETIES. In the first of these neighboring New Guinea cultures, both men and women were found to be gentle, warm, and maternal, as we expect women to be. In the second, sharing the same general heritage, both sexes were forthright, fiercely competitive, violently aggressive, and unwilling to make more than the bare minimum of effort to care for children, as we expect men to be. In the third, the men were delicate, emotional, gossipy, elaborately coiffured, and did the marketing; whereas the women were boisterous, dominating, impersonal, and cosmetically unadorned.

Such role-reversal can also show up in individuals of any culture. Children who feel rejected by an unpleasant or emotionally unavailable parent may decide that they will be loved or admired more if they look like the opposite sex. If their first gender-inappropriate behavior is not discouraged, they will become uncertain as to what role model to follow, having the child's black-or-white view of activities permitted for each gender. They may grow up to be either transvestites, who alternate their apparel and behavior between the society's male and female stereotypes, or transsexuals, who feel comfortable only in the behavior patterns associated with the opposite sex. Although there is plenty of evidence that certain mental disorders are related to biochemical imbalances, all efforts to find a biological basis for transvestism and transsexualism, or to "correct" them by means of sex hormone therapy, have so far proved fruitless.

Although controlled experiments cannot be performed directly on humans, the mistakes of nature and human meddling can be instructive. Women born with only one X-chromosome (Turner's syndrome) do not develop functioning gonads, and thus secrete no sex hormones at all. Nevertheless, they are mentally indistinguishable from normal women.

Disruption of the normal prenatal hormone mix can result in an individual whose external genitals develop oppositely to his genetic sex. (This usually occurs because of disease, but at one time also occurred from the administration of hormones with unsuspected androgenic properties to aid women experiencing difficulty with pregnancy.) For example, a genetic female who is exposed to high androgen levels while in the womb may look like a male at birth (with the clitoris growing around the urethra to resemble a penis, and the labia fusing to form an empty scrotum) and therefore be raised as a boy. The mistake may not be discovered until puberty, when the "boy" starts to develop breasts and the other secondary sexual characteristics of a normal woman. Such a person usually continues to think of himself as male, and exhibits all the behavior preferences associated with men, despite the fact that the sex hormones in his bloodstream are mainly estrogens and thus that his voice is high and his fully erect penis is only a couple of inches long.

Thus women are not "feminine" because of the presence of female hormones, nor men "masculine" because they are saturated with male hormones. The only remaining biological possibility is that, as with the rhesus monkey, pre-natal exposure to male hormones causes human behavior to be permanently masculinized in some way.

Females like those I've just described, who were prenatally exposed to high androgen levels, sometimes come to medical notice early in their lives. In this case, since psychological gender identity does not become irreversibly fixed until the age of three or later, it is usually decided to surgically "restore" the male-appearing external genitals to correspondence with the female internal organs. Such "androgenized" girls then grow up physically normal, but have been found to exhibit apparently significant deviations from normal feminine behavior. They have unusually high IQs and tend to be tomboys (i.e. they enjoy intense physical activity and exhibit little early interest in marriage, motherhood,

pretty clothes, etc.). A number of people understandably jumped to conclusions on the basis of the initial reports of these findings.

Further investigation, however, has revealed that the girls' normal siblings show the same base pattern of higher-than-average IQs! (Their parents do also, but to a slightly lesser extent.) Some unrecognized factor appears to have biased the results. Perhaps only highly intelligent people know enough (or are rich enough) to have their children examined by an endocrinologist at an early age, or to have originally put themselves under the care of doctors who were trying new hormone techniques for the relief of problems during pregnancy. Or perhaps the hormone problem in one child causes increased concern and interest by the parents that enhances the intellectual development of all their children. Whatever the explanation, it makes the data relatively useless.

There is no reason to attribute these girls' tomboyism to pre-natal masculinization either, since such behavior is known to be characteristic of intelligent girls. (In a 1974 study of U.S. college women, for example, 78% said they had been tomboys.) The boyish behavior of the "androgenized" girls remained within the range exhibited by normal girls, and was not considered abnormal by peers, parents, or the girls themselves. Also, in direct contrast to the results of the rhesus monkey experiments, the frequency of aggressive behavior by these girls was not found to be significantly greater than normal.

Moreover, such androgenized girls do not differ from their siblings in test results on verbal and spatial abilities, which are the intellectual aptitudes most often theorized as sex-linked. Where they did differ was in numerical/computational ability, in which respect they scored more than 10 points lower than their siblings, both male and female. This strange result, being in the opposite direction from what might be expected, throws further doubt on the premise that pre-natal exposure to androgens enhances the development of mental traits that we associate with masculinity.

Regardless of the actual mechanism by which such apparent differences in abilities and behavior preferences are produced (whether due to biology, psychology, or unrecognized sampling bias), individual differences in its operation would appear to be more significant than mere genetic sex. In fact, girls with pathologically overactive adrenal glands, who are thereby pre-natally exposed to excessive levels of androgens (plus other, non-sex-related hormones) are reported to be four times more likely to be interested in intense physical activity than even the average boy.

If biological effects do occur, they appear to be easily overturned by differential upbringing. In cases where the external genitals were ambiguous, different doctors have assigned babies with essentially the same sex chromosomes, gonads, hormones, and genitals, to different sexes. Unlike the previous set of cases, these can be considered controlled studies, in which neither doctors nor parents knew the true state of affairs until puberty. Such children usually come to exhibit the behavior and preferences typical of their upbringing as either boys or girls, despite their physical abnormalities.

The most spectacular such case concerns one of a pair of identical twin boys, whose penis was accidentally destroyed during attempted circumcision. Since it is still not surgically possible to build a functioning penis, it was decided to surgically change the infant to female so that it could have a normal sex life in adulthood, with the aid of estrogen treatments after puberty. The parents concurred, and the child was raised as a girl. At last report, unlike her brother, she is neat and dainty, likes frilly dresses and jewelry, and prefers to play with dolls and a baby carriage.

Of course, an isolated example or individual experiment can often be found that will tend to support almost any conclusion one cares to make. In a recent book, THE PSYCHOLOGY OF SEX DIFFERENCES (1974), Elinor Maccoby and Carol Jacklin analyze the results of some 2000 studies made on this subject over the last decade, most involving fundamentals rather than superficial behavior that is easily influenced by the culture, and concentrating on children so as to elucidate the stages at which differences develop.

They conclude that men at the present time do tend to display more hostility and aggression than women, not as infants but both as children and as adults, and they also more often engage in bursts of strenuous activity. However, the authors do not find that this carries over to consistently-observable differences in competitiveness, achievement motivation, self-confidence, or general activity level. Boys require somewhat more stimulation to reach the girls' normal level of achievement motivation, but once that occurs they are quite similar. Many girls, however, undergo a "mental shutdown" when they leave school and get married. This is merely postponed if they continue their schooling through college.

It is not found that either sex is more submissive, sociable, suggestible, or subjective, although boys are more susceptible to the opinions of same-sex peers, whose company they prefer. Findings are generally ambiguous on differences in timidity, anxiety, fear. The majority of studies find no sex differences in the response to visual, auditory, or tactile stimuli. Although there are some indications of hormone-dependent sex differences in taste and smell sensitivity, not enough data are presently available to warrant general conclusions.

As indicated in the earlier discussion of chromosomes, males on the average do better than females in tests of visual-spatial ability, and this does carry over into statistical superiority on visual field-independence and on some types of mathematical problems but not on others. It is still uncertain, though, whether heredity or environment dominates these effects. In those cultures where women have the greatest freedom and independence, they also exhibit the greatest degree of spatial ability compared to men. Especially interesting is a recent report that sex differences in students' mathematical ability have essentially disappeared in Sweden, where sex role expectations have been successfully de-institutionalized more than in any other country.

At the same time, for unknown reasons, women become statistically superior in all types of verbal abilities, beginning at adolescence. This includes both low-level elements like spelling and fluency, and high-level tasks such as comprehension of difficult written material, analogies, and creative writing. No other significant differences in mental abilities are found.

With respect to maternal behavior, observations were made recently on the reactions of couples when being presented with their newborn infant by a hospital nurse. It was found that the fathers, regardless of whether or not they had been present in the delivery room, engaged in as much or more nurturant interaction as the mothers did, with respect to looking, touching, holding, and rocking, although the mothers smiled more often at the infant. Similar results were obtained in observations of the fathers alone with the child. Tests were not made in the presence of other males, since it is known that men then tend to reduce any behavior that is regarded as feminine.

Unfortunately, there have been no studies on the extent of such behavior by men toward others' babies, or by boys and girls toward younger children, so it would be inappropriate to come to any firm conclusion. If there is a sex difference, however, it is not found to generalize to a greater female tendency to behave altruistically.

Moving on now to Jerry's third point, how much should we worry about behavior that appears "contrary to nature"? Female mammals will generally explore a new environment more readily than males. Does this mean that women should be the explorers? With most mammals, the female does not achieve orgasms in intercourse. Is it wrong for women to do so? (Several cultures, including Victorian England, became so worried about this crime against nature that they practiced amputation or cauterization of the clitoris.)

With most species, the appearance of the female is no more visually stimulating than that of the male, and in fact the opposite is often true (the plumage of the pea-cock, the mane of the male lion, etc.). In most primitive societies, and in Western civilization until the beginning of the 19th Century, men exhibited as much or more fondness for cosmetics and ornamentation as women. Does this mean that our culture's emphasis on artificially-enhanced female beauty should be changed back before it ruins us all?

A close primate relative, the gibbon of Southeast Asia, seems to thrive without clearly defined roles for either sex. Gibbons are the most active and numerous of the five living types of apes. Gorillas and orang-utans, on the other hand, which exhibit the greatest degree of sexual dimorphism among the apes, are close to extinction, with only a couple thousand of either left in the wild. This may be mere coincidence, but it certainly lends no support to the idea that sex roles are necessary or inherently advantageous.

Monkeys that grow up without a responsive parent have been found to suffer severe psychological damage, causing them to resemble autistic children. Monkeys raised by males, however, turn out quite as normal as those raised by females. A recent experiment with rhesus macaques showed that this is true even for a species where the males do not normally participate in caring for infants.

It should be pointed out that most of the behavior we think of as characteristically masculine or feminine actually originated in humans less than 10,000 years ago when the end of the Fourth Glaciation allowed the development of agriculture and the abandonment of the semi-nomadic hunter-gatherer lifestyle. During the previous 99% of our evolutionary history, we resembled our ape-like forebears in that both sexes participated in procuring economic necessities like food. The hunting of large game came to be a primarily male activity because nursing females could not stay away from their infant children to track an animal for days at a time, but females continued to engage in vegetable-gathering (fruits, roots, and nuts), fishing, and small-animal trapping within a few hours' distance of camp. Among those examples of hunter-gatherer societies that have survived to modern times, the gathering activities of the women have actually been found to be more essential to group sustenance, on the average, than the hunting activities of the men. Child care is generally shared by those men and women who on any particular day are not away from camp seeking food.

The deliberate cultivation of plants and then the invention of the plow (both usually attributed to women) resulted in the development of settled agriculture, leading to significant cultural changes. If the simultaneous development of animal husbandry had allowed the hunter to become the herdsman and the gatherer to become the farmer, this might have allowed the society to remain fairly egalitarian. More typically, however, men merely reduced their nomadic hunting activity and settled down with the women agriculturalists. Although this frequently produces matrilineal and matrilocal cultures, it also allows men to turn their added leisure time to politics and their idle weapons to war (or what one might call "play": head-hunting). Those societies we are most familiar with, however, allowed men gradually to adopt the cultivation of plants as part of their own province as women found their energies increasingly required for the upkeep of

the new permanent home/ This established the male for the first time as the main economic provider.

A characteristic of all cultures, however, is that men tend to specialize in the activities that require movement farthest from the home, and women end up with those closer in. This does not appear to occur because of biological programming, but merely because women as a class, particularly in times of early mating and short life-span, tend to be less mobile than men because of child-bearing and nursing. Thus the governmental structure which arises--usually to deal with the external world--is almost always patriarchal to a greater or lesser extent, even in those cases where power in everyday life is held mainly by women. A tradition of male leadership had also been established in all societies because of the necessity for a leader in group hunting but not in vegetable gathering, and because the choice of when to pull up stakes, and where to go, was dictated by the movement of game.

The characteristic of all prehistoric cultures that led early investigators to believe they were matriarchal was the men's awe, envy, and fear (expressed in art, myth, and religion) of the woman's biological fecundity and closeness to the mysteries of nature. This was, however, accompanied by a compensatory defense mechanism whereby men were encouraged to strive to be as valuable as women by being non-biologically creative and in control of natural phenomena. The status of women did not need to be bolstered by society because it came naturally. (Even today, men can be afraid of the "emasculating" liberated woman, but a woman cannot be "de-feminized" by a liberated man.) Thus when the realization of biological paternity and other advances in knowledge over nature devalued the woman's biological role, there was no social mechanism available to redress the imbalance in status. Matriarchal religions were replaced by patriarchal ones.

The relatively recent nature of the confinement of woman's activities to the home is illustrated by the apparently "masculine" nature of many of women's activities in the early pre-Christian sources of Western civilization: the Sumerians of Mesopotamia, the ancient Egyptians, the Minoans of Crete, the Mycenaens of Greece, the Etruscans of Italy, and Celts of western Europe. The Amazon myth appears to have arisen through garbled accounts of actual historical encounters by members of Mediterranean civilizations with cultures where unmarried women were allowed to be warriors. The Greek historians' references to Asian Amazons are believed to apply to the nomadic Sarmatians of what is now eastern Europe and the Soviet Union. A separate group of Amazons was alleged to have existed in western Africa, which area does have relatively non-patriarchal traditions, but the lack of historical records makes it impossible to relate them to any specific culture.

The "unnatural" behavioral characteristics of the women of ancient times have survived to the present mainly in societies whose geographical isolation or inhospitable climate has discouraged the encroachment of conquerors or missionaries from elsewhere. A particularly fruitful area for finding deviations from our conception of the natural behavior of the sexes is the islands of Oceania. I've previously mentioned the Mundugumor tribe of New Guinea as studied by Margaret Mead, whose women are at an extreme in dreading child-bearing and disliking children. Then there is the culture on the Indonesian island of Alor where women are the economic providers and men are dependent upon them. Few cultures reach such extremes, but most are considerably more egalitarian than those of Christian Europe. (There was a tantalizing report a few years ago about a 5000-woman army unit in Malawi, but I've never seen anything more about it.)

Societies that violate our ideas of the proper division of labor into male and

female spheres do not appear to have enormous difficulty surviving, even without the technological aids that we possess. Their customs may seem unnatural to us only only because we derive from one of the empire-building societies that currently determines the behavioral mainstream. When Europeans colonized West Africa and Southeast Asia, bringing "civilization" to their plow-less horticultural societies, the native women's craft and trade guilds fought in vain against the invaders' refusal to let women, who had traditionally taken part in the production of food and other economic goods, partake of the new educational and job opportunities. Women of some of these cultures, however, have in recent years regained much of their former status. In Burma, for example, the "joint ventures" corporation which made the highest profit in a recent year was the one with an all-female board of directors.

The prevalence of any particular pattern of cultural behavior may allow Social Darwinists to argue that it is the best, but cannot be taken to mean that others are not viable, any more than the adoption of Western clothing by the Japanese implies that males have an inborn uneasiness at wearing skirts, or that the traditional garments were impairing their well-being. (As a matter of fact, from the point of view of species survival, a robe or skirt is more desirable for the male than the tight layers of cloth with which we tend to surround the genitals. The testes descend from the abdomen to the scrotum in most mammals because they must be cooler than body temperature in order to produce sperm. Tight clothing raises their temperature and reduces virility.)

The sexual division of labor, like a division into aristocrats vs peasant or masters vs slaves, is probably more efficient than the equal sharing of tasks, but those involved usually have no real choice as to which labor they want to perform. The question is, to what extent can freedom be allowed to interfere with efficiency? Democracy lacks the efficiency of dictatorship; sexual reproduction lacks the efficiency of fission; but they perform the valuable service of combining inputs from different sources to arrive at a better result. The same advantages may accrue when males contribute significantly to home life and child rearing, and females contribute more to decision-making in the world at large.

