

Volume Four	Winter 1944	First Number Five
F. A. P. A.	An Aimless Publication	Blame Chauvenet

This is the last of eight stencils, carved out in hurried and strikovered frenzy on January 4th, 1945, in the hopeful expectation of having the issue completed when Larry Shaw, Felix Wilsey and Lloyd Alpaugh are due to put in an appearance and establish the first historic occurrence of a Boundbrookon. ADVT See gala Spring issue of Sardonyx for a sensational (?) report of this amazing event. ADVT. It is my hope to chisel the USPO by forcing Larry to stagger back to NY after the convention, laden with the full weight of this issue of SARDONYX.

THOO

For some years past, certain aberrant cultists among the otherwise pure ranks of fandom have promoted a pair of degenerate creeds known (dis)respectively as FooFoo and Ghu. It would be idle waste of our readers' valuable time to discuss the tawdry pretensions of these discredited sects. It is sufficient indication of the emptiness of their creeds, that the chief efforts of the infected fanatics have been devoted to exalting various human or semi-human entities, under the terms of 'ghod', 'high-priest', and so on. Thus they condemn themselves, and the seeker of truth must turn elsewhere for the power above fandom.

THOO in all hith majethy ith thith power, nor may earth man or maiden pretend to thpeak for THOO; nay, thothe who are devoted to THOO mutht be humble and pure of heart. THOO in hith kindneth hath given uth two great boonth and one minor but comforting one. Firtht; thothe who with reathon dread to approach the Power Over Fandom, knowing that if they fail the teth they must thare the Doom That Came to Tharnath, have been granted the right to addreth their prayerth to Thuvia of Ptarth, belovedthpiritual daughter of THOO, a~~th~~her name indicate~~th~~. Thecond, thothe who with to thwear allegianth to THOO may perform the dread ritual at high noon of the ~~thammersth~~olthtith, and rethieve the right, granted to mythelf only for thith thingle paragraph, to ekthp~~ro~~eth their loyalty to THOO by ethchewing that thinuouth therpentine letter of our language which I have been allowed to ekthithe from thethe thententheth. Ath you path through life, you will often notith thuch people quietly following the way of THOO. Finally, when tired or dithecouraged or fruthtrated by anything, THOO permitth you to invoke hith aid by a thingle, fervent ekthelamathyun of "THOO!" All thith he doth for ye: Be grateful, fandom!

MELANGE: From the Fall FANDAGO, (poddun, FANDANGO, that was QUITE unintentional): p2: "...Leiber interested himself in browsing thru the remarkable library, removing now this, now that volume, from a heaven laden shelf." Its not only remarkable, it must be pretty wonderful!.....FANTODS 8, p 16. "Ape and human intelligence.... not of the same order." Objection. Grounds: Smart ape is more intelligent than dumb man (ie imbecile, or even idiot). Don't forget Louis Kuslan's famed warcry: "Equal Rights for Chimpanzees!" XOX

The Element of Fantasy (Continued)

Since the brief sketch in the last issue is obviously only the most cursory introduction to the subject, it may be promising to continue our inquiry. To say that readers of fantasy, in particular the fantasy fan, are those having the ability to integrate the elements of a fantasy into a proper whole does not really tell us much. What we are particularly interested in is the nature of fantasy itself, and the sources of its appeal to our and other minds. The validity of any conclusions drawn will depend to a large extent on the investigator's experience in dealing with not only fantasy but also non-fantasy material, and I would like to blame the necessary shortcomings of the following discussion upon the limitations of my experience in both fields. (That's much less distressing than to suppose a failure to grasp the real nature of the material dealt with!)

Unless it is to be wholly empty, a theoretical discussion of art and artistic standards must lead to and be fortified by references to actual pictures. Yet it is equally true that mere ranking of pictures in supposed order of merit would be fruitless if no general principles emerged from the study. The analogy with the present thesis is close, and I propose to try the first plan, proceeding from the general to the particular.

The seed of fantasy lies in man's limitations, of whatever nature these may be. The natural tendency of an active and inquiring intelligence is to expand its knowledge and experience limitlessly in all directions; it is only where barriers are encountered that the thought of surmounting them in imagination if not in reality can arise. This thought is the germ of fantasy; the Intellectuals of the Skylark of Valeron story could have known almost nothing of fantasy; the desire for an appreciation of it would have been quite alien to them.