Human behavioral scientists, in fact, seem fairly well agreed now that once children come into the world, they benefit if mothers and fathers share equally in family life. In John and Beatrice Whiting's "Children of Six Cultures" and other cross-cultural studies, criminal and other violent behavior was found to be most frequent in those cultures exhibiting the greatest emotional gulf between the mother and father compared to that between mother and child.

Even when division of labor is desirable in matters other than child rearing, it need not be preordained. In homosexual relationships, for example, the partners have little difficulty in dividing up the tasks according to their assorted individual preferences.

The sexual division of labor continues to perpetuate itself even though the original reasons for it have continually decreasing relevance to modern life. The existence of distinct role models usually influences the children of each generation to adopt the behavior associated with their sex. However, in 64% of the 76 primitive cultures for which information has been compiled, it is considered fairly normal and acceptable for a person who feels temperamentally unsuited for the standard role of his sex to adopt the clothing, duties, and behavior pattern usually associated with the opposite gender. It is only in the remaining cultures that different personality traits are assumed to be inherent in each sex.

Such a rigid ordering of personality expectations, particularly the conception

of masculinity and femininity as inherent opposites, can penalize many individuals in the society. Those whose temperaments do not fit the stereotypes suffer identity problems, and by their anomalous presence cause anxiety in those who do. This tends to produce aberrations such as homosexuality, which have been found to be absent in those societies that assume no significant temperamental differences according to sex. (They usually still have some sexual division of labor, but it is thought of as traditional, like participation in a family business, rather than inherent.)

Women in primitive cultures can feel a solid sense of permanent achievement in childbearing that men cannot. However, as cultures advance technologically, they come to place a greater value on acts of intellectual creation. Women become dissatisfied with confinement to their traditional role, and are stimulated to prove their worth in the ways that men have usually been forced to do. This evolutionary pattern is viewed by some as undesirable because it deprives women of the natural "peace of mind" they would enjoy in a Samoan type of culture.

But the population explosion, if nothing else, precludes any return to some idealized society in which women are kept, even figuratively, barefoot and pregnant. Increasing propaganda for birth control can only reduce the status and self-esteem of women whose culture values them only as mothers. The restriction of women to child-raising activities becomes even more apparent as an invalid "adaptation to yesterday" when we realize that, because of the extension of life expectancy to a full quarter of a century since 1900, well over half of a woman's life must even now be spent in other pursuits. (In contrast, primitive human and non-human primates are either pregnant or lactating for most of their adult lives.)

Tests of both IQ and creativity have shown that these are lowest among the most behaviorally "feminine" women and among the most behaviorally "masculine" men. These also experience the greatest trauma in middle age when their previous goals in life no longer seem appropriate.

In practice, it appears that today's women tend to be less bothered by their greater opportunities for personal fulfillment than men are by the competition. Those who are most dissatisfied, I imagine, are the supposedly liberated women of the Soviet Union, who are routinely expected to perform full-time work outside the home, and then do all the housekeeping and child-rearing as well. It is interesting that in both the U.S.S.R. and the U.S., working mothers actually report greater satisfaction with motherhood than those who stay at home full-time, although this is usually possible only when day-care facilities are available. (Recent studies of day-care centers have now laid to rest the fears of adverse effects on normal child development.)

Can we even assert that our present cultural pattern has been successful, what with overpopulation, eco-death, or the final war looming on the horizon? Is any socially constructive purpose served by reinforcing the proposition that males can't help being violent and aggressive? It would seem that, according to their own prejudices, male chauvinists ought to want our politicians and diplomats to be women, whose less aggressive natures would reduce the chances for war.

Is our culture a success when the result of its false conditioning is that (according to a recent study) both men and women downgrade work attributed to a woman writer compared to the same work with a man's name on it? When (as in a recent interview) a child insists that girls can't grow up to be doctors even though her mother is a doctor?

But let us return to the original question, which we tend to have forgotten was

about chauvinism in SF. Is it not part of the SF writer's job, if he can be said to have one other than providing entertainment, to show us how present trends could reduce our society's chances for survival, and to envision possible futures that would be undesirable? Is it any more proper for a writer to ignore cultural trends he doesn't like than to ignore, say, the proliferation of nuclear fission technology, which according to present plans will allow access to plutonium in 36 countries by 1980?

Why does speculation on the future of sex roles seem to be carried on almost exclusively by sociologists? Science fiction writers are perfectly willing to speculate on whether such cross-cultural universals as religion will always exist in the same form, or if they are necessary for human well-being. Yet most of the male writers I'm familiar with, particularly the novelists who reach the mass market, seem to have difficulty coming up with any "dangerous" liberated future except the hoary one in which women attempt to enslave or exterminate men. I guess I must have missed all those SF stories about how the preparation of meals or performance of housework or "mothering" of children by husbands as well as wives will cause the collapse of civilization.

Whatever innate differences really exist between the sexes will probably not be apparent until cultural training into rigidly defined roles is eliminated. This may be a necessary step if women and men are ever to be free to realize their full potential as unique human beings.

AFTERWORDS

by Jerry Pournelle

Larry and I have taken pains, both in MOTE itself and in many published commentaries on same, to state that we assumed for that book that human history is cyclical, not linear; and we can easily produce essays written centuries ago in which it is "proved" that sex differences are no longer important, and that "enlightened" humanity will never go back to cultural sexual dimorphism.

Lady Sally is hardly insipid nor is she passive. She "makes things happen". In fact, since we never see Rod Blaine outside a rather rigidly defined role situation in which his behavior and choices are thoroughly circumscribed, Sally comes off as far more independent than Rod.

As to her wish to indulge in "girl talk" the example is drawn from life as related by a biochemist who happened to be the only female on a very long and arduous scientific expedition.

At several points in the story Sally takes the trouble to dictate her own reactions to the provincial mores of the Trans-Coalsack Sector, and it's fairly obvious that while she's willing to conform she doesn't like it very much.

Surely it is legitimate for us to postulate a future in which the cycle has turned again as it has so often in the past? I hadn't known that science fiction writers were required always not only to predict "the" future, but also to be advocates of the future worlds they describe. Larry Niven has invented a technical term for those who insist that writers must always share the views of their characters...

The fact that alternate lifestyles are possible proves nothing about what I said in my essay. Certainly there are exceptions to any "rules" about a species

as complex as man. I am certain that there must be dogs with the temperament of bitches, and vice versa. The question which in my judgment remains unanswered is how widespread and profound will be the effects of a universal obliteration of cultural sexual dimorphism? Possibly it will be the most beneficial thing ever to have happened, but I see no evidence for that view; certainly the survival of primitive tribes with strange customs says very little of relevance for us.

My unrepentant view is that there are profound temperamental differences between the human sexes; that these are biologically determined; and that they are the result of a very long period of evolution. I make no statement about the mechanism of determination. I am not qualified to do so, and I suspect that we have a very great deal to learn about psycho-chemistry and what would be called psycho-physics were that term not pre-empted by the "brass instrument" psychologists of yesteryear.

My experience with women has mostly been with highly competent professionals. I grew up in a semi-agricultural society during the War (Twosie) and saw all around me that women could and did, of necessity, take over and perform creditably many functions previously reserved for men.

I also saw the sociological effects of that, and know something of the aftermath; the effects reach past generations and continue to this day. I do not think anyone would argue that all the social upheavals since 1940 have been beneficial although certainly some have been. I am convinced that I do not understand human social behavior or know the interactions between changes in family structure and changes in the social order; but I am equally convinced that no one else does either.

I do know that I have been for nearly 20 years married to a woman of great competence and professional skill who pursues her own career but who remains very much "feminine", and who reacts very differently to emotional storms from the way I and most of my male friends do. I know that she is not particularly unusual in that respect. I suspect but do not know that certain onerous but necessary tasks are better performed by women simply because those tasks are less hateful to women than to men; just as I think men are better suited to other no less undesirable jobs. Technology is in fact changing much of this by eliminating many of the "bad" jobs. Whether that trend will continue (or even whether western technological civilization will survive) I do not know. I can conceive of civilizations in which not merely the equality of the sexes (which I have never argued against) but also their equivalence is not only possible but likely; but I do not share the view that such societies are desirable or that their inhabitants will be happy (or well-adjusted or whatever term one likes). I don't reject such a view either; I simply don't know, and I think it a worthwhile subject for speculation.

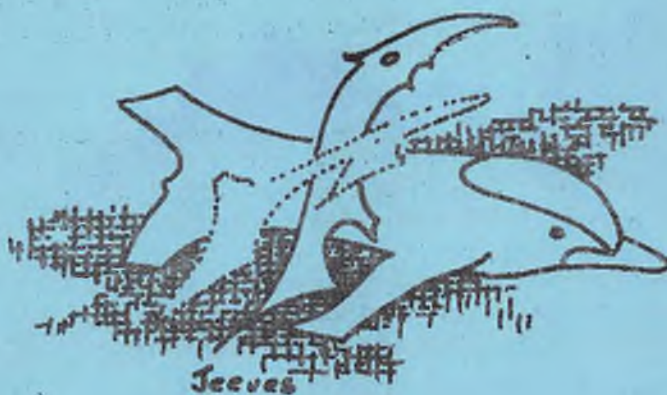
Presuming Mr. Fergus' reports of various studies to be correct (I have no way of checking them; he furnishes no references, nor would I have time to look them up if he had) I still do not believe he has proved his case; I can think of different interpretations for most of the data he presents. Of course his interpretations are defensible, and certainly one might defend views much different from mine; I do not say that my view is "correct" in the sense of eternal truth; I merely say that it is intellectually defensible and that it serves no useful purpose to castigate as "chauvinists" those who hold it.

To sum up: I believe it unquestioned that most higher animals exhibit sexual dimorphism both in physiology and behavior; that it is probably possible to train animals to reverse their sex roles, but so far I've seen no evidence that this is more than a novelty or that doing so is either desirable or even very

successful; that it is at least possible that the natural state of humanity is cultural sexual dimorphism; and that if this be so, we should be very careful about making radical changes in family structures and reversing sex roles.*

Is this so surprising? Psychiatrists and such have for many years explained delinquency and much anti-social behavior through the mechanisms of "broken home" and the failure of one or both parents properly to realize and act the appropriate sexual role. That may be all bushwah. Certainly a very great deal of psychiatric and personality theory is in my judgment sheer pretentious nonsense; but surely one cannot accuse Karen Horney of being a male chauvinist? Surely all of these theories are not motivated by base desires? They may be wrong. I may be wrong. If so, prove it; but not by failing to read what I have said already, or by chanting slogans.

* Note: I do not here argue that individuals should forcibly be prevented from entering "inappropriate" careers. I do argue that we may be better off if no very large numbers actually do it. Given the complexities of our social order I am pretty well unconcerned about women entering most of the previously male-dominated professions. I am concerned about family structure and family governance.



FABLE: ON GUARDS!

Among the many duties that I have from time to time been presented with at work, the most frustrating was the short period of time in which I was responsible for plant security. We employed an outside security agency to provide coverage from 5:00 PM to 7:00 AM weeknights, round the clock on weekends and holidays. The agency in question I shall refer to as the Blatz Security Agency, although that is not its real name. We couldn't afford Pinkerton, you see, so we ended up with one of the least reliable firms I've ever encountered.

Within three months of my return from Vietnam, we began having problems with the guards. Our system consisted of a series of key stations placed strategically throughout the factory. The guard carried with him a Detex clock. At each key station, the guard inserted the key into the clock, this punched the time and location into a tape which I could then check to ensure that the guard was making his rounds. By October, I was fed up, and mailed off the following letter:

Blatz Security Agency
October 26, 1972

Dear Sir:

During the last few months, the service provided by your agency to this firm has been a text book case in how to alienate your client. Among the high points of this period are a broken guard clock, two acts of vandalism almost certainly perpetrated by guards, harassment of our supervisors by your local supervisor, numerous cases of guards disregarding their routine instructions, guards showing up hours late or not at all, guards calling our personnel and complaining that they have not been paid, guards tampering with dangerous machinery without authorization, the closing of a local office without informing us of the change and leaving us unable to reach you, guards fraternizing with employees, and a "break-in" after which the guard on duty told the local police a contradictory story which they dismiss as "doubtful".

During the last week, representatives of your firm have missed three appointments to discuss this matter with our Vice President. When I called your office on October 23, I was informed that you have no such client as Sheridan Silver.

Under the circumstances, I would appreciate knowing whether or not the Blatz Security Agency is still in business, whether or not we are still a client of yours, and when something is going to be done about straightening this situation out.

Sincerely,

Some of the incidents I alluded to in the above letter bear some expansion. The false break in was a classic. The guard apparently was terrified of being alone in such a big building, and was constantly calling the police, telling them that he heard someone walking in the factory. After a few such false calls, the police refused to respond unless he had something more concrete. So one evening, he said that three men had just broken into the factory.

The police arrived, but could find no one. There were no indications of a forced entry. The guard insisted that they had gotten inside our security fence by canoeing around it on the river that flows past the rear end of the factory. He

then went on to say that he had seen them leave through the front entrance, climb into a truck with some packages, and speed off into the night. Needless to say, nothing was missing.

Another guard had discovered a clever way to avoid working. On his first round at night, he unscrewed all of the key stations and carried them back to the guard shack. Then he sat there, punching the different stations at the proper times. Finally, on his last round of the factory, he put all the stations back. I caught him at this because he transposed two of the stations one evening without noticing, and it was impossible for him to be punching them at such close intervals.

My letter was to no avail. I wrote again:

Blatz Security Agency
November 15

Gentlemen:

Two weeks have passed since we received a letter from you indicating that you were taking positive steps to remedy the intolerable guard arrangement with which we are currently faced. Your letter stated specifically that roving patrol cars would check on the guards and leave sealed inspection reports. To date, we have not received one such report; presumably because there have been no such visits.

During these two weeks we have also had the following incidents occur. Guards were found asleep twice, the Detex clock was broken again, two key stations were broken, and a cache of approximately 25 pieces of silver was discovered on the grounds of this company, less than three feet from a guard station. For well over a month, we have been asking for the replacement of Guard Peter B. Silisky because we have extensive evidence that he is working in collusion with some of our personnel to warn them when a supervisor is in the area.

If this is the "immediate action" referred to in your last letter, I suggest it be directed in the opposite direction.

Sincerely,

One incident in this period was particularly interesting. The guard reported that a group of youths had broken into the grounds and thrown rocks at the guard shack, breaking the windows, ripped the key stations off all of the exposed positions on the grounds, and carried them off. I knew that the guards didn't like punching the outside stations because of the cold, and was suspicious from the first.

I investigated the wreckage of the guard shack. Sure enough, the windows were broken, and two rocks lay on the floor inside the shack. But there was an interesting inconsistency. Completely covering each window was a screen of wire mesh. The mesh was unbroken, but the rocks were inside the guard shack. It didn't require an Ellery Queen to know that the windows had been broken from the inside.

A bit of judicious searching located the key stations, which had been placed in a burlap bag and thrown into the river. The clock kept getting "dropped" after that, until we started taking the repair cost out of the pay of the individual guards. One of the sleeping guards was discovered to have an access key to the Detex clock in his shirt pocket. I have no idea where he got it, but with that key he could break the tape inside, so that it was impossible to check on the guard's activities, apparently through a machine failure. We confiscated the key.

Things continued to go downhill, as the next letter indicates:

Blatz Security Agency
December 5

Gentlemen:

Because of the seriousness of the incidents which occurred on the weekend of December 2 - 3, I feel it necessary to write you once more.

On Saturday morning, December 2, at approximately 1:30 AM, our Production Manager, Mr. Gene LeDonne, received a call at his home from one of our employees. The employee told him that the guard on duty had fallen asleep on his feet beside one of our guard stations. Mr. LeDonne arrived at the factory at 2:25 AM and discovered that the guard shack was empty and the front gate wide open. Inside the factory, he found the guard sound asleep, standing leaning against a wall. Another guard was called, but it was impossible to rouse the first. In fact, at 7:00 AM he was still unconscious. At 3:00 AM a quantity of beer and empty beer cans was found concealed behind the guard shack.