Viewed in this light, it becomes equally clear that a limited intelligence cannot have a true comprehension of fantasy unless it is fully aware of the nature and extent of its limitations. This is most illuminating, for we know well that the average man, taking his existence for granted and plodding faithfully through his daily routines, is aware of his limitations only in a negative and unconscious way. For example, the imagining of voyages to other planets, or to civilizations of the past or future, on earth or far across the Galaxy, belongs properly to the realm of fantasy. The average man has never had any active suspicion that such worlds and civilizations could ever exist. Naturally, then, he is ignorant of the limitations preventing our contact with such worlds and civilizations. This being so, he is indifferent to the fantasy whose very reason for existence lies in transcending these limitations, and he can easily dismiss all such fantasies as 'nonsense' or 'trash'. I am sure that this is the basic explanation for the relative indifference of the general public to the fields of science and fantasy fiction.

An important test of a hypothesis is its ability to explain apparently unrelated or even contradictory data. Let us see, then, if supposition explaining the adult's indifference to fantasy will also explain the child's well known love of it, in the form of fairy tales, fables, and such fantasy stories as 'Peter Pan', etc. I believe our hypothesis meets this test. Children live in a world peopled by giants, two or three times their size, who impose discipline on them and otherwise direct their lives. No group of human beings can be more keenly

aware of their limitations than children, who have also the advantage of being new to life, hence curious and vivacious. And these are the qualities we have postulated as being essential for the comprehension of and indeed the taste for fantasy. I think, then, that our hypothesis may be regarded as largely valid, and I believe that it may also be of considerable use in the discussion of the divergence between those who are and are not fantasy readers and fans.

So much for the basic theory. There remains the second part of our inquiry, where we propose to discuss specific fantasies both to see whether they conform to our theory that the basis of fantasy lies in man's limitations, and to evaluate if we can their aesthetic qualities and emotional appeal. Among confirmed fantasy readers whose conscious or unconscious acceptance of the first point may be more or less conceded, it is the latter two factors which determine the success or failure of any given fantasy. Since these factors are to a great extent a matter of individual taste, it is obvious that our present analysis must leave room for numerous exceptions, and will be in general of less specific value than our first investigation. This in no wise prevents the discussion from being interesting, and we feel no need to be discouraged by such considerations.

Lord Dunsany's fantasy, "The King of Elfland's Daughter", owes much of its charm and appeal to its utter unbelievability. The very fact that we have entered into a world denied to mortal flesh and bone is alluring to the fantasy fan, in line with the basic theory of fantasy we have previously discussed. Yet it is not enough to allure the reader into a fantastic world, unless the world can be made interesting, through charm, horror, or other means. In my case I have a personal predilection for those in which charm predominates, as is the case in "The King of Elfland's Daughter." Slight as the actual incidents may be, the charm of its atmosphere reinforces the story's delightful unbelievability to give it high value in my eyes.

E. R. Eddison's "The Worm Ouroboros" is unlike any other fantasy which I recall, in the completeness and loving thoroughness in which his nebulous world is brought into imaginary being. Here, in contrast to Dunsany's story, the emotional appeal lies in the vigorous action and fabulous events, such as the Conjuring in the Iron Tower, one of the most marvellous episodes I have ever read. Yet once again, we realize how much the very unbelievability of the story heightens our enjoyment of it; once again we walk forbidden ground our physical bodies may never tread.

Finally, let us consider for a third case Fritz Leiber's "Conjure Wife", which appeared in UNKNOWN a year and a half ago, if I remember correctly. We know that the lure of fantasy lies in its penetration of times and places forever denied us by our limitations. We have now to consider the type of fantasy, exemplified by "Conjure Wife", a good deal of whose power lies in its attempt to remove the 'forever' from the previous sentence. We could not appreciate "Conjure Wife" as a fantasy without knowing that witchcraft lies beyond the barrier of our limitations, yet the surprising realness of the story is due in considerable part to its ability to suggest that that barrier is not really where we think it is. This is characteristic of an important class of science fiction or fantasy stories, yet once again we see the importance of the fantasy reader's awareness that the barrier of his limitations does exist. So from these examples we may fairly conclude that our original hypothesis stands largely proven. OED.

Thoughts on Watching a Boiling Solution of Copper Sulfate

---L. R. Cheuvenet---

The white foam on the blue green wave
 Froths seething in the prisoning glass:
 Bold into tenuous air, and brave,
 The vapors rise, the vapors pass.

We, too, like $CuSO_4$ find
 The world a wall about our life:
 And each lone heart, each single mind,
 Is torn and streaked by bubbled strife.

Incessantly the thin fumes rise:
 Incessant through our human span
 To unknown regions of the skies
 Ascend the tenuous hopes of man.



CONDENSED IMPRESSIONS: Fall Mailing; Various Postmailings; and the Special December (30th FAPA) Mailing, all arbitrarily considered together for Laureate recom. purposes.

Editing & Publishing: 1. Liebscher (Wramblings). 2. Searles (Fantasy Commentators). 3. Watson (The Mad Muse).
 Fiction: 1. Wollheim (Haunted Parlor). 2. R. Wright (Spawn of the Gods). 3. Rothman (Ripening).
 Non-Fiction: 1. Stanley (Revista). 2. Searles (Fantasy Commentators) 3. Moskovitz (Forgotten Classics).
 Art: 1. Watson (cover Sappho). 2. Wiedenbeck (cover Beyond). 3. Maliano (Illustration p 13 Sappho).
 Poetry: 1. No award. 2. Gray (Mad Muse). 3. Lowndes (Arkya Annals)
 Humor: 1. No award. 3. Stanley (p 20 FT, under En Garde comments). 3. Searles (June 'Devil Take the Hindmost in FC)
 Best In Mailing: 1. L. Searles (Fantasy Commentators). 2. Larry Shaw (Banshee #6). 3. Norm Stanley (Fantods #8).

CLASS A PUBLICATIONS (outstanding): June Fantasy Commentator. #6
 Banshee #2 Cushlanochree.

CLASS C PUBLICATIONS (undistinguished): Fantasy Fiction Field Presents. Janus #1. Anonymous Civilian. The Nucleus v5n2. FAPA Variety (Sept & Dec). Sappho #5. Walt's Wramblings Fall. Tale of Evans Fall. (Joke). Caliban #6. Paradox #8. Adam Singlesheet. Milt's Mag Fall. Panty Raiser #1. IA Open Letter. Tag Line Musings. Star Bound '44. Zizzlepop #3. McSnoyd's Bulletin.

Class D (bah): A Rouzine #1. Light #132. Star Bound Bookmark. Guteto v4n2. Beyond #3. Yngvi '44. Adulex Beskan Yotl 3 Slarr-X, '44.

CLASS B PUBLICATIONS: All items listed in FA vol 8 #s 1 and 2, but not mentioned in the above 3 classes, are included in the worthy & valuable B class, by far the most numerous class.

ADVT: See the Spring issue of SARDONYX for our coming feature article, FAPAFILE TWO: The Worth of the Members to the FAPA during 1944: An Assessment of all Members' Contributions during the past Year. ADVT.

The Liberal Mind

This is an article which should properly be dedicated to Drygulch Doc and the FTLaniac; the former, because of his oft-express bewilderment by and scorn of the reactions of a liberal mind, and the latter because, as a volatile extremist, he has made remarks and statements wholly at variance with the liberal philosophy I try to profess. The question can be of interest to FAPafen only if they believe that the political attitudes of US citizens, singly and collectively, must inevitably play a prominent part in shaping the world of the future.

There is nothing about the liberal spirit which is especially novel, or designed to appeal to the impatient or the extremists. The essence of this spirit is simply a sense of fair play, and a balance of judgement, coupled with the natural human desire to see the condition of man and the world he lives in improved to the maximum possible extent.

The latter aim is surely unexceptionable. It is, instead, for the first two factors that the liberal must suffer the abuse of extremists. Because the liberal believes in balanced judgement rather than the fervor of faith, he is bitterly condemned by enthusiasts of various dogmas and creeds. Because his beliefs are based on such reliable information as he can obtain, he necessarily alters them on discovery of more trustworthy reports, or on learning of the unreliability of previous news. For this, he is violently assailed by those whose emotional commitments make it impossible for them to acknowledge the possible failure of their particular dogma.