Since Mr LeDonne requested that the guard be given no further duty at Sheridan Silver, a different guard was substituted for the following night. The man chosen was Peter Silisky, who was removed from service at this company only after repeated requests from this office. Our objections to Silisky included suspicion of his warning night shift personnel of the presence of supervisory personnel and possible pilferage.

I would also like to point out that our inventory balances indicate a sharp increase in the amount of pilferage. With drunken guards, guards not showing up for work, not making their rounds, and not reporting suspicious conditions, all of which we have experienced recently, this is not surprising. I trust that steps will be taken to ensure that those individuals assigned to Sheridan Silver as guards are not the very individuals against whom we are guarding.

Sincerely,

The Peter Silisky case in particular was interesting. One night while he was on duty, Silisky became rather violently ill, and we had him sent to the local hospital. We called a specialty agency and replaced him ourselves, because the main office of Blatz had moved again, and we were unable to locate them. The following morning, the guard was waiting to see me. He reported that a car with no lights had driven up to the guard shack several times during the night, honked, waited, and then driven off. The guard had noted the license number, so I placed a call to the Registry and found that it was registered to Walter Silisky, the brother as it turned out of Peter Silisky.

Additionally, a cache of silverplated items was found on the top of the fire escape from the second floor of the building, a fire escape which ended right behind the guard shack. My theory was that Silisky would set off on his rounds, gather a few items and place them on the top of the fire escape. He could then walk back through the portion of the factory where the night shift worked, empty handed, and return to the shack. He could then climb up the fire escape, reclaim his booty, and toss it over the security fence to his brother outside. It was this incident which led to our banning him from the premises entirely.

There was no progress. The quality of the guards assigned to us continued to decline. The clock was broken again, this time dropped down a staircase. Three of the key stations had their chains broken, presumably so the guard could carry the keys with them and not return to the post. I wrote again.

Blatz Security Agency
January 9

Gentlemen:

It has come to our attention that there was no guard on duty on these premises from 2:00 AM until 7:00 AM on the morning of January 4. I have spoken to Guard Denbow, who was on duty until 11:00 PM the previous evening. He informed me that he had received an urgent call from his wife and had called your Sergeant Gomez asking to be replaced because of the emergency. Not only was he not replaced, but he waited until 2:00 AM, three hours after his normal relief, before leaving.

Our plant supervisor arrived at 2:15 AM and confirmed that no one was on duty. No guard showed up at all until 7:00 AM. At that time, the guard who arrived was Peter Silisky, whom we have repeatedly stated we do not want assigned to this account.

We would appreciate an explanation of this incident, and naturally do not expect to be billed for the five hours in question.

Sincerely,

The very next day, along came quitting time, and no guard showed up. I waited as long as I could stand it, and then called the local office. I reached some officious clerk type.

"This is Mr D'Ammassa, calling from Sheridan Silver. There's no guard on duty here and there should be."

"Wait a minute. Let me look up the account."

I waited. Eventually he was back. "We have no such account as Sheridan Silver."

"Not again. Listen, we've been your account for nearly a year, and this is the second time you've lost all records of us. We need a guard and we need the guard now."

"I'm sorry. There's nothing I can do."

"Is there anyone there with more authority than you? There is? Good, let me talk to him." I was put in touch with some regional coordinator, who finally admitted that we were in fact a client, but who seemed somehow to think that I was the missing guard.

"Look," I said finally, beginning to get a bit upset. "Let me make this simple for you. This is Sheridan Silver. We are a client of yours. There is supposed to be a guard on duty and there isn't."

It finally seemed to penetrate. "You say the shift was supposed to start at five?" I confirmed it to him. "Then why aren't you on duty? Are you on duty there tonight?"

"No, damn it, I'm not on duty. I work here at Sheridan Silver."

"Don't get snotty with me." He shouted into the phone. "I've a good mind to fire you right now."

So I said something unprintable and he fired me.

REVIEW

NEW VOICES IN SCIENCE FICTION edited by George R.R. Martin
MacMillan, 1977, \$8.95, 268 pp.

In 1973, Jerry Pournelle won the first John W. Campbell Jr Award as the best new SF writer, winning over five other finalists, George Alec Effinger, Ruth Berman, Lisa Tuttle, Robert Thurston, and George R.R. Martin. Now Martin has collected one original story from each of the six finalists into a volume (possibly the first of a series) designed to spotlight the new writers in the field. And, for the most part, he has presented us with a top quality anthology by any standards, new or experienced.

Ben Bova has provided a short introduction in which he lauds Campbell's contribution to the field. It is unquestionable, of course, that Campbell may have had more influence on the development of science fiction than any other single man, at least in that segment of the genre which centers on writers like Heinlein, Asimov, Anderson, and others. But Bova's claim that "the field as it exists today is almost entirely an expression of John W. Campbell Jr.'s overpowering influence." But this is a minor cavil.

The best single story in the collection, George Alec Effinger's "Mom's Differentials" is also the most inappropriate. Inappropriate, because it is not science fiction by any standard I can think of; indeed, it's not even clearly fantasy. The central character is employed as a designer of traffic interchanges. One day he arrives home from work to discover that his wife of twelve years has left him, is bored with her way of life, and wants to start over.

So begins the disintegration of Les Greun. His personality begins to shatter almost immediately. He loses interest in his work and begins making letters out of interchange diagrams. The apartment becomes so distasteful to him that he begins sleeping in an elevator. Les attempts to become sexually involved with a woman from work, but finds himself impotent in his own apartment. She demurs when he suggests moving to the elevator car: "'I'm sure there are plenty of women who would enjoy having sex with you like that, in the elevator. You just have to find one, that's all."

The collapse of his personality is credible, frighteningly so. Les' latent alienation from his environment is aggravated and he regresses into childhood, imagining that the words he is spelling with his schematics are messages from his dead mother. It's a moving, convincing story - the best in the collection - but it's not SF.

There is almost a four way tie for second place in the collection. Indeed, the remaining story - Ruth Berman's "To Ceremark" is very good as well, just isn't the sort of story that I find particularly appealing. Two writers find themselves magically transported into the world about which they write. The story is a fantasy rather than SF, but it's a relatively competent story of adventure and light humor. It is not, however, up to the standards of the other five selections.

Lisa Tuttle's "The Family Monkey" is chiefly noteworthy for the cast of characters she establishes for what is otherwise a slight variation of a standard story. An

alien crashes in rural Texas, bearing a single passenger. The alien is humanoid, telepathic in a limited sense, long-lived, and lonely. Marooned on Earth, "Pete" is adopted by Florrie and Billy, a young couple who soon marry and continue to hide the alien from public notice. Florrie's father considers the alien just another "nigger", and avoids their home.

As the years pass, Pete interacts with more than one generation of the family. Florrie's 32 year old spinster sister returns on a visit and becomes sexually involved with Pete, despite his bizarre variances from human, because he is able to soothe her psychically. The interaction is unsatisfactory, however, and Pete is driven further into his own shell.

Years later, Pete finds a child who is able to communicate with him fully on the telepathic level, but her contact with him makes her incapable of communicating adequately with humans. When Pete's own race finally shows up to rescue him, he and the girl both discover that they have been alienated from their own species.

This is the best story I've seen by Tuttle. The novelette length seems to have allowed her to develop her characters a lot more fully than in the shorter pieces that have been published up till now. Although the plot is neither original nor surprising, there is a depth of treatment here not usually found. Most authors would use the plot for suspense (when will the alien be discovered? Will the racist father shoot him?) or to display their imaginative prowess by presenting weird alien customs or physical properties. Pete is essentially human, and the affect he has on the other humans, and their effects on him, are what the story is really about.

Robert Thurston's "The Kingmakers" is another story that takes a fairly old hat plot and uses it to make original observations, at least within the context of that plot. William Thomason is an important, influential historical figure whose life is the subject of the lifework of a future historian named Fritz Ludvik. As his own time refines the use of time travel, Ludvik is able to penetrate ever farther into the past, along Thomason's life line. And Ludvik is not constrained to conceal himself from Thomason, but rather freely admits his origin and purpose to the other man.

This results in an interesting juxtaposition. As Thomason grows older, the manifestations of Fritz Ludvik whom he encounters grow progressively younger. We see all four of their encounters. In the first, Ludvik is a bitter, disillusioned old man and Thomason a rebellious youngster. By the time of the last encounter, Thomason is a successful but bitter social reformer, and Ludvik is an angry young anti-establishment intellectual.

Thurston has done a marvelous job. Although we are given a number of sights of the worlds of both men, the primary focus is on the alterations of their personalities and the differences in their attitudes toward each other in the successive meetings. The above description may make the story sound dull, but it isn't. Thurston is too good a writer to let the reader hang in boredom while he works out the implications of his situation.

Jerry Pournelle's "Silent Leges" is another story of the CoDominium. The US and the Soviet Union have set up a joint force to keep a war from erupting on Earth, although it is hinted in this story that the arrangement may soon fall apart. Mark Fuller is a young college student whose infatuation for a revolutionary girl leads to his arrest and exile to the world of Tanith. Fuller then experiences one rude awakening after another as he attempts to find "fair" treatment.

This is almost a standard quest story set in a typical sf setting - the jungle

world set up as a prison colony, with convicts sold to the various plantation owners. Fuller, who actually has a comparatively easy job, constantly seeking a way to get out of the system. The reader knows long before Fuller himself that he is doomed to failure.

Pournelle has made it clear that Fuller has indeed been given the short end of the stick. He was trapped by social pressures into the demonstration for which he was arrested, his sentencing was provoked by an independent incident in the court room. It is clear as well that the government is repressive, regressive, and arbitrary. But Fuller accomplished nothing by his constant insistence that things ought to be better. The fact is that things aren't better, aren't likely to get better in the near future, and that if he wants to survive, he's going to have to come to terms with the world as it is and not as he wishes it to be.

Obviously this isn't all that original an insight, but Pournelle has illustrated it with fairly well drawn characters and a plot that moves along well. Perhaps a bit too well, though, as whole characters and settings are discarded on several occasions. I had the feeling throughout that Pournelle was really writing a novel rather than a novelet.

The final selection is George R.R. Martin's "The Stone City". Martin mentions that he feels some discomfort at including one of his own stories, but since he was one of the finalists, the purpose of the anthology would not be served if he excluded himself. So he announces his intent to make certain that his own selection is a very good story.

It is. It's one of Martin's best stories, although not a story to rank with "A Song for Lya" or "With Morning Comes Mistfall". It's set in the vague future civilization about which Martin has written several times, where the Hrangans have been defeated by Earth, and where the diversity of alien races and the immensity of the galaxy makes it impossible to keep any overall view of the galaxy and its civilizations.

Holt is a shipless spaceman, marooned on a world far from those normally visited by men, deep in the heart of the galaxy. The dominant race are the Dan'la, the foxmen, who are so alien that their motivations, the working of their society, everything about them is unknown and possibly unknowable to humans.

The entire crew of Holt's ship is planetbound, apparently because they are unable to figure out how to properly apply for permission to return to their ship. Several members of the crew have disappeared into the labyrinth under a city rumored to be older than time, others have become dependent on soporific drugs, still others have substituted meaningless work for the chemical solace.

Holt is ultimately driven to murdering one of the foxmen in a fit of frustration. Fearing punishment, he flees into the underground labyrinth himself, where he discovers that there are openings, of a sort, onto every world in the galaxy.

Martin's story is memorable chiefly for the rich portrayal of the society of the stone city and its environs. Holt himself never quite comes to life as an individual, possibly because the author spent so much effort on the setting and the alien characters that he neglected the human ones.

The overall quality of the collection is very high, higher even than one might expect from a random selection of award nominees. If this is a good indication of the potential of a series of these anthologies, then my only objection is that we would be limited to one volume per year.

FORGIVE US OUR PUNS

by Paul DiFillippo

Puns are an integral part of fandom. This much cannot be denied. Some would say that puns are the very ground upon which the huge structure of fandom rests. Or if puns are not the ground, then surely they are the foundation stones of the titanic fannish understructure. Or if not the stones, then at least the mortar holding them together. Or if not the mortar, then something less important, but equally figurative and evocative. Whatever the case, puns are an intrinsic thread in the fabric of fandom (to switch a metaphor), and -- however detestible -- are presences that must be lived with.

Because it is best to know the enemy, or again, because anyone who wishes to use puns should understand them thoroughly, these paste gems of prose deserve a close examination. They are more complicated than is commonly recognized, and their complexities need a finer explication than has previously been accorded them.

The Renaissance rhetoricians, who, remarkably enough, managed to list 200 different figures of speech -- tropes -- in their manuals of speaking and writing (start at simile and go!), also turned their classification mania to puns. They defined the pun quite broadly, as a play on words, and we still use this definition today. However, most people today -- fans included -- fail to realize that these scholars divided the pun into three distinct sub-categories, and it seems doubtful that anyone could now name these categories off the top of his head. Because each division marks a real change in the form and usage of puns, they should be noted for the sake of precision -- and so that one's erudition and wit may shine more blindingly in the faces of one's peers.

The first type of pun is called antanaclasis. This is the repetition of one word in two different senses. To explain differently, when making an antanaclastic pun, the speaker employs a single word twice so as to hint at two meanings instead of one. Therefore, when someone says of a fleeing thief tripped by a shepherd's staff, that a crook was caught by a crook, he is using antanaclasis. Likewise when someone observes that Waves sail the waves, or that Thoreau kept a log when he built his log cabin.

These are the figures of speech most people would probably regard as pure puns. However, they are the most difficult to make, and to judge by the infrequency of their appearance in the speech and writings of fans, it would seem that they are less commonly used than the second type of pun: paranomasia.

Paranomasia is any play on words involving homonyms, words that sound alike but possess dissimilar meanings. Whenever someone jokingly uses such homonym pairs as bale, bail; line, lion; horse, hoarse; rein, reign; aisle, isle; or any of thousands of others, he is guilty of making a paranomasiac pun.

This type of pun is relatively easy to formulate, which naturally accounts for its preponderance over the antanaclastic pun: it is simply easier to mentally deal with two different sounds than with two different meanings. Paranomasia must also take the blame for securing a bad reputation for all puns in general. To get a pun, however forced, many people succumb to temptation and brutally -- nay, unmercifully -- distort words not normally pronounced alike, thereby affronting anyone who does not have a tin ear for the spoken tongue. May all such miscreants mend their ways!

The third sort of pun is syllepsis. This is the use of a word understood differently in relation to two or more words that it modifies or governs. Although this sounds like the most complicated type of pun, it is really quite simple and easily recognized when heard. If someone says, for example: He delivered the package and the baby, we can see that the meaning of "delivered" is being twisted. Likewise with: He cast stones and aspersions, or, she runs a business and for a bus. This seems to be the least-used of puns, perhaps because it resembles a grammatical or logical error rather than a deliberate construction.

Equipped with this valuable insight into puns, the hater of them should be able to spot them a mile away and so avoid them. The wettest, most eager-for-glory neo-fan should be able to improve his repertoire of verbal and epistolary pleasantries, causing hilarity while observing tradition. And the seasoned BNF should be able to topple the aforementioned nebulous structure of fandom with his humor, a veritable Samson among fen.

EXECUTIVE GUILT

by Don D'Amassa

(Originally published in RATAPLAN, edited by Leigh Edmonds)

I am not the stuff, alas, of which great business executives are made. This has become increasingly evident to me as I complete another year as Production Control Manager for Taunton Silversmiths Inc. It's not that I lack the knowledge or intelligence for the job, merely that I have the wrong worldview, an improper attitude toward my co-workers. I find it absolutely impossible to give dictation to anyone, for example, preferring to write drafts in longhand first. There is a tendency to want to type correspondence myself, probably a carryover from my fannish activities. But my inability to function as a cog in the corporate wheel is far more basic than mere dictation: I feel guilty.

That's right, guilt. Or maybe even Guilt, though surely not GUILT. An underling need not even cast a reproachful eye my way when I drink coffee at times other than the prescribed coffee break to make my skin crawl with self-loathing. I crouch behind my desk, surreptitiously and silently sipping coffee from the cup I conceal in my top drawer. It would be easier to just give up coffee except during the scheduled breaks but I need those eight or ten cups of caffeine per day in order to maintain my brave front in the face of all of the other daily guilt provokers.

Coming to work late and leaving early are not only privileges of the business executive, they have lately become a duty. One is required to keep irregular hours from time to time in order to teach timeclock-punching subordinates their relative value to the company. On the rare occasions when I exercise this privilege, I find that I slink through the corridors, trying not to attract attention. When I confront an office worker while departing or entering, I assume an air of uneasy nonchalance while inside a little voice is screaming, "Make a plausible excuse, quick, or you'll be resented."

I have an absolute horror of ordering a subordinate to re-do work, particularly when it is the result of my own mistake rather than his or hers. I have to physically quell the urge to either do it myself or find a scapegoat: "Bowman didn't like the format. Do it over again his way. We'll humor him this time." Similarly, I feel an absolute cad when I have to exclude a subordinate from a discussion between myself and another department head. The desire to repudiate the exclusionary

elitist necessities of business burns unabated within my feverish breast, as it were.

Worst of all, I dislike having to bring bad news to anyone. My reprimands are tempered with self-effacement and gentleness to the point where they sound like compliments. On one occasion I was forced to lay off one of my employees for a brief time. I was careful to break the news gently, assured him that the decision had nothing to do with the quality of his work, and expressed hope that it would be unnecessary to lay him off for any more extended period. Even when he assured me that he would be able to collect unemployment, holiday pay, and work two hours per day for a friend, resulting in more money than he would have received for a full work week with us, I still felt like a cold-blooded 1920's capitalist, throwing people out of work to starvation and bankruptcy.

I don't like to complain to other departments either. I find myself making excuses for them in advance. I approach them diffidently. "When you have a minute, I'd like to talk to you about _____. Oh, no, there's nothing really wrong with _____. I'm sure that it's just that I don't understand your procedures. If you have a chance, please explain it to me."

The ultimate in guilt-ridden situations is having to fire someone. My first clerk, Patty, was an outspoken, lazy, and rather sneaky individual who was constantly ignoring her work, slipping quietly out of the office in my absence to gossip with co-workers, or daydreaming at her desk. She victimized me regularly, talked me into driving miles out of my way to pick her up for a period of several weeks during which she was without any other means of transportation to and from work.

Eventually, the regularity of her misconduct was enough to outweigh even my load of guilt. I decided that come what may, I was going to fire her that very day. Immediately, my unconscious began to dissemble...finding reason after reason for delaying the ultimate blow. I managed to justify keeping her all morning because it took the payroll department two hours to work out her final pay. Then I decided not to tell her until after lunch, because she was going out to eat with some of the office workers, and I didn't want to disrupt their plans. In the afternoon, I found a number of small jobs that needed to be done that I didn't want to do myself, and made sure that she'd done them all.

But as the clock moved toward 5:00, I knew that I was approaching the moment of truth. Having reached my cruel resolve, I then set about developing the kindest phraseology with which to inform her of my decision. I considered and discarded brutal frankness, open earnestness, equivocation, tall tales about cutbacks for economic reasons, and such. The more I thought about it, the deeper I sank into a morass of my own construction. But it was already after 4:00 and I had to tell her today. She was already removed from the actual payroll register.

Finally, at a quarter to five, I ushered her into my inner sanctum, a tiny cubicle partitioned off from the rest of the office to give the appearance (and only that) of privacy. With a firm grip on myself, I told her that it had come to my attention that she was engaging in some activities which were not a formal part of her official duties, in fact, were in direct contravention of them. I paused, drawing the strings of my mind taut, determined to say it now, get it over with, tell her she was fired, terminated, her services no longer desired, her services unsatisfactory. But I was forestalled.

"Before you say anything more," said Patty levelly, "I want to tell you that I'm quitting." She rose and immediately walked out of the office.

I wonder if it was something I said?

URBAN COURSING

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(Editor's Note: Coursing is a sport involving a field chase, either of live game or a lure. It is very popular with owners of gazehounds, the group of dogs which find and follow their prey by sight rather than smell. When game is spotted or the lure begins to move, the dogs are let off their leashes (slipped) and they proceed to chase until the game or lure is caught or gets away. Dogs are judged on their enthusiasm and technique, not on speed or the number of takes they effect.)

I am writing of my experiences in this exciting sport for the benefit of other sighthound owners who find lure coursing a bit tame while being sufficiently bothered by the plight of threatened wild species that they cannot, in good conscience, course their dogs after the more spectacular forms of wild game. Hopefully my experiences will also aid in resolving the "bloodthirsty, inhuman courses" vs "vegetarian, lily-livered animal lovers" controversy currently dividing the devotees of coursing.

The Urban area offers many prey species that challenge the speed, courage, intelligence and agility of gazehounds. My experiences have been exclusively with Borzoi. At first I had only one, a 32 inch white and gold male, but later I added a thirty inch black and white female to form a hunting brace. Many species of Urban prey can be taken with only one dog, in contrast to wild prey, which almost always requires two. This alone should increase the appeal of the sport to those unfortunate enough to own only one sighthound.

As with any field sport, there are hazards to Urban coursing. I will discuss them in the sections covering specific prey species along with some successful training techniques.

I wish to emphasize that my experiences with Urban Coursing are my own, as are the opinions that I express in this article. I am writing this to share them and generate feedback. There may be many in the readership who have deep moral and ethical objections to this fine sport. If so I hope that they voice them early in their letters of reply so that I can skip the balance of the letter and go on to more stimulating things.

The best way to give you a picture of the sport is through a series of anecdotal accounts of the coursing of typical Urban varmints.

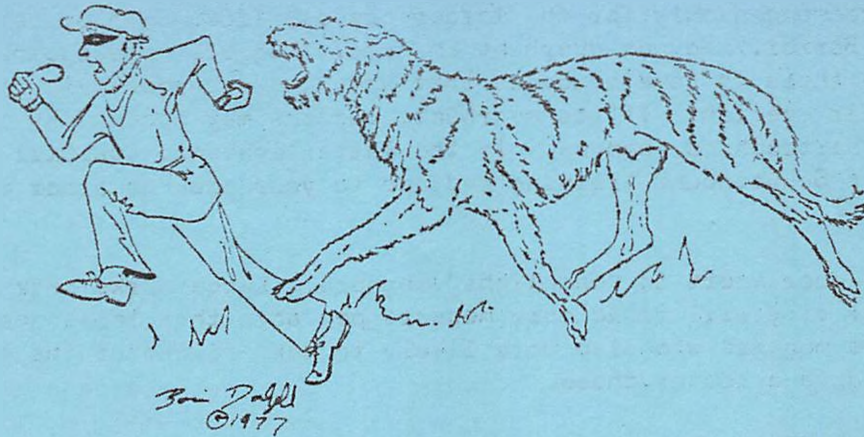
MUGGERS: Homo aquisitavius

This is a large, relatively dangerous nocturnal species found in most urban areas. A specialized baiting technique is normally employed by the handler of the hounds. A friend of mine in Washington, D.C., who had two Irish Wolfhounds, used to specialize in the taking of muggers.

THE SEARCH

The gazehound handler and his dogs proceed to the nearest large, dark park where the dogs are released to bound around (or lurk) at some distance from their owner. It is important that the dogs be out of sight and it helps if the owner is small and inoffensive in appearance.

Coursing the Mugger....



THE CONTACT

The mugger is a predatory species and will search out the gazehound owner on its own. Dark pleasant nights are by far the best for mugger hunting. Muggers tend to stay in their dens if the weather is too unpleasant. The mugger will approach the gazehound owner with a typical cry: a long drawn out "Gimmeyrmony!". At this signal the hounds who have been waiting in the bushes or behind convenient trees close in.

THE CHASE

Muggers are not very swift but they will give an energetic chase for 100 or 200 yards if your dogs initiate their charge with loud cries and baying, causing the mugger to have a head start. Otherwise, if your dogs run silently, you may experience the disappointment of a short chase and a quick take. It is well to train your dogs to halt at the edge of the park rather than continuing the chase into the street.

THE TAKE

Train your dogs to grab the mugger by the forearms. One Irish Wolfhound or Borzoi on each arm will render it helpless. My friend with the "Irishes" found that his dogs had a tendency to break mugger's arms but this rarely resulted in permanent crippling. Occasionally the mugger will have a stroke or swoon as soon as the hounds appear. Call them to you quickly in this case; it is considered poor sport to drag the mugger about excessively.

DISPOSING OF THE CATCH

In most Urban areas there is a bounty offered for many of the muggers you will catch. Do not allow your dogs to disfigure their catch past the point of identification. Inspection of captured muggers by game wardens is accomplished at local depots marked by MPD and a blue or red light on a pole. Be prepared, locate your local inspection station before starting the hunt since a search afterwards, when burdened not only with your hounds but with three or four muggers, can be both tiring and time consuming.

SPECIAL TIPS ON MUGGER COURSING

This prey is recommended only for the larger breeds, Irish Wolfhounds, Scottish Deerhounds, and Borzoi. Do not overhunt an area. Muggers have rudimentary intelligence and there is some evidence that they learn by observing the hunting of others of their species. If you overhunt, muggers may become shy of you or they may grow hypertrophied weapons. In the latter instance you will have to put your dogs through Schutzhound training and add to your pack in order to continue your sport.

It is considered poor sport to "Jacklight" muggers. Large parks near lower income districts of your city will yield more muggers per acre than those near high income districts. These muggers are also more likely to take flight at the sight of your hounds and will give a better chase.

OTHER PEOPLE'S CHILDREN: Homo brattus

Obnoxious children offer a fine opportunity to train your gazehound for the coursing of Muggers. If you do not own one of the giant breeds, they may represent the maximum size species of the genus Homo that you wish to course.

THE CONTACT

If you have a large estate, leave some highly attractive article: a swimming pool in hot weather; a putting green; artistically sculptured bushes; a concert grand piano, where it can be viewed from the borders of the estate. Lurk under cover with your hounds. If you do not attract a number of 8 to 12 year old children after two or three days of this baiting you might try spraypainting slogans such as "Old _____ (your name here) has a terrific lot of fun things to trample on his estate!" on the walls of the nearest school.

THE CHASE

Wait until the children are obviously engaged in trampling on the putting green, breaking the bushes, crawling in the piano, or swimming in the pool before slipping your hounds. It is wise to obtain photos of these evasive beasts and their activities before the chase. The traditional cry for coursing children is "Gaddoutahere!". Children are a pure coursing prey; that is, there is no sport in actually catching them. For one thing they are hard to dispose of. Give them a big head start and train your dogs to stop at the boundaries of the estate. If it looks as if a take will occur, call the dogs in. You will get enough pleasure out of their blind panic and piercing yells without an actual capture.

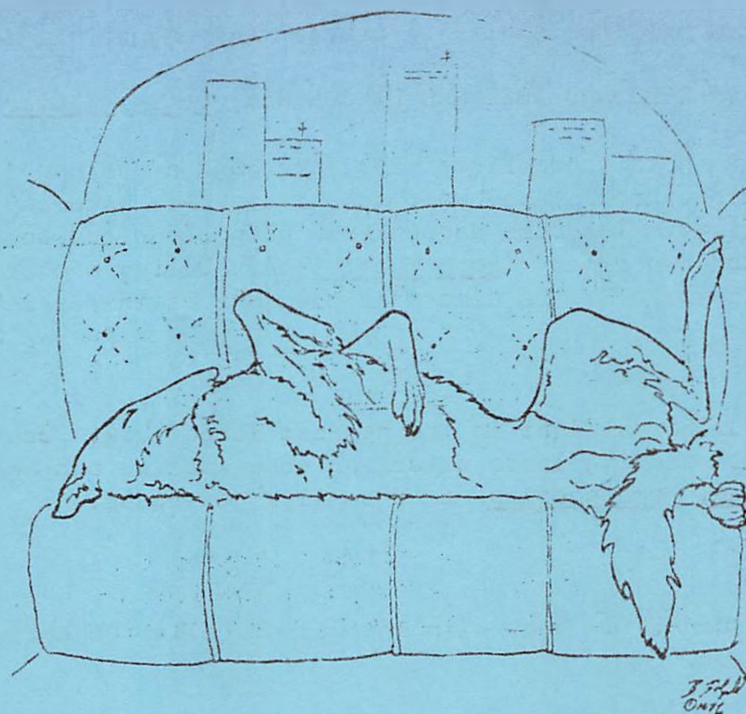
THE TAKE

Avoid this in coursing children.

TIPS ON COURSING CHILDREN

Children must only be coursed when they are separated from a larger commensal species, the Parent (Homo indignans). Breaking this sporting rule will only cause you much trouble (and perhaps a few teeth or a black eye). If you do not own an estate, perhaps you can get a job as a watchperson on a private golf course or at an exclusive private school. The latter situation requires that you exercise great discretion in the selection of coursees as this sort of habitat abounds with a species that is quite similar to Homo brattus, the Rich Kid, ^{Homo stratus} which is not to be coursed under any circumstances save on your own \$4 million estate.

Typical
alert
"Punk-
hunting"
stance



PUNKS: Homo vandalis

Punks are normally seen in densely built up Urban areas. They weigh 100 to 150 pounds, and, if your dogs are traffic wise, offer a fine opportunity for sport.

THE CONTACT

My only experience with Punk coursing occurred several winters ago while I was driving through an industrial area of Cambridge, Massachusetts (MIT). Three prime punks were standing on a curb. At my approach they exhibited characteristic Punk territorial behavior, lifting a chunk of Urban Detritus in their forepaws and flinging it at my car. When contact was made with the vehicle, my dog, who was occupying the rear seat in typical "prepare to Punk hunt" pose, awoke and I flung open the car door shouting "Gettum!". The Punks scattered, two climbing a 10 foot chainlink fence, the third running down an alley, my hound in hot pursuit.

THE TAKE

My hound and I surrounded the Punk who stood at bay crying "mother of God, it wuz them that trowed them rocks!" and reciting a series of ritual names and numbers. The hound leapt around, gaily smiling with all his teeth exposed. As I did not have a Punk cage with me we released this specimen: It fell far short of a true trophy anyway.

HINTS ON COURSING PUNKS

Make careful note of the ritual chant. Frequently the names and figures can be deciphered to yield information that will guide you to a concentration of Punks.

It is best to use one of your older cars as Urban Detritus frequently dents the vehicle.

Well, that is a representative sample of bipedal prey species, but the Urban habitat also offers the opportunity to course four legged varmints.

GERMAN SHEPHERDS AND DOBERMAN PINSCHERS: Canis militarens

Perhaps the most appropriate prey for those of us who own wolfhounds in the broad sense of the term. These wolf substitutes are becoming increasingly common in the Urban habitat. They are encountered both alone and accompanied by a creature called "the attack dog owner" (Homo machisimo). During a course I find that the response of this commensal to be almost as pleasant as the excitement of the chase.

THE CONTACT

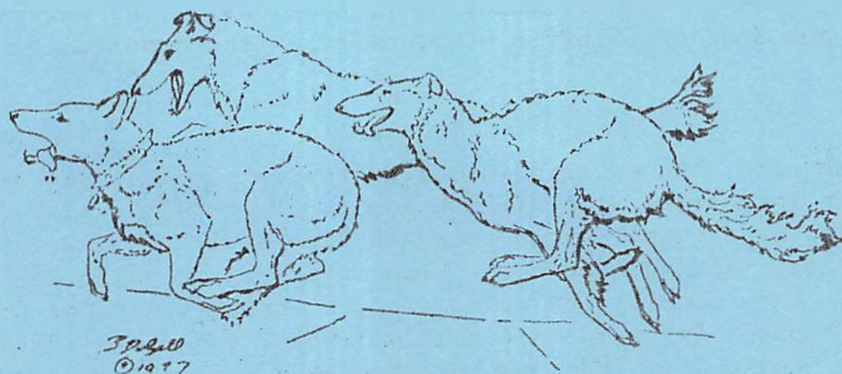
Proceed during daylight to the nearest large park. Search for a German Shepherd or Doberman running loose attacking some smaller and weaker creature such as Homo geriaticus, Homo spoilus, or a smaller gazehound.

THE CHASE

Slip your dogs. If they slip enthusiastically and charge the prey, it will turn tail and run.