The liberal mind is intrinsically skeptical of all extreme claims and statements; and the principle of tolerance which so many today hold in scorn, is to the liberal perhaps the cardinal virtue. This in turn is responsible for the basic misconception of the liberal attitude which confuses such men as Lowndes or Laney. Their error is in supposing that because the liberal seeks to maintain a balance of judgement, he is unable to judge, and that because he is an advocate of tolerance, he is helpless in the face of evil. Doubtless there are liberals of whom this is more or less true, but nothing could be a more mistaken judgement of the truly liberal spirit. I hesitate to offer myself as a representative liberal, for I am too aware of my various shortcomings, but perhaps I will do for a few illustrations.

The essence of tolerance as a liberal sees it is not that none are condemned, but that none are condemned without a hearing or upon unjust grounds. I consider myself tolerant, but this does not mean that anyone may with impunity be offensive to or injure me, or those near me. And on a larger scale I unhesitatingly condemn those who have perpetrated the deeds known to have been committed by the German and Japanese armies: all participants, and all responsible, deserve death alone. This is the fist of steel the liberal does not hesitate to wield.

It is more or less obvious that no non-liberals will be converted by these brief remarks. What is possible, and hoped for, is that some of our radical brethren, and such forthright citizens as FTL, will at least see that the liberal position, whatever other flaws they may find in it, is at least logically self-consistent, and does make a sincere attempt, in its own way, to contribute to the "betterment of mankind" which might make the future Utopian.

IT SAYS HERE

SARDONYX, Spring 1944, p2. "Bronson.....faded back to the outer circle, an onlooker and dallying amateur only....."

FAN-DANGO, Summer 1944, p9. "....On Bronson, I feel you are mistaken. I have gotten to know Phil quite well, and certainly can see no justification for calling him "an onlooker and dallying amateur only.".....on April 14 Bronson has published four fanzines in four months....not yet missed a meeting of The Outsiders (which means an average of three evenings a week....) and recently staged the Second Santa Monica...."

CUSHLAMOCHREH, Sept. 1944, p5. ".....are you aware of the fact that MR. Bronson is no longer interested in fandom? Are you aware that Bronson hasn't been near the LASFS for over six months?....."

Editorial comment: Fapafile is and must be based on fapactivity, y'kne

The Philosophy of Games

It is a curious feature of the intellectual or pseudo-intellectual world, in which a number of our members try to maintain junior memberships, to look with scorn upon games and sports of all kinds. It is interesting, in the somewhat sketchy backgrounds our authors usually given, to see that there is often a reflection of this attitude in the imagined state of future civilizations. "Alas, All Thinking!" is a well known and glorious burlesque on the type of story which imagines intellectual advancement to be the chief desideratum in any visioned future state. Occasionally we are given glimpses of possible future sports, as meteor ball for spacemen, or the glorified aerial polo of "Ra for the Rajah," but almost no one has given us any real idea of the attitudes of future citizens towards games and sports in general. True, the Martian love of chess is well known, but what of Earth? Only Heinlein has vouchsafed us any glimpse, in the form of Lazarus Long's superpinball gadgets. However refined and amusing these may be, they are obviously only trifling diversions, and we are still left with no clear clue to the status of real sports and games in future 'supercivilizations.' I think this status will be surprisingly high.

The value of all competitive games and sports is that they reproduce the conditions of life in miniature and often in a much more satisfying way. Life is a strange, queer game played for purposes none of us can be sure he understands, and under rules often baffling, or sometimes indeed unknown. The natural instinct to exert one's powers to the full is thus frustrated and most of us play the game of life with more or less hesitation and a great deal of uncertainty.

It is the supreme advantage of sports and games other than those depending purely on chance that each is a challenge to us on certain definite grounds, and that in accepting any such challenge we have the opportunity to exert our maximum intellectual or physical powers in certain specific ways, without any paralyzing uncertainty as to the rules of the game or the aim of our exertions. Because I believe this opportunity is highly valuable, I also believe no truly human civilization can afford to neglect its sports and games.