THE CATCH

Two Irish Wolfhounds or Borzoi will then be able to execute the classic "grab the neck and hold" wolf hunting technique.



HINTS ON COURSING GERMAN SHEPHERDS AND DOBERMANS

Prior to the course, if you encounter the guard dog owner, be prepared for a lecture on the viciousness of the beast. This is most likely to happen if your dogs are leashed and the guard dog is running free. Do not argue. When it charges your dogs, slip them and keep a straight face when they catch the guard dog. Guard dog owners have a lot of strong personal feelings tied up in the idea of the invulnerability of their pets and the humiliation of the resulting capture can, if they are also enraged by your hysterical laughter, drive them to mayhem. If you don't have a spare hound at your side, this could go hard on you.

When Dobzhansky, my male Borzoi, was young he used to be charged quite a bit by German Shepherds. He was young and insecure and would turn tail and run. I trained him out of this by making him walk in front of me in the park while I followed wearing a large cape. When a Shepherd charged, I would flap the cape violently, scaring it. The dog would turn and run. Dobzhansky, however, thought that it was fleeing from him, gained courage, and would take chase.

RATS: Rattus norvegicus - brown rat; Rattus rattus - black rat)

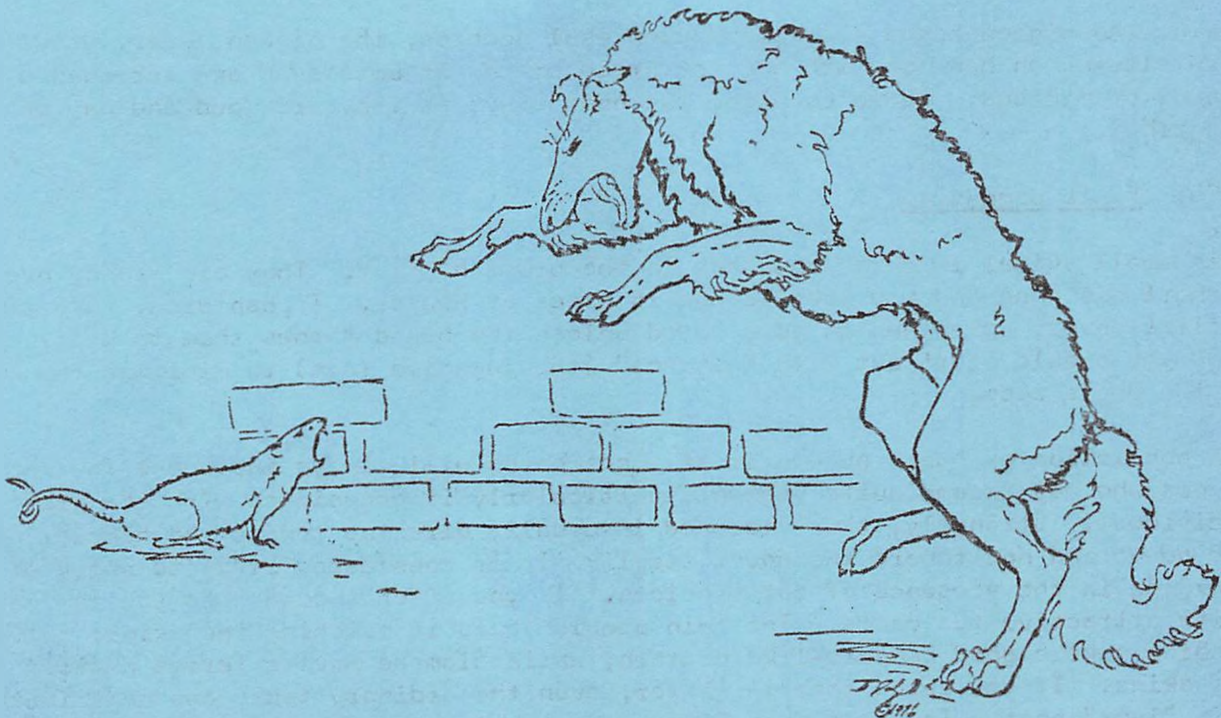
THE CONTACT

Depending on where you live these may be an easy local varmint to locate or you may have to search quite a bit. Residents of New York and other large cities will find that municipal garbage strikes offer a real windfall of rat coursing.

When I was living in Washington, D.C., and used to go down to the Capitol grounds at dusk to exercise the dogs, scattered among the politicians and lobbyists there were a number of brown rats foraging on the sidewalks.

THE CHASE

Rats rarely venture far from cover. If your object is to exercise your dogs, you can easily slip them as soon as you spot a rat. The dogs will expend a great deal of effort dashing at the sly varmints but will rarely make a catch. The sorts of hedges planted around public monuments are thick and low to the ground, providing ideal cover for rats and effectively blocking passage to all but the smallest gazehounds. If you want to actually catch lots of rats, I suggest you bring along a Dachshund or some Affenpinschers.



THE CATCH

Should your dog capture a rat it is hoped that it will toss it violently through the air. Rats are very vicious when grabbed by dogs. The nasty horrid beasts might even fight back leaving tooth marks on your dog's head. The stinking little creatures don't just let the dogs kill them with a beatific smile on their lips, overcome with the honor of being captured by your aristocratic hounds.

HINTS ON COURSING RATS

Make sure your dog's plague shots are current (yours as well). I was never very successful in capturing them but if your dogs get good at it, they are edible. You may find a ready market for large catches at your local chain of fried chicken fast food shops.

Rats are NOT an endangered species. You need not fear that the opportunity to course this species will go away in the near future. If anything, optimum rat habitat is spreading.

SQUIRRELS: Sciuris griseus

If you live in California, you can go ahead and let your dog chase those grey squirrels in the park. They are an introduced species displacing the attractive native red squirrels. One dog will almost never catch a squirrel in a big city park. Make sure your dogs are bright enough not to run into the tree that the squirrel climbs.

Two dogs may well catch a squirrel, so be on the lookout for squirrel lovers. They may be identified by the bags of peanuts they carry. Squirrel coursing is quite similar to rat coursing except that the varmint escapes up into a tree rather than down into the bushes.

PIGEONS (ROCK DOVES): Columbia livia

Similar to squirrel coursing but with reduced hazards of hitting trees.

Again, the pigeon has a protective commensal species, the pigeon lover, usually seen sitting on benches with bags of bread crumbs or bird seed and surrounded by clouds of pigeons. Avoid coursing too near these as they are loud and may be dangerous.

CATS: Felis domestica

This small animal is quite abundant in the urban habitat. They are speedy over a short distance and may take refuge in trees or houses. If captured, they can inflict severe scratches on your hound unless the hound throws them to kill. Perhaps you should start out with "kittens" (the juvenile form) to minimize the threat to the dog's eyes.

The population of human observers of a catcatch will always include a few cat lovers who may become quite violent, particularly if acquainted with the prey individual. Strangely, this violence is usually directed toward the handler of the hound and not toward the hound itself. It is considered risky to speak of cat coursing in the presence of cat fanciers. If you catch enough cats you can make quite attractive fur coats. The main problem here is matching the skins; silver tabbies make a good leopard-like pattern, while Siamese have a ferret pattern to the skins. If you catch them in winter, even the ordinary tabby can contribute to a "lynx" coat. It takes some 20 large cat skins to make a 3/4 length jacket.

The cat courser whose captured skins are diverted to the fur market can feel virtuous because he is helping to reduce the devastating human predation on rare wild carnivores for fashionable furs.

TRAINING HINTS

Most gazehounds will course the above-mentioned species with little prior experience. The major exception is the Mugger, for which one must train with species less dangerous to the handler.

The most important factor in Urban Coursing is to train your hound to avoid running into streets in front of cars. Cars are far too large to be coursed, even by Irish Wolfhounds, and their limited speed and maneuverability in the urban environment detract greatly from the thrill of the chase. Should your dogs catch one, especially the kind with flashing lights on the top, you will have problems with the local game wardens.

In teaching the Urban "Halt!", I have had a great deal of luck using the long clothesline method. First attach a long strong line to the dog's collar, in addition to the usual leash. Then, when released, only the leash is removed. The dog is "set up" for the lessons, for example, released across the street from a squirrel or small child. You do not give it a "course it" command. If the dog bolts toward the street, the clothesline is jerked as the dog reaches the curb, while the handler bellows "No!" at the top of his lungs. This is best accomplished in puppyhood, when, especially with the larger breeds, it is less of a strain on the handler. With larger, older dogs, you may wish to wrap the clothesline around a convenient telephone pole. Three lessons may well suffice.

I hope that this account of the exciting sport of Urban Coursing will serve as an inspiration to all citybound gazehound owners to get out there and run their dogs. Widespread involvement in the sport could do much to free the parks of muggers, dope fiends, Frisbee players, and other undesirables. I am sure the muggers would respond to extensive predation by acquiring caution and shyness in a manner similar to that seen in heavily hunted coyote populations. Why, late night park walking might even become possible for little old ladies with miniature poodles. I envision a future when Urban Coursing matches are held throughout the country, the Grand Course being in New York City's Central Park.



Teaching
the Urban
"Hault!"

ELABORATE LIES

FIRE TIME

MARK M. KELLER

I am of course happy that people liked the detailed analysis of FIRE TIME. My belief is that analytical essays should be self-contained and make sense to the reader even if they have not read the book under discussion. It doesn't take much extra work to integrate the plot summary with the analysis - the analogy is an SF writer slipping the background on galactic history into the running story line of an adventure chase.

Greg Benford's concept of the "split" biosphere, a planet with two habitable zones separated by an impassible equatorial desert, is one that has figured in some of the great medieval fantasies of Earth. It is the world as seen by Ptolemy - the realm of Man in the North Temperate Zone, the "ekumene"; the world-girdling Torrid Zone about the Equator, where the rocks hissed and the seas boiled; and beyond that in the unknowable south, the Antipodes where strange and malformed races lived. This idea of geography held firm throughout the Middle Ages and only died gradually in the sixteenth century, when the voyages of Da Gama and Cabral and Magellan showed the Torrid Zone did not exist. Jesuit and Franciscan historians reported that the Andean valleys on the Equator itself were temperate - nay, chilly - and once the Church abandoned Ptolemy, nobody else was likely to defend him very long.

Maybe not SF, but the Ptolemaic biosphere would make a fine background for heroic fantasy, done in the style of Avram Davidson or Philip Jose Farmer. The ships of the hero, roughly fourteenth century technology, coast the lands of Prester John and visit the strange islands of De Mandeville: dog-headed people, amazons, giant auriferous ants, ogres and giants. Then ashore and inland, to the African desert of the Gueramantes' land where the rivers freeze by night and boil by day...

Maybe such a planet could exist; slightly closer to its sun than Earth, slightly larger than Earth, no axial tilt. Polar oceans, down to say 60 degrees North and South, with unbroken desert between. Wouldn't bacterial spores drift from the northern to southern zones, carried on the cool upper winds? If the equatorial desert was hot enough, you'd have two separate circulatory cells in the atmosphere: one north, one south. There would be very little transfer between them. But you'd have some other problems.

With extreme temperature gradients between equator and pole, you tend to get violent transfer of airmass: hurricanes, polar outbreaks, "Coriolis storms" such as Frank Herbert postulated for Dune. If the equatorial desert is flattened by eons of wind erosion - if the polar seas allow an unbroken fetch for winds to travel around and around the world - if there is no seasonal variation - this planet is going to be the Mother of Storms! The trade winds will be constant and strong. The middle latitudes will see an unending sequence of cold fronts that bring rain from the polar sea, followed by warm fronts from the equatorial desert (probably sandstorms), followed by cold rain, followed by sandstorms, on and on for years at a time. I'd guess the rainstorm-sandstorm sequence would have a period of about a week, if the planetary circulation resembles Earth's.

That hot/cold gradient will generate a really nasty weather machine, Greg. I don't have the background to calculate what mountain ranges might do to this mess, but I'd guess you'd have to add a few rain-shadow deserts in the middle latitudes. It doesn't sound like a great place to live. Perhaps there will be island chains in the polar seas where the climate is not quite as bad. No doubt the intelligent lifeforms in the north polar sea will not know about the forms in the south polar sea until they both develop radio - or one of them can build stratospheric aircraft. If there are high mountain ranges that cross the central desert, analogous to the Andes on Earth, they might provide a less severe pathway for lifeforms to cross. I can visualize corridors from one hemisphere to the other, narrow passages on the slopes of one mountain range, with impassible desert at ground level to east and west. You would have two biospheres with a common biochemistry but very limited contact. Or let's say the mountain range corridor only opened up in the last million years, after 300 million years of separation. Remember what happened when South America rejoined North America at the isthmus of Panama in the Pliocene after 50 million years apart - massive invasion by North American forms, wiping out many South American indigenous species.

IAN COVELL

The essay is deep, accurate and correct to the best of my understanding. But the book is so bad, it will remain unread on my shelves for lo these many years. Anderson cannot draw people with any conviction - women least of all; his works are usually dramatized science where the science always wins over the drama - in TAU ZERO he had a brilliant idea, and lousy characters; in THREE HEARTS AND THREE LIONS he had worthwhile characters hopelessly entangled in a lesson on how to debunk fantasy and substitute legit scientific explanation (done well, I don't mind that, but this was jammed in often enough to spoil the flow and gentle romance of the tale).

In FIRE TIME he had a world schema: drawn by Hal Clement it seems, more power to his elbow...and three of the lousiest characters ever assembled in one book. Every few pages I was waiting for someone to do something, for something to get said, but no, it maunders on from one misunderstanding to the next, people falling into and out of love like lightbulbs testing circuit flow; massive explanation but no soul. The aliens were about as alien as a marine...even being called "boys" at one point.

((While I tend to dislike stories that feature "hard science" to the exclusion of other considerations, I have rarely found that Anderson overdoes it. I agree that FIRE TIME is, as a story, not one of Anderson's best accomplishments, I disagree that Anderson in general fails to draw convincing characters. I found the characterization in BROKEN SWORD to be outstanding for a work of heroic fantasy, and many of his short stories feature characters drawn more finely than in many of his novels.)))

LYNNE BRODSKY

Mark, since you can fault Anderson on his alien biophysics, I don't feel I'm stepping out of line by questioning a minor point of geophysics. "Continental drift" does not imply an iron core. You need a molten mantle for continental drift, and on Earth its ferrous content is purely coincidental. Its heat source is mainly fission reactions in the core and the core itself. But beyond that, nothing seems to be specified; the core could be nickel, copper, manganese, or gold, for that matter.

[KEN JOSEPHANS]

Rhode Island seems to raise those omnipotent men with total recall. Besides yourself, there's Mark M. Keller, whose analysis of FIRE TIME will contribute a lot to my next reading of the book. I don't recall having read such a detailed criticism of the science in a science fiction book before; Keller's work is a good balance to the many critics who analyze sf on its literary values. SF needs criticism from both directions.

[GRAHAM ENGLAND]

On Mark Keller's second article, on two phase biospheres, I tried to set up a simulation of one, and ran myself into the ground quick. It could be interesting in answering questions like how fast, how much and is the cycle complete?

[ALAN BOSCO]

Keller's examination of history and biology in FIRE TIME is high excellent. Quite informative and insightful, considering I have not yet read the novel. One complaint, however: it becomes bogged down in bio-talk in the last few pages.

As for the trees which "have to go through a forest fire before they will germinate", this is a bit oversimplified. The seeds, as I recall, are released by the incendiary action and/or germinate from the resultant solar energy reaching the then clearer forest floor, depending on the situation.

[TERRY BOHMAN]

Keller's article on FIRE TIME was one of the most thoughtful studies I've seen. It induced me to read the novel and dust off my slide rule.

Anderson has obviously put a great deal of thought into his planetary system. The precise effects of, say, an 18% increase in effective solar radiation could probably be estimated only by a climatologist with an abundance of computer time. Most of my disagreements with Anderson are pretty trivial. For example, in the table given on page 22 (Ballantine paperback) the "Mean angular diameter of Bel" is given as 33 degrees, obviously a misprint for 33', or about half a degree. Anderson gives the mean irradiation, Bel/Ishtar, as 0.89 Sol/Earth. I calculate 0.924 Sol/Earth. The same table also lists the mean sea-level atmospheric pressure as 810 mmHg; but 1.12 Earth would give a pressure of 851 mmHg. As I said, trivial.