Fandom and the Future of Mankind

Raymond Washington, who in my opinion is rapidly becoming one of our more worthwhile members, has written interestingly of the "Ideals of Fandom" in #6 *Banshee*. In so doing he has crystallized my until now rather nebulous intention of writing this article in an attempt not merely to show why I disagree with certain of Raym's views, but also to offer something in the way of discussion of the various conflicting views of fandom and its place in our lives and our society which various fen have voiced at various times and places. Of course, an informal article of this sort makes no pretensions of completeness; I will mention merely those points of view which seem sufficiently interesting to discuss.

The presence of various cynics and iconoclasts among the ranks of fandom has at times confused the issue, but I think the basic trend has chiefly been towards a division between those who believe that fandom in part or in whole can accomplish something towards the betterment of mankind, and those who hold that fandom is strictly and solely a hobby, of no more potential social utility than the collecting of buttons or beerbottles.

The advocates of the former thesis have often made themselves ridiculous, as Degler usefully reminded us. In a more moderate form, such as Raym gives us in his recent *Banshee* article, it is capable of intelligent defense; the argument "Fandom needs a purpose and a goal." is at least as tenable a proposition as is its negation, though it is the sort of statement which ~~we~~ will be agreed or disagreed with more because of prior emotional commitments than careful judgement.

The 'fandom is but a hobby, nothing more' school of thought at present seems to outnumber the visionary 'reformers.' This is due in large part to the realization of veteran fen that our common interest in fantasy and sciencefiction does not in the least imply necessary common interests in other fields. For this reason, all attempts to unify fandom for collective action have been more or less thorough flops.

To me it seems ^{easy} to partake of both these views simultaneously, without any conflict. It is virtually undeniable that the chief present value of fandom is strictly as a hobby, and we are generally agreed that to center one's life on fandom is a serious personal blunder tending in the long run to impoverish instead of enrich the individual's life. Yet when this is granted, it still seems to me perfectly legitimate to hope that among the ranks of fandom may be found sufficient like-minded fen to play some part, however small, in promoting the betterment of the world we live in.

My idea of fandom, then, is primarily as a hobby which need have no high purpose whatever to justify itself; but secondarily, as a hobby unique in the intellectual stimulation it provides, and the possibility, however faint, of its someday offering a means of action towards the much-to-be desired 'improvement of the world.'

ADVT Read the gala Spring issue of SARDONYX, featuring among other star attractions a lengthy article on "The Poets and Poetry of Fandom." See your favorite poet lambasted and torn to shreds! Learn that your dearest enemy writes better verse than you! Don't miss this sensational coming attraction: Pay your FAPA dues at once (or even twice!) ADVT

The Listening Post

From "A Dictionary of ... Pickpocket Eloquence" (1811) as partially reprinted in the January '45 issue of ENCORE, we agonizedly quote the following shocking definition:

FEN: A bawd, or common prostitute.

Ulp!

A

Langley Searles, setting an example we wish other FAPafe---er, FAPafans would follow, has contributed an item of interest to this intermittent column. John Freeman is talking, and has this to say:

"Criticism is not a science, else young men might learn it; nor an attitude, else old men might grow perfect in it; rather it is an adventure calling for a touch of gallantry, a touch of forbearance, a gentle use of logic, a free recourse to imagination, and no more than the faintest hint of dogmatism."

Thanks, Langley.

A

"Whoever claims capacity, should attempt to produce a result. Neither originality nor the lack of it, not the ability to execute a task if one wanted to, nor the criticism of the works of others, nor courage, self-confidence or a feeling of superiority count, but solely the final achievement."

---Emanuel Lasker.

A

"It was not until his life was in danger again that he forgot his unhappiness."

---C. S. Forester.

A

"Oh, now! now! now!" she cried, "I want you to love me now."
"Between five and six o'clock in the morning I love no one," he replied firmly.

A

"Conceit sets a limit to wisdom."

---Curt Siodmak.

A

"Boom Sleep" (an artificially induced hypnotic slumber marked by erotic dreams) "came to a population that preferred the race of projected shadows on a screen to plays by living performers---as it preferred "motoring" to walking or horseback riding; to a people who in the main did not know the difference between a radio and a musical instrument; to a population congratulating itself on the substitution of obstructed coitus for procreation and posterity, and scarcely noticing that thereby anything was lost."

---E. C. Large.

A