Using Anu's luminosity as 280 solar luminosities and accounting for the fact that the Bel/Ishtar astronomical unit is slightly larger than the Sol/Earth A.U., we find that at periastron, the irradiation, Anu/Ishtar, is only 0.165 Sol/Earth, or an increase of 18.5% using Anderson's figures, or 17.9% using mine. During Fire Time, then, Ishtar would be getting a maximum radiation only 4% to 8% higher than Sol/Earth normal. This doesn't sound like much, particularly for Beronnen in the Southern Hemisphere, but weather and ecology patterns could easily be sensitive to such small changes. I just don't know.

I would disagree with Anderson on one point: he assumes that the main effects of Fire Time would be felt only after the Bel/Anu system passes periastron. I don't think so. The period of close approach is estimated at a century and that seems more than ample time for things to heat up. My guess is that the impedance of Ishtar's atmosphere would not allow for more than a 5 or 10 year lag, and probably a lot less. I wonder, too, about planetary orbits in a multiple-star system. Could Ishtar have a stable orbit just 1/40th of Anu's closest approach? Possibly. But Marduk, with an orbital radius of 4.4 A.U.? Not likely. The same forces

which randomized the asteroid orbits would tend to disturb those of the planets. Again, trivial details.

On a literary level, my enjoyment of FIRE TIME was much reduced by the contrived, almost ex machina ending. Anderson tried hard to make the hijacking and subsequent adventure convincing and almost succeeded. But not quite. I did like FIRE TIME. It was good, quite good, but Anderson has not yet written the masterpiece I keep expecting.

[/DAVID TAGGART/

I was very glad to see your article on Robert Young. He always comes through with readable stories. I have been chasing down back issues of the prozines into the fifties, and while many of the stories of that era I find unreadable, I can always enjoy Young.

[/BRETT COX/

The only one of the novels you mentioned that I've read is THE STOCHASTIC MAN, which I caught when it was serialized in F&SF. I thought it was excellent, but it didn't strike me as being particularly downbeat. I have SHADRACH IN THE FURNACE on order from the SFBC, and all I can say about that is, after all of Silverberg's talk about leaving the sf field, it damn sure better be good.

Your article on Robert F. Young was most enjoyed. I first encountered him with "Starscape with Frieze of Dreams", which impressed the hell out of me, and although much of his recent work has been somewhat less than awe-inspiring, Young is still one of the most consistently interesting, as well as underrated, sf writers around.

[/IAN COVELL/

Robert Aickman, as I said, one of this chap's stories, "Ringing the Changes", did become a BBC TV play way back about '72. Right sick it was too. Since we were to take the couple as typical, the answer seemed to be that women prefer the dead to the living; past emotion to present. I don't truthfully see your fascination with the bloke, but will trespass no further because a) every new horror story I have the misfortune to read is sick, depraved, and usually has reasonless mayhem, and b) I never liked Lovecraft, James, etc. They were too highly ritualized in psychotic disorder.

((It's not that I'm fascinated with Aickman. I'm not. The article attempted to show how disappointing I found him, despite his facile writing ability. As you imply, good horror stories are extremely rare. But there are some. I was hoping that Aickman might prove capable of contributing one or two more, but so far, he hasn't.)))

[/ALEXANDER DONIPHAN WALLACE/

Why do so many (readers and writers) succumb to the lure of the archaic? Described in today's terms, Mallory's MORTE is an historical novel, probably the first in English. (One can neglect the fact that Arthur and his doings are only historical in small part.) Probably Scott was the man who made the market, and there are innumerable epigones. SF&F is suffused with the archaic. Tolkien of course, Le Guin's Wizard trilogy (the first part of LEFT HAND OF DARKNESS reeks of the medieval), and pages could be filled with examples. So one can admit that fandom is partial to the archaic, and the question is "Why?" Perhaps the question is too broad for a satisfactory response.

((There are probably a number of reasons. I'd suspect that a large part of it

is simply that people, including most fans, are incapable of facing squarely the present. They long for a simpler time. As to the question of why so many SF writers borrow institutions and devices of the past in their stories, that is merely a failure of imagination. Most don't bother to work out how a society could evolve beyond our own; they simply assume that there will be cycles of the old institutions, or new combinations of pre-existing facets. Remember, most SF writers are still oriented toward the physical rather than the social sciences. And it's likely to remain that way for some time to come.)))

ANNE LAURIE LOGAN

There are very few females in fandom because sf doesn't offer us much in the way of believable characters and acceptable role models. It's tough to get involved with something that degrades and denigrates you for something over which you have no control. And while the situation has improved in the past few years, most of the stuff that a pre-adolescent dabbling in sf would run across first is cast in the classic you-Jane me-Tarzan stereotypes, and young girls are less patient with this kind of foolishness than they once were. Male fen don't make it any easier, at the age level when most sf readers first get hooked: either they're stuck at the "ick, a girl" stage or they're so fascinated with the newly important fact of your femaleness that they can't get their grubby little minds onto what you're saying. This does not apply, of course, to the marvelously mature and urbane true fans (I have enough enemies already) but said adult fen are an elusive breed and most women don't find out about them until it's too late to get interested in rockets and rayguns and alien adventures.

The importance of the "golden age of the matriarchs" theory is not in its historical support, but in the number and kind of people who choose to believe in it. (Old science fiction axiom: Forget veracity, look for verisimilitude). People need something - anything - to believe in, to psychologically "order" the universe and make their existence and their interactions something more dignified than the random spasms of primate biology. SF fans, in fact, have been known to use it as their mythos: if one considers the STAR TREK phenomenon, the Tolkien fad, or the way the Dune books or STRANGER IN A STRANGE LAND became cult bibles, it's obviously not the literary merit so much as some ill-defined "rightness" that attracts the believers. Women, like other oppressed groups, were unable to develop any sort of dignity or sense of worth by using the myths of their oppressors (woman's place is in the home; blacks are inherently inferior to Caucasians: the only good Indian is a dead Indian); they are developing a mythos which in some instances may be equally perverse, but which makes one's gender something other than a curse and a handicap. If one chooses to believe in the original matriarchy, one accepts the belief that females can be creative, civilizing, independent leaders - not just a poor copy of "man" - the male. There's not much to verify the Man-as-Mighty-Hunter paleontological theories either, but while that mode of thought corresponded to what culturally-blinded anthropologists believed to be "proper", "natural" social custom and sexual stereotyping, nobody thought to bring up alternatives. The best book I know of on social mythology in general and gender-typing myths in particular is Elizabeth Janeway's MAN'S WORLD, WOMAN'S PLACE, which will give some perspective to THE FIRST SEX and SEX AND POWER IN HISTORY. "It is not what you find, but that you must seek, which makes the quest important."

I know about Murphy's Law, and Finagle's Law, but what's the law that states that a male who says to a female, "Yeah, I'm all for Women's Lib" expects her to instantly leap into bed with him either to prove her liberation or to provide him with positive reinforcement? Oh well, there's not much you can do about that sort, barring a swift kick to a soft spot...

((I think you've weakened your good arguments by throwing in some irrelevancies. For example, the cult popularity of STRANGER IN A STRANGE LAND and DUNE was not among SF fans, but among casual readers. So it's hardly valid to use that phenomenon (or Trek fandom) as a criticism of SF fans. Further, I think that you present a rather one-sided view of the "oppression" of women by men. I'll grant you in advance that most men present a one-sided view in the opposite direction, but if you are truly for liberation, then you must be for liberation in both directions, not just the replacement of the women-in-their-place credo with the man-is-an-oppressor credo. The fact is that men are also oppressed by the current system. Their emotionality is contorted, their interests are channeled into acceptable "masculine" pursuits, just as women are channeled into acceptable "feminine" pursuits. Women are more aware of their status because of the publicity it is getting, but I venture to predict that sooner or later a minority of men are going to revolt from the idea that we are responsible to bring home the bacon, that we are to have a subsidiary role in the upbringing of our children, and all of the rest of the restraints placed upon men by society.)))

/ ALAN BOSCO /

In your reply to Cy Chauvin, I don't believe you meant to imply that you agree authors should write books to please Joe Critic, did you?

((Certainly, I did. Isn't Joe Critic a reader, just like the rest of us. I don't mean that he should be writing for one specific critic (although perhaps if that critic is his editor), but there is no dichotomy between critics and other readers. Particularly in SF.)))

/ GRAHAM ENGLAND /

It's very difficult to conceive of an alien alien. Why should they use words? Why should they use a number system based on the positive integers? If they didn't do one of the above, how would we ever talk to them? This problem seems to have been skated over by Silverberg in TOWER OF GLASS and others. Have you any comments?

((Truly alien aliens are indeed rare in SF. The most recent example I can think of is the society depicted by George R.R. Martin in "The Stone City", a review of which appears elsewhere in this issue. Brian Aldiss did a fairly good job as well in THE DARK LIGHT YEARS. See also James Tiptree's "Love is the Plan the Plan is Death".)))

THE SOCIETY FOR CREATIVE ANACHRONISM

/ MARK M. KELLER /

Mike Glyer is right about the shift in tone in the Curlovich piece; John wrote like a man who was too angry to go back and copy-edit his work to make it consistent. Eric Mayer should know that the blatantly unchivalrous rulers in the Middle Ages - and there were some - did all right as long as they were winning. But if they got into trouble, the usual "mutual aid" was not available. Their fellow knights would let them rot in a Moslem prison, or refuse to rescue their sinking ships. Everybody needed help at one time or another. The unchivalrous cut themselves off from possible aid.

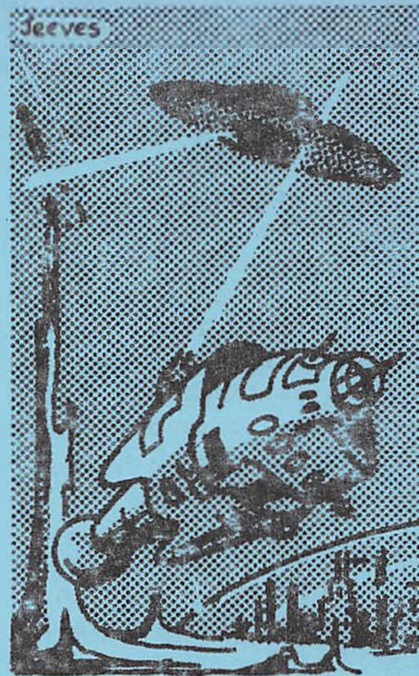
Laurie Trask & Jim Mann & Scott DeVore & Randy Reichardt have comments that follow logically from one assumption: that Curlovich presented an accurate picture of the SCA. It's not their fault that the assumption is wrong.

/ JOHN LELAND /

On your point that Star Trek is not SF fandom, that is a matter of definition. As far as I am concerned, Trekkies are organized enthusiasts for a form of SF, and therefore part of SF Fandom. They can, of course, be distinguished as a separate subgroup, but so can, for example, comics fans. I agree that a lot of SF fans would repudiate with loathing the idea that Trekkies had anything to do with their concept of fandom, but as your letters indicate, many SCA people feel the same way about Pittsburgh. That was my point.

((((Pardon me for interrupting, but I don't want this point to be lost in the balance of your letter. It is my understanding that different chapters of the SCA have to be approved by some organized group. By admitting or allowing a sub-standard group to remain, the SCA is tolerating them. I don't say that they shouldn't, mind you, but the fact does remain that they are recognized by the parent organization. Now SF fandom is not organized, does not recognize or fail to recognize subgroups. So there can be no recognition of Trekkies as part of SF Fandom. Trekkies are not analogous to Pittsburgh. A true analogy would be if the SCA were criticized for the activities of some rival group.)))

This brings me to another point: your comment that many SCA people become too involved in their "fantasy" world. Here I think we must distinguish. If you mean that SCA people think the Middle Ages are real, I would say I have never seen it happen; it conceivably might. If you mean that they devote so much time to SCA that their other activities suffer, I would concede that this does happen, on occasion, but I do not feel that it occurs with SCA more often than with comparable hobbies, including SF fandom. If you mean that people become very emotionally involved over SCA, I would agree, but I do not think it necessarily bad. One of the SCA's founders told me she felt one of its merits was the way it provided a bridge INTO a more normal social life for many members, and I agree from my own experience and from observation of others. There are quite a lot of people who, on account of scholarly interests, literary-induced romanticism, and/or other reasons find physical exercise, friendship, romantic involvement with the other sex, and other worthwhile things more acceptable and interesting when provided in the guise of the SCA. I am one of them. Many people first find real friends who share their important interests inside the SCA. Of course, many people do not need this. Some much prefer other styles of living. But I am convinced that there are considerable numbers of people who are happier and psychologically better adjusted because of membership. I do not believe the SCA - as a longterm, serious, commitment - is for everybody, though I think almost anyone may enjoy a revel once in a while. But I think that most people interested in SF and/or fantasy have enough in common with the SCA mentality for it to be worthwhile giving us a try. Some will undoubtedly be bored, maybe even upset. Some will undoubtedly be delighted.



((Allow me to interupt again. I was referring to the type of person who becomes so enmeshed in the SCA that all other activities lose importance. I have known personally some people who have become so involved with the SCA that they even used archaic speech patterns at work. Now, this is not the fault of the SCA, and I never meant to imply that it was. Frankly, I'm not all that interested in the SCA. I am interested in escapism. The SCA allows a greater degree of escapism than most hobbies, simply because it implies the creation of an entire different world. If you fail in the real world, you have a second chance in the SCA. If you are successful in the SCA, you can create an artificial personality for yourself, with those attributes you are in reality missing. This may well be therapeutic more often than not. I don't know. There are positive aspects to escapism. Unfortunately, the conversation did not move in that direction.)))

As regards the status of women in the SCA, for a long time there was a semi-official policy of discouraging women fighting. This has now been officially revoked. That was the only formal restriction on women that has ever existed in the SCA. As a practical matter, many of our officers and leading members have always been women; the traditional foundress of the Society (Diana P. Studebaker) and the foundress of the East Kingdom (Marion Breen) are both women. As a rule, SCA women are supposed to behave like medieval ladies at events (though some choose to be Mongol, Saracen, etc. women) but this does not involve any major hardships that I have observed. I will not deny that there are some vicious male chauvinists in the SCA (and some pretty vehement female ones as well) but on the whole I do not think we do too badly.

As regards the varying reports on Pittsburgh, I may say that as an SCA administrator I have had exactly the same problem. One account will make them seem really dangerous and the next seem to exonerate them - till I hear yet another. My only personal contacts have been brief and friendly. As I hope I made clear, in my sections dealing with Pittsburgh I was simply reporting what they said, and I make no personal pledge as to its veracity. I am inclined to trust those of the informants whom I have met, but that is the best I can say. I think their views were entitled to be heard, which is why I included them.

EVOLUTION

[D. GARY GRADY]

On evolution, I believe Jerry Kaufman's objections could be answered by reference to any recent biology text (other than the one published by the Creation Research Institute, I mean). I think what may be troubling him is that he is viewing the unit of evolution as the individual, much as Darwin originally did. But, in fact, modern theory makes the population the unit. That's how what may be bad for given individuals may produce an evolutionary trend in that direction -- because it's good for the population as a whole. That explains (I think) why milkweed-eating butterflies survive -- individuals get eaten, but fewer members of the population are chomped up as a result.

I suspect too that monarchs did not evolve into milkweed-eaters, but that it happened the other way around. That is, the milkweed eaters with distinctive markings tended to be avoided by birds, that giving them a selective advantage over unmarked butterflies and leading eventually to the markings we see today. That's just a guess though; I'm no biologist.

Also, in regard to Jerry's query about how small variations could add up to produce

a new species, I suggest the following analogy: I'm at the moment in Norfolk. If I take a few steps north in the morning I'll still be in Norfolk. If I take a few more the next day I'll still be in Norfolk. But if I keep taking a few steps every day, I'll eventually (if I don't come to my senses) wind up in Rhode Island. Actually, I'm not sure that analogy is even a very good one, since mutations play such an important part in modern theory. Better call in Bonnie on this business.

In response to George Fergus, I suspect we are still evolving. Survival is only part of the evolution process. Reproduction is the key. The physically ugly and the mentally retarded probably have a reproductive disadvantage, which ought to be making us a gradually more beautiful species. Looking at old paintings would tend to bear this out, but there is also the matter of changing tastes in beauty, so I don't know.

Anyway I doubt natural selection will play an important role in the future of human evolution. Genetic engineering and cyborg technology -- assuming we aren't displaced by machine intelligences -- will probably be the main source of change in our appearance and capabilities in time to come. In fact, there are already a number of artificial selection techniques being used today: sperm banks, abortion of the genetically damaged, and so on. I believe the March of Dimes offers a genetic counselling service now.

/ MARK M. KELLER /

Tell Jerry Kaufman to look up "kin selection", if he hasn't done so already. Imagine two hundred monarch caterpillars, all eating milkweed and all tasting terrible. There are only ten or twenty possible birds nearby that might eat the caterpillars (birds are territorial). Each bird tries one caterpillar, vomits, wipes its beak clean, and swears off monarchs for life. Total loss: twenty of two hundred caterpillars, eaten at random. Gain: birds don't bother the remaining 180. The victim caterpillars did not "altruistically" sacrifice themselves for the good of the rest; they just had the bad luck to be in the wrong place at the wrong time. But the accidental result was to protect the species.

Darwin himself said, "If somebody can find an example of perfect altruism among organisms, sacrifice of self for absolutely no advantage to oneself or one's descendants, it would destroy the entire concept of Natural Selection." Evolution is a falsifiable hypothesis - just let the opponents locate that one example of perfect altruism. So far they haven't been able to do it.

Even in a beehive, the sterile workers are protecting and feeding their own sisters who carry on their genes as much as their own offspring would.

((To be entirely fair to Jerry, shortly after I typed up the lettercolumn of that issue, he told me not to print his letter, because he had researched things a bit further and discovered where he was wrong. But I was mean and nasty and had already typed the stencil, so I ran it anyway.)))

DISHONESTY

/ BRETT COX /

Your answer to Mike Shoemaker was basically on target, and your original statement ("few of us are honest men") was totally so, but I'm not sure that I agree with your examples. Perhaps I don't clearly understand my terms, but to me doing things like smoking pot and exceeding the speed limit aren't dishonest. They may be illegal, but they aren't dishonest. What would be dishonest is if you refused to

admit that you had done the deed when asked, or if you made it a point to say you hadn't done it when you actually did, or if you encouraged other people to obey a law that you yourself broke. That, to me, is dishonest. (Of course, most of the people who break the laws you cite also do some of the things I mentioned, so your original statement is still valid.)

((I was guilty of an imprecision of terms in that comment, although you explain my own position well enough above that I'll let that stand as my explanation. It is not true that all dishonest things are illegal, nor that all illegal things are dishonest. But falsifying a tax return knowingly is always dishonest. The dictionary says that it is dishonest to lie and I think that pretty well covers things.

Regarding speeding, I'd like to point to the type of person who complains that unmarked police cars are unfair because they "don't give the driver a chance." There was actually an effort to outlaw radar in this state because it could not be detected in advance by motorists. And when I drive to work in the morning, I am regularly presented with cars coming the other way, flashing their headlights on to warn off a lurking patrol car. This kind of conspiracy to contravene the law is to me just as dishonest as stealing.)))

/ D. GRADY GRADY /

Since many taxpayers do not itemize, I fail to see how 80% of all taxpayers could cheat even if they wanted to. Your other examples of dishonest behavior don't strike me as being real examples of dishonesty. Someone who sits at a red light when the view is clear and there is absolutely no traffic in any direction is practicing more foolish consistency (the famous hobgoblin of little minds) than dishonesty.

((The single biggest source of cheating may well be unreported income, which is not dependent on itemization. But it is possible that I misremember and that the statement was that 80% of those who itemize cheat.

I was sitting at a blinking yellow light one day, waiting to make a left turn. I looked in both directions along a perfectly open road, saw no traffic anywhere, and pulled out. I was nearly creamed by the convertible that had somehow not registered on my vision. Admittedly this is an extreme case, but the point is that had I done that at a red light, in order to avoid foolish consistency, I might well have killed myself and others in the process of breaking a law. As you say, this is a lousy example of dishonesty, but it's a pretty good example of stupidity. I wait at red lights, regardless of the circumstances, unless they're obviously malfunctioning.)))

COMPETITION

/ KEN JOSENHANS /

Some of the letters on competition, particularly Mary Pride's, seem to tie in particularly well with your editorial on resistance to change. Mary says, "The world owes no one a living"; that's the sort of rhetoric one expects from the folks who are opposed to welfare and other income redistribution programs. Goddamn, let those people go out and work for a living!

Except what do we do as there is less and less work to be done? There's almost no demand for unskilled labor any more; nearly all of the dumb jobs are mechanized. Look at the Help Wanted ads; there are pages and pages of them, but nearly all of

them are for skilled positions, and nearly all of them want experienced people. The unemployed in the city cores don't fit the description, and huge numbers of them are unemployed. As the machines get smarter and smarter, more and more of us will be unneeded for the production of goods and services. We'll either work at busywork (featherbedding), we'll be unemployed (and hungry), or we'll come up with some system of distributing goods and services to a lot of people who are doing nothing except enjoying themselves. The last proposal would be my favorite; I would love to be able to devote my time to things like reading and fanzines. Everybody in fandom is probably the same way.

But I don't think it is going to happen. I look at the number of things that have to change if we're going to make it into the next century, and I look at mankind's acceptance of changes, and I shake my head and resign myself to being part of the last generation. We'll continue to consider ourselves superior to the unemployed, and we'll compete against each other in silly and destructive ways like buying fancy cars and homes, and we'll run out of resources, and the economy will collapse, and then most of us will be unemployed, and then we'll take on the remaining rich to steal the means of survival from them...

"If the process (the technological revolution) were being consciously controlled, we might end up with a workable society, but at present we are adapting in a haphazard fashion." I wonder who you would nominate to control the process? A lot of our present problems come from the fact that everyone is looking out for themselves, and not worrying about the system as a whole. The trait seems universal; even in semi-planned economies, such as the Soviet, the planners don't seem to be able to short circuit the profit motive. Who's going to be selfless enough to accept the closing of his business, for example, because it wastes a precious resource? Suppose we try to redesign the American auto industry on a sane basis. We'll eliminate annual model changes, convert to a non-polluting and efficient power plant, increase the durability of the car, make it more modular and thus easier to repair. We'll build the car on a completely automated assembly line to keep the costs down. Now let's for the moment ignore the technological feasibility of what I've proposed; let's just look at who we've offended. The UAW just went out of business; there aren't enough car workers left to give the union any clout. The car manufacturers themselves have just seen their business take a nose dive, since cars are longer lasting. All of the industries that supply the auto manufacturers are in similar straits; steel and rubber workers are headed for the unemployment office in droves. The entire oil industry has just collapsed; no doubt a new industry will arise to supply the replacement fuel, but with something like 30% of its market gone, a lot of its importance has dwindled as well. And the Arabs have become most unfriendly, as they've just lost a huge amount of clout.

((Hold it. Hold it. Your scenario is way off base. First of all, I never said anything about putting industries out of business because they were wasting resources. I was talking about the overall development of technology. There is no governing force which says that a certain percentage of the research in the country should be devoted to, say, alternate fuel sources. We approach things in a random fashion, constantly putting out fires, never being prepared in advance for the side effects of technological change. And certainly I accept that full control is neither possible nor desirable. I merely wish to see something done on an ongoing basis to integrate technological change into society as a whole.

As to your earlier points, unskilled labor generally isn't listed in want ads. That doesn't mean the jobs aren't available. But unskilled people are more likely

to apply directly to companies which don't bother listing unskilled jobs. You also misunderstand the problem of the inner city dweller. To a certain extent, what he needs is training and transportation to where the jobs are. You don't seem to be willing to accept that unskilled workers can be made into skilled workers. This seems a bit snobbish, if you don't mind my saying so.

Certainly, I'd love to retire today and not do another lick of work that I didn't want to do. I'd probably open a bookstore and work like crazy, though. If our technology were to develop to a point where manual labor was no longer necessary, I'd certainly be glad to take advantage of it. But in the mean time, the world doesn't owe us a living. If we want things, we must work for them.

Lastly, I resent the implication that owning a "fancy home" is a form of destructive competition. Possibly I'm misunderstanding what you mean, but I believe that every individual has the right to devote as much of his earnings as he likes to his personal dwelling, or any other personal interest. I am a very home oriented person, and I don't see that I'm competing in any destructive way to maintain it.)))

/ CAROLYN DOYLE /

I don't believe in using things like blenders instead of beaters, when the hand-powered beaters work just as well, but I'd not call that fear of change or technology. Rather, I'd call it wanting to save fuel for the technological inventions that are better than their predecessors, instead of wasting it on luxuries. Perhaps the fact that we were, and might still be, in the middle of a gas emergency due to the cold here in Indiana makes me more appreciative of fuel, and makes me want to use it for important purposes, not just to power my brand new swizzle stick that technology made possible.

/ GRAHAM ENGLAND /

Recently robots and the possibility of robot revolt have horrified people - vide Rossum's Universal Robots from Karel Capek and EREWHON by Samuel Butler. In RUR the robots take over the world since they can't stand the mess people make. In EREWHON people are so frightened of machines that they throw away the lot, and carry on as though the Industrial Revolution had never happened.

((Butler was playing ostrich with his book; pretend the knowledge was never acquired and the problems associated with it will go away. The truth is that you can't ever put the cat back in the bag. Like most Utopian novelists, Butler didn't realize that people just couldn't function in the society he established. Butler mirrored the feelings of many British novelists (most notably in this context, I suspect, was Tolkien. Mordor is a rather obvious reference to industrialization).

RUR, on the other hand, directly contradicts the points Ken Josenhans made above. Capek was trying to point out that if we transfer all manual labor to machines, we are giving up our own souls. In the play, humanity becomes infertile as the robots come to take over every task formerly done by humans. The robots, a representation of dehumanized humanity, are then altered in their internal makeup by one of the characters, which causes them to revolt. But the trouble is not the machines themselves, but the tendency to separate man from worthwhile labor. In this regard, Capek would be in complete agreement with Mao Tse-Tung, who taught that even the intellectual should work with his hands, in the fields or in the cities for a certain part of his life. This was partly to maintain solidarity with the workers, but also to keep the man cognizant of his own identity through work. I admit to having some doubts about the validity of this point, but it seems difficult to refute across the board.)))

/IAN COVELL/

Lovely cover, though if I were criticizing it (which I'm not) I might point out that the only thing with a shadow is the unicorn, and the shadows on the unicorn aren't complete. Still, Dalzell certainly can draw.

COURAGE

/ANNE LAURIE LOGAN/

Emerson said "The better part of courage is the courage of having done the thing before." I think he should have added one more word on the end -- "successfully". Courage, both physical and moral, is a measure of the way we respond to a particular stressful object or incident; and in the end all courage is based on how much one fears "punishment". Children, responding to all the unavoidable stresses of this imperfect universe, learn both courage and cowardice. If a child learns that most people are friendly, that his parents will shield and help him to the best of their ability, that he has competencies and skills he can be proud of; if he is encouraged rather than abused by the world, he will not fear action, fear others -- and he will not be afraid to stand by his beliefs. He will react "courageously". If a child is stressed past his individual endurance -- maybe he has a low pain threshold, maybe he's hyperactive, maybe his parents are incompetent, or his society unfair -- he'll find the world is unfriendly, that action brings pain, and that others are untrustworthy. He'll be afraid a good part of the time, and he'll react by either being hypochondriacal, submissive, withdrawn, and timid (in an attempt to forestall the punishment he constantly expects) or by becoming over-aggressive, bad-tempered, and unselectively vicious (to punish in advance the universe he expects to turn against him almost immediately, or to "pay back" unrelated past pain). If he's submissive, he's "cowardly"; if he's vicious, he'll probably be "brave" to the point of foolhardiness. (These people make great soldiers, because their only moral imperative is "Hurt them before they hurt you.")

It's a continuum -- without any stressful experiences, an individual wouldn't know how to react when thrown into a predicament requiring "courage"; if he's coped successfully before, he'll be confident of surviving again and will act "courageously"; if he's been unsuccessful enough in the past, he'll overreact one way or another, and probably "fail" again -- unreasoning anger is seldom enough of a weapon. There seems to be another place beyond this: pushed far enough, one may achieve a kind of acceptance of fear and punishment, and will again begin to respond rationally. I knew a boy who was unreasonably terrified of dogs until he was badly bitten by one -- after that, they were just dogs to him. It was as if, having survived the worst you can imagine, the terror would be gone. This may be the martyr's courage: not that he is immune to pain, or unable to appreciate it, but that it has no importance to him. Or as Bud Webster says, "Brazen it out, you're going to die anyway."

MISCELLANEOUS

/ALAN BOSCO/

In your reply to Steve Beatty you state that "most innate desires are imposed through conditioning". Tell me if otherwise to you, but this does not make sense to me.

((Oops. I thought the sarcasm was obvious, but I see it wasn't. I was implying that much of what we talk of as innate desires are actually learned ones, though conditioned so deeply that we tend to think of them as innate.)))

/ JOHN BOSTON /

Gary Grady is correct in saying in MYTHOLOGIES 10 that federal criminal sentences can't be appealed on grounds of excessiveness as long as they stay within the permissible statutory limits (which are pretty wide). If they go outside those limits, or are illegal for some other reason, they can be appealed, but not otherwise. This rule is ultimately rooted in the notion of individualized sentencing, that a person should be given the sentence he or she "needs", rather than the sentence that a particular crime "deserves". This in turn is clearly related to -- if not identical with -- the theory of rehabilitation as the goal of sentencing. Since that theory is going out of fashion even faster than student power did, and disparities in sentencing are coming to be viewed as a problem and not a virtue, appellate review of federal sentencing is likely to be instituted within the reasonably near future, unless it is pre-empted by one of the other competing reforms. The leading contenders at the moment are "flat-time" sentencing with little or no room for discretion, sentencing "panels" of judges, or "presumptive" sentencing, in which there would be a standard sentence between the statutory minimum and maximum, from which the sentencing judge would deviate only if particular mitigating or aggravating factors were present. Several state legislatures have already opted for a "flat-time" sentencing or at least a narrowing of discretion. In thirty or forty years, I am certain, everyone will have forgotten the evils of the rehabilitative model and will be preoccupied with the problems created by the deterrent/punitive approach that will by then be universal. At that point the conventional wisdom will reverse itself again and we'll go right back to rehabilitative sentencing and wide discretion for the sentencing judge.

((I was amused to hear on the TV tonight that several states are bringing back the death penalty because "it's the only crime deterrent we have left" even though it's been known for years that the death sentence does not deter crime.)))

/ IAN COVELL /

((On Paul Di Filippo's "A Slight Tale, Guilty of Allegory")) Oddly enough I only the other night watched a play in which the main character asks us something like "If God - Jehovah - or someone like him right now this minute appeared and made his presence known and promised that all would be sweetness and light, eternal peace if only we sacrificed all left handed midgets...well, the author's answer was that we'd probably say no, because "Man is more moral than any god I know of..."

Buying a noose to hang yourself is very allegorical, and interesting that it directly follows your essay - by the same token, no doubt we should have ignored that innovation called "the bow and arrow". Why, it was a machine - a death dealing horrifying machine, that gave greater possibilities of death into the hands of non-survival types; no doubt we should have stayed in the caves where we belong, huddling in the dark against the snick of the claw against stone as an enemy approached and our bows were useless for we could not see, or use fire.

Technology has allowed mankind to develop his mental abilities to include more than killing to eat and hiding when we could not fight hard enough. If we cannot condemn the start of our technologizing, no more can we specifically attack its increased use and sophistication.

/ BRETT COX /

On page 40 you say that the USSR, like the US, is "concerned with environmental issues". Since when? Actions such as the wholesale destruction of the Siberian wilderness for purposes of industrial and agricultural expansion would seem to indicate just the opposite. Indeed it's been my impression that both the USSR and China give absolutely no thought whatsoever to the environmental impact of anything they do.

((By that same reasoning, you could say that the US shows no interest in environmental issues. After all, we're the ones building the Alaskan pipeline, and driving more automobiles than every other nation combined. Let's be fair about this after all. The Soviets are no more backward in this than they are in other areas. They outlawed the killing of dolphins and sperm whales long before we did, I'm told, and the Chinese preach a philosophy of integration with nature. Their economy is purposely designed to have a minimum of industrial growth, although I admit this is more likely for political than ecological purposes.)))

[DAVE FRYXELL]

Re Denny Bowden and yourself on people taking satire seriously: When I was editing our college newspaper, we came out with a finals week satirical issue, which included an article on Martin Bormann coming to campus as a Woodrow Wilson Visiting Fellow, to lecture on, among other things, "Second Bananas Throughout History" and "Gas Ovens and Death Camps: New Answer to Prison Recidivism?" One lady who taught history in a so-called business college called to make sure it wasn't for real. Her classes were taking up World War II, see, and she didn't want them to miss Mr Bormann if he really was coming.

[D. GARY GRADY]

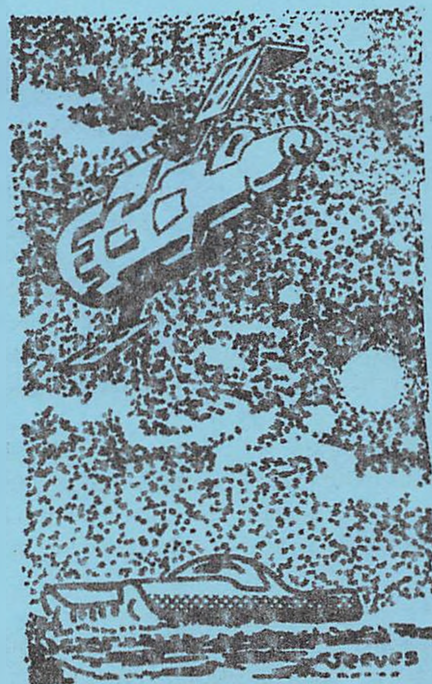
Howcum we don't hear more from Sheila?

((See page 10).

In your response to Robert Briggs, you say that the Soviets have "reinstated capitalism in some industries." I suspect you mean that they have reinstated the profit motive, which is not quite the same thing, and is not even a violation of the Stalin constitution. You may be confusing capitalism and free enterprise. Although free enterprise (along with the concentration of wealth in the hands of a few and the reinvestment of profits to yield greater reconcentration) are normally considered part of a capitalistic system, free enterprise alone, like capitalism alone, can exist independently of each other. For example, the phone system in this country is certainly capitalistic, but it is not free enterprise. The market for fiction manuscripts is about as close to free enterprise as you can get, but there is so little capital outlay that it is only technically a capitalistic system. (I would prefer to limit capitalism to referring to systems in which people receive unearned - i.e. interest and dividend - income, but most economists prefer otherwise.)

I really came to a screeching halt when I read you declare that "we (meaning Americans) have seen...eradication of our civil liberties." WHAT???

((Err, the word should be "erosion", not "eradication". I goofed.



On the introduction of capitalism into the Soviet economy, I referred to a news item which said that in certain limited consumer industries, the Soviet government was introducing a modified form of capital investment as an experiment to stimulate the growth of those particular industries. I grant that there were an awful lot of modifiers involved, but that did seem to be the gist of it.)))

WAYNE HOOKS

The sad thing about General Custer is that in order to perpetuate this myth, Reno was court-martialed for failing to send reinforcements to Custer. However, Custer was the reserve. He was not supposed to be in the battle. He thought he was attacking Indian women and children (like most Army generals - see Sand Creek or Wounded Knee for examples). Unfortunately, he blundered into 1200 braves. He was planning on riding to the Presidency over the bodies of Indian women and children. In the Civil War, he sacrificed his men to advance his career. He was not well loved. But the minute he died, the legend makers started in and Reno was the scapegoat. The Army could not understand why Reno, with half his command wiped out and pinned by 3000 hostile Indians, didn't ride to Custer's rescue when Custer wasn't even where he was supposed to be. As usual, he disobeyed orders to advance his career. However, instead of just getting his men killed, he got himself killed. He was not brave nor heroic. He did not consider Indians as worthy opponents.

((We certainly have dissected Old George these past few issues, haven't we?)))

ARTHUR HLAVATY

Granted that your economics professor is an idiot, but have you considered the possibility that economics cannot be explained? When I took it in college, one of my classmates was Pete Passell, who is now a professor of economics and a skilled professional explainer. Even he could not make it sound plausible. Like Shevek in THE DISPOSSESSED, I found that it resembled "someone interminably recounting a long and stupid dream".

Maybe that ties in with the question of "hard" vs "soft" sciences. I have almost come to the conclusion that there is no such thing as a "social science". A while ago, a group of scientists issued a statement to the effect that astrology is not a true science. I would agree with that, except that among the True Scientists who signed the manifesto were Paul Samuelson and B.F. Skinner. Certainly it's not a question of facts vs theories. Astrologers and sociologists both gather a great many facts, and apply sophisticated mathematical techniques to them. Unfortunately, their results tend not to give a very accurate description of reality.

Certainly the attempt to make the "soft" sciences emulate the hard ones has been counterproductive in many cases. In psychology, it has led to Skinner's "ratomorphic" view of man, Freud's comparison of the mind with a hydraulic system, and the whole concept of "mental illness", which is now beginning to be recognized as a metaphor that got out of hand.

((I don't entirely agree with you, as should be obvious by some of my remarks in this issue's MYTH. Mental illness is sometimes definitely an illness, in any sense of the term, but in those cases, a psychotherapist isn't going to do you any good. You need a medical doctor. Whether mental disturbances should be termed an illness or not is not a point that seems to me worth arguing over. How much we will eventually be able to refine the soft sciences into actual sciences rather than arts is something I'll never live to know, but I don't throw out their

approach just because their tools are, as yet, inadequate.)))

/ GUY HARRIS /

I see you've re-discovered Sturgeon's Law; most of those futurology books sound pretty vapid. Even Gardner's book had a tendency toward the broad generality and the facile statement. Toffler later came out with ECO (for economic) SPASM, a book which contains the ne plus ultra of empty generality; he lists, as a possible future, a continuous stream of disasters guaranteed to tax anyone's credibility, not to mention their patience. Then, for the coup de grace, he turns around and says, "Maybe none of this will happen.", and rattles off another list, this time of hopeful developments. In other words, either we'll survive or we won't. Reminds me of what a doctor once told my father about his back troubles: "Either it'll get better or it'll get worse. Or maybe it'll stay the same."

The unstable economic aspects of a technological society have been popping up recently now that "jobs" has become a buzzword, following in the footsteps of "law and order". I remember a commercial likening the American economy to a wheel, which wobbles when it slows down and falls onto its side, when it stops. The moral, of course, was "go out and buy, buy, buy". This shows up in the economists' discussion of "consumer confidence" also. And both sides on the "Bottle Bill" in Massachusetts (to ban non-returnable soft drink containers) are arguing jobs - the opponents charging that as demand for new containers slackens jobs in the can and bottle industry will be lost, and the proponents claiming that the difference will be more than made up by new jobs in the retail industry handling returnable containers. Much of the modern economy acts to redistribute wealth from labor-extensive industries to labor-intensive industries, and from producers of basic necessities to producers of luxuries. Buying fewer of X means that you have more money to spend on Y, or invest in Z.

As for Fergus' comments on Shockley: 1) Shockley has been accused of discriminating against black students in his classes, and has made the statement that Nature "color-codes" people according to intelligence. This is a drastic oversimplification of the situation even as Jensen, Herrenstein, etc. would have it, and carries at least a tinge of racism. As for the more scholarly partisans of heredity as the primary contributor to differences in IQ; this is not a subject free of legitimate scientific controversy. In the December 19, 1975 issue of SCIENCE, Feldman and Lewontin critically discuss some of the work in heredity, and specifically Jensen's work. This was followed up by an exchange of letters in the October 1, 1976 issue. In addition, the relationship between IQ test scores and "intelligence" (whatever that means) is obscure; early IQ tests were explicitly designed to correlate well with teachers' perceptions of students, so it should come as no surprise that they reflect academic performance (especially given the evidence that teacher expectation is one of the major determining factors in student performance.) Whether this says something about students or about schools is another matter. In short, the pro-hereditarians are erecting an impressive structure of social theory on a shaky foundation of research, and this is likely to do more harm than good.

/ TERRY JEEVES /

It seems a shame to run such a lovely cover, produce such a neat, hefty fanzine... and then only sprinkle a few isolated illos inside. Shame on you.

((It's not that I don't like artwork, it's just that there are so many letters I want to print, articles I want to run, etc. Besides, it's something of a mark of distinction. Seriously, I'd put more interior art if (1) I had it to run, and (2) it wasn't such a pain in the neck to get it electrostencilled.)))

/ MARK M. KELLER /

Jessica Salmonson is right that editors of TV news programs try to squeeze interview statements into a preconceived mold. They have a minute per story, and fifteen seconds for an interview comment: not the best forum to present new ideas or concepts. The way around this, and it requires experience and care, is to put your statements into a form that the editor cannot distort without dropping the story entirely. I have seen politicians do it, and speakers for environmental groups. You simply repeat over again, in different ways, the one statement you want to get across. Don't try for more than one idea. Repeat it. So it sounds dumb to you when you say it: repeat it again. When the editor goes over the tape looking for that fifteen seconds, he will have only one thing to put on the air. Yes, it is discouraging. But that's how TV spot news works.

Ask Rick Brooks how it is possible to place a condom on a male who isn't "standing at attention"? Even brands that aren't red, white, and blue...

/ ANNE LAURIE LOGAN /

The medieval Church that Curlovich blames for modern man's fascination with warfare was simply responding as the social organism it was: it discouraged altercation between its members (and stimulated cooperation) while simultaneously encouraging war against "infidels" and "heretics" (thus stimulating competition). Any group, from a school of fish or a coral reef to a hive of bees, a wolf pack, or a culture, must give the individuals in the group some advantage over lone individuals: cooperation does increase productivity, and cooperation (at least among primates) seems to be elicited most easily by identifying an outside "enemy" which cannot be individually challenged. "Us" against "Them": Christians against Moslems, Moslems against Christians, Romans against barbarians, America against the Russian/Chinese/Commies, Israeli against Arab. Have there been any cultures that become "civilizations" that didn't have a powerful religious network to unify it and a real or fictitious enemy to oppose it? Which is not to say that warfare is some kind of genetic or social necessity. It's an easy route, and a proven one, but it doesn't have to be the only one.

And I always thought the Greeks were at least as "fascinated" with warfare and physical power as any of those gross barbarian types. The "Iliad" is not exactly a pacifist's tract. Putting a bad name on one's enemies and playing "if it weren't for _____ this would be the perfect world" may be emotionally satisfying.

/ JOHN LELAND /

I do not think that DUNGEONS AND DRAGONS uses any drawings by Bonnie Dalzell without acknowledgement. They credit as illustrators Keenan Powell, Greg Hall, C. Corey, D. Arneson, and T. Keogh, and I see no reason to doubt the attribution. Many of the pictures are signed by the artists. I suggest that your informant probably misread "K. Powell" as "B. Dalzell", since comparison of K. Powell's signature in my copy of D&D reveals a striking likeness to the B. Dalzell signature on a drawing by her which is a valued part of my modest collection. The styles of the two artists are similar, as well, so the mistake was not unnatural.

((Thanks for the information. I frankly doubted that there was any copyright infringement involved in any case, but since I heard this same comment from two rather disparate sources, I decided it ought to be cleared up.)))

/ ERIC LINDSAY /

On REPORT FROM IRON MOUNTAIN, do you know whether it really was written by

Leonard Lewin, or whether it was by someone else? I've heard rumors of it being by Galbraith, among others.

((I read in a news magazine some where along the line that Lewin had written it though I suppose they might have been wrong, or for that matter, he might have just put into final form a practical joke perpetrated by a number of people at once, sort of a non-fictional NAKED CAME THE STRANGER. Judging by Lewin's sort-of SF novel, TRIAGE, it's the kind of thing he was likely to do.)))

/ JOHN THIEL /

What is a representative democracy? (You and your friends, maybe?)

((It's that form of democracy in which it is impractical for all members of a community to vote on every issue, so representatives are elected to represent some subset of the population in voting matters. The US is a representative democracy, and some small towns that still have open meetings are pure democracies. There is a considerable difference.)))

/ GENE WOLFE /

I don't enjoy saying this, but Salmonson is right and you are wrong. The actual records show that they ((prices))) go up in periods of slack demand. What you are saying is what that Eco Prof told you, and you know how dumb he is. You see, even if demand is low, a certain number of people have to buy, and all the producers raise their prices.

((I'm constitutionally incapable of absorbing economics, but according to the text for the class (which is presumably more reputable than the prof) the rise you describe is short term and is limited usually to only a few industries where other circumstances are working. For example, diabetics will continue to buy insulin regardless.)))

/ ALEXANDER DONIPHAN WALLACE /

In my usage, "full employment" means "full employment of those who are employable and who wish to be employed". Nelson Rockefeller and I do not wish to be employed, and anyway I am unemployable. There are some who cannot tolerate the constraints of steady employment. Thus earlier the flower people, hippies, yippies, and much earlier, hoboes. There are now many literate and healthy persons who prefer to live by making candles and leather goods and selling flowers. These are not a part of the labor force, and should not be counted in an employment index. The underemployed constitute a particularly perplexing group, the laboring poor, as the British call them. They do not produce enough to enable them to consume enough. Such are the very unfortunate migrant laborers here in Florida. Here one has an example of not only child-labor but family-labor. These people are illiterate, poorly housed, and lacking in even rudimentary health service. If they were paid enough to raise themselves from this stultifying status, then the AM glass of frozen OJ would cost at least a couple of dollars (qualitative statistic). This is an excellent example (contrary to your argument) that prices would go down until those on the dole could purchase. In a capitalist economy a manufacturer will not produce below the level that will afford him a profit. In the USSR the production of bread is subsidized, and here the construction of ocean going ships is subsidized. We have a trivial merchant navy because the maritime unions keep wages high. Such is their prerogative in a capitalist economy. But if it is all that bad here just think what it is like in the USSR. The most important problem in economics is that of getting a slave economy without slaves. (One of the better oxymorons.)

/ IAN COVELL /

Three admirals on a ship discussing courage.

Russian admiral says: "I'll show you courage." He calls over one of his sailors. "Go halfway up that (100 foot) mast - dive off, swim to beneath the ship, stay there for one minute; surface and report back here."

Sailor up, over, stay, up, salute.

"There," says the Russian admiral, "is courage."

American admiral: "Y'all ain't seen nothing yet." Calls over a sailor. "Climb to the top of the mast, dive over, stay three minutes, return, salute." Sailor up to top, over side, submerged three minutes, up other side, climb, stagger, salute. "Now thur is courage" says the US admiral.

"Sorry old chap," sayeth British admiral. Calls over one of his men.

"Gentlemen, here is courage. You: climb to the top of that bally mast there, dive through this deck, if you survive, stay submerged for ten minutes, then report here to me."

"Get stuffed," answers British tar. "Now there, gentlemen," smiles the admiral, is COURAGE."



"I LOVE THE MAG, AND I'D GLADLY
SEND AN L.O.C., BUT EVERYBODY
KNOWS MONKEYS CAN'T WRITE."

This issue fell short of 100 pages primarily because in my haste to get this issue complete for Boskone, I have not allowed much time for people to get their letters in on issue 10. I'll like to thank the following early bird writers and other contributors to this issue.

.....

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WAHF: Bill Brummer, Brendan DuBois, Charlie Brown (thanks much for the address.), and Chip Hitchcock at the last minute.

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I dropped over 40 people last issue and plan to do the same this time, if people don't heed the warning below. Although my circulation continues to rise, so do my costs. If the block below is X'd, you will probably not receive issue #12 unless you loc this one.